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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 16th of August 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

On Master EK's birthday, we decided to read a poem and understand its meaning from the book "Sripati Satakam" written by Master EK. So we will do that first before going into Bhagavatam.

In this poem, Master EK talks about a special paste that is made to decorate the forehead of Lord Venkateswara. It is made from camphor mixed with many other perfumes. The specialty of camphor is it can purify the space in which it is lit. There is no byproduct left after camphor burns. It completely merges into space in the form of light. Master EK says that this paste is adding to the beauty of the Lord's idol and he requests that the light coming from the paste made of camphor may purify his heart.

In another poem, Master EK describes the splendour of the seven hills and also the surrounding hills. They are very holy filled with the presence of Divine intelligences and 1000s of medicinal herbs. So even space around these mountains has medicinal value and gives one lot of mental peace. That is why millions visit Tirumala by ascending the 7 hills in every possible way. They visit with a hope that the Lord would solve their problems and grant peace in life. As a devotee, Master EK questions the Lord "If so many people visit you everyday and with very few hours of break you get everyday, how do you get rest and peace?" Master EK wrote this poem when he felt that people are disturbing the Lord too much listing all their desires and problems to him.

Coming to Bhagavatam, the plot in the story thickens from now on and one should be attentive to be able to keep track of the story and all the details. I try to keep recollecting the old story from time to time but if the recollection is too long, we cannot progress forward. So the listeners should also make an effort to keep track by being attentive. Also, by recollecting these stories relating to cosmo genesis, our awareness expands beyond its limitations. Otherwise we are mostly stuck with local mundane aspects. So we should make best use of a scripture of Bhagavatam to de-localise ourselves from this mundane plane. This can gradually become a habit for us to move from lower to higher planes.

So we are discussing the story of Priyavrata who is the son of Swayambhuva Manu. He is said to have 10 sons and a daughter. The 10 sons represent the trinity and 7 planes of creation. Out of them, 3 have become renunciates by taking a vertical path of ascent. They are like Kumaras and Narada who descended from the creator Brahma but chose not to take part in the creational activity as their purpose in this creation was different. Same is the case with these 3 sons of Priyavrata.

As we discussed in the last class, we should read this story by seeing oneself in the place of Priyavrata and relate the rest of the story to us. Though this story happens in creation in a certain way, it also happens in us. That is how we were studying Bhagavatam using the law of correspondences. We should visualise the whole creation within us. Then we come out of our petty thoughts and emotions. If we know the grandeur of this human form, all its layers, the indwellers of this form and so on, we realise that we are not really what we see ourselves to be. People read these stories as something happening outside but relating it to us is important to progress vertically. Very few scholars even try to discuss this story in this manner though Bhagavatam is a popular scripture. This study via correspondences is referred to as “Nyasa Vidya”. Nyasa Vidya is the science of relation between Macro-cosmos and Micro-cosmos.

There is so much to experience within this human form itself and people hardly know about it. If a new restaurant or a new resort opens up in the city or even in the suburbs, we would like to visit and experience the place. What about visiting all the planes of this creation which are accessible from within this human form and experiencing them? This is what the story of Priyavrata teaches us. We should learn to live our lives with happiness and experience all the planes of creation. We should know the right way to experience such that we do not get stuck in any plane of creation. This knowledge helps us lead our life in the right way. Priyavrata had this knowledge and it was re-taught by Brahma to him.

As per the story, he married the daughter of Viswakarma named Barhishmati. We discussed the symbolism of these names. Vishwakarma presides over all permeating prana. Prana is required for the being to connect with a human form. So Priyavrata marrying the daughter of Vishwakarma symbolizes the descent of being into a form and establishing a connection to the form, with the help of prana. The prana that is accessible to us is the prana that is required to live on this planet and plane. There is prana that is available in other planes and other planets as well. It is different from the prana that we need to connect to this plane and planet. If we gain access to subtle prana of the higher planes, then we get to connect and experience those planes as well. Otherwise we do not even realise their existence. Similarly, we cannot go and live on another planet without life support because that prana is only suitable for forms and beings living on that planet.

The prana within the form has a lot of functionality. It maintains heat, ensures good health and so on. That is why doing breathing exercises on a daily basis ensures good health. It also ensures that we perform all our deeds with activeness. And with the help of prana, we can move to other planes as well. Prana also aids in procreation and weak prana is one of the reasons for infertility in men or women. Barhishmati is the strength and fire of prana and through her, Priyavrata begot 10 sons and a daughter. The name of that daughter is Urjaswati which means the strength to receive and digest food. This intelligence is very strong for a person in the age group of 10 to 50 and that is why there is most intake during those years. It gradually decreases in old age and one cannot eat much and digest. When the dishes are served, if one feels enthusiastic to eat, then it indicates that Urjaswati is working actively in us. There are some who can eat and digest great amounts of food which indicates very active working of Urjaswati. This not only applies to food, but also applies to intake of other things through the senses. It applies to knowledge as well. If one is also to grasp a lot of things continuously, it indicates active Urjaswati. Urjaswati also converts the energy available

through the food and distributes it to the intelligences working in the form. We should remember that we are not eating for ourselves. We are eating for all the forces and intelligences working in us.

The 10 sons of Priyavrata are said to be equal in strength, virtues and knowledge to their father. It symbolically means that they do not have separate forms. Only Priyavrata has a form while the sons exist in the same form. The first one is named Agnidhrudu which means fiery one presiding over speech faculty. If speech is utilised properly fire in us becomes effulgent. The 2nd one is Idvajahva who is present on our tongue and presides over taste. This intelligence determines how good our taste is. Eating food which is tasty is also important apart from it being nutritious. Tasty food pleases this intelligence in us. There are 6 different tastes which correspond to 6 chakras and centers within us. So eating food which has all these tastes is important and taste should be balanced. If the food is too salty or too sweet or too bitter and so on, we cannot eat it. Bitter and astringent are the tastes which we rarely eat but we should intake them from time to time, for overall balance. One should not be indifferent to taste because it makes one indifferent to taste in life as well. Any person can be satisfied by good taste. People might not be satisfied by other things completely but tasty food can satisfy almost anyone. When an event happens, serving tasty food is important to please the intelligences. Similarly speech is also to be used very effectively for uplifting oneself. Speech is one faculty which is grossly misused by humans. They hardly realise how manipulative, critical and judgmental speeches affect a person. We should remember that speech is only granted for humans, not to animals or even devas. So learn to use it effectively and appropriately.

The 3rd one is named Yagnabahu who functions through our hands. They are to be used for activities of goodwill. Such people can even heal through their touch and service. What you receive with your hands is also important. Nothing should be accepted illegally. And do not touch anything unless it is necessary. Hands should be always kept clean. Humans are learning this a lot in present times. Do something which is either useful to someone or at least to yourself. Doing things which are of no use to anyone is useless.

The 4th one is Mahaveera means one who can win over anything and he presides over the mind. Though mind, one can win over a lot of things. Victory is possible for great minds.

The 5th one is Hiranyaretas. He is one who transforms food into reproductive fluid or egg. Our strength, tejas and ojas depend on it. This is considered highly valuable as per ancient wisdom. Apart from reproduction, it has utility in developing intelligence and also in ascent. If it is used too much for pleasure, then there will hardly be anything left for the latter purposes. So it should be used appropriately for reproductive purposes.

So we discussed 5 fiery intelligences who work in us in different ways. There are 5 more about whom we will discuss in the next class. Just knowing them is not sufficient, we should also relate to them and gain their cooperation.

-Swasthi