

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 06th of August 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Everytime we study the scripture of Bhagavatam, we should recollect the Hierarchy of Masters from whom we have received this Scripture of wisdom. It descended from the Lord himself to the creator Brahma, Brahma to Narada, Narada to Veda Vyasa, Veda Vyasa to Sukha, Sutha and Maitreya, Sukha to Parikshit, Sutha to Sounaka and other Munis, and Maitreya to Vidura. We should recollect all of them while studying Bhagavatam. We should also recollect Potana who translated Bhagavatam to Telugu and Master EK who has simplified it further for our understanding. By recollecting the Hierarchy of these Masters, we understand the Scripture better and more and more secrets in the Scripture are revealed to us. So, let us recollect them from time to time.

Coming to the story of Dhruva. Dhruva was fighting with Yakshas to avenge the death of his brother. He fights ferociously but is unable to defeat the Yakshas. The war keeps on going but all in vain. Finally, a group of seers appear there and invoke Manu, the grandfather of Dhruva. They remind Dhruva what he has forgotten in his anger. They ask Dhruva "Have you forgotten that everything that you see is Divine?" Dhruva was in an illusion and fighting with that illusionary powers in creation. The seers tell him that he can overcome the illusion and see the truth by recollecting and seeing the Divine everything around. Dhruva gained all this wisdom during his penance but he forgot that in his anger. He got angry because it was still present in him as a hidden nature. It remained inactive until he was with Divine but at that moment where he forgot the Divine, it immediately emerged. Dhruva is yet to be fulfilled and stand above illusion of the three qualities. After the Seers help him recollect what he already knows, Dhruva immediately realises his mistake.

We too keep falling in illusion many times. We can fall into anger, jealousy, etc. but are we able to realise our mistake and come out of it as quickly as possible? Then it means that you are somewhat progressing. If you are able to see the Divine and accept your mistake, then it is fine. If you are not able to do that, then it means you have made no progress. Our practice should help us to realise that we have transgressed at sometime. If someone scolds you with no mistake of yours, you should be composed enough to understand that he has done so in his ignorance. That is possible if are able to see the Divine in the other person. Then you do not get angry on him. Even if you get angry at that moment, you should be able to compose yourself in a short time.

When you are able to see the Divine in all, then you remain in poise and see the right aspects at all times. You will not be dominated by dynamism or inertia. You will not be disturbed by someone else's words or actions. You know that they are speaking or doing so in their ignorance. You see them as a child doing a mistake.

Here Dhruva was dominated by Rajas (dynamism) at the moment he hears of his brother's death. He could not recollect the Divine at that moment. So, he was immediately disturbed. The Seers now helped him recollect his poised state of Divine alignment. Dhruva fell into ignorance because he did not see his brother as a Divine entity at that moment. He just remembered the relation he had with him. If we are attached strongly with our relations, then we are disturbed very easily if something happens in that relation. As aspirants, we should practice to see everyone as beings and Divine entities. The relations come at the next stage. If relations take precedence over the truth of Divinity, we are stuck in them and get disturbed by them.

Also remember that everything that is happening is Divinity at play. The situation may be anything or the incident may be anything. That is how the devotees look at events happening around them. They are ready to take any event without getting disturbed. It is said to be one of the qualities of Lord Shiva. That is why he is also known as Hara. Hara means one who could accept anything and everything. He could even take the poison without being affected. That is why we are instructed to recollect Lord Shiva as 'Hara Hara' so that he would give us the strength to accept anything in our life. It might be an event which we dislike the most but still we have to accept it. Lord Shiva gives us that strength.

So, the Seers ask Dhruva to recollect Lord Vishnu who he was blessed by, after his penance and then he would be able to defeat the forces he is fighting against. Dhruva then recollects the Lord and remembers himself as Divine entity. He realised that he did not exist but the Lord himself existed as him. He realised the same earlier but he recollected again as he had forgotten. He starts fighting again and now he could defeat all the Yakshas very easily. Here, I could not really understand as to why he had to fight again after having recollected the Lord. He should have seen the Lord in Yakshas too and the war should have stopped. But as it is given here that he fought again and defeated them, let us accept it for now until we have a better understanding.

After the war ends, Manu appears before Dhruva and asks him "What have you done? Why did you kill so many Yakshas to avenge the death of your brother who might have been killed by just one Yaksha? You have killed many who have done no mistake. You stop this ignorant act of yours immediately. You have descended from me. Your actions like this will bring a lot of disgrace to me and our family. You will have killed so many but did you get back your brother? We should not become beastly due to our bodily attachments."

Here, Yakshas being killed means Dhruva has removed them from the bodies they had at that point. They just return back to higher planes after leaving their bodies. Still Manu tells Dhruva that he has done a great mistake due to too much attachment which he had towards his brother. We too should remember that beings keep entering bodies and leave them from time to time. We should not get attached to anyone in a body. We should not get attached to our body as well. It makes us behave as beasts at times. It makes us hurt others to comfort our body.

Manu further tells Dhruva "What did you realise through your penance? Recollect once. Did you not learn to see the Lord in all beings during your penance? How could you forget what you learnt? How could you perform this ghastly act having known so much?" We should understand that maya (illusion) can fall upon anyone even with the best of devotees. Also, as Dhruva did his penance with the root cause being disheartened of not being able to sit on his father's lap, it was a faulty cause. As a result, this illusion was to fall upon him at some point. It is like a good product made with manufacturing defect. It has to be re-manufactured again without a defect. So, Dhruva needs to practice a lot before he can remain in stable state of Divine alignment.

Manu further tells "O Boy! Listen to me as to what is to be practiced. Do not ponder or deliberate upon the someone else's nature or behaviour." Here we are getting some teachings from Manu. Firstly, he says, we should not think much about others. Do not think and form opinions over others.

"Be patient towards great ones and knowers." We should never criticize great ones based on their actions. They know a lot and we know nothing compared to them. We cannot understand their actions based on our knowledge. So be patient and accept their actions because they know better than you do.

"Be friends with towards those who are equal to you in awareness. Be compassionate towards those who are lower in awareness to you." Remember that the differences are only based on each one's awareness. As beings, all are equal. Make friendship with those who are equal in awareness as you. Do not make friends with those who are less aware than you. You can relate to them and help them but by being too friendly, they will get spoiled and you might too get spoiled. So, do not indulge with such ones too much. Just compassionately relate to them as much necessary and help them if required.

"Be relating in this manner, you can easily recollect and see the Divine in all. If you relate in this manner and behave accordingly, the Lord in them will be pleased with you." Manu also tells that one should behave with animals in a compassionate manner. If you have something to eat and a hungry animal comes near you, you should feed it. You should not shoo it away and eat the food. The Lord will not be pleased by such acts. We should also offer food to anyone who visits our house. We are generally worried if someone comes to our house during lunch time or dinner time.

Why to be worried? Just share whatever you cooked with that person as well. Nothing will happen if you eat little less once in a while. Generally, most of us eat more than what is required. In present days many diseases are because of over eating. People have very little control over their food habits.

I recently met a lady who is a devotee of the Divine Mother and she has taken up a penance of chanting a mantra of the Mother 40 million times. As it requires lot of time, she decided to reduce her sleep time. To achieve that she reduced her food intake gradually and now she takes solid food only once a week and she sleeps only for 2 hours. If you see that person, she is so active with so little sleep and food. She could complete chanting of the mantra 25 million times till now and recently the Divine mother appeared in her vision in a beautiful form. She even drew that form of the Divine Mother on a paper. I saw it and it was so beautiful.

I am telling this story because we think we will die if we do not eat for a day. When we hear stories of such ones, I feel that we are doing nothing. Can we not reduce our intake for a day to offer food to someone who visited our house? So, think for yourself.

Manu is telling Dhruva of how one needs to relate to all the beings around oneself. This way one can easily see the Divine in other beings. It also leads to equanimity. It would also please the Lord very much. This is very important. We should not act to please others. Let all your actions be oriented towards pleasing the Lord. Pleasing others does not matter much. By this practice, we gradually move towards a state of forgetting ourselves. Once we forget our individual identity, then no qualities can bind us. That is how devotees forget themselves in Divine alignment. Hanuman is considered the most ideal in this case. He never remembers himself or his powers. Even during Ramayana, others had to remind him that he could fly over the ocean. It is because he was so much in Divine alignment that he could not even remember what he is capable to do.

Dhruva knew all this and that he how he could see the Lord during his penance but he forgot all that. Manu is helping him recollect all that again. Recollecting the Lord is like a one stop solution to many problems.

Manu further tells "The whole creation runs as a cause and effect relation. See this whole thing cause and effect relation as a Divine effect." There are causes which lead us to actions and the results lead us to further causes and actions. Just see the Lord in all the causes and work out your actions relating to the Divine.

All these teachings are for daily practice. We are given a single solution to all kinds of problems that face in life. The one solution is to relate to Divine at all times. There are some more teachings of Manu which we will discuss in the next class. Try to practice what has been taught till now.

-Swasthi