

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 Not for publication.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 30th of August 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We will start with a poem from Sripati Satakam written by Master EK. A devotee gets certain name and fame in the society whether he wants it or not. The goodwill that he does becomes popular. But even if there is a small mistake that happens in that work, there will be people ready to criticise the person and all his work. So it is a great responsibility if one takes up goodwill work in the society after getting name and fame as a devotee. There a devotee should ensure that he is capable enough to do the work to ensure that it happens without mistakes which the public can point at. The work, though good, might get tainted if one is not alert enough. If the one who discourses on scriptures does not live a life as taught, the discourses, though good, get tainted. It may even go to the extent that some might even blame the Lord. In this poem, Master EK prays to the Divine that no such mistakes happen in his work so that neither him nor the Lord is blamed. True devotees rarely make mistakes but sometimes it just happens due to time and later the devotee feels sad that a mistake has happened through him. Finally they accept that it happened due to the Divine will. They still pray to the Divine that such a thing should not happen as far as possible.

Now coming to Bhagavatam where we are discussing the progeny of Priyavrata. We discussed about 6 of them out of 10 who are all said to be fiery ones. We will discuss the rest of them today. These fiery ones preside over different aspects in us from speech, taste, hands, mind and so on. We should see whether we are using these only to fulfil mundane work or something higher as well. We should train our mind to relate to the higher aspects when there is no mundane work to do. If it is only used to mundane work, then the related fire is wasted away and gradually the fire is put off. You should put things in that fire which enable it to grow instead of just using it away.

The 7th one is named Savana who is present in our throat. Not all have a good throat for speech. One should develop a throat which attracts others when one speaks. Stotras are given for this purpose. When chanted properly, they purify your throat center and enable you to develop an attractive voice. There are some who cannot utter certain syllables properly because their voices were not trained properly during childhood. It is an indication that this fire of Savana is not active enough. A proper arrangement of teeth on the palate is also important in determining whether one can utter the stotras and mantras properly or not. So when one chants the stotras and mantras one should make an effort to pronounce all the syllables properly and learn it from someone who knows the pronunciation. Just because you know how to read the script, do not pronounce them as you like. Then the whole purpose of chanting them is lost.

In this manner, we should recognise that there are fires like these in us and we should harness them properly so that they are not put off. Even if they are put off, you can start the fire again by knowing about each of them and how they can be developed in us. Do not think that we are readymade to become disciples and Masters. We have to work it out using our aspiration.

The 8th one is Medhatidhi. He presides over the intelligence that one has developed based on one's experience over all the past lives. We can see that not all children crave for all experiences. Some people already had certain experiences and based on that, they only crave what they have not experienced. If a life teaching is given by an elderly person, the child who experienced the related teaching in the past will follow it immediately, while the one who is yet to experience it would like to experiment with it. So every being is born with a different level of awareness, experience and intelligence. We cannot say that all newborns are the same in terms of awareness and intelligence. So it is meaningless to compare ourselves with others because if someone is more intelligent or aware than us, it only means that he has experienced more lives than us and is not that he was granted more intelligence than us. And remember whatever intelligence or awareness that you have is to be of help to others and the more aware you are, the more you should help your surroundings. Sages like Agasthya and Vasistha have such a level of awareness that their work benefits the whole creation. You need not plan to take up work based on your awareness. Work that needs to happen through you comes to you, you just need to respond appropriately. You try to remain inquisitive to gain more and more awareness. There are teachers at all stages to teach you whenever you are prepared to learn.

Also, we should learn to use our awareness or intelligence only when there is work. Let it not be a burden when it is not required. If this fire of Medhatidhi is active, then your intelligence will be useful to you when required. Great ones have such kind of intelligence.

The 9th one is Veetihotra. He is present in us in the form of hunger. If this fire is put off, then such ones will not feel hungry. If one is not attentive and interested in food, it is an indication that this fire may be put off in that person. Food should be taken with proper intent, devotion and interest by seeing the Divine in that food. Food itself should be considered as Agni (fiery principle). So eating food should happen properly. The food should be clean, it should be taken in a clean environment, with proper intent, with devotion and so on. There are a lot of regulations about food intake which one may follow to the extent possible. At least, try to follow the basic ones. Recollect the Divine every time before you eat. There are also slokas given which one can recite before eating food. If one follows certain basic regulations about food intake, then this fire of Veetihotra will be very active. He should be respected by taking food whenever one feels hungry.

The 10th one is Kavi. This fire is the one through whom the progeny descends into a person and enters into semen of the father and then into the mother's womb. In most of the cases, it is one of the ancestors themselves who take birth again in the same family because of familiarity. That is why giving birth is important so that whatever debt we might have to our ancestors is fulfilled. So Kavi is the fire that ensures that creation goes on with beings taking birth in forms again and again. He is also the fire that precedes over passing the knowledge that one has to next generations. Whatever useful knowledge one has should be passed on to someone else so that it continues to be useful to others.

In this manner, there are 10 fiery sons to Priyavrata. They are all fires present in us intended for different purposes. We discussed them in detail. We need to recognise them and work with them as intended.

We discussed that among these 10, 3 of them travelled vertically. Who are those 3? They are Kavi, Mahaveera and Savana. They are the only ones who are most important to aid us in the vertical path. Kavi for orienting Sukra tissue vertically. Mahaveera for training the mind to work towards the service of others. Savana to chant stotras which enable purification and ascent via respiration. Overall the objective is to go inside and travel vertically with the help of respiration, pulsation and prana. We discussed about this path in detail many times.

Priyavrata also had 2 other sons Uttama and Tamasa about whom we will discuss in the next class.

-Swasthi