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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 07th of May 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Dhruva received the teaching from Narada and being a child, he had complete faith in the teaching and followed it sincerely with lot of devotion and intensity. He reached a state where everything inside and outside appeared to be Divine.

It is said that the devas were disturbed by the intensity of his penance. This sentence has to be understood subtly. The devas referred to here are the intelligences present inside Dhruva. As Dhruva's penance and aspiration for Divine grew intense, his interest towards food, drink and water kept on decreasing. Divine aspiration became the only priority in life for Dhruva. Such kind of aspiration is very important to experience the Divine in and around. If our practices are casual and not the priority in life, we cannot expect the Lord to appear before us. The Lord appearing before Dhruva is not an ordinary thing. It shows the resolve, belief, intent, aspiration and intense dedication of Dhruva towards the teaching of Narada. Dhruva had another advantage that he was a virgin with regard to his thought of Divinity. He knew nothing about the Lord until he met Narada. He has no preconceived notions and ideas about the Lord. He started his practice as instructed by Narada with a fresh mind and no other opinions or concepts in mind. Generally, people start their practice after gathering lot of concepts and concretized thoughts which actually become a hindrance in the path. That is why starting in the path at a very early age is seen to be a great advantage and one is lucky to be able to start so early.

So as Dhruva lost interest in food and sleep, the devas in him started getting disturbed because their activity depended on food and sleep. Hence, they go to Lord Vishnu and request him that something be done about Dhruva. The Lord was greatly pleased by the penance and aspiration of Dhruva. He decides to appear before Dhruva by descending from above. All this happened in subtle planes and not in the physical plane. He appeared before Dhruva in a beautiful lighted form.

The form of the Lord that Dhruva saw was similar to the form of Dhruva himself. This is what happens for most of the devotees. Initially, Dhruva was in a state where he completely forgot himself and only by the touch of the Lord, Dhruva individualised himself again and could see the Lord separate from himself. He could not speak immediately because he just came out of an absorbed state.

By that touch of the Lord, Dhruva gained all the knowledge of the Divine and his creation. He started his practice as one who is completely ignorant of the Divine principle but now he becomes an embodiment of knowledge. He then starts praising the Lord and his splendour.

Last week we discussed some words spoken by Dhruva. He said "O Lord! There is no power in this creation that is beyond you." Dhruva realised these things during his penance and due to the Divine touch. He did not read any books and gather knowledge. Generally, knowledge gathered through books becomes a hindrance to practice because we start getting doubts. Knowledge gained through penance is complete and there will be no doubts left. Knowledge gained in such a manner will never be forgotten. It will always remain with that person.

Even in the path of Master CVV that we follow, a similar thing happens. As we do prayers regularly and intensely, Master starts teaching from within. The more we internalize, the deeper is the teaching. Even while the teaching is received and distributed, our aspiration should not waver. The objective of Divine realisation should not change after we gain some knowledge.

Dhruva further said "It is because of you the principles of mind, senses and sensations are working in this creation. You are the basis for them. Through them, you stand as an embodiment of knowledge." We think that we are controlling all the senses and organs but it is actually the Lord who is the basis for them. We realise that we do not really control them only when one of them stops functioning properly due to our misuse.

Dhruva continues "It is because of your will that I am existing. You have given me a free will and identity because of your compassion." The Lord made this creation and created all of us because of his compassion for us.

Dhruva tells "You permeate the whole creation as ONE. It is your illusion that everything appears to be different. It is by your will that all this has happened. Yet you remain detached and observe standing above the whole creation." The Lord entered into the creation only by one fourths and rest he stands outside. Even while he permeates the creation, he stands detached and simply observes. This aspect of Lord is what we should learn as well. When we do something or create something, we should remain detached from it and stand above it.

Dhruva says "O Lord! After creating us, you just did not leave us. You keep guiding us from time to time yet giving us freedom." The Lord is like a parent to each one of us. A parent will not just give birth to a child but takes care of it until it can fend for itself. The Lord too keeps check on us and guides us from time to time through nature and his mediums.

Dhruva then says "O Lord! This creation of yours is permeated by knowledge." This is something which we can observe. Every small object in this creation has its own knowledge. If we take a tree, it has certain knowledge. It gives certain kinds of fruits or vegetables or flowers. Its seeds will again create a tree of same kind. If you plant a seed of one plant, it will not grow into a plant of another species. Similarly, the minerals, animals, planets, stars, solar systems, etc. have their own knowledge which is concretised. It means that they do not work in a different manner from what they are designed to do. Jupiter will take the same time to complete a revolution around the sun, every time it revolves. It will not change its speed just because some other planet is revolving faster. In this manner, everything in the creation with exception of human beings have certain knowledge and follow laws designated to them. They will never the natural laws. All this knowledge is due to the Divine presence in them.

Dhruva tells "It is because of you that this creation exists and moves. No grateful person can pass a day without thanking you for all that you have done." Dhruva is telling that we are ungrateful if we do not thank that Lord for all that he has given us. We should thank him every morning for waking us up.

When we travel in a train and we have to get down in a station which comes very early in the morning, if someone wakes us up to inform that the station is about to arrive, what will we do? We will thank that person for waking us up so that we could deboard the train at our station. In the same manner, should we not thank the Lord who wakes us up every morning and does many more things for us?

Dhruva also tells that being grateful and thankful is very important in the path to liberation and realisation. We have to be very grateful to the Lord because every small movement that we are able to make, it is because of him. Suppose a cup of coffee is present on a table beside us and we have to drink it. When we think of drinking the coffee, the hand automatically moves, picks up the cup with fingers and takes the cup to the mouth which drinks. All this happens involuntarily and many times we might not be even conscious that all this is happening. We are satisfied by the experience of coffee. But how did this all happen involuntarily. Is it not because of the knowledge within the body parts? Where did that knowledge come from? That knowledge exists because of the presence of Divine. In this manner, for every small act we depend on the Lord and how can we not thank him.

Dhruva tells "O Lord! You are the cause for the existence and source of energy for all the planes of creation. You give lot of things to the beings in these planes and the beings are remaining in an illusion that they can ask and desire for anything." We are taught right from the childhood to only ask the Lord. We keep asking for things and he keeps fulfilling as per our karma. But we are also made to face the consequences of what we ask for. This goes on as a vicious cycle leading to many births and deaths.

Alternately, we have another option to just observe and experience without asking for anything. That is what the Lord does and we too can follow the same. However, it is very difficult to stay without wanting anything. Even the great ones desire to do something good and as a result, they are put into heavy activity of goodwill by the Lord. Dhruva tells that it is because of his maya (illusion) that everyone keeps asking for something and that leads them into a vicious circle.

Lord Maitreya gets an idea that he should help the beings in the age of Kali to evolve and uplift to higher planes. Then he meets Lord Krishna who tells that he is looking for someone to take up this activity of uplifting beings in Kali age. Maitreya tells that he got an idea to do the same and then immediately Krishna designates him that job. And from then till now, Maitreya is on that job. After visualizing the intensity and duration of the job, Maitreya asks the Lord "Why did you put me into this big job which seems to never end?" The Lord replies smilingly "Is this not what you asked for?" Then Maitreya asks "Why did I get that thought in the first place? Is it not because of you? Will I get a thought without your will? So, I will do this considering not as my wish but as your will." We too should follow the same. When we get an idea of goodwill and start implementing it, we should remember that it is because of the Divine will that we are into this activity and not

because of our idea. Then the act becomes fruitful and fulfilling. Also, we do not get stuck in that activity or its consequences.

Dhruva tells that many people keep desiring for things due to their ignorance. Instead of desiring and doing things by thinking that we desired for them, we should start doing things by thinking them to be Divine will. Then there is no bondage or consequences. Even an act of goodwill binds you if you think that you conceived the idea and are doing it. If the same thing happens as service and in surrender to the Divine, then everything changes. Do not think "What will I get out of this?" If you get a good idea, just follow it as Divine will without expecting anything.

Potana got the idea to write Bhagavatam in Telugu. He wrote it and left it like that. He did not care to publish it. He left that to Divine. He was not worried of what would happen if he does not publish it after having written it for so many years. He thought that he wrote it as per Divine will and his job is done with that. Rest was left to Divine will. We too should do what is to be done and leave the rest to Divine.

Dhruva tells "O Lord! Those who worship a beautiful lighted form of yours get a better experience than the ones directly worshipping you as a formless ONE." This is what Lord Krishna tells in the 12th chapter of Bhagawadgita as well. Worshipping a Divine form is more blissful compared to worshipping a formless principle. A dialogue with the Lord gives much more happiness compared to a monologue. For a dialogue, we need a representative form of the Lord. The form can be anything which one likes. So, worshipping a form is suggested compared to worshipping a formless principle. The formless principle is anyway experienced when one goes into an absorbed state. One who only worships the formless has no experience until he goes into an absorbed state.

Further, Dhruva tells that we should remain in touch with devotees who worship the Lord on a daily basis, those who read the Scriptures on a daily basis, those who remain in alignment with the Lord all through the day. This is for aspirants in the initial stages of practice. By keeping in touch with devotees helps oneself to overcome the problems in objectivity and turn more subjective. This would help us progress in the path quickly.

I will tell an important point before we conclude for the day. Do not orient yourself towards the problems in your life. Everyone will have problems. Even a child has its own problems to face. Replace the problem with Divinity. See your problem as a Divine will that wants to test you. Think that the Lord himself will help you come out of that problem. If we think in this manner, what happens is due to the touch of the Divine, the problem is solved very easily and many times even without our intervention. So, seeing the Divine in problems is the easiest solution. It is very tough to practice this but keep trying. If are able to stabilize that orientation, then even the biggest of problems are neutralized easily.

In this class, we have lot of teachings to pick up and follow. So, recollect again and try to follow what you can. We will continue in the next class.

-Swasthi