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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 21st of May 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Dhruva performs a penance of the highest order which very few can achieve. He attains grand knowledge of the Divine principle in the process and as the Lord appears before him, he praises the Lord and speaks in detail of the Divine principle and creation. We have been discussing what Dhruva told in the last few classes and we will continue now.

The core teaching of Bhagavatam is to see the Divine in all forms in and around. When we see different forms and hear different names, we should remember that they all are ONE in essence. Otherwise, we start differentiating between the forms and calculate which is greater than the other. There are lot of Masters who we know of. If you get the question "Who is the greatest of all?" Then it means that you have missed to see the true essence in all. If you see the ONE divine in all, then the question of who is greater or better does not arise at all.

Today is celebrated as Hanuman Jayanthi (birthday of Lord Hanuman) and so we worshipped Lord Hanuman today. When we do so, we should remember that it is the ONE divine who manifested as Hanuman. That is what Bhagavatam is teaching us. If this teaching is understood, then you do not have any conflict whatever you see in this creation. You will not reject anything because everything is Divine. So, this thought is what should stabilise in us. Dhruva gives this teaching in different ways and we are discussing one such way here.

He tells that the Divine principle has descended into this creation into every form that exists. We have discussed in detail of how the creation has formed right from Brahman to the formation of earth which happened while discussing the story of Dhruva. In the process, many beings came into existence and Divine permeates each and every one of them. We should remember this truth. Only then the Divine principle can be realised. If you see the forms to be all different and try to discriminate, then you can never realise the Divine principle. We have to learn to see the synthesis before seeing the diversity. That is what Dhruva tells us.

When we see everything around us with open eyes, we should remember that the Divine essence is in each one of them. Then when you close your eyes, you can easily align with the Divine within. If you see people or things around with lot of likes or dislikes, then when you close your eyes, same kind of thoughts flood your mind and you cannot experience the Divine. Seeing the Divine outside is very important to see and experience the Divine within. If you are stuck with lot of opinions about the outer world, then it is very difficult to experience anything within.

Dhruva further tells "O Lord! Though you permeate all the beings in the creation, you still stand above all of them and preside over them." So, we should not think the Lord is just the complete creation and its beings. Lord stands beyond this creation as well. That is how he stands detached from the whole creation though he permeates the whole thing.

Also, Dhruva tells that each being has his own understanding of the power of the Divine. Some people think that Divine is all powerful and one should see everything that is happening as his play. Others think that Divine created all this and left it for the beings to do everything. There are many more degrees of people in between which have different kinds of understanding of Divinity. It all depends on the Buddhi of the person. As your consciousness expands, the understanding of Divinity also expands. We can take the example of electric power lighting up lights which give different levels of luminosity. A small bulb gives very little light. A flood light gives light which spreads for a large circumference. Is it not the same electricity which is powering both of them? But the output is completely different and the output depends on the instrument. Here too the understanding of Divine power depends on the level of Buddhi of a person. As your Buddhi expands, your understanding of Divine increases. As your Buddhi expands, you gradually realise the truth of your existence. You realise that the Divine is existing as you. Those who remember this truth are called devotees of the Lord. Even the devotees can forget this truth at time due to maya (illusion). But they realise the mistake quickly. Hanuman is considered the highest among all devotees because he never thinks that he is different from Divine. There is no one incident given to us where Hanuman has fallen from that state. He is like an ideal devotee. Though being all powerful and knowledgeable, he serves Lord Rama with all devotion. Rama could not have won the war against Ravana without Hanuman but Hanuman never feels so. Today being his birthday, it is good that we are able to recollect him a few times.

We should also remember that Hanuman is an avatar of Lord Shiva. It is Lord Shiva himself who has incarnated as Hanuman to help Lord Rama to establish dharma on earth. Lord Vishnu incarnated as Rama but without any Divine powers. So Parvathi requests Lord Shiva to incarnate on earth to support Rama. And Shiva incarnates as Hanuman much before Rama descends and he continues to be earth even today. He keeps granting his grace to those who recollect him.

Dhruva tells that in every person, as the Divine principle stands as the basis, there are right and left forces or energies which keep pulling us into subjectivity and objectivity. The left forces are called Asura forces which keep pulling us towards objective things while the right forces are called Sura forces which keep pulling towards subjective things. They are like the centripetal and centrifugal forces which keep acting on milk and only when they are balanced, the butter comes out which can be compared to the formation of an immortal body. That means that for one to become a Yogi and move towards immortality, one should lead a balanced subjective and objective life. One should fulfil all the objective obligations that one has in life and at the same time one should practice subjective living through worship and meditation.

The Lord stands as the basis for both these forces in creation though they appear to be seemingly opposite. But both the forces are required. It is only because of both these forces that we have the existence of both subtle and gross creation. Subtle and gross creations exist because of the balance and seeming oppositeness between these 2 forces. A Yogi is never disturbed by either left or right forces. A Yogi is a friend to both celestials and diabolics. He is all friendly because he is a balanced

one. A Yogi is able to balance between these forces because he stands with the ONE from who both these forces emerge. If you are with the synthesizing principle, then nothing affects you. That is why it is said that one should choose the golden middle path. Do not lean towards right or left. You should neglect neither objectivity nor subjectivity. You progress well by balancing between the two.

Today is very sunny and hot, and before coming to Bhagavatam class, you might get a thought from the left, "Should you go to Bhagavatam today in this heat? Why can you not skip for just this day?" At the same time, you get a thought from the right "It will be nice if you go and sit in Bhagavatam class." If you left is stronger, you do not come for class. If your right is stronger, you come to class. When you somehow come here, what happens is your left is not trashed but your right and left find a balance. That is the beauty of Divine energy. That is what Divine worship does. It ensures a balance between right and left and keeps you in the middle path. You go right when it is necessary and left when it is necessary but otherwise you stand in the middle and observe.

So, Dhruva is telling that the creation keeps running because of the balance between these two forces. While these two forces stand as opposing forces, some find the balance between the two and becomes Yogis. Yogis who keep experiences both objectivity and subjectivity equally are called Raja Yogis. They can live in all the comforts of this world and they can live without any of the comforts. We are given Janaka (father of Sita) as one of the best examples of Raja Yogis. He is a king and enjoys all the royal comforts but can live undisturbed even without any of the royal comforts. We have a good story about him which I gave in the book "The White Lotus". One can refer to it. We should try to be like him. Experience the comforts if they are available but do not be disturbed if no comforts are available. Janaka is such an ideal example that Krishna himself mentions his name while telling about Raja Yogis.

Dhruva tells "O Lord! There are Raja Yogis who remain in your alignment at all times and serve the beings as kings of the land. They experience all the royal comforts because of your grace and compassion. There are other people who crave for these comforts without craving for you who are basis for everything that is." Dhruva pities on such ones and tells that the Lord still fulfils the desires of such ones of compassion. Dhruva is telling that the Lord also takes care of those who worship seeing many desires just out of compassion. The Lord does not fulfil every desire of such ones but he fulfils desires which are good for that person or which are in tune with the karma of that person.

Dhruva is telling that those who worship the Lord without any desires, the Lord takes care of such ones completely and the nature ensures that they get the required comforts from time to time. So that is what we should aim for. Then Dhruva tells that the Lord even takes care of those who approach him with desires. The message that we should take from that is that it is fine even if we get desires. There is nothing wrong in getting desires though we strive to reach a state beyond desires. It is a part of the process of learning. We might fail but we keep trying to better ourselves.

We will continue in the next class.

-Swasthi