

Canto 3

Chapter Twenty Six

Fundamental Principles of Material Nature

Creation of the Elements Fifth Description of Universal Form

3.25.29

yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīdrśaḥ kati cāṅgāni
yatas tattvāvabodhanam

What is the *yoga* (**kīdrśaḥ yah yogah**) mentioned by you (**tvayā uditah**) which is aimed at the Lord for liberation (**bhagavat-bāṇah nirvāṇa ātman**)? And what is the *jñāna* (**kīdrśaḥ**) by which one understands *tattvas* (**yataḥ tattva avabodhanam**)? How many limbs does it have (**kati ca aṅgāni**)?

Theme-I – Kapiladev describes the benefit of hearing
Sankhya (3.26.1-2)

Text-1

śrī-bhagavān uvāca
atha te sampravakṣyāmi
tattvānām lakṣaṇam pṛthak
yad veditvā vimucyeta
puruṣaḥ prākṛtair guṇaiḥ

The Lord said: Now I will describe (**atha te sampravakṣyāmi**) the features of the elements one by one (**tattvānām lakṣaṇam pṛthak**), knowing which (**yad veditvā**), a person can be freed (**vimucyeta puruṣaḥ**) from the *guṇas* of *prakṛti* (**prākṛtair guṇaiḥ**).

Verse Summary: Benefits of hearing Sankhya: a) Freedom from modes

Theme-I – Kapiladev describes the benefit of hearing Sankhya (3.26.1-2)

Text 2

jñānam niḥśreyasārthāya
puruṣasyātmā-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam

I will explain to you (**varṇaye tat te**) knowledge of the *ātmā*, the Supreme Lord (**jñānam puruṣasya ātmā-darśanam**), for attaining the highest goal (**niḥśreyasa arthāya**), which they say cuts the knot of the heart (**yad āhur hṛdaya-granthi-bhedanam**).

Verse Summary: Benefits of hearing Sankhya: b) Self-realization c) Cutting the knot of attachment

Theme-II – Kapiladev describes Jiva-Prakṛti-Puruṣa Interaction and Characteristics (3.26.3-8)

Text 3

**anādir ātmā puruṣo
nirguṇaḥ prakṛteḥ paraḥ
pratyag-dhāmā svayaṁ-jyotir
viśvaṁ yena samanvitam**

This *ātmā* is the *puruṣa* (**ātmā puruṣaḥ**), who is eternal (**anādir**), without material qualities (**nirguṇaḥ**), since he is beyond *prakṛti* (**prakṛteḥ paraḥ**); who is beyond the senses (**pratyag**); who has a spiritual abode (**dhāmā**); who is self effulgent (**svayaṁ-jyotir**), and from whom this universe, owned by him, appears (**viśvaṁ yena samanvitam**).

Verse Summary: Characteristics of Puruṣa – The Lord – a. anādir
b. nirguṇaḥ c. prakṛteḥ paraḥ d. pratyag e. dhāmā f. svayaṁ-jyotir g.
viśvaṁ yena samanvitam

Theme-II – Kapiladev describes Jiva-Prakṛti-Purusa Interaction and Characteristics (3.26.3-8)

Text 4

sa eṣa prakṛtiṁ sūkṣmām
daivīm guṇamayīm vibhuḥ
yadṛcchayaivopagatām
abhyapadyata līlayā

As a pastime (**līlayā**), Paramātmā, the powerful Lord (**sa eṣa vibhuḥ**), accepted *prakṛti* (**prakṛtiṁ abhyapadyata**), composed of the *guṇas* (**guṇamayīm**), subtle in state (**sūkṣmām**), and belonging to the Lord (**daivīm**), whom he contacted by his will (**yadṛcchayā eva upagatām**).

Verse Summary: Interaction of the Lord with Prakṛti: By His own will the Lord accepts her as a pastime.

Theme-II – Kapiladev describes Jiva-Prakṛti-Purusa Interaction and Characteristics (3.26.3-8)

Text 5

guṇair vicitrāḥ sṛjatīm
sa-rūpāḥ prakṛtiṁ prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā

Seeing *prakṛti* (**vilokya prakṛtiṁ**), which creates the bodies of the living beings (**sṛjatīm prajāḥ**), similar to itself (**sa-rūpāḥ**) but with great variety through the *guṇas* (**guṇair vicitrāḥ**), the *jīva* becomes immediately bewildered (**sa iha sadyaḥ mumuhe**) by *avidyā* (**jñāna-gūhayā**).

Verse Summary: Interaction of Jiva with the prakṛti: Step-1
Jiva becomes bewildered by seeing the various forms offered by
the prakṛti

Theme-II – Kapiladev describes Jiva-Prakṛti-Purusa Interaction and Characteristics (3.26.3-8)

Text 6

evam parābhidyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate

The *jīva* (**pumān**) thinks himself (**evam ātmani manyate**) the doer of activities (**kartṛtvaṁ**) which are done by the *guṇas* (**guṇair karmasu kriyamāṇeṣu**), by false identification with *prakṛti* (**prakṛteḥ para abhidhyānena**).

Verse Summary: Interaction of Jiva with the prakṛti: Step-2
The bewildered jiva thinks that he is the doer because of identification with prakṛti

Theme-II – Kapiladev describes Jiva-Prakṛti-Purusa Interaction and Characteristics (3.26.3-8)

Text 7

tad asya saṁsṛtir bandhaḥ
pāra-tantryaṁ ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ

That misconception leads to bondage for the *jīva* (**tad asya bandhaḥ**), who is actually not the doer (**akartur**), but only the witness (**sākṣiṇaḥ**). It leads to (**bhavaty**) self-created dependence on material enjoyment (**tat-kṛtam pāra-tantryaṁ**), though he is an energy of the Lord (**īśasya**), and it leads to birth and death (**ca saṁsṛtir**), though he has a form of bliss (**nirvṛtātmanaḥ**).

Verse Summary: Interaction of Jiva with the prakṛti: Step-3 This misconception leads to his bondage and repeated birth and death

Theme-II – Kapiladev describes Jiva-Prakṛti-Puruṣa Interaction and Characteristics (3.26.3-8)

Text 8

kārya-kāraṇa-kartṛtve
kāraṇam prakṛtim viduḥ
bhokṛtve sukha-duḥkhānām
puruṣam prakṛteḥ param

They say that (**viduḥ**) *prakṛti* is the cause of the *jīva*'s actions (**kāraṇam prakṛtim**), being the cause of the body (**kārya**), senses (**kāraṇa**) and sense *devatās* (**kartṛtve**). They say that the Supreme Lord (**puruṣam**), superior to *prakṛti* (**prakṛteḥ param**), is the cause of enjoyment and suffering of the *jīva* (**bhokṛtve sukha-duḥkhānām**).

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature (**kārya-kāraṇa-kartṛtve kāraṇam prakṛtim**). This is understood by learned men (**viduḥ**). The feelings of happiness and distress of the soul (**puruṣam sukha-duḥkhānām**), who is transcendental by nature (**prakṛteḥ param**), are caused by the spirit soul himself (**bhokṛtve**).

Verse Summary: Prakṛti is the cause of jiva's actions and the Lord is the cause of the results of his actions

BG 13.21

kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām
bhokṛtve hetur ucyate

Nature is said to be the cause (**hetuḥ prakṛtir ucyate**) of all material causes and effects (**kārya-kāraṇa-kartṛtve**), whereas the living entity (**puruṣaḥ**) is the cause (**hetur ucyate**) of the various sufferings and enjoyments in this world (**bhokṛtve sukha-duḥkhānām**).

Section III – Characteristics and Products of Prakṛti (3.26.9-14)

Text 9

devahūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇam puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam

Devahūti said: O Supreme Lord (**puruṣottama**)! Please tell me (**brūhi**) the characteristics of *prakṛti* and the Supreme Lord (**prakṛteḥ puruṣasya api lakṣaṇam**) as the causes of the universe (**kāraṇayor asya**) which is composed of gross and subtle effects (**sad-asad ca yad-ātmakam**).

Verse Summary: Describe more about the characteristics of prakṛti and puruṣa

Section III – Characteristics and Products of Prakṛti (3.26.9-14)

Text 10

śrī-bhagavān uvāca
yat tat tri-guṇam avyaktaṁ
nityaṁ sad-asad-ātmakam
pradhānam prakṛtiṁ prāhur
aviśeṣaṁ viśeṣavat

The Lord said: *Prakṛti* is called *avyakta* (**avyaktaṁ prāhur**) because, though having variety (**viśeṣavat**), it has a state of invisibility (**avyaktaṁ**) when the three *guṇas* are in balance (**yat tat tri-guṇam**). It is called *pradhāna* (**pradhānam prāhur**) because, manifesting variety (**viśeṣavat**), it is the best (**pradhānam**), being the shelter of all the visible elements (**implied**). It is called *prakṛti* (**prakṛtiṁ prāhur**) because it is the very cause of all causes and effects (**sad-asad-ātmakam**). It is eternal (**nityaṁ**).

Verse Summary: 4 Characteristics of Pradhana. a. Invisible b. It is the best, being the shelter of all elements c. Cause of all cause and effects d. eternal

Section III – Characteristics and Products of Prakṛti (3.26.9-14)

Text 11

pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-vimśatikam
gaṇam prādhānikam viduḥ

The wise know (**viduḥ**) the products of *pradhāna* (**etad catur-vimśatikam gaṇam prādhānikam**), enumerated as five, five, four and ten (**pañcabhiḥ pañcabhir caturbhir daśabhis tathā**), to be Brahman (**brahma**).

Verse Summary (11-14): Products of Pradhana:

a) 5 gross elements b) 5 Tan matras c) 10 Senses d) 4 Antah karana (mind, intelligence, false ego and citta)

Section III – Characteristics and Products of Prakrti (3.26.9-14)

Text 12

**mahā-bhūtāni pañcaiva
bhūr āpo 'gnir marun nabhaḥ
tan-mātrāṇi ca tāvanti
gandhādīni matāni me**

The five great elements are earth, water, fire, air and ether (**mahā-bhūtāni pañcaiva bhūr āpo agnir marut nabhaḥ**). The sense objects are also considered to be five, starting with smell (**tan-mātrāṇi ca tāvanti gandhādīni matāni me**).

Verse Summary (11-14): Products of Pradhana:

a) 5 gross elements b) 5 Tan matras c) 10 Senses d) 4 Antah karana (mind, intelligence, false ego and citta)

Section III – Characteristics and Products of Prakrti (3.26.9-14)

Text 13

indriyāṇi daśa śrotram
tvag dṛg rasana-nāsikāḥ
vāk karau caraṇau meḍhram
pāyur daśama ucyate

The senses are ten (**indriyāṇi daśa ucyate**): the ear (**śrotram**), skin, eye, tongue, nose (**tvag dṛg rasana-nāsikāḥ**), voice, hands, feet, penis (**vāk karau caraṇau meḍhram**) and the tenth, the anus (**pāyur daśama**).

Verse Summary (11-14): Products of Pradhana:

a) 5 gross elements b) 5 Tan matras c) 10 Senses d) 4 Antah karana (mind, intelligence, false ego and citta)

Section III – Characteristics and Products of Prakrti (3.26.9-14)

Text 14

**mano buddhir ahaṅkāraś
cittam ity antar-ātmakam
caturdhā lakṣyate bhedo
vṛttyā lakṣaṇa-rūpayā**

The internal sense organ (**antar-ātmakam**) is divided into four (**caturdhā lakṣyate bhedo**)-- the mind, intelligence, ego and *citta* (**mano buddhir ahaṅkāraś cittam ity**)—because of distinctive functions (**vṛttyā lakṣaṇa-rūpayā**).

Verse Summary (11-14): Products of Pradhana:

a) 5 gross elements b) 5 Tan matras c) 10 Senses d) 4 Antah karana (mind, intelligence, false ego and citta)

Section IV – Characteristics of Time (3.26.15-18)

Text 15

etāvān eva saṅkhyāto
brahmaṇaḥ sa-guṇasya ha
sanniveśo mayā prokto
yaḥ kālaḥ pañca-vimśakaḥ

What I have described (**mayā prokto**) as the situation of the Brahman as the material world (**brahmaṇaḥ sa-guṇasya ha**), of which time is the twenty-fifth element (**yaḥ kālaḥ pañca-vimśakaḥ**), has thus been enumerated (**etāvān eva saṅkhyāto**).

Verse Summary: I have enumerated the 24 elements. Time is the 25th element

Section IV – Characteristics of Time (3.26.15-18)

Text 16

prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyusaḥ

Time is said to be the Lord's power (**kālam prāhuḥ pauruṣaṁ prabhāvaṁ**), by which fear arises in the *jīva* (**yato bhayam kartuḥ**), having contacted *prakṛti* (**prakṛtim īyusaḥ**) and being bewildered by ego (**ahaṅkāra-vimūḍhasya**).

Verse Summary (16-17): Two characteristics of time:
a) Instigator of fear in Jivas b) Agitator of gunas in prakṛti

Portfolio 1 – Karma Sacivā

kapila uvāca
tasyaitasya jano nūnam
nāyam vedoru-vikramam
kālyamāno 'pi balino
vāyor iva ghanāvaliḥ

Kapila said: Indeed (nūnam), men (janah) do not know the powerful influence of this time (tasya etasya na ayam veda uru-vikramam). They are like clouds (ghanāvaliḥ iva) pushed (kālyamānah) by a strong wind (balinā vāyoh). – [Kapiladev to Devahuti – 3.30.1](#)

Portfolio 1 – Karma Sacivā

rūpa-bhedāspadam divyam
kāla ity abhidhīyate
bhūtānām mahad-ādīnām
yato bhinna-dṛśām bhayam

I am astonishing time (divyam kāla)--the cause (āspadam) of transformation of material objects (rūpa-bheda), from which fear arises (yato bhayam) for living beings (bhūtānām) with material bodies in ignorance (mahad-ādīnām bhinna-dṛśām). – [Kapiladev to Devahuti](#)
– 3.29.37

Portfolio 1 – Karma Sacivā

prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyusaḥ

Time is said to be the Lord's power (kālam prāhuḥ pauruṣaṁ prabhāvaṁ), by which fear arises in the *jīva* (yato bhayam kartuḥ), having contacted *prakṛti* (prakṛtim īyusaḥ) and being bewildered by ego (ahaṅkāra-vimūḍhasya). – **Kapiladev to Devahuti – 3.26.16**

Portfolio 2 – Daiva Saciva

yatra dharma-suto rājā
gadā-pāṇir vṛkodarah
kṛṣṇo 'strī gāṇḍivam cāpaṁ
suhṛt kṛṣṇas tato vipat

You are lamenting (tato vipat) where there is Yudhiṣṭhira, the son of Dharma (yatra dharma-suto rājā), Bhīma, holder of the club (gadā-pāṇir vṛkodarah), Arjuna holder of the bow Gāṇḍiva (kṛṣṇo 'strī gāṇḍivam cāpaṁ), and your friend Kṛṣṇa (suhṛt kṛṣṇas). - **Bhismadev to Yudhistir – SB 1.9.15**

Portfolio 2 – Daiva Saciva

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

O King (rājan)! No one (na pumān) can understand (karhicid veda) the plan of Kṛṣṇa (asya vidhitsitam) because (yad) even those engaged in reasoning and scripture (vijijñāsayā yuktā kavayo 'pi hi) are bewildered by that inquiry (muhyanti). - **Bhismadev to Yudhistir – SB 1.9.16**

Portfolio 2 – Daiva Saciva

tasmād idam daiva-tantram
vyavasya bharatarṣabha
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho

O master (nātha)! O controller (prabho)! Of best of the Bharata lineage (bharatarṣabha)! Therefore (tasmād), discerning (vyavasya) that the suffering and happiness is dependent only on Kṛṣṇa (idam daiva-tantram), follow him (tasya anuvihito) and protect the helpless citizens (anāthā prajāḥ pāhi). - **Bhismadev to Yudhistir – SB**

1.9.17

Portfolio 2 – Daiva Saciva

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimīṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (mat-parāḥ śānta-rūpe) are never deprived (na karhicin nañkṣyanti) of any enjoyment. My wheel of time (me animīṣo hetih) does not afflict those devotees (na leḍhi), for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity (yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam). - [Kapiladev to Devahuti – 3.25.38](#)

Section IV – Characteristics of Time (3.26.15-18)

Text 17

prakṛter guṇa-sāmyasya
nirviśeṣasya mānavi
ceṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ

O Devahūti (**mānavi**)! Powerful time (**bhagavān kālah**) is described as (**ity upalakṣitaḥ**) that which produces agitation in *prakṛti* (**yataḥ prakṛter ceṣṭā**), which was previously in a state of equilibrium of the *guṇas* (**guṇa-sāmyasya**), without distinctions (**nirviśeṣasya**).

Verse Summary (16-17): Two characteristics of time:

a) Instigator of fear in Jivas b) Agitator of gunas in prakṛti

2.5.22

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

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

Section IV – Characteristics of Time (3.26.15-18)

Text 18

antaḥ puruṣa-rūpeṇa
kāla-rūpeṇa yo bahiḥ
samanvety eṣa sattvānām
bhagavān ātma-māyayā

He who (**eṣa yah**), by his own energy (**ātma-māyayā**), exists internally as *antaryāmī* (**samanveti antaḥ puruṣa-rūpeṇa**) and externally as time (**kāla-rūpeṇa yo bahiḥ**) for all beings (**sattvānām**), is the Supreme Lord (**yah bhagavān**).

Verse Summary: The same Lord who exists internally as the paramatma exists as time externally

Section V – Creation and Characteristics of Mahat Tattva (3.26.19-22)

Text 19

**daivāt kṣubhita-dharminyām
svasyām yonau paraḥ pumān
ādhatta vīryam sāsūta
mahat-tattvam hiraṇmayam**

The Supreme Lord (**paraḥ pumān**) placed the *jīvas* into the womb of *prakṛti* (**ādhatta vīryam svasyām yonau**), whose *guṇas* were agitated (**kṣubhita-dharminyām**) by time (**daivāt**). *Prakṛti* (**sā**) gave birth (**asūta**) to the brilliant *mahat-tattva* (**mahat-tattvam hiraṇmayam**).

Verse Summary: After the *pradhana* is agitated by time, the Lord impregnates it with the *jivas* and it gives rise to MT

Section V – Creation and Characteristics of Mahat Tattva (3.26.19-22)

Text 20

viśvam ātma-gataṁ vyañjan
kūṭa-stho jagad-aṅkuraḥ
sva-tejasāpibat tīvram
ātma-prasvāpanaṁ tamaḥ

Mahat-tattva, the seed of the universe (**jagad-aṅkuraḥ**), without disturbance (**kūṭa-stho**), manifesting the universe (**viśvam vyañjan**) held within itself (**ātma-gataṁ**), swallowed up by its radiance (**sva-tejasā apibat**) the intense darkness (**tīvram tamaḥ**) which had covered it since the time of destruction (**ātma-prasvāpanaṁ**).

Verse Summary: This MT consumes the darkness of dissolution through its effulgence

Section V – Creation and Characteristics of Mahat Tattva (3.26.19-22)

Text 21

yat tat sattva-guṇam svaccham
śāntam bhagavataḥ padam
yad āhur vāsudevākhyam
cittam tan mahad-ātmakam

Mahat-tattva (**mahad-ātmakam**), which is represented by *citta* in the body (**cittam tat**), which is predominated by *sattva* (**yat tat sattva-guṇam**), which is pure (**svaccham**), peaceful (**śāntam**), and the place to worship the Lord (**bhagavataḥ padam**), is also called Vāsudeva (**yad āhur vāsudevākhyam**).

Verse Summary: Characteristics of MT and Citta, which is a representation of MT in the body of the jiva: a. sattva-guṇam b. svaccham c. śāntam d. bhagavataḥ padam e. vāsudevākhyam

4.3.24

sattvaṁ viśuddhaṁ vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namaśā vidhīyate

The pure antaḥ-karaṇa is called Vasudeva (**sattvaṁ viśuddhaṁ vasudeva-śabditam**), because there the Supreme Lord appears without coverings (**yad īyate tatra pumān apāvṛtaḥ**). In that antaḥ-karaṇa (**sattve ca tasmin**), I worshipped the Supreme Lord Vāsudeva (**me bhagavān vāsudevah vidhīyate**), beyond the material senses (**adhokṣajah**), by offering respects (**namaśā**).

Section V – Creation and Characteristics of Mahat Tattva (3.26.19-22)

Text 22

**svacchatvam avikāritvam
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇam proktam
yathāpām prakṛtiḥ parā**

Citta is known to have (**cetasaḥ iti proktam**) purity (**svacchatvam**), changelessness (**avikāritvam**) and peacefulness (**śāntatvam**) as its qualities by nature (**vṛttibhir lakṣaṇam**), just like the nature of pure water (**yathā apām prakṛtiḥ parā**).

Verse Summary: Characteristics of MT and Citta, which is a representation of MT in the body of the jiva: a. sattva-guṇam b. svaccham c. śāntam d. bhagavataḥ padam e. vāsudevākhyam

Section VI – Creation and Characteristics of False Ego (3.26.23-26)

Text 23-24

**mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata**

**vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇām ca
bhūtānām mahatām api**

From the transformation of *mahat-tattva* (**mahat-tattvād vikurvāṇād**), induced by the power of the Lord (**bhagavad-vīrya-sambhavāt**), *ahaṅkāra* (**ahaṅkāras**) endowed with *jñāna*, *kriya*, and *dravya śaktis* appeared in three forms (**kriyā-śaktir tri-vidhaḥ samapadyata**), *vaikārika* (*sattva*), *taijasa* (*rajas*) and *tāmas* (**vaikārikas taijasaś ca tāmasaś ca yato bhavaḥ**), from which the mind, senses and the five gross elements appeared (**manasaś ca indriyāṇām ca bhūtānām mahatām api**).

Verse Summary: MT transforms into FE which is of 3 types – Sattviki, Rajasik and Tamasik

Section VI – Creation and Characteristics of False Ego (3.26.23-26)

Text 25

**sahasra-śīrasam sākṣād
yam anantaṁ pracakṣate
saṅkarṣaṇākhyam puruṣam
bhūtendriya-manomayam**

Situated in *ahaṅkara* is the Lord with a thousand heads known as Saṅkārṣaṇa (**sahasra-śīrasam sākṣād saṅkarṣaṇākhyam puruṣam**) and also called Ananta (**yam anantaṁ pracakṣate**), the cause of the mind, senses and gross elements (**bhūta indriya-manoh mayam**).

Verse Summary: Presiding deity of FE is Sankarsana

Section VI – Creation and Characteristics of False Ego (3.26.23-26)

Text 26

**karṭṛtvam karaṇatvam ca
kāryatvam ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ**

The characteristics of *ahaṅkāra* are (**ahaṅkṛteḥ ca iti lakṣaṇam syād**) its capacity to serve as the presiding deities of the sense (**karṭṛtvam**), the senses (**karaṇatvam**), and the gross senses made of gross elements (**kāryatvam**), and to produce peace, passion and bewilderment (**śānta-ghora-vimūḍhatvam iti vā**).

**Verse Summary: Characteristics of FE: a. karṭṛtvam b. karaṇatvam
c. kāryatvam d. śānta-ghora-vimūḍhatvam**

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 27

**vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyām
vartate kāma-sambhavaḥ**

From the transformation of *ahaṅkāra* in *sattva*, appeared the mind (**vaikārikād vikurvāṇān manas-tattvam ajāyata**). By the mind's general desire for objects (**yat-saṅkalpa-vikalpābhyām**) the desire for a particular object and notions concerning it appears (**vartate kāma-sambhavaḥ**).

Verse Summary: a) From FE in *sattva* appears mind b) 2 characteristics of mind – i) General desire for objects ii) Desire for specific objects

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 28

yad vidur hy aniruddhākhyam
hr̥ṣīkāṇām adhīśvaram
śāradendīvara-śyāmaṁ
samrādhyam yogibhiḥ śanaiḥ

In the mind is situated the Lord known as Aniruddha (**yad vidur hy aniruddhākhyam**), master of the senses (**hr̥ṣīkāṇām adhīśvaram**), having the complexion of a blue lotus (**śārada indīvara-śyāmaṁ**), worshipped quietly by the yogīs (**samrādhyam yogibhiḥ śanaiḥ**).

Verse Summary: Presiding deity of mind is Aniruddha

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 29

**taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ**

O Devahūti (**sati**)! From the transformation of *ahaṅkāra* in *rajas* (**taijasāt tu vikurvāṇād**), *buddhi* (**buddhi**), consciousness directed to manifestation of objects (**dravya-sphuraṇa-vijñānam**), appeared (**abhūt**). It assists the senses (**indriyāṇām anugrahaḥ**).

Verse Summary: From FE in Rajas appears buddhi

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 30

samśayo 'tha viparyāso
niścayaḥ smṛtir eva ca
svāpa ity ucyate buddher
lakṣaṇam vṛttitaḥ pṛthak

The characteristics of *buddhi* (**buddheh lakṣaṇam**) by its various functions (**vṛttitaḥ pṛthak**) are said to be (**ity ucyate**) doubt (**samśayah**), false knowledge (**viparyāśah**), ascertaining correct knowledge (**niścayaḥ**), remembrance (**smṛtir**) and sleep (**svāpa**).

Verse Summary: 7 characteristics of *buddhi*: a) dravya-sphuraṇa-vijñānam b) indriyāṇām anugrahaḥ c) samśayah d) viparyāśah e) niścayaḥ f) smṛtiḥ g) svāpa

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 31

**taijasānīndriyāṇy eva
kriyā-jñāna-vibhāgaśaḥ
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā**

All the senses, both action and knowledge senses, arise from *taijasa ahaṅkāra* (**taijasāni indriyāṇi eva kriyā-jñāna-vibhāgaśaḥ**) since the *prāṇa* impelling the action senses possesses *taijasa kriya-śakti* (**prāṇasya hi kriyā-śaktir**) and *buddhi* impelling the knowledge senses possesses *taijasa vijñāna-śakti* (**buddher vijñāna-śaktitā**).

Verse Summary: From FE in Rajas also appear 10 senses

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 32

tāmasāc ca vikurvāṇād
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotram tu śabdagam

From transformation of *ahaṅkāra* in *tāmas* (**tāmasāc ca vikurvāṇād**), inspired by the Lord's power as time (**bhagavad-vīrya-coditāt**), sound appeared (**śabda-mātram abhūt**), and from that, ether appeared (**tasmāt nabhaḥ**). The ear is the receptacle of sound (**śrotram tu śabdagam**).

Verse Summary: From FE in MOI arises Sound. From Sound arises ether.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 33

arthāśrayatvaṃ śabdasya
draṣṭur liṅgatvaṃ eva ca
tan-mātratvaṃ ca nabhaso
lakṣaṇaṃ kavayo viduḥ

The wise know the characteristics of sound as follows (śabdasya lakṣaṇaṃ kavayo viduḥ): expression of meaning (artha āśrayatvaṃ), revelation of a seer of events (draṣṭur liṅgatvaṃ), and the subtle form of ether (nabhaso tat-mātratvaṃ).

Verse Summary: Characteristics of sound.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 34

**bhūtānām chidra-dāṭṛtvam
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvam
nabhaso vṛtti-lakṣaṇam**

The characteristics of ether according to its actions are (**nabhaso vṛtti-lakṣaṇam**) to provide space for the living entities internally and externally (**bhūtānām chidra-dāṭṛtvam bahir antaram eva ca**), and to act as a base for the *prāṇa*, senses and mind (**prāṇa indriya ātma-dhiṣṇyatvam**).

Verse Summary: Characteristics of ether.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 35

nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahaḥ

From transformation of ether (**nabhasaḥ vikurvataḥ**), whose *tan-mātrā* is sound (**śabda-tan mātrāt**), by the influence of time (**kāla-gatyā**), touch appeared (**sparśaḥ abhavat**), and then air (**tato vāyuh**). Skin is the sense organ to receive touch (**tvak sparśasya ca saṅgrahaḥ**).

Verse Summary: From ether comes touch, and from touch comes skin.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 36

**mr̥dutvaṃ kaṭhinatvaṃ ca
śaityaṃ uṣṇatvaṃ eva ca
etat sparśasya sparśatvaṃ
tan-mātratvaṃ nabhasvataḥ**

The main characteristics of touch are (**etat sparśasya sparśatvaṃ**) softness, hardness, cold and heat (**mr̥dutvaṃ kaṭhinatvaṃ ca śaityaṃ uṣṇatvaṃ eva ca**). It is the *tan-mātrā* of air (**nabhasvataḥ tan-mātratvaṃ**).

Verse Summary: Characteristics of touch.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 37

**cālanam vyūhanam prāptir
netṛtvaṁ dravya-śabdayoḥ
sarvendriyāṇām ātmatvaṁ
vāyoḥ karmābhilakṣaṇam**

The distinctive qualities of air are its actions of (**vāyoḥ karma abhilakṣaṇam**) moving (**cālanam**), gathering (**vyūhanam**), conjunction (**prāptih**), leading sense objects to the sense organ (**netṛtvaṁ dravya-śabdayoḥ**) and giving life to the senses (**sarva indriyāṇām ātmatvaṁ**).

Verse Summary: Characteristics of air.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 38

vāyoś ca sparśa-tanmātrād
rūpaṁ daiveritād abhūt
samutthitaṁ tatas tejaś
cakṣū rūpopalambhanam

From air (**vāyoh**), whose *tan-mātrā* is touch (**sparśa-tanmātrād**), under the influence of time (**daiva iritāt**), arose form (**abhūt rūpaṁ**). From form arose fire (**tatah tejah samutthitaṁ**). The eye perceives form (**cakṣū rūpa upalambhanam**).

Verse Summary: From air comes form, and from form comes fire.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 39

dravyākṛtītvam guṇatā
vyakti-samsthātvam eva ca
tejastvam tejasah sādḥvi
rūpa-mātrasya vṛttayah

O Devahūti (**sādḥvi**)! The qualities of form are (**rūpa-mātrasya vṛttayah**) providing shape (**dravya ākṛtītvam**), allowing perception through qualities (**guṇatā**), and allowing perception of size (**vyakti-samsthātvam**). It is the *tan-mātrā* of fire (**tejastvam tejasah**).

Verse Summary: Characteristics of form.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 40

dyotanaṁ pacanaṁ pānaṁ
adanaṁ hima-mardanaṁ
tejaso vṛttayas tv etāḥ
śoṣaṇaṁ kṣut tṛḍ eva ca

Illumination (**dyotanaṁ**), cooking (**pacanaṁ**), drinking (**pānaṁ**), eating (**adanaṁ**), relief from cold (**hima-mardanaṁ**), are the qualities of fire (**etāḥ tejaso vṛttayah**), as well as drying, hunger and thirst (**śoṣaṇaṁ kṣut tṛḍ eva ca**).

Verse Summary: Characteristics of fire.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 41

rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt
rasa-mātram abhūt tasmād
ambho jihvā rasa-grahaḥ

By transformation of fire (**tejaso vikurvāṇāt**) whose *tan-mātrā* is form (**rūpa-mātrād**) under the influence of time (**daiva-coditāt**), taste appeared (**rasa-mātram abhūt**). From taste appeared water (**tasmād ambho**). The tongue perceives taste (**jihvā rasa-grahaḥ**).

Verse Summary: From fire comes taste, and from taste comes water.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 42

kaṣāyo madhuras tiktaḥ
kaṭv amla iti naikadhā
bhautikānām vikāreṇa
rasa eko vibhidyate

One taste divides into many (**rasa eko vibhidyate na ekadhā**) by transformation in combined substances (**bhautikānām vikāreṇa**) and becomes astringent (**kaṣāyo**), sweet (**madhuraḥ**), bitter (**tiktaḥ**), hot (**kaṭu**) and sour (**amla**).

Verse Summary: Characteristics of taste.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 43

kledanam̐ piṇḍanam̐ tr̥ptiḥ
prāṇanāpyāyanondanam̐
tāpāpanodo bhūyastvam
ambhaso vṛttayas tv imāḥ

The qualities of water are (**ambhaso vṛttayas tv imāḥ**) moistening (**kledanam̐**), making balls (**piṇḍanam̐**), causing satisfaction (**tr̥ptiḥ**), giving life (**prāṇana**), relieving thirst (**āpyāyana**), softening (**undanam̐**), extinguishing heat (**tāpa apanodah**), and being plentiful (**bhūyastvam**).

Verse Summary: Characteristics of water.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 44

**rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ**

From transformation of water (**ambhaso vikurvāṇād**) whose *tan-mātrā* is taste (**rasa-mātrād**), by the influence of time (**daiva-coditāt**), arose smell (**gandha-mātram abhūt**). From smell arose earth (**tasmāt pṛthvī**). The nose perceives smell (**ghrāṇas tu gandhagaḥ**).

Verse Summary: From water comes smell, and from smell comes earth.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 45

karambha-pūti-saurabhya-
śāntogrāmlādibhiḥ pṛthak
dravyāvayava-vaiṣamyād
gandha eko vibhidiate

One smell is divided (**gandha eko vibhidiate pṛthak**) by combination of different substances (**dravya avayava-vaiṣamyād**) it becomes distinguished as mixed (**karambha**), foul (**pūti**), fragrant (**saurabhya**), mild (**śānta**), strong (**ugrā**), or acrid (**amla**).

Verse Summary: Characteristics of smell.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 46

**bhāvanam brahmaṇaḥ sthānam
dhāraṇam sad-viśeṣaṇam
sarva-sattva-guṇodbhedah
pṛthivī-vṛtti-lakṣaṇam**

The qualities of earth (**pṛthivī-vṛtti-lakṣaṇam**) are its use in production of deity forms (**bhāvanam brahmaṇaḥ**), its steadiness (**sthānam**), its accommodating power (**dhāraṇam**), its ability to make other elements perceptible (**sad-viśeṣaṇam**), and its power to manifest differences in all beings and their qualities (**sarva-sattva-guṇa udbhedah**).

Verse Summary: Characteristics of earth.

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 47

**nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanam viduḥ**

The unique quality of ether (**nabho-guṇa-viśeṣah**) is the sense object sound (**arthah**), the object of perception for the ear (**yasya tat śrotram ucyate**). The unique quality of air (**vāyor guṇa-viśeṣah**) is the sense object touch, the object of perception of the skin (**artho yasya tat sparśanam viduḥ**).

Verse Summary (47-49): a) Unique quality of each elements
b) The previous quality is the cause of the succeeding element

Section VII – Creation and Characteristics of Products of False Ego

(3.26.27-49)

Text 48

tejo-guṇa-viśeṣo 'rtho
yasya tac cakṣur ucyate
ambho-guṇa-viśeṣo 'rtho
yasya tad rasanam viduḥ
bhūmer guṇa-viśeṣo 'rtho
yasya sa ghrāṇa ucyate

The unique quality of fire (**tejo-guṇa-viśeṣah**), form, is the sense object of the eye (**artho yasya tac cakṣur ucyate**). The unique quality of water (**ambho-guṇa-viśeṣah**), taste, is the sense object for the tongue (**artho yasya tad rasanam viduḥ**). The unique quality of earth (**bhūmer guṇa-viśeṣo**), smell, is the sense object of the nose (**artho yasya sa ghrāṇa ucyate**).

Verse Summary (47-49): a) Unique quality of each elements

b) The previous quality is the cause of the succeeding element

Section VII – Creation and Characteristics of Products of False Ego (3.26.27-49)

Text 49

**parasya dṛśyate dharmo
hy aparasmin samanvayāt
ato viśeṣo bhāvānām
bhūmāv evopalakṣyate**

The previous quality is the cause of the succeeding element (**parasya dṛśyate dharmo hy aparasmin samanvayāt**). Thus (**atah**) qualities of all elements (**viśeṣo bhāvānām**) are perceived in earth alone (**bhūmāv eva upalakṣyate**).

Verse Summary (47-49): a) Unique quality of each elements
b) The previous quality is the cause of the succeeding element

Section VIII – Karya Srsti (3.26.50-53)

Text 50

etāny asamhatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviśat

When the seven elements starting with *mahat-tattva* did not combine (**yadā etāny mahad-ādīni sapta vai asamhatya**), the Supreme Lord entered all the elements (**jagad-ādir upāviśat**) along with time, *karma* and *prakṛti* (**kāla-karma-guṇa upetah**).

Verse Summary (50-53): a) When all the elements were separate, the Lord combines them with His cohesive energy

b) He then enters into the lifeless universe as Garbodhakasayi Visnu and gives it life

c) This gives rise to the universal form which is covered outside by 7 layers

d) Variety of planetary systems form the various limbs of this universal form

2.5.32-33

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

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

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

2.5.34

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

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

2.5.35

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

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

Section VIII – Karya Srsti (3.26.50-53)

Text 51

tatas tenānuviddhebhyo
yuktebhyo 'ṇḍam acetanam
utthitam puruṣo yasmād
udatiṣṭhad asau virāṭ

By the Lord's entrance into the elements (**tatas tena anuviddhebhyo**), they combined together (**yuktebhyo**) and formed an unconscious globe (**aṇḍam acetanam utthitam**), from which the universal form composed of the mass of *jīvas* arose (**yasmād asau virāṭ puruṣo udatiṣṭhad**).

Verse Summary (50-53): a) When all the elements were separate, the Lord combines them with His cohesive energy

b) He then enters into the lifeless universe as Garbodhakasayi Visnu and gives it life

c) This gives rise to the universal form which is covered outside by 7 layers

d) Variety of planetary systems form the various limbs of this universal form

Section VIII – Karya Srsti (3.26.50-53)

Text 52

etad aṇḍam viśeṣākhyam
krama-vṛddhair daśottaraiḥ
toyādibhiḥ parivṛtam
pradhānenāvṛtair bahiḥ
yatra loka-vitāno 'yam
rūpam bhagavato hareḥ

The universal globe called *viśeṣa* (**etad aṇḍam viśeṣākhyam**), is surrounded by layers of elements such as water (**toya ādibhiḥ parivṛtam**), each ten times thicker than the previous layer (**krama-vṛddhair daśa uttaraiḥ**), covered by a layer of *prakṛti* on the outside (**pradhānena āvṛtaiḥ bahiḥ**). Within the universe are the variety of planets (**yatra loka-vitāno ayam**), which are a form of the Supreme Lord (**rūpam bhagavato hareḥ**).

Verse Summary (50-53): a) When all the elements were separate, the Lord combines them with His cohesive energy

b) He then enters into the lifeless universe as Garbodhakaśayi Viṣṇu and gives it life

c) This gives rise to the universal form which is covered outside by 7 layers

d) Variety of planetary systems form the various limbs of this universal form

Section VIII – Karya Srsti (3.26.50-53)

Text 53

**hiraṇmayād aṇḍa-kośād
utthāya salile śayāt
tam āviśya mahā-devo
bahudhā nirbibheda kham**

Rising from the golden globe (**hiraṇmayād aṇḍa-kośād utthāya**) lying on the water (**salile śayāt**), the Supreme Lord (**mahā-devo**) situated himself there (**tam āviśya**) and differentiated the apertures of his body (**bahudhā nirbibheda kham**).

Verse Summary (50-53): a) When all the elements were separate, the Lord combines them with His cohesive energy

b) He then enters into the lifeless universe as Garbodhakasayi Visnu and gives it life

c) This gives rise to the universal form which is covered outside by 7 layers

d) Variety of planetary systems form the various limbs of this universal form

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 54

nirabhidyatāsyā prathamam
mukham vāṇī tato 'bhavat
vāṇyā vahnir atho nāse
prāṇoto ghrāṇa etayoḥ

First his mouth became differentiated (**prathamam āsyā nirabhidyata**). Then the organ of speech (subtle organ) appeared (**mukham vāṇī tato abhavat**). With the organ of speech (**vāṇyā**), the fire *devatā* appeared, and entered the mouth (**vahnir**). The two nostrils became differentiated (**atho nāse**). Penetrated by *prāṇa* (**prāṇoto**), the sense organ called the nose (subtle) corresponding to the two nostrils (*etayoḥ*) appeared (**ghrāṇa etayoḥ**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Sense Organ Name	Sense Organ		Sense Devata	Tan-matra	Material Element	Activity
	Subtle	Gross				
Eyes	Caksu	Aksni	Surya	Form	Fire	
Ears	Srotram	Karna	Dik devata	Sound	Ether	
Nose	Ghrana	Nasika	Asvini Kumaras	Smell	Earth	
Tongue	Jihva	Talu	Varuna	Taste	Water	
Skin	Tvak		Vayu	Touch	Air	
Hands	Ability to work	Hasta	Indra			Karma
Legs	Ability to walk	Pada	Upendra			Saranasya, Ksema
Mouth	Mouth	Asya	Agnideva			Speech
Anus	Payuh	Gudam	Mrtyu assisted by Yama, Mitra			Act of Evacuation
Genitals	Upastha	Sisna	Prajapati			Act of Procreation

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 55

ghrāṇād vāyur abhidyetām
akṣiṇī cakṣur etayoḥ
tasmāt sūryo nyabhidyetām
karṇau śrotram tato diśaḥ

After the appearance of the nose (**ghrāṇād**), the air *devatā* entered (**vāyur abhidyetām**). Then the two eye balls and the subtle sense organ, the eyes, appeared (**akṣiṇī cakṣur etayoḥ**). Then the sun *devatā* entered (**tasmāt sūryo nyabhidyetām**). The two ears appeared (**karṇau**). Then the ear organ (subtle) and the direction *devatās* appeared (**śrotram tato diśaḥ**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 56

nirbibheda virājas tvag-
roma-śmaśrv-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnaṁ nirbibhide tataḥ

The skin, and then the hairs, and moustache (**tvak roma-śmaśrv-ādayah**) of the universal form (**virājah**), appeared (**nirbibhide**) . Herbs, the *devatās* of the skin, appeared (**tata oṣadhayaś cā asan**) and then the genitals appeared (**śiśnaṁ nirbibhide tataḥ**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 57

**retas tasmād āpa āsan
nirabhidyata vai gudam
gudād apāno 'pānāc ca
mṛtyur loka-bhayaṅkaraḥ**

The sex organ producing semen appeared and then the water *devatā* appeared (**retas tasmād āpa āsan**). The anus appeared (**nirabhidyata vai gudam**), and after that, the organ of excretion appeared (**gudād apāno**). Then the *devatā* of the excretion organ, death, feared by all people, appeared (**apānāt camṛtyur loka-bhayaṅkaraḥ**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 58

**hastau ca nirabhidyētām
balaṁ tābhyām tataḥ svarāt
pādaū ca nirabhidyētām
gatis tābhyām tato hariḥ**

The two hands appeared (**hastau ca nirabhidyētām**) and from them the organ with grasping power appeared (**balaṁ tābhyām**). Then the *devatā* of the hands, Indra appeared (**tataḥ svarāt**). The two feet appeared (**pādaū ca nirabhidyētām**), and the organ of movement (**gatih tābhyām**). Then the *devatā* of the feet, Hari, appeared (**tato hariḥ**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 59

nāḍyo 'sya nirabhidyanta
tābhyo lohitaṃ ābhṛtaṃ
nadyas tataḥ samabhavann
udaraṃ nirabhidyata

The veins of the universal form appeared (**nāḍyo asya nirabhidyanta**) and then sense organ which spreads blood and other substances (**tābhyo lohitaṃ ābhṛtaṃ**). The *devatās* of the veins, rivers, appeared (**nadyas tataḥ samabhavann**). Then the stomach appeared (**udaraṃ nirabhidyata**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 60

**kṣut-pipāse tataḥ syātām
samudras tv etayor abhūt
athāsya hr̥dayam bhinnam
hr̥dayān mana utthitam**

The organ of hunger and thirst appeared (**kṣut-pipāse tataḥ syātām**) and then the ocean, their *devatā*, appeared (**samudras tv etayor abhūt**). The heart of the universal form appeared (**athāsya hr̥dayam bhinnam**) and from the heart the mind appeared (**hr̥dayān mana utthitam**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section IX – Creation of Various limbs of the Virata Rupa (3.26.54-61)

Text 61

**manasaś candramā jāto
buddhir buddher girām patiḥ
ahaṅkāras tato rudraś
cittaṁ caityas tato 'bhavat**

From the mind arose the presiding deity Candra (**manasaś candramā jāto**). From the intelligence arose its presiding deity (**buddhiḥ buddheḥ**) Brahmā (**girām patiḥ**). From *ahaṅkāra* arose the presiding deity Rudra (**ahaṅkāras tato rudrah**). From the *citta* arose the presiding deity Vāsudeva (**cittaṁ caityaḥ tato abhavat**).

Verse Summary (54-61): Various limbs of the VR form in the following order:

Gross organ ----- Subtle organ + Sense Devata

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 62

**ete hy abhyutthitā devā
naivāsyotthāpane 'śakan
punar āviviśuḥ khāni
tam utthāpayitum kramāt**

The *devatās* who had appeared (**ete hy abhyutthitā devā**) were not able to awaken the universal form (**na eva asya utthāpane aśakan**). They again (**punar**) one after the other (**kramāt**) entered the apertures (**āviviśuḥ khāni**) to wake him up (**tam utthāpayitum**).

Verse Summary: The devatas could not wake up the VR. The again entered the apertures one after another to wake Him up

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 63

**vahnir vācā mukhaṁ bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ**

The fire *devatā* along with the organ of speech entered the mouth of the universal form (**vahnir vācā mukhaṁ bheje**), but the universal form did not arise (**nodatiṣṭhat tadā virāṭ**). The air *devatā* along with the nose entered the nostrils (**ghrāṇena nāsike vāyur**), but the universal form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 64

akṣiṇī cakṣuṣādityo
nodatiṣṭhat tadā virāt
śrotreṇa kaṇau ca diśo
nodatiṣṭhat tadā virāt

The sun *devatā* long with the eyes entered into the eyeballs (**akṣiṇī cakṣuṣā ādityo**) but the form did not arise (**nodatiṣṭhat tadā virāt**). The direction *devatās* along with the ears entered the gross ears (**śrotreṇa kaṇau ca diśo**), but the universal form did not arise (**nodatiṣṭhat tadā virāt**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 65

**tvacam romabhir oṣadhyo
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ**

The herb *devatās* along with the hair sense organs entered the skin (**tvacam romabhir oṣadhyo**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**). The water *devatā* along with organ for sex entered the penis (**retasā śiśnam āpas tu**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 66

**gudaṁ mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastāv indro balenaiva
nodatiṣṭhat tadā virāṭ**

Death, the deity of the anus, along with evacuation organ, entered the anus (**gudaṁ mṛtyur apānena**), but the universal form did not awaken (**nodatiṣṭhat tadā virāṭ**). Indra along with the organ for grasping entered the hands (**hastāv indro balenaiva**), but the universal form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 67

**viṣṇur gatyaiḥ carāṇau
nodatiṣṭhat tadā virāṭ
nāḍīr nadyo lohiteṇa
nodatiṣṭhat tadā virāṭ**

Viṣṇu along with the organ of locomotion entered the gross feet (**viṣṇur gatyā eva carāṇau**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**). The river *devatās* along with the circulation organ entered the veins (**nāḍīr nadyo lohiteṇa**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 68

kṣut-tṛḍbhyām udaram sindhur
nodatiṣṭhat tadā virāṭ
hṛdayam manasā candro
nodatiṣṭhat tadā virāṭ

The ocean *devatā* along with the hunger and thirst organ entered the stomach (**kṣut-tṛḍbhyām udaram sindhur**) but the universal form did not arise (**nodatiṣṭhat tadā virāṭ**). Candra along with the mind entered the heart (**hṛdayam manasā candro**), but the universal form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 69

**buddhyā brahmāpi hṛdayam
nodatiṣṭhat tadā virāṭ
rudro 'bhimatyā hṛdayam
nodatiṣṭhat tadā virāṭ**

Brahmā along with intelligence entered the heart (**buddhyā brahmāpi hṛdayam**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**). Rudra along with ego entered the heart (**rudro 'bhimatyā hṛdayam**), but the form did not arise (**nodatiṣṭhat tadā virāṭ**).

Verse Summary (63-69): The devatas entered the respective apertures of the VR along with the subtle sense organ in order to try and wake up the VR. But they were unsuccessful

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 70

**cittena hr̥dayam caityaḥ
kṣetra-jñāḥ prāviśad yadā
virāṭ tadaiva puruṣaḥ
salilād udatiṣṭhata**

When Vāsudeva, the *antaryāmī* (**yadā kṣetra-jñāḥ caityaḥ**), along with the *citta* (**cittena**), entered the heart (**hr̥dayam prāviśad**), the universal form rose up from the water (**tadā eva virāṭ puruṣaḥ salilād udatiṣṭhata**).

Verse Summary: But when Vasudeva entered the heart along with the Citta, the VR rose up from water

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 71

yathā prasuptam puruṣam
prāṇendriya-mano-dhiyaḥ
prabhavanti vinā yena
notthāpayitum ojasā

Similarly the *prāṇas*, senses, mind and intelligence (**yathā prāṇa indriya-mano-dhiyaḥ**) by their own strength (**ojasā**) cannot awaken (**na utthāpayitum prabhavanti**) a sleeping individual (**prasuptam puruṣam**) without intervention of the Supreme Lord (**vinā yena**).

Verse Summary: Similarly the pranas, mind and intelligence cannot wake up a sleeping individual without the intervention of the Supreme Lord

Section X – Devatas try to wake up the Virata Rupa (3.26.62-72)

Text 72

**tam asmin pratyag-ātmānam
dhiyā yoga-pravṛttayā
bhaktyā viraktyā jñānena
vivicyātmani cintayet**

One should ascertain (**vivicya**) and then contemplate (**cintayet**) the Supreme Lord (**pratyag-ātmānam**) within the body (**ātmani**) by unmotivated *bhakti* (**viraktyā bhaktyā**) and knowledge (**jñānena**), using the intelligence motivated by *bhakti* (**dhiyā yoga-pravṛttayā**).

**Verse Summary: Goal of explaining the analysis of elements:
To contemplate on the Supreme Lord with ahaituki bhakti**