

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-II

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

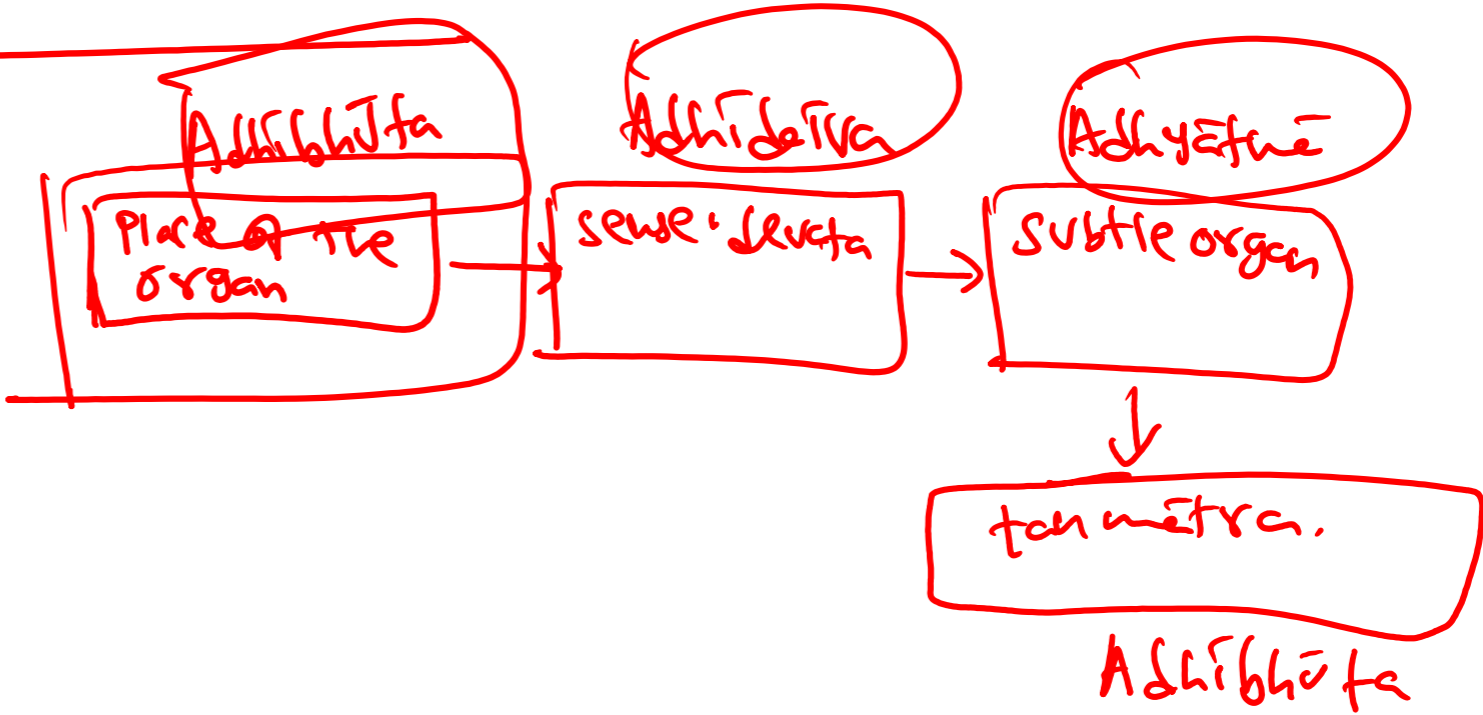
|| 3.6.11 ||

atha tasyābhitaptasya  
katidhāyatanāni ha  
nirabhidyaṅta devānām  
tāni me gadataḥ śṛṇu

In this universal form <sup>foetal form</sup> (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 (varuṇaḥ 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-nētra → 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 → Adhibhūta  
(presiding deity)

Adhibhūta  
(gross organ)

चक्षुः → Adhibhūta  
(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 <sup>gross</sup> 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**).

<sup>tan-mātrā</sup> → 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 (yair 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.)

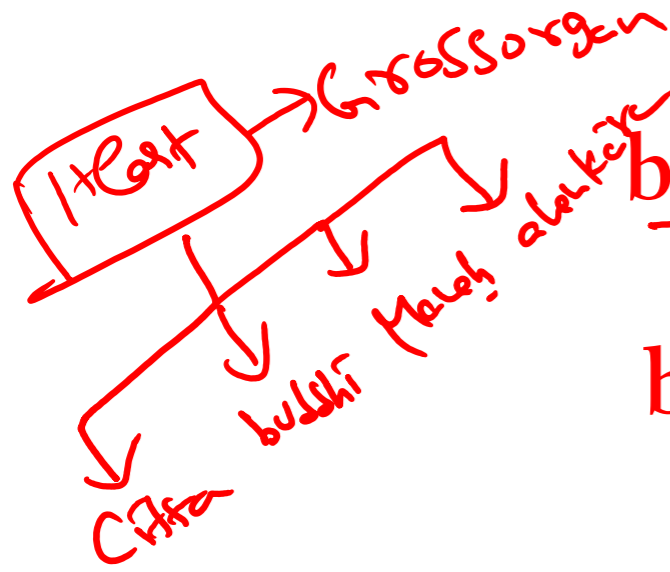
Vṛttim means livelihood.

|| 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 asya nirbhinnam̐), also the presiding deity, the moon (adhidaiva) (candramā), along with his portion the mind (adhyātma) (manasa amśena) entered (dhiṣṇyam āviśat). By the mind (vena 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 (Sukṣṭe organ)

↑ Jāsurāśca

**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.

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**Vṛttayah** means transformations.

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॥ 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.

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

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|| 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).

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 jātaḥ trayāte 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.