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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 04th of October 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We will discuss a poem from Master EK's Sripati Satakam first. In this poem, Master EK questions aspirants as to why they search for Divine a lot instead of trying to see the Divine in everything around. People try to define the Lord or Divinity in many ways but what is the use if one is not able to experience the Divine that is all permeating. For one who always recollects that whatever is seen is Divine, such a one always experiences the Divine and a chemistry keeps happening in such a one. Instead of trying to understand the Divine with a wavering mind, one should surrender one's mind to the Divine because the former task can never be accomplished. When you surrender to the Divine, the knowledge that you gain will be different. That will be more real than what you normally see and understand because when the mind is surrendered to the Divine, Buddhi starts functioning through the mind. Buddhi is the mind of the Divine. So effectively, it is the Divine mind functioning as our mind. We say "...within the mind of God..." in one of the invocations. Where is that mind? It is within us. For that to function, we should first surrender our mind to God. If we think that we can understand things on our own, only our mind functions and based on its little experience, it tries to know and judge everything. It is like studying under the light of a very small lamp. Once this mind is surrendered to the Divine, then the Divine mind starts functioning and there is nothing that the Divine mind does not know. So it can teach you anything and give you the right perspective as and when required. Even Master CVV yoga, we are instructed to surrender the mind to the Master during the prayer. Not just mind, surrender your body, senses, prana and yourself too. That is how it is in the path of surrender. For one who surrenders in such a manner, the Divine itself acts. So in this poem, Master EK asks us to see the Divine in all and surrender our mind to the Divine. You keep doing everything by recollecting the Divine. We should pray to the Divine that we should be able to always recollect HIM.

Now going to Bhagavatam where we are discussing about Priyavrata and the work done by him. We are discussing the different aspects of the earth globe and trying to understand them in correspondence to us. The earth globe has 7 layers referred to as 7 islands and there are 7 oceans between these 7 islands. We discussed the names of these islands and oceans in the last class. We see only the last layer while the other 6 layers and 6 oceans are invisible to us. They have correspondence to the 7 centers and 7 tissues in us.

This earth was born out of Venusian principle. The Venusian principle is also present in us in the form of Sukra tissue which is responsible for reproduction. Sukra is the subtlest of 7 tissues. The

Venusian principle undergoes transformation in 7 stages to form 7 layers of earth globe. The same happens in us where the formation begins with the Sukra tissue and more and more grosser tissues are formed until the bone tissue is formed which is the grossest tissue in us. It is the same Venusian energy which descends into all the tissues in us and into all the layers of the earth globe. There are also 7 layers or planes present in us which again correspond to the 7 layers of earth.

The difference between layers of the earth and layers of a human are for the earth, the subtle layer surrounds the grossest layer while for a human, the subtle layers are within the grossest layer. So the arrangement of layers from gross to subtle is exactly opposite with respect to human and earth causing an attraction between the two.

Then there are different mountains on different islands of this earth globe. We hardly know the important mountains on the physical globe. To know the mountains on the invisible islands of earth globe requires a lot more deeper vision. Some details are given by Veda Vyasa here in Bhagavatam but more can be known only when one expands into those layers. As we move to centers of Anahata, Visuddhi, Ajna and as they blossom out, our consciousness expands much beyond our physical form. That is when you know about other islands and mountains on those islands. Earlier we discussed how the fiery sons of Priyavrata enable us to travel vertically and expand our awareness.

So remember that this earth descended from Venusian principle. And representation that principle is Lord Sanath Kumara, the ruler of our planet gives his presence to the planetary beings from Shamballa. He is the one who can allow us to go beyond this planet and enter Venus. There is a path further from Venus to Mercury and then to the Sun.

We discussed that Priyavrata has a daughter by the name Urjaswati. She is said to have married Sukracharya. Sukracharya is the one presiding over Venus and Venusian principle. He is the son of Sage Bhrughu. We discussed Bhrughu at the time we discussed Prajapatis. Sukracharya and Urjaswati had a daughter by the name Devayani. Devayana means the vertical path. So Sukra and Urjaswati together enable us to travel along vertical path. The one who travels vertically gains internal knowledge which is permanent. There is a more detailed story of Devayani which comes later in Bhagavatam.

So Priyavrata discovers many aspects of the earth globe which was created by the work of his brother Uttanapada, Dhruva (Uttanapada's son) and Bhrami (Dhruva's wife). He hands over the 7 islands to 7 of his sons to rule over and he retires. We know they are all fiery sons. These 7 fiery sons give birth to 7 fiery ones each resulting in 49 fires. Though the story is given as a family for ease of understanding, we should remember that they are not people like us. They are intelligences working in us and also on the earth globe. So these 49 fires are present on earth and also in us. These 49 fires correspond to the 7 sub-layers of the 7 layers. We will try to go over them in more detail.

Firstly, some details about the Jambu island are given here. Jambu is what we see as earth. It is said to have a circumference of 100,000 yojanas. The exact understanding as to how much a yojana means in terms of miles or kilometers is not available. There are different interpretations given to yojana but there is no standard available as on date.

The distance between any two islands is said to be constant. So though the size of the islands keep increasing one after the other, the distance between the islands does not change.

Master here explains that yojana also has another meaning which is a 'joint'. So another interpretation could be that the earth globe has 100,000 joints of land. Master EK also explains that the 7 oceans have a correspondence with the 7 glandular secretions in us. We know that there exist 7 glands in each one of us which secrete hormones for different purposes in the body. Good secretion of the glands ensures good flow of consciousness in the body.

There is also another correspondence with these 7 oceans to 7 liquids in us which Master EK details here. Lavana or Salty ocean corresponds to urine that is produced in us. Ikshu or Sweet ocean corresponds to saliva produced on our tongue. Sura ocean corresponds to sweat produced in us. Neti or ghee ocean corresponds to Sukra in us. That is why eating ghee is very important for the generation of Sukra in us. That is why I keep telling many times that one should not abstain from eating ghee and one should keep taking ghee, preferably that of a cow. Milky ocean corresponds to secretions that relate to affection in us. They also correspond to the milk that comes out from a mother who bears a child. The curd ocean corresponds to the digestive juices in the stomach. The watery ocean corresponds to the blood and plasma. It is known that plasma is mostly composed of water.

It is told that Sukracharya married Urjaswati and they had a daughter by name Devayani. We discussed what this means. Their story continues later. The story of Priyavrata almost comes to an end here. He realises the depth and beauty of this creation and feels something before departing. What he felt, we will discuss in the next class. So we will complete the story of Priyavrata in the next class. References to Priyavrata keep coming up in later stories as well.

-Swasthi