

OM

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudevayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudevayah!**

॥ द्वितीयस्कन्धः ॥

**DHWITHEEYASKANDHAH (CANTO TWO)**

॥ पञ्चमोऽध्यायः - ५ ॥

**PANJCHAMOADHYAH (CHAPTER FIVE)**

**Swarggam – Viraat Roopa Varnnanam (Narration of Heaven –  
Cosmic Form)**

[Naaradha, son of Brahma Dheva, worshiped his father and praised him as the one who was there even before the creation of the universe and requested him to clarify and clear out some of his doubts. His question was about the form of the manifested universe. Brahma Dheva accepted the fact that he was there before the creation of the universe, but he narrated that though he is the creator of the universe and species therein, all these were done at the instance of Lord Sri Maha Vishnu with his guidance and according to his directions and advice. Naturally, Brahma Dheva was prompted to explain who Lord Sri Maha Vishnu is. First of all, Lord Sri Maha Vishnu is the father or the creator of Brahma Dheva. Brahma Dheva explained to Naaradha that no one really knows well enough to

explain who Lord Sri Maha Vishnu is, including himself. The most transcendental and spiritual scholars are trying to understand Lord Sri Maha Vishnu with the concept of Viraat Roopa of the Cosmic Form. Brahma Dheva starts explaining what that Cosmic Form of Lord Sri Maha Vishnu is but would not be concluded in this chapter and would be continued in the following chapters.]

नारद उवाच

**Naaradha Uvaacha (Naaradha Said):**

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज ।  
तद्विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥ १ ॥

1

Dheva Dheva namastheasthu bhoothabhaavana poorvvaja,  
Thadhwijaaneehi yejjnjanamaathmathaththwanidhersanam.

Oh Lord Sri Brahmadheva! You are the one who was there even before the creation of the universe. And therefore, you are unborn. [Aja means unborn. We have already explained about the creation of Brahma Dheva in the very beginning.] You are the creator of all the creations of the universes. Therefore, you are the cause of the progress and prosperity of all the species. You are the Lord, and you are the Leader, and you are god of all the gods of heaven or the demigods. You are the one with four faces. I humbly offer my prayers and obeisance to you, and I prostrate you. You are the embodiment of all the Vedhaas. You are Omniscient. Therefore, I request you to advise me with full clarity the transcendental knowledge of philosophical and religious righteousness for my clear understanding of self and soul realization.

यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो ।  
यत्संस्थं यत्परं यच्च तत्तत्त्वं वद तत्त्वतः ॥ २ ॥

2

Yedhroopam yedhaddhishttaanam yethassrishtamidham Prebho!  
Yethsamsttham yethparam yechcha thaththaththwam vadha  
thaththwathah

Oh Lord! Oh, my dear father, Brahma Dheva! What is the form of this manifested world? Who created this manifested world in this form? What is the base and who is the support for this manifestation? Which is the splendid power this manifestation depends upon? What is it or who is in it ultimately dissolve into or merge with? What is the real essence and soul of this manifested creation of the universe?

सर्वं ह्येतद्भवान् वेद भूतभव्यभवत्प्रभुः ।  
करामलकवद्विश्वं विज्ञानावसितं तव ॥ ३॥

3

Sarvvam hyethadh Bhawaan vedha bhoothabhavyabhawath Prebhuh  
Karaamalakavadhwiswam vijnjaanaavasitham thava.

Oh Brahmadheva! You are an Omniscient and are aware of all the details of three times like what was created in the past and what are being created at present and what would be created in the future because these are all your own creations and hence within your easy grasp at any time. Therefore, it would be only child's play for you to explain them to me/us.

यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः ।  
एकः सृजसि भूतानि भूतैरेवात्ममायया ॥ ४॥

4

Yedhvijnjaano yedhaaddhaaro yeth parasthvam yedhaathmakah  
Ekassrijasi bhoothaani bhoothairevaathmamaayayaa.

Oh Brahmadheva! Where did you learn the knowledge to create this universe? What is your real form? Do you have a protector or a lord or a preceptor? Are you not the single one Personality who created

all these species in the universe with the use of the five basic elements and with your power and knowledge?

आत्मन् भावयसे तानि न पराभावयन् स्वयम् ।  
आत्मशक्तिमवष्टभ्य ऊर्णनाभिरिवाक्लमः ॥ ५ ॥

5

Aathman, bhaavayase thaani na paraabhaavayan swayam  
Aathmasakthimavashtabhya oornnanaabhirivaaklemah.

Oh Brahmadheva! You created this universe and all the species therein very precisely and with meticulous accuracy and as effortlessly as a spider constructs its web and continues the process without any interruption. [It is amazing to know how precisely and accurately the spider constructs its web just by leaping from one end to another end.] You are very clever and smart that you have contained all the power and energy needed for the creation of the universe and species therein within your own soul. You are not only creating but also protecting them and maintaining them without the help of anyone else.

नाहं वेद परं ह्यस्मिन् नापरं न समं विभो ।  
मरूपगुणैर्भाव्यं सदसत्किञ्चिदन्यतः ॥ ६ ॥

6

Naaham vedha param hyasmin naaparam na samam vibho  
Naamaroopagunairbhaavyam sadhasath kinjchidhanyathah

Oh Lord Brahmadheva! You are the creator of the best or the superior ones and creator of the worst or the inferior ones and the creator of the common or the middle or the good ones. You are the creator of the dhevaas or the gods of heaven (superior) and the mankind (middle) and the animals and birds and other creatures (inferior). And in short you are the creator of anything and everything anyone can think of. In my consciousness I strongly believe it.

स भवानचरद्भोरं यत्तपः सुसमाहितः ।

तेन खेदयसे नस्त्वं पराशङ्कां प्रयच्छसि ॥ ७॥

7

Sa Bhawaanacharadhghoram yeththapah susamaahithah  
Thena khedhayase nasthwam paraasankaam preyachcchasi.

In spite of all these you are still worshipping with severe austerity to someone else. So, we are really concerned and confused and worried and are wondering if there is someone above you who is more powerful than you. That is the confusion and concern I/we have in our mind.

एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर ।  
विजानीहि यथैवेदमहं बुध्येऽनुशासितः ॥ ८॥

8

Ethanme prichcchathassarvvam sarvvajnja, sakaleswara,  
Vijaaneehi yetthaivedhamaham budhddhyanusaasithah.

You are the Lord of the whole universe and all the species therein. You are the Omniscient who is aware of everything in this universe and beyond. Therefore, I humbly request you to clear and put out all the confusions and fallacies in our (Naaradha is indicating that the same doubts are there for other Rishees and Dhevaas) inner mind.

ब्रह्मोवाच

**Brahmovaacha (Brahma Dheva Said):**

सम्यक्कारुणिकस्येदं वत्स ते विचिकित्सितम् ।  
यदहं चोदितः सौम्य भगवद्वीर्यदर्शने ॥ ९॥

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Samyak kaarunikasyedham, vathsa, the vichikithsitham  
Yedham chodhithassaumya, paraddharmmapredharsane\*.  
Bhagawathveeryadhersane\*

Oh, my dear son, Naaradha! You are truly merciful and compassionate to your fellow beings. I really appreciate and compliment you for asking this question. It is very timely and appropriate. Because it now provides me with inspiration and opportunity to delve into the prowess of the supreme power of Almighty God, Lord Sri Maha Vishnu. It also enables me to present you with the greatness and righteousness of that transcendental and primeval personality, Lord Sri Maha Vishnu, who is the creator of me and hence the creator of the universe but staying away and beyond without having any direct involvement in any of these things.

नानृतं तव तच्चापि यथा मां प्रब्रवीषि भोः ।  
अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे ॥ १० ॥

10

Naanritham thava thachchaapi yetthaa maam prebreveeshi bhoh  
Avijnjaaya param maththa ethaavaththam yetho hi me.

Naaradha, whatever you spoke and described and praised about me as the Lord of everything is not baseless or meaningless or untrue or false. I definitely have that much greatness and supremacy and knowledge. But when you speak like that you are unaware of the fact that there is someone far above me who is the true Omnipotent and Omniscient and who is the creator and controller and protector of me.

येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् ।  
यथार्कोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः ॥ ११ ॥

11

Yena swarochishaa viswam rochitham rochayaamyaham  
Yetthaarkkoagniryetthaa Somo yettharkshagrehatharakaah

Lord Sri Maha Vishnu with his own effulgence and splendor is known as the Brahmajyothi provides luster and illumines the Stars, the Sun, the Moon, the Planets, and the Universe as well. Similarly, I am also effulgent and splendorous only from the effulgence and splendor

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provided to me by my Master and my Creator, Lord Sri Maha Vishnu. And also, please be known that Lord Sri Maha Vishnu is the provider of Soul to the Universe.

तस्मै नमो भगवते वासुदेवाय धीमहि ।  
यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् ॥ १२॥

12

Thasmai namo Bhagawathe Vaasudhevaaya ddheemahi  
Yenmaayayaa dhurjjeyayaa maam bruvanathi Jegadhgurum.

The Illusory Power of Lord Sri Maha Vishnu is unconquerable by any creations and even beyond the grasp of anyone. Vaasudheva Lord Sri Krishna Bhagawaan or Lord Sri Maha Vishnu is the one who installed and positioned me as the Universal Preceptor (Jegadh Guru) under the enticement of that illusory power. And I humbly and devotedly worship and prostrate the lotus feet of that Vaasudheva Lord Sri Krishna Bhagawaan. Oh Vaasudheva! Oh Lord Naaraayana! I always offer my sincere offerings of obeisance and worship from the bottom of my heart.

विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया ।  
विमोहिता विकत्थन्ते ममाहमिति दुर्धियः ॥ १३॥

13

Vilejjammanayaa yesystthaathumeekshaapattheamuyaa  
Vimohithaa vikaththanthe mamaahamithi dhurdhddhiyah.

Oh, Naaradhaa the most renowned Dhevarshe! Those who are really ashamed and unable to stand straight in front of Lord Sri Maha Vishnu as they are confused under the enticement of illusory power foolishly claim that "This is I" and "This is mine" and "This is my wife" and "These are all my children" and so forth without any knowledge that all those will be perished without any notice and that these are all purely dependent upon the power of that Lord Sri Maha Vishnu.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।

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वासुदेवात्परो ब्रह्मन् न चान्योऽर्थोऽस्ति तत्त्वतः ॥ १४॥

14

Dhrevyam karmma cha kaalascha swabhaavo jeeva eva cha  
Vaasudhevaath paro Brahman na chaanyoarththoasthi  
thaththwathah.

Whatever we do and whatever we think and whatever we intuitively grasp and whatever we see around us and whatever we hear and the entire universe and whatever it consists of all these are nothing other than Vaasudheva Lord Sri Krishna Bhagawaan. We cannot see anything anywhere other than the creation with the illusory power of Vaasudheva Lord Sri Krishna Bhagawaan.

नारायणपरा वेदा देवा नारायणाङ्गजाः ।  
नारायणपरा लोका नारायणपरा मखाः ॥ १५॥

15

Naaraayanaparaa Vedhaa Dhevaa Naaraayanaamsajaah  
Naaraayanaparaa lokaa Naaraayaparaa makhaah

नारायणपरो योगो नारायणपरं तपः ।  
नारायणपरं ज्ञानं नारायणपरा गतिः ॥ १६॥

16

Naaraayanaparo yogo Naaraayanaparam thapah  
Naaraayanaparam jnjaanam Naaraayanaparaa gethih.

Oh, my dear son, Naaradha! The Vedhaas are created and meant for describing the glorifying and unimaginable facts and wonderful deeds of Lord Sri Maha Vishnu. All the demigods and gods of heaven are all produced as partial incarnations of Lord Sri Maha Vishnu and for the purpose of servicing Lord Sri Maha Vishnu. The universes and the world's therein and all the Yaagaas and all the Jnjaana Yogaas and all the Austerities are all for worshiping for the appeasement of and for the services of Lord Sri Maha Vishnu. Truly

there is no existence for the universes without the illusory power of Vaasudheva Lord Sri Maha Vishnu.

तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः ।  
सृज्यं सृजामि सृष्टोऽहमीक्षयैवाभिचोदितः ॥ १७॥

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Thasyaapi dhreshturEesasya kootastthasyaaakhilaathmanah  
Srijyam srijaami srishtoahameekshayaivaabhichodhithah.

Vaasudheva Lord Sri Krishna Bhagawaan or Lord Sri Maha Vishnu is the cause and also the soul of everything and is within everything. Vaasudheva Lord Sri Maha Vishnu is the Lord of everything and the one who is Omnipotent and Omnipresent. He is within the body and mind of everything as the one who is the cause of activation of energy so that the form becomes meaningful. Lord Sri Maha Vishnu is the soul of all the elements. I am one who is born from the naval hole of Lord Sri Maha Vishnu, creating all the creatable beings and substances from the inspiration and prompt advice and strictly according to the instruction of Lord Sri Maha Vishnu.

सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः ।  
स्थितिसर्गनिरोद्धेषु गृहीता मायया विभोः ॥ १८॥

18

Sathwam rejasthama ithi nirgunasya gunaasthreyah  
Stthithi sarganiroddheshu griheethaa maayayaa vibhoh

Though Lord Sri Maha Vishnu, who is the Lord of everything and everyone, is above and beyond the three qualities of Sathwa Rejas Thamo Gunaas when he is acting within the field of illusion, he had created would clearly accept these three qualities for the purpose of creating and sustaining and then for annihilating the universes and the beings within those universes. [This means the universes are created in the field or in the plane of Illusion created by Lord Sri Maha Vishnu. Therefore, anything within those universes is also illusory and unreal.]

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कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः ।  
बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः ॥ १९ ॥

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Kaaryakaaranakararththrithe dhrevyajnjaanakriyaasrayaah  
Beddhnanthi nithyadhaa muktham maayinam purusham gunaah

These three qualities of Sathwa Rejas Thamo Gunaas are the causes and the effects of all the material entities of the universe controlled by the senses including the demigods and the gods of heaven. And under the control of these three qualities the material life is always bounded and pushed down into by the three “Thaapa Threyaas” or the three sorrows namely Aadhyaathmikam (sorrow related to soul), Adhibhauthikam (sorrow related to the five basic elements) and Aadhidheiveekam (sorrows related to God or Destiny).

स एष भगवांल्लिङ्गैस्त्रिभिरेभिरधोक्षजः ।  
स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः ॥ २० ॥

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Sa esha Bhagawaan linggaisthribhirebhiraddhokshajah  
Swalekshithgethir, Brahman, sarveshaam mama cheswarah

Oh Naaradharshe! The unlimited and infinite number of principles and philosophies of Lord Sri Maha Vishnu who is always beyond the control of the senses and of the qualities are being understood by his devotees with the three qualities and five senses. [This means the devotees' understanding of Lord Sri Maha Vishnu are not conclusive and complete. It would only be partial and inaccurate like various blind persons' feeling and understanding of the elephant as what part of the elephant they touched and felt.] And please be known that Lord Sri Maha Vishnu is also the Lord and Protector and Guide for me.

कालं कर्म स्वभावं च मायेशो मायया स्वया ।  
आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥ २१ ॥

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Kaalam karmma swabhaavam cha maayeso maayayaa swayaa  
Aathmanyedhrichcchayaa praaptham vibubhooshurupaadhadhe.

Lord Sri Maha Vishnu is the Creator and the Controller and the Lord of Illusory power. He can easily assume an infinite number of different forms according to his wish and need with that illusion. He will choose and accept the time, the form, the power, the nature and the character, the destiny or fate, etc. according to the requirement in order to protect and maintain the universe balanced with virtuous and evil forces.

कालाद्गुणव्यतिकरः परिणामः स्वभावतः ।  
कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥ २२ ॥

Kaalaadhgunavyethikarah parinaamah swabhaavathah  
Karmmano jenma mahathah purushaaddhishtithaadhabhooth.

Oh, the pure minded Naaradha! You please know what the sequences of events are: From the time or according to the time Lord Sri Maha Vishnu who is the first and primal and primordial personality produces and controls the qualities. And similarly, by nature or according to nature he assumes different forms. And from actions he produces MahaThthwam. [MahaThthwam is the supreme spiritual and philosophical principle detailing how to attain transcendental and spiritual knowledge of self or soul realization which could lead to ultimate salvation.]

महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात् ।  
तमःप्रधानस्त्वभवद्द्रव्यज्ञानक्रियात्मकः ॥ २३ ॥

Mahathasthu vikurvvaanaadhrejassathwopabrimhithaath  
Thamahpreddhaanasthwabhavadh dhrevyajnjaanakriyaathmakah

The material activities agitated the MahaThthwam though it was by itself capable of controlling any emotions under transcendental status. Due to the agitation Rajoguna or Passion increased over Sathwaguna or Goodness or Virtue which ultimately led to Thamo Guna or Evil or Negative quality. As soon as Thamo Guna was produced then without any delay as an after effect or as a byproduct the Ahamkaaram or Ego was also produced in the form of greed for acquiring wealth and treasures and other material benefits.

सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा ।  
वैकारिकस्तैजसश्च तामसश्चेति यद्विदा ।  
द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥ २४॥

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Soahamkaara ithi proktho vikurvvan samabhooth thriddhaa  
Vaikaarikasthaijasascha thaamasaschethi yedhbhidhaa  
Dhrevyasakthih kriyaasakthirjnjanasakthirithi Prebho.

Oh Naaradharshe! The materialistic ego has three different modes depending on the dominance of the quality. Those who have dominance of Sathwaguna would be Virtuous and dominance of Rajoguna would be Passionate and dominance of Thamoguna would be Ignorant. These are the nature of materialistic ego according to the quality. Also, they are known as Power of Transcendental Knowledge and Power of Action to satisfy the emotions and desires and control and Power to satisfy greedy acquisition of Wealth by hook or crook in accordance with the dominance of Sathwa, Rejas, and Thamo Guna respectively. Hey Naaradha, I am sure that you have the capacity to understand all these properly.

तामसादपि भूतादेर्विकुर्वाणादभून्नभः ।  
तस्य मात्रा गुणः शब्दो लिङ्गं यद्द्रष्टृदृश्ययोः ॥ २५॥

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Thaamasaadhapi bhoothaadhervvikurvvaanaadhabhoonnabhah  
Thasya maathraa gunassabdho lingam yedhreshtridhdhrisyayoh

Hey Brahmarshe, Naaradha! From false or negative ego, which is the product of Thamoguna the Sky, which is first of the five elements, was formed or created. [The five elements are Sky, Air, Fire, Water and Earth.] And the subtle or the un-manifested form of the Sky and the quality of it is Sound. Or in other words first the Sound molecule was formed in subtle and from that the Sky which is the visible or the manifested form was created. For further explanation please try to understand it as the seer and the scene that is seer is the sound molecule and seen is the sky. Thus, the quality of Sky is Sound.

नभसोऽथ विकुर्वाणादभूत्स्पर्शगुणोऽनिलः ।  
परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् ॥ २६॥

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Nabhasoattha vikurvvaanaadhabhooth sparsagunoanilah  
Paraanwayaaachcchabdhaveamscha praana ojassaho belam.

From the Sky, which was generated from the false ego, Air is generated or formed with the quality of touch. As this Air is formed from Sky the inert or subtle form of the quality of Sound is also there in Air. Thus Air, with the quality of Sound, has become the base of Senses and the energy of Life itself. [This means Air without the quality of Sound cannot be used as oxygen. Or the quality of Sound is already a part and inert in Air.] And thus, the perception of senses and power of mind and strength of body are generated from Air. Or Air has both qualities of Sound and Touch.

वायोरपि विकुर्वाणात्कालकर्मस्वभावतः ।  
उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥ २७॥

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Vaayorapi vikurvvaanaath kaalakarmmaswabhaavathah  
Udhapadyatha thejo vai roopavath sparsasabdhaveam.

And then Air is transformed, in the course of time and nature activated with the quality of sound and sense of touch, into the effulgence of Fire. Or in other words Air is transformed into Fire combining with Sound, Nature, Time, and Senses. Thus, Fire has the qualities of Sound, Touch and Shape.

तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् ।  
रूपवत्स्पर्शवच्चाम्भो घोषवच्च परान्वयात् ॥ २८॥

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Thejasasthu vikurvvaanaadhambhaso genddhavaanabhooth  
Paraanvayaadhresasparsasabdharoopagunaanvithah

Since the formation of Fire, with combined qualities of Sky, Air and the self effulgent Fire and with its own self created qualities of juice and taste Water was produced without any specific manifested form but which can be seen and touched. And thus, Water has the qualities of Sound, Touch, Shape and Taste.

विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत् ।  
परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः ॥ २९॥

29

Viseshasthu vikurvvaanaadhambhaso genddhavaanabhooth  
Paraanvayaadhresasparsasabdharoopagunaanvithah

And since the formation of Water, along with the qualities of Sky, Air, Fire and Water and with inert quality of Smell the Earth was created with specific manifested form and shape. Therefore, Earth has the qualities of Sound, Touch, Shape, Taste and Smell.

वैकारिकान्मनो जज्ञे देवा वैकारिका दश ।  
दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः ॥ ३०॥

30

Vaikaarikaanmano jejnje dhevaa vaikaarikaah  
DhigVaathaArkkaPrechethoAsvivAhneEndhrOpendhraMithrakaah

Mind and its Idol form of Moon-god was formed from Sathwaguna or Quality of Goodness. Thereafter the Directions and it's Idol form of Ashtadhikpaalaas, the Wind-god, the Sun-god, Varuna or the Water-god, Aswinidhevaas or Dheva Vaidhyaas or Medical Practitioners of Heaven, Fire-god, Indhra or god of Heaven, Upendhraas or subordinates of god of Heaven, Mithra or god of Friendliness [Mithra also has been referred as Sun at many a places but here it means the lord of Maithri or friendship], and Aja or Brahmadheva were formed or created from the same Sathwaguna. [Mind was formed first so that the other formations can be identified by the intelligence of it.]

तैजसात्तु विकुर्वाणादिन्द्रियाणि दशाभवन् ।  
ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ ।  
श्रोत्रं त्वग्घ्राणदृग्जिह्वा वाग्दोर्मेढ्राङ्घ्रिपायवः ॥ ३१ ॥

31

Thaijasaaththu vikurvvaanaadhindhriyaani dhesaabhawan  
Jnjaanasakthih kriyaasakthirbbudhddhih praanasthu thaisasau  
Srothra thvwag ghraanadhrigjihvaa  
vaagdhormmeddraangghripaayavah

Then from Rejoguna or Raajasaguna or the quality of Passion all the ten sense organs like 1) ear, 2) skin, 3) nose, 4) eyes, 5) tongue, 6) mouth, 7) hands, 8) genitals, 9) anus and 10) legs were formed. And also, from Passion the knowledge with intelligence and power of action and the energy for life were also formed. [The first five are known as Jnjaanendhriyaas or Sense Organs and the last five are known as Karmmendhriyaas of Organs of Action.]

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः ।  
यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥ ३२ ॥

32

Yedhaitheasanggetha bhaavaa bhoothendhriyamanogunaah  
Yedhaayathananirmmaane na sekurBrahmaviththama!

Oh Dhevarshe! Oh Brahmaviththama, one who is scholar of knowledge of Brhamam, or the one who is a true transcendentalist! The formation of the physical body of the manifested universe was not possible without having the knowledge to assemble these parts, namely the elements, the sense organs, the organs of actions, the mind, the intelligence and nature properly at the appropriate time with qualities or the modes.

तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः ।  
सदसत्त्वमुपादाय चोभयं ससृजुर्हृदः ॥ ३३॥

33

Thadhaa samhathya chaanyonyam Bhagawachcchakthichodhithaah  
Sadhasathvamupadhaaya chobhayam sasrijurhyadhah.

Thus, when Lord Sri Maha Vishnu, the Supreme God, assembled all those listed above by the force of energy this universe with two different natures was formed. [The two different forms of universe are the manifested gross form and the unmanifested subtle form.] Simultaneously Lord Sri Maha Vishnu created both the entire creation of the universe as well as the separate individual creations.

वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् ।  
कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् ॥ ३४॥

34

Varshapooogasahasraanthe thadhendamudhakesayam  
Kaalakarmmaswabhaavasttho jeevoajeevamajeevayath.

For an infinite number of thousands of years or eons these creations were lying in water of the Causal Ocean in the form of lifeless unhatched eggs. [There was nothing other than water anywhere in the universe at that time.] Then the Supreme God, Lord Sri Maha Vishnu, entered into each of those individual creations as well as into

the gross creation and infused with vigor of energy for life and soul. Thus, the universe and species therein became lively.

स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः ।  
सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान् ॥ ३५ ॥

35

Sa eva purushasthasmaadhendam nirbhidhya nirgethah  
Sahasrorvvangghribaahwaakshassahasraananaseershavaan.

After remaining silently within the egg for an infinite number of years it came out of the egg and appeared with an infinite number of bodies, hands, legs, eyes, faces, heads, etc. in the Viraat Roopa or in the Cosmic Form as Hiranyagerbha. [Hiranyagerbha here means delivered from the golden egg.]

यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः ।  
कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥ ३६ ॥

36

Yesyahaavayavairllokaan kalpayanthi maneeshinah  
Katyaadhibhiraddhassaptha, saphthordhwam jekhanaadhibhi.

The great scholars are proclaiming that for everything and anything you can see or visualize the base or basis is none other than Lord Sri Maha Vishnu. Below the hip portion of Lord Sri Maha Vishnu are the seven worlds below Athala and above the hip the other seven upper worlds above Athala.

पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः ।  
ऊर्वोर्वेश्यो भगवतः पद्भ्यां शूद्रो व्यजायत ॥ ३७ ॥

37

Purushasya mukham Brahma, khethrmethasya baahavah  
Oorvorvaisyo, Bhagawathah padhbhyaam soodhroabhyajaayatha.

This Viraat Purusha's or The Supreme God Lord Sri Maha Vishnu's face is Brahmins or Priests or Scholars of Vedhaas and with more analysis we can understand that His arms are Kshethriyaas, or Ruling Communities and His thighs are Vaisyaas or Business and or Agricultural Communities and His feet are Soodhraas or Service Communities. [This means Brahmins are born from face, Kshethriyaas are born from arms, Vaisyaas are born from thighs and Soodhraas are born from the feet of Viraat Purusha.]

भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।  
हृदा स्वर्लोक उरसा महर्लोको महात्मनः ॥ ३८॥

38

Bhoorloka kalpithah pdhbhyaam, bhuvarkoasya naabhithah  
Hridhaa swarloka, urasaa maharko mahaathmanah

Oh Naaradharshe! Please be aware that all the worlds under this earth or Bhooloka are situated at the feet and all the worlds including Bhooloka and up to Swarloka are situated at the naval and Swarloka are situated in the chest of the transcendental Lord Sri Maha Vishnu.

ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात् ।  
मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः ॥ ३९॥

39

Greevaayaam jenalokascha thapolokah sthanadhwayaath  
Moordhabhissathyalokasthu Brahmlokassanaathanah.

Thapoloka is situated at both breasts and the Jenaloka at the neck and Sathyaloka at the head. Brahmloka is Eternal and therefore no specific location of the Cosmic Form has to be allocated for it.

तत्कट्यां चातलं कृत्तमूर्ध्यां वितलं विभोः ।  
जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम् ॥ ४०॥

40

Thathkatyaam chaathalam klipthmoorubhyaam vithalam vibhoh  
Jaanubhyaam suthalam suddham, jemghaabhyaam thu  
thalaathalam,

महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् ।  
पातालं पादतलत इति लोकमयः पुमान् ॥ ४१ ॥

41

Mahaathalam thu gulphaabhyaam prepadhaabhyaam resaathalam,  
Paathaalam paadhathalatha ithi lokamayah pumaan.

Oh Naaradha! Please also be known that the waistline of Lord Sri Maha Vishnu is the place where Athalam which is one of the nether worlds is situated. Vithalam is situated at his thighs. The most pure and divine Suthalam is situated at his knees. Thalaathalam is situated at his shanks. Mahaathalam is at his ankles. Rasaathalam is the upper side of his feet. Paathaalam is underneath his feet. These are some of the concepts of formation of the Cosmic Form of Lord Sri Maha Vishnu.

भूलोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।  
स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना ॥ ४२ ॥

42

Bhoorlokaah kalpithah padhbhyaam, bhuvarlokoasya naabhithah  
Swarlokaah kalpitho boorddhnaa, ithi vaa lokakalpanaa.

Bhoolokam is the feet of Lord Sri Maha Vishnu. Bhuvanlokam is his naval. Swarlokam or Heaven is considered to be his head. Thus, the Cosmic Form of Lord Sri Maha Vishnu can also be interpreted under the concept of division of the fourteen lokams or worlds into three parts as Bhoolokam and other seven worlds below the waistline and the Bhuvanlokam and other five worlds from the naval and upper parts.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां

संहितायां द्वितीयस्कन्धे पञ्चमोऽध्यायः ॥ ५ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paramahamsyaam  
Samhithaayaam Dhvitheeyaskanddhe Swargam - Virad Roopa  
Varnnano Naama Panchamoaddhyaayah

Thus, we conclude the Fifth Chapter named Description of Cosmic Form and Heaven of the Second Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namoh Bhagavathe Vaasudevayah!**  
**Om Namoh Bhagavathe Vaasudevayah!**  
**Om Namoh Bhagavathe Vaasudevayah!**