

OM

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ षष्ठोऽध्यायः - ६ ॥

SHASHTOADHYAYAH (CHAPTER SIX)

Viraadroopaavirbhaavam (Formation or Origination or Creation of Cosmic Form)

[In this chapter we can read how Viraadroopa, or Cosmic Form was manifested with the Illusory Power of Lord Sri Maha Vishnu. How logically and systematically each and every part of the living entity and its functions and activities have been manifested separately from the Cosmic Form.]

ऋषिरुवाच

RishirUvaacha (Sage –Maithreya- Said):

इति तासां स्वशक्तीनां सतीनामसमेत्य सः ।
प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥ १ ॥

1

Ithi thaasaam svasaktheenaamasamethya sah
Presupthalokathanthraanaam nisaamy gethimEeswarah

कालसञ्ज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः ।
त्रयोविंशति तत्त्वानां गणं युगपदाविशत् ॥ २ ॥

2

Kaalasamjnjaam thadhaa dheveem bibhrachcchakthimurukremah
Theyovimsathithaththvaanaam genam yugapadhaavisath.

Lord Sri Maha Vishnu heard from the deities that the logics, the principles of elements, the knowledge, the Gunaas, etc. manifested and devised by Him could not be properly combined or amalgamated or not been able to assimilate and effectively and usefully and efficiently be used by them. Therefore, they requested Lord Sri Maha Vishnu to devise proper solution and help them to execute their responsibilities. Lord Sri Maha Vishnu who is the embodiment of Eternal Time and Eternal Energy and Power assigned the responsibility to the Eternal Time and Eternal Energy and Power. This Eternal Time and Eternal Energy and Power of Lord Sri Maha Vishnu are called Sakthi or Sakthi Dhevi or Yoga Maaya or Kaali. Lord Sri Maha Vishnu then induced all the Twenty-Three Thaththvaas or Principles of Elements including the Maha Thaththva into Kaali or Sakthi with the power of illusion. [When the dormant energy of Supreme God, Lord Sri Maha Vishnu, becomes manifested it is called Maha Thaththva. There are innumerable Thaththvaas. Here only twenty-three principal thaththvaas or elements are referred.]

सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् ।
भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥ ३ ॥

3

Soanuprevishto Bhagawaamscheshtaaropena tham genam
Bhinnam samyojayaamaasa suptham karmma prebhodhdhayan.

Lord Sri Maha Vishnu, who is the Eternity entered into all the Thatththvaas or Principles of Elements at the same time and activated them with His Illusory power and prepared them to undertake the tasks assigned to them. Once the Elements were activated, they were combined with natural and instinctive interests, tastes, and tendencies inborn into the species from its previous birth and or births and rekindled them. Thus, the species were awakened from dormancy and rejuvenated with vigor and vitality and got ready to be active.

प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः ।
प्रेरितोऽजनयत्स्वाभिर्मात्राभिरधिपूरुषम् ॥ ४॥

4

Prebudhddhakarmmaa Dheivena threyovimsathiko genah
Prerithojenayath svaabhirmmaathraabhiraddhipoorusham.

परेण विशता स्वस्मिन्मात्रया विश्वसृग्गणः ।
चुक्षोभान्योन्यमासाद्य यस्मिन् लोकाश्चराचराः ॥ ५॥

5

Parena visathaa svasmin maathrayaa visvasriggenah
Chukshobhaanyonyamaasaadhya yesmin lokascharaacharaah.
With the will and inducement of Supreme God, Lord Sri Maha Vishnu, the subtle elements combined with the instinctive interests of previous birth or births formed a collection of elements. The combination of subtle elements and instinctive interests led to the formation or creation or origination of the magnificent and magnanimous or gigantic Cosmic Form or Viraat Roopa or Viraadroopa or ViraatPurusha. All the living and non-living and movables and immovable of the universe are included or contained within that Viraat Roopa.

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।
आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥ ६॥

6

Hiranmayassa purushah sahasraparivathsaraan
Aandakosa uvaasaapsu sarvvasaththvopabrimhithah.

This ViraatPurusha is known as Hiranmaya meaning the one who was inside the Golden Egg or merged into Golden Egg. ViraatPurusha containing all the living and non-living and movable and immovable species or entities, or elements lay in the water, in the Milky Ocean, for one thousand Dhivya Varshaas or Celestial Years safely in dormant stage.

स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।
विवभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा ॥ ७॥

7

Sa vai visvasrijaam gerbho dhevakarmmaathmasakthimaan
Vibabhaajaathmanaaaathmaanamekaddhaa dhesaddhaa thriddhaa.

Lord Sri Maha Vishnu is the embodiment of Eternal Energy and Omni-Potency. Lord Sri Maha Vishnu is the provider of Energy and Potency to all the Dhevaas or Deities. The whole Eternal Energy and Potency collected and combined together within “Him” and then He divided or separated that into another “Himself” and that is known as Viraat Roopa or Cosmic Form. [This means Viraat Roopa is nothing other than Lord Sri Maha Vishnu.] With this Viraat Roopa he induced into the consciousness of living entities and activated life and introduced self-identification or ego and then He divided Himself into one, ten and three. The One is called Soul or Life or Vigor or Consciousness. The Ten are the activities of five senses and five sense organs. The Three are the Thaapathreyaas or the three miseries of material life.

एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः ।
आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥ ८॥

8

Esha hyaseshasathvaaanaamaathmaamsah paramaathmanah

Aadhyaavathaaro yethraasau bhoothagraamo vibhaavayathe.

Lord Sri Maha Vishnu is the Supreme Primordial and Primary Personality. He is the embodiment of the Soul and is the Soul of all souls and known as Paramaathma. The Cosmic Form or Viraat Roopa which is the Plenary First Incarnation of Lord Sri Maha Vishnu contains the entire living and non-living entities and the movable and immovable elements of all the universes and of course those universes themselves are contained within the Viraat Roopa.

साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा ।
विराट् प्राणो दशविध एकधा हृदयेन च ॥ ९॥

9

Saadhdhyaathmassaaddhidheivascha saadhibhootha ithi thriddhaa
Viraat praano dhesaviddha ekaddhaa hridhayena cha.

This majestic and magnificent Viraat Roopa containing the Soul, Senses and the base for all elements and species appears with the gross form. Viraat Roopa along with appropriate presiding deity or deities representing, the Thaapathreya [Thaapathreyaas are: 1) Aadhdhyaatmikam (Miseries related to Soul), 2) Addhibhauthikam (Miseries related to Material Elements) and 3) Aaddhidheivikam (Godly Miseries).] could appear as three, Dhesapraana meaning ten Vital Life Energies [Dhesapraanaas are: 1) Praanavaayu meaning Oxygen or the Inevitable Air required for sustenance of Life Energy, 2) Apaana or the Air we Exhale out, 3) Vyaana meaning the Air which helps for exercise, yogaas, etc. 4) Samaana meaning the Air essential for distinct recognition of color, 5) Udhaana meaning the Air which controls upward movement of air within the body and to produce sounds, 6) Naagam meaning the Air which prompts belching, 7) Koormmam meaning the Air which makes dismayed look say like suffocation, 8) Krikaram meaning the Air which makes you hungry, 9) Dhevadheththa meaning the Air which makes you yawn or the one which makes tightness to your body, 10) Ddhananjaya meaning the Air which does not leave your body even after death (believed that this is inside the brain and leave the body only by cremation).] would assume ten forms and with Hridhaya meaning heart would appear in one form.

स्मरन्विश्वसृजामीशो विज्ञापितमधोक्षजः ।
विराजमतपत्स्वेन तेजसैषां विवृत्तये ॥ १० ॥

10

Smaran visvasrijaameeso vijnjaapithamAddhokshajah
Viraajamathapath svena thejasaishaam vivriththaye.

Then with the prayers of the gods, who were the primordial creations, Lord Sri Maha Vishnu from Himself manifested the magnificent Cosmic Form for the understanding of the gods. [The prayers of gods were that they are unable to understand Lord Sri Maha Vishnu and His concepts and philosophies.] The purpose of manifestation of Cosmic Form was for the gods to analyze portion by portion and part by part for their understanding rather than struggling to understand Maha Vishnu in a whole which they could have never been able to.

अथ तस्याभितप्तस्य कति चायतनानि ह ।
निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥ ११ ॥

11

Attha thasyaabhithapthasya kathi chaayathanaani ha
Nirabhidhyantha dhevaanaam thaani me gedhathah srinu.

After the manifestation of the Cosmic Form Lord Sri Maha Vishnu intuitively visualized and divided or assigned separate portions or positions of that form to separate Aadhitheyaas or Dhevaas or gods. [Dhevaas are called Aadhitheyaas because they are born from Adhithi.] Each of the assigned portions is the base or the seat for that particular god. Lord Sri Maha Vishnu also determined the number of gods to be seated on the Cosmic Form. Hey Vidhura please listen to me, I (Maithreya) will explain all those in detail to you.

तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम् ।
वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥ १२ ॥

12

Thasyaagniraasyam nirbhinnam lokapaaloavisath padham
Vaachaa svaamsena vakthavyam yeyaasau prethipadhyathe.

At the very first face which is suitable to produce letters and words or to speak out was manifested for the Primordial Supreme Personality of Cosmic Form. Along with words Vaiswaanara or Agni or Fire, the presiding deity of material affairs, who is one of the Lokapaalaas or the Controllers or Rulers or Authorities of the direction, was seated there. From that living entities got the power of speech. [This means Agni or Fire-god is inside the mouth of Viraadroopa or Cosmic Form.]

निर्भिन्नं तालु वरुणो लोकपालोऽविशद्धरेः ।
जिह्वयांशेन च रसं ययासौ प्रतिपद्यते ॥ १३ ॥

13

Nirbhinnam thaalu Varuno lokapaaloavisadhdhareh
Jihvayaamsena cha resam yeyaasu prethipadhyathe.

Then inside the mouth the tongue with the capability to taste was manifested and Varuna, the presiding deity of water, was asked to occupy that as his seat or position from Viraat Roopa. From that living entities started getting the power of taste. [Varuna or Water-god is assigned with tongue. Varuna is also a Lokapaala]

निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् ।
घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥ १४ ॥

14

Nirbhinne Asvinau naase Vishnuraavisathaam padham
Ghraanenaamsena genddhasya prethipaththiryetho bhaveth.

Thereafter the nose, with the power to smell, was manifested from Cosmic Form. Asvineedhevaas, presiding deities of medicine and treatment, was positioned within the nose. From those living entities got the sense and power to smell. [Asvineedhevaas are twin brothers considered to be heavenly doctors or Dheva Vaidhyaas.]

निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्विभोः ।
चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ॥ १५॥

15

Nirbhinne akshinee thvashtaa lokapaaloavisadhvibhoh
Chakshushaamsena roopaanaam prethipaththiryetho bhaveth.

Then the two eyes with the power of sight for viewing or seeing were manifested from the magnificent Viraadroopa. Sun-god or Sooryabhagawaan who is the embodiment of Light Energy and the Controller and Director of Light was seated inside the eyes. Sun-god was seated or installed inside the eyes as its presiding deity. From those living entities received the power to see.

निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् ।
प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥ १६॥

16

Nirbhinnaanyasya charmmaani lokapaaloAniloavisath
Praanenaamsena samsparsam yenaasau prethipadhythe.

Then the skin with the sense of touch or feel was manifested from the gigantic Cosmic Form. Maaruthadheva or Vaayubhagawaan or Aniladheva or Wind-god or Air with life energy entered into the skin and established its seat there. Wind or Air is the Controller and Director of wind. Thus, living entities received a sense of touch.

कर्णावस्य विनिर्भिन्नौ धिष्ण्यं स्वं विविशुर्दिशः ।
श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥ १७॥

17

Karnnaavasya vinirbhinnau ddhishnyam svam vivisurdhisah
Srothrenaamsena sabdhasya sidhddhim yena prepadhyathe.

Then ears were manifested from the fascinating Viraat Roopa. Ears are with the power to hear or listen to sound. Digpaalaas or Controllers or Directors of direction entered inside the ears and established their seats there. Thus, the living entities got the capacity to hear or listen to the sound.

त्वचमस्य विनिर्भिन्नां विविशुर्धिष्ण्यमोषधीः ।
अंशेन रोमभिः कण्डूं यैरसौ प्रतिपद्यते ॥ १८॥

18

Thvachamasya vinirbhinnaam vivisurddhishnyamoshaddheeh
Amsena romabhih kandum yairasau prethipadhyathe.

When skin was formed the Aswanidhevaas, the presiding deities of medicines and sense of itching, ticklishness, happiness, etc. also entered into the skin as hairs. Thus, living entities started to grow hairs on the skin with sensations of itching and other senses to the skin.

मेढ्रं तस्य विनिर्भिन्नं स्वधिष्ण्यं क उपाविशत् ।
रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥ १९॥

19

Meddram thasya vinirbhinnam svaddhishnyam ka upaavisath
Rethasaamsena yenaasaavaanandham prethipadhyathe.

When genitals were separately manifested from gigantic Cosmic Form, Lord Brahmadheva or Prejaapathi or the Lord or Controller of creation also entered into the genitals with semen. Thus, living entities started to have the sense of sexual cohabitation and sexual thrust and pleasure.

गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत् ।
पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥ २०॥

20

Gudham pumso vinirbhinnam mithro lokesa aavisath
Paayonaamsena yenaasau visarggam prethipadhyathe.

Then the evacuation or excretion channels like anus, urinary bladder and skin pores were separately manifested from the Cosmic Form. Mithra, the Controller and Director of evacuation process, was installed there as presiding deity. Thus, living entities are equipped to pass stool, urine, sweat, etc.

हस्तावस्य विनिर्भिन्नाविन्द्रः स्वर्पतिराविशत् ।
वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥ २१ ॥

21

Hasthaavasya vinirbhinnaavIndhrah svarppathiraavisath
Vaarththayaamsena purusho yeyaa vriththim prepadhythe.

Thereafter hands with the capability of performing actions were manifested separately from the divine Viraat Roopa. Indhra, the king of heaven and Controller and Director of the planetary systems of the universe with the power and might, occupied the hands as its presiding deity. Thus, living entities became capable of performing actions for livelihood.

पादावस्य विनिर्भिन्नौ लोकेशो विष्णुराविशत् ।
गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ॥ २२ ॥

22

Paadhaavasya vinirbhinnau lokeso Vishnuraavisath
Gethyaa svaamsena purusho yeyaa praapyam prepadhyathe.

Thereafter legs with the capability of movements were manifested separately from the magnificent Viraadroopa. Vishnu [Please understand that this reference is not about Lord Sri Maha Vishnu but for another deity with the same name Vishnu], the Controller and Director of movements, was installed on the legs as its presiding deity. Thus, living entities were able to move from places to places to reach their destination.

बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्ण्यमाविशत् ।
बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ॥ २३ ॥

Budhddhim chaasya vinirbhinnaam vaageeso ddhishnyamaavisath
Boddhenaamsena bodhddhavyam prethipaththiryethobhaveth.

Then intelligence with the power of knowledge was manifested separately from the divinest Viraat Roopa. Brahmadheva, the embodiment of Vedhaas or the Supreme Knowledge, was established as the presiding deity and occupied intelligence. Thus, living entities got the knowledge of understanding.

हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत् ।
मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥ २४॥

Hridhayam chaasya nirbhimnam Chandhramaa ddhishnyamaavisath
Manasamsena yenaasau vikriyaam prethipadhyathe.

Thereafter the heart was manifested separately from the magnificent Cosmic Form. Moon-god or Chandradheva who is the embodiment of mind and mental activities came and occupied the heart as its presiding deity. Thus, living entities got the power of mental speculations and activities.

आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम् ।
कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥ २५॥

Aathmaanam chaasya vinirbhinaamabhimaanoavisath padham
Karmaanamsena yenaasau karthhavyam prethipadhyathe.

सत्त्वं चास्य विनिर्भिन्नं महान् धिष्ण्यमुपाविशत् ।
चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते ॥ २६॥

Saththvam chaasya vinirbhinnam mahaan ddhishnyamupaavisath
Chiththenaamsena yenaasau vijnjaanam prethipadhyathe.

Then materialistic ego was manifested separately from the gigantic Cosmic Form and Rudhra with dominance of Thamoguna and ego as a byproduct of it entered into the materialistic ego. Rudhra is established as the presiding deity of materialistic ego. Thereafter the consciousness was manifested separately from the divine Viraadroopa and Brahmadheva who is the embodiment of Mahaththaththva and Vedhaas or Knowledge entered into consciousness as its presiding deity. Thus, living entities conceived the power of special knowledge of discretionary power.

शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुदपद्यत ।
गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥ २७॥

27

Seershnoasya dhyaurddharaa padhbhyaam kham naabherudhapadhyatha
Gunaanaam vriththayo yeshu pretheeyanthe suraadhyah.

Oh Vidhura, thereafter from the head of that magnificent Cosmic Form all the heavenly planets were separately manifested and similarly from the legs the earthly planets and from abdomen and naval portion the sky or space was separately manifested. Also, demigods as presiding deities of these planets were manifested separately according to the needed Gunaas of those planets. [This means Indhra and other Dhevaas as presiding deities of heaven, Prejaapathees and other suitable Incarnations as presiding deities of earth and so on.]

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे ।
धरां रजः स्वभावेन पणयो ये च ताननु ॥ २८॥

28

Aathyanthikena saththvena dhivam dhevah prepedhira
Ddharaam rejassvabhaavena panayo ye cha thaananu.

Dhevaas or gods with dominance of Sathwaguna occupied heavenly planets. The mankind involved in Yaagaas and other types of selfish motivated and result oriented activities and other species with dominance of Rejoguna occupied the earthly planets.

तार्तीयेन स्वभावेन भगवन्नाभिमाश्रिताः ।
उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः ॥ २९॥

29

Thaarththeeyena svabhaavena bhagawannaabhimaasrithaah
Ubhayorantharam vyoma ye Rudhrapaarshadhaam genaah.

Rudhra and his associates like the ghosts or bhoothaas and devils with dominance of Thamoguna occupied the sky and related planets in the middle of heavenly planets and earthly planets.

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुद्वह ।
यस्तून्मुखत्वाद्दर्शनानां मुख्योऽभूद्ब्राह्मणो गुरुः ॥ ३०॥

30

Mukhathoavarththatha Brahma purushasya kurudhvaha!
Yesthunmukhathvaadhvarnaanaam mukhyoabhooth Bhaahmano guruh.

Oh, the noblest of the Kuru Dynasty, Vidhura! Vedhaas were separately manifested from the face of the most divine Viraat Roopa. And the Brahmins were also manifested from the face of Viraat Roopa and thus they were naturally gifted with the wisdom of Vedhic knowledge and became the preceptors of the society, in general, and hence they are also called as the Guroos or Preceptors.

बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः ।
यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥ ३१॥

31

Baahubhyoavarththatha kshethram kshethriyasthadhanuvrathah
Yo jaathasthraayathe varnaan paurushah kantikakshathaath.

The Kshethriyaas meaning the Rulers or Administrators or Kings or Emperors with the power and efficiency and responsibility of taking care of the welfare of the subjects under them were separately manifested from the

hands of the magnificent Cosmic Form. With the might, power and bravery instilled in them by the Cosmic Form they used to take care of the welfare and to protect from enemies of their subjects.

विशोऽवर्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः ।
वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् ॥ ३२॥

32

Visoavarththayantha thsyorvvorllokavritthikareervibhoh
Vaisyathadhudhbhavo vaarththaam nrinaam yessamavarththayath.

Vaisya along with cultivation and business for means of livelihood were separately manifested from the thigh of the amazing Viraadroopa. Thus, the production and distribution of materials for livelihood were provided as the special skill of Vaisyaas and materials for livelihood are made available to the living entities through Vaisya. [Vaisya is the third of the Varnna or Caste System.]

पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये ।
तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः ॥ ३३॥

33

Padhbhyaam Bhagawatho jejnje susrooshaa ddharmmasidhddhaye
Thasyaam jaathah puraa soodhro yedhvriththyaa thushyathe Harih.

Thereafter the action of service was separately manifested from the legs of divine Cosmic Form. Also, Soodhraas, meaning the service class people, with the mindset, attitude, and readiness to perform services and help to conduct Yaagaas and other godly activities were also manifested from legs of Cosmic Form. The responsibilities of Soodhraas are to satisfy Lord Sri Maha Vishnu with the Divine Cosmic Form or Viraat Roopa by performing appropriate services promptly. [Soodhraas are supposed to provide services to all other classes like Brahmins, Kshethriyaas and Vaisyaas who are undertaking their responsibilities assigned to them by Lord Sri Maha Vishnu.]

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।

श्रद्धयाऽऽत्मविशुद्ध्यर्थं यज्जाताः सह वृत्तिभिः ॥ ३४॥

34

Ethe varnaassvaddharmmena yejanthi svagurum Harim
Sradhddhayaaaathmavisudhddhyarththam yejjaathaassahavritthibhih.

By promptly and properly undertaking the assigned duties and responsibilities all these four classes; Brahmins, Kshethriyaas, Vaisyaas and Soodhraas; are worshiping [work is worship is the principle] their creator, and thus father, and protector Lord Sri Maha Vishnu who we are trying to understand with the concept of Viraat Roopa or Viswa Roopa constantly with devotion and humility.

एतत्क्षत्तर्भगवतो दैवकर्मात्मरूपिणः ।
कः श्रद्धयादुपाकर्तुं योगमायाबलोदयम् ॥ ३५॥

35

Ethath ksheththarBhagawatho Dhaiwakarmaathmaroopinah
Kah sredhdhadhddhyaadhupaakarththum yogamaayaabelodhayam.

Oh Vidhura! It is simply unfathomable to understand the Yogic Power of Transcendentalist Time, Actions, Characters, Features, etc. of Lord Sri Maha Vishnu even by analyzing the magnificent and divine Cosmic Form. In reality no one is capable of narrating or imagining or visualizing the Transcendental Yogic Power of Lord Sri Maha Vishnu.

अथापि कीर्तयाम्यङ्ग यथामति यथाश्रुतम् ।
कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्याभिधासतीम् ॥ ३६॥

36

Atthaapi keerththayaamyangga! Yetthamathi yetthaasrutham
Keerththim Hareh svaam sathkarththum giramanyaabhiddhaasatheem.

Hey Vidhura, my mind and activities are corrupted with innumerable materialism of this universe. In spite of that I will try my best with whatever I have been taught by my divine preceptors and masters and whatever I

have read and understood and whatever intuitively risen into my inner consciousness and whatever I attained from constant meditative austerity and penance and whatever I have learned from Vedhaas, Ithihaasaas and Puraanaas within the power of my vocabulary and grammar I will try to narrate to you the glorifying stories and wonderful deeds of the Primordial Supreme Personality of the Ultimate God, Lord Sri Krishna Bhagawaan who is sweetly and shortly called as Hari, to best of my efficiency.

एकान्तलाभं वचसो नु पुंसां
सुश्लोकमौलेर्गुणवादमाहुः ।
श्रुतेश्च विद्वद्भिरुपाकृतायां
कथा सुधायामुपसम्प्रयोगम् ॥ ३७॥

37

Ekanthalaabham vachaso nu pumsaam
Suslokamaulerggunavaadhamaahuh
Sruthescha vidhvadbhirupaakrithaayaam
Katthaasuddhaayaampasampreyogam.

The most perfect and effective and useful way is to engage our mouths, hands, ears are in narrating and or singing and or proclaiming and or writing and or listening to the glories of Supreme God, Lord Sri Krishna Bhagawaan, whose glories cannot be proclaimed by words or by deeds or by worships or by prayers.

आत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना ।
संवत्सरसहस्रान्ते धिया योगविपक्वया ॥ ३८॥

38

Aathmanoavasitho vathsa! Mahimaa kavinaaaaadhinaa
Samvathsarasahasraanthe ddhiyaa yogavipakvayaa.

Brahmadheva performed very severe meditative austerity continuously for one thousand Brahma Varshaas or Years with the sole intention of knowing about Lord Sri Maha Vishnu and His magnificent Viraat Roopa or Cosmic Form. In spite of that Brahmadheva did not gain the knowledge or the understanding or even the capacity to know even a small negligible portion

of the greatness and nobility of the Primordial Supreme Transcendental Primary Personality, Lord Sri Maha Vishnu, with His Amazing Cosmic Form.

अतो भगवतो माया मायिनामपि मोहिनी ।
यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे ॥ ३९॥

39

Atho Bhagawatho maayaa maayinaamapi mohinee
Yethsvayam chaathmavarthmaathmaa na vedha kimuthaapare.

The wonderful potency with supreme illusory power of Lord Sri Maha Vishnu is enticing even to the most scholarly sages and the most learned and knowledgeable Yogis with severe austerities and Yoga Prabhaavaas. Even they are getting entrapped in the confusion of the material universe created in the illusory field with the illusory power of the most Transcendental Supreme God, Lord Sri Maha Vishnu. They are unable to cross the ocean filled with miseries, distresses, confusions, agonies, and all negativities of materialism of the material universe and reach the other shore of Transcendentalism.

यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह ।
अहं चान्य इमे देवास्तस्मै भगवते नमः ॥ ४०॥

40

Yethoapraapya nyevarththanthe vaachascha manasaa saha
Aham chaanya ime dhevaasthasmai Bhagawathe namah.

Vedhaas, Ithihaasaas, Puraanaas, Upanishadhs and other texts and treatise and Brahmadheva, Rudhra Bhagawaan, Vishnu, gods, sages, Yogees with their long term meditative severe austerities fail to understand and explain the greatness and nobility of Supreme Transcendental Primordial Personality, Lord Sri Maha Vishnu, with magnificent Cosmic Form or Viraat Roopa or Viswa Roopa. I prostrate, worship, and pray that Supreme and Ultimate God, Lord Sri Maha Vishnu.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां

संहितायां तृतीयस्कन्धे षष्ठोऽध्यायः ॥ ६ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
SamhithaayaamThritheeyaskanddhe Shashttoaddhyaayah

Thus, we conclude the Sixth Chapter [named Creation or Formation of Viraadroopa and the Living Entities Separately from Viraadroopa] of Third 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 Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!