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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 21st of November 2013, at Visakh.
(for private circulation to WTT members)

Canto 3:

Kapila Mahashi was discoursing on various topics of wisdom to Devahuti.

Kapila tells **"I am the Pradhana Purusha Nayaka in this creation."** This sentence should be understood carefully. Initially from Brahman (THAT Principle), the root nature has emerged. That nature is also called **Pradhana**. From that root nature, Brahman again descended as Cosmic Person also called **Purusha**. That Cosmic Person here is being referred to by Kapila as the 'Pradhana Purusha' – the cosmic person who has descended through the root nature. Purusha means the one who has entered the town, the field of thought. The thought is to create. It is this Purusha that is referred to in the Purusha Suktam. This is the emergence of the Universal Soul, THAT I AM from THAT through the Root Nature. We should have a clear understanding of these 3 terms.

It is like a person entertaining a thought that emerges from him and entering into it to turn it to action. Suppose you get a thought to garland an idol. Only when you enter that thought, the action of garlanding the idol happens. This can be applied to each and every action. First, the will (thought) comes and we enter it to fulfill it.

In sleep, we are in the state of pure existence (THAT). From that state, awakening happens due to the root nature. Only then we become aware (I AM). Hence each one of us is a Purusha because we enter the field. This process is common to the Lord and also to all beings in creation. He is the first Purusha in creation and is referred to as Adi (first) Purusha.

The word Nayaka means presiding one. So when Kapila says "I am Pradhana Purusha Nayaka", he means that he is the one presiding over Pradhana (root nature) and Purusha (Cosmic Person) and he himself descends as both. He is THAT unspeakable and unknown principle from which everything has emerged. The root nature (awareness) has emerged from it and works out everything in the creation with THAT as the basis and with the cooperation of THAT.

Everything that is born has a life time and same with the awareness that is born from THAT. THAT is always present. It is the unborn principle and hence beyond time. Kapila is instructing Devahuti to see THAT principle which is always present, in all.

We have Radhamadhavam building here. The space here is present even before this building existed. The space existed even before this earth was formed. So the space is always present right from the beginning. We arrange many things in space and keep seeing them but not the space. The space example is very important for us to understand the ONE principle behind everything. In Bhagavatam, this principle is called Narayana. Ayana represents a cycle. Ra represents the cycle of descent (creation). Na

represents the cycle of ascent (dissolution). So, the one who presides over these states of seeming visibility and seeming invisibility is called Narayana.

We can consider our body as an example. It is first born and gradually grows changes from time to time. It ages and finally dies. All this happens with I AM, the being as the basis. Similarly the whole creation with its beings, worlds, etc. undergoes this cycle with THAT as the basis. Everything comes and goes. That is what Arjuna could see in the Grand Form (Viswaroopam) of the Lord Krishna. Millions of being were coming out of him one side and millions were merging unto him on the other side.

The seasons in a year also happen in a similar manner. In 3 seasons, there is the upward path of waters (Uttarayana) and for 3 seasons, there is the downward path of waters (Dakshinaya). It is due to the shift in the apparent movement of the sun around the earth.

So THAT principle has many names like Brahman, Param, Narayana, Paramashivam, Tat and so on. Each name signifies a kind of work activity that manifests from THAT. We generally think that all the names are one and do not know their exact meanings. Though they refer to one principle, the meaning they signify is different.

Kapila then says “Such a ONE, I am Bhagavan.” From the root nature, 3 egos or 3 natures have emerged which we call Rajas, Tamas and Satwa. From the 3 qualities, all the planes and beings emerge. Bhagavan means the one who works splendidly as these 3 qualities by standing above them and presiding over them. Here Kapila is telling that he is not only the ONE presiding over the creation but also the content of the creation. He descends into each and every object in this creation.

We say “there is space in the room” but actually there is room in space. In fact there is space in room because room is in space. The same space is present in all the rooms and all the rooms are present in ONE space. This space analogy greatly helps in understanding the permeance of THAT principle. Everything is present in IT and hence IT is in everything. IT is present essentially in everything. All the kinds of powers, magic and abilities that are exhibited by various devas, angels, human being, etc. belong to HIM. All these are visible and we recognize only them but we fail to see the background principle which is at work. We forget the source.

Master EK used to say “People build houses with rooms in space, fill those rooms with objects and then start complaining there is no space. But there is only space everywhere, it is infinite and there cannot be anything which is not in space. It is one’s ignorance to think there is no space.”

So everything in creation is in HIM and belongs to HIM. We forget this truth and think that everything belongs to us and hence fall in problems. That is why in the initial teaching Kapila says “The feeling of ‘I, mine and my people’ are root causes of all the problems that being face.” It is the illusion that causes feeling of belongingness and attachment. To overcome it, we need to see the Lord in all. Then you get to see the splendor in everything. It will ensure not only experience of happiness but also stability in you.

Kapila says “Fire (Agni) and Air (Vayu) is the effect of my magic at play. I exist in them as a part of Yagna (sacrifice).” It means that HE is present as power, ability and other features that are displayed by fire and air. He does so for the sake of others and it is called Yagna. The Lord does everything in this creation just for the sake of beings. That is why he is considered an embodiment of Sacrifice.

Kapila says “One gets knowledge by seeing and remembering THAT in everything. He becomes a knowledgeable one, knower. Once this is known, the mind is not stuck in anything and you are in a state of renunciation (Vairagya). ” Once you are able to see THAT in everything, HE teaches everything to you from within and you all the knowledge comes to you. And when you HIM in everything nothing touches your mind and you are naturally a renunciate.

We may be seeing anything in the physical form but we should remember that the divine is present in it. All the chanting of stotras and performing rituals should happen with this thought in mind. Otherwise they are useless. The rituals we do should inspire us and help us remember this truth. It is possible when the ritual is done in a proper manner. The ritual continues in the mind the whole day when you remember HIM and see HIM in everything. In this manner, every act becomes a ritual. Eating, sleeping, working, etc. become rituals to you. Every act should be done as an offering to the divine. When this becomes true to you, you are naturally in a state of liberation, salvation (Moksha). That is the state in which great devotees like Prahalada remain in. He could even see the Lord in the poison that his father gave him to drink.

As much as you see, so much it is revealed. It does not exist to you if you do not see. Each one has a concept and illusion about God and we are limited but it.

So try practicing this as much as you can. It should stabilize in you. Otherwise we just remain in an illusion that we are devotees and there is no progress in the path.

So today Kapila told us how knowledge, renunciation and liberation come naturally with devotion. After this teaching he again grants a period of silence to Devahuti for contemplation.

We will continue in the next class.

-Swasthi