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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 6th of September 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We have been discussing the story of Priyavrata who is the son of Swayambhuva Manu. Priyavrata is more of a title based on his dominant quality while his name is Swarochisha. His name means "one who highly hopeful". Since he is also a Manu like his father, he too is presided by the energy of Vishnu. Vishnu is the ruler of the creation. So all capable rulers are considered to be descendents of Vishnu and contain the energy of Vishnu. The principle of Vishnu rules of the creation and ensures its stability. So Priyavrata is one such ruler and is the 2nd Manu. The three Manus after Priyavrata are born through him. They are named Uttama, Taamasa and Raivata. There are two more Manus after these 3, namely Chakshusha and Vaivaswatha. The stories of these Manus come later.

All these Manus are responsible for the descent of beings onto the planet and they influence all the beings of the planet. There is long term as well as short term influence. In short term, each Manu's influence can be experienced on each day of the week. There is long term influence with the Vivaswatha Manu being the ruler at present.

In the story of Priyavrata, we are discussing that he had 10 sons through one of his wives named Barhishmati. We were also discussing the correspondence that Priyavrata corresponds to the being who has descended to experience the creation. The planes that a being can experience will depend on the limitations that one has. Manu directs the beings in overcoming their limitations and enables them to experience all the planes of creation.

The 10 sons of Priyavrata correspond to the 10 fires or 10 tastes which are present in each being. I will quickly recollect the 10 fires. If we don't understand this correspondence that we might even feel "why are we even reading about this Priyavrata and his sons who are born long ago?" There relevance to us is what causes interest in the story. This is true for almost all the stories given in the scriptures. If the relevance is known, then they become very useful for spiritual practices. The science of correspondences plays a major role in understanding the relevant of stories in the Scriptures, to us.

Let us recollect how the 10 sons of Priyavrata have a correspondence to the human body. First son (fire) presides over speech, the 2nd fire presides over taste and interest, the 3rd fire presides over hands and ability work with hands, the 4th fire presides over the mind, the 5th fire presides over the formation of tissues in us by digesting the food taken. This includes the production of Sukra needed

for reproduction. We discussed that the food that you take and how you take has a big impact on the formation of issues and their quality.

The 6th fire presides over formation of fat in the body. Fat formation happens at the right places depending on the quality of food intake. Fat in right places provides a lot of protection to the bones of the body and prevents unexpected fractures. The 7th fire presides over the throat and its sounding ability. Not all produce the same quality of sound when they speak and even more when they sing. Some can attract many with their singing. This fire works in conjunction with the 1st fire. The 8th fire presides over intuition in us. There are times when intuitive thoughts lead one to great heights. Such thoughts cannot be planned, they just have to occur. It is an electrical phenomena presided over by this fire.

The 9th son is the fire who presides over hunger in us. Not feeling hungry at appropriate times in the day is a form of illness. If this fire is actively working in us, then you feel hunger at proper times. It is not right again if you are hungry too many times and at inappropriate times. If you eat once, you should not feel hungry for almost 4 hours again. So digestion has to happen properly if you have to feel hungry again. This is also ensured by this fire called Veetihotrudu. The other fire named Krutapushta also helps in this process of digestion. So both these fires work together in digestion and causing hunger. So they constitute the assimilating center in us. If the assimilation of food is not happening properly, then it is an indication that there isn't enough exercise and movement for the body.

The last fire is Kavi who presides over the creative ability in us through the tissue of Sukra. This ability includes the formation of subtle and causal bodies for which the core ingredient is the tissue of Sukra. If it is misused due to sexual desires, then the ability to form these bodies is lost. It is this tissue that can be used for the formation of the other subtle tissues namely Ojas, Tejas and Brajas which enable one's vertical progress. So Sukra is to be used for these purposes and not just for procreation.

So we have to recognise the presence of these 10 fires in us. We should keep harnessing them so that their flame grows and remains active in us. If they remain active, it means that fire ritual is happening in us continuously. For this fire ritual to happen properly, we should first be aware of the existence of these fires and then know how to work with them. That is what we discussed in the last few classes. Of these 10 fires, 3 of them can aid us in vertical ascent. One is Savana who presides over the throat. The throat should be used effectively to purify oneself from all the impurities that keep accumulating in us. If it is used inappropriately, it can further result in accumulation of impurities. If you use it for useless discussions, manipulations and speaking lies then this fire is wasted and no purification happens. That is why in all Ashrams of Grand Masters, disciples are asked to spend early hours of the day in chanting stotras which aid in purification. The 2nd one who aids in ascent is Mahaveera who presides over the mind. There is nothing that one cannot achieve with a properly trained mind. A mind which is oriented in the right direction can achieve wonders. The 3rd one is Kavi who can aid in vertical movement and immortality via Sukra.

And note that unless you work out properly with the other 7 fires, you cannot gain eligibility to work with these 3 fires to progress vertically. All these fires have to be oriented towards performing your duties. Unless you perform the duties given to you, you cannot expect to become part of world

service. Masters of Wisdom would like to entrust their work to those who will get the work done without fail. So remain with your duties at all times and the fire of Mahaveera helps a lot in this process because it is the mind that is to be oriented properly.

Also when you use your throat to chant stotras, do it with intent and devotion. Throat center expands when you chant the stotras with devotion to the deity or Divine you are invoking. When you utter OM with the right intent and devotion, it lifts you up from your present state to higher states. Your awareness is gradually oriented more vertically than horizontally.

So remember that these 10 fires are important and among them 3 are more important. Priyavrata is said to have lived a very comfortable and happy life. It was possible because he lived completely in tune with these 10 fires and that is why they are described as his sons. With their support, he fulfilled him in all aspects of life and experienced life to its fullest. Remember that we are in this form to experience this world apart from aspiring for higher planes. It is ignorant to neglect this world and aspire for something higher. If you cannot experience this properly, what will you experience in the higher planes.

Priyavrata is the 2nd Manu in creation who showed us how to lead lives experiencing this creation and being happy. Priyavrata is a title given to him while his name is Swarochisha. So remember him along with his 10 sons. We should know the names of these 10 fires by heart and we should also know their functionality in us. So recollect until you don't forget them.

Priyavrata also had 3 other sons by names Uttama, Tamasa and Raivata. Uttama means one is very active to travel vertically. Tamasa means one has a lot of inertia and is lazy to do things. They are both Manus and during their related, their respective qualities are dominant among the beings. Again during the rule of Raivata Manu, the beings are again uplifted from inertia and by the rule of Chakshusha Manu, they are so evolved that they even have a 3rd eye. Again there is a descent from that state during the rule of Vaivaswatha who is the present Manu.

So there are 7 Manus starting with Swayambhuva. During the rule of each of these Manus, the beings are said to have different nature of thoughts and live accordingly.

Priyavrata is the 2nd Manu during whose rule the beings lived a comfortable life yet knew their true identity. We need not disregard comforts to remain in a yogic path. King Janaka is the best example. He lived with all kingly comforts yet remained aware of his true identity and the Divine at all times. Based on the situations, we tend to forget who we really are. We get into the role and forget our true identity which should not happen. You can relate to everyone accordingly without forgetting who you really are. That is yoga. To remember who you really are at all times and yet act according to the situation.

We next discuss the work done by Priyavrata in relation to the planet. He is responsible for the formation of different layers of this planet. These things are difficult to understand but I will try to explain them the best I can. One needs to spend time to understand, contemplate and digest these concepts. You will yourself know why these aspects are difficult to understand as we go through them. I will go over them multiple times in different ways so that you can understand them.

We think the earth is the globe that we only see but there way more to it than what is visible. We talk of the poles and rotating axis but they are not visible to us. These are many layers in between these poles. There are also many planes in between. There are many oceans and not just the oceans we see. So the whole topic is very complex but I will try to simplify it to you as much as possible.

We will continue in the next class.

-Swasthi