

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Six

Fourth Description of the Universal Form

Creation of the Universal Form

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 yugapad 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 antaryāmi (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-śaktinām**) 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.

mūla-prakṛtir avikṛtir mahadādyāḥ prakṛti-vikṛtayah sapta
ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ pūruṣaḥ

Prakṛti

Mūla-prakṛti is unchanged. Transformations of prakṛti are seven (mahat-tattva, ahaṅkāra and five tan-mātras), which further transform into sixteen (five gross elements and eleven senses). Prakṛti remains separate and pūruṣa do not transform. Sāṅkhya-kārikā by Īśvara-kṛṣṇa

Tat sṛṣṭvā tad evānuprāviśat

Having created the universe, the Lord entered it. Taittīrya Upaniṣad
2.6

① Elemental Solution

② Lord binds the elements through
bībhrot sāktī

③ Formation of a nonfunctional Golden Egg
which floats in the katarā
ocean for 1000 years.

④ Gaṇ enters, fills the bottom half with Ga-water & lies on it.

⑤ Then the upper half of the
universe is differentiated into
14 planets by Gaṇ.

|| 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).

Ceṣṭā-rūpena means by the kriyā-śakti, his energy of action.

Karma refers to the actions of the jīvas or their fate.

|| 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).

Prabuddha-karmā means the elements were endowed with the kriyā-śakti.

Mātrābhiḥ means “by parts.”

Adhipuruṣam is the universal form.

|| 3.6.5 ||

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

→ cohesive energy (or) bhūvat śakti

The elements for creating the universe (viśva sṛg 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).

This verse shows how the universal form was generated.

The elements which comprise creation, combining together by the Supreme Lord who had entered into them by his portion (**mātrayā**) --assuming a condition where their main qualities manifested-- became transformed into a fetus.

|| 3.6.6 ||

hiraṇmayah sa puruṣah
sahasra-parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛmhitah

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

This golden form was the totality of the universe (**samaṣṭi-virāṭ**).

He remained in the waters of the Garbodaka which were within the shell of the universe made of fourteen planetary systems.



Or he remained in the universe which was in the Kāraṇa water.

He was filled with the jīvas who were resting.

???

|| 3.6.7 ||

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

This fetus composed of the elements (sa vai viśva-srjām garbhah),
endowed with (jīva-śakti), (prāṇa-śakti) and (ātmā-śakti) (deva karma
ātma 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-srjām), was endowed with jīva, prāṇa and ādhyātma śaktis (deva-karmātma-śaktimān).

He divided himself up by himself.

①

⑩

③

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

|| 3.6.8 ||

eṣa hy aśeṣa-sattvānām
ātmānśaḥ paramātmanah
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyate

| Universal | Individual |
|------------------------------|------------------------------|
| Conglomerate of all jīves | ātmā |
| Ga V | KṣV (Kṣ) |
| Universal Gross body | Individual Gross body |
| Universal subtle body | Individual subtle body |

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

2 types of worshippers.

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.

What is this
ekadhe, dasadhe, tridhe?

|| 3.6.9 ||

sādhyātmaḥ sādhaivaś ca
sādhibhūta iti tridhā
virāt prāṇo daśa-vidha
ekadhā hṛdayena ca

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

The one, ten and three mentioned in verse 7 are described in reverse order in this verse.

Sādhyātmaḥ means “along with the senses.”

Sādhidaiva means “with the sense devatās.”

Sādhibhūtaḥ means “with the foundations (gross sense organs) and the sense objects.”

The ten prāṇas are (prāṇa, apāna, samāna, udāna, vyāna), (nāga, kūrma, kṛkara, devadatta and dhanañjaya).

Prāna moves forward and is located in the nostrils.

Apāna moves down and is located in the anus.

Samāna causes assimilation of food and drink which are eaten and is located in the middle of the body.

The ten prāṇas are prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta and dhanañjaya.

Udāna rises upwards and is located in the throat.

Vyāna moves everywhere and is located in the whole body.

Nāga causes expulsion.

Kūrma causes eyes to open.

Kṛkara causes hunger.

Devadatta causes yawning.

Dhanañjaya causes nourishment.

The one refers to the jīva with unbroken consciousness (hr̥dayena).

|| 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 (atapāt) this universal form so that the elements could perform their functions.

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

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

Part-II

**Manifestation of the different
aspects of the Universal form
(3.6.11-26)**

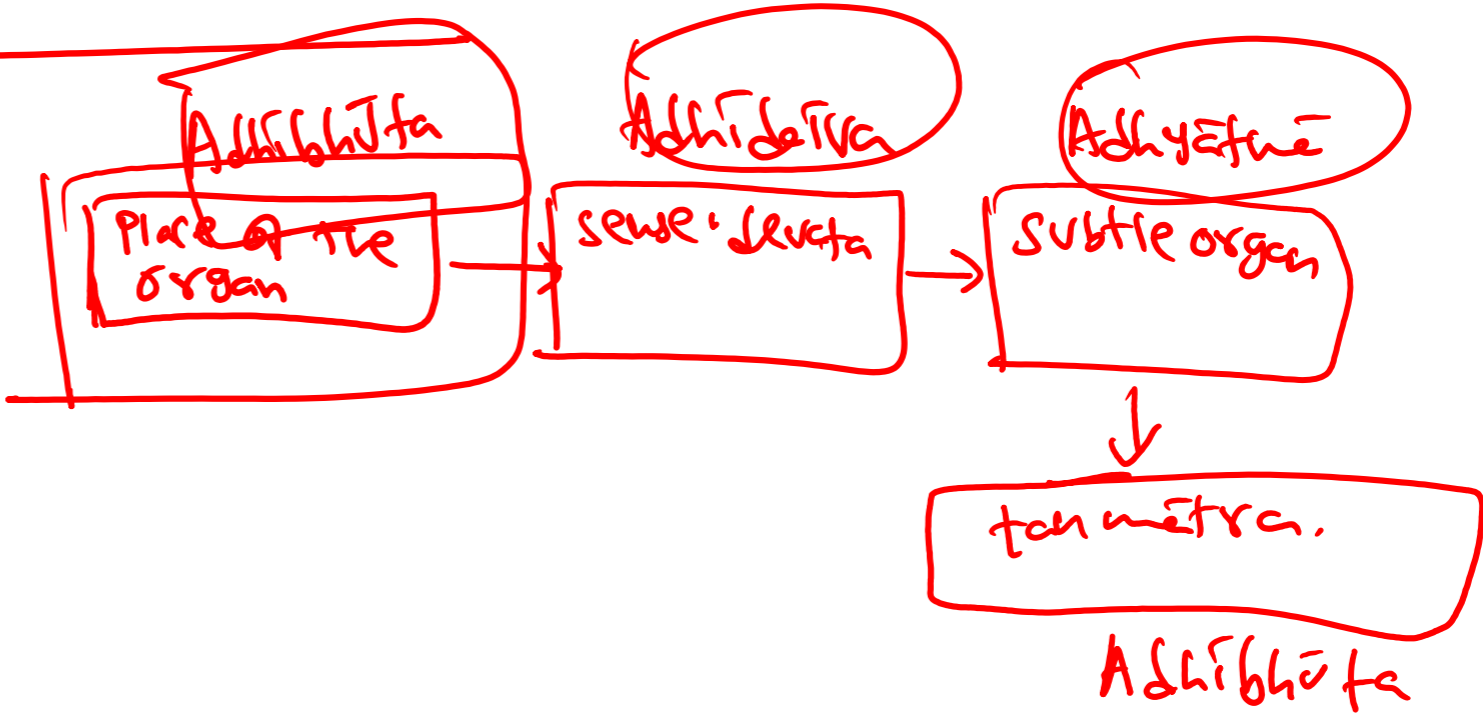
|| 3.6.11 ||

atha tasyābhitaptasya
katidhāyatanāni ha
nirabhidyaṅta devānām
tāni me gadataḥ śṛṇu

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

Various abodes for the devatās became differentiated in this form manifested (abhitaptasya) by the Lord.

Hear from me (me).



|| 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).

Agni entered the mouth, its abode (padam), which became differentiated in that fetus along with its portion, the voice, by which the universal form could utter words.

In this and the following verses the object differentiated in the accusative case (in this verse mouth) refers to adhiṣṭhāna, the adhibhūta aspect, the gross location in which the subtle sense resides.

Agni and others in the nominative case are the presiding deities, the adhidaiva aspect of the universal form.

The voice in the instrumental case, in this case voice (~~vacā~~),
adhyātma aspect, the sense organ.

The sense object or action of the organ, also adhibhūta, is in the
accusative or genitive case.

[Note: Sense objects or tan-mātras exist only for the five knowledge senses, and
not for the action senses.] (In this verse it is speech).

|| 3.6.13 ||

nirbhinnam tālu varuno
loka-pālo 'viśad dhareḥ
jihvayāmśena 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).

↓
tan-netra → Adhibhūta.

The universal form is called the Lord (hareḥ) because the universal form is meditated on as the Lord.

|| 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).

↳ for - mātra → Adhibhūte.

Yataḥ means from the nose.

|| 3.6.15 ||

nirbhinne akṣiṇī tvastā
loka-pālo 'viśad vibhoḥ
cakṣuṣāmśena rūpāṇām
pratipattir yato bhavet

सूर्य → Adhivāsa
(presiding deity)

Adhibhūta
(gross organ)

अक्षयुक्ते
(subtle organ)

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

↓
Adhibhūta (four-eyes).

Tvastā is the sun.

|| 3.6.16 ||

nirbhinnāny asya carmāṇi

loka-pālo 'nilo 'viśat

prāṇenāmśena saṁsparśam

yenāsau pratipadyate

गुरु

व्यासा

When the gross skin (adhibhūta) of the universal form became differentiated (**asya carmāṇi nirbhinnāni**), the presiding deity Vāyu (adhidaiva) (**loka-pālah anīlah**) 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**).

Prāṇena refers to the skin sense organ, which spread over the body like the prāṇa.

|| 3.6.17 ||

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

When the ^{gross} 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**).

^{tan-mātrā} → Adhibhūta.
Siddham means knowledge.

|| 3.6.18 ||

tvacam asya vinirbhinnām
viviśur dhiṣṇyam oṣadhīḥ
aṁśena 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) (aṁśena romabhiḥ) entered (dhiṣṇyam viviśuh). By these body hairs (yaih asau), relief from itching (adhibhūta, function) appears (kaṇḍūm pratipadyate).

Oṣadhīh stands for oṣadhyah.

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.

|| 3.6.19 ||

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

subtle
reproductive
organ.

Gross reproductive
organ.

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).

Kaḥ means Prajāpati.

[Note: This means Brahmā or any of his sons called Prajāpatis. But Brahmā is the presiding deity of intelligence according to verse 23. Thus, some take this deity to mean Dakṣa.]

Retasā (by semen) means the sense organ which gives semen.

|| 3.6.20 ||

gudam puṁso vinirbhinnam

mitro lokeśa āviśat

pāyunāmśena 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 amśena) entered (āviśat). By the sense organ of the anus (vena asau) the excretory function appeared (visargam pratipadyate).

Visargam means elimination of stool and urine.

|| 3.6.21 ||

hastāv asya vinirbhinnāv
indraḥ svar-patir āviśat
vārtayāmsēna puruṣo
yayā vṛttim prapadyate

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

Vārtayā means the śakti of buying and selling, of receiving and giving.

Vārttā means ability to make things. (This refers to the hands.)

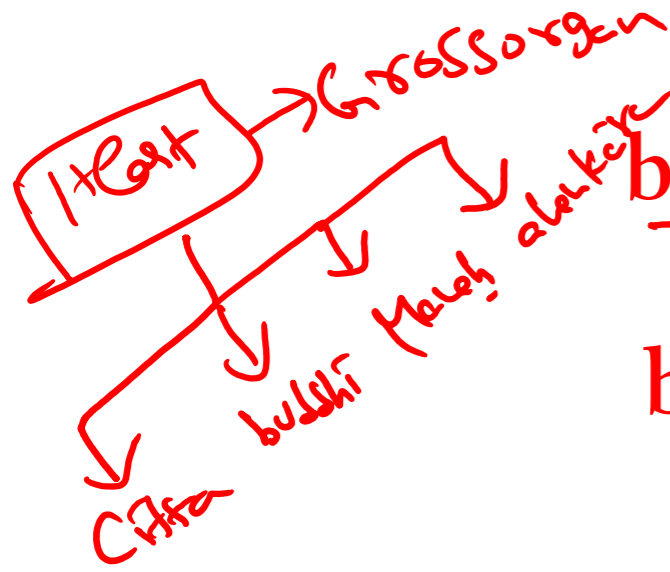
Vṛttim means livelihood.

|| 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 svamśena**) entered that form (**āviśat**). By the sense organ of the feet (**yayā puruṣah**), attaining a destination (adhibhūta) appeared (**prāpyam prapadyate**).

|| 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).

Buddhi in the verse means the place where intelligence resides, one part of the heart.

Vāg-īśaḥ is Brahmā.

Bodhena means “by intelligence.”

This verse is not accepted by all.

|| 3.6.24 ||

hr̥dayam̐ cāsyā nirbhinnam̐
candramā dhiṣṇyam āviśat
manasāmśena yenāsau
vikriyām pratipadyate

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

Vikriyām means actions of the mind such as determination.

|| 3.6.25 ||

ātmānam cāsyā nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenāsau
kartavyam pratipadyate

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

Abhimānah means he by whom one develops a sense of “I”.

This is the deity Rudra.

Karmanā means “by the ahaṅkāra.”

Kartavyam means “what one identifies with.”

|| 3.6.26 ||

sattvaṃ cāśya vinirbhinnam
mahān dhiṣṇyam upāviśat
cittenaṁśena yenāsau
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).

↓ awareness

↓ Adhātve (sustle organ)

↑ jāśuśca

Sattvam means the location of citta in one part of the heart.

[Note: Citta is a portion of mahat-tattva in the individual jīva.]

Mahān means Viṣṇu.

Vijñānam means consciousness.

| | |
|----------------------|---|
| 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)

|| 3.6.27 ||

śīrṣṇo 'sya dyaur dharā padbhyām
kham nābher udapadyata
guṇānām vṛttayo yeṣu
pratiyante 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 Bhuvan region (kham nābheh udapadyata). In these places one sees devatās and other beings (yeṣu pratiyante sura-ādayaḥ) who are transformations of the guṇas (guṇānām vṛttayah).

This verse describes the creation of the three worlds.

Vṛttayah means transformations.

॥ 3.6.28 ॥

ātyantikena sattvena
divam devāḥ prapedire
dharām rajaḥ-svabhāvena
paṇayo ye ca tān anu

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

By excellent (**ātyantikena**) sattva the devatās attain Svarga.

Men (**pañayah**), those who carry out transactions, attain the earth,
along with those beings who are useful for supporting their lives
such as cows.

|| 3.6.29 ||

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

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

Tārtiyena means “by the third guṇa, tamas.”

Those who are persons among the followers of Rudra take shelter of the navel of the universal form (bhagavān-nābhim).

What is that?

It is the space (vyoma) between the earth and the heavens. This means Bhuvan-loka.

॥ 3.6.30 ॥

mukhato 'vartata brahma
puruṣasya kurūdvaha
yas tūnmukhatvād varṇanām
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).

This describes the manifestation of the varṇas.

The Vedas (brahma) appeared from the mouth of the universal form, called the puruṣa because of identity with the Lord by the worshipper.

The brāhmaṇas, who, because of being favorable to the Vedas, became the chief of the castes, the gurus of the castes, also appeared from the mouth.

|| 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 jataḥ trayate varṇān**) from troublesome aggressors (**kaṇṭaka-kṣatāt**) because of their protective nature (**pauruṣaḥ**).

Kṣatram means the ability to protect.

Those who are inclined to this principle also appeared from the arms.

They protect the varṇas from violence of thieves and others (kaṇṭaka-kṣatāt), because of having this protective nature (pauruṣaḥ).

|| 3.6.32 ||

viśo 'vartanta tasyorvor
loka-vṛttikarīr vibhoḥ
vaiśyas tad-udbhavo vārtām
nṛṇām 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 nṛṇām samavartayat**).

From the thighs appeared businesses such as farming (viśaḥ),
which provide maintenance for all people.

The vaiśyas also appeared from the thighs, who supplied sustenance
for humans by their behavior.

|| 3.6.33 ||

padbhyām bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyām jātaḥ purā śūdro
yad-vṛttyā tuṣyate hariḥ

From the feet of the universal form (bhagavataḥ padbhyām) appeared the nature of service (jajñe śuśrūṣā) for accomplishing perfection of varṇāśrama (dharma-siddhaye) and the śūdras (tasyām jātaḥ purā śūdraḥ). By this service attitude (yad-vṛttyā), 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)

|| 3.6.34 ||

ete varṇāḥ sva-dharmaṇa
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-dharmaṇa) 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.

|| 3.6.35 ||

etat kṣattar bhagavato
daiva-karmātma-rūpiṇah
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 rūpiṇah)?

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 of yoga-māyā.

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

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

|| 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.

॥ 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-sudhāyam) which are described by the learned (vidvadbhih upākṛtāyām).

Because the ocean of topics of the Lord cannot be crossed, no one can have complete knowledge of this.

People can become successful by chanting and hearing about the Lord, with some amount of knowledge and thus attain the Lord.

Describing anything else is a waste of words.

And it is the highest attainment to closely offer (**upasamprayogam**) the ears (**śruteh**) to nectar topics of the Lord described (**upākr̥tāyām**) by the learned.

॥ 3.6.38 ॥

ātmano 'vasito vatsa
mahimā kavinadinā
saṁvatsara-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 (**saṁvatsara 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 yasyāmatam tasya matam matam 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)

|| 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 to 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?

|| 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 is 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 ameyaṁ dhruvam

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

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ

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

Thus ends the commentary on Sixth Chapter of the Third Canto of the Bhāgavatam for the pleasure of the devotees, in accordance with the previous ācāryas.