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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 12th of February 2017, at Visakh.
(for private circulation to WTT members)

Canto 4:

We started Dhruvopakhyanam during the last class of Bhagavatam. Swayambhuva Manu was born to Brahma, the Creator and he was given the responsibility to bring down the beings into creation. He is the first of the 7 Manus. After him there were 5 Manus who ruled and now we are being ruled by the 7th Manu, Vaivaswatha. By now, the creation has reached a state where the involution of matter has reached its peak. In the next Manvantara, we start ascending into planes of light. Manvantara is a very long duration of time. We discussed many times the cycles of time. A Manvantara is equal to 72 Mahayugas. Mahayuga is a collection of 4 yugas - Kruta yuga, Treta yuga, Dwapara yuga and Kali yuga. We are presently in Kali yuga where beings mostly live in objective thoughts. It is a time where matter strongly dominates spirit. An ordinary person in his free time thinks mostly of objective things. Even if we want to have nobler thoughts, it is very difficult to get out of objective thoughts because matter is so dominating. So, the time of Swayambhuva Manu passed by long ago.

Prajapatis are like priests who guide the beings as how to live a life as per dharma while Manus are ones who rule the beings and ensure that law prevails. Swayambhuva asks Brahma for a place for the beings to descend and live. That is where the story of Lord Varaha comes where he brings matter out of darkness and gives it the potentiality to take forms and shapes. At that time, globes were formed subtly. They are yet to take grosser forms. Now in this Dhruvopakhyanam, we are told the story as to how the grosser forms of the globes took birth. This story goes on until 6th Canto of Bhagavatam. The story details as to how the earth globe gained its grossed form from the subtlest form it had to begin with. All the 7 layers of earth are formed during this process. These 7 layers are referred to as 7 dweepas. We only see the 7th layer of the planet which is grossest and it is called Jambu Dweepam. The subtlest layer of earth is called Pushkara Dweepam. We have the story of all the layers given from now until 6th Canto Bhagavatam.

As the formation of layers of earth happened, the evolution of the human form also took place simultaneously. We did not have this kind of human form in the past. We got this human form after many years of evolution. This human form too has 7 layers like the earth. So there is correspondence between us and the earth. We discussed about the 7 layered constitution of

human form and how it develops in the womb of mother, during the teachings of Kapila to Devahuti.

So the story of formation of planet earth is given as the story of Dhruva in Bhagavatam. For the planet to be formed, firstly the poles are required. It is due to Dhruva that the North Pole was formed and then an axis got extended to the South Pole. Around this axis, matter got accumulated to form the planet. Our formation in mother's womb too happens in the same manner. We start off in the form of an egg. A projection comes out of that egg which is our spinal column and around that spinal column; the rest of the body develops. Our spinal column corresponds to earth's axis.

We also discussed that this story happened even before the story of Kapila because Kapila was born on earth, after its formation. Though the story is not told in that order, we should analyse carefully and make note of the right chronology.

Uttanapada and Priyavrata are the sons of Swayambhuva. We discussed the stories of the 3 daughters of Swayambhuva in detail. Now are going into the stories of the sons of Swayambhuva. Recollecting those stories from time to time is important so that we do not lose track of the story in complete.

Uttanapada had 2 wives, Suneeti and Suruchi. Dhruva is the son of Suneeti. Suruchi was more liked by Uttanapada than Suneeti. Last time we discussed the reason for that. We should look at these wives of Uttanapada as his different natures within him. They should not be seen as human beings because human beings did not exist at that time. Suneeti is the nature which allows one to lead a disciplined life. Suruchi is the nature which allows us to develop taste for Divine. We can have both natures in us, that is we can lead a disciplined life and have aspiration for Divine.

Our personality changes its nature from time to time based on the activity we are in. We are of different nature during prayer, different during professional work, different while watching a sport or movie and so on. Here Uttanapada is described to have 2 natures and 2 sons with similar natures.

The story goes like this. One day Uttanapada was cuddling his son Uttam who descended through Suruchi. He used to spend more time with Uttam instead of Dhruva. So that was his comfort zone. He is said to spend more time in the house of Suruchi. It means he used to spend more time in Divine alignment. Uttam too had similar nature and as a result Uttanapada used to have more affection towards Uttam. All this indicates that Uttanapada was more inclined towards the Divine than anything else. Uttam also remained in Divine alignment naturally like his father.

Dhruva sees his them together and he too wanted to join his father and brother. Dhruva was naturally disciplined and righteous like his mother but he had no Divine inclination. But he was attracted on seeing his brother Uttam on his father's lap. It is like one child doing the same thing when he sees another child doing something. Dhruva is also very stubborn, which is actually one of the meanings of his name. He was stubborn to sit on his father's lap just like his brother. Here "Sitting on the lap" is symbolic of "entering the path of Yoga". Uttam naturally was in the path. Dhruva was not naturally inclined but wanted to imitate his brother.

Suruchi stops Dhruva saying that he is not eligible to sit on his father's lap meaning that he had no natural taste for Divine. Without one having taste, one cannot progress in the path. Yoga is not something that is possible through imitation. One can enter a Yogic path only through personal interest. Interest does not come through force or imitation. If you imitate, you will fall out at some point because you never really had taste for it. One is said to be lucky to have that taste naturally. Having good habits and discipline is not sufficient. There are many such ones but they all are not in the path of Yoga. Yogic practice requires inherent taste for Divine. Without taste, one cannot reach the Divine just through discipline. One who has lot of taste for Divine may not be so disciplined in life. Ultimately what matters is aspiration for Divine.

Suruchi tells "You are not lucky enough to sit on your father's lap. If you are lucky, you would have been born to me and not to your mother." This statement should be understood subtly and not literally. Suruchi is telling Dhruva that he had no inherent taste for Divine and practicing yoga is useless for such a one. She tells him to seek the feet of Lord Narayana. In a way, she is telling to develop taste for the Divine first and then take re-birth as the son of Suruchi. Re-birth here means to lose interest in the objectivity and gain interest in subjectivity. Then he would gain eligibility to sit on the lap of his father, which is to enter the path of Yoga. So from Suneeti to Suruchi, there is an upgradation in inclination from objectivity to subjectivity.

There is an astrological significance to the phrase "Sitting on the lap". Lap is symbolic of a bow. And so it has its correspondence to Sagittarius. The month of Sagittarius is very important in the Yogic path. One can refer to the book "The mysteries of Sagittarius" for more details. Lord Krishna said that he is Sagittarius among the sun signs. We should understand why he said so.

So being able to sit on the lap is symbolic of having taste for Divine and being able to progress in the yogic path. Taste for Divine is very important to progress in the path. A simple test for our taste is what the thoughts that we get during free time are. Are we getting thoughts relating to Divine when we have nothing else to do? If not, then the taste is missing and we should try to develop it. Without that, no Yoga is possible.

When Suruchi spoke these words, Dhruva felt sad because they were unpleasant to him and he was also sad that his father did not tell anything while Suruchi spoke these words. The father did not speak anything because he knew that she spoke the truth. He too wanted him to tread the Yogic path. That is what a father should aspire for his son. Dhruva was too young to understand his father's silence and was highly disheartened on being disregarded.

We will continue in the next class. I will do no more recollect from next class until progress well into the story.

-Swasthi