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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 23rd of April 2017, at Visakh.

(for private circulation to WTT members)

We are discussing the story of Dhruva in which we discussed the penance of Dhruva in brief in the last class. We will try to discuss some more details today.

It is with the heart centre as the basis that one experiences the objective world through mind and senses. One who internalises and enters the heart centre loses the external experience. Whatever happens outside does not matter to such a one. Such a one gradually loses interest in the outer world and gains more and more interest in the inner world. The mind and senses of such a one attains an equanimous state and that is the reason why objectives changes do not affect such a one.

The consciousness flows from the heart centre to outside in many ways. It keeps on flowing irregularly until it is trained. Training requires lot of regular practice. It is not easy because we are used to moving so much in the objectivity and we cannot remain inside. The mind and senses do not cooperate when we try to internalize. A suggestion given here is to see the mind and senses as Divine. Then they start cooperating with you instead of hindering your practice. Then gradually they do not control you but you start controlling them. A kind of disconnect happens between you and the mind, senses. They cooperate with you when you are outside, otherwise they do not bother you. This disconnection is what should happen first in the path of Yoga. Here, it is given that this is what happened to Dhruva first. This disconnection is described as untying a knot. Two other knots are to be untied later.

The mind, senses, sensations, elements, etc, have descended into this creation as principles much before us. As they are there before us, they are powerful than us. It is similar to what happens in an organization. The ones who are there in an organization for a very long time yield more power compared to the new entrants. Similarly, the mind and senses are there before us and hence are powerful compared to us. We cannot win over them on our own. We need the support of the ONE who existed even before the mind and senses existed.

That is why Divine orientation is important. See the Divine in everything including the mind and senses. Then the mind and senses start cooperating. The whole nature cooperates if you see Divine in everything. Start with seeing the Divine outside and then inside. If you cannot see outside, you can never see inside.

The mind and senses pull us like anything. These are said to be ruled by the intelligence called Indra. Indra is ruled by Vishnu. That is why to gain the cooperation of Indra, the worship of Vishnu is recommended. Unless you are with Vishnu, Indra keeps causing hindrances to your practice through the senses. In many Puranic stories this is given as a symbolism that Indra tries to disrupt the penance of a being. It is shown in many old Telugu movies as well. They show as if Indra is causing some external disturbances by change in climate, etc. But the disruption is not as shown in the movies but it happens through the mind and senses. Lot of problems are created by the mind and senses. We keep doing many things to solve those problems. The problems are easily solved by seeing them as Divine and by getting into Divine alignment. Otherwise one problem leads to another problem and so on.

The mind and senses are fully functional by the age of 5. If a proper training is not given at that age, then they do not cooperate later. That is why initiation is given at the age of 7 and children are taught how to internalise. When one starts to internalise at that age, it becomes very easy to train the mind and senses. If one starts at the age of 60, nothing will happen. The mind and senses will not allow you to internalise.

So, the practice given here is the same thing which we have been discussing for years. It is to see the Divine in all. It does not matter who or what you see. Remember it to be Divine in essence. Whatever be the situation, let it be Divine to you. This orientation should keep increasing. As aspirants, we should check whether this orientation is increasing in us or not. If not, you should strive more. Be more alert to see the Divine. As you are more and more oriented to the Lord, he will start directing you. That is what happened to Brahma (creator) as well. He did penance and then he got the idea on how to proceed with the creational activity. That is what is described as the descent of Saraswati.

So, Dhruva could reach a state of disconnect from the mind and senses through Divine orientation, in and out. In that state, the mind and senses have no control over the being.

I met a person by name U.G.Krishnamurthy. When he used to see with his eyes, he could not see persons around him. Everything appeared as light around him. He lived in that state for almost a year. He even forgot people because he could not hardly see the form. He once asked me "This is what is happening to me. What do you think it is?" I realized that he is trying to test me. Later after a year, he again started seeing the forms. By then, he forgot what name corresponds to what form. Even when he saw a cow, he asked "What is that?" It is all because he went so deep within and used to stay there for long hours that everything outside appeared the same as it was inside. "May the light in me be the light before me" is a statement which became a truth in his life. The same happened in the life of Dhruva.

We too try a lot but it hardly happens for us. It is because we are too much tied up in objectivity. Our aspiration is not strong enough. Our will is weak and not like that of Dhruva. We forget things easily. Forgetfulness is a huge problem for us. As long as we are mostly posited in the mind, we keep forgetting. Once you enter Buddhi, you do not forget things. Advanced disciples remain mostly in the Buddhi and enter the mind only when objective work is to be done.

After overcoming the mind and senses, one is said to be in Mahat. Mahat is the space in which the creation exists. We descended into mahat as individual souls. Above mahat, we are a part of the universal soul and are essentially Divine. Our ego comes into existence only after descent into mahat. In mahat, the mind, senses, sensations and elements, have already descended and we get into association with them. Slowly we get bound by them. Dhruva initially came out that bondage. The elemental creation does not bind him anymore. He sees the elemental creation separate from himself. He stands above it. It is said that the 3 qualities and 5 elements have liquidated into his penance.

Trained mind and senses see only things which the being wants to see. It is like you go for shopping with an intent to buy a single object. You see only that object, buy it and return. There might be many other things in the market but you do not bother about them.

Once you reach the heart centre, there are many nadis which can take you downwards and there is only one nadi which takes you up. To travel up that path, one requires the grace of the Lord or Master. That is what happens in the path of yoga generally. In the case of Dhruva, something more happened.

When he was stably sitting in the heart centre in complete Divine alignment, the Divine descended through him until his thumb toe. The Divine energy descended through Dhruva into the Northern hemisphere of earth which is formed by then. That energy resulted in formation of the Southern hemisphere. If we carefully observe the creational story, at different times in the creation, the Divine energy descended to perform an important act in creation. The major acts in formation of this creation were done by the Lord himself through the mediums he chose. Here he chose a 5-year-old child to complete the globe formation. We should remember that every globe in this creation happened in this manner. We are discussing only the story of earth because it relates to us but this story can be generalized to other globes as well. With the story of Dhruva, the story of globe formation is complete. Then we get into the story of formation of human bodies on this planet. The human body underwent many changes before it appeared as we see it today.

Another point to note is Dhruva did not have a human form like us. Though the story is told as if he is a human being, it is not the reality. Dhruva existed as a principle being. He surrendered

himself completely to the Divine principle. He saw nothing else in creation. We too should strive to reach such a state. That is the prime objective of all the practices that we do. We should keep checking if we are seeing the Divine at least for some time in a day. If it is not happening, then all our practices are going waste.

Apart from globe formation, there is a part of the story which tells of how the Lord appeared before Dhruva. We discussed that briefly in the last class. We will discuss that in some more detail in the next class. Dhruva sings a stotra in praise of Lord. We will also go into the details of that.

-Swasthi