

# Canto-2 Chapter-1

## First Step in God Realization

### Description of the Universal Form

## Questions by Maharaj Parikṣit

|| 1.19.37 ||

ataḥ pṛcchāmi saṁsiddhim  
yoginām paramam gurum |  
puruṣasyeha yat kāryam  
mriyamāṇasya sarvathā ||

I ask (**ataḥ pṛcchāmi**) the supreme guru of the yogīs (**yoginām paramam gurum**) “What is complete perfection (**saṁsiddhim**) and what is to be done at all times (**yat kāryam sarvathā**) for attaining that perfection for a man about to die (**mriyamāṇasya puruṣasya**)?”.

## Questions by Maharaj Pariksit

|| 1.19.38 ||

yac chrotavyam atho japyam  
yat kartavyam nṛbhiḥ prabho |  
smartavyam bhajanīyam vā  
brūhi yad vā viparyayam ||

O master (**prabho**)! Please tell me (**brūhi**) what men must hear (**nṛbhiḥ yat śrotavyam**), chant (**atho japyam**), remember (**smartavyam**) and worship (**bhajanīyam vā**), or what they should not hear, chant, remember or worship (**yad vā viparyayam**).

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.1 ||

śrī-śuka uvāca

variṃyān eṣa te praśnaḥ

kṛto loka-hitam nṛpa |

ātmavit-sammataḥ puṃsām

śrotavyādiṣu yaḥ paraḥ ||

Śukadeva said: O King (**nṛpa**)! Your question is most excellent (**variṃyān te kṛto eṣa praśnaḥ**). Your question which is the highest among all such questions (**śrotavyādiṣu yaḥ paraḥ**) is beneficial for the people (**loka-hitam**), and approved by the assembly of sages (**ātmavit-sammataḥ**).

Verse Summary: It is an excellent question because it is beneficial for all and is approved by the sages.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.2 ||

śrotavyādīni rājendra  
nṛṇām santi sahasraśaḥ |  
apaśyatām ātma-tattvaṁ  
gṛheṣu gṛha-medhinām ||

O King (**rājendra**)! There are (**santi**) thousands of topics that can be heard (**śrotavyādīni sahasraśaḥ**) by those who do not inquire about the goal of life (**ātma-tattvaṁ apaśyatām nṛṇām**), those who are attached to the house and commit five types of violence (**gṛheṣu gṛha-medhinām**).

Verse Summary: There are unlimited topics to hear for the attached house-holders who do not inquire about the goal of life.

# Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.3 ||

nidrayā hriyate naktam  
vyavāyena ca vā vayah |  
divā cārthehayā rājan  
kuṭumba-bharaṇena vā ||

O King (**rājan**)! Life is wasted at night (**vayah hriyate naktam**) in sleeping or in sex enjoyment (**nidrayā vā vyavāyena**). Life is wasted during the day (**divā ca**) by desiring material objects (**artha ihayā**) or supporting family members (**kuṭumba-bharaṇena vā**).

**Verse Summary:** Such people waste the night in sleeping and sex, and waste the day in supporting the family.

## Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.4 ||

dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api |  
teṣāṁ pramatto nidhanam  
paśyann api na paśyati ||

Deeply attached (**pramattah**) to his body, children and wife (**deha apatya-kalatra ādiṣu**), who are like an army giving protection (**ātma-sainyeṣu**), though they are false (**asatsu api**), he sees their destruction (**teṣāṁ nidhanam paśyann api**) but does not see it (**na paśyati**).

**Verse Summary:** Being deeply absorbed in taking care of his family members, he doesn’t see death approaching him.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.5 ||

tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ |  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cecchatābhayam||

O descendant of King Bharata (**bhārata**), therefore (**tasmād**), the Lord (**hariḥ**) who is Paramātmā, Bhagavān and Lord of power (**sarvātmā bhagavān īśvarah**), should be heard about, glorified and remembered (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) by those desiring freedom from fear (**icchatā abhayam**).

**Verse Summary:** Therefore, those desiring freedom from death must hear about, glorify and remember the Supreme Lord.



Theme – I Sukadeva Goswami answers Parikṣit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.6 ||

etāvān sāṅkhya-yogābhyām  
sva-dharma-pariniṣṭhayā |  
janma-lābhaḥ paraḥ puṁsām  
ante nārāyaṇa-smṛtiḥ ||

For persons fixed in (etāvān pariniṣṭhayā puṁsām) jñāna, yoga and karma (sāṅkhya-yogābhyām sva-dharma), gaining such a birth (janma-lābhaḥ), with remembrance of Nārāyaṇa (nārāyaṇa-smṛtiḥ) while rejecting the other processes (ante), is the best (paraḥ).

The highest perfection of human life (puṁsām paraḥ janma-lābhaḥ), achieved either by complete knowledge of matter and spirit (sāṅkhya), by practice of mystic powers (yogābhyām), or by perfect discharge of occupational duty (sva-dharma-pariniṣṭhayā), is to remember the Personality of Godhead at the end of life (ante nārāyaṇa-smṛtiḥ).

Verse Summary: “But hearing, chanting and remembering are the limbs of bhakti. What is the highest process recommended for a karmi, jnani or a yogi?”

The highest thing that they can achieve is to put an end to all their practice of jnana, yoga and karma, and try to attain remembrance of Narayana by practice of Bhakti.

Theme – I Sukadeva Goswami answers Pariksit’s question in brief by  
establishing the superiority of Bhakti (1-11)

|| 2.1.7 ||

prāyeṇa munayo rājan  
nivṛttā vidhi-ṣedhataḥ |  
nairguṇya-sthā ramante sma  
guṇānukathane hareḥ ||

O King (**rājan**)! Generally (**prāyeṇa**) the sages (**munayah**) who are beyond rules and prohibitions (**nivṛttā vidhi-ṣedhataḥ**), who are situated beyond the guṇas (**nairguṇya-sthā**), take pleasure (**ramante sma**) in glorifying the qualities of the Lord (**hareḥ guṇa anukathane**).

Verse Summary: “What is the proof? Have practitioners of other paths really attained success by practicing bhakti?”

Yes. Many self-realized sages (jnānis and yogis) take great pleasure in glorifying the Lord.

Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.8||

idam bhāgavatam nāma  
purāṇam brahma-sammitam |  
adhītavān dvāparādau  
pitur dvaipāyanād aham ||

This scripture concerning the Supreme Lord (**idam bhāgavatam nāma**) is a Purāṇa equal to the Lord himself (**purāṇam brahma-sammitam**). I learned this scripture (**adhītavān aham**) from my father Vyāsa (**pituh dvaipāyanād**) at the beginning of the last part of Dvāpara-yuga (**dvāpara ādau**).

At the end of the Dvāpara-yuga (**dvāpara ādau**), I studied (**adhītavān aham**) this great supplement of Vedic literature named Śrīmad-Bhāgavatam (**idam bhāgavatam nāma purāṇam**), which is equal to all the Vedas (**brahma-sammitam**), from my father, Śrīla Dvaipāyana Vyāsadeva (**pituh dvaipāyanād**).

Verse Summary: “Give me some specific example.”

Take my example. I learnt this Bhagavatam from my father vyasadeva.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.9 ||

pariniṣṭhito 'pi nairguṇya  
uttama-śloka-līlayā |  
gr̥hīta-cetā rājarṣe  
ākhyānam yad adhītavān ||

O King (**rājarṣe**)! Though I was fixed in brahman (**pariniṣṭhitaḥ api**) and beyond the guṇas (**nairguṇya**), my mind became attracted (**gr̥hīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**).

Verse Summary: Despite the fact that I was fixed in Brahman, the pastimes of the Lord attracted me so much that I was forced to learn them from my father.

# Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.10 ||

**tad ahaṁ te ’bhidhāsyāmi  
mahā-pauruṣiko bhavān |  
yasya śraddadhatām āśu  
syān mukunde matiḥ satī ||**

I will tell them to you (**tad ahaṁ te abhidhāsyāmi**). You are a great personality (**bhavān mahā-pauruṣikah**), who, among the faithful (**yasya śraddadhatām**), will quickly fix (**āśu syāt**) your pure mind (**matiḥ satī**) on Kṛṣṇa (**mukunde**).

**Verse Summary:** Now, in response to your questions, I will speak the same Bhagavatam. Because you are a great personality, hearing this scripture will quickly fix your pure mind on Kṛṣṇa.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.11 ||

etan nirvidyamānānām  
icchatām akuto-bhayam |  
yoginām nr̥pa nirṇītaṁ  
harer nāmānukīrtanam ||

O King (**nr̥pa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītaṁ**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

O King(**nr̥pa**), constant chanting of the holy name of the Lord after the ways of the great authorities (**harer nāma anukīrtanam**) is the doubtless and fearless way of success for all (**akuto-bhayam nirṇītaṁ**), including those who are free from all material desires (**nirvidyamānānām**), those who are desirous of all material enjoyment (**icchatām**), and also those who are self-satisfied by dint of transcendental knowledge (**yoginām**).

Verse Summary: I mentioned to you that Bhakti is the topmost process. Of the 9 limbs of bhakti, Kirtanam is the topmost. Of the various types of Kirtanam, Hari-nama-anukirtanam is the best.

## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.12 ||

**kim pramattasya bahubhiḥ  
parokṣair hāyanair iha |  
varam muhūrtaṁ viditaṁ  
ghaṭate śreyase yataḥ ||**

What is the use of many years (**kim bahubhiḥ hāyanair**) of the materially engaged person (**pramattasya**) without noticing that those years have passed uselessly (**parokṣaih**)? It is better (**varam**) to know (**viditaṁ**) that one moment has passed uselessly (**muhūrtaṁ**) because then (**yataḥ**) one can inquire into the best engagement (**śreyase ghaṭate**).

**Verse Summary:** “You have mentioned about bhakti as the topmost process. But I have just 7 days to live!”

It is not the quantity of life that matters. It is better to have one muhurta of life knowing about the best engagement, than to have 100s of years not knowing it.

## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.13 ||

khaṭvāṅgo nāma rājarṣir  
jñātveyattām ihāyusaḥ |  
muhūrtāt sarvam utsṛjya  
gatavān abhayaṁ harim ||

The sage among kings Khatvāṅga (**khaṭvāṅgo nāma rājarṣih**), knowing how long he had to live (**jñātvā iyattām āyusaḥ**), from that moment gave up everything on earth (**muhūrtāt iha sarvam utsṛjya**) and surrendered to the Lord (**gatavān harim**), the shelter of fearlessness (**abhayaṁ**).

Verse Summary: “One Muhurta? That’s so short.”

Khatvanga Maharaja perfected his life in just one muhurta.



## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.14 ||

tavāpy etarhi kauravya  
saptāham jīvitāvadhiḥ |  
upakalpaya tat sarvaṁ  
tāvad yat sāmparāyikam ||

O descendent of the Kurus (**kauravya**)! But you have seven days remaining in your life (**tava apy etarhi saptāham jīvitā avadhiḥ**). Make all necessary arrangements (**upakalpaya tat sarvaṁ**) in this time for your destination after death (**tāvad yat sāmparāyikam**).

**Verse Summary:** You have not one muhurta, but seven days. Make necessary arrangements for your after life destination.

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.15 ||

anta-kāle tu puruṣa  
āgate gata-sādhvasaḥ |  
chindyād asaṅga-śastreṇa  
sprhām dehe 'nu ye ca tam ||

The time of death having arrived (**anta-kāle tu āgate**), a man (**puruṣah**), devoid of fear of death (**gata-sādhvasaḥ**), should cut off with the weapon of detachment (**chindyād asaṅga-śastreṇa**) desires for the body (**sprhām dehe**) and for things related to the body such as wife and children (**anu ye ca tam**).

**Verse Summary:** A person on this path, being free from the fear of death, should be completely detached at the time of death.

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.16-17 ||

gṛhāt pravrajito dhīraḥ puṇya-tīrtha-jalāplutaḥ |  
śucau vivikta āsīno vidhivat kalpitāsane ||

abhyasen manasā śuddha trivṛd-brahmākṣaram param |  
mano yacchej jita-śvāso brahma-bījam avismaran ||

The person controlling his senses (**dhīraḥ**) should leave the house (**gṛhāt pravrajito**), take bath in holy places (**puṇya-tīrtha-jalāplutaḥ**), and then sitting (**āsīnaḥ**) on a seat made according to rules (**vidhivat kalpita āsane**) in a solitary, clean place (**śucau vivikta**), should repeat (**abhyaset**) the pure syllable om (**śuddha trivṛd-brahmākṣaram param**) using the mind (**manasā**) and controlling the breath (**jita-śvāso**), make the mind motionless (**mano yacchet**) while remembering om (**brahma-bījam avismaran**).

Verse Summary: Such a person, following the necessary do's and don't's (yama and niyama), should perfect the stages of asana, pranayama and pratyahara (control of senses).

Theme – III Sukadeva Goswami presents another popular opinion –  
“Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.18 ||

niyacched viṣayebhyo 'kṣān  
manasā buddhi-sārathiḥ |  
manaḥ karmabhir ākṣiptam  
śubhārthe dhārayed dhiyā ||

One should restrain (**niyacched**) the senses such as the eye (**akṣān**) from the sense objects (**viṣayebhyo**) by the mind (**manasā**) whose assistant is the intelligence (**buddhi-sārathiḥ**) and concentrate with intelligence (**dhārayed dhiyā**) on the Lord (**śubha arthe**). The mind is always agitated by previous karmas (**manaḥ karmabhir ākṣiptam**).

**Verse Summary:** After gaining sense control, he should try to concentrate his mind on the form of the Lord (Dharana). But the mind, agitated by previous karmas, will be an obstacle.

Theme – III Sukadeva Goswami presents another popular opinion –  
“Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.19 ||

tatraikāvayavam dhyāyed  
avyucchinnena cetasā |  
mano nirviṣayam yuktvā  
tataḥ kiñcana na smaret |  
padam tat paramam viṣṇor  
mano yatra prasīdati ||

One should then meditate (**tatra dhyāyed**) on the limbs of the Lord one after the other (**eka avayavam**) with uninterrupted mind (**avyucchinnena cetasā**). Using the mind detached from sense objects (**nirviṣayam mano yuktvā**), one should not think of anything else (**tataḥ kiñcana na smaret**). That is the brahman aspect of the Lord (**padam tat paramam viṣṇor**), in which the mind is extinguished (**mano yatra prasīdati**).

**Verse Summary:** One should then meditate on the individual limbs of the Lord with uninterrupted mind (Dhyana). Then at the stage of samadhi the mind is extinguished.

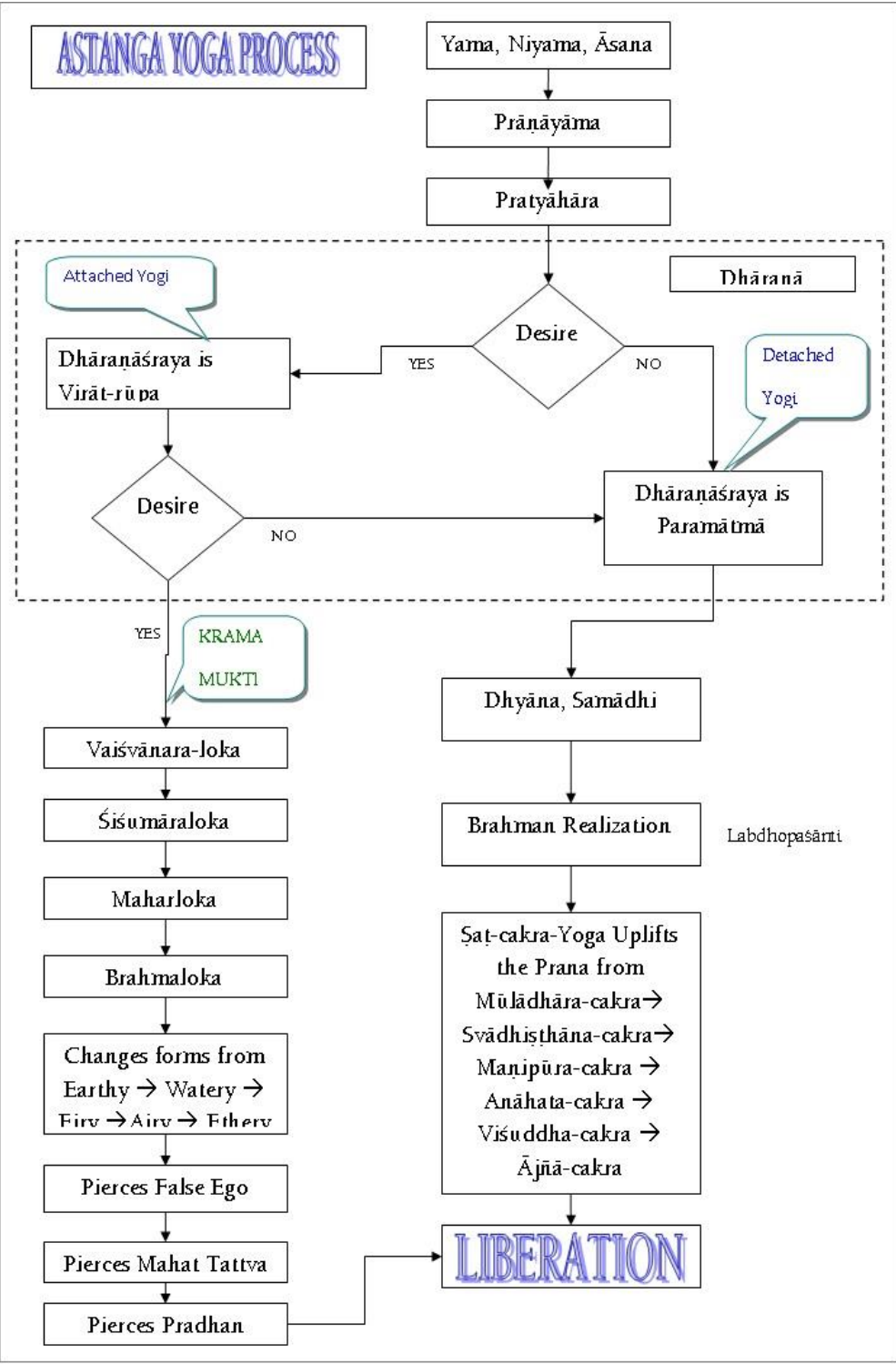
Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.20 ||

rajas-tamobhyām ākṣiptam  
vimūḍham mana ātmanah |  
yacched dhāraṇayā dhīro  
hanti yā tat-kṛtam malam ||

The wise man (**dhīrah**) controls (**yacched**) the mind (**mana ātmanah**) agitated by rajas (**rajah ākṣiptam**) and bewildered by tamas (**tamobhyām vimūḍham**) by practice of dhāraṇā (**dhāraṇayā**), which destroys (**yā hanti**) the impurity produced by rajas and tamas (**tat-kṛtam malam**).

**Verse Summary:** By the practice of dharana one destroys the impurities produced by rajas and tamas.



Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.21 ||

yasyām sandhāryamāṇāyām  
yogino bhakti-lakṣaṇaḥ |  
āśu sampadyate yoga  
āśrayam bhadrām iṅṣataḥ ||

In that process of dhāraṇā (**yasyām**), the yogī (**yogināḥ**) who sees the Lord (**bhadrām āśrayam iṅṣataḥ**) by dhāraṇā (**sandhāryamāṇāyām**) quickly completes (**āśu sampadyate**) bhakti-miśra-yoga (**yoga bhakti-lakṣaṇaḥ**).

Verse Summary: The yogi who sees the Lord through dharana quickly achieves his desired goal of liberation.



Theme – III Sukadeva Goswami presents another popular opinion –  
“Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.22 ||

rājovāca—

yathā sandhāryate brahman  
dhāraṇā yatra sammatā |  
yādṛśī vā hared āśu  
puruṣasya mano-malam ||

The King said: O brāhmaṇa (**brahman**)! How is dhāraṇā accomplished (**yathā sandhāryate**)? What is the approved object of concentration (**dhāraṇā yatra sammatā**)? How can one quickly remove (**yādṛśī vā hared āśu**) the contaminations in the mind (**puruṣasya mano-malam**)?

Verse Summary: How is Dharana accomplished? What is the approved Dharanasraya? How can one quickly remove the contaminations in the mind?

Theme – III Sukadeva Goswami presents another popular opinion –  
“Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.23 ||

śrī-śuka uvāca—  
jitāsanojita-śvāso  
jita-saṅgo jitendriyaḥ |  
sthūle bhagavato rūpe  
manaḥ sandhārayed dhiyā ||

Śukadeva said: Having perfected āsanās (**jita āsano**) and breathing (**jita-śvāso**), having given up bad association (**jita-saṅgo**) and conquered the senses (**jita indriyaḥ**), one should concentrate the mind (**manaḥ sandhārayed**) on the gross form of the Lord (**sthūle bhagavato rūpe**) with the intelligence (**dhiyā**).

Verse Summary: If the mind is affected by the modes, then one should meditate on the Virat form of the Lord after perfecting the preliminary limbs till pratyahara.

Theme – III Sukadeva Goswami presents another popular opinion –  
“Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.24 ||

viśeṣas tasya deho 'yaṁ  
sthaviṣṭhaś ca sthavīyasām |  
yatredaṁ vyajyate viśvaṁ  
bhūtaṁ bhavyaṁ bhavac ca sat ||

The body of the universal form (**viśeṣas tasya deho ayam**) is more solid than the solid (**sthaviṣṭhaś ca sthavīyasām**). Within that form (**yatra idam**), the past, present and future of the universe (**viśvaṁ bhūtaṁ bhavyaṁ bhavac ca sat**), the products of the Lord, are seen (**vyajyate**).

Verse Summary: This Virat form is that form in which the past, present and future are seen.

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.25 ||

aṇḍa-koṣe śarīre 'smin  
saptāvaraṇa-saṁyute |  
vairājaḥ puruṣo yo 'sau  
bhagavān dhāraṇāśrayaḥ ||

Within the universal shell (**asmin aṇḍa-koṣe śarīre**) made of seven layers (**sapta āvaraṇa-saṁyute**) exists the universal form (**vairājaḥ puruṣaḥ**), the Lord (**yah asau bhagavān**), who is the object of dhāraṇā (**dhāraṇa āśrayaḥ**).

**Verse Summary:** This form is the dharanasraya of the yogi whose mind is still affected by the modes.

# Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.26 ||

pātālam etasya hi pāda-mūlam  
paṭhanti pārṣṇi-prapade rasātaalam |  
mahātaalam viśva-srjo 'tha gulphau  
talātaalam vai puruṣasya jaṅghe ||

Pātala are his soles (**pātālam etasya hi pāda-mūlam**), Rasātala is his heels (**pārṣṇi-prapade rasātaalam**), Mahātala is his ankles (**mahātaalam viśva-srjo 'tha gulphau**) and Talātala is his calves (**talātaalam vai puruṣasya jaṅghe**).

Verse Summary: The various planetary systems form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.27 ||

dve jānuni sotalam viśva-mūrter  
ūru-dvayam vitalam cātalam ca  
mahītalam taj-jaghanam mahīpate  
nabhastalam nābhi-saro grṇanti

Sutala is the two knees (**viśva-mūrter dve jānuni sotalam**). Vitala is lower part of the two thighs, and Atala is the upper part of the thighs (**ūru-dvayam vitalam ca atalam**). Mahītala, the earth, is the hips (**mahītalam taj-jaghanam mahīpate**). Bhuvar is the navel (**nabhastalam nābhi-saro grṇanti**).

**Verse Summary:** The various planetary systems form various limbs of the Virat Purusa's body.

# Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.28 ||

uraḥ-sthalaṁ jyotir-anīkam asya  
grīvā mahar vadanam vai jano'sya |  
tapo rarāṭim vidur ādi-puṁsaḥ  
satyaṁ tu śirṣāṇi sahasra-śirṣṇaḥ ||

His chest is Svarga (**uraḥ-sthalaṁ jyotir-anīkam asya**), his neck is Maharloka (**grīvā mahar**). His face is Janaloka (**vananam vai jano asya**). The forehead of the universal form is known as Tapoloka (**tapo rarāṭim vidur ādi-puṁsaḥ**). The tops of the heads of the thousand-headed form is Satyaloka (**satyaṁ tu śirṣāṇi sahasra-śirṣṇaḥ**).

**Verse Summary:** The various planetary systems form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.29 ||

indrādayo bāhava āhur usrāḥ  
karṇau diśaḥ śrotram amuṣya śabdaḥ |  
nāsatya-dasrau paramasya nāse  
ghrāṇo 'sya gandho mukham agnir iddhaḥ ||

The devatās such as Indra are his arms (**indrādayo usrāḥ bāhava āhur**). The devatās of the directions (**diśaḥ**) and the organ for hearing (**implied**) arise from his ears (**amuṣya karṇau**). Sound arises from his organ of hearing (**śabdaḥ amuṣya śrotram**). The Aśvinis (**nāsatya-dasrau**) and the organ for smelling (**implied**) arise from his nostrils (**paramasya nāse**). Fragrance arises from his organ of smelling (**gandhaḥ asya ghrāṇo**). Flaming fire is his mouth (**iddhaḥ agnir asya mukham**).

**Verse Summary:** The sense devatas and the five elements also form various limbs of the Virat Purusa's body.



S.no	Gross organ	Subtle organ	Sense devata	Sense object
1	Karna	Srotra	Dig devatas	Sabda
2	Nasika	Ghrana	Asvini Kumaras	Gandha
3	Aksini	Caksuh	Surya	Rupa
4	Talu	Jihva	Varuna	Rasa
5	Carma	Tvaca	Trees	Sparsa

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.30 ||

dyaaur akṣiṇī cakṣur abhūt pataṅgaḥ  
pakṣmāṇi viṣṇor ahanī ubhe ca |  
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam  
āpo 'sya tālū rasa eva jihvā ||

The sun devatā arises from his eyes (**dyaaur akṣiṇī**) and the form (**pataṅgaḥ**) arises from his eyes (**cakṣur abhūt**). The day and night (**ahanī ubhe ca**) are the eyelashes of the form (**pakṣmāṇi viṣṇor**). The abode of Brahmā (**parameṣṭhi-dhiṣṇyam**) is the movement of his brow (**tad-bhrū-vijṛmbhaḥ**). Varuṇa arises from his palate (**āpah asya tālū**), and taste arises from his tongue (**rasa eva jihvā**).

**Verse Summary:** The sense devatas and the five elements also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.31 ||

chandāmsy anantasya śiro gṛṇanti  
daṁṣṭrā yamaḥ sneha-kalā dvijāni |  
hāso janonmāda-karī ca māyā  
duranta-sargo yad-apāṅga-mokṣaḥ ||

The Vedic verses are the top of his head (**chandāmsy anantasya śiro gṛṇanti**). Yama is his front teeth (**daṁṣṭrā yamaḥ**). Affection is the two rows of teeth (**sneha-kalā dvijāni**). His smile is māyā (**hāso ca māyā**) which illusions all men (**jana unmāda-karī**). His glance (**yad-apāṅga-mokṣaḥ**) is insurmountable saṁsāra (**duranta-sargah**).

**Verse Summary:** The vedas, various emotions, and samsara also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.32 ||

**vrīḍottarauṣṭho 'dhara eva lobho  
dharmah stano 'dharma-patho 'sya pṛṣṭham |  
kas tasya medhram vṛṣaṇau ca mitrau  
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ ||**

Shyness is his upper lip (**vrīḍa uttara oṣṭho**), greed is his lower lip (**adhara eva lobho**). Dharma is his chest (**dharmah stanah**) and the path of adharma is his back (**adharma-pathah asya pṛṣṭham**). Brahmā his is penis (**kah tasya medhram**), Mitra and Varuṇa are his testicles (**vṛṣaṇau ca mitrau**). The oceans are his abdomen (**kukṣiḥ samudrā**) and the mountains are his bones (**girayo asthi-saṅghāḥ**).

**Verse Summary:** Qualities like shyness, greed etc., the ocean and mountains also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.33 ||

nadyo 'sya nāḍyo 'tha tanū-ruhāṇi  
mahī-ruhā viśva-tanor nṛpendra |  
ananta-vīryaḥ śvasitaṁ mātariśvā  
gatir vayah karma guṇa-pravāhaḥ ||

O best of kings (**nṛpendra**)! The rivers are veins of the universal form (**nadyah asya nāḍyah**). The trees (**mahī-ruhā**) are his body hairs (**viśva-tanoh tanū-ruhāṇi**). The wind (**mātariśvā**) with the prowess of Ananta-śeṣa (**ananta-vīryaḥ**) is his breathing (**śvasitaṁ**). The movement of time (**vayah**) is his walking (**gatir**). The movement of the living beings birth after birth (**guṇa-pravāhaḥ**) is his play (**karma**).

**Verse Summary:** The rivers, trees, wind, time etc. also form various limbs of his body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.34 ||

**īśasya keśān vidur ambuvāhān  
vāsas tu sandhyām kuru-varya bhūmnaḥ |  
avyaktam āhur hṛdayam manaś ca  
candramāḥ sarva-vikāra-kośaḥ ||**

O best of the Kurus (**kuru-varya**)! The clouds are his hair (**īśasya keśān vidur ambuvāhān**). Twilight is his clothing (**sandhyām bhūmnaḥ tu vāsaḥ**). Avaykta-prakṛti is his intelligence (**avyaktam āhur hṛdayam**). The moon is his mind (**manaś ca candramāḥ**), the shelter of all change (**sarva-vikāra-kośaḥ**).

**Verse Summary:** The clouds, twilight, pradhan, moon etc. also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.35 ||

vijñāna-śaktim mahim āmananti  
sarvātmano 'ntaḥ-karaṇam giritram |  
aśvāśvatary-uṣṭra-gajā nakhāni  
sarve mṛgāḥ paśavaḥ śroni-deśe ||

They say (**āmananti**) that mahat-tattva (**mahim**) is his citta (**vijñāna-śaktim**). Rudra (**giritram**) is his false ego (**sarvātmano antaḥ-karaṇam**). Horses, mules, camels and elephants are his nails (**aśva aśvatary-uṣṭra-gajā nakhāni**). All animals (**sarve mṛgāḥ paśavaḥ**) are his hips (**śroni-deśe**).

**Verse Summary:** The mahat-tattva, various animals etc. also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.36 ||

vayāmsi tad-vyākaraṇaṃ vicitraṃ  
manur manīṣā manujo nivāsaḥ |  
gandharva-vidyādhara-cāraṇāpsaraḥ  
svara smṛtīr asurānīka-vīryaḥ ||

The birds (**vayāmsi**) are his skill in crafts (**tad-vyākaraṇaṃ vicitraṃ**).  
Manu is his deliberating intelligence (**manur manīṣā**). Humans are his  
house (**manujo nivāsaḥ**). The Gandharvas, Vidyādharas and Apsarās  
(**gandharva-vidyādhara-cāraṇa apsarāḥ**) are his musical ability (**svara  
smṛtīr**). The armies of demons are his prowess (**asura anīka-vīryaḥ**).

**Verse Summary:** The birds, humans, the upadevatas and the demons  
also form various limbs of the Virat Purusa's body.



## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.37 ||

brahmānanam kṣatra-bhujo mahātmā  
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ |  
nānābhidhābhījya-gaṇopapanno  
dravyātmakaḥ karma vitāna-yogaḥ ||

Brāhmaṇas are his face (**brahma ānanam**). The kṣatriyas are his arms (**kṣatra-bhujo**). The vaiśyas are his thighs (**viḍ ūrur**) and the śūdras are his feet (**aṅghri-śrita-kṛṣṇa-varṇaḥ**). He is endowed with followers of the various devatās (**abhījya-gaṇa upapannaḥ**). The methods of sacrifice (**vitāna-yogaḥ**) with ingredients (**dravya ātmakaḥ**), along with groups of the devatās with many names (**nānā abhidhā**), are his duties (**karma**).

**Verse Summary:** The four varnas also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.38 ||

iyān asāv īśvara-vigrahasya  
yaḥ sanniveśaḥ kathito mayā te |  
sandhāryate 'smin vapuṣi sthaviṣṭhe  
manaḥ sva-buddhyā na yato 'sti kiñcit ||

This form of the Lord (**asāv īśvara-vigrahasya**) with many limbs (**yaḥ sanniveśaḥ**) has been described by me to you (**kathito mayā te**) this much (**iyān**). The yogīs concentrate (**sandhāryate**) the mind (**manaḥ**) on this gross form (**asmin sthaviṣṭhe vapuṣi**) along with their intelligence (**sva-buddhyā**). There is nothing more than this in the material world (**na yato asti kiñcit**).

**Verse Summary:** Thus I have described this Virat Rupa as the dharanasraya of the attached yogi.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.39 ||

sa sarva-dhī-vṛtty-anubhūta-sarva  
ātmā yathā svapna-janekṣitaikaḥ |  
taṁ satyam ānanda-nidhim bhajeta  
nānyatra sajjed yata ātma-pātaḥ ||

The yogī (**sah**), furnished with the impressions of his senses in his mind from many births in the past (**sarva-dhī-vṛtty-anubhūta-sarva**), which are temporary like a single dream experience of all sorts of men and enjoyment (**yathā ekaḥ svapna-jana īkṣita**), will worship the Lord (**taṁ ātmā bhajeta**), an ocean of bliss (**ānanda-nidhim**), eternal in time and space (**satyam**), and nothing else (**na anyatra sajjed**), since those things will cause degradation (**yata ātma-pātaḥ**).

**Verse Summary:** This is the bonafide dharanashraya for the attached yogi. Meditating on any other form will cause degradation for the yogi.