

# Canto 2 Chapter 6

## Puruṣa-sūkta Confirmed

Second Description of the  
Universal Form: Vibhūti  
of the Lord

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.1 ||

**brahmovāca—**  
**vācām vahner mukham kṣetram**  
**chandasām sapta dhātavaḥ |**  
**havya-kavyāmṛtānnānām**  
**jihvā sarva-rasasya ca ||**

**Brahmā said:** From the mouth of the Lord arose (**mukham**) speech, the speech organ, and Agni in the universal form (**vācām vahner kṣetram**). From his seven dhātus arose the seven Vedic meters (**chandasām sapta dhātavaḥ**). From the Lord's tongue arose (**implied**) the remnants of offerings to devatās (**havya**) and Pitṛs (**kavya**), the six tastes (**amṛta annānām**), and from the Lord's place of tasting (**implied**) arose the tongue (**jihvā sarva-rasasya**) and Varuṇa (**ca**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

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

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.2 ||

sarvāsūnām ca vāyoś ca  
tan-nāse paramāyaṇe |  
aśvinor oṣadhīnām ca  
ghrāṇo moda-pramodayoḥ ||

From the Lord's place of smelling (**tad-nāse**), the best location (**paramāyaṇe**), arose all life airs, Vāyu (**sarvāsūnām ca vāyoś ca**), the Aśvini-kumāras, and fragrant herbs (**aśvinor oṣadhīnām ca**). From his organ of smell arose (**ghrāṇo**) the sense object called fragrance in the form smells and perfumes (**moda-pramodayoḥ**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.3 ||

rūpāṇām tejasām cakṣur  
divaḥ sūryasya cākṣiṇī |  
karṇau diśām ca tīrthānām  
śrotram ākāśa-śabdayoḥ ||

From the Lord's seeing organ (**cakṣuh**) arose form and fire (**rūpāṇām tejasām**). From his place of seeing, the eye-balls (**asya ca akṣiṇī**), arose the divine sun deity (**divaḥ sūryah**) (and the sense organ of seeing in the universal form). From his place of hearing (**karṇau**) arose the direction devatās (and the sense organ of hearing in the universal form) (**diśām ca tīrthānām**) and from his organ of hearing arose ether and sound (**śrotram ākāśa-śabdayoḥ**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

## Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.4 ||

tad-gātram vastu-sārāṇām  
saubhagasya ca bhājanam |  
tvag asya sparśa-vāyoś ca  
sarva-medhasya caiva hi ||

From his body (**tad-gātram**), the place of auspiciousness (**saubhagasya ca bhājanam**), arose the śaktis of things (**vastu-sārāṇām**). From the Lord's touch organ (**tvag asya**) arose the sense object touch (**sparśa**) and all sacrifices (**sarva-medhasya ca**), and from the place of his organ of touch (**implied**) arose its deity Vāyu (**vāyoh ca**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.5 ||

romāṇy udbhijja-jātīnām  
yair vā yajñas tu sambhṛtaḥ |  
keśa-śmaśru-nakhāny asya  
śilā-lohābhra-vidyutām ||

From his body hairs (**romāṇy**) arose all trees (**udbhijja-jātīnām**) by which sacrifice is performed (**yair vā yajñas tu sambhṛtaḥ**). From his hair and beard (**asya keśa-śmaśru**) arose clouds (**abhra**) and from his nails (**nakhāny**) arose minerals, metals and lightning (**śilā-loha-vidyutām**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause  
of this Universe (1-17)

|| 2.6.6 ||

**bāhavo loka-pālānām**  
**prāyaśaḥ kṣema-karmaṇām ||**

From his arms arose the Loka-palas (**bāhavo loka-pālānām**), who  
protect the people (**prāyaśaḥ kṣema-karmaṇām**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu  
arose various limbs of the universal form, i.e. various parts of this  
universe.



# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.7 ||

**vikramo bhūr bhuvaḥ svaś ca  
kṣemasya śaraṇasya ca |  
sarva-kāma-varasyāpi  
hareś caraṇa āspadam ||**

From his steps arose Bhūr-loka, Bhuvar-loka and Svarga-loka (**vikramo bhūr bhuvaḥ svaś ca**). From the abode of the Lord's feet (**hareh caraṇa āspadam**) arose auspiciousness (**kṣemasya**), items which give protection (**śaraṇasya**), and bestowal of all desires (**sarva-kāma-varasyāpi**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.8||

apām vīryasya sargasya  
parjanyaśya prajāpateḥ |  
puṁsaḥ śiśna upasthas tu  
prajāty-ānanda-nirvr̥teḥ ||

From the location of his penis (**puṁsaḥ śiśna**) arose water (**apām**), semen (**vīryasya**), creation (**sargasya**), showers (**parjanyaśya**) and Prajāpati Dakṣa, its presiding deity (**prajāpateḥ**). From his sense organ of generation (**upasthas tu**) arose the destruction of pain (production of bliss) through sexual union for producing offspring (**prajāty-ānanda-nirvr̥teḥ**).

**Verse Summary:** From the various limbs of Garbodakasayi Viṣṇu arose various limbs of the universal form, i.e. various parts of this universe.

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.9 ||

pāyur yamasya mitrasya  
parimokṣasya nārada |  
himsāyā nirṛter mṛtyor  
nirayasya gudaṁ smṛtaḥ ||

O Nārada (**nārada**)! From the Lord's evacuation organ (**pāyuh**) arose Yama, Mitra and evacuation (**yamasya mitrasya parimokṣasya**). From the place of evacuation (**gudaṁ**) arose violence (**himsāyā**), poverty (**nirṛter**), its presiding deity Mṛtyu (**mṛtyor**) and hell (**nirayasya**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

# Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.10 ||

parābhūter adharmasya  
tamasaś cāpi paścimaḥ |  
nāḍyo nada-nadīnām ca  
gotrāṇām asthi-samhatih ||

From the Lord's back (**paścimaḥ**) arose destruction, irreligion (**parābhūter adharmasya**), and ignorance (**tamasaś ca**). From his veins (**nāḍyo**) arose the rivers and streams (**nada-nadīnām ca**). From his bones (**asthi-samhatih**) arose mountains (**gotrāṇām**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective  
cause of this Universe (1-17)

|| 2.6.11 ||

avyakta-rasa-sindhūnām  
bhūtānām nidhanasya ca |  
udaram viditam puṁso  
hṛdayam manasaḥ padam ||

From his belly (**puṁso udaram**) arose oceans (**sindhūnām**),  
juice in food (**rasa**), pradhāna (**avyakta**), and destruction of all  
entities (**bhūtānām nidhanasya ca**). From his heart (**hṛdayam**)  
arose the mind of man (**viditam manasaḥ padam**).

**Verse Summary:** From the various limbs of Garbodakasayi Visnu  
arose various limbs of the universal form, i.e. various parts of  
this universe.

Theme – I Yat ca – Lord is both the material and effective cause  
of this Universe (1-17)

|| 2.6.12 ||

dharmasya mama tubhyaṁ ca  
kumārāṇāṁ bhavasya ca |  
vijñānasya ca sattvasya  
parasyātmā parāyaṇam ||

His antaḥkaraṇa is the shelter (**parasya ātmā parāyaṇam**) of  
dharma, me, you (**dharmasya mama tubhyaṁ ca**), the Kumāras,  
Śiva (**kumārāṇāṁ bhavasya ca**), intelligence and citta (**vijñānasya  
ca sattvasya**).

Verse Summary: From the various limbs of Garbodakasayi Visnu  
arose various limbs of the universal form, i.e. various parts of this  
universe.

|| 2.6.13 -16||

aham bhavān bhavaś caiva ta ime munayo 'grajāḥ |  
surāsura-narā nāgāḥ khagā mṛga-sarīrpāḥ ||  
gandharvāpsaraso yakṣā rakṣo-bhūta-gaṇoragāḥ |  
paśavaḥ pitarāḥ siddhā vidyādharāś cāraṇā drumāḥ ||  
anye ca vividhā jīvājala-sthala-nabhaukaḥ |  
graharkṣa -ketavas tārās taḍitaḥ stanayitnavāḥ ||  
sarvaṁ puruṣa evedaṁ bhūtaṁ bhavyaṁ bhavac ca yat |  
tenedam āvṛtaṁ viśvaṁ vitastim adhitiṣṭhati ||

I, you, Śiva (**aham bhavān bhavaś ca**), the sages, the Kumāras (**ime munayo agrajāḥ**), the devatās, asuras, humans (**sura-asura-narāḥ**), Nāgas, birds, beasts, reptiles (**nāgāḥ khagā mṛga-sarīrpāḥ**), Gandharvas, Apsaras (**gandharva apsaraso**), Yakṣas, Rakṣas, Bhūtas, Uragas (**yakṣā rakṣo-bhūta-gaṇa-uragāḥ**), cows, Pitṛs, Siddhas, Vidyādharas, Cāraṇas, trees (**paśavaḥ pitarāḥ siddhā vidyādharāś cāraṇā drumāḥ**), planets, constellations (**graha rkṣa**), comets, stars (**ketavaḥ tārāḥ**), lightning, clouds (**taḍitaḥ stanayitnavāḥ**)--all these are only the Lord (**sarvaṁ puruṣa eva idaṁ**). Whatever existed in the past, whatever exists in the present and whatever will exist in the future (**bhūtaṁ bhavyaṁ bhavac ca yat**), is covered by the Lord (**tena idaṁ āvṛtaṁ**). He extends beyond the universe by ten fingers (**viśvaṁ vitastim adhitiṣṭhati**).

**Verse Summary:** Whatever existed in the past, whatever exists in the present and whatever will exist in the future, is covered by the Lord.

sarvaṃ puruṣa evedaṃ  
bhūtaṃ bhavyaṃ bhavaḥ ca yat |  
tenedaṃ āvṛtaṃ viśvaṃ  
vitastim adhiṣṭhati ||

### Purusa Sukta

sahasra-śīrṣā puruṣaḥ  
sahasrākṣaḥ sahasra-pāt  
sa bhūmiṃ viśvato vṛtvā-  
tyātiṣṭhad daśāṅgulaṃ

puruṣa evedaṃ sarvaṃ  
yad bhūtaṃ yac ca bhavyam



Theme – I Yat ca – Lord is both the material and effective cause  
of this Universe (1-17)

|| 2.6.17 ||

sva-dhiṣṇyam pratapan prāṇo  
bahiś ca pratapaty asau |  
evam virājam pratapaṁs  
tapaty antar bahiḥ pumān ||

Just as the life air energizes the body inside (**sva-dhiṣṇyam  
pratapan prāṇah**) and spreads its influence outside as well (**bahiś  
ca pratapaty asau**), the Lord energizes (**evam pumān pratapan  
tapaty**) the universe (**virājam**) inside and outside as well (**antar  
bahiḥ**).

**Verse Summary:** The Lord also acts as the effective cause of the  
universe by energizing the universe both from inside and outside.

## Theme – II Ekapad Vs Tripad Vibhuti (18-22)

॥ 2.6.18 ॥

so 'mṛtasyābhayasyeśo  
martyam annam yad atyagāt |  
mahimaiṣa tato brahman  
puruṣasya duratyayaḥ ॥

O brāhmaṇa (**brahman**)! He is the Lord of spiritual bliss, beyond material existence (**sah amṛtasya abhayasya īśah**), because he surpasses material happiness (**yad martyam annam atyagāt**). The power of the Supreme Lord is unlimited (**eṣa puruṣasya mahimā duratyayaḥ**).

Purusa Sukta

utāmṛtatvasyeśāno  
yad annenātirohati

etāvān asya mahimā  
ato jyāyaṁś ca puruṣaḥ

Verse Summary: He is not just the Lord of the material world, but is also the Lord of spiritual bliss.

## Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.19 ||

pādeṣu sarva-bhūtāni  
puṁsaḥ sthiti-pado viduḥ |  
amṛtaṁ kṣemam abhayaṁ  
tri-mūrdhno 'dhāyi mūrdhasu ||

The wise know (**viduḥ**) that the living beings are situated (**sarva-bhūtāni**) within the portions designated by the Lord (**puṁsaḥ pādeṣu**), whose feet protect all places (**sthiti-padaḥ**). Eternity, absence of sickness, and absence of fear of committing offense (**amṛtaṁ kṣemam abhayaṁ**) are fixed (**adhāyi**) in the spiritual world (**tri-mūrdhnoḥ**) situated above the three guṇas (**mūrdhasu**).

Purusa Sukta

pādo 'sya viśvā-bhūtāni  
tripādasyāmṛtaṁ divi

**Verse Summary:** All jivas are situated either in the spiritual and material worlds. Spiritual world is characterized by the qualities of eternity, absence of sickness, and absence of fear of committing offense

## Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.20 ||

pādās trayo bahiś cāsann  
aprajānām ya āśramāḥ |  
antas tri-lokyās tv aparō  
gṛha-medho 'bṛhad-vrataḥ ||

Beyond the material realm (**bahih**) lies the spiritual realm (**pādās trayoh ca āsann**) with the abodes of the liberated souls (**aprajānām ya āśramāḥ**). In the material realm of the three guṇas (**antah tri-lokyāh tu**) the materialists devoid of bhakti to the Lord reside (**aparō gṛha-medhah abṛhad-vrataḥ**).

Purusa Sukta

tripād-ūrdhva udait puruṣaḥ  
pādo 'syehābhavat punaḥ

**Verse Summary:** While liberated souls reside in the spiritual realm, the material world is occupied by materialists devoid of bhakti.

## Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.21 ||

**sṛtī vicakrame viśvañ  
sāśanānaśane ubhe |  
yad avidyā ca vidyā ca  
puruṣas tūbhayāśrayaḥ ||**

The jīva (**viśvañ**), qualified by ignorance and knowledge (**yad avidyā ca vidyā ca**), wanders on two paths (**ubhe sṛtī vicakrame**)--for attaining enjoyment and liberation (**sāśana anaśane**). The Lord is the shelter of both paths (**puruṣa ta ubhaya āśrayaḥ**).

Purusa Sukta

**tato viśvañ vyakrāmat  
sāśanānaśane abhi**

**Verse Summary:** The jiva qualified by ignorance wanders on the path of enjoyment, while the jiva endowed with knowledge wanders on the path of liberation. The Lord is the shelter of both the paths.

## Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.22 ||

yasmād aṇḍam virāḍ jajñe  
bhūtendriya-guṇātmakaḥ |  
tad dravyam atyagād viśvam  
gobhiḥ sūrya ivātapan ||

From the Lord (**yasmād**) the universe was born (**virāḍ aṇḍam jajñe**). The Lord, possessing elements, senses and guṇas (**bhūta-indriya-guṇa ātmakaḥ**), after entering the universe (**tad dravyam**), surpassed that material universe (**atyagād viśvam**), and remained in the spiritual world (**implied**), just as the sun (**sūryaḥ iva**) illuminates the universe (**atapan**) with its rays (**gobhiḥ**) while remaining in his planet (**implied**).

**Verse Summary:** The Lord is detached from the material world and is attached to the spiritual world. Therefore, He maintains this material world only through His energies, while He Himself stays in the spiritual world.

## Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.23 ||

yadāsyā nābhyān nalinād  
aham āsam mahātmanaḥ |  
nāvidaṁ yajña-sambhārān  
puruṣāvayavān ṛte ||

When (**yadā**) I appeared (**aham āsam**) from the lotus in the Lord's navel (**asya mahātmanaḥ nābhyān nalinād**), I could not see any ingredients for sacrifice (**na avidaṁ yajña-sambhārān**) other than the limbs of the Lord (**puruṣa avayavān ṛte**).

**Verse Summary:** When I appeared from the lotus in the Lord's navel, I could not see any ingredients for sacrifice other than the limbs of the Lord.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.24-26 ||

teṣu yajñasya paśavaḥ savanaspatayaḥ kuśāḥ |  
idaṁ ca deva-yajanaṁ kālaś coru-guṇānvitaḥ ||  
vastūny ośadhayaḥ snehā rasa-loha-mṛdo jalam |  
ṛco yajūmṣi sāmāni cātur-hotraṁ ca sattama ||  
nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |  
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (**teṣu yajñasya**): animals (**paśavaḥ**), the sacrificial posts (**savanaḥ patayaḥ**), the kuśa grass (**kuśāḥ**), the proper place (**idaṁ ca deva-yajanaṁ**) and the proper time such as spring (**kālah ca uru-guṇānvitaḥ**); plates and other utensils (**vastūny**), plants like rice (**ośadhayaḥ**), ghee (**snehā**), honey (**rasa**), metals like gold (**loha**), earth (**mṛdah**), water (**jalam**), verses of the Ṛg, Yajur and Sāma Vedas (**ṛco yajūmṣi sāmāni**), the various offerings of oblations (**cātur-hotraṁ ca**); the names of the sacrifices like jyotiṣṭoma (**nāma-dheyāni**), the mantras (**mantrāḥ ca**), gifts (**dakṣiṇāḥ ca**), vows (**vratāni ca**), assigning the regions of the devatās (**devatā anukramaḥ**), the sacrificial manuals (**kalpaḥ**), ritual vows (**saṅkalpas**), and the modes of performance (**tantram eva ca**).

**Verse Summary:** By using the limbs of the Lord I assembled all the ingredients needed for the sacrifice.



Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.27 ||

gatayo matayaś caiva  
prāyaścittam samarpaṇam |  
puruṣāvayavair ete  
sambhārāḥ sambhṛtā mayā ||

By using the limbs of the Lord (**puruṣa avayavaih ete**), I assembled (**sambhārāḥ sambhṛtā mayā**) the movements (**gatayah**), the prayers (**matayah**), the atonements (**prāyaścittam**) and the final offering (**sarpaṇam**).

**Verse Summary:** By using the limbs of the Lord I assembled all the ingredients needed for the sacrifice.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.28 ||

iti sambhr̥ta-sambhārah  
puruṣāvayavair aham |  
tam eva puruṣam̐ yajñam̐  
tenaivāyajam̐ īśvaram̐ ||

By these ingredients assembled through the limbs of the Lord (**iti puruṣa avayavair sambhr̥ta-sambhārah**), I (**aham**) performed sacrifice (**ayajam yajñam**) to the Lord (**tam eva puruṣam̐ īśvaram̐**).

Purusa Sukta

yat puruṣeṇa haviṣā  
devā yajñam̐ atanvata

Verse Summary: By these ingredients assembled through the limbs of the Lord, I performed sacrifice to the Lord.

Theme – III Brahmaji shares his personal experience of seeing the Lord as  
the material cause of this universe (23-30)

|| 2.6.29 ||

tatas te bhrātara ime  
prajānām patayo nava |  
ayajan vyaktam avyaktam  
puruṣam su-samāhitāḥ ||

Then (**tatah**) your brothers (**te ime bhrātara**), the nine Prajāpatis (**prajānām patayo nava**), with concentrated minds (**su-samāhitāḥ**), worshipped (**ayajan**) visible persons like Indra and the invisible Lord (**vyaktam avyaktam puruṣam**).

Purusa Sukta

puruṣam jātam agrataḥ  
tena devā ayajanta

Verse Summary: Then all your brothers also worshipped the Lord through sacrifices.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.30 ||

tataś ca manavaḥ kāle  
ījire ṛṣayo 'pare |  
pitaro vibudhā daityā  
manuṣyāḥ kratubhir vibhum ||

Then (**tataḥ**) the Manus (**manavaḥ**), sages (**ṛṣayah apare**), Pitṛs, the devatās, the Daityas (**pitaro vibudhā daityā**) and humans (**manuṣyāḥ**), on different occasions (**kāle**) worshipped the Lord using sacrifice (**ījire vibhum**).

**Verse Summary:** Then the Manus, sages, pitas etc. worshipped the Lord using sacrifice.

# Theme – IV Summary of Brahma's answers to Narada muni's questions

(31-33)

Yad Adhistanam

|| 2.6.31 ||

nārāyaṇe bhagavati  
tad idaṁ viśvam āhitam |  
gṛhīta-māyora-guṇaḥ  
sargādāv aguṇaḥ svataḥ ||

The universe is situated (**tad idaṁ viśvam āhitam**) in Nārāyaṇa, the Supreme Lord (**nārāyaṇe bhagavati**). By nature the Lord is beyond the guṇas of prakṛti (**aguṇaḥ svataḥ**), but for creation, maintenance and destruction of the universe (**sarga ādāu**), he has many guṇas (**uru-guṇaḥ**) by accepting māyā through the forms of the devatās (**gṛhīta-māyā**).

**Verse Summary: yad adhistanam:**

This universe is situated in Narayana. Though the Lord is beyond prakṛti, He accepts the three modes for creation, maintenance and destruction through the agency of maya.

# Theme – IV Summary of Brahma's answers to Narada muni's questions (31-33)

Yad Paras Tvam

|| 2.6.32||

sṛjāmi tan-niyukto 'ham  
haro harati tad-vaśaḥ |  
viśvaṁ puruṣa-rūpeṇa  
paripāti tri-śakti-dhṛk ||

I create under his order (**sṛjāmi tad-niyukto aham**), and Śiva destroys under his order (**haro harati tad-vaśaḥ**). Holding his three energies (**tri-śakti-dhṛk**), he protects the universe (**viśvaṁ paripāti**) as the Paramātmā (**puruṣa-rūpeṇa**).

Verse Summary: yad paras tvam

I create and Lord Siva destroys only under His order. He does the maintenance.

## Theme – IV Summary of Brahma's answers to Narada muni's questions (31-33)

|| 2.6.33||

iti te 'bhihitam tāta  
yathedam anupṛcchasi |  
nānyad bhagavataḥ kiñcid  
bhāvyam sad-asad-ātmakam ||

O son (**tāta**)! I have answered according to your questions (**iti te abhihitam yathā idam anupṛcchasi**). You should not think that there is anything (**na kiñcid bhāvyam**), either as effect or as cause (**sad-asad-ātmakam**), other than the Supreme Lord (**bhagavataḥ anyad**).

**Verse Summary:** There is nothing, either as cause or as effect, other than the Supreme Lord..

## Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.34 ||

na bhāratī me 'ṅga mṛṣopalakṣyate  
na vai kvacin me manaso mṛṣā gatiḥ |  
na me hr̥ṣīkāṇi patanty asat-pathe  
yan me hr̥dautkaṅṭhyavatā dhṛto hariḥ ||

O Nārada (**aṅga**)! My words are never false (**me bhāratī na mṛṣā upalakṣyate**). The working of my mind is never false (**na vai kvacit me manaso mṛṣā gatiḥ**). My senses do not fall onto the wrong path (**na me hr̥ṣīkāṇi patanty asat-pathe**). This is because (**yad**) I hold the Lord (**me dhṛto hariḥ**) in my heart (**hr̥dā**), filled great zeal (**autkaṅṭhyavatā**).

**Verse Summary: Why should I accept your opinion and not the opinions of the other great scholars?**

Because I hold the lotus feet of Lord in my heart with great zeal, my words are never false, my mind is never false and my senses never take the wrong path.



## Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.35 ||

so 'ham samāmnāya-mayah tapo-mayah  
prajāpatīnām abhivanditaḥ patiḥ |  
āsthāya yogam nipuṇam samāhita  
tam nādhyagaccham yata ātma-sambhavaḥ ||

I, being of this nature (**so aham**), and being filled with the Vedas (**samāmnāya-mayah**), filled with austerity (**tapo-mayah**), a master worshipped by the Prajāpatis (**prajāpatīnām abhivanditaḥ patiḥ**), performing yoga with fixed mind (**āsthāya yogam nipuṇam samāhita**), did not know the Lord (**tam na adhyagaccham**), since I was created by him (**yata ātma-sambhavaḥ**).

**Verse Summary:** But, even though I am so qualified by being endowed with supreme knowledge, austerity, yoga etc., I did not know the Lord. How then can others created by me understand Him?

## Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.36 ||

nato 'smy ahaṁ tac-caraṇaṁ samīyuṣāṁ  
bhavac-chidaṁ svasty-ayanaṁ sumaṅgalaṁ |  
yo hy ātma-māyā-vibhavaṁ sma paryagād  
yathā nabhaḥ svāntam athāpare kutaḥ ||

I offer my respects to lotus feet of the Lord (**nato asmy ahaṁ tat-caraṇaṁ**), which destroy material existence for the devotees (**samīyuṣāṁ bhavac-chidaṁ**) and bestow the bliss of prema (**svasty-ayanaṁ**), and which deliver the goals of other sādhanas (**sumaṅgalaṁ**). Even that Lord does not know (**yo hy sma paryagād**) the extent of his yoga-māyā (**ātma-māyā-vibhavaṁ**), just as space does not know its limits (**yathā nabhaḥ sva-antam**). What then can others know about the Lord (**atha apare kutaḥ**)?

**Verse Summary:** Who can actually claim to really know the Lord as even the Lord Himself cannot know the extent of His yoga-maya?

## Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.37 ||

nāham na yūyam yad-ṛtām gatim vidur  
na vāmadevaḥ kim utāpare surāḥ |  
tan-māyayā mohita-buddhayas tv idam  
vinirmitam cātma-samam vicakṣmahe ||

I (**aham**), you (**yūyam**), and Śiva (**vāmadevaḥ**) do not know (**na vidur**) the three part spiritual world and the one part material world (**yad-ṛtām gatim**), what to speak of others (**kim utā apare surāḥ**). Bewildered in intelligence (**tan-māyayā mohita-buddhayah**), we speak (**vicakṣmahe**) about the material realm only (**idam vinirmitam**), and do that according to our limited knowledge (**ātma-samam**).

**Verse Summary:** If even I, you and Lord Siva do not know about the material and spiritual worlds completely, what then to speak of others? But still we speak about the material realm, and that too only according to our limited knowledge.

## Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.38 ||

yasyāvatāra-karmāṇi  
gāyanti hy asmad-ādayaḥ |  
na yaṁ vidanti tattvena  
tasmai bhagavate namaḥ ||

I and others (**asmad-ādayaḥ**) offer respects to the Supreme Lord (**tasmai bhagavate namaḥ**), whom we do not know (**na yaṁ vidanti tattvena**) but whose activities we glorify when he appears as various avatāras (**yasya avatāra-karmāṇi gāyanti**).

**Verse Summary:** So, it doesn't really matter whether we know Him or not. We just want to glorify His activities.

# Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46) Yat Samstham

|| 2.6.39 ||

sa eṣa ādyaḥ puruṣaḥ  
kalpe kalpe sṛjaty ajaḥ |  
ātmātmāny ātmanātmānaṁ  
sa saṁyacchati pāti ca ||

Mahā-viṣṇu (**sa eṣa ādyaḥ puruṣaḥ**), without birth (**ajaḥ**), the soul of all beings (**ātmā**), creates himself (the universe) (**ātmānaṁ sṛjaty**), maintains by himself (**ātmanā pāti**) and destroys in himself (**ātmāny saṁyacchati**).

**Verse Summary: yat samstham:**

Maha Visnu, the soul of all beings, creates the universe, maintains it and destroys in Himself.

## Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.40 ||

**viśuddham kevalam jñānam  
pratyak samyag avasthitam |  
satyam pūrṇam anādy-antam  
nirguṇam nityam advayam ||**

The Lord is that knowledge which is full of bliss (**jñānam**), śuddha-sattva (**viśuddham**), beyond subject, object and instrument (**kevalam**), distinguished from all else (**pratyak**), situated everywhere (**samyag avasthitam**) in its true form (**satyam**), complete at all times (**pūrṇam**), without beginning or end (**anādy-antam**), without material guṇas, eternal and without comparison (**nirguṇam nityam advayam**).

**Verse Summary: Qualities of the Brahman feature:**

1) viśuddham kevalam pratyak jñānam 2) samyag satyam avasthitam 3) pūrṇam 4) anādy-antam 5) nirguṇam 6) nityam 7) advayam

|| 4.9.16 ||

yasmin viruddha-gatayo hy aniśam patanti  
vidyādayo vividha-śaktaya ānupūrvyāt  
tad brahma viśva-bhavam ekam anantam ādyam  
ānanda-mātram avikāram aham prapadye

I surrender (**aham prapadye**) to the one (**tad ekam**) infinite (**anantam**), original Brahman (**ādyam brahma**), bliss alone (**ānanda-mātram**), unchanging (**avikāram**), the cause of the universe (**viśva-bhavam**), within which are always seen (**yasmin aniśam patanti**) successively various energies (**ānupūrvyāt vividha-śaktaya**) such as *vidyā* (**vidyādayo**), having contrary natures (**viruddha-gatayo**).

- Having described the personal form of the Lord, Dhruva now describes the impersonal Brahman.
- I surrender to the unchangeable, bliss alone, the Brahman which is the greatness of the Lord, manifested by *bhakti-miśra-jñāna* to those absorbed in *śānta* alone, situated far from the Lord, who are incapable of accepting the various qualities of the eternally conscious Lord.
- Though appearing to have no *śaktis*, within the Brahman are always (*aniśam*) seen successively (*ānupūrvyāt*) various *śaktis* such as *vidyā* (knowledge).
- According to the amount of *bhakti*, the person will be close to the Lord.
- For those having a small amount of *bhakti* through *bhakti-miśra-jñāna*, who cannot realize the variety of qualities in the Lord, you appear first as *ātmā* possessing *vidyā-śakti*.
- You appear as the *puruṣa* possessing *māyā-śakti*, the cause of the universe (*viśva-bhavam*), to those with a little more *bhakti*.



- Seeing with complete bhakti, one realizes Bhagavān, possessing unlimited śaktis, having all powers and sweetness.
- One who enters deeply in the Lord realizes the Lord as the ocean of grace, surprise, arts, beauty and pastimes.
- Persons situated far from a town cannot understand all the details of the town. They see only an object in front.
- If they are somewhat closer to the town, they see trees.
- If they approach near the town, they see it is a town with groves, towers, gates, houses, and flags.
- On entering the town, they realize it is a place for enjoying with colorful ponds, roads, markets, intersections, arenas, dancing, singing and instrumental music.

- The ancient have said:

**cayas tviṣām ity avadhāritam purā tataḥ śarīrīti vibhavitākr̥ṭim  
vibhūr vibhaktāvayam pumān iti kramād amum nārada ity abodhi  
saḥ**

Nārada realized Kṛṣṇa as a mass of light and then realized that it was a form with a body. Then he recognized various limbs and understood that this was a man. Śiśupāla-vadha 1.3

- What are these śaktis?
- They are contrary in nature.
- Though there are opposites such as knowledge and ignorance, creation and destruction, being born and not being born, being inactive and full of pastimes, being neutral ātmārāma and being affectionate to the devotees, they are inconceivable energies, eternally situated in you.

## Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.41 ||

**r̥ṣe vidanti munayaḥ  
praśāntātmendriyāśayāḥ |  
yadā tad evāsat-tarkais  
tirodhīyeta viplutam ||**

O sage (**r̥ṣe**)! The contemplative sages know that impersonal form of the Lord (**munayaḥ vidanti**) when they have controlled their mind, senses and body (**praśānta ātma-indriya-āśayāḥ**). That form disappears (**tad tirodhīyeta**) when assailed (**yadā viplutam**) by false logic (**asat-tarkaih**).

**Verse Summary: How to know that Brahman feature:**

By controlling their mind, senses and body and contemplating the sages know this feature of the Lord. That form cannot be understood by false logic.

## Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.42 ||

ādyo 'vatāraḥ puruṣaḥ parasya  
kālaḥ svabhāvaḥ sad-asaṅgaḥ manaś ca |  
dravyaṁ vikāro guṇa indriyāṇi  
virāṭ svarāṭ sthāṣṇu carīṣṇu bhūmnaḥ ||

Mahā-viṣṇu, an expansion of the Lord of Vaikuṅṭha (**ādyo puruṣaḥ parasya avatāraḥ**), is time (**kālaḥ**), svabhāva (**svabhāvaḥ**), effect and cause (**sad-asaṅgaḥ**), mahat-tattva (**manaś**), the five gross elements (**dravyaṁ**), false ego (**vikāro**), the three guṇas (**guṇa**), the senses (**indriyāṇi**), the universal form (**virāṭ**), the totality of jīvas (**svarāṭ**), the individual jīvas as non-moving and moving beings (**sthāṣṇu carīṣṇu**). All of these are related to the Supreme Lord (**bhūmnaḥ**).

**Verse Summary: Further Qualities of Maha Visnu:**

1) An expansion of the Narayana 2) Time 3) Svabhava 4) Cause and effect etc. All these are related to the Supreme Lord.

|| 2.6.43-45 ||

aham bhavo yajña ime prajeśā  
dakṣādayo ye bhavad-ādayaś ca |  
svarloka-pālāḥ khaga-loka-pālā  
nṛloka-pālās talaloka-pālāḥ ||

gandharva-vidyādhara-cāraṇeśā  
ye yakṣa-rakṣoraga-nāga-nāthāḥ |  
ye vā ṛṣiṇām ṛṣabhāḥ pitṛṇām  
daityendra -siddheśvara-dānavendrāḥ |  
anye ca ye preta-piśāca -bhūta-  
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ ||

yat kim ca loke bhagavan mahasvad  
ojaḥ-sahasvad balavat kṣamāvat |  
śrī-hrī-vibhūty-ātmavad adbhutārṇam  
tattvam param rūpavad asva-rūpam ||

I, Śiva, Viṣṇu (**aham bhavo yajña**), the Prajāpatis such as Dakṣa (**dakṣādayo ime prajeśā**), you, Nārada, and others like the Kumāras (**ye bhavad-ādayaś ca**), the protectors of Svarga, Bhūvar-loka (**svarloka-pālāḥ khaga-loka-pālā**), Bhū-loka and the lower planets (**nṛloka-pālāḥ talaloka-pālāḥ**), leaders of the Gandharvas, Vidyādharas, and Cāraṇas (**gandharva-vidyādhara-cāraṇa īśā**), the leaders of the Yakṣas, Rakṣas, Urugas and Nāgas (**ye yakṣa-rakṣa-uraga-nāga-nāthāḥ**), the best of the sages and Pitṛs (**ye vā ṛṣiṇām pitṛṇām ṛṣabhāḥ**), the leaders of the Daityas, Dānavas and Siddhas (**daityendra-siddheśvara-dānavendrāḥ**), the leaders of the Pretas, Piśācas, Bhūtas (**anye ca ye preta-piśāca -bhūta**), Kūṣmāṇḍas, aquatics, beasts and birds (**kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ**) — whatever in this universe (**yat kim ca loke**) possesses glory, influence (**bhagavad mahasvad**), strength of mind, senses and body (**ojaḥ-sahasvad balavat**); whatever is endowed with patience (**kṣamāvat**), beauty, shame at doing the sinful (**śrī-hrī**), excellence, intelligence (**vibhūty-ātmavad**), or astonishing syllables (**adbhutārṇam**): whatever has form or no form (**tattvam param rūpavad**)—none of these are the svarūpa of the Lord (**asva-rūpam**).

**Verse Summary:** Everything of this world is pervaded by the Supreme Lord, but none of these are svarupa of the Lord.

## Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.46 ||

prādhānyato yān ṛṣa āmananti  
līlavatārān puruṣasya bhūmnaḥ |  
āpīyatām karṇa-kaṣāya-śoṣān  
anukramiṣye ta imān supeśān ||

I will now speak in order (**anukramiṣye**) about the beautiful līlavatāras of the Supreme Lord (**līlavatārān puruṣasya bhūmnaḥ**), whose topics dry up the desire to hear anything else (**karṇa-kaṣāya-śoṣān**) and which the sages glorify (**yān ṛṣa āmananti**) for their valuable content (**prādhānyato**). These pastimes are pleasing to hear (**supeśān**) and are to be relished (**āpīyatām**). Therefore they are in my heart (**ta imān**).

**Verse Summary:** Let me now speak about the lilavataras of the Lord, which is very close to my heart because it is: 1) karṇa-kaṣāya-śoṣān 2) ṛṣa āmananti 3) supeśān 4) āpīyatām