

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 Not for publication.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 13th of August 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

We are discussing the story of Dhruva. Dhruva fights a highly ferocious war with the Yakshas and kills many of them. Then Swayambhuva Manu, grandfather of Dhruva, appears there and tells Dhruva that he has committed a big mistake. He gives certain teachings to Dhruva which we are trying to discuss.

Manu tells "As the witness for the acts committed by any being, the Lord exists within each one of us. Many don't realise this and many people come up with their own philosophies of why this creation came into existence." Each one looks at the play of this creation in his own way. Bhagavatam tells us that the Divine exists in each of the beings and keeps witnessing us from within. He knows what each one of us is doing and gives respective results. It is very difficult to understand this bigger picture because karma has deep roots. We cannot easily know the cause for some incident. We cannot know why someone is behaving in so and so manner because personalities keep building up for lives. We do not have any idea of what each being went through in all his past lives. So, nothing can be predicted because the causes run deep into the past. The only thing we can do is just accept everything and everyone as it is. We can never really associate the right causes with present actions. If some street dog comes into house and sits for sometime and goes. Can you tell why it did so? If some dog urinates on your door, can you tell why it did so? Your closest relative or friend might get angry on you at times or behave in a most unexpected manner. Can you tell why they did so? All these things cannot be explained. We can only accept them. That is what Manu is telling here. Beings do not behave as we expect them to behave. We have expectations over others and others too have expectations over us. But hardly things happen as expected. I observe flowering plants daily while walking. Some give flowers daily, some give rarely and some never give flowers at all even after growing well enough. What is the reason for this diversity? We cannot tell.

Manu tells "The question of 'Why?' cannot be answered in this creation in most of the cases. You just have to observe and agree to what is happening. You might think you know someone close to you but in reality you do not." We know very little of the persons even closest to us. Only the Lord knows all. We even do not know about ourselves completely. So, thinking that you know someone else is ignorance.

Manu says "Some think that all this is happening due to nature." People think that all this is happening randomly nature because they are not able to associate any logic with the events that are happening. They cannot understand because they do not know the bigger picture. The Lord knows all and some Seers know much more than most of us. Rest of the beings know very little. So, some people think everything is just nature. They say it is due to nature that some plants give flowers, some trees grow tall, some animals grow large and so on. They do not accept that there is some hidden intelligence behind all this.

Manu says "Some think that everything is happening due to karma." This philosophy is accepted by many and especially the Indians. We Indians accept everything as karma and do not rebel over things.

Manu further says "Some think that everything is due to the play of time. Some people call time to be Divine." This is another philosophy. There is no logic in this philosophy. In Ramayana, Kaikeyi was the one who liked Rama the most and she used to spend most of the time with him. She loved Rama even more than her own son Bharata. Rama used to spend lot of time in the palace of Kaikeyi, even more than the time he used to spend with his own mother. Such a lady changed overnight and wanted Rama to go into the forests. How can that be explained? It can be called the play of time. At that moment, she was completely different from what she was earlier or even later. When Lakshma asks why did this happen? Rama tells "It is all Divine play." So, you may call it the play of time or play of Divine, the essence is ONE.

So, finally Manu wants Dhruva and even us to realise that understanding the beings and their behaviour is impossible. It is much beyond our logic. So, it is better to accept than to analyse.

Manu further says "Some think that this creation is running just because of desire." The cause for creation is said to be the cumulative desire of all the beings looking for fulfilment. Some think that the Lord desired to make this creation. It is a kind of distorted understanding. The Lord fulfilled the desire of the beings by making this creation. It cannot be said that the Lord desired and created. There are lot of planes in this creation. The ones who have experienced one plane want to experience the other planes as well. We are never satisfied until all the planes of the creation including all the sub-planes are experienced.

Manu says "Each being has his own level of awareness of the creation and the Lord. Even the trinity and the Seers who have experienced the Divine principle do not understand it completely." There is no one who knows the Divine principle in complete. Everyone has his own circumference of understanding.

Manu also says that the Lord keeps guiding each being from within towards fulfilment. That is what the Lord did to Dhruva as well when Dhruva wanted a permanent place in the highest of Divine abode. He was not granted that because the Lord knew that Dhruva is not yet a fulfilled being to come out of the creation. He still had experiences to undergo within the creation.

Manu says "The Lord cannot be described as so and so. The Divine principle is incomprehensible. You can experience it completely by going into it (Samadhi). If you are able to see it, then you are only seeing and understanding a part of it."

Manu further says "As the Lord is the basic cause for this creation and its movement, it is your ignorance to think that these Yakshas killed your brother." We should realise that if time has come for someone to depart from the body, he departs from the body due to some cause we know. But that cause is actually a mere formality. The real cause is because time has come for him to depart. Time knows the hidden cause and creates some formal cause in present time. Sometimes people even die suddenly without any visible cause. People think that he died causelessly but the cause is hidden and the time knows it. Time makes everything happen as per the true cause which we do not know. We only try to associate visible causes which are mostly not the real causes. Our logic does not work in most of these causes. Master EK writes in Mandara Scripture "One can only know the how of creation but not the why of it." There is no why but you can experience the how of it. What happens to whom at what place and time can never be expected. The whole creation is like a suspense movie. Only the Lord knows the complete suspense. Everyone else knows only a bit of it including the highest of beings. It is because we are all parts of THAT. The part can never comprehend the whole.

So Manu is telling Dhruva that he knows nothing of why his brother died and that he is just acting in ignorance. Manu tells that he keeps working out his duties in this creation by recollecting that he is a Divine representative. The Prajapatis, Rudra and Kumaras also act in the same manner.

The names of the all the prajapatis and manus indicate their duties in this creation. They do not have personal names. They know that they are called by those names though they are Divine entities in reality. We too should realise the same. Our names were just given so that we can be addressed by that name. We should not feel that we are that name.

Manu tells Dhruva that the Kumaras, Rudras, Prajapatis and Manus keep acting under the guidance of the Lord. Even the Yakshas too have their duty in this creation which they perform under the supervision of the Lord. Manu is explaining all this so that Dhruva can understand in depth of the mistake he has committed. Yakshas did not have enmity with Dhruva. They fought because Dhruva was fighting. Dhruva developed an enmity towards them just out of his ignorance.

Manu further tells "O Son! You could fight with those Yakshas because of the Divine power that was working through you. Otherwise you are not capable to fight them. You could defeat them just because of Divine grace. You got into arrogance and forgot that you reached this state because of him. You could see the Lord in all and within you but now you have forgotten all that. You need to go back to that state which you have reached earlier. Let not these vices of arrogance and anger do not touch you anymore. You need to now go and meet Kubera and seek forgiveness for what you have done."

Kubera appears then and feels happy that Dhruva has realised his mistake and is repenting now. He forgives Dhruva immediately. That is the greatness of Kubera. That is why he could become the ruler of celestial wealth. Kubera tells Dhruva that he is pleased with Dhruva because Dhruva is repenting for his mistake. Dhruva did not actually seek forgiveness but Kubera knows that he is repenting within and decides to forgive him and comfort him.

Kubera also gives some teachings to Dhruva which we will discuss in the next class.

-Swasthi

(Tomorrow is Krishnasthami. There is a function in the evening at Radhamadhavam. Master will read the conversation between Uddhava and Krishna so that we go into sleep with Krishna's presence.)