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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 31st of October 2010, at Visakhapatnam.

(for private circulation to WTT members)

Bhagavatam Skandam 3 (Canto 3)

Lord Maitreya was describing the beginning of creation to Sage Vidura.

The formation of the 27 principles of creation has been given in the last class. (5 sensory organs, 5 Objective organs, 5 elements, 5 objects of senses, 3 qualities, Mahat, time, Prakriti and Maya). These 27 are present in us too and we need to visualize them in us. So these 27 principles were born from the one divine principle, call it by any name. They were all floating in space without any hold between themselves. The creation is only possible when they come together and act as one. So there needed a one centralized principle or the attracting principle which holds them all together. Only when all these come together to form the creation, the beings of the creation can experience it and complete their unfulfilled experiences of the previous creation.

Even in the being, when there is no life force (prana), all these principles do not act as one. They are all independent without the presence of that life force in us.

So the only one who could bring all these principles together is the Lord. The devas knew the cause for their birth but did not know how to go about it. So they prayed to the Lord. All the intelligences in the creation are present in us too. So if they have to act properly in us, we have to pray to the Lord just as the devas prayed to the Lord.

These principles were like zeros written at one place. If we write 27 zeroes at one place, does it add it any value. Only when we put one before all these 27 zeroes, it is of some value.

So the Lord came down as the principle of Urukrama (globe) and pervaded all these 27 principles. This happens in a human being during the 7th month in the womb of the mother. So Urukrama is the centre one. If that is not present everything acts independently but not as one. Urukrama means Pervasion as Volume.

The devas saw this happening and understood that they too should pervade the creation as the Lord did. Until then they had the will to act and the intellect and now came the action. When we read the purusha Sukta, the Lord pervades us as light. If we read the meaning of the Purusha Sukta, how the cosmic intelligences pervade each of our body parts is given. By chanting it knowing all this, the pervasion happens better and gives a complete experience. So chanting should be done knowingly. The same should be the case with everything that we do. Do it knowingly. We can even die consciously if we know how to die otherwise we fear it and die unconsciously.

So when the Lord pervades all the 27 principles, different forms come into existence in the creation. Similarly when this happens to a being in the womb of a mother, he takes a form. Then when the being comes out of the womb with that form, we give it a name. Here when the Lord pervades these principles, the form that comes out is what we call Virat.

We should know all this clearly. We should know what do we refer to as the Lord. We should not pray blindly. If we go to an officer with some petition, we should go to him knowing his position in that office.

All that comes out from the Tamas Ego (Inertia) is responsible for the formation of gross physical forms. There are again degrees in those forms from gross to subtle. For example, those the sense organs came out from the Tamas Ego, they have the subtle features of sensing sound, sight, touch, etc.

A equilateral triangle is given to us with the base formed by Rajas & Tamas and Satwa as its index point. It indicates the equilibrium between all the 3 qualities. If any one of these qualities dominate, the life is not regular. We may forget some things that we need to do and forget something that we need to remember if there is no proper balance between these.

I am giving all this because we should while reading the story of creation we should Simultaneously relate it to our story for better understanding.

Each and every principle in creation has its own form but when all these principles come together the form that comes out need not be equivalent to the forms of any of these principles. So this form is called Virat which was formed out of all the principles. Some call this Virat as Cosmic Christ.

Even in our body, all the chemical substances with different forms of their own combine together to form the body that we see which has all the qualities of each of those chemical substances but the body is not comparable to the form of any of the chemical substances present in it. For example, iron is present in us but we cannot point to something as iron in our body.

So the Virat is the form of a egg which we call Cosmic egg and stayed in that state for 1000 years (In cosmic time scale). we call it the cosmos or Universe. All the creation is present embedded in it.

It is similar to the embryo or egg that is present in the womb of a mother for the first 3 months of pregnancy. The whole being is present as an egg in that state. The 1000 years are correspondent to the 10 months of pregnancy of mother.

(1 month corresponds to 100 years on cosmic scale)

This correspondence is given more in detail in the 6th canto of bhagavtam.

Divine, Action, Spirit and Force are the features of this egg in its existence. This egg has the ability to stay together as one. It is similar to we standing as one. It is due to the presence of divine as life force. If that is absent we cannot stand. Can we make a dead body stand?

The Lord consciousness acts as force (shakthi or Divine Mother we call) and makes each of the forms. This force which makes form is the feature of this cosmic egg. The change in the form and the transformation from one form to another is done by this force. That is why we do Pujas (ritual) to the divine mother to cause necessary transformations in ourselves.

Then there are the pranas of 10 types which are the forces which cause movement or vibrations in the forms in creation. The first five are primary : Prana, Apana, vyana, Udana and Samana. The secondary five are : Nagamu, Kurmamu, Dhananjayamu, Krukalamu, Devadattamu.

Prana causes the attraction of external objects to the internal objects. Apana works to push the internal objects into external. So these 2 forces cause inhalation and exhalation. Vyana works to cause reaction(or vibration) in the constituents of the body. Udana is the internal force which holds the body in its shape. The equilibrium in the processes in the body is maintained by Samana.

Nagamu ensures flow of consciousness in blood vessels and muscles. Kurmamu establishes the link between mind and senses and maintains it. Krukalamu refers of the body building parts. Dhanunjaya maintains stiffness in the body. Krukalamu maintains the link between mind and body organs.

So in this class we have more forward in this story of creation. Read and try to contemplate and understand the formation and features of the cosmic egg better. I will recollect it once again in the next class.

Swasthi-