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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 22nd of January 2017, at Visakh.
(for private circulation to WTT members)

Canto 4:

The Yagna of Daksha was complete and all the intelligences and Sages who participated in the Yagna feel happy. Then the Lord appeared in the form of Narayana and we discussed how the participants of the Yagna praised the Lord in different ways, for some classes. So that ends that chapter of Daksha and we will be beginning a new chapter in this first class for 2017.

We have been having these discourses on Bhagavatam on Sundays since many years. We are following this as per the tradition given by the writer of Bhagavatam, Veda Vyasa himself. Veda Vyasa advised that Sunday is the most ideal day of the week for reading this Scripture because we are all souls and Sun is a representative of the soul principle. One of the objectives of reading this Scripture is to realise oneself and Sunday is the most favourable day for self realisation. We should realize ourselves as Divine entities and pulsating consciousness. That is our true identity. We live in many other false identities and we need to keep progressing until we realize our true identity. So that is the objective with which we have been reading and relating to the Scriptures for many years now and we need to continue until realisation of I AM as THAT I AM. We should keep making an effort of recollecting and relating to the Divine as much as possible. The more you make voluntary effort for Divine alignment, the closer you move to the Lord. The Lord is always with us, in us and ready to relate to us. We need to just recollect and align with him. This alignment should be continuous and perpetual. We remember many things in our life but we keep forgetting this truth. We should keep recollecting this truth until recollection is no more needed and that happens when we remain with THAT at all times. Daksha has realised this truth after being punished and was uplifted by the Lord. From then on till now, he has been in Divine alignment and working out the Divine plan in creation.

We need to remember that we should relate to the ONE Divine principle and not get stuck in names or forms. Names and forms are given for convenience of worship but our relation should be with THAT ONE. THAT is present in all. THAT is the basis for all existence. The consciousness and prana (life principle) emerge from THAT. We are able to do everything because there is existence, consciousness and life principle. We have no control over these 3 because they have descended from THAT. So relating to THAT is our ultimate objective of all knowledge. Any Scripture that you read, this should be the objective. The ones who live a life

with Divine alignment as their objective are called devotees. Not everyone can be called a devotee. A true devotee has no aim other than Divine alignment. The 4 kumaras, Narada and some others are said to be ones who have descended into this creation as devotees. They have fulfilled themselves in previous creations and they do not have anything to desire in the present creation. They keep relating to the Divine and try to help those who are aspiring to reach the Divine. Narada can grant us all the knowledge required in the path, provided we have fiery aspiration. Narada is present in each one of us as the principle which makes us crave for knowledge. We are naturally knowledge seekers but that is lost if we attach ourselves too much into objectivity. The more we crave for knowledge, the more Narada is pleased with us.

Here seeking knowledge means seeking what is most useful in life and even after this life. Seeking too much objective knowledge is useless because one day we would die and forget everything for the next life. We discussed during the Seminar for western brotherhood and again during Gurupujas, the story of Puranjana who keeps on undergoing the cycle of lives and deaths. Every time he takes a birth, he starts afresh. So what is use of gaining so much of something which will not last forever. We should gain something which will be useful for all lives to come and also which can help us overcome this interval of death.

To recollect the story of creation in brief, it is told that Swayambhuva Manu and Satarupa have emerged from the creator, Brahma and they were given the responsibility to bringing the beings into creation. Earlier to that we discussed how Brahma was born from the Cosmic Person and we even discussed in detail how Cosmic Person (Virat Purusha) was born from the Cosmic Egg (Virad). We also discussed how the Cosmic egg was formed of 27 cosmic principles. After the birth of Brahma, we discussed how the creation progressed in 7 stages - 5 forms of darkness, 4 Kumaras, 11 Rudras, Prajapatis, Saraswati, Literature and Manus. So in the 7th stage, initially Swayambhuva and Satarupa were born and they marry. They beget 3 daughters - Devahuti, Akuti and Prasuti and 2 sons - Uttanapada and Priyavrata. After that we first discussed the story of Devahuti in detail. Though the other stories also happened simultaneously, we discuss them sequentially as all stories cannot be told at once.

Devahuti marries Kardama. They have 9 daughters and one son Kapila. The 9 daughters married 9 Prajapatis. Then Kardama takes leave telling Devahuti that Kapila would take care of her. Devahuti receives grand knowledge from Kapila. We then discussed the story of each of the Prajapatis and their children. Then we started the story of Daksha Prajapati and completed it in the last class. As sincere students, we need to keep recollecting this story and also all the names in the story which leads to lot of purification within. The more detailed one remembers and recollects, the more one is purified.

We should remember that these Prajapatis are our ancestors. Each one of us has descended into this creation through one of the Prajapatis. In a way, we are discussing the story of our earliest

ancestors. We should not miss the chronology. It is very long so we better maintain notes for ourselves to keep track and to recollect the order. We remember some characters easily because they take significant part in the story but other names we forget. If the story is forgotten or remembered in parts and bits, we lose the experience in toto. We should utilize our free time to recollect these things. We can recollect even during casual activities like bath or travel.

Now, we come to the story of Uttanapada, one of the sons of Swayambhuva Manu. He had a son by name Dhruva. The story of Dhruva is very significant in the formation of our planet. So his story happened prior to the time of existence of this planet. It is due to the penance of Dhruva that North pole was formed as a whirlpool of forces. It is out of that whirlpool of forces the earth was formed. Then gradually many things got created on earth. Everything that we see now did not appear instantly. It was the result of a process which happened for many thousands of years.

If we observe, the story of Kapila happened on earth. So that means that the story of Kapila happened later to the story of Dhruva. We need to carefully analyze so that we understand what happened when. Just because this story is told now, it did not happen in the order it is given in the Scripture.

And there is another point to note. The story of formation of earth is given in detail. The other globes too are formed in the same manner though not given in detail. The basic principle of formation is same for all globes though they might differ in size and content. Every globe has its own North Pole and South Pole and every globe rotates about the axis joining these poles.

Previously we discussed the meanings of the names of Uttanapada and Dhruva. Uttanapada means two legs placed at right angle. Swayambhuva asked Brahma for place for descent of beings and that wish is fulfilled through Swayambhuva's grandson Dhruva who was responsible for globe formations. The formation of bodies for the beings also happened simultaneously with globe formations. Both the globes and bodies evolved simultaneously.

Most of the stories given in Bhagavatam appear to be of normal persons like us but they are not. There are lot of subtle meanings and secrets behind these stories. Madam Blavatsky reveals most of these secrets through Secret Doctrine. She received that grand wisdom from the Masters of wisdom in Himalayas. Master EK tries to relate the Scripture Bhagavatam with the secrets given in Secret Doctrine so that we comprehend the story better and understand the subtleties in it. We are able to read and understand the secrets in Bhagavatam because Master EK revealed them to us through his writings on Bhagavatam.

Master EK wrote in Bhagavatam many things which many scholars do not know. Master EK also reveals the correspondence between the human form and creation in many aspects. We should try to understand all such aspects given by Master EK.

Uttanapada has 2 wives - Suneeti and Suruchi. Dhruva is the son of Suneeti. Suruchi has a son by name Uttam. Uttanapada had more affection towards Suruchi. Suneeti means a good person. Suruchi means one who has taste for Divinity. Good person is different from the one who has taste for Divinity. There are many good persons but few among them have aspiration for Divine. Good persons lead a good and disciplined life but with not much experience. Suneeti used to lead a highly disciplined life doing every work as per order. She used to be so busy with her routine. Discipline is fine but if taste for Divinity is missing, discipline is not much useful. It gives no progress. Taste for Divinity takes precedence over discipline. Taste for divinity brings discipline but the other way is not possible.

We will go into more details of the story in the next class.

-Swasthi