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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 30th of July 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Dhruva does great penance and pleases the Lord and get some boons from him. He returns back to his house and later was coronated the king. His father and mother then departed from the physical. His brother too travelled north and disappeared in the way. Dhruva comes to hear that his brother was killed by a Yaksha which was not really true. We are told that Uttama travelled north trying to hunt an animal. This statement is highly symbolic which we discussed few classes back. It actually means that he Uttama ascended due to his natural inclination towards subjectivity and reached higher planes and on the way, he leaves physical. He was able to ascend so high by following his pulsation. One can even transcend the subtle and causal bodies by following this path. Uttama, right from his childhood, had a natural inclination to follow this path. That is why he got to sit on the lap of his father even as a child. We discussed its symbolic meaning in the past. Just to recollect, hunting an animal means trying to follow the pulsation into subjectivity. As one keeps relating to pulsation, one can even transcend the causal plane. That is what Uttama actually did. That is what we observe in the story of Hercules too.

Due to illusion, Dhruva gets angry on hearing that his brother was killed and he wants to fight and avenge the death of his brother. Here, we should realise that one can fall into anger even after having seen the Lord and sqwe poken to him. He happened to see the Lord because of his strong will and dedication at that point of time. However, that was not his natural state. He still had to attain that state naturally so that he will not fall back. As a result, he gets angry at this point.

We too experience higher states at times during prayers, rituals or meditations but that experience does not continue once that ritual or prayer is complete. That state has to become natural for us. If we are with the Divine at all times, then it is a natural state to us. Until then, we should keep striving for that state. Devotees like Prahalada, Ambarisha, Hanuman, etc. remain in such a natural state of Divine alignment. Dhruva too reached that state now but we are discussing the story of Dhruva before he reached that state. We can observe a similar aspect in the life of Markandeya. He pleased the Lord and attained immortality. Lord appeared in the form of Shiva before him. But Markandeya did not yet reach a natural state in which he could experience the Divine in all things and in all situations. He still had to fulfil himself before he finally reached that state.

A true devotee is one who is naturally in Divine alignment at all times. So, until that happens, one is just an aspirant but not a devotee. Devotees will not have any goals in life. They just surrender to the Divine and work happens. Things happen through them without their intervention. They do not initiate anything on their own. They just remain with the Divine while the Divine plan happens through them. In Ramayana, Hanuman had no personal goals or objectives in life. There was no one equivalent to Hanuman in terms of abilities and knowledge. Yet, he just cooperated with the Divine plan.

So, Dhruva is yet to reach the natural state of Divine alignment and as a result decides to avenge his brother's death. He reaches a place called Alakapuram near the Himalayas. He sees a secret cave in which certain beings were living. They are generally not visible to anyone. They are called the Yakshas. Their leader is Kubera. Dhruva tries to fight with them.

Master EK gives an explanation of what is the inner meaning of this fight of Dhruva with Yakshas. Yakshas are intelligences who are present in each one of us. This story gives one of the creational secrets as to how the bodies were formed for beings on this planet.

Whatever we see around us is limited to our level of awareness. We cannot see all that exists around us. We cannot know who a person is exactly by their outer behavior. That is why we should not form opinions over others because with our limited awareness, we cannot have right opinion of anyone. We do not know anybody's past. We even do not know our past before this life. How can you know someone else's past? Without knowing all that, how can we form opinions on others? Just respond based on the situation. Do not form opinions and act based on them. As we live in a physical body, our perceptions are also mostly opaque. We cannot see through easily. We cannot see or hear lot of things. If you know your past lives, then you might be able to know the past lives of others. Until then just remember that you know very little and do not form opinions or judgements based on that little awareness. All these invisible aspects and forces of the creation are represented and presided over by these Yakshas. So Master EK has given us the secret at the beginning of the story itself.

Now we go into details further. Yakshas are very powerful forces in creation and cannot be fought with. Dhruva thought he could fight with them feeling that he had blessing of the Lord. This feeling that he is a devotee is what brought Dhruva down further at that instance. This is an important point to note. You might be a progressing aspirant and devotee but the moment you feel that you are one, you lose that Divine alignment immediately.

So, Dhruva is now trying to fight with his opinions. He forms lot of opinions just based on a rumour that his brother was killed. Divine alignment is lost if you have opinions. The moment you give place for opinions, there is no place for the Lord to remain. Negative opinions are even more troublesome. They come to your mind more than positive opinions. People remember their enemies

more than friends. That is why it is better not to have any kind of opinions. For a one who sees the Divine in everything, he will not have any opinions.

Yakshas try to hide the root basis for this creation. What is the root basis? The Divine principle is the basis for the whole creation but it is hardly seen because it is covered by many other layers. The Divine principle is present in every object of this creation. It is present in everything pure as well as impure. It is present in everything that you see as good and in everything that you see as bad. It is present in everything that you like and dislike.

One who is able to see the basis for all is never disturbed by anything. He remains stable at all times. He does not reject any object. He sees the Divine in every object and uses that object according to its utility. Just because the Lord is present in impure water you need not drink it. Drink only what can be fit to drink but do not despise something else which is not fit to drink. If you are able to see the Divine in all, then you do not reject or despise anything. You are not disturbed by anything. You will not develop likes and dislikes. You witness everything happening around you as a Divine play. That is how devotees witness everything. Others fall into the illusion of creation and face ups and downs in life.

Even while relating to Divine, one should remember that all forms and names of the Lord are given to relate to the ONE principle. They all are not different. If you start thinking that they are different, then you fall into a religion. So, remember that we are relating to the ONE principle through every form and name. This principle is existence-awareness which stands above the 8-fold creation and also permeates the 8-fold creation. The existence is common to everything in this creation without any differences while awareness varies in many degrees.

Here, Dhruva still not reach a state where he could see the ONE principle in all. He could see that earlier during his penance but as that was not his natural state, he still fell into this illusion. Yakshas created lot of illusion by which Dhruva was disturbed and confused. Falling into illusion happens even for the greatest of devotees at times. But the Lord ensures that their action during such times result in great fruits for the creation. The only way to stand above illusion is to relate to Divine principle in all and in all situations.

If someone like Dhruva could fall into illusion in this manner, just imagine our situation. We can fall into illusion very easily. So, our objective at all times should be Divine alignment. This is the same teaching given in Bhagavatam again and again. It keeps on repeating and we recollect it every time it repeats until it stabilizes in us.

Dhruva tries to fight with many Yakshas at the same time. The first happened very intensely with no one backing down. Dhruva tries to kill the Yakshas in many ways but he fails because they do not have death due to their subjective existence.

(Master is reading the description of how the fight between Dhruva and Yakshas.)

Dhruva realises that he cannot fight over with the illusion created by Yakshas with all his might. Then some Seers appear there and tell Dhruva why he is not able to defeat the Yakshas. They tell him that he is not able to overcome the illusion because he is not seeing the ONE in all. As a result, he is localized.

Remember that our individual existence is an illusion. We only exist apparently while the reality is that all existence is ONE. If we create lot of identities over this illusion, then we are further drawn into illusion. The only way to overcome this illusion is to become one with Divine. That is possible by seeing the Divine in all that is. Then you become one with THAT and a medium to that principle.

So, Dhruva was advised to do the same now. When Dhruva does so, he comes out of illusion. He again enters into a state where he did not exist but only the Lord existed. He experienced that state earlier during penance but he lost in later. He now realises his mistake and reaches the state of Divine alignment once again. All the illusion around disappears immediately.

The story still continues which we will discuss in the next class.

-Swasthi