

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 09th of August 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We are discussing the story of Priyavrata. Creator Brahma was giving him the responsibilities that he is to perform on this planet. There are many teachings in it and we discussed them all. After that, Swayambhuva Manu and Priyavrata prostrate before Brahma and Brahma leaves to his abode after blessing them.

The responsibility of Priyavrata was to show a way for the beings to live a happy life in the form. Every being starts in a minute form in the womb of the mother and gradually the form develops. The formation of this form has correspondence with the story of Uttanapada (Brother of Priyavrata) and his son Dhruva. It is the same way the formation of earth happens. The sun consciousness (soul) of the being lives on the head of the father until 7 months of conception and in the 7th month it descends into the form that has been developed in the mother's womb. Meanwhile, with the support of the lunar consciousness of the being, the Pitris perform the building of the human form in the womb. After descending into the form in the 7th month, the being has a waiting period of 3 months before he comes out. A part of that period is very painful for the child and the child feels that it should not take birth in this painful manner again. For that to happen, fulfilment in the physical plane is required. In this manner, a being must be fulfilled in all the planes. Even after complete experience of all the planes, there are beings who descend into the creation to aid others in the process and perform grand deeds. The Kumaras, Narada, some sages, some Prajapatis and so on are such ones. They do not descend seeking experience but to aid in fulfilment of the Divine plan.

So we all are leading lives seeking fulfilment in all aspects. We take to different roles to get different experiences. Experience is most important in anything that we do. As we keep experiencing, we keep evolving. Gradually we get to expand to other planes and even gain subtler forms. A relevant form is required for a being to experience a particular plane. After taking a form, if one does not experience whatever can be experienced through that form, then it is meaningless. One should have a taste for everything that one has must do. Then it results in a good experience. If one is not interested in doing what one does, then there is no experience or happiness. One cannot really escape from what is to be done. So better do it by liking it. Then it gives you happiness. That is what Priyavrata intends to teach all the beings.

Many times it might happen that what we would like to do is different from what we have to do. Instead of disliking it, if you like what you need to do, then there will be no issue. When I was

doing my graduation, I thought that I could become an administrative officer in the government and serve the people but my father told me to become a chartered accountant. So I followed his word and later it turned out to be very convenient when I started working with Master EK. So it is good to follow what comes to you by liking it. Remember that we know very little and the Divine knows everything. So it is better to follow where the Divine leads us and do the work by liking it. Then your life will be filled with happiness and becomes splendorous. So we should have the ability to accept life as it happens instead of trying to do something against time and nature. We might hardly be able to do anything and remain in conflict. So keep accepting and move forward.

So the responsibility to ensure that all the beings experience this creation was handed over to Priyavrata. Swayambhuva Manu also retreated to his abode. How did Priyavrata teach? He taught by demonstration and not by theoretical teachings. His life itself was an example for others to follow. Teaching by demonstration is the best way to teach in many cases. Priyavrata had the knowledge as to how to experience the creation, he was practicing it in his life and he was teaching it to others. He was doing this by constantly relating to the Divine. So he was not stuck in anything and there is no consequent karma. We are all Divine entities. We are not separate from the Divine. If we remember this and work, then the work is accomplished with no further consequences. Then the path of retreat from the form also becomes very easy because we are not stuck in anything. So keep recollecting I AM THAT I AM. That is what the respiration and pulsation keep reminding us. I AM cannot exist without THAT I AM. It is like the relation between wave and ocean. Waves cannot exist without the ocean though they appear to be different from the ocean but it is the ocean that is present in the wave also. The wave may make a lot of attempts to reach the land but it finally merges into the ocean. So whatever we do in this creation, finally we have to reach the Divine. Reaching the Divine becomes easy for one who always recollects the Divine. Priyavrata was doing so and he was fulfilling all the responsibilities and was very happy. Constant happiness exists naturally for one who always relates to the Divine. The return path or exit is easily accessible for such a one. Knowing the exit is very important while entering something. It should not be like we are standing in the middle and building a wall around on all the 4 sides. How can then we go out?

Priyavrata then marries Barhishmati, daughter of Vishwakarma. They had 10 sons initially. They were all very virtuous ones and had very good qualities and they were equal to their father in abilities. After the 10 sons, they had a daughter as the 11th child named Urjawasti. Among the 10 sons, 3 of them (Kavi, Mahavira and Savana) took the path of ascent. They were oriented vertically and had no interest in procreation. They are called Agnishvaktas. Agnishvakta means the one in whom the procreational fire is put off. They have a different purpose in creation. Dattatreya, Sanath Kumara, Hanuman and so on are such ones. Subrahmanya and Ganapati are also such ones. Though they are said to have consorts, the consorts only represent their nature. The worship of Subrahmanya, Ganapati or Hanuman from childhood gives a lot of willpower and discipline to the person.

So 3 sons of Priyavrata take to the path of ascent with the aid of respiration. We discussed this path and practice many times as to how one can reach Ajna and Sahasrara with the aid of respiration. One who reaches Ajna has an option to either take to form or remain in the 6th plane and perform penance to reach Sahasrara. One who reached Sahasrara would have very little interest in this world. They are referred to as Paramahamsas. Ramakrishna Paramahansa is an example who lived in this world and yet mostly existed in higher planes.

Master EK gives an explanation here. Vishwakarma is the principle presiding over the prana in this creation. He is said to have 2 legs which are inhalation and exhalation. In some theologies, he is referred to as Lord Pymandes. Vishwakarma is said to be the great architect of the creation because prana is the basis for everything to be created. His daughter is Barhishmati. Barhish refers to both sunrays and dry grass (Darbha). Sunrays spread the prana and consciousness across the creation. The fire that is generated in us by the happening respiration is represented by Barhishmati. Her 10 sons represent the 10 fires. We take in different things from the 10 senses and sense organs. It is not just food that we take in. What we see, what we hear, what we smell and so on are also taken in. We discussed that the Prachetas preside over the senses. These 10 sons of Priyavrata preside over converting whatever is taken in through the 10 senses, into energy for the intelligences to work. So not only what we eat, everything that we do with our senses matters in nourishing us. To digest everything that is taken in, the respiration and fire caused by that respiration are very important. If respiration is weak, then there is hardly any nourishment even when we eat healthy food. As the 10 sons convert whatever is taken to suitable form of energy for the intelligences, the 11th one, the daughter of Barhishmati ensures distribution of that energy. So this is how we need to understand all these principles working in us. You see yourself as Priyavrata and rest of them as intelligences working in you in the manner described. If Bhagavatam is studied with proper understanding, then it give us wisdom of all the intelligences working in us. If someone like Master EK does not explain it to us, we only see this as some mythological story with no relation to us. By knowing this, we can now recollect them and they cooperate with us a lot. That is how our awareness expands into higher planes instead of getting stuck in mundane things.

We will continue in the next class.

-Swasthi