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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 20th of August 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Dhruva fights with Yakshas and defeats them by recollecting Vishnu. Later his grandfather Manu appears there and tells Dhruva that he has committed a grave mistake. He tells Dhruva that he has forgotten what he gained through his penance. During penance, he reached a state where he could see the Divine in all but in this situation, he has completely forgotten that. He could not see the Lord in Yakshas and could not realise that his brother's departure is as per the Divine plan.

If we observe the story of Dhruva, we feel very surprised that someone who performed such a great penance, someone who could see the Lord in all, someone who had a direct touch and conversation with the Lord, did what Dhruva did on hearing of his brother's death. From this, we should realise that even great devotees like Dhruva can fall into illusion, can lose self-control due to anger and so on. And in case of Dhruva, this fall in his nature happened because his penance started with being disheartened and annoyed by the fact that he could not sit on his father's lap. It is a hyperactive (Rajas) reason but not a poised one. This should make us realise that if we worship the Lord for reasons like jealousy, stubbornness, to compete with someone and so on, it will lead to a downfall later. Worship should happen with the sole reason of liking towards the Divine and aspiration to experience the Divine principle.

Manu tells Dhruva that he did penance with a wrong reason to begin with and as a result he could not attain stability in the state that he reached through his penance. He fell down from the state after the penance. Hearing all the words of Manu, Dhruva feels sad of what he has done. He immediately repents for his mistake.

Again, at this point, the most important point to note is that one should not worship the Lord for petty reasons. Divine worship should be causeless. Devotees do not expect anything in return from the Lord. They just keep on relating to the Lord because of the taste for Divinity. They don't need anything else. It is like a child playing. Children play without a reason. They cannot answer when someone asks "Why are you playing?" They play as they like and keep on enjoying. They are not expecting a reward out of that play. They do not play for winning. Play itself is what enthuses them, not the winning.

So as long as you are worshipping the Lord for some reason, you cannot call yourself as devotee. No one stops you from asking the Lord to fulfil your desire. But do not call yourself a devotee if you are worshipping for desire fulfilment. Devotees do not worship the Lord for their desires. They do not make deals with the Lord. There are people who offer things or money to the Lord for fulfilling their desires. Is that not a deal? It is no different from a business deal. That cannot be called devotion.

Dhruva started with worshipping the Lord for a mundane reason and during that worship, he forgot that reason but it remained within him. The reason got crystallized and remained within him waiting for the right time to spring up. These were unfulfilled aspects which remained in Dhruva during his penance. They did not disturb him during penance but once he was back to normal living after penance, they came to him finding an appropriate time. That is what happened with many diabolics as well who performed intense penance. Ravana did great penance but he began with a selfish reason. He got boons due to his penance but he was back in his natural state after the penance. The main reason is because he started with a selfish reason.

So, until all the unfulfilled aspects in us and all the impurities in us are burnt away completely, we should keep on striving to eliminate them. It does not mean we oppress them or remove them by force. It will not work that way. The best way suggested is causeless Divine worship. During the day, we should practice to see the Divine in all. If you are able to see like that, no one can disturb you. Potana, who wrote Bhagavatam, was troubled a lot by the king of the land but Potana was never disturbed by anything because he was seeing the Lord even in the King who was troubling him a lot.

After giving this teaching, Manu leaves and Kubera, the king of Yakshas, comes there along with many other intelligences. Kubera is happy to know that Dhruva has realized his mistake and immediately pardons him. He now speaks addressing Dhruva.

Kubera tells "O boy! It is very difficult to relieve oneself of enmity and stubborn attitude." This can be observed very easily. People who develop enmity towards others cannot come out of that very easily. It creates a lot of tension to them. Same is the case with stubborn attitude.

Dharmaraja and Rama are ideals in this case. They never had feelings of enmity towards anyone even those who tried to kill them. They are called "Ajatasatrus" which means they are ones who never had enemies. Others might feel them to be enemies but they never feel so. Even during the war, they were always ready for truce if the other person accepted it.

As Dhruva realised his mistake and immediately left his enmity towards Yakshas, Kubera feels very happy. Kubera did not feel angry that Dhruva caused pain to many of his subjects. He knows that Dhruva has committed this mistake due to his ignorance.

Kubera shows how a knower responds in such situations. If he too had come to fight Dhruva, then there is no difference between Dhruva and Kubera. Kubera also knows that some of the Yakshas died because it was so decided by time and Dhruva killing them is a mere formality. This is something we should also realise. No one is responsible for someone's death. It might appear so from outside but the inner reason is always that time has come for him to die and it happened so.

Dharamaraja feels sad that so many people died in the Mahabharata war because of him and he did not want to become the emperor. Krishna then tells "Why do you think so? You are in no way responsible for the death of all those who died in the way. It is time that took them away. Never think that you can save someone or kill someone. It is only the time that decides. The appearing causes are mere formalities. It is actually arrogance to think that someone has died because of you. Everyone has his own programme based on his own doings. No one else can decide as what can happen to someone. Time is ultimate."

Kubera knows this truth and so he is not angered that his subjects (Yakshas) died in the hands of Dhruva. He knows that time rules everyone in this creation. No one can oppose time. Even Rama and Krishna had to respect time. One can only accept what time decides.

Kubera further tells "Yakshas did not kill your brother. You did not kill Yakshas. You should realise this. It all happened as decided by time."

He further tells "The mind acts as a link between the body and the being. It can disturb one very badly. It keeps on bringing in unnecessary information to the being through the senses. You just acted based on what your mind told you about your brother's death. You did not use your Buddhi to determine what really happened. The mind creates separated feelings like - I, me, you. The soul does not have such individual feelings. Even when one is in Buddhist state, such feelings do not arise. One does not differentiate between beings if one is in Buddhi. Mind always tries to differentiate. It always tries to show differences. It does not enable you to see what is common among all."

Kubera further tells "To be able to ensure that you are not disturbed by the differences shown by the mind, one should keep relating to the Divine in all." If one sees the Divine in other person, then we do not develop opinions about that person.

Kubera then even grants a boon to Dhruva. That is the greatness of Kubera. He grants a boon to someone who has killed his own people. Dhruva then asks "Give me a boon such that my mind is never diverted from Divine alignment." That is what one should be really asking for. We should ask for a mind which never forgets the Lord. Kubera grants that boon to Dhruva. With that boon, Dhruva gains of state of mind on Divine. And from then on, Dhruva never fell from that state.

Dhruva then returns to his kingdom. He performed many acts of goodwill in Divine alignment. He rules over the people in his kingdom very well and performs every act by remembering the Lord. His relation with the Lord became constant and continuous during all acts that he performed. Now Dhruva really becomes a devotee. Once he becomes a devotee, his behaviour and actions are always as per dharma. For a devotee, these aspects become very easy. He knows what the right action is and what the right behavior is, at each and every moment. It naturally comes from within. The people in his kingdom feel lived very happily under his rule. Dhruva used all the wealth that accumulated around him for the welfare of his people. Wealth accumulates around those who lead a cultured life and are ready to use it for others.

He rules in this manner for 26,000 years. He kept on fulfilling all the responsibilities to the best of his abilities for all these years. He never abstained from his duties. He was seeing the Divine in everything all the while. As a result, he was not attached to anything. This is the same as Master CVV's path. He does not ask you to leave anything. He only tells us what is to be done. You keep doing that and everything that is unnecessary falls off anyway. Even if you remain with it, you are not attached to it. So, do not reject in the name of detachment. Relate to everything as Divine and detachment becomes natural.

Dhruva then coronates his sons and hands over the responsibilities of the kingdom to them. He continues in the path of Divinity. He did not have any more relations with people around him. He was just relating to them as Divine entities. We will continue in the next class.

-Swasthi