

Canto 2 Chapter 5

The Cause of All Causes

Primary Creation: Sarga

Theme – I Narada Muni's Doubts, Convictions and Questions.

(1-8)

|| 2.5.1 ||

nārada uvāca—

deva-deva namas te 'stu
bhūta-bhāvana pūrvaja |
tad vijānīhi yaj jñānam
ātma-tattva-nidarśanam ||

Nārada said: O lord of lords (**deva-deva**)! O creator of the living beings (**bhūta-bhāvana**)! O first born (**pūrvaja**)! I offer my respectful obeisances unto you (**namas te astu**). You know that knowledge (**tad vijānīhi yaj jñānam**) which reveals the truth about the ātmā and Paramātmā (**ātma-tattva-nidarśanam**).

Verse Summary: Please accept my respects. You know the knowledge about ātmā and Paramātmā

Theme – I Narada Muni's Doubts, Convictions and Questions. (1-8)

|| 2.5.2 ||

yad rūpaṁ yad adhiṣṭhānaṁ
yataḥ sṛṣṭam idaṁ prabho |
yat saṁsthāṁ yat paraṁ yac ca
tat tattvaṁ vada tattvataḥ ||

O Lord (**prabho**)! Please explain the truth about (**tat tattvaṁ vada tattvataḥ**) the characteristics of the universe (**yad rūpaṁ**), its shelter (**yad adhiṣṭhānaṁ**), the process by which it was created (**yataḥ sṛṣṭam idaṁ**), into what it merges at destruction (**yat saṁsthāṁ**), on what it is dependent (**yat paraṁ**), and of what it is composed (**yat ca**).

Verse Summary: Please explain to me about a) yad rupam – form of the universe b) yad adhisthanam – its shelter c) yatah srstam – process of creation d) yat samstham – into what it merges at destruction e) yat param – what is it dependent on f) yat ca – What is it composed of.

Theme – I Narada Muni's Doubts, Convictions and Questions. (1-8)

|| 2.5.3 ||

sarvaṃ hy etad bhavān veda
bhūta-bhavya-bhavat-prabhuḥ |
karāmalaka-vad viśvaṃ
vijñānāvasitaṃ tava ||

You (**bhavān**), the master of all living beings in the past, present and future (**bhūta-bhavya-bhavat-prabhuḥ**), know this universe; you know everything about the Paramātmā, jīva and matter (**sarvaṃ hy etad veda**). Thus, you understand this universe with detailed knowledge (**viśvaṃ vijñāna avasitaṃ tava**) like an āmalakī in your hand (**kara āmalaka-vad**).

Verse Summary: You know about all these subject matters having personally engineered this universe.

Theme – I Narada Muni’s Doubts, Convictions and Questions. (1-8)

|| 2.5.4 ||

yad-vijñāno yad-ādhāro
yat-paras tvam yad-ātmakaḥ |
ekaḥ sṛjasi bhūtāni
bhūtair evātma-māyayā ||

You, the source of your own knowledge (**yad-vijñāno**), your own shelter (**yad-ādhāro**), dependent on yourself (**yat-paras tvam**), with your self as your soul (**yad-ātmakaḥ**), without help create the living beings (**ekaḥ sṛjasi bhūtāni**) with the elements (**bhūtair eva**) coming from your own energy (**ātma-māyayā**).

Verse Summary: As far as I know, you are the source of your knowledge, you are your own shelter, you are completely independent, and without any external help you create all living beings.

Theme – I Narada Muni’s Doubts, Convictions and Questions. (1-8)

|| 2.5.5 ||

ātman bhāvayase tāni
na parābhāvayan svayam |
ātma-śaktim avaṣṭabhya
ūrṇanābhir ivāklamaḥ ||

Situated in your own energy (**ātma-śaktim avaṣṭabhya**) like a spider creating his web (**ūrṇanābhir iva**), without fatigue (**aklamaḥ**), you protect the living beings within yourself (**ātman bhāvayase tāni**), without being destroyed (**na parābhāvayan svayam**).

Verse Summary: Just like a spider creates the web independently using it’s own saliva, and winds up the web also according to it’s own will, you also create and wind up this universe according to your own will.

Theme – I Narada Muni's Doubts, Convictions and Questions. (1-8)

|| 2.5.6 ||

nāham veda param hy asmin
nāparam na samam vibho |
nāma-rūpa-guṇair bhāvyam
sad-asat kiñcid anyataḥ ||

O Lord (**vibho**)! I do not know (**na aham veda**) from where else everything can arise (**kiñcid anyataḥ**) whether it is superior (**param**), inferior (**aparam**) or medium (**samam**), produced with name, form and qualities (**nāma-rūpa-guṇair bhāvyam**), gross or subtle (**sad-asat**).

Verse Summary: I don't know any other source of creation other than you.

Theme – I Narada Muni's Doubts, Convictions and Questions. (1-8)

|| 2.5.7 ||

sa bhavān acarad ghoram
yat tapaḥ susamāhitaḥ |
tena khedayase nas tvam
parā-śaṅkāṁ ca yacchasi ||

Though you are like this (**sah yat**), you performed great austerities (**bhavān acarad ghoram tapaḥ su-samāhitaḥ**). By this you bewilder us (**tena khedayase nah tvam**). You produce a doubt that there is some other Lord (**parā-śaṅkāṁ ca yacchasi**).

Verse Summary: I am completely convinced of your supremacy. But I am bewildered seeing your intense austerities. To please whom do you perform such austerities.

Theme – I Narada Muni's Doubts, Convictions and Questions.
(1-8)

|| 2.5.8||

etan me pṛchataḥ sarvaṁ
sarva-jña sakaleśvara |
vijānīhi yathaivedam
ahaṁ budhye 'nuśāsitah ||

O omniscient one (**sarva-jña**)! O lord of all things (**sakala īśvara**)! Please consider and tell me (**vijānīhi**) everything that I have asked (**etad me pṛchataḥ sarvaṁ**), so that after being taught (**yathā eva anuśāsitah**), I can understand (**ahaṁ budhye**).

Verse Summary: Please clear my doubts.

Theme – II Brahma removes Narada Muni's doubt about the true status of Lord and himself (9-13)

|| 2.5.9 ||

**brahmovāca—
samyak kārūṇikasyedaṁ
vatsa te vicikitsitam |
yad ahaṁ coditaḥ saumya
bhagavad-vīrya-darśane ||**

Brahmā said: O auspicious son (**saumya vatsa**)! You are merciful to me (**kārūṇikasyah**). Your doubt is proper (**te vicikitsitam samyak**), because I was inspired (**yad ahaṁ coditaḥ**) on seeing the power of the Lord (**bhagavad-vīrya-darśane**) in creating the universe (**idaṁ**).

Verse Summary: You are merciful to me my son! Because of your inquiry I am inspired to meditate on the prowess of the Supreme Lord.

Theme – II Brahma removes Narada Muni’s doubt about the true status of Lord and himself (9-13)

|| 2.5.10 ||

nānṛtaṁ tava tac cāpi
yathā mām prabravīṣi bhoh |
avijñāya param matta
etāvat tvam yato hi me ||

O son (**bhoh**)! What you say about me (**tava tac ca api yathā mām prabravīṣi**) is not untrue (**na anṛtaṁ**), because people, not knowing the difference between me and the Lord (**yatah avijñāya param matta**) say that I have that power (**etāvat tvam hi me**).

Verse Summary: I am not surprised by your opinion about me. People ignorant of the difference between me and the Lord speak like you.

Theme – II Brahma removes Narada Muni's doubt about the true status of Lord and himself (9-13)

|| 2.5.11 ||

yena sva-rociṣā viśvaṃ
rocitaṃ rocayāmy aham |
yathārko 'gnir yathā somo
yatharkṣa-graha-tāra-kāḥ ||

I manifest the universe (**viśvaṃ rocayāmy aham**) which is manifested by the self-manifesting Lord (**yena sva-rociṣā rocitaṃ**), just as the sun, fire (**yathā arkah agnih**), moon (**yathā somo**), constellations, planets and stars (**yathā rkṣa-graha-tāra-kāḥ**) illuminate only what the Lord chooses to illuminate (**implied**).

Verse Summary: Actually I only manifest the universe which has already been manifested by the Lord.

Theme – II Brahma removes Narada Muni's doubt about the true status of Lord and himself (9-13)

|| 2.5.12 ||

**tasmai namo bhagavate
vāsudevāya dhīmahī |
yan-māyayā durjayayā
mām vadanti jagad-gurum ||**

I meditate on the Supreme Lord Vāsudeva (**tasmai namo bhagavate vāsudevāya dhīmahī**), by whose insurmountable māyā (**yan-māyayā durjayayā**) people call me the guru of the universe (**mām vadanti jagad-gurum**).

Verse Summary: Also, bewildered by His maya only people think that I am Jagat guru.

Theme – II Brahma removes Narada Muni’s doubt about the true status of Lord and himself (9-13)

|| 2.5.13 ||

**vilajjamānayā yasya
sthātum īkṣā-pathe ’muyā |
vimohitā vikatthante
mamāham iti durdhiyaḥ ||**

The ignorant jīvas (**durdhiyaḥ**), bewildered by māyā (**yasya vimohitā**) who is ashamed to stand in sight of the Lord (**amuyā īkṣā-pathe sthātum vilajjamānayā**), boast about “I” and “mine (**vikatthante mama aham iti**).”

Verse Summary: Such bewildered souls only talk in terms of “I” and “mine”.

Theme – III Yad rūpam – The Characteristics of this Universe (14)

|| 2.5.14 ||

dravyam karma ca kālāś ca
svabhāvo jīva eva ca |
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ ||

O brāhmaṇa (**brahman**)! The elements, karma, time (**dravyam karma ca kālāś ca**), svabhāva and the jīva (**svabhāvo jīva eva ca**) are not different from Vāsudeva (**vāsudevāt parah**). Nothing but he exists in truth (**na ca anyah arthah asti tattvataḥ**).

Verse Summary: The 5 components of this universe – dravya, karma, kala, svabhava and jiva are non-different from Vasudeva. Nothing but He exists in truth.

Theme – IV Yad adhiṣṭhānam – The Shelter (15-16)

|| 2.5.15 ||

nārāyaṇa-parā vedā
devā nārāyaṇāṅgajāḥ |
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ ||

The Vedas are dependent on Nārāyaṇa (**nārāyaṇa-parā vedā**). The devatās are born from the limbs of Nārāyaṇa (**devā nārāyaṇa aṅgajāḥ**). The planets and sacrifices are dependent on Nārāyaṇa (**nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ**).

Verse Summary: Lord Narayana is the shelter of the Vedas, the Devatas, the sacrifices and the planets.

Theme – IV Yad adhiṣṭhānam – The Shelter (15-16)

|| 2.5.16 ||

nārāyaṇa-paro yogo
nārāyaṇa-param tapaḥ |
nārāyaṇa-param jñānam
nārāyaṇa-parā gatiḥ ||

Yoga is dependent on Nārāyaṇa (**nārāyaṇa-paro yogo**). Austerity is dependent on Nārāyaṇa (**nārāyaṇa-param tapaḥ**). Knowledge is dependent on Nārāyaṇa (**nārāyaṇa-param jñānam**). Liberation is dependent on Nārāyaṇa (**nārāyaṇa-parā gatiḥ**).

Verse Summary: Lord Narayana is the shelter of yoga, austerity, knowledge and liberation.

Theme – V Brahma is Jiva Tattva & Lord is Vishnu Tattva -There is a lot of difference between them (17-20)

|| 2.5.17 ||

tasyāpi draṣṭur īśasya
kūṭa-sthasyākhilātmanah |
sṛjyaṁ sṛjāmi sṛṣṭo 'ham
īkṣayaivābhicoditaḥ ||

I am created by him (**tasya api sṛṣṭah aham**). Inspired by the Lord's glance (**tasya īkṣayā eva abhicoditaḥ**), I create what is already created by the Lord (**īśasya sṛjyaṁ sṛjāmi aham**) -- the witness (**draṣṭuh**), the soul situated in all beings (**kūṭa-sthasya akhila ātmanah**).

Verse Summary: If Lord Narayana is everything, then what do you do my dear father?

I am also created by Him, and I only create what has already been created by Him.

So, at least the secondary creation you must be doing on your own. Right?

No. For that also He gives me direction by His glance. Not only that. At every step of creation He witnesses whatever I do and controls it. Not only that. He is the soul of the created universe also. So, I cannot take any credit for myself.

Theme – V Brahma is Jiva Tattva & Lord is Vishnu Tattva -
There is a lot of difference between them (17-20)

॥ 2.5.18 ॥

sattvaṁ rajas tama iti
nirguṇasya guṇāḥ trayāḥ |
sthiti-sarga-nirodheṣu
gr̥hītā māyayā vibhoḥ ॥

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas (**sattvaṁ rajas tama iti nirguṇasya guṇāḥ trayāḥ**), are accepted by the māyā of the Lord (**gr̥hītā māyayā vibhoḥ**) for creation, maintenance and destruction (**sthiti-sarga-nirodheṣu**).

Verse Summary: The 3 gunas belonging to the Lord are accepted by His maya for creation, maintenance and destruction.

Theme – V Brahma is Jiva Tattva & Lord is Vishnu Tattva -
There is a lot of difference between them (17-20)

|| 2.5.19 ||

kārya-kāraṇa-kartṛtve
dravya-jñāna-kriyāśrayāḥ |
badhnanti nityadā muktaṁ
māyinaṁ puruṣaṁ guṇāḥ ||

The guṇas (**guṇāḥ**) -- the cause of matter, senses and the sense devatās (**dravya-jñāna-kriyāśrayāḥ**) -- binds the jīva who is associated with māyā (**badhnanti māyinaṁ puruṣaṁ**), but who is actually composed of knowledge (**nityadā muktaṁ**), with false identities of body, senses and mind (**kārya-kāraṇa-kartṛtve**).

Verse Summary: These gunas bind the ordinary jivas including me with false identities of body, senses and mind.

Theme – V Brahma is Jiva Tattva & Lord is Vishnu Tattva -
There is a lot of difference between them (17-20)

|| 2.5.20 ||

sa eṣa bhagavān līngais
tribhir etair adhokṣajah |
svalakṣita-gatir brahman
sarveṣāṁ mama ceśvaraḥ ||

The Lord (**sa eṣa bhagavān adhokṣajah**), who is brahman (**brahman**), who is the controller of me and all beings (**sarveṣāṁ mama ca īśvaraḥ**), is not known (**su-alakṣita-gatih**) because of the covering of the three guṇas on the jīva (**etair tribhir līngaih**).

Verse Summary: It is only because of the covering of these three modes that the Lord, who is the controller of all ordinary jivas including me, is not known.

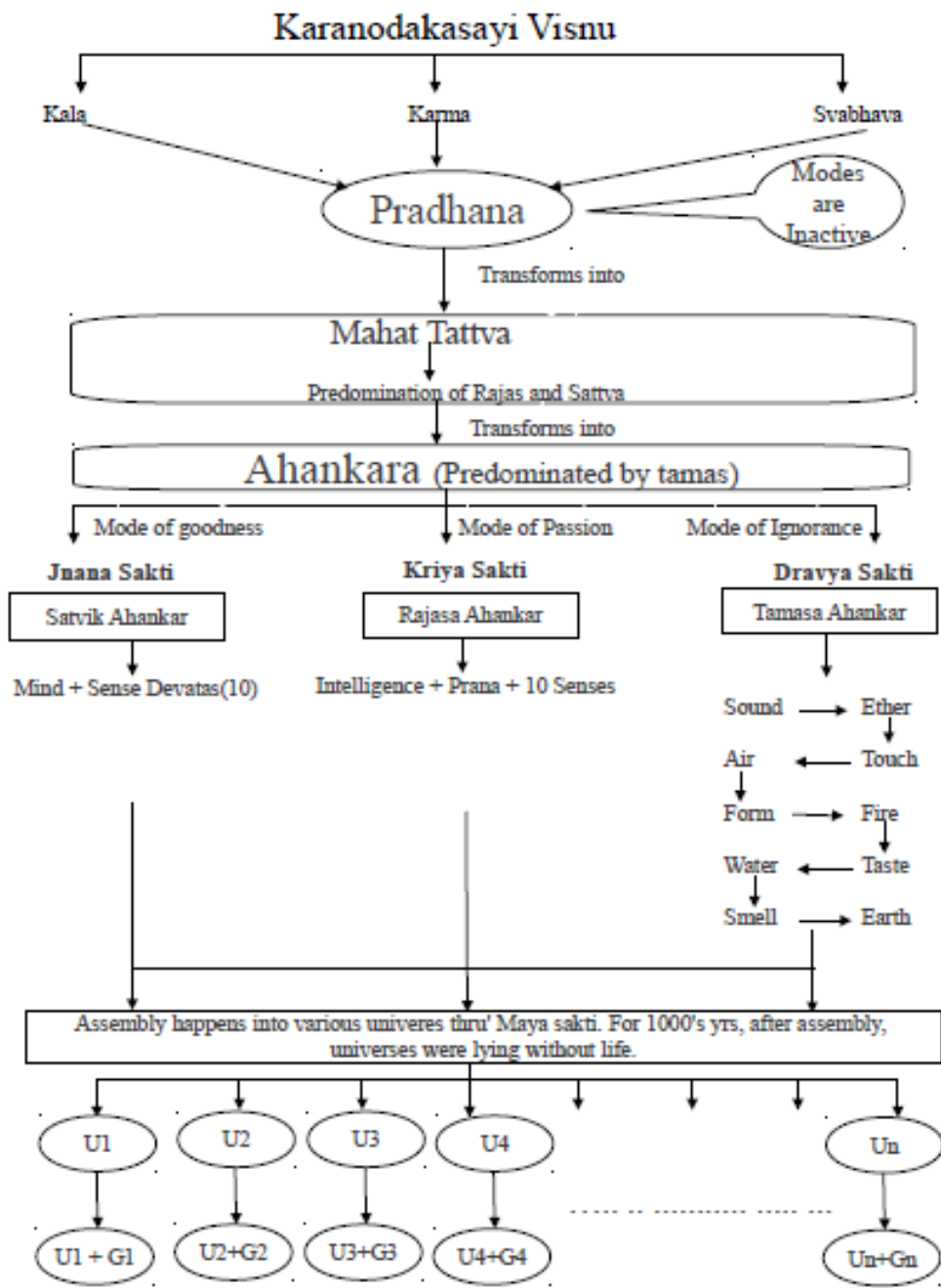
Theme – V Yataḥ sṛṣṭam – The Process of Creation (21-35)

|| 2.5.21 ||

kālam karma svabhāvam ca
māyeśo māyayā svayā |
ātman yadṛcchayā prāptam
vibubhūṣur upādade ||

The Lord of māyā (**māyeśah**), desiring to become many (**vibubhūṣuh**), by his own will (**yadṛcchayā**), accepts (**upādade**) time (**kālam**) which was merged in himself (**ātman prāptam**), as well as karma and svabhāva which were merged in the jīva (**karma svabhāvam ca**), through the agency of māyā (**māyayā svayā**).

Verse Summary: The Lord glances Prakṛti: The one Lord, desiring to be many, accepts kāla sakti and jiva sakti (made up of karma and svabhava), through the agency of maya.



Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.22 ||

kālād guṇa-vyatikaraḥ
pariṇāmaḥ svabhāvataḥ |
karmaṇo janma mahataḥ
puruṣādhiṣṭhitād abhūt ||

The guṇas are agitated from a state of equilibrium by time (**kālād guṇa-vyatikaraḥ**). They are transformed into another form by svabhāva (**pariṇāmaḥ svabhāvataḥ**). The mahat-tattva appears by the karma of the jīvas (**karmaṇo janma mahataḥ**). All this is under the direction of the Lord (**puruṣa ādhiṣṭhitād abhūt**).

Verse Summary: Kala agitates the gunas of pradhana. Further, by the actions of svabhava and karma of the jivas the pradhana is transformed into mahat-tattva. All this happens under the supervision of the Lord

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.23 ||

**mahas tu vikurvāṇād
rajaḥ-sattvopabṛmhitāt |
tamaḥ-pradhānas tv abhavad
dravya-jñāna-kriyātmakaḥ ||**

From the transformation called mahat-tattva (**mahas tu vikurvāṇād**) predominated by rajas and sattva (**rajaḥ-sattva upabṛmhitāt**), a substance predominated by tamas, ahaṅkāra (**tamaḥ-pradhānaḥ**), arose (**abhavad**), composed of adhibhūta, adhyātma and adhidaiva (**dravya-jñāna-kriyātmakaḥ**).

Verse Summary: This mahat-tattva transforms into ahankara.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.24 ||

so 'haṅkāra iti prokto
vikurvan samabhūt tridhā |
vaikārikas taijasaś ca
tāmasaś ceti yad-bhidā |
dravya-śaktiḥ kriyā-śaktir
jñāna-śaktir iti prabho ||

That ahaṅkāra (**sah ahaṅkāra iti prokto**) transforms into three types (**vikurvan samabhūt tridhā**): derived from sattva, rajas and tamas (**vaikārikas taijasaś ca tāmasaś ca iti yad-bhidā**), called jñāna-śakti, kriyā-śakti and dravya-śakti (**dravya-śaktiḥ kriyā-śaktir jñāna-śaktir iti prabho**).

Verse Summary: The ahankara gets transformed into jnana sakti, kriya sakti and dravya sakti by the influence of sattva, rajo and tamo gunas respectively.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.25 ||

tāmasād api bhūtāder
vikurvāṇād abhūn nabhaḥ |
tasya mātrā guṇaḥ śabdo
liṅgam yad draṣṭṛ-dṛśyayoḥ ||

From the darkness of false ego (**tāmasād api vikurvāṇād**), the first of the five elements (**bhūta ādeḥ**), namely, ether (sky) (**nabhaḥ**), is generated (**abhūt**). Its subtle form is the quality of sound (**tasya mātrā guṇaḥ śabdah**). This arose before ether (**implied**). Sound represents objects unseen (or objects from the past) and seen in the present as well (**liṅgam yad draṣṭṛ-dṛśyayoḥ**).

Verse Summary: From tamasa ahankara sound arises, and from sound ether arises.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.26 ||

nabhaso 'tha vikurvāṇād
abhūt sparśa-guṇo 'nilaḥ |
parānvayāc chabdavāṁś ca
prāṇa ojaḥ saho balam ||

From ether (**nabhaso atha vikurvāṇād**) arose the subtle touch (**abhūt sparśa-guṇah**) and the element air (**anilaḥ**). Air also holds the previous quality of sound (**para anvayāt śabdavān ca**). Air is the cause of prāṇa (**prāṇa**), which gives strength to the senses, mind and body (**ojas sahas balam**).

Verse Summary: From ether touch arises, and from touch air arises. Air has the sense of both touch and sound.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.27 ||

vāyor api vikurvāṇāt
kāla-karma-svabhāvataḥ |
udapadyata tejo vai
rūpavat sparśa-śabdavat ||

Under the influence of time, karma and svabhāva (**kāla-karma-svabhāvataḥ**), by a transformation of air (**vāyor api vikurvāṇāt**), arose (**udapadyata**) the subtle aspect called form and fire (**rūpavat tejah**). Touch and sound also exist in fire (**sparśa-śabdavat**).

Verse Summary: From air form arises, and from form fire arises. Fire has the sense of sound, touch and form.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.28 ||

tejasas tu vikurvāṇād
āśīd ambho rasātmakam |
rūpavat sparśavac cāmbho
ghoṣavac ca parānvayāt ||

From the transformation of fire (**tejasas tu vikurvāṇād**) arose taste and water (**āśīd ambho rasātmakam**). Water (**ambhah**) contains form, as well as touch and sound (**rūpavat sparśavat ghoṣavat**) from the previous elements (**para anvayāt**).

Verse Summary: From fire taste arises, and from taste water arises. water has the sense of sound, touch, form and taste.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.29 ||

viśeṣas tu vikurvāṇād
ambhaso gandhavān abhūt |
parānvayād rasa-sparśa-
śabda-rūpa-guṇānvitah ||

From the transformation of water (**ambhaso tu vikurvāṇād**) arose smell and earth. Earth contains the subtle aspects (**viśeṣah tu guṇa anvitah**) -- taste, touch, form and sound (**rasa-sparśa-śabda-rūpa**) -- of the previous elements (**para anvayād**).

Verse Summary: From water smell arises, and from smell earth arises. Earth has the sense of sound, touch, form, taste and smell.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.30 ||

**vaikārikān mano jajñe
devā vaikārikā daśa |
dig-vātārka-praceto 'śvi-
vahnīndropendra-mitra-kāḥ ||**

From ahaṅkāra in sattva arose the mind (**vaikārikān mano jajñe**) and its deity as well as the ten presiding deities of the senses (**devā vaikārikā daśa**): the directions, Vāyu, the sun, Varuṇa, the two Aśvini-kumāras (**dig-vāta-arka-pracetah-aśvi**), Agni, Indra, Upendra, Mitra and Prajāpati Dakṣa (**vahni-indra-upendra-mitra-kāḥ**).

Verse Summary: From sattvika ahankara arose mind and the sense devatas

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.31 ||

**taijasāt tu vikurvāṇād
indriyāṇi daśābhavan |
jñāna-śaktiḥ kriyā-śaktir
buddhiḥ prāṇas ca taijasau |
śrotram tvag-ghrāṇa-dṛg-jihvā
vāg-dor-medhrāṅghri-pāyavaḥ ||**

From ahaṅkāra in rajas (**taijasāt tu vikurvāṇād**) arose (**abhavat**) the intelligence (the śakti of the five knowledge senses) (**buddhiḥ jñāna-śaktiḥ**), prāṇa (the śakti of the five action senses) (**prāṇah kriyā-śaktih**), and the ten senses (**indriyāṇi daśa**). The ten senses are the ear, skin, nose, eye, tongue (**śrotram tvag-ghrāṇa-dṛg-jihvā**), voice, hands, feet, anus and penis (**vāg-dor-medhra-aṅghri-pāyavaḥ**).

Verse Summary: From rajasa ahankara arose intelligence, prana and the 10 senses.

|| 2.5.32-33 ||

yadaite 'saṅgatā bhāvā bhūtendriya-mano-guṇāḥ |
yadāyatana-nirmāṇe na śekur brahma-vittama ||

tadā samhatya cānyonyam bhagavac-chakti-coditāḥ |
sad-asattvam upādāya cobhayam sasr̥jur hy adaḥ ||

O best of the brāhmaṇas (**brahma-vittama**)! As long as (**yadā**) the gross elements, senses and mind (**ete bhūta-indriya-mano-guṇāḥ**) were not mixed together (**asaṅgatā bhāvā**), it was not possible (**na śekuh**) for them to produce material bodies (**yad āyatana-nirmāṇe**). Coming together (**tadā samhatya ca anyonyam**) by the impulse of the Lord's energy (**bhagavat-śakti-coditāḥ**), accepting primary and secondary forms (**sad-asattvam upādāya**), they created the body of the whole universe and the individual bodies in it (**ubhayam sasr̥juh hy adaḥ**).

Verse Summary: As long as the products of the three ahankaras were not mixed, the universal creation was not possible. Then, by the impulse of Lord's cohesive energy they came together to produce the form of the universe and individual bodies.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.34 ||

varṣa-pūga-sahasrānte
tad aṇḍam udake śayam |
kāla-karma-svabhāva-stho
jīvo 'jīvam ajīvayat ||

After a thousand years (**varṣa-pūga-sahasrānte**), the Lord (**jīvah**), situated in time, karma and svabhāva (**kāla-karma-svabhāva-sthah**), brought to life (**ajīvayat**) the non-living universe (**tad ajīvam aṇḍam**) which was lying in the water (**udake śayam**).

Verse Summary: Still, the lifeless universe was lying in the Karana ocean for a 1000 years. Then Garbodakasayi Visnu entered it and gave it life.

Theme – V Yataḥ sṛṣṭam (21-35)

|| 2.5.35 ||

sa eva puruṣas tasmād
aṇḍam nirbhidyā nirgataḥ |
sahasrorv-aṅghri-bāhv-akṣaḥ
sahasrānana-śīrṣavān ||

Thereafter (**tasmād**), that puruṣa (**sa eva puruṣas**) pierced the universe (**aṇḍam nirbhidyā**) and went outside (**nirgataḥ**). There he resides with a thousand legs, feet, arms, eyes (**sahasra ūru-aṅghri-bāhu-akṣaḥ**), faces and heads (**sahasra ānana-śīrṣavān**).

Purusa Sukta

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmim viśvato vṛtvā-
tyātiṣṭhad daśāṅgulam

Verse Summary: This Garbodakasayi Visnu then manifested the Virata Rupa with 1000 feet, legs, heads etc.

Theme – VI Description of the Virat Rupa (36-42)

॥ 2.5.36 ॥

yasyehāvayavair lokān
kalpayanti manīṣiṇaḥ |
kaṭy-ādibhir adhaḥ sapta
saptordhvaṁ jaghanādibhiḥ ॥

Within the universe (**iha**), the wise imagine (**kalpayanti manīṣiṇaḥ**) the planets (**lokān**) as his limbs (**yasya avayavaih**). The hips and below are the lower seven planets starting with Atala (**kaṭy-ādibhir adhaḥ sapta**), and hips and above are the seven upper planets starting with earth (**sapta ūrdhvaṁ jaghanādibhiḥ**).

Verse Summary: The wise imagine the planets as His limbs. His hips and above are the 7 upper planetary systems and below that are the 7 lower planetary systems

Theme – VI Description of the Virat Rupa (36-42)

|| 2.5.37 ||

**puruṣasya mukhaṁ brahma
kṣatram etasya bāhavaḥ |
ūrvor vaiśyo bhagavataḥ
padbhyām śūdro vyajāyata ||**

The brāhmaṇas arose from the puruṣa's head (**puruṣasya mukhaṁ brahma**), the kṣatriyas arose from his arms (**kṣatram etasya bāhavaḥ**), the vaiśyas arose from his thighs (**ūrvor vaiśyo bhagavataḥ**) and the śūdras arose from his feet (**padbhyām śūdro vyajāyata**).

Purusa Sukta

**brāhmaṇo 'sya mukham āsīd,
bāhū rājanyaḥ kṛtaḥ
ūru tad asya yad vaiśyaḥ
padbhyām śūdro ajāyata**

Verse Summary: Brahmanas arose from His head, ksatriyas from his arma, vaisyas from his thighs and the sudras from his feet.

Theme – VI Description of the Virat Rupa (36-42)

|| 2.5.38 ||

**bhūr-lokaḥ kalpitaḥ padbhyām
bhuvar-loko 'sya nābhitaḥ |
hṛdā svarloka urasā
maharloko mahātmanah ||**

From the feet to the hips the planets from Pātala to earth are imagined (**bhūr-lokaḥ kalpitaḥ padbhyām**). Bhuvarloka extends from the navel (**bhuvar-loko asya nābhitaḥ**). Svarga is situated at the heart (**hṛdā svarloka**), and Maharloka is at the chest (**urasā maharloko mahātmanah**).

Verse Summary: From feet to hips is Patala to earth. Bhuvarloka is navel. Svarga is at the heart. Maharloka is at the chest.

Theme – VI Description of the Virat Rupa (36-42)

॥ 2.5.39 ॥

grīvāyām janaloko 'sya
tapalokaḥ stana-dvayāt |
mūrdhabhiḥ satyalokas tu
brahmalokaḥ sanātanah ॥

Janaloka is on the neck (**grīvāyām janaloko asya**), Tapaloka is on the breast (**tapalokaḥ stana-dvayāt**) and Satyaloka is on the heads of that form (**mūrdhabhiḥ satyalokas**). Above this is the Lord's planet which is eternal (**brahmalokaḥ tu sanātanah**).

Verse Summary: Janaloka is at the neck, tapaloka on the breast, satyaloka on the head. Above this is the Lord's eternal planet.

Theme – VI Description of the Virat Rupa (36-42)

|| 2.5.40-41 ||

tat-kaṭyām cātaḷam kḷptam
ūrubhyām vitalam vibhoḥ |
jānubhyām sutalam śuddham
jaṅghābhyām tu talātaḷam ||

mahātaḷam tu gulphābhyām
prapadābhyām rasātaḷam |
pātāḷam pāda-talata
iti lokamayaḥ pumān ||

Atala is the buttocks of the Lord (**tat-kaṭyām ca atalaḷm kḷptam**). Vitala is his thighs (**ūrubhyām vitalam vibhoḥ**). Pure Sutala is his knees (**jānubhyām sutalam śuddham**). Talātala is his shanks (**jaṅghābhyām tu talātaḷam**). Mahātala is his ankles (**mahātaḷam tu gulphābhyām**), Rasātala is the top of his feet (**prapadābhyām rasātaḷam**), and Pātāla is the soles of his feet (**pātāḷam pāda-talata iti lokamayaḥ pumān**).

Verse Summary: Atala to patala occupy from buttocks to the feet.

Theme – VI Description of the Virat Rupa (36-42)

|| 2.5.42 ||

**bhūrlokaḥ kalpitaḥ padbhyām
bhūvarloko 'sya nābhitaḥ
svarlokaḥ kalpito mūrdhnā
iti vā loka-kalpanā**

Earth and the lower planets are imagined to extend from the feet (**bhūrlokaḥ kalpitaḥ padbhyām**). Bhūvarloka is at the navel (**bhūvarloko asya nābhitaḥ**). Svarga-loka is imaged to be the head (**svarlokaḥ kalpito mūrdhnā**). This is how others imagine the planets on the universal form (**iti vā loka-kalpanā**).

Verse Summary: Another bonafide imagination is to imagine earth and lower planets from feet to buttocks, Bhūvarloka at the navel and svarga at the head.