

Canto Three - Chapter Six

Creation of the Universal Form

Part-I

Development of Gigantic Universal form (3.6.1-10)

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.1-2 ||

ṛṣir uvāca

iti tāsām sva-śaktīnām
satīnām asametya saḥ
prasupta-loka-tantrāṇām
niśāmya gatim īśvaraḥ
kāla-sañjñām tadā devīm
bibhrac chaktim urukramaḥ
trayovimśati tattvānām
gaṇam yugapat āviśat

Maitreya said: Maitreya said: Seeing (**niśāmya**) the sleeping state in creating the universe (**prasupta-loka-tantrāṇām**) because the elements were unmixed (**saḥ asametya satīnām**), the Lord (**urukramaḥ īśvaraḥ**), first by his energy of cohesion, appearing through time (**kāla-sañjñām bibhrat saktim devīm**), and then as antaryāmī (**implied**), entered the twenty-three elements (**āviśat trayovimśati tattvānām gaṇam**) simultaneously (**yugapat**).

The Sixth Chapter describes how, when the Paramātmā enters, the universal form appears along with the elements.

The adhibhūta, adhyātma and adhidaiva aspects in his body are described.

The elements such as mahat-tattva are called the Lord's śakti (sva-śaktīnām) because they are the effect of his māyā-śakti.

Seeing (niśāmya) the condition of activities for creation in a sleeping state, with a state of unmixed elements, the Lord, supporting this energy, prakṛti, whose identity becomes known by time (kāla-samjñām)—along with this prakṛti-- entered into it.

“Entering while holding prakṛti” means that first he entered the elements by his energy causing cohesion, and then, after a thousand years, he entered the elements as Paramātmā.

The twenty-three elements are mahat-tattva, ahaṅkāra, five tan-mātras, five gross elements, and eleven senses.

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.3 ||

so 'nupraviṣṭo bhagavānś
ceṣṭārūpeṇa taṁ gaṇam
bhinnaṁ saṁyojayām āsa
suptaṁ karma prabodhayan

The Lord (**sah bhagavān**), entering by his kriyā-śakti (**ceṣṭā-rūpeṇa anupraviṣṭah**) and awakening the dormant karmas of the jīvas (**prabodhayan taṁ suptaṁ karma**), combined the elements together (**saṁyojayām āsa bhinnaṁ gaṇam**).

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.4 ||

prabuddha-karmā daivena
trayovimśatiko gaṇaḥ
prerito 'janayat svābhir
mātrābhir adhipūruṣam

The twenty-three elements (**trayah-vimśatikah gaṇaḥ**), awakening to action by the kriyā-śakti (**prabuddha karmā**), being stimulated by the Lord (**daivena preritah**), produced the universal form (**ādhīpūruṣam ajanayat**) by their portions (**svābhih mātrābhih**).

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.5 ||

pareṇa viśatā svasmin
mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āsādya
yasmin lokāś carācarāḥ

The elements for creating the universe (**viśva sṛk gaṇaḥ**), combined together by the Lord (**pareṇa**) who had entered by his portion (**viśatā svasmin mātrayā**), formed a fetus (**anyonyam cukṣobha āsādya**) in which all the planets and living entities exist (**yasmin lokāh cara-acarāḥ**).

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.6 ||

hiraṇmayāḥ sa puruṣāḥ
sahasra-parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛmhitāḥ

This golden universal form (**sah hiraṇmayāḥ puruṣāḥ**), containing all the resting jīvas (**sarva-sattva upabṛmhitāḥ**), remained in the waters within the universe (**uvāsa āṇḍa-kośa apsu**) for a thousand years (**sahasra parivatsarān**).

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.7 ||

sa vai viśva-sṛjām garbho
deva-karmātma-śaktimān
vibabhājātmanātmānam
ekadhā daśadhā tridhā

This fetus composed of the elements (**sa vai viśva-sṛjām garbhah**), endowed with jīva-śakti, prāṇa-śakti and ātmā-śakti (**deva karma atma śaktimān**), divided itself up (**ātmānam vibabhāja**) into one, ten and three parts (**ekadhā daśadhā tridhā**) by its own powers (**ātmanā**).

In order to produce the organs such as mouth on this form, first the three śaktis are described.

This fetus, the result of the combined elements (viśva-sṛjām), was endowed with jīva, prāṇa and adhyātma śaktis (deva-karmātma-śaktimān).

He divided himself up by himself.

There is one jīva-śakti, ten prāṇa-śaktis and three ātma-śaktis.

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.8 ||

eṣa hy aśeṣa-sattvānām
ātmāṁśaḥ paramātmanaḥ
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyate

This form is the soul of unlimited beings (**eṣa hi ātmā aśeṣa-sattvānām**). It is the jīva in relation to Paramātmā (**paramātmanaḥ aṁśaḥ**). It is seen as the original avatāra (**ādyah avatārah**). Within this form (**asau yatra**) all living beings appear (**bhūta-grāmah vibhāvyate**).

For purifying the heart of the worshippers of Paramātmā, this form should first be worshipped.

This form is the ātmā of unlimited beings, since the individual ātmās are parts of this form.

This form is a jīva (amśa) belonging to Paramātmā (since paramātmā enters into it.)

This form is the original avatāra, because the yogīs meditate on this form being one with its antaryāmī, Paramātmā.

All creatures such as devatās and men (bhūta-gramah) manifest within this form.

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.9 ||

sādhyātmah sādhaivaś ca
sādhibhūta iti tridhā
virāṭ prāṇo daśa-vidha
ekadhā hṛdayena ca

The three ātmā-śaktis (**tridhā**) are the senses (**sa-ādhyātmah**), sense devatās (**sa-ādhivaś**) and gross organs along with sense objects (**ca sa-ādhibhūta iti**). The universal form (**virāṭ**) has ten prāṇa-śaktis (**daśa-vidha prāṇah**) and one jīva-śakti with unbroken consciousness (**ekadhā hṛdayena ca**).

Part-I Development of Gigantic Universal form (3.6.1-10)

|| 3.6.10 ||

smaran viśva-srjām īśo
vijñāpitam adhokṣajah
virājam atapat svena
tejasaiṣām vivṛttaye

The Supreme Lord, bhagavān (**īśah adhokṣajah**), remembering the prayers of the personified elements (**smaran viśva-srjām vijñāpitam**), decided to create this universal form (**virājam atapat**) by his cit-śakti (**svena tejasā**) so that the elements could perform their functions (**eṣām vivṛttaye**).

What was the purpose of the Lord in entering as the antaryāmi to manifest the three, ten and one śaktis?

He remembered the prayers such as yāvad balim te 'ja harāme (SB 3.5.49).

By his cit-śakti (svena tejasā) he manifested (atapat) this universal form so that the elements could perform their functions.

Śruti says cakṣuṣaś cakṣur uta śrotrasya śrotram: I am the power in the eye and the power in the ear. (Kena Upaniṣad)

This means that the karaṇa-śakti (power of producing results) manifests in the effect.

Part-II

Manifestation of different
demigods from Universal
form (3.6.11-26)

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.11 ||

atha tasyābhitaptasya
katidhāyatanāni ha
nirabhidyaanta devānām
tāni me gadataḥ śṛṇu

In this universal form (**tasya**) which had appeared (**abhitaptasya**), places arose (**āyatanāni nirabhidyaanta**) for the various devatās (**katidhā devānām**). Hear about these from me as I speak (**tāni me gadataḥ śṛṇu**).

Position of the Demigod	In Virat rupa's-	Helps the living entity to-
Agni	Mouth	Express himself in words
Varuëa	Palate	Taste within tongue
Açviné-kumāras	Two nostrils	Smell the aromas
Sun	Two eyes	Causes the Power of vision
Anila	Skin	Gives tactile knowledge.
Controlling deities of directions	Ears	Gives the ability to hear.
Controlling deities of sensations	separate manifestation of skin (especially hairs)	Feel itching and happiness due to touch
Prajāpatis	Genitals	Enjoy sex pleasure
Mitra	Evacuation channel	Able to pass stool and urine
Indra	Hands	Able to transact business for his livelihood.
Viñëu(not the POG)	Legs	Move to the destination
Brahmā	Intelligence	Experience the power of understanding
Moon	Heart	Conduct mental speculation
Rudra	Materialistic ego	Transects his objective action
Mahat tattva	Consciousness	Conceive specific knowledge

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.12 ||

tasyāgnir āsyam nirbhinnam
loka-pālo 'viśat padam
vācā svāmśena vaktavyam
yayāsau pratipadyate

When the mouth became differentiated (**tasya āsyam nirbhinnam**), Agni, the presiding deity (**agnih loka-pālah**), entered that place (**padam āviśat**) along with the gross sense organ called voice (**vācā vaktavyam**), its portion (**svāmśena**), by which the universal form could utter words (**yayā asau pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.13 ||

nirbhinnam tālu varuṇo
loka-pālo 'viśad dhareḥ
jihvayāmsena ca rasam
yayāsau pratipadyate

When the palate (adhiṣṭhāna--adhibhūta) of that form became differentiated (**hareḥ tālu nirbhinnam**), the presiding deity Varuṇa (**varuṇah loka-pālah**) (adhidaiva) entered (**āviśat**) along with his portion the subtle sense organ tongue (**amśena jihvayā**) (adhyātma). By the tongue (**yayā asau**), that form could experience taste (**rasam pratipadyate**) (sense object--adhibhūta).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.14 ||

nirbhinne aśvinau nāse
viṣṇor āviśatām padam
ghrāṇenāmśena gandhasya
pratipattir yato bhavet

When the nostrils of the universal form (adhibhūta) became differentiated (**viṣṇoh nāse nirbhinne**), the presiding deities Aśvinī-kumāras (adhidaiva) (**aśvinau**) entered (**padam āviśatām**) along with the portion the subtle sense organ the nose (adhyātma) (**ghrāṇena amśena**). By the nose (**yatah**) smell (adhibhūta) appeared (**gandhasya pratipattih bhavet**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.15 ||

nirbhinne akṣiṇī tvaṣṭā
loka-pālo 'viśad vibhoḥ
cakṣuṣāṁśena rūpāṇām
pratipattir yato bhavet

When the gross eye balls of the universal form became differentiated (**vibhoḥ akṣiṇī nirbhinne**), the presiding deity, the sun (**loka-pālah tvaṣṭā**), entered (**aviśat**) along with his portion the subtle sense organ called the eye (**cakṣuṣa aṁśena**). From the eye (**yatah**), the sense object called form appeared (**rūpāṇām pratipattih bhavet**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.16 ||

nirbhinnāny asya carmāṇi
loka-pālo 'nilo 'viśat
prāṇenāmśena saṁsparśam
yenāsau pratipadyate

When the gross skin (adhibhūta) of the universal form became differentiated (**asya carmāṇi nirbhinnāni**), the presiding deity Vāyu (adhidaiva) (**loka-pālah anilah**) along with his portion the subtle sense organ called skin (adhyātma) (**prāṇena amśena**) entered (**āviśat**). By this sense organ of skin (**yena asau**), the sense object of touch (adhibhūta) arose (**saṁsparśam pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.17 ||

**karnāv asya vinirbhinnau
dhiṣṇyaṃ svam viviśur diśaḥ
śrotreṇāmśena śabdasya
siddhiṃ yena prapadyate**

When the ears (adhibhūta) of the universal form became differentiated (**asya karnāu vinirbhinnau**), the presiding deity of the directions (adhidaiva) (**diśaḥ**) along with their portion the subtle sense organ called the ears (adhyātma) (**śrotreṇa amśena**) entered (**svam dhiṣṇyaṃ viviśuh**). By the ears (**yena**), knowledge of the sense object called sound (adhibhūta) appeared (**śabdasya siddhiṃ prapadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.18 ||

**tvacam asya vinirbhinnām
viviśur dhiṣṇyam oṣadhīḥ
amśena romabhiḥ kaṇḍūm
yair asau pratipadyate**

When the gross skin (adhibhūta) of the universal form appeared (**asya tvacam vinirbhinnām**), the presiding deities the plants (adhidaiva) (**oṣadhīḥ**), along with their portion subtle organ called body hair (adhyātma) (**amśena romabhiḥ**) entered (**dhiṣṇyam viviśuh**). By these body hairs (**yaih asau**), relief from itching (adhibhūta, function) appears (**kaṇḍūm pratipadyate**).

On the adhiṣṭhāna of skin, two subtle sense organs—skin, previously mentioned, and body hairs—appeared.

The presiding deity of the skin sense organ is Vāyu, and the sense object is touch.

The presiding deities of the hair sense organ are plants, and their function is relief from itching.

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.19 ||

**medhram tasya vinirbhinnam
sva-dhiṣṇyam ka upāviśat
retasāmśena yenāsāv
ānandam pratipadyate**

When the gross sex organ (adhibhūta) of the universal form became differentiated (**tasya medhram vinirbhinnam**), the presiding deity Prajāpati (**ka**) along with its portion the subtle sense organ which emits semen (**retasa amśena**) entered and dwelled there (**sva-dhiṣṇyam upāviśat**). By this sense organ (**yena asāu**) sexual bliss appeared (**ānandam pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.20 ||

**gudam puṁso vinirbhinnam
mitro lokeśa āviśat
pāyunāṁśena yenāsau
visargam pratipadyate**

When the gross anus of the universal form became differentiated (**puṁsah gudam vinirbhinnam**), the presiding deity Mitra (**mitro lokeśah**) along with his portion the subtle sense organ of the anus (**pāyuna aṁśena**) entered (**āviśat**). By the sense organ of the anus (**yena asau**) the excretory function appeared (**visargam pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.21 ||

**hastāv asya vinirbhinnāv
indrah svar-patir āviśat
vārtayāmsena puruṣo
yayā vṛttiṁ prapadyate**

When the two gross hands (adhibhūta) of the universal form manifested (**asya hastāu vinirbhinnāu**), the presiding deity Indra (**indrah svah-patih**) (adhidaiva) along with his portion, the sense organ called the hands, which perform buying and selling (adhyātma) (**vārtayā amśena**), entered the universal form (**āviśat**). By the hands (**yayā puruṣah**) means of livelihood (adhibhūta) appeared (**vṛttiṁ prapadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.22 ||

pādāv asya vinirbhinnau
lokeśo viṣṇur āviśat
gatyā svāmśena puruṣo
yayā prāpyam prapadyate

When the gross feet (adhibhūta) of the universal form became differentiated (**asya pādāu vinirbhinnau**), the presiding deity Viṣṇu (**loka-iśah viṣṇuh**) (adhidaiva) along with his portion, the subtle organ called feet (adhyātma) which cause motion (**gatyā sva-amśena**) entered that form (**āviśat**). By the sense organ of the feet (**yayā puruṣah**), attaining a destination (adhibhūta) appeared (**prāpyam prapadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.23 ||

**buddhim cāsyā vinirbhinnām
vāg-īśo dhiṣṇyam āviśat
bodhenāmśena boddhavyam
pratipattir yato bhavet**

When the section of heart for intelligence (adhibhūta) of the universal form became differentiated (**asya buddhim vinirbhinnām**), the presiding deity Brahmā (**vāk-īśah**) (adhidaiva) along with his portion the sense organ of intelligence (adhyātma) (**bodhena amśena**) entered (**dhiṣṇyam āviśat**). By intelligence (**yatah**) understanding (adhibhūta) appeared (**boddhavyam pratipattih bhavet**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.24 ||

**hr̥dayam̐ cāsyā nirbhinnam̐
candramā dhiṣṇyam̐ āviśat
manasāmśena yenāsau
vikriyām̐ pratipadyate**

When the section of heart (adhibhūta) for mind became differentiated (**hr̥dayam̐ ca asya nirbhinnam̐**), also the presiding deity, the moon (adhidaiva) (**candramā**), along with his portion the mind (adhyātma) (**manasa amśena**) entered (**dhiṣṇyam̐ āviśat**). By the mind (**yena asau**), mental actions (adhibhūta) appeared (**vikriyām̐ pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.25 ||

**ātmānaṃ cāsyā nirbhinnam
abhimāno 'viśat padam
karmaṇāṃśena yenāsau
kartavyaṃ pratipadyate**

When the abode of ahaṅkāra in the heart of the universal form became differentiated (**asya ātmānaṃ ca nirbhinnam**), the presiding deity Rudra (**abhimānah**) along with his portion the ahaṅkāra (**karmaṇā aṃśena**) entered (**padam āviśat**). By this ahaṅkāra (**yena asau**), identifying oneself became manifest (**kartavyaṃ pratipadyate**).

Part-II Manifestation of different demigods from Universal form (3.6.11-26)

|| 3.6.26 ||

sattvaṃ cāsyā vinirbhinnam
mahān dhiṣṇyam upāviśat
cittenaṁśena yenaśau
vijñānam pratipadyate

When the location in the heart of citta became differentiated (**asya sattvaṃ vinirbhinnam**), the presiding deity Viṣṇu (**mahān**) along with his portion citta (**cittena aṁśena**) entered that place (**dhiṣṇyam upāviśat**). By citta (**yena asau**), consciousness appeared (**vijñānam pratipadyate**).

From Virat rupa's	Manifested--
Head	Heavenly planets -Demigods resides (MoG)
Legs	Earthy planets-Human beings (MoP)
Abdomen	Sky-Rudra's associates (MoI)
Mouth	Brahmanas
Arms	Ksatriyas
Thighs	Vaisyas
Legs	Sudras

Part-III

Development of planets,
living entities and Varnas
(3.6.27-33)

Part-III Development of planets, living entities and Varnas (3.6.27-33)

॥ 3.6.27 ॥

śīrṣṇo 'sya dyaur dharā padbhyām
kham nābher udapadyata
guṇānām vṛttayo yeṣu
pratīyante surādayaḥ

From the head of the universal form appeared Svarga (**asya śīrṣṇah dyauh**), from his feet appeared the earth (**dharā padbhyām**) and from his navel area appeared the Bhuvar region (**kham nābheh udapadyata**). In these places one sees devatās and other beings (**yeṣu pratīyante sura-ādayaḥ**) who are transformations of the guṇas (**guṇānām vṛttayah**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

॥ 3.6.28 ॥

ātyantikena sattvena
divaṁ devāḥ prapedire
dharāṁ rajaḥ-svabhāvena
paṇayo ye ca tān anu

By predominance of sattva (**ātyantikena sattvena**), the devatās achieved Svarga (**divaṁ devāḥ prapedire**). Mankind achieved the earth (**ye paṇayah dharāṁ**) by rajas (**rajaḥ-svabhāvena**) along with beings useful for supporting their life (**ca tān anu**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

॥ 3.6.29 ॥

tārtīyena svabhāvena
bhagavan-nābhim āśritāḥ
ubhayor antaram vyoma
ye rudra-pārṣadām gaṇāḥ

By nature of tamas (**tārtīyena svabhāvena**), those who are followers of Rudra (**ye rudra-pārṣadām gaṇāḥ**) attain Bhuvar-loka (**vyoma āśritāḥ**), the navel region of the universal form (**bhagavan-nābhim**), between Svarga and earth (**ubhayoh antaram**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

॥ 3.6.30 ॥

**mukhato 'vartata brahma
puruṣasya kurūdvaha
yas tūnmukhatvād varṇānām
mukhyo 'bhūd brāhmaṇo guru**

O best of the Kurus (**kuru-udvaha**) ! From the mouth of the universal form (**puruṣasya mukhatah**) the Vedas appeared (**avartata brahma**). The brāhmaṇas (**brāhmaṇah**), who are (**yah**) the chief among the castes (**mukhyah abhūt varṇānām**) and the gurus of the castes (**guru**), because they favorable towards the Vedas (**unmukhatvāt**), also appeared from the mouth of the universal form (**abhūd**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

|| 3.6.31 ||

**bāhubhyo 'vartata kṣatram
kṣatriyas tad anuvrataḥ
yo jātas trāyate varṇān
pauruṣaḥ kaṇṭaka-kṣatāt**

From the arms of the universal form (**bāhubhyah**) appeared the function of protection (**avartata kṣatram**) and the brave kṣatriyas (**kṣatriyah**) who act according to that principle (**tat anuvrataḥ**), who protect the other varnas (**yah jātaḥ trāyate varṇān**) from troublesome aggressors (**kaṇṭaka-kṣatāt**) because of their protective nature (**pauruṣaḥ**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

॥ 3.6.32 ॥

viśo 'vartanta tasyorvor
loka-vṛttikarīr vibhoḥ
vaiśyas tad-udbhavo vārtām
nr̥ṇām yaḥ samavartayat

From the thighs of the universal form (**tasya ūrvoh**) appeared occupations (**avartanta loka-vṛttikarīh**) such as farming (**viśah**) which give sustenance to the people (**tat-udbhavah vārtām**) and the vaiśyas (**vaiśyah**) who produced sustenance for all men (**yaḥ nr̥ṇām samavartayat**).

Part-III Development of planets, living entities and Varnas (3.6.27-33)

|| 3.6.33 ||

padbhyām bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyām jātaḥ purā śūdro
yat-vṛtṭyā tuṣyate hariḥ

From the feet of the universal form (**bhagavataḥ padbhyām**) appeared the nature of service (**jajñe śuśrūṣā**) for accomplishing perfection fo varṇāśrama (**dharma-siddhaye**) and the śūdras (**tasyām jātaḥ purā śūdraḥ**). By this service attitude (**yat-vṛtṭyā**), the Lord is pleased (**tuṣyate hariḥ**).

Service (śuśrūsā) for perfecting varṇāśrama (dharma-siddhaye) appeared from his feet.

Without that service the system cannot function properly.

Though service is the nature of śūdras, it applies to all varṇas.

Thus it is stated here that this attitude is for the perfection of all varṇas and āśramas.

The śūdra appeared from the feet with this attitude (tasyām).

This nature pleases the Lord.

That indicates that the service attitude is praised in the Vedas.

Part-IV

Highest perfection can be
obtained simply hearing
the Lord's glories (3.6.34-
40)

Part-IV Highest perfection can be obtained simply hearing the Lord's glories (3.6.34-40)

|| 3.6.34 ||

ete varṇāḥ sva-dharmeṇa
yajanti sva-gurum harim
śraddhayātma-viśuddhy-artham
yaj-jātāḥ saha vṛttibhiḥ

All these varṇas (**ete varṇāḥ**), who appeared (**yat jātāḥ**) along with their occupations from the universal form (**saha vṛttibhiḥ**), faithfully worship (**śraddhayātma yajanti**) the Lord as their guru (**sva-gurum harim**) by performing their duties (**sva-dharmeṇa**) for the purpose of purification (**viśuddhi-artham**).

The varṇas appeared along with their occupations.

Thus, in worshipping the Lord, one should not be worried about obtaining ones livelihood.

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.35 ||

etat kṣattar bhagavato
daiva-karmātma-rūpiṇaḥ
kaḥ śraddadhyād upākartum
yogamāyā-balodayam

O Vidura (**kṣattah**)! Who can hope (**kaḥ śraddadhyāt**) to describe fully this form (**etat bhagavatah upākartum**) which arose from yoga-māya (**yogamāyā bala udayam**) and whose nature is time and karma (**daiva-karmātma rūpiṇaḥ**)?

This universal form has the nature of time (daiva) and karma.

Actually these are subtle factors of māyā belonging to the Lord, but because they are energies of the Lord, they are identified with this form of the Lord.

This form appears by the power yoga-māyā.

Who could even desire (śraddddhyāt) to describe completely (upākartum) this universe (etat)?

Desiring to describe it is impossible, what to speak of actually describing it.

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.36 ||

tathāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtim hareḥ svām sat-kartum
giram anyābhidhāsatīm

O Vidura (**aṅga**)! I have thus described to you (**tathāpi kīrtayāmi**) the glories of the Lord (**hareḥ kīrtim**) as I have heard from guru (**yathā śrutam**) and according to my intelligence (**yathā mati**) in order to purify myself (**svām sat-kartum**) of speaking other subjects (**anyābhidhā asatīm giram**).

I describe what I have heard from guru (yathā-śrutam), and according to how much I have understood (yathā-matiḥ) according to my intelligence.

That means that he did not describe everything he heard.

I do this to purify (sat-kartum) my words which have been contaminated (asatīm) by topics other than the Lord.

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.37 ||

ekānta-lābham vacaso nu puṁsām
suśloka-mauler guṇa-vādam āhuḥ
śruteś ca vidvadbhir upākṛtāyām
kathā-sudhāyām upasamprayogam

O Vidura! It is said (**āhuḥ**) that describing the qualities of the Lord (**suśloka-mauler guṇa-vādam**) is the highest attainment (**ekānta-lābham**) for men's words (**vacaso nu puṁsām**). It is also said that the highest attainment of mankind (**upasamprayogam**) is hearing (**śruteh**) the sweet topics of the Lord (**kathā-sudhāyām**) which are described by the learned (**vidvadbhih upākṛtāyām**).

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.30 ||

parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.31 ||

smarantaḥ smārayantaś ca
mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum

Remembering and inspiring other devotees to remember (**smarantaḥ smārayantaś ca**) the Lord who destroys all sins (**mitho agha ogha-haraṁ harim**), the devotees will develop hairs standing on end in ecstasy (**bibhraty utpulkām tanum**) by prema-bhakti produced from sādhana-bhakti (**bhaktyā sañjātayā bhaktyā**).

In this way one will develop prema-bhakti by sādhana-bhakti.

By prema-bhakti developed by sādhana-bhakti one will have a body with hairs standing on end.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.32 ||

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nr̥tyanti gāyanty anuśīlayanty ajaṁ
bhavanti tūṣṇīm param etya nirvṛtāḥ

Sometimes they weep (**kvacid rudanty**), because of thoughts of the Lord (**acyuta-cintayā**). Sometimes they laugh (**kvacid hasanti**), become joyful (**nandanti**), or speak without regard for society (**vadanty alaukikāḥ**). They dance, sing, and concentrate their senses on Kṛṣṇa (**nr̥tyanti gāyanty anuśīlayanty ajaṁ**). Having attained the Lord and experiencing bliss (**param etya nirvṛtāḥ**), they remain silent (**bhavanti tūṣṇīm**).

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.38 ||

ātmano 'vasito vatsa
mahimā kavinādinā
samvatsara-sahasrānte
dhiyā yoga-vipakkayā

O Vidura (**vatsa**)! Even Brahmā (**kavinā ādinā**) did not comprehend the powers (**avasitah mahimā**) of the Lord (ātmanah) for a thousand years (**samvatsara sahasra-ante**) by mature yoga (**dhiyā yoga-vipakkayā**).

Not even by intense knowledge can one gain complete knowledge of the Lord, since it is difficult even for Brahmā to understand the Lord.

Can the powers of the Lord (ātmanah) be known (avasitah) by Lord Brahmā (kavinā adinā) after a thousand years?

This is a statement of lamentation.

Even after so long he cannot realize!

Or avasita can be a negative of vasita (penetrated).

The glories were not penetrated by Brahmā.

Or there is another meaning.

After a thousand years the Lord's glories were understood (avasitaḥ) as impossible to understand since they were inconceivable and infinite.

He attained this realization of the Lord's glories.

This was the knowledge he attained.

Śruti says yasyāmataṁ tasya mataṁ mataṁ yasya na veda sa: the Lord is known to he who does not think the Lord is limited; he who thinks the Lord is limited does not know him. (Kena Upaniṣad 2.3)

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.39 ||

ato bhagavato māyā
māyinām api mohinī
yat svayaṁ cātma-vartmātmā
na veda kim utāpare

Thus, the Lord's māyā (**atah bhagavatah māyā**) bewilders (**mohinī**) all lower creatures, who are experts at enjoying māyā (**māyinām api**). Because the Lord himself (**yat svayaṁ**) does not know his own glories (**na veda ātma-vartmātmā**), what can be said of others (**kim uta apare**)?

“But one can see many persons who have seen the Lord, who can reveal it others.”

For this reason (ataḥ), the Lord’s māyā bewilders those who have offered themselves completely to māyā (māyinām), becoming her students, and supposedly being able to give knowledge about her.

Māyā certainly throws them constantly into the material realm.

Because the Supreme Lord (svayam ātmā) does not know his own form (ātma-vartma), how can others then know him?

Part-IV Highest perfection can be obtained simply hearing the
Lord's glories (3.6.34-40)

|| 3.6.40 ||

yato 'prāpya nyavartanta
vācaś ca manasā saha
aham cānya ime devās
tasmai bhagavate namaḥ

I offer respects (**namaḥ aham**) to that Supreme Lord (**tasmai bhagavate**) whom words, along with mind (**yataḥ vācaḥ manasā saha**), the devatās such as Brhaspati, Rudra, and others (**anya ime devāḥ**), could not understand (**aprāpya**) and gave up (**nyavartanta**).

Establishing that the Lord cannot be completely understood
Maitreya offers respects.

The end of the Lord's glories cannot be reached (aprāpya).

The power of speech of the universal form and all the individual
jīva (vācaḥ) along with their minds retreated from the Lord.

Or the words emanating from Brahmā's mouth, along with his
mind, retreated.

Rudra the presiding deity of ahaṅkāra (aham) and the devatās
such as Bṛhaspati retreated from him. Why?

They retreated because they could not completely comprehend
the sweetness of his name, form and pastimes, and could find no
end to them.

Thus the Lord is aprapya.

Śruti says yato vāco nivarttante aprāpya manasā saha: words, along with the mind, turn back from the Lord, who cannot be fully understood. (Taittirīya Upaniṣad 2.4.1),

The intention of this verse is to show that it impossible to measure the Lord because of his infinity, and thus words and mind are both mentioned.

Words and other senses cannot at all realize the Lord.

But the same should not be said about knowing the Lord through the vision of ātmā. (Thus the Lord can be known to some extent when ātmā is employed.)

Vedaiś ca sarvair aham eva vedā: I am to be known by the Vedas. (BG 15.15)

There is no incongruity with śruti:

manasaivānudraṣṭavyametad ameyam dhruvam

That immeasurable, unchanging Lord should be understood by the mind. Bṛhad-āraṇyaka Upaniṣad 4.4.19-20

tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ

The devotees always see that supreme form of Viṣṇu. Ṛg Veda 1.22.20