

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter One

## Description of the Universal Form

The First Step in God Realization

# Section – IV

## Description of the Virat Rupa as the dharanasraya for the attached

### Yogi (26-39)

③ 10th chapter

↳ How desires shape our  
Gross & subtle body.

① 1st & 2nd chapter  
↳ description of the dharana  
sraya of an attached yogi

② 5th & 6th chapter  
↳ How the Lord is both  
the material & effective  
cause of this universe

Material Cause (Upādāna kāraṇa) → Clay <sup>Pot</sup>

→ Efficient Cause (nimitta kāraṇa) → Potter

Instrumental Cause (Sahakāri kāraṇa) → Potter's wheel  
Stick  
Fuel

Universe  
Pradhāna/prakṛti

Time

JIVES etc.

Universe

Lord

Lord

Lord

S.no	Gross organ <i>adhibhuta</i>	Subtle organ <i>adhyatma</i>	Sense devata <i>adhidaiva</i>	Sense object <u>          </u>
1	Karna	Srotra	Dig devatas	Sabda
2	Nasika	Ghrana	Asvini Kumaras	Gandha
3	Aksini	Caksuh	Surya	Rupa
4	Talu	Jihva	Varuna	Rasa
5	Carma	Tvaca	Trees	Sparsa

## || 2.1.31 ||

chandāmsy anantasya śiro gṛṇanti  
damṣṭrā yamaḥ sneha-kalā dvijāni  
hāso janonmāda-karī ca māyā  
duranta-sargo yad-apāṅga-mokṣaḥ

The Vedic verses are the top of his head (chandāmsy anantasya śiro gṛṇanti). Yama is his front teeth (damṣṭrā yamaḥ). Affection is the two rows of teeth (sneha-kalā dvijāni). His smile is māyā (hāso ca māyā) which illusions all men (jana unnmāda-karī). His glance (yad-apāṅga-mokṣaḥ) is insurmountable saṁsāra (duranta-sargah).

Chandāmsi means Vedas.

Śirah means the brahma-randhram.

Sneha-kalāh means particles of affection for sons etc.

Dvijāni means teeth.

Neuter case is poetic license.

Duranta-sarga means saṃsāra which is hard to cross.

|| 2.1.32 ||

GaV ← हृत्  
mouth

force

hIS → victa  
mouth pudja

vr̥idottaraṣṭho 'dhara eva lobho  
dharmah stano 'dharma-patho 'sya pṛṣṭham  
kas tasya medhram vṛṣaṇau ca mitrau  
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ

उत्तराशु

Shyness is his upper lip (vr̥ida uttara oṣṭho), greed is his lower lip (adhara eva lobho). Dharma is his chest (dharmah stanah) and the path of adharma is his back (adharma-pathah asya pṛṣṭham). Brahmā is his penis (kah tasya medhram), Mitra and Varuṇa are his testicles (vṛṣaṇau ca mitrau). The oceans are his abdomen (kukṣiḥ samudrā) and the mountains are his bones (girayo asthi-saṅghāḥ).



Dharma is the right side of his chest, because it is said dharmah stanād dākṣiṇataḥ: dharma came from the right side of his chest. (SB 3.12.25)

Kaḥ means Brahmā.

Medhram means penis.

Mitrau refers to Mitrā-varuṇa.

Vṛṣanāu means the testicles.

|| 2.1.33 ||

nadyo 'sya nāḍyo 'tha tanū-ruhāṇi  
mahī-ruhā viśva-tanor nr̥pendra  
ananta-vīryaḥ śvasitaṁ mātariśvā  
gatih vayah karma guṇa-pravāhaḥ

O best of kings (**nr̥pendra**)! The rivers are veins of the universal form (**nadyah** **asya** **nāḍyah**). The trees (**mahī-ruhā**) are his body hairs (**viśva-tanoh** **tanū-ruhāṇi**). The wind (**mātariśvā**) with the prowess of Ananta-śesa (**ananta-vīryaḥ**) is his breathing (**śvasitaṁ**). The movement of time (**vayah**) is his walking (**gatih**). The movement of the living beings birth after birth (**guṇa-pravāhaḥ**) is his play (**karma**).

Ananta refers to Śeṣa.

The wind that has the power of Śeṣa is the breathing.

The movement of time (**vayah**) is his walking.

The saṁsāra of the living beings (**guṇa-pravāhaḥ**) is his play (karma).

|| 2.1.34 ||

īśasya keśān vidur ambuvāhān  
vāsas tu sandhyām kuru-varya bhūmnaḥ  
avyaktam āhur hrdayam manaś ca  
sa candramāḥ sarva-vikāra-kośaḥ

O best of the Kurus (kuru-varya)! The clouds are his hair (īśasya keśān vidur ambuvāhān). Twilight is his clothing (sandhyām bhūmnaḥ tu vāsaḥ). Avaykta-prakṛti is his intelligence (avyaktam āhur hrdayam). The moon is his mind (manaś ca candramāḥ), the shelter of all change (sarva-vikāra-kośaḥ).

Bhumnāh means “of the powerful lord.”

Pradhāna (avyaktam) is his intelligence (hṛdayam).

The famous moon is his mind.

It is the shelter, like a vessel, for all kinds of changes.

|| 2.1.35 ||

vijñāna-śaktim mahim āmananti  
sarvātmano 'ntaḥ-karaṇam giritram  
aśvāśvatary-uṣṭra-gajā nakhāni  
sarve mṛgāḥ paśavaḥ śroni-deśe

They say (āmananti) that mahat-tattva (**mahim**) is his citta (**vijñāna-śaktim**). Rudra (**giritram**) is his false ego (**sarvātmano antaḥ-karaṇam**). Horses, mules, camels and elephants are his nails (**aśva aśvatary-uṣṭra-gajā nakhāni**). All animals (**sarve mṛgāḥ paśavaḥ**) are his hips (**śroni-deśe**).

Vijñāna-śakti means his citta. [Note: Citta is the mahat-tattva  
represented in the individual.] → 5<sup>th</sup> letter

Mahim means ~~mahat-tattva~~.

Antah-karaṇam means false ego.

Giritram means Rudra.

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Aśvatarī is a cross between a donkey and a female horse.

|| 2.1.36 ||

vayāmsi tad-vyākaraṇam vicitraṁ  
manur manīṣā manujo nivāsaḥ  
gandharva-vidyādhara-cāraṇāpsaraḥ  
svara-smṛtīr asurānīka-vīryaḥ

The birds (**vayāmsi**) are his skill in crafts (**tad-vyākaraṇam vicitraṁ**). Manu is his deliberating intelligence (**manur manīṣā**). Humans are his house (**manujo nivāsaḥ**). The Gandharvas, Vidyādharas and Apsarās (**gandharva-vidyādhara-cāraṇa apsaraḥ**) are his musical ability (**svara smṛtīr**). The armies of demons are his proWess (**asura anīka-vīryaḥ**).



The birds (**vayāmsi**) are his transformation.

This refers to transformations in name and form according to the śruti.

This means his skill in craftsmanship.

yena śuklikṛtā haṁsāḥ śukāś ca haritīkṛtāḥ |  
mayūrāś citritā yena sa te vṛttim vidhāsyati || iti |

The swans are white, the parrots are green, the peacocks are  
variegated in color. The Lord made their nature in this way.

Manu is his intelligence which deliberates (manīṣā).

Man (manujaḥ) is his house, because the śruti says puruṣatye  
cāvistarām ātmā: the Lord resides in the humans in a manifest  
way.

Gandharva-vidyādhara-cāranāpsarah can be considered one dvandva compound.

Svara refers to the seven notes of the scale.

Memory is Prahlāda (if the version is asurānīka-varyah).

Otherwise asurānīka-vīryah means “the armies of the demons are his prowess.”

|| 2.1.37 ||

brahmānanam kṣatra-bhujo mahātmā  
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ  
nānābhidhābhīja-gaṇopapanno  
dravyātmakah karma vitāna-yogaḥ

Brāhmaṇas are his face (**brahma ānanam**). The kṣatriyas are his arms (**kṣatra-bhujo**). The vaiśyas are his thighs (**viḍ ūrur**) and the śūdras are his feet (**aṅghri-śrita-kṛṣṇa-varṇaḥ**). He is endowed with followers of the various devatās (**abhīja-gaṇa upapannaḥ**). The methods of sacrifice (**vitāna-yogaḥ**) with ingredients (**dravya ātmakah**), along with groups of the devatās with many names (**nānā abhidhā**), are his duties (**karma**).

Brahmā means brāhmaṇa.

His arms are the kṣatriyas (kṣatraḥ).

Vaiśyas (viṭ) are his thighs.

Those who are black, śūdras, take shelter of his feet.

Methods of sacrifice, with ingredients for oblations, endowed with groups of devatās with many names such as the Rudras and Vasus, are his prescribed duties.

|| 2.1.38 ||

iyān asāv īśvara-vigrahasya  
yaḥ sanniveśaḥ kathito mayā te  
sandhāryate 'smin vapuṣi sthaviṣṭhe  
manaḥ sva-buddhyā na yato 'sti kiñcit

This form of the Lord (asāv īśvara-vigrahasya) with many limbs (yaḥ sanniveśaḥ) has been described by me to you (kathito mayā te) this much (iyān). The yogīs concentrate (sandhāryate) the mind (manaḥ) on this gross form (asmin sthaviṣṭhe vapuṣi) along with their intelligence (sva-buddhyā). There is nothing more than this in the material world (na yato asti kiñcit).

This much (iyān) -- this form of the Lord which has various limbs (sanniveśah) -- has been described by me to you.

The mind is concentrated by the yogīs.

Other than this there is nothing else.

The meaning is this.

Wherever the mind wanders because of its fickle nature, it should consider using the intelligence and think: "This is so and so limb of the Lord."

All the objects of which the mind thinks thus are limbs of the Lord.

This leads to all thoughts becoming thoughts of the Lord.

Hatred and envy and other bad qualities do not appear in the mind because one meditates on these sentiments present in humans and Gandharvas as limbs of the Lord.



|| 2.1.39 ||

sa sarva-dhī-vṛtty-anubhūta-sarva  
ātmā yathā svapna-janekṣitaikah  
taṁ satyam ānanda-nidhim bhajeta  
nānyatra sajjed yata ātma-pātaḥ

The yogī (sah), furnished with the impressions of his senses in his mind from many births in the past (sarva-dhī-vṛtty-anubhūta-sarva), which are temporary like a single dream experience of all sorts of men and enjoyment (yathā ekah svapna-jana iksita), will worship the Lord (taṁ ātmā bhajeta), an ocean of bliss (ānanda-nidhim), eternal in time and space (satyam), and nothing else (na anyatra sajjed), since those things will cause degradation (yata ātma-pātaḥ).

Accompanying this meditation on the Lord there will appear  
certain results such as enjoyment and power.

Should the yogī enjoy these or not?

If he enjoys, then that indicates a lax yogī.

It is said:

yadā na yogopacitāsu ceto  
māyāsu siddhasya viṣajjate 'ṅga  
ananya-hetuṣv atha me gatiḥ syād  
ātyantikī yatra na mṛtyu-hāsaḥ

My dear mother (aṅga)! When the yogī's heart (yadā  
siddhasya cetah) is no longer attracted (na viṣajjate) to the  
abundant (upacitāsu) enjoyments (māyāsu) available only  
through yoga (yogo ananya-hetuṣu), he can attain final  
liberation (atha me ātyantikī gatiḥ syād), where death cannot  
overcome him (yatra na mṛtyu-hāsaḥ). SB 3.27.30

If he does not enjoy those things, it is still difficult to reject those enjoyments which arrive.

By discrimination alone all becomes easy.

The method of discrimination is then shown.

The yogī (saḥ) is filled with old impressions from his senses in his mind lasting from thousands of births in the past concerning enjoyment and powers as a lord of devatās and humans.

What is the use of experiencing those things again?

They have no permanence.

An example is given.

They are just like creations of various people, soldiers, friends, and ministers with all sorts of enjoyments experienced by the jīva in a dream.

Thus, he should worship the Lord, an ocean of bliss, existing in all time and places (**satyam**).

He does not become attached to other things, to the happiness of the material world, because it is limited in time and space, and without an ocean of bliss.