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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 28th of June 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We should understand that knowing the Divine is equivalent to moving closer to the Divine. The Divine cannot be known completely because it is an infinite principle but being in the process of knowing, one gets closer and closer to the Divine principle. In the process, we overcome limitations of the mind and our awareness grows even up to the Supra-cosmic level. Generally, it is the thoughts that limit the I AM. When the individual I AM is aligned with THAT I AM, then the limitations dissolve. It is like one stuck in a well coming out of the well. One stuck in a well can see only a part of the sky but one who is out of well realises that the sky has no limits. To come out of the well that we are stuck in, we are suggested to think about things which have no limitations. During prayer we chant Gayatri mantra and in that we relate to the ultimate source of light which is referred to as Gayatri. It is the source to even the Cosmic sun called Aditya. So, by relating to Gayatri, our awareness expands into an unlimited state. We should teach our mind to remain in such kind of thoughts. Our state of awareness is determined by the kinds of thoughts that we mostly remain in. So, it is up to us whether we remain in higher thoughts or thoughts relating to petty objective issues.

The objective of reading Bhagavatam scripture is to know how the divine permeates and pervades this whole creation in many ways. Bhagavatam keeps repeating the truth that the Divine is present in each and every form of this creation. We too are Divine entities but our presence is limited to our own form. We know when anything happens in our body but the divine knows what is happening in every inch of this creation. That is the difference between a being and the Divine. By relating to the Divine, our awareness too grows beyond our form. We remain in the presence of the Divine. In that state, our petty thoughts fall off.

We started 5th Canto of Bhagavatam in the last class. This Canto contains the story of Priyavrata who is one of the sons of Swayambhuva Manu and is also the 2nd Manu. We discussed the story and progeny of his brother, Uttanapada, in detail which includes the detailed stories of Dhruva and Prudhu. We discussed the symbolism of Uttanapada and Dhruva in understanding the formation of this planet. It tells how the axis and north, south poles of this planet have been formed. The descent of spirit happens through the north pole while the ascent of matter happens through the south pole which together results in formation of this planet. In the story of Dhruva we see the formation of axis and poles of the planet while the rest of the formation is discussed in the story of Priyavrata. Remember that the formation of the planet and descent of beings happened simultaneously though initially the beings did not have physical

forms. The story of how forms were created for the beings on this planet is also discussed to some extent in this canto. Priya means 'to like'. Priyavrata is one who caused beings to develop a liking towards experiencing the form and the planet. While Uttanapada is responsible for globe formations, priyavrata ensures that the beings who descended onto those globes develop interest in living on that globe.

In the last canto, the discussion between Lord Maitreya and Vidura ended because at that point, all the doubts that Vidura had were cleared. So, this canto continues as a teaching of Sage Sukha to Parikshit and also as a conversation between Sage Sutha and other munis. So now, Parikshit questions Sage Sukha about the work of Priyavrata.

Parikshit asked "Priyavrata is an enlightened one and is mostly aligned to the Divine. How did he involve himself in the worldly activity of creating beings and ensuring that they have interest in this creation? How did he handle the compromises involved in family life?" This is a pertinent question because it is difficult for a knower to remain deeply involved in objective activity. Also in a family, one has to make a lot of adjustments because each being is unique and has different likes.

Parikshit also asked "Is it possible for one such one who always relates to the Divine to desire a family life? If one has affection towards spouse, children and other family members, how can one reach a fulfilled state?" The answer has already been discussed in Bhagavatam many times. And it is to see the Divine in family members and fulfil all the responsibilities that one has towards them. Parikshit already knows this answer but he asked it for the sake of us. So, we will discuss the answer of Sage Sukha.

Sukha says "One who gets interested in the Divine will keep getting to that path though one may get diverted from time to time. The practice that is done will not go waste even though one may lose the way." The diversion happens due to desires but once the desires are fulfilled, one gets back into the path where one left earlier. This can be observed in many stories that we discuss. We see someone stuck in many desires suddenly leaves them and follow a Divine path sincerely. It is because that is where he left the path earlier. This can be observed in the story of Sage Viswamitra given in detail in the scripture Ramayana. One should definitely read it.

So, if people keep getting into the Divine path even after getting lost, why would a knower like Priyavrata get lost just because worldly activities have been entrusted to him. He will not forget the Divine just because he remains closely associated with the objective world. The same applies to any devotee who develops a taste for the Divine. That taste is developed only by the grace of the Divine but once the taste is developed, one progresses in the path though there might be few bumps. Until the Divine graces, one can keep trying to relate to the Divine in any way one likes. Good abilities and good qualities enable one to remain in the right path irrespective of the taste for Divinity.

We discuss more about Priyavrata in the next class.

-Swasthi