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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 21st of August 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

Brahma with many intelligences, Prajapatis and Rishis reach Kailash and have the darshan of Lord Shiva. They feel very happy on seeing the Lord. The Lord appeared to them in the form of Dakshinamurthy. On seeing Brahma, Shiva pays his salutations to him. Though he was the Lord, he did not shy away from saluting Brahma because Shiva was born through Brahma. Brahma smiles and says "You appear to us as the absolute form of the Divine principle." This form of Shiva was not similar the earlier forms of Shiva when he was the spouse of Sati and also when he appeared as Veerabhadra in a ferocious form. In that forms, Shiva acted as one among the trinity and now he appeared in a form which transcends the trinity. Brahma could immediately recognize the form as an all permeating principle.

Brahma says to Shiva "You are the principle which is the source of the male and female energies of the creation and yet you stand beyond both the energies." We should remember that both the Cosmic male and Cosmic female have emerged from the absolute simultaneously. So, one cannot be considered greater than the other. They are like the 2 sides of the coin. So both the Cosmic Person and Cosmic Nature are to be worshipped equally and they can never be differentiated. Shiva and Sati are manifestations of the Cosmic Person and Cosmic Nature while Dakshinamurthy is the basis for both and stands beyond. The Cosmic Person and Cosmic Nature can be understood as reflections of the absolute in the creation. It is only a reflection and not real. The principle still exists beyond though its energies reflect in the creation. It is like the reflection of moon in water. Due to reflection, the moon can be seen in the water but the moon is not really in the water.

All beings are in this creation are reflections of the Divine principle. That is our true identity. We need to remember this identity. The pulsation that keeps happening within keeps reminding us of this identity. But we are lost in many others identities like our name, our family, our profession, our religion, our country, etc. All these identities keep binding us from time to time. Then there are many things that we accumulate in life and try to protect them. They too bind us. There are many people who keep doing rituals wanting their desires to be fulfilled. Such rituals are useless and they too bind the being. When we just worship the Lord with aspiration to serve

the fellow beings and with aspiration to remain with the Divine, then we are purified and slowly realise our true identity.

We have too many impurities accumulated within and they can be eliminated by principle of Rudra. If impurities are little, then they can be managed by principle of Vishnu. If they grow beyond control, then only way to manage them is to eliminate them. This destruction of impurities is taken care of Shiva. He does that from time to time when impurities in the world reach a stage beyond repair. Vishnu comes into action if repair is possible while Shiva comes into action when repair is not possible and destruction and recreation is the only way.

One should take up responsibilities in life as per ones nature. One should not indulge in activity which does not suit his nature, just because it gives him money. Money should not decide what you do. Your nature should decide what you do. Then you are not bound by your activities. Acting as per the laws of creation is also important. If you act against the laws of creation, then you have to face the consequences. Daksha performed many acts against the laws of creation and he had to face consequences. We should not think that the Lord does not like such ones. In the eyes of the Lord, everyone is equal. He does not have likes and dislikes. The only difference he sees is some beings are knowers while some are yet to know. He tries to help the ignorant ones to become knowers. In the process, they might need to be punished at times, to ensure that they do not go in the wrong direction. Daksha was ignorant and the Lord had to punish him which indirectly alleviated him of ignorance and granted Daksha knowledge.

Brahma says to Lord Shiva "Oh Lord! You know that Daksha and some others have performed grave mistakes and it is very right that you punished them but that alone is not sufficient. You need to put them again in the right path and uplift them. You need to grant them the right knowledge."

Only punishment is not helpful. Punishment is required at times but transformation of personality is what is required in the long run. To cause transformation is the duty of a Master. Shiva stands for the Master principle among the trinity. Punishment can cause only temporary relief but only transformation is permanent. If some diabolic is killed, the beings feel relieved for a while until he is reborn. When a diabolic is reborn, he is born with the same personality. Personality cannot change with death. Until that is changed, he keeps acting in the same manner. Only a Master can make that change happen. So Brahma asks Shiva to cause transformation in Daksha and others who committed mistakes out of ignorance. Shiva immediately agrees to the suggestion coming from Brahma because he knows that it is his duty.

Brahman creates form to all the beings. Vishnu maintains order in the creation and among the beings. When a being acts much beyond the rules, he kills to restore order. That is Vishnu's

duty. Shiva's duty is help the beings uplift themselves to the highest of states. He is the utmost Guru in the creation.

Shiva smiles and says "I know the maya (illusion) aspect of the creation. I know that beings do unnecessary things by falling into the illusion. I do not have any anger towards them for mistakes committed out of ignorance and illusion. But when someone who is very capable and powerful starts committing mistakes, he needs to be punished otherwise he will hurt too many weak people due to his power. Daksha's head has been removed and burnt. From now on, he will have the head of a Ram (an animal). He will preside over the first month (Aries) of the year." Shiva also tells how the others who were punished will also be uplifted. Here, there are some astrological aspects which can be understood if we look at subtle side of the story.

The head of a Ram is symbolic of a being that is humble and modest by nature. Daksha is also given teeth which present him with the right knowledge. In general, the 2nd set of teeth that one gets after losing first set at a young age are considered important for gaining knowledge. It is because they are important is proper pronunciation of stotras and suktas which can expand the awareness of the being. Then there was one who saw the whole thing and smiled while Sati was humiliated. That person lost his eyes and he too was granted new eyes. In this manner, everyone who lost one organ or the other during the fight at the end of the Yagna was presented new ones and rest of the organs was restored as they were earlier.

All of them, who died there, appeared with these new organs including Daksha who now had the head of a Ram. On seeing Shiva, Daksha immediately realises his mistake and salutes Lord Shiva. He feels sad of what happened to Sati. He further recites a stotra in praise of Lord Shiva which we will detail in the next class.

-Swasthi