

OM

**Om Shree Krishnaya Param Brahmane Namah!**

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

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ तृतीयस्कन्धः ॥

**THRITHEEYASKANDHAH (CANTO THREE)**

॥ षड्विंशोऽध्यायः २६ ॥

**SHADVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SIX)**

**Kaapileye Thatthvasamaamnaaye (Kapila's Advice about the Signs  
and Principles of Fundamental Philosophy)**

[In this chapter we will read the JnJaana Yoga or Unification of Wisdom, or Pure Knowledge as advised by Kapila to his mother, Dhevahoothi. Maha Thatthva or Principles or Theory of Great Elements is explained very thoroughly in an orderly fashion. The evolution or formation of the material elements and material senses from Viraat Purusha or Universal Cosmic Personality can be read in its order of formation, meaning which element and which sense was created first and then the second and third and continuously to the last one. Then we can read none of these material elements and senses would be active unless they interacted with Super-Soul or Aathma or Paramaathma. Please continue to read...]

**Sri BhagawaanUvaacha (Sri Bhagawaan Said):**

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।  
यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ १ ॥

1

Attha the samprevishyaami thaththvaanaam lekshanam prithhak  
Yedhvidhithvaa vimuchyatha poorushah praakrithairgunaih.

Oh, my dear mother, Dhevahoothi Dhevi, you are the crest pearl of all womanhood. Now I shall explain to you various categories of principles of philosophies of Absolute Truth or Paramaathma Thathvam distinctly and separately one by one and step by step. These principles can be identified from the modes of nature. The Absolute Truth or the Purusha or the Soul is different from the modes of Nature or this Illusory Universe. Any of the qualities of the modes of Nature cannot be seen in Purusha or Supreme Personality or God or Absolute Truth. Therefore, the Prekrithi or Material Nature and Purusha are distinct and separate.

ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् ।  
यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् ॥ २ ॥

2

Jnjaanam nihsreyasaarthtthaaya purushasyaathmadhersanam  
Yedhaahurvarnnaye thaththe hridhayagrentthibhedhanam.

Now I shall explain the perfect Jnjaana Yoga. Jnjaana Yoga is the only tool which can help to attain Self-Realization or Soul-Realization. Soul-Realization is the knowledge of the Self or the Soul. That is same as Paramaathma Thathvam. That is the knowledge that “my Soul” is the same as “your Soul” and that is the same as “others’ Soul” which is again one and the same as Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And with attainment of Soul-Realization one can remove all the entangled

knots by which we are entrapped into the miseries of this material world. And also, with attainment of Soul-Realization one can fulfill all the Purusharththaas. With attainment of Jnana Yoga one could see the Soul directly.

अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः ।  
प्रत्यग्धामा स्वयञ्ज्योतिर्विश्वं येन समन्वितम् ॥ ३॥

3

Anaadhiraathmaa purusho nirgunah prekritheh parah  
Prethyagddhaamaa svayamjyothirvisvam yena samanvitham.

Oh Dhevi, I, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is the ultimate Supreme God. I am Almighty. And I am the supreme Soul or the Soul of all Souls. I have no beginning and no end and therefore no middle also. That is I am Aadhi Maddhya Antha Rehitha. I am all Pervasive. I am self-effulgent. My effulgence can lustrously be seen everywhere and in each and every element and entity of the universes and even beyond the universes. I am the Supreme Primary and Primordial Personality. I am within everything. At the same time this entire universe and all other universes are fully and irremovably tied and contained within me.

स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः ।  
यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥ ४॥

4

Sa esha prekrithim sookshmaam dheiveem gunamayeem vibhuh  
Yedhrichchayaivopagethaamabhyapadyatha leelayaa.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the ultimate Lord of all the universes. He has no Gross Form. He has no Subtle Form. He cannot be identified by physical eyes. But he is the reservoir and the source of all the material energy. He is the embodiment of material modes of nature or the Gunaas. He is the embodiment and source of Mystic Power. Oh, the chaste lady, Dhevi, please be aware that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has, as a playful deed for pastime, just casually accepted this Form. [What is meant here is that Lord

Sri Vaasudheva Sri Maha Vishnu Bhagawaan incarnated in the form of Kapila as a pastime as one of His glorious deeds.]

गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः ।  
विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥ ५॥

5

Gunairvichithraah srijatheem sarooapaah prekrithim prejaah  
Vilokya mumuhe sadhyassa iha jnjanaguhayaa.

Hey Dhevi, it is simply amazing to see the architectural skill and efficiency of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in creating innumerable number of very distinct species in the universe with exact and precise and appropriate measures and sizes of all the three different modes of nature or the three Gunaas and material energy levels. We can also see that even in similar gross form of His creations with different combination levels of material illusory energy and Gunaas. [What is meant here is that for example in mankind we can see different genders or genderless with different physical sizes and shapes and with different mental and physical powers and energy levels. Same is the case with any other species or creatures.] But Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan covers his involvement in any of the creations with illusion and even for the best of scholars cannot understand the secret behind it. [Meaning Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has created a feeling that the creator of the universe and the entities and elements therein are Brahma Dheva. Before creation of Brahma Dheva, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan created Illusion and then all other creations within that Illusory Field. Therefore, we believe that this universe and whatever we see and hear in the universe is Real. We are actually enticed by the Illusory Power of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and that is why we are having the feeling of “Reality” in whatever we see with our physical eyes.] Thus, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan covers the knowledge of all the creatures, especially of mankind, with his Illusory Power.

एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् ।  
कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ ६॥

Evam paraabhidhddhyaanena karththrivam prekritheh pumaan  
Karmmasu kriyamaaneshu gunairaathmani manyathe.

Thus, we are forced to believe because of the ignorance or the covered knowledge and assume and impose ownership of the work like creation by Brahma, protection by Vishnu and destruction by Siva and so forth. [Due to the same ignorance only, we think that “I am doing it or I am the doer” or “you are doing it or you are the doer” like that. In fact, we are incapable of doing anything without the will of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.] Thus, ownership of actions is incorrectly imposed or assumed by the doers due to ignorance of material consciousness. Therefore, assignments of ownership of the actions are the result of our ignorance caused by material consciousness.

तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।  
भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ ७॥

Thadhasya samsrithirbbenddhah paarathanthrya, cha thathkritham  
BhawathyakarththurEesasya saakshino nirvrithaathmanah.

Our Life or Soul is not the owner of our actions. [This means our Souls do not claim or they are not the owners of whatever actions we perform.] Because the Soul does not claim ownership of any actions it is fully independent. An independent Soul naturally enjoys the blissful happiness of freedom or liberation from material consciousness. Or the Soul would enjoy the transcendental status of material liberation. In such a status of transcendentalism, the Soul would become the embodiment of blissful happiness. But from the moment we assign the ownership of actions and appreciation and enjoyment, both positive and negative, of the results of the actions due to the ignorance of material consciousness the Soul loses that freedom, and it would be bonded or bound or conditioned by that illusory or false or ignorant material consciousness. And that is how our Soul gets conditioned by all sorts of material entanglements of relationships like father, mother, wife, husband, son, daughter, etc. and material comforts, miseries etc. Thus, by incorrectly assigning the ownership of

actions and its results to our Soul due to interactions of the material consciousness we are incorrectly and unnecessarily pulling the Soul from transcendental or spiritual world to the material world.

कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।  
भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ ८॥

8

Kaaryakaaranakararththrithve kaaranam prekrithim vidhuh  
Bokthrithve sukhadhuhkhaanaam purusham prekrithe param.

The actions and the results of actions are which link all the living entities to the material world. [The simplest and easiest example to illustrate it is a mother performing the action of delivering a child. The impact or effect of that action of the mother is that a child is born into the material world. That means the action of the delivery by the mother is the linkage of the newborn child into the material world.] But the learned scholars clearly understand the material actions and the results of actions have nothing to do with the Soul and the Soul is completely independent of any of the material activities. That knowledge is the most important factor needed for us to be liberated from material consciousness and enter into the transcendental world.

देवहूतिरुवाच

**DhevahoothirUvaacha (Dhevahoothi Said):**

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम ।  
ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ ९॥

9

Prekrithe purushasyaapi lekshanam Purushoththama  
Broohi kaaranayorasya sadhasachcha yedhaathmakam.

Oh, the Supreme most Personality, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! Oh, my dear son Kapila Dheva! Please explain to me the characteristics and features of the all Pervasive and Omni-Present

Primordial Supreme Prime Personality of Almighty God who takes both Gross and Subtle Forms and who are most Self-Effulgent and who are both the Father and Mother [Purusha and Prekrithi] of all the universes and the entities therein. How could I and the layman be able to identify the Supreme Personality of God-Head?

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Sri Bhagawaan or Kapila Said):**

यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।  
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥ १०॥

10

Yeththath thrigunamavyektham nithyam sadhasadhaathmakam  
Preddhaanam prekrithim praahuravishesham viseshavath.

Oh Dhevi, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is most illusory. The un-manifested or formless embodiment of Eternal combination of all the three modes of nature or the three Gunaas is the cause of all manifested stages and that of all unmanifested stages is called Praddhaana Purusha or Prime Soul or Super Soul or Soul. As Praddhaana Purusha he is independent and beyond Illusory Power. And when Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is in manifested stage of existence is called Prekrithi. So Prekrithi would have specific forms or Forms. This Prakrithi is under Illusory Power of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [The universe is within Prekrithi.]

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा ।  
एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥ ११॥

11

Panjchabhih panjchabhirBrahma chathurbhirdhdhesabhisthatthaa  
Ethachchathurvimsathikam genam praaddhaanikam viduh

Oh, the most austere Dhevi, please understand that, according to great learned scholars, mainly there are an aggregate of twenty-four total

Thathvaas or True Essential Principles of Nature or Principle of Great Elements. They are segregated like that of five Gross Elements, five Subtle Elements, four Internal Senses, five Senses for gathering knowledge (these are internal) and five external Sense Organs of actions. [These are explained below in detail.]

महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः ।  
तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ॥ १२॥

12

Mahaabhoothaani panjchaiva BhooraApoAgnirmMarunNabhah  
Thanmaathraani cha thaavanthi genddhaadheeni mathaani me.

The five Gross Elements are: 1) Earth (Bhoomi), 2) Water (App or Jelam), 3) Fire (Effulgence or Agni), 4) Air (wind or Vaayu) and 5) Ether (Space or Aakaasam). The five Subtle Elements (senses of perceptions) are: 1) Smell (Genddha), 2) Taste (Resa), 3) Color (Varnna), 4) Touch (Sparsa) and 5) Sound (Sabdha). [We have already explained the gross elements and its related attributes with subtle elements.]

इन्द्रियाणि दश श्रोत्रं त्वग् दृग्गसननासिकाः ।  
वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते ॥ १३॥

13

Indhriyaani dhesa srothram thvagdhrigresananaasikaah  
Vaakkarau charanau meddram paayurdhdhesama uchyathe.

The five senses for gathering knowledge are: 1) Sense of Hearing (by Ear), 2) Sense of Touch (by Skin), 3) Sense of Sight (by Eye), 4) Sense of Smell (by Nose) and 5) Sense of Taste (by Tongue). The five sense organs of actions and their functions are: 1) Speaking (Mouth), 2) Working (Hand), 3) Travelling or Moving (Leg), 4) Producing (Genital) and 5) Evacuating or Excreting (Anus).

मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् ।  
चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥ १४॥



Manobudhddhirahankaaraschiththamithyantharaathmakam  
Chathurdhddhaa lekshyathe bhedho vriththyaa lekashanaroopayaa.

Oh, Dhevi in addition to the above twenty there are four Internal Subtle Elements or Anthakkaranaas. They are namely: 1) Mind or Maanasam, 2) Intelligence or Budhddhi, 3) Ego or Ahamkaaram and 4) Materially Contaminated Consciousness or Chiththam. Oh, my dear Mother, please understand that these four divisions are due to the functional aspects of Mind. Thus, we have listed all the twenty-four Maha Thathvaas.

एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह ।  
सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥ १५॥

Ethaavaaneva samkhyaaatho Brahmanassagunasya ha  
Sanniveso mayaa proktho yah kaalah panjchavimsakah.

प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् ।  
अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥ १६॥

Prebhaavam paurusham praahuh kaalameke yetho bhayam  
Ahankaaravimooddasya karththuh prekrithimeeyushah.

It has popularly been accepted and established by great preceptors or Aachaaryaas that these twenty-four Maha Thathvaas are considered to be the state of "Qualified Brahma " or "Jeeva " or "Soul". Oh, my dear Mother, Time is considered as the twenty fifth factor or element of Maha Thaththva. Oh, the most virtuous Mother, some auspicious Aachaaryaas have opined that Time is actually the splendor and the influence of Supreme Primary First Personality or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Due to the influence of Illusion Time interferes with false Ego. This false Ego with the interference of Time causes fear of death as deluded Mind (Mind gets deluded with influence of Maaya or Illusion) confuses Soul or

Jeeva which has contacted Material Nature. [Detailed description follows.] Thus, the deluded Mind corrupted with material nature is feared by Time.

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।  
चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥ १७॥

17

Prekrithergunasaamyasya nirvviseshasya maanavi  
Cheshtaa yethassa Bhagawaan kaala ithyupalekshithah.

Oh, the divine daughter of Manu, my dear mother, as we have already stated the Time factor is none other than Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [That is why we say Time, Fate, God, Supreme Personality are all Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.] Oh Mother, this is most important: The creation begins as a result of the agitation of Time and Neutral Un-Manifested Nature. [The simplest way to understand it is that birth, growth and death are all determined by Time. We all know that in the past we were not there and in the future we will not be there. Our existence is purely the discretion of Time. For that matter everything is determined by Time.]

अन्तः पुरुषरूपेण कालरूपेण यो बहिः ।  
समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥ १८॥

18

Anthah purusharopena kaalaropena yo behih  
Samanvathyasha saththvaanaam Bhagawanaathmamaayayaa.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is one and only One Lord and Leader of all the three worlds with Illusory Power works always inside and outside of us by entering inside our Soul as “Super Soul” and outside or externally as Time. [That is why we have mentioned many times that Soul is Indestructible and eternal.]

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान्  
आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ॥ १९॥

Dhaiwaath kshubhithaddarmminyaam svasyaam yonau parah pumaan  
Aaddhaththa veeryam saasootha mahaththaththvam hiranmayam.

Oh, the most divine daughter of Svaayambhuva Manu, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the ultimate Supreme Personality injected the Semen of Eternal Energy of Divine Potency into the womb of Material Nature and impregnated her. As a result of that Material Nature laid or delivered Hiranmaya Egg or Golden Egg which is the sum total of Cosmic Intelligence. This is how the manifestation of Maha Thaththva occurs.

विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः ।  
स्वतेजसापिबत्तीव्रमात्मप्रस्वापनं तमः ॥ २० ॥

Visvamaathmagetham vyenjan kootasttho jegadhankurah  
Svathejasaa pibaththeevramaathmapresvaapanam thamah.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is everlasting, indestructible and eternal. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the cause of manifestation of all the universes. All the universes contained within the Cosmic Form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The eternal Splendor of the Self Effulgence within Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would eliminate the darkness of ignorance covering the universes and make them Lustrous.

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् ।  
यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥ २१ ॥

Yeththath saththvaganam svachccham saantham Bhagawathah padham  
YedhaahurVaasudhevaakhyam chiththam thanmadhaathmakam.

The mode of virtuousness or Sathwa Guna which is serene, peaceful, pure, pious, virtuous and all other positivity is the tool to analyze and synthesize and understand the True Supreme Primary First Personality who is called and known as “Vaasudheva” or the Inner Consciousness. With the will of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan this Inner Consciousness also becomes manifested in Maha Thaththvam.

स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः ।  
वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥ २२ ॥

22

Svachcchathvamavikaarathvam saanthathvamithi chethasah  
Vriththibhirlekshanam proktham yetthaapaam prekrithih paraa.

The natural Water before coming into contact with other elements like Earth and Air is very clear, very pure, very sweet, very calm, unruffled and steady. Just like the natural Water the characteristics of pure Consciousness are serenity and clarity and are free of distraction. This is the thoughtful conclusion of learned scholars.

महत्तत्त्वाद्विकुर्वाणाद्भगवद्दीर्यसम्भवात् ।  
क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत ॥ २३ ॥

23

Mahaththaththvaadhvikurvvaanaadh Bhagawathveeryasambhavaath  
Kriyaasakthirahamkaarasthrividdhassamapadhyatha.

When this Maha Thaththva which is manifested with Eternal Energy of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and other Material Elements are agitated with the sense of feeling or emotion of mind the element of Ego or Ahamkaara Thaththvam with three subdivisions would get manifested with the power of Action.

वैकारिकस्तैजसश्च तामसश्च यतो भवः ।  
मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥ २४ ॥

24

Vaikaarikasthaijasascha thaamasascha yetho bhavah  
Manasaschendhriyaanaam cha bhoothaanaam mahathaamapi.

Oh mother, the three subdivisions are: 1) Vaikaarikam or Sathwa which is virtuous and godly, 2) Thaijasam or Rejas or Passion and 3) Thaamasam or Ignorance. Vaikaarikam is dominated by Sathwa Guna. Thaijasam is dominated by Rejo Guna. Thaamasam is dominated by Thamo Guna. Hey Dhevi with the combination and involvement of these three types of material ego the mind, the sense of perception, the organs of action and the gross element evolve.

सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते ।  
सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥ २५ ॥

25

Sahasrasirasam saakshaadhyamanantham prechakshathe  
Sankarshanaakhyam purusham bhoothendhriyamanomayam.

The mind, material nature of elements and senses are all under the control of these types of false egos and its related Gunaas. These are all constantly under complete command of Sankarshana, the Prime Personality, who is the Thousand Hooded Serpent King or Anantha Naaga or Anantha Sesha.

कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् ।  
शान्तघोरविमूढत्वमिति वा स्यादहङ्कृतेः ॥ २६ ॥

26

Karthrithvam karanathvam cha kaaryathvam chethi lekshanam  
Saanthaghoravimooddathvamithi vaa syaadhamkritheh

These false egos create the sense of “doer-ship or performer of action” meaning the ego that “I am the doer of it or he is the doer of it” like those, the cause and effect of doing meaning why or how a particular action has to be performed and the effect of doing a task meaning the result of performing an action. Actions can also be classified mainly into three

categories. They are serene or peaceful or calm action, active or mighty or powerful action and dull or ignorant or foolish action. These classifications are related to dominance of the Gunaas like Sathwa, Rejas and Thamas respectively.

वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत ।  
यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥ २७॥

27

Vaikaarikaadhvikurvaanaanmanasthaththvamajaayatha  
Yethsankalpavikalpaabhyaam varththathe kaamasambhavah.

Oh, the most pious daughter of Manu! With the involvement of the false ego of Sathwa Guna the Mind or Manasa would be transformed. With the agitation of thoughts and imaginations of Mind the Desire or the Kaama would be manifested.

यद्विदुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम् ।  
शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥ २८॥

28

Yedhvidhurhyanirudhddhyaakham Hrisheekaanaamaddheesvaram  
Saaradhendheeverasyaamam samraadhdhyam yogibhissanaih.

Oh Dhevi, the controller and the Lord and the ruler of senses of Vaikaarika Mind is known as Anirudhddha. Anirudhddha is most charming and enchanting in bluish-black color like that of the most beautiful autumn flower. Anirudhddha is the presiding deity of mind. Therefore, Yogees of mind would always be worshipping Anirudhddha.

तैजसात्तु विकुर्वाणाद्बुद्धितत्त्वमभूत्सति ।  
द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥ २९॥

29

Thaijasaaththu vikurvaanaadh budhddhithaththvamabhooth sathi  
Dhrevyaspuranavijnjaanamindhriyaanaamanugrehah.

Then with agitation and transformation of false ego of passion or Thaijasik Mind the intelligence was manifested. We could gain knowledge about any particular element or entity in this universe only with the help and blessing of intelligence. [Of course, the power of cognition and recognition is the work of intelligence.]

संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च ।  
स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥ ३० ॥

30

Samsayoattha viparyaaaso nischayah smrithireva cha  
Svaapa ithyuchyathe budhddherlekshanam vriththithah prithhak.

Oh, my dear mother, doubt or confusion, apprehension, misapprehension, memory and sleep are said to be the main characteristics of functions of intelligence.

तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः ।  
प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता ॥ ३१ ॥

31

Thaisaaneendhriyaanyeva kriyaajnjanavibhaasah  
Praanasya hi kriyaa sakthirbbudhddhervvijnjaanasakthithaa.

Oh, the most chaste consort of Kardhdhama Muni, the functions of both the sense organs of knowledge as well as that of sense organs of actions are said to be the manifestation of false ego of passion or Thaijasik Ahamkaara. Life or vital energy provides and controls a sense of actions. Similarly, intelligence provides and controls a sense of knowledge.

तामसाच्च विकुर्वाणाद्भगवद्वीर्यचोदितात् ।  
शब्दमात्रमभूत्तस्मान्नभः श्रोत्रं तु शब्दगम् ॥ ३२ ॥

32

Thaamasaachcha vikurvvaanaadh Bhagawadhveeryachodhithaath

Sabdhamathramabhoothhasmaannabhah srothram thu sabdhagam.

When the false ego of ignorance or Thaamasik Ahamkaara was agitated with the eternal energy of semen of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan transformation took place and the subtle element of sound manifested. And then from sound the Sky was formed in the atmosphere and the sense of hearing also was manifested. And with the sense organ of hearing, ear, the sound can be heard or recognized.

अर्थाश्रयत्वं शब्दस्य द्रष्टृलिङ्गत्वमेव च ।  
तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः ॥ ३३ ॥

33

Arththaasrayathvam sabdhasya dhreshturllingathvameva cha  
Thanmaathrathva cha nabhaso lekshanam kavayo viduh.

Oh, my dear mother, it is the sound which provides us the knowledge to recognize an object. I will try to elucidate the point with an illustrative example. When someone says that an elephant is going the listeners or hearers without seeing what is going, they can perceive the image of an elephant and understand the fact that an elephant is going. The great learned scholars know for fact that the subtle form of sky is sound.

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च ।  
प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥ ३४ ॥

34

Bhoothaanaam cchidhradhaathrithvam behirantharameva cha  
Praanendhriyaathmaddhishnyathvam nabhaso vriththilekshanam.

The main characteristic functions of Sky or Aakaasam are the manifestations of the sense of feeling or cognition of internal existence and external existence of all living and nonliving entities of the universes and also the creation of “vital energy of air” or “Praana” and of “senses” or “Indhriya” and of the mind. [The simplest way to explain it is that we get the feeling of inside and outside of an object because of sky. Or sky is the one distinguishes inside and outside of an object.]



नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः ।  
स्पर्शोऽभवत्ततो वायुस्त्वक्स्पर्शस्य च सङ्ग्रहः ॥ ३५॥

35

Nabhasassabdathanmaathraath kaalagethyaa vikurvvathah  
Sparsoabhavaththatho vaayusthvak sparsasya cha samgrehah.

Due to the agitation of Time and Sky, which was the transformation from sound, the transformation takes place and the subtle element of “touch” or “Sparsa” was evolved. Then from that Sparsa the Wind or Air or “Vaayu” was manifested. Therefore, Sparsa or Touch is the subtle form of Air or Vaayu. Thus, Sparsa can be felt by movement of air or Vaayu. And the sense of touch or Sparsa can be felt or recognized by the sense organ called Skin.

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च ।  
एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥ ३६॥

36

Mridhuthvam kattinathvam cha saithyamushnathvameva cha  
Ethath sparsasya sparsathvam thanmaathrathvam nabhasvathah.

Softness, hardness, cold and heat are all attributes of Touch or in other words all these can be felt or recognized by Touch which is characterized as a subtle form of Air or Vaayu.

चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः ।  
सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥ ३७॥

37

Chalanam vyoohanam praapthirnnethrathvam dhreyasabdhayoh  
Sarvendhriyaanaamaathmathvam vaayoh karmmaabhilekshanam.

The characteristics and functions of Air are to move, to mix or combine, to approach and to lead or direct objects also to provide strength for functioning of all senses.

वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत् ।  
समुत्थितं ततस्तेजश्चक्षु रूपोपलम्भनम् ॥ ३८॥

38

Vaayoscha sparsathanmaathraadhroopam Dhaivaarithaadhabhooth  
Samuththitham thasthejaschakshoo roopopalembhanam.

As desired and by the will of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the interaction of the subtle element of sense of Touch and Air the various objects or the elements receive appropriate form as predestined. By evolution of the forms Fire or Thejas was manifested. Oh, my dear worship-able mother, these forms can be seen or grasped by the eyes in different colors.

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च ।  
तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥ ३९॥

39

Dhrevyaakrithithvam gunathaa vyekthisamstthaathvameva cha  
Thejasthvam thejasassaadhddhvi, roopamaathrasya vriththayah.

Oh, my dear mother, you are the chastest lady! The characteristics of Form are to provide dimensions, shape, quality, individuality and specific features of identification for the objects. Also please understand that it is of the form that we are able to appreciate the effulgence of fire. [It is true that the form of the flame or blaze is that we appreciate and enjoy fire other than the feeling of heat.]

द्योतनं पचनं पानमदनं हिममर्दनम् ।  
तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तुडेव च ॥ ४०॥

40

Dhyothanam pachanam paanamadhanam himamardhdhanam  
Thejaso vriththayasthvethaassoshanam kshuththrideva cha.

The functions and features of Fire are its light or luster or splendor; its ability to cook, digest, create thirst and drinking and hunger and eating, eliminate or destroy cold, to evaporate and to provide heat.

रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् ।  
रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः ॥ ४१ ॥

41

Roopamaathraadhvikurvvaanaaththejaso Dhaivachodhithaath  
Resamaathraamabhooththasmaadhambho, juhvaa resagrehah.

Again, according to the will and desire of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the interaction and agitation of Fire, Form and the sense of Vision the subtle element of Taste or Resa or Resam was manifested. And Water was formed then from Resam. Resam or Taste can be felt or enjoyed or appreciated by Tongue or Jihva.

कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा ।  
भौतिकानां विकारेण रस एको विभिद्यते ॥ ४२ ॥

42

Kashaayo maddhurasthikthah katvamla ithi naikaddhaa  
Bhauthikaanaam vikaarena resa eko vibhidhyathe.

Originally there was only one taste. But with the contact and interaction with other substances multiple different tastes are formed like sweet, bitter, pungent, sour, astringent, salty and many others.

क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् ।  
तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥ ४३ ॥

43

Kledhanam pindanam thripthih praananaapyaayanondhanam  
THaapaapanodho bhooyasthvamambhaso vriththayasthvimaah.

Oh, my dear mother, the characteristics and functions of water are to: dilute, harden, concentrate, soften, moisten, remove the heat or make cold, remove thirst and bring satisfaction and rejuvenation, flow from higher to lower levels and be able to store it in reservoirs and provide incessant supply on later occasion as and when needed.

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् ।  
गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥ ४४॥

44

Resamaathraadhvikurvvaanaadhambhaso Dhaiwachodhithaath  
Genddhamaathramabhooththasmaath priththvee, ghraanasthu genddhagah.

Again, according to the will and wish to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or as destined with interaction or agitation of Water and Taste perception the subtle element of Odor or Smell or Genddha or sense of Olfactory was evolved or formed or manifested. Then from the sense of Olfactory or Genddha the Earth was evolved. Aroma or Odor can be appreciated or felt by Nose.

करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् ।  
द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते ॥ ४५॥

45

Karimbhapoothisaurabhyasaanthograamlaadhibih priththak  
Dhrevyaavayavavaishamyadh genddha eko vibhidhyathe.

Genddha or Odor is originally one. But with association of other substances and according to the proportion of the combination or mixing of other substances many different Odors or Genddhaas like mild, strong, fragrant, offensive, acidic, alkaline, etc. are being evolved or formed.

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् ।  
सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥ ४६॥

Bhaavanam Brahmanah stthaanam ddhaaranam sadhviseshanam  
Sarvvasaththvagunodhbhedhah priththviveevriththilekshanam.

Oh Dhevi, please understand that the major characteristics and main functions of Earth are: help to arrange and provide all facilities for worshipping the deities and of course the ultimate Para Brahman, to stand by or exist by itself without the support of other elements [Earth has the combined properties of all other elements also] or have capacity for self-sustenance, be the base for holding or storing water [earthen pots, lakes, pools, rivers, oceans, etc.], be the place of sustenance for all other elements, be distinct from all other elements, be the place to distinctly identify all other elements, be the place of residence for all the elements and entities and be the place of identification of genders of the species. Please also understand that Earth is the cause or only on Earth we can distinctly identify all the above.

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते ।  
वायोगुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥ ४७॥

Cabhogunaviseshoarththo yesya thachcchrothramuchyathe  
Vaayorgunaviseshoarththo yesya thath sparsanam viduh.

The inherent special quality of the Element of Sky or Aakaasa Bhootha is the sense of Sound or Sabdha. And the sense organ which is capable of receiving Sound is called Ear or Srevanendhriya. The object of perception of Sound is called auditory sense. The inherent special quality of the Element of Air or Wind or Vaayu Bhootha is called sense of Touch or Sparsa. And the sense organ which is capable of recognizing Touch or Sparsa is called Skin or Thvagindhriya. The object of perception of Touch is called tactile sense.

तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते ।  
अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।

भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥ ४८॥

48

Thejogunaviseshoarththo yesya thachchakshuruchyathe  
Ambhogunaviseshoarththo yesya thadhresanam vidhuh.  
Bhoomergunaviseshoarththo yesya sa ghraana uchyathe.

Oh, the most pious lady who is the cause of my birth, my most revered mother, the inherent special quality of Fire or Agni or Thejas is Shape or Roopa. The sense organ which recognizes Shape or Roopa is Eye or Nayana or Chakshu. The object of perception of Shape or Roopa is called sense of Sight or Vision or Veekshana. The inherent special quality of Water of Jela or Ambhas is Sap or Juice or Resa. The sense organ which identifies Sap or Resa is Tongue or Jihva. The object of perception of Sap or Resa is called sense of Taste or Swaadh. Finally, the inherent special quality of Earth or Bhoomi is Odor or Genddha. The sense organ which recognizes Odor or Genddha is Nose or Naasika. The object of perception of Odor or Genddha is called the sense of Smell or Ghraana.

परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् ।  
अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥ ४९॥

49

Parasya dhrisyathe ddharmmo hyaparasmin samanvayaath  
Atho visesho bhaavaanaam bhoomaavevopalekshyathe.

The Elements of Bhoothaas which evolved later on have also acquired the characteristics or properties of all the Elements evolved previous to it besides its own additional property. Thus, Earth or Bhoomi being the last one evolved has the characteristics or properties of all the five Elements including its own whereas Sky or Aakaas being the first one evolved has only the characteristics or properties of its alone.

एतान्यसंहृत्य यदा महदादीनि सप्त वै ।  
कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥ ५०॥

50

Ethaany samhathya yedhaa mahadhaadheeni saptha vai  
Kaalakarmmagunopetho jegadhaadhirupaavisath.

When all these Elements were unmixed and unassembled and were separate Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the origin and true cause of creation of the universes and who is always lying under Yoga Nidhra in the Milky Ocean entered into the Elements as compelled and prompted by Time or as destined along with Time and modes of Material Nature along with their qualities with sum total of Eternal Material Energy of all its seven subdivisions.

ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् ।  
उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥ ५१ ॥

51

Thathasthenaanuidhddhebhyo yukthebhyoandamachethanam  
Uththitham purusho yesmaadhudhathishtadhasau Viraat.

As desired and prompted by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and because of His entrance as seven principles of Material Energy into the Material Elements all the five of them were united together. Then from those seven principles of Material Energy one egg without Chethana was formed or manifested. Oh the noblest of the divine Ladies, please know that from that egg, the Supreme Cosmic Personality or Viraat Purusha was evolved or formed.

एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः ।  
तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः ।  
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥ ५२ ॥

52

Edhathandam viseshaakhyam kremavidhddhairdhdhesoththaraih  
Thoyaadhibhih parivritham preddhaanenaavrithairbbehih  
Yethra lokavithaanoayam roopam Bhagawatho Hareh

That is the universal egg or that egg was in the shape of the universe. And it is called the manifestation of material energy. It was covered by the layers of Water, Air, Fire, Sky, Aham Thathvam or Ego and Maha Thathvam or Principles of Great Elements in that order. Each of the upper layers is ten times larger than its immediate lower layer. The universal egg is in the form of Praddhaana Purusha or Cosmic Form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

हिरण्मयादण्डकोशादुत्थाय सलिलेशयात् ।  
तमाविश्य महादेवो बहुधा निर्बिभेद खम् ॥ ५३॥

53

Hiranmayaadhandakosaadhutththaaya salilesayaath  
Thamaavisya Mahaadhevo behuddhaa nirbbibhedha kham.

That egg was effulgent and brilliant as gold and Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the Cosmic Form was situated within that. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the Cosmic Form then got up from that golden egg lying in the water and he put many different holes at different places and divided that into many separate departments. And each of the departments was representing one Sense or Indhriya.

निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् ।  
वाण्या वह्निरथो नासे प्राणोऽतो घ्राण एतयोः ॥ ५४॥

54

Nirabhidhyethaasya pretthamam mukham, vaanee thathoabhavath,  
Vaanyaa vahnirattho, naase praanoatho ghraana ethayoh.

The first hole formed or appeared for the golden egg of Supreme Cosmic Personality or Viraat Purusha was the Mouth. And from that mouth the sense organ of speech and fire evolved. Then the Nose with two holes called nostrils appeared. From nostrils the sense of smell or Ghraana Indhriya or Ghaarenendhriya along with Praana Vaayu or Vital Air were manifested.



घ्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः ।  
तस्मात्सूर्यो व्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ॥ ५५ ॥

55

Ghraanaadhvaayurabhidhyethaamakshinee chakshurethayoh  
Thasmaath Sooryonyabhidhyethaam karnnau srothram thatho dhisah

From the sense of smell Vaayu Bhagawaan or Wind-god evolved. Wind-god is the presiding deity of sense of smell. Thereafter a pair of eyes evolved. From eyes the sense of sight and from that Sun-god was manifested. Sun-god is the presiding deity of sense of sight. And then two ear holes were created. And from ear holes the auditory sense evolved. From an auditory sense, directions or Ashta Dikpaalaas or Digdhevathaas were formed. Digdhevathaas are the presiding deities of auditory sense and directions.

निर्बिभेद विराजस्त्वग्रोमश्मश्र्वादयस्ततः ।  
तत ओषधयश्चासन् शिश्रं निर्बिभिदे ततः ॥ ५६ ॥

56

Nirbbibhedha viraaajasthvagromasmasrvaadhayasthathah  
Thatha oshaddhayaschaasan sisnam nirbbhidhe thathah.

And thereafter from the form of Viraat Purusha the Skin was formed and from skin the hair, mustache and beard appeared. Also, from the skin the herbs, drugs, medicinal plants, plants, trees, etc. were created. And then His genitals also appeared.

रेतस्तस्मादाप आसन् निरभिद्यत वै गुदम् ।  
गुदादपानोऽपानाच्च मृत्युर्लोकभयङ्करः ॥ ५७ ॥

57

Retha,sthasmaadhaapa aasa,nnirabhidhyetha vai gudham,  
Gudhaadhapaa,noapaanachcha mrithyurlokabhayankarah.

After that the semen which is the essential agent of procreation was formed from genitals. As it is under the control of element of water the Varuna Bhagawaan or Water-god became the presiding deity of semen. Then rectum and anus appeared with the functional capability of defecation or evacuation. Along with it the Apaana Vaayu or the Downward Current of Energy was also evolved. The presiding god of rectal systems and Apaana was the god of Death or Mrithyu. All living entities of the whole universe are afraid of and fearful of death or Mrithyu.

हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट् ।  
पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ॥ ५८॥

58

Hasthau cha nirabhidhyethaam, belam thaabhyaam, thathah svaraat  
Paadhau cha nirabhidhyethaam, belam thaabhyaam, thatho Harih.

Then both hands appeared for the Viraat Purusha or Universal Cosmic Personality. And along with hands the Power of gripping and holding and dropping was evolved. Along with its presiding deity Sakra or Indhra or god of Heaven also appeared. Then both legs were formed. With legs the process of movements like walking, running, etc. also evolved. Then from that Vishnu the presiding deity of movements also appeared.

नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम् ।  
नद्यस्ततः समभवन्नुदरं निरभिद्यत ॥ ५९॥

59

Naadyoasya nirabhidhyantha, thaabhyo lohithamaabhritham  
Nadhyasthathassamabhava,nnudharam nirabhidhyatha.

Thereafter the veins appeared for Viraat Purusha. And in the veins the red corpuscles or the blood evolved. Then Rivers were formed from veins. Thus, the Rivers became the presiding deities of veins. Oh, the divine daughter of Manu, then the abdomen appeared.

क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् ।  
अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ॥ ६०॥

Kshuth pipaase ththassyaathaam, samudhrasthvethayorabhooth  
Atthaasya hridhayam bhinnam, hridhayaanmana utthitham.

Then from the abdomen the hunger and thirst were formed. And then oceans were also manifested and presiding deities of hunger and thirst. Then the heart appeared for Viraat Purusha. Then the mind evolved gradually from the heart.

मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः ।  
अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ॥ ६१ ॥

Manasachandhramaa jaatho budhddhir,bbudhddherggiraam pathih  
Ahankaara,sthatho Rudhra,schiththam chaithya,sthathoabhavath.

And then from my mind the Moon appeared. Moon became the presiding deity of mind. Intelligence appeared then. From intelligence then Aja or Brahma Dheva appeared. Brahma Dheva is the presiding deity of intelligence. Next again from heart the false ego or Ahamkaara was created. From false ego Rudhra Dheva or Siva appeared. And then from Rudhra Dheva the inner consciousness or Chiththa or Chiththam was manifested. And Rudhra Dheva became the presiding deity of false ego and consciousness attached to false ego.

एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशकन् ।  
पुनराविविशुः खानि तमुत्थापयितुं क्रमात् ॥ ६२ ॥

Ethe hyabhyuththithaa dhevaa naivaasyoththaapaneasakan  
Punaraavivisuh khaani thamuththaapayithum kremaath.

Oh, my dear mother, these presiding deities or gods of various senses tried to wake up from their respective senses but failed to do so. [This means

the presiding deities could not activate their corresponding senses.] Therefore, each of the deities reentered back into the body of Viraat Purusha and stayed there in a dormant or inactive status with the hope and trying to wake up or activate the senses of Viraat Purusha. [Please understand all these senses were formed from Viraat Purusha. Therefore, in order to activate the senses, the Viraat Purusha who holds or contains the senses has to be activated and awakened. That is the logical explanation why the deities wanted to wake up Viraat Purusha.]

वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट् ।  
घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् ॥ ६३॥

63

Vahnirvaachaa mukham bheje, nodhathishttaththadhaa Viraat,  
Ghraanena naasike vaayu,rnnodhathishttaththadhaa Viraat.

Fire-god or Agni Dheva along with a sense of speech reentered and stayed inside the mouth and tried to wake up Viraat Purusha or the Universal Cosmic Form but failed in their efforts. Wind-god or Vaayu Dheva along with a sense of smell reentered and stayed inside the nose of Viraat Purusha and tried but that also turned to be a futile effort.

अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट् ।  
श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् ॥ ६४॥

64

Akshinee chakshushaaaadhithyo, nodhathishttaththadhaa Viraat,  
Srothrena karnnau cha dhiso, nodhathishttaththadhaa Viraat.

Soorya Dheva or Sun-god, the presiding deity of sense of vision or sight, along with its sense of vision or sight entered to Viraat Purusha through the eyes and stayed there. The Digdhevathaas along with its sense of hearing entered into the ears of Viraat Purusha and stayed therein. All the efforts of all the presiding deities of the senses failed in achieving any positive result at all.

त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट् ।

रेतसा शिश्रमापस्तु नोदतिष्ठत्तदा विराट् ॥ ६५॥

65

Thvacham romabhiroshadhdhyo, nodhathishttaththadhaa Viraat.  
Rethasaa sisnamaapasthu, nodhathishttaththadhaa Viraat.

The presiding deities of skin along with sense of touch and the herbs and plants entered through the skin of Viraat Purusha and stayed there. But Viraat Purusha did not awaken. Then the semen along with water and its presiding deity entered into the genitals of Viraat Purusha and stayed there. In spite of all those Viraat Purusha did not become active.

गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् ।  
हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् ॥ ६६॥

66

Gudham mrithyurapaanaena, nodhathishttaththadhaa Viraat.  
HasthaavIndhro belenaiva, nodhathishttaththadhaa Viraat.

विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट् ।  
नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट् ॥ ६७॥

67

Vishnurggethyaiva charanau, nodhathishttaththadhaa Viraat  
Naadeernadhyo lohithena, nodhathishttaththadhaa Viraat.

Mrithyu or god of Death along with Apaana or the Downward Current of Energy entered through the anus of Viraat Purusha. But he could not be activated. Indhra with power entered into hands and Vishnu along with movements entered into the legs of Viraat Purusha. Their efforts also did not work out to activate Viraat Purusha. Then the red corpuscles along with the rivers entered into the veins of Viraat Purusha and stayed. That also turned out to be futile.

क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराट् ।  
हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट् ॥ ६८॥

68

Kshuththridbhyaamudharam sinddhu,rnnodhathishttaththadhaa Viraat.  
Hridhayam manasaa chandhro, nodhathishttaththadhaa Viraat.

The oceans along with thirst and hunger stayed in the abdomen but that also did not work to activate Viraat Purusha. The moon along with mind stayed in the heart of Viraat Purusha. That also failed to produce any positive result.

बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट् ।  
रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट् ॥ ६९॥

69

Budhddhyaa Brahmaapi Hridhayam, nodhathishttaththadhaa Viraat.  
Rudhroabhimathyaa hridhayam, nodhathishttaththadhaa Viraat.

Brahma Dheva along with intelligence and Rudhra Dheva along with false ego entered into the heart of Viraat Purusha and stayed there. What to say? Nothing did work and nothing could bring Viraat Purusha into active status.

चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा ।  
विराट् तदैव पुरुषः सलिलादुदतिष्ठत् ॥ ७०॥

70

Chiththena hridhayam chaithyahkshethrajnjah praavisadhyedhaa  
Viraat thadhaiva purushassalilaadhudhathishttatha.

Oh, my dear mother, the divine daughter of Manu, but when the inner consciousness along with its presiding deity Rudhra Dheva entered into the heart of Viraat Purusha, He suddenly got activated and fully rejuvenated and arose from the eternal casual water where he was lying under Yoga Nidhra.

यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः ।  
प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥ ७१ ॥

71

Yetthaa presuptham purusham praanendhriyamanoddhiyaah  
Prebhavanthi vinaa yena nothtthaapayithumojasaa.

Oh, my dear mother, when any living entity, especially a person, is sleeping with all the material faculties like the vital energy, physical power, mental intelligence, moving capabilities, etc. intact that entity or person cannot arouse itself. [What it means is that when we are sleeping with all the material senses intact but unless the Soul or Jeeva Chaithanya decides we will not wake up.] Therefore, the fact is that Soul or Super-Soul is the only one capable of arousing and making us active.

तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया ।  
भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् ॥ ७२ ॥

72

Thamasmin prethyagaathmaanam ddhiyaa yogaprevriththayaa  
Bhakthyaa virakthyaa jnjaanena vivichyaathmani chinthayeth.

Oh, my dear mother, Dhevahoothi Dhevi, therefore it is most important and essential for us to attain the knowledge that the Soul or Super-Soul is independent of and stays beyond the material senses and body but at the same time without the interaction of the splendor or the vital energy of the Super-Soul none of the material senses within the body can ever be activated. How can we attain that knowledge? We can attain it only through meditative and fully concentrated and constant devotional services at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is Para Brahma or Ultimate Brahma with steadfast devotion, detachment, transcendental and advanced spiritual knowledge acquired by essence of supreme intelligence with constant devotional practice of Bhakthi, Jnjaana and Karmma Yoga. In essence, please understand that the Super-Soul or Soul and Material Body are different, and the Material Body is inactive and dormant without the interaction of Super-Soul.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
तृतीयस्कन्धे कापिलेये तत्त्वसमाम्नाये षड्विंशोऽध्यायः ॥ २६॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Thritheeyaskanddhe Kaapileye Thaththvasamaamnaaye [Naama]  
Shadvimsathithamoaddhyaayah

Thus, we conclude the Twenty Fifth Chapter [named as] the Kapila's  
Advices about the Signs and Principles of Fundamental Philosophy 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!**