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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 08th of November 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

We will start with a poem from Sripati Satakam by Master EK. In this poem, Master EK says that if one attains certain amount of wisdom and shares it with others and gains their praise, there is a chance that one falls into a false sense of pride about oneself. As this pride develops further, one may even start defending oneself from mistakes committed by manipulating the knowledge that one has. One may even start interpreting the scriptures with half knowledge and then defend their own mistakes using the scriptures. Many stories given in the Scriptures cannot be interpreted literally and based on that interpretation, one cannot perform mistakes and defend them. In that pride, one may also start finding mistakes in the Scriptures or in the great ones mentioned in the scriptures which is again due to half knowledge. In this poem, Master EK prays to the Lord that he may be protected from falling into such a pride. He asks the Lord to keep him like a common man among the commoners. At the time of Master EK, there were many scholars who fell into pride and started criticizing others, made wrong interpretations of scriptures and so on. So Master EK strongly wanted to remain away from such a happening. There are some who say that Telugu Poetry has lost a great poet because Master EK chose a different path instead of pursuing the natural skills that he had in poetry. So that the explanation for this poem.

Now going into Bhagavatam. We are discussing about Agnidhrudu, the son of Priyavrata, who has been crowned as the Emperor of the 7th globe which is the physical earth known as Jambu. Then we discussed his penance for progeny and descent of an Apsarasa by name Purvachitti. She was particularly sent by Brahma, the creator to attract Agnidhrudu and become his spouse. We discussed who Apsaras are and how they operate in this creation.

The word Purvachitti means previously existing personality. Everyone takes birth with a personality which is inherited from the past. It gradually develops as one attains around 7 years of age. As young children, most of them appear similar but as they grow, their respective personalities start showing up. It is what they have brought from their past lives. Even the choice of parents depends on their personality. One cannot change what personality one is born with but it can be transformed with one's will. For will to be strong, worship of Divine is suggested. Then transformation of personality is possible. If it becomes much better at the end of this life, then one is born with a much better personality in the next life. If one aspires for a better personality, then one should constantly introspect the positives and negatives of one's personality, and then try to eliminate the negatives and strengthen the positives. There should be an analysis with respect to one's

thoughts, speeches, and actions. What is useful and what is not useful should be checked. Usefulness should not be just for oneself but for the surroundings.

Here Purvachitti is said to be an Apsarasa. What does it mean? It means Agnidhrudu's personality is so wonderful that it is equivalent to an Apsarasa. In other words, anything that Agnidhrudu does will be beautiful. It might be his walking, his talking, his vision, his thoughts and so on. Overall, it can be said that his personality is a Divine personality. Here Purvachitti is said to have married Agnidhrudu. This should also be noted that every person gets their spouse based on one's personality. That is how nature brings together couples. So just praying for a good spouse is not enough. You have to make an effort to improve your personality if you aspire for a good spouse. It also depends on your worship to the Divine but your effort also matters. One should remember that Divine worship and personal effort are like two sides of a coin. They always co-exist and complement each other. Let your effort be to the best of your abilities and leave the rest to the Divine. Effort might not always yield the expected result but that should not matter. Do what you can and leave the result to the Divine. So if you want your personality to improve, there should be both Divine worship and your own effort. Your effort should be continuous for improvement to be easy. If your effort is random and only on some special days or festival days, then there will be very little improvement. For one who studies daily, writing an exam would be very easy. For one who studies just before the exam, how much effort one makes, writing an exam will not be easy. Same is the case with personality transformation.

So Agnidhrudu falls in love with Purvachitti and marries her. They had 9 sons. After bringing them up, Purvachitti leaves to higher planes where she descended from. Now this part is also symbolic for which Master EK gives an explanation.

These 9 sons of Agnidhrudu and Purvachitti represent 9 different races of people. They are spread across 9 different parts of the globe. These 9 parts are referred to as 9 Varshas which are all present on Jambu. The number 9 here also corresponds to the 9 months of pregnancy for the body to be developed in a womb. A baby is born in the 10th month after growing for 9 months in the womb. 10 is a complete number.

Even after Purvachitti departed, Agnidhrudu remained with memories for long. He kept performing activities of goodwill thinking of her and he too departed after sometime. There are people who get attached to departed souls and keep thinking about them. One can perform activities of goodwill to release oneself from that attachment. That is what Agnidhrudu did here.

The 9 sons of Agnidhrudu married the 9 daughters of Meru. The names of the 9 pairs are given here. I will just read them but you need not remember them specifically. The 1st pair among them is Nabhi and Merudevi who worship Lord in the form of Vasudeva for good progeny. They establish a good tradition as to how family life is to be lead.

Master EK explains that one should have things at home which improve the purity of the place. The home that one stays in should be always clean. Many of these aspects were established by Nabhi and Merudevi for the later generations to follow. One should know what should be at home and what should be not at home to improve the purity of the home. Broken things or things not in working condition should not be at home because they absorb your energy. We should understand

that there is flow of consciousness both in animate and inanimate objects. So there is the effect of both animate and inanimate objects on us. An oil lamp should be lit at home everyday. If you arrange an altar with some idols, then something should be offered to the idols everyday. The altar should be kept clean always. In this way, there are many things that one should know and follow to improve the environment at home.

Lord Vasudeva appears before Nabhi and Merudevi pleased by their worship. Nabhi praises the Lord. He says “O Lord! we worshipped you in the manner taught by our ancestors. We will ever keep relating to you in the form you appeared before us. We do not know you completely but we will keep worshipping you until we realise you completely.”

Master EK, here, gives some explanation. Bhagavatam tells us that all the forms in this creation are forms of Divine. The forms that we are given for worship are only for our reference while the Divine principle stands much beyond the form and creation. That is why we are asked to see the Divine in all and not just the Divine in particulars forms given to us. Every form in this creation is a form of Divine. Though this is repeated many times, we keep forgetting. For the Divine to appear before us like it happened with Nabhi and Merudevi, we should learn to see the Divine in all. We should try to serve the needy thinking that we are serving the Divine. The ultimate truth is that Divine is present in all. There are many enveloping truths around that ultimate truth which we mostly see and forget the ultimate truth. We should remember that every person is actually 3 in 1 - first is the Divine, then the being who has the Divine as the indweller and then the body and personality. We should first see the Divine and then the being and personality when we relate to someone. If the ultimate truth is recollected, then the other truths are known to be apparent and temporary. It is the ultimate truth itself that gets transformed by nature and appears in the form we see. Recollecting the ultimate truth in the surroundings is the way to stand without getting stuck in the world. Otherwise people get stuck and have to face a lot of ups and downs. One may get stuck with other people, things and so on. Then there is a lot of differentiation in the mind like my people and others. This differentiation could be at many levels, family, religion, nation and so on.

So we should remember that Divine is not present somewhere else. We are verily living in the Divine. It is ignorance to search for Divine somewhere else. It is like a fish searching for the ocean. It keeps hearing about it but never finds it until it recognises that it is verily living in it. Certain level of purity is required to be able to see the Divine in all. To attain that purity, stotras are given for chanting. Stotras when chanted and listened with attentiveness, the sounds purifies oneself. The same is the case with mantras. If you know the meaning and recollect the meaning as well while chanting, then they are even more effective. This gradually leads one to seeing the Divine within and without. And one moves closer to the Divine. This is the explanation given by Master EK to prayer done by Nabhi on seeing the Lord within.

So these are teachings that we can put into practice to improve our personality and move closer to the Divine. Let us continue in the next class.

-Swasthi