

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

**Canto Two – Chapter Five**

**Primary Creation: Sarga**

**The Cause of All Causes**

# Section – I

## Narada Muni's Doubts, Convictions and Questions (1-8)

|| 2.5.1 ||

nārada uvāca

deva-deva namas te 'stu  
bhūta-bhāvana pūrvaja  
tad vijānīhi yaj jñānam  
ātma-tattva-nidarśanam

Nārada said: O lord of lords (deva-deva)! O creator of the living beings (bhūta-bhāvana)! O first born (pūrvaja)! I offer my respectful obeisances unto you (namas te astu). You know that knowledge (tad vijānīhi yaj jñānam) which reveals the truth about the ātmā and Paramātmā (ātma-tattva-nidarśanam).

In the Fifth Chapter Brahmā explains the creation of elements to Nārada and the universal form with the planets as his various limbs.

**Bhūta-bhāvanah** means he who creates the bodies of the living entities.

**Pūrva-jāh** means he is born before Marīci and others, from who appeared my brothers.

You know in detail (vijānīhi) that knowledge which reveals the truth about ātmā and Paramātmā.

The imperative here stands for the present tense.

Or it can stand for the causative, “Please let me know.”

|| 2.5.2 ||

① yad rūpam yad adhisthānam ②  
yataḥ sṛṣṭam idaṁ prabho  
③ yat saṁstham yat param yac ca ④ ⑤  
④ tat tattvam vada tattvataḥ ⑥

O Lord (prabho)! Please explain the truth about (tat tattvam  
vada tattvataḥ) the characteristics of the universe (yad  
rūpam), its shelter (yad adhisthānam), the process by which  
it was created (yataḥ sṛṣṭam idaṁ), into what it merges at  
destruction (yat saṁstham), on what it is dependent (yat  
param), and of what it is composed (yat ca).

Speak the truth about this universe (idam) its characteristics (rūpam), its shelter (adhiṣṭhānām), by what ingredients it is created, in what it merges at destruction (yat samstham), upon what it depends (yat param), what it is made of (yaca).



## || 2.5.3 ||

sarvaṃ hy etad bhavān veda  
bhūta-bhavya-bhavat-prabhuh  
karāmalaka-vad viśvaṃ  
vijñānāvasitaṃ tava

You (bhavān), the master of all living beings in the past, present and future (bhūta-bhavya-bhavat-prabhuh), know this universe; you know everything about the Paramātmā, jīva and matter (sarvaṃ hy etad veda). Thus, you understand this universe with detailed knowledge (viśvaṃ vijñāna avasitaṃ tava) like an āmalakī in your hand (kāra āmalaka-vad).

You know everything.

You know three things: Paramātmā, jīvātmā and the material universe.

Because you are the master of all entities born in the past, of all born in the future, and all existing now, you know (**avasitam**) with detailed (**vi**) knowledge (**jñāna**) this universe like an āmalakī in your hand.

## || 2.5.4 ||

yad-vijñāno yad-ādhāro  
yat-paras tvam yad-ātmakah  
ekah sṛjasi bhūtāni  
bhūtair evātma-māyayā

You, the source of your own knowledge (yad-vijñāno), your own shelter (yad-ādhāro), dependent on yourself (yat-paras tvam), with your self as your soul (yad-ātmakah), without help create the living beings (ekah sṛjasi bhūtāni) with the elements (bhūtair eva) coming from your own energy (ātma-māyayā).

Let the universe be!

Please explain something about yourself.

You are your source of knowledge (yad-vijñānaḥ), your own shelter (yad-ādhāraḥ), dependent on yourself alone (yat-paraḥ) and you are your own ātmā.

I think that you are the independent Supreme Lord.

Ekah means “without help from anyone.”

SPIDER SIGNIFY?

|| 2.5.5 ||

- ① Uses its own saliva (raw material)
- ② Weaves the web without taking any help.
- ③ You never see a spider getting tired after weaving the web
- ④ You never see a spider get stuck in its own web.
- ⑤ When the job is done, the spider itself winds up the web.

ātman bhāvayase tāni

na parābhāvayan svayam

ātma-śaktim avaśṭabhya

ūrṇa-nābhir ivāklamah

Situated in your own energy (ātma-śaktim avaśṭabhya) like a spider creating his web (ūrṇanābhir iva), without fatigue (aklamah), you protect the living beings within yourself (ātman bhāvayase tāni), without being destroyed (na parābhāvayan svayam).

You protect (**bhāvayase**) in yourself (**ātman**) these living beings.

You do not get destroyed, just as a spider, situated in his own energy, creates his web.

You are without fatigue (**aklamah**).

|| 2.5.6 ||

nāham veda param hy asmin  
nāparam na samam vibho  
nāma-rūpa-guṇair bhāvyam  
sad-asat kiñcid anyataḥ

O Lord (vibho)! I do not know (na aham veda) from where else everything can arise (kiñcid anyataḥ) whether it is superior (param), inferior (aparam) or medium (samam), produced with name, form and qualities (nāma-rūpa-guṇair bhāvyam), gross or subtle (sad-asat).

Whatever is superior, inferior or medium in this world,  
created (bhāvyam) with names such as human, forms such as  
two legged forms, and qualities such as white color, whatever  
is gross and subtle (sad-asat), I do not know from where else  
it can come.

I think that everything comes from you alone.



|| 2.5.7 ||

sa bhavān acarad ghoram  
yat tapaḥ susamāhitah  
tena khedayase nas tvam  
parā-śaṅkāṁ ca yacchasi

Though you are like this (sah yat), you performed great austerities (bhavān acarad ghoram tapaḥ su-samāhitah). By this you bewilder us (tena khedayase nah tvam). You produce a doubt that there is some other Lord (parā-śaṅkāṁ ca yacchasi).

|| 2.5.8 ||

etan me pṛcchataḥ sarvaṁ

sarva-jña sakaleśvara

vijānīhi yathaivedam

ahaṁ budhye 'nuśāsitaḥ

O omniscient one (sarva-jña)! O lord of all things (sakala īśvara)! Please consider and tell me (vijānīhi) everything that I have asked (etad me pṛcchataḥ sarvaṁ), so that after being taught (yathā eva anuśāsitaḥ), I can understand (ahaṁ budhye).

Considering carefully, tell me (vijānīhi) all the things  
indicated in my questions.

Moreover, say it in such a way that, after being taught, I can  
comprehend completely.

This means “Give the answer without obstructions.”

# Section – II

**Brahma removes Narada  
Muni's doubt about the true  
status of Lord and himself  
(9-13)**

|| 2.5.9 ||

brahmovāca

samyak kārūṇikasyedaṁ

vatsa te vicikitsitam

yad ahaṁ coditaḥ saumya

bhagavad-vīrya-darśane

Brahmā said: O auspicious son (saumya vatsa)! You are merciful to me (kārūṇikasyah). Your doubt is proper (te vicikitsitam samyak), because I was inspired (yad ahaṁ coditaḥ) on seeing the power of the Lord (bhagavad-vīrya-darśane) in creating the universe (idaṁ).

Brahmā is overjoyed with the question.

O son (vatsa)! Your doubt (vicikṣitam) is proper (samyak).

You, in questioning me, though you have all knowledge, have been merciful (kāruṇikasya) to me, your father.

Since you told me to consider (vijānīhi) and answer, please know that I was inspired by seeing the Lord's power in creating the universe.

For a moment I see that in my mind.

In this way he rejoiced.

|| 2.5.10 ||

nānṛtaṁ tava tac cāpi  
yathā mām prabravīṣi bhoh  
avijñāya paramṁ matta  
etāvat tvam yato hi me

O son (bhoh)! What you say about me (tava tac ca api yathā mām prabravīṣi) is not untrue (na anṛtaṁ), because people, not knowing the difference between me and the Lord (yatah avijñāya paramṁ matta) say that I have that power (etāvat tvam hi me).

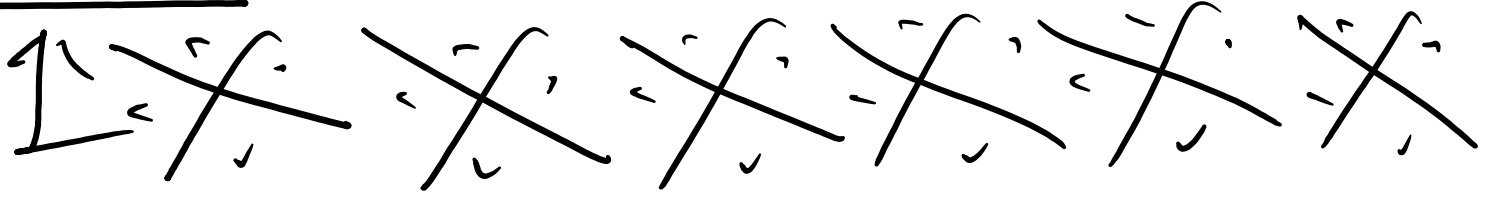


Moreover, O son! It is not untrue when you say that I alone create the living beings (ekah sṛjasi bhūtāni), because if one does not know the difference between myself and the Lord, it will appear that I am in that position.

Using two different subjects for the participle and the main verb is poetic license.

Or it can mean “because of not distinguishing the Supreme Lord (param) from me (mattah), people think me to be that Supreme Lord (etāvat).”

Though you are omniscient, you speak as they speak, just in order to educate them.



It should not be said that Nārada speaks like this because he does not understand the difference between the Lord and Brahmā.

It would be improper for Brahmā to think that Nārada was ignorant.

|| 2.5.11 ||

yena sva-rociṣā viśvaṁ  
rocitaṁ rocayāmy aham  
yathārko 'gnir yathā somo  
yatharkṣa-graha-tārakāḥ

I manifest the universe (viśvaṁ rocayāmy aham) which is  
manifested by the self-manifesting Lord (yena sva-rociṣā  
rocitaṁ), just as the sun, fire (yathā arkah agnih), moon  
(yathā somo), constellations, planets and stars (yathā rkṣa-  
graha-tārakāḥ) illuminate only what the Lord chooses to  
illuminate (**implied**).

Actually I am very insignificant.

I manifest the universe which is already manifested by the self-manifesting Lord (**sva-rociṣā**), like grinding what is already ground, just as the sun and other luminaries reveal what is already revealed by the Lord.

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The śruti says:

na tatra sūryo bhāti na candra-tāarakam  
nemā vidyuto bhānti kuto 'yam agnih |  
tam eva bhāntam anu bhāti sarvam  
tasya bhāsā sarvam idaṁ vibhāti ||

There, the sun, the moon, the stars, fire and lightning do not  
shine. They all shine only by following the shining Lord. His  
light illuminates all these. Kāṭha Upaniṣad 5.15

॥ 2.5.12 ॥

tasmai namo bhagavate  
vāsudevāya dhīmahī  
yan-māyayā durjayayā  
mām vadanti jagad-gurum

I meditate on the Supreme Lord Vāsudeva (tasmai namo bhagavate vāsudevāya dhīmahī), by whose insurmountable māyā (yan-māyayā durjayayā) people call me the guru of the universe (mām vadanti jagad-gurum).

NM ↓

But are you not known everywhere as the guru of the universe  
who creates the worlds?

With surprise and derision he speaks.

॥ 2.5.13 ॥

vilajjamānaya yasya  
sthātum ikṣā-pathe 'muyā  
vimohitā vikatthante  
mamāham iti durdhiyaḥ

The ignorant jīvas (durdhiyaḥ), bewildered by māyā (yasya vimohitā) who is ashamed to stand in sight of the Lord (amuyā ikṣā-pathe sthātum vilajjamānaya), boast about “I” and “mine (vikatthante mama aham iti).”



Are those who respect you as the guru of the universe and its creator bewildered by māyā?

Yes.

Those who give respect and receive respect without reference to the Lord are bewildered by māyā who is situated at the back of the Lord, beyond his vision.

That is expressed in this verse.

Knowing that she deceives, she is ashamed to stand in sight, like a deceitful woman, she stands behind the Lord.

Bewildered by her, people boast.

Being situated behind the Lord also indicates that she is not facing the Lord.

Because she is not facing the Lord her influence does not approach him at all.

# Section – III

①

Yad rūpaṁ – The

Characteristics of this Universe

(14)

|| 2.5.14 ||

dravyam karma ca kālaś ca  
svabhāvo jīva eva ca  
vāsudevāt paro brahman  
na cānyo 'rtho 'sti tattvataḥ

O brāhmaṇa (brahman)! The elements, karma, time (dravyam karma ca kālaś ca), svabhāva and the jīva (svabhāvo jīva eva ca) are not different from Vāsudeva (vāsudevāt 'parah). Nothing but he exists in truth (na ca anyah arthah asti tattvataḥ).

Ten questions were asked about the universe, starting with its characteristics (yad-rūpam).

To answer this, first it is explained that nothing exists other than the Lord.

Dravyam means the elements, the substance of matter (upādāna).

Karma is the cause of birth.

Kāla is the agitator of the guṇas.

Svabhāva is the cause of the change in the guṇas.

Jīva is the enjoyer.

None of these exist apart from the Lord, because the items, except the jīva, are the effects of māyā, and māyā and the jīva are energies of the Lord.

The universe is thus a form of Vāsudeva.

Thus the answer to the question about the characteristic of the universe (**yad-rūpam**) is given.

# Section – IV

**Yad adhiṣṭhānam – The Shelter  
(15-16)**



|| 2.5.15 ||

nārāyaṇa-parā vedā  
devā nārāyaṇāṅgajāḥ  
nārāyaṇa-parā lokā  
nārāyaṇa-parā makhāḥ

The Vedas are dependent on Nārāyaṇa (**nārāyaṇa-parā vedā**). The devatās are born from the limbs of Nārāyaṇa (**devā nārāyaṇa aṅgajāḥ**). The planets and sacrifices are dependent on Nārāyaṇa (**nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ**).

Nārāyaṇa is the cause (**paraḥ**) of these.

This is proof of the Lord, and also indicates his qualities such as omniscience.

This affirms the statement **śāstra-yonitvāt**.

Everything is **nārāyaṇa-parah** because everything is situated in Nārāyaṇa and dependent on Nārāyaṇa.

This answers the questions about the shelter of the universe and dependence of the universe.

|| 2.5.16 ||

nārāyaṇa-paro yogo  
nārāyaṇa-param tapah  
nārāyaṇa-param jñānam  
nārāyaṇa-parā gatiḥ

Yoga is dependent on Nārāyaṇa (nārāyaṇa-paro yogo). Austerity is dependent on Nārāyaṇa (nārāyaṇa-param tapah). Knowledge is dependent on Nārāyaṇa (nārāyaṇa-param jñānam). Liberation is dependent on Nārāyaṇa (nārāyaṇa-parā gatiḥ).

Gatiḥ means liberation.

# Section – V

**Brahma is Jiva Tattva & Lord  
is Vishnu Tattva -There is a lot  
of difference between them  
(17-20)**

|| 2.5.17 ||

tasyāpi draṣṭur īśasya  
kūṭa-sthasyākḥilātmanah  
srjyaṃ srjāmi srṣṭo 'ham  
Īkṣayaivābhicoditaḥ

I am created by him (tasya api srṣṭah aham). Inspired by the Lord's glance (tasya īkṣayā eva abhicoditaḥ), I create what is already created by the Lord (īśasya srjyaṃ srjāmi aham) -- the witness (draṣṭuh), the soul situated in all beings (kūṭa-sthasya akhila ātmanah).

Then what do you do?

I create what he has already created.

Do you do this by your own decision?

No, I do it by his glance, by his direction (**īkṣayā**).

It cannot be otherwise since he witnesses what I do (**draṣṭuḥ**)  
and controls it, and he is the soul (**kūṭa-sthasya**) within all  
beings.

This indicates that he is the Lord and Brahmā is a jīva.

Śruti says:



eko devaḥ sarva-bhūteṣu gūḍhaḥ  
sarva-vyāpī sarva-bhūtāntarātmā |  
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ  
sākṣī cetā kevalo nirguṇaś ca ||

He is the one Lord situated in all beings. He is all-pervading,  
dwelling within all beings as their soul. He is the controller of  
action, the abode of all beings, the witness, the consciousness,  
pure, without any trace of material qualities.

Śvetāśvatara Upaniṣad 6.11

eṣa bhūtādhipatir eṣa lokeśvaro loka-pālah

He is the Lord of all beings, the Lord of all planets and the protector of all planets. Brhad-āraṇyaka Upaniṣad 4.4.22

Because he is present in the intelligence of all entities, without distinction from Brahmā to the ant, and recognized as such, he is said to be kūtastha, uniformly situated.

|| 2.5.18 ||

sattvaṃ rajas tama iti  
nirguṇasya guṇās trayah  
sthiti-sarga-nirodheṣu  
grhītā māyayā vibhoḥ

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas (sattvaṃ rajas tama iti nirguṇasya guṇāh trayah), are accepted by the māyā of the Lord (grhītā māyayā vibhoḥ) for creation, maintenance and destruction (sthiti-sarga-nirodheṣu).

How does this distinction between the jīva and īśvara come about?

Is it because you are inspired and he inspires?

Three verses explain the cause of distinction.

The three guṇas belong to the Lord who has no material guṇas.

How is this?

They are accepted by māyā of the Lord for creation, maintenance and destruction.

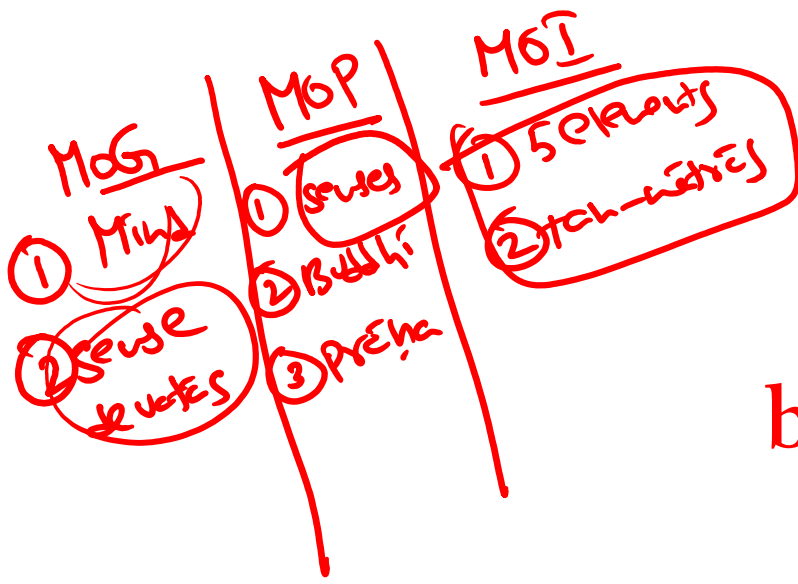
They are his guṇas since they are the guṇas of his śakti, māyā.

Though māyā eternally possesses this form as the guṇas, the word “accepts” is used, as if it has a beginning.

The usage is the same as tasyecchayāta-vapuṣaḥ: Kṛṣṇa  
accepts a body by his will. (SB 10.33.34)

Actually Kṛṣṇa eternally has the form of a human.

This simply follows common expression.



|| 2.5.19 ||

kārya-kāraṇa-kartṛtve  
dravya-jñāna-kriyāśrayāḥ  
badhnanti nityadā muktaṁ  
māyinaṁ puruṣaṁ guṇāḥ

The guṇas (guṇāḥ) -- the cause of matter, senses and the sense devatās (dravya-jñāna-kriyāśrayāḥ) -- binds the jīva who is associated with māyā (badhnanti māyinaṁ puruṣaṁ), but who is actually composed of knowledge (nityadā muktaṁ), with false identities of body, senses and mind (kārya-kāraṇa-kartṛtve).

These guṇas bind the jīva (puruṣam), a function of the Lord's  
tatastha-śakti, who associates with māyā (māyīnam).

By the logic of the previous statement, it is possible for the  
jīvas who are situated behind the Lord to be influenced  
independently by māyā who is also situated behind the Lord.

The jīva is called eternally liberated because he has  
beginningless knowledge just as he has beginningless  
ignorance.



This will be made clear at the end of the seventh chapter.

How does he get bound?

The states of the gunas are present as adhibhūta (kārya),  
adhyātmā (kāraṇa) and adhidaiva (kartṛtve).

↓ senses  
MOG

↓ sense devatās  
MOG

MOG  
gross  
matter

↑  
(kārya)

The gunas are the shelter or causes of matter (dravya), the  
senses (kriyā) and the devatās (jñāna).

The guṇas bind the jīva by these identities.

The order of jñāna and kriya in the text should be reversed for proper understanding.

|| 2.5.20 ||

sa eṣa bhagavāḥ līngais  
tribhir etair adhokṣajah  
svalakṣita-gatir brahman  
sarveṣāṃ mama ceśvarah

The Lord (sa eṣa bhagavān adhokṣajah), who is brahman (brahman), who is the controller of me and all beings (sarveṣāṃ mama ca īśvarah), is not known (su-alakṣita-gatih) because of the covering of the three guṇas on the jīva (etair tribhir līngaih).

The Lord is the possessor of māyā-śakti.

His nature (gatih) is not known (su alaksita) because of the coverings of the three gunas on the jīvas.

Or he is not known by the three guṇas.

However he is known by his devotees with knowledge.

sattvaṁ na ced dhātar idaṁ nijam bhaved  
vijñānam ajñāna-bhidāpamārjanam  
guṇa-prakāśair anumīyate bhavān  
prakāśate yasya ca yena vā guṇaḥ

O Lord, cause of all causes (**dhātar**), if this form of Yours (**idaṁ**) were not beyond the modes of material nature (**na ced nijam sattvaṁ bhaved**), then how can the devotees understand Your form (**vijñānam apamārjanam**), which destroys material bondage (**ajñāna-bhidā**). Only by the strong influence of Your ~~spiritual qualities~~ and prema (**guṇa-prakāśair**) can we understand the transcendental nature of Your Lordship (**anumīyate bhavān**). Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form (**yasya ca yena vā guṇaḥ prakāśate**). SB 10.2.35

# Section – VI

**Yataḥ sṛṣṭam – The Process of  
Creation (21-35)**

|| 2.5.21 ||

kālam karma svabhāvam ca  
māyeśo māyayā svayā  
ātman yadṛcchayā prāptam  
vibubhūṣur upādade

The Lord of māyā (**māyeśah**), desiring to become many (**vibubhūṣuh**), by his own will (**yadṛcchayā**), accepts (**upādade**) time (**kālam**) which was merged in himself (**ātman prāptam**), as well as karma and svabhāva which were merged in the jīva (**karma svabhāvam ca**), through the agency of māyā (**māyayā svayā**).

It has been stated that the Lord produces the universe by means of his energy māyā.

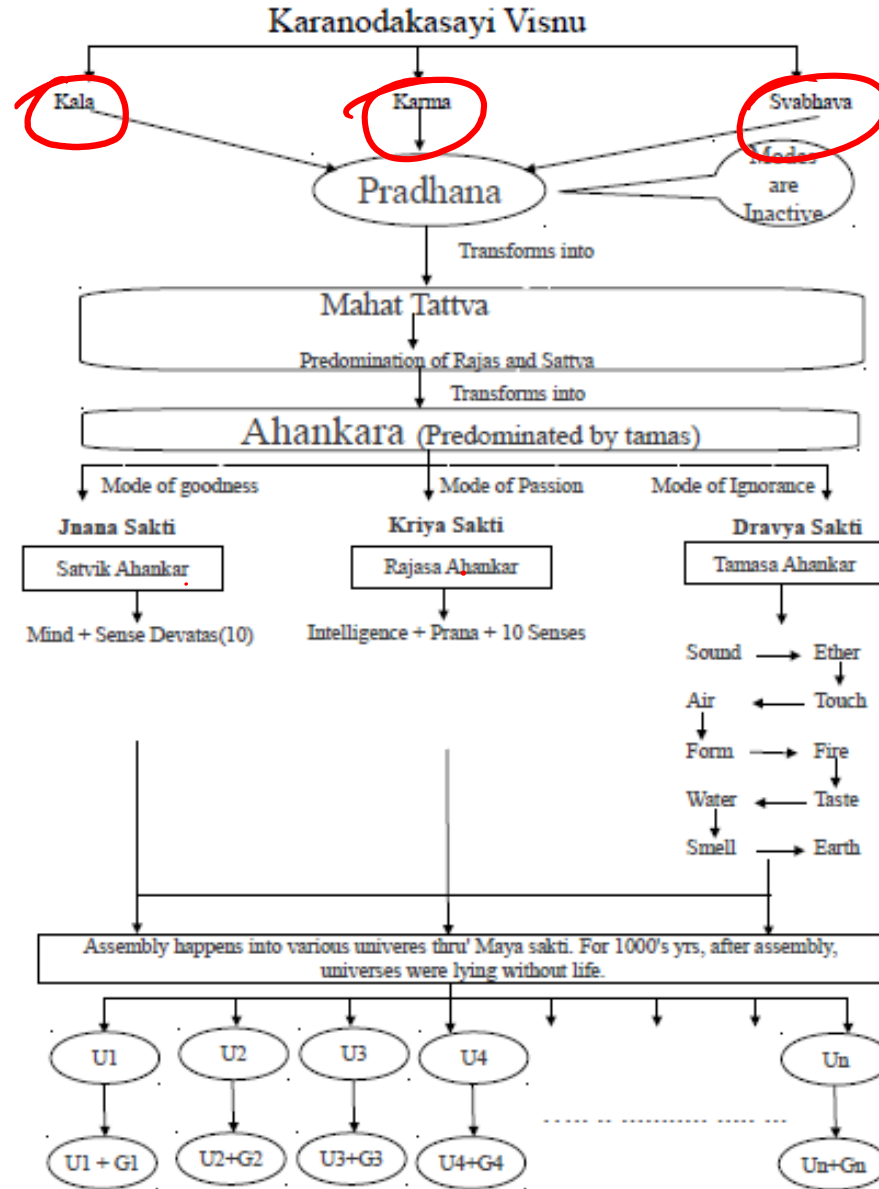
Now the process (**yathā sṛṣṭam idam**) is given.

The Lord, desiring to become many (**vibubhūṣuḥ**) by his own will (**yadṛcchayā**), accepts for creation (**upāḍade**) time, which was merged in him (**ātman prāptam kālam**), karma (the fate of the jīvas) and svabhāvam which were merged in the jīva.

This does not take place spontaneously, but by māyā.



Sarga



Elements

Tanmatras

Part-1

Elemental creation

~~Pradhana~~  
Karana S.r.S.t.i

Part-2

~~Pradhana~~  
Karya S.r.S.t.i

|| 2.5.22 ||

kālād guṇa-vyatikarah  
pariṇāmaḥ svabhāvataḥ  
karmaṇo janma mahataḥ  
puruṣādhiṣṭhitād abhūt

The guṇas are agitated from a state of equilibrium by time (**kālād guṇa-vyatikarah**). They are transformed into another form by svabhāva (**pariṇāmaḥ svabhāvataḥ**). The mahat-tattva appears by the karma of the jīvas (**karmaṇo janma mahataḥ**). All this is under the direction of the Lord (**puruṣa ādhiṣṭhitād abhūt**).

The functions of time and other factors are discussed.

Time is the agitator of the guṇas.

This means giving up equilibrium.

**Pariṇāmaḥ** means attaining another form.

**Mahataḥ** is mahat-tattva.

**Puruṣādhiṣṭhitād** modifies all the three items.

|| 2.5.23 ||

mahatas tu vikurvāṇād  
rajaḥ-sattvopabṛmhitāt  
tamaḥ-pradhānas tv abhavad  
dravya-jñāna-kriyātmakaḥ

From the transformation called mahat-tattva (**mahatas tu vikurvāṇād**) predominated by rajas and sattva (**rajaḥ-sattva upabṛmhitāt**), a substance predominated by tamas, ahaṅkāra (**tamaḥ-pradhānah**), arose (**abhavad**), composed of adhibhūta, adhyātma and adhidaiva (**dravya-jñāna-kriyātmakaḥ**).

Mahat-tattva has all the three guṇas but there is a predominance of rajas and sattva, because of kriyā and jñāna śaktis.

From this state of transformation, namely, mahat-tattva which has a predominance of rajas and sattva and which is produced by time, svabhāva and karma, a substance predominated by tamas (**ahaṅkāra**) arises.

The word **yaḥ** can be added to connect this verse with **saḥ** in the next verse.

**Dravya** refers to adhibhūtam, **jñānam** to adhidaivam and **kriyā** to adhyātman.

These are three causes of illusion for the living entities.

|| 2.5.24 ||

so 'haṅkāra iti prokto  
vikurvan samabhūt tridhā  
vaikārikas taijasaś ca  
tāmasaś ceti yad-bhidā  
dravya-śaktih kriyā-śaktir  
jñāna-śaktir iti prabho

Intelligence, Prāṇa  
to senses  
↑  
Manifestation of  
FE in MoP

Energy which fulfills  
action of the senses.  
↑  
Manifestation of  
FE in MoG

Mind, sense  
organs

Manifestation of  
FE in MoG

Manifestation of  
FE in MoI  
↑

Energy which manifests  
gross matter.  
↓  
5 elements &  
5 tan-mātrās

That ahaṅkāra (sah ahaṅkāra iti prokto) transforms into three  
types (vikurvan samabhūt tridhā): derived from sattva, rajas  
and tamas (vaikārikas taijasaś ca tāmasaś ca iti yad-bhidā),  
called jñāna-śakti, kriyā-śakti and dravya-śakti (dravya-śaktih  
kriyā-śaktir jñāna-śaktir iti prabho).



The three divisions are described: that derived from sattva-guṇa (vaikārikah), from rajoguṇa (taijasah) and from tamoguṇa (tāmasah).

The qualities in verse order are dravya, kriyā and jñāna śaktis.

The dravya-śakti has the capacity to produce the five gross elements starting with ether.

The kriyā-śakti has the capacity to produce the senses.

The jñāna-śakti has the capacity to produce the sense devatās.

O Nārada (prabho)! You know all of this.

The state of equilibrium is pradhāna.

By the agitation of time, the predominance of sattva produces the mahat-tattva.

Predominance of rajas produces the sūtra-tattva, a type of mahat-tattva.

Predominance of tamas produces ahaṅkāra.

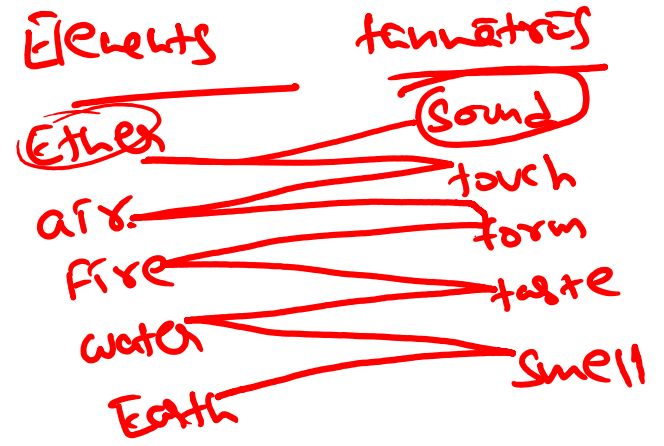
The effect of ahaṅkāra, with predominance of tamas and with rajas and sattva elements in much less amount, produces the five gross elements.

In this covering on the jīva (ahaṅkāra), there is a predominance of tamas.

|| 2.5.25 ||

Creation of Elements  
↓  
Subtlest to grossest

tāmasād api bhūtāder  
vikurvānād abhūn nabhaḥ  
tasya mātrā guṇaḥ śabda  
lingam yad draṣṭr-drśyayoḥ



From the darkness of false ego (tāmasād api vikurvānād), the first of the five elements (bhūta ādeḥ), namely, ether (sky) (nabhaḥ), is generated (abhūt). Its subtle form is the quality of sound (tasya mātrā guṇaḥ śabdaḥ). This arose before ether (implied). Sound represents objects unseen (or objects from the past) and seen in the present as well (lingam yad draṣṭr-drśyayoḥ).

This describes the details of ahaṅkāra in tamas.

Is it not well known that, first, sound arises from this mode?

That is true.

That is the subtle form (**mātrā**) of ether.

That is its distinguishing quality (guṇa).

By sound, ether is produced.

This should be understood for the other verses concerning the elements as well.

The quality of sound is described.

It represents things unseen in the past and things in the present or future.

Because it is modifying lingam, yad is in the neuter form.



|| 2.5.26 ||

nabhaso 'tha vikurvānād  
abhūt sparśa-guṇo 'nilah |  
parānvayāc chabdavāms ca  
prāṇa ojaḥ saho balam ||

Ether → Sound  
Air → sound & touch  
Fire → sound + touch + form  
Water → sound + touch + form + taste  
Earth → sound + touch + form + taste + smell

From ether (<sup>from ether</sup> nabhaso atha vikurvānād) arose the subtle touch (abhūt sparśa-guṇah) and the element air (anilah). Air also holds the previous quality of sound (para anvayāt śabdavānca). Air is the cause of prāṇa (prāṇa), which gives strength to the senses, mind and body (ojas sahas balam).

Ether is the cause of air.

Air contains the previous quality of sound.

The character of air is the prāṇa, which supports the body.

Ojas is sharpness of the senses.

Sahas is sharpness of the mind, and balam is health of the body.

Prāṇa is the cause of these.

|| 2.5.27 ||

vāyor api vikurvānāt  
kāla-karma-svabhāvataḥ |  
udapadyata tejo vai  
rūpavat sparśa-śabdavat ||

Under the influence of time, karma and svabhāva (kāla-karma-svabhāvataḥ), by a transformation of air (vāyor api vikurvānāt), arose (udapadyata) the subtle aspect called form and fire (rūpavat tejah). Touch and sound also exist in fire (sparśa-śabdavat).

|| 2.5.28 ||

tejasas tu vikurvānād  
āsīd ambho rasātmakam |  
rūpavat sparśavac cāmbho  
ghoṣavac ca parānvayāt ||

From the transformation of fire (tejasas tu vikurvānād) arose taste and water (āsīd ambho rasātmakam). Water (ambhah) contains form, as well as touch and sound (rūpavat sparśavat ghoṣavat) from the previous elements (para anvayāt).

|| 2.5.29 ||

viśeṣas tu vikurvāṇād  
ambhaso gandhavān abhūt |  
parānvayād rasa-sparśa-  
śabda-rūpa-guṇānvitah ||

From the transformation of water (ambhaso tu vikurvāṇād)  
arose smell and earth Earth contains the subtle aspects  
(viśeṣah tu guṇa anvitah) -- taste, touch, form and sound  
(rasa-sparśa-śabda-rūpa) -- of the previous elements (para  
anvayād).

|| 2.5.30 ||

vaikārikān mano jajñe

devā vaikārikā daśa

① dig-<sup>①</sup>vātārka-<sup>②</sup>praceto-<sup>③</sup>'śvi-<sup>④</sup>

vahnīndrapendra-mitra-kāh

⑥

⑦

⑧

⑨

⑩

From ahaṅkāra in sattva arose the mind (vaikārikān mano jajñe) and its deity as well as the ten presiding deities of the senses (devā vaikārikā daśa): the directions, Vāyu, the sun, Varuṇa, the two Aśvini-kumāras (dig-vāta-arka-pracetah-aśvi), Agni, Indra, Upendra, Mitra and Prajāpati Dakṣa (vahni-indra-upendra-mitra-kāh).

From ahaṅkāra in sattva arose mind, and its devatā the moon.

The other sense devatās are mentioned: directions for ear, Vāyu for the skin, the sun for the eyes, Varuṇa for the tongue and the two Aśvinis for the nose, Agni for the voice, Indra for the hands, Upendra for the feet, Mitra for the anus and Prajāpati for the penis.

[Note: Jīva Gosvāmī says that Upendra is not Viṣṇu but a devatā with some powers of the Lord. Vijayadvaja-tīrtha says kaḥ is Dakṣa Prajāpati.]

|| 2.5.31 ||

taijasāt tu vikurvāṇād  
indriyāṇi daśābhavan  
jñāna-śaktiḥ kriyā-śaktir  
buddhiḥ prāṇaś ca taijasau  
śrotram tvag-ghrāṇa-dṛg-jihvā  
vāg-dor-medhrahri-pāyavaḥ

From ahaṅkāra in rajas (taijasāt tu vikurvāṇād) arose (abhavat) the intelligence (the śakti of the five knowledge senses) (buddhiḥ jñāna-śaktiḥ), prāṇa (the śakti of the five action senses) (prāṇaḥ kriyā-śaktiḥ), and the ten senses (indriyāṇi daśa). The ten senses are the ear, skin, nose, eye, tongue (śrotram tvag-ghrāṇa-dṛg-jihvā), voice, hands, feet, anus and penis (vāg-dor-medhrahri-pāyavaḥ).



From the transformation of ahaṅkāra in rajas arose the ten senses.

The śakti of the five knowledge senses is intelligence (buddhiḥ).

[Note: Jñāna-śakti comes from sattva. Kriyā-śakti comes from rajas. ]

The śakti of the five action senses is prāṇa.

Buddhi and prāna arise from ahaṅkāra in rajas, and buddhi becomes particularized as the five knowledge senses.

Prāṇa becomes particularized as the five action senses.

It should be understood that air in the form of prāna arising from the ahaṅkāra in tamas is also an effect of ahaṅkāra in rajas.

Doh means hands.

Medhra is the penis.

Pāyuh is the anus.

They are not in proper order.

|| 2.5.32-33 ||

yadaite 'saṅgatā bhāvā bhūtendriya-mano-guṇāḥ |  
yadāyatana-nirmāṇe na śekur brahma-vittama ||

tadā samhatya cānyonyam bhagavac-chakti-coditāḥ |  
sad-asattvam upādāya cobhayam sasṛjur hy adah ||

O best of the brāhmaṇas (<sup>NM</sup> brahma-vittama)! As long as (yadā) the gross elements, senses and mind (<sup>MoI</sup> ete bhūta-indriya-mano-guṇāḥ) were not mixed together (asaṅgatā bhāvā), it was not possible (<sup>MoP</sup> na śekuh) for them to produce material bodies (yad āyatana-nirmāṇe). Coming together (<sup>MoG</sup> tadā samhatya ca anyonyam) by the impulse of the Lord's energy (bhagavat-śakti-coditāḥ), accepting primary and secondary forms (sad-asattvam upādāya), they created the body of the whole universe and the individual bodies in it (ubhayam sasṛjuh hy adah).

The kāraṇa-sṛṣṭi has been described.

---

Now the kārya-sṛṣṭi is described.

---

When these ingredients were unmixed (**asaṅgatā**), and when it was not possible for them to make the bodies (**āyatana**), then the Lord entered them.

---

They became combined by his compacting energy, and taking primary and secondary forms, created the body of the universe as a whole and the individual bodies.

|| 2.5.34 ||

varṣa-pūga-sahasrānte  
tad aṇḍam udake śayam  
kāla-karma-svabhāva-stho  
jīvo 'jīvam ajīvayat

After a thousand years (varṣa-pūga-sahasrānte), the <sup>GrV</sup> Lord (jīvah), situated in time, karma and svabhāva (kāla-karma-svabhāva-sthah), brought to life (ajīvayat) the non-living universe (tad ajīvam aṇḍam) which was lying in the water (udake śayam).

After a thousand years, the puruṣaḥ (jīvaḥ), the soul of the mass of jīvas (Hiraṇyagarbha), one who gives life, brought to life (ajīvayat) the non-living universe (ajīvam).

This shows the connection of the universe with the Lord.

|| 2.5.35 ||

sa eva puruṣas tasmād  
aṇḍam nirbhidya nirgataḥ  
sahasrorv-aṅghri-bāhv-akṣaḥ  
sahasrānana-śīrṣavān

Thereafter (tasmād), that puruṣa (sa eva puruṣas) pierced the  
universe (aṇḍam nirbhidya) and went outside (nirgataḥ).  
There he resides with a thousand legs, feet, arms, eyes  
(sahasra ūru-aṅghri-bāhu-akṣaḥ), faces and heads (sahasra  
ānana-śīrṣavān).



## Purusa Sukta

sahasra-śīrṣā puruṣah  
sahasrākṣah sahasra-pāt  
sa bhūmim viśvato vṛtvā-  
tyātiṣṭhad daśāṅgulam

Everything is pervaded by the Lord.

	Individual	Universal
Soul	Jīva	Hiraṇyagarbha (totality of Jīvas)
Body	Individual body	Universal form
Super soul	KṣV	→ GaV

<sup>GaV</sup>  
This puruṣa is the antaryāmī of the totality of jīvas (hiraṇyagarbha).

Tasmād represents a missing verb participle “having entered the universe.”

He, entering into the total jīvas, and being situated there  
(tasmād), pierced the universe, and became situated outside.

How is he situated outside?

His form without material guṇas lying on the Kārana Ocean is  
described.

# Section – VI

## Description of the Virat Rupa (36-42)

|| 2.5.36 ||

yasyehāvayavair lokān  
kalpayanti manīṣiṇaḥ  
kaṭy-ādibhir adhaḥ sapta  
saptordhvaṃ jaghanādibhiḥ

Within the universe (**iha**), the **wise** **imagine** (**kalpayanti** **manīṣiṇaḥ**) the planets (**lokān**) as his limbs (**yasya** **avayavaiḥ**). The hips and below are the lower seven planets starting with Atala (**kaṭy-ādibhir adhaḥ sapta**), and hips and above are the seven upper planets starting with earth (**sapta** **ūrdhvaṃ jaghanādibhiḥ**).

Within the universe (**iha**) is the <sup>Vivāṅga Puruṣa</sup> **puruṣa** made of the planets (**loka-maya-puruṣaḥ**) whose limbs the wise **imagine** to be the planets.

This sentence continues until verse 41.

**Kaṭi** means buttocks.

**Jaghanam** means the hips.

---

The lower seven planets start with Atala.

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Upwards are Bhū and the other planets.

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|| 2.5.37 ||

purusasya mukham brahma  
kṣatram etasya bāhavaḥ  
ūrvor vaiśyo bhagavataḥ  
padbhyām śūdro vyajāyata

The brāhmaṇas arose from the puruṣa's head (puruṣasya mukham brahma), the kṣatriyas arose from his arms (kṣatram etasya bāhavaḥ), the vaiśyas arose from his thighs (ūrvor vaiśyo bhagavataḥ) and the śūdras arose from his feet (padbhyām śūdro vyajāyata).



## Purusa Sukta

brāhmaṇo 'sya mukham āsīd,  
bāhū rājanyaḥ kṛtaḥ  
ūru tad asya yad vaiśyaḥ  
padbhyām sūdro ajāyata

Incidentally, the varṇas also arose from his limbs.

Literally the brāhmaṇas are his face.

The cause, the face and the effect, the brāhmaṇas, are taken as non-  
different.

Kṣatram means kṣatriyas.

The Śruti says brāhmaṇo 'sya mukham āsīd bāhū rājanyah kṛtaḥ: the brāhmaṇas were his face, and the kṣatriyas acted as his arms.

॥ 2.5.38 ॥

bhūrlokaḥ kalpitaḥ padbhyām  
bhuvarloko 'sya nābhitaḥ  
hrdā svarloka urasā  
maharloko mahātmanah

From the feet to the hips the planets from Pātala to earth are imagined (bhūr-lokaḥ kalpitaḥ padbhyām). Bhuvarloka extends from the navel (bhuvar-loko asya nābhitaḥ). Svarga is situated at the heart (hrdā svarloka), and Maharloka is at the chest (urasā maharloko mahātmanah).

Showing the differences in imagining the planets for purposes  
of worship, two verses describe the body composed of seven  
planets.

The planets from Pātala to earth are imagined to extend from  
the two feet to the two hips.

|| 2.5.39 ||

grīvāyām janaloko 'sya  
tapolokaḥ stana-dvayāt  
mūrdhabhiḥ satyalokas tu  
brahmalokaḥ sanātanah

Janaloka is on the neck (grīvāyām janaloko asya), Tapaloka is on the breast (tapolokaḥ stana-dvayāt) and Satyaloka is on the heads of that form (mūrdhabhiḥ satyalokas). Above this is the Lord's planet which is eternal (brahmalokaḥ tu sanātanah).

For the purpose of worship it is not a fault to reverse the limbs (breast after neck).

However, stana (nipple) can also mean the lips.

Above Satyaloka is the planet of the Lord, Vaikuṅṭha.

But this is not the object of meditation as a limb of the universal form because it is eternal.

Though it exists within the universe it is like the Lord, eternal.

॥ 2.5.40-41 ॥

tat-kaṭyām cātaḷam kl̥ptam  
ūrubhyām vitalam vibhoḥ |  
jānubhyām sutalam śuddham  
jaṅghābhyām tu talātalam ॥

mahātalam tu gulphābhyām  
prapadābhyām rasātalam |  
pātālam pāda-talata  
iti lokamayaḥ pumān ॥

Atala is the buttocks of the Lord (tat-kaṭyām ca atalam kl̥ptam). Vitala is his thighs (ūrubhyām vitalam vibhoḥ). Pure Sutala is his knees (jānubhyām sutalam śuddham). Talātala is his shanks (jaṅghābhyām tu talātalam). Mahātala is his ankles (mahātalam tu gulphābhyām), Rasātala is the top of his feet (prapadābhyām rasātalam), and Pātāla is the soles of his feet (pātālam pāda-talata iti lokamayaḥ pumān).

Now the method of meditation on fourteen planets is described.

~~The seven upper planets were already described.~~

The seven lower planets are now described in two verses.

Sutalam is considered pure because Prahlāda, Bali and other devotees reside there.



॥ 2.5.42 ॥

bhūrlokaḥ kalpitaḥ padbhyām  
bhuvarloko 'sya nābhitaḥ  
svarlokaḥ kalpito mūrdhnā  
iti vā loka-kalpanā

Earth and the lower planets are imagined to extend from the feet (bhūrlokaḥ kalpitaḥ padbhyām). Bhuvarloka is at the navel (bhuvarloko asya nābhitaḥ). Svarga-loka is imaged to be the head (svarlokaḥ kalpito mūrdhnā). This is how others imagine the planets on the universal form (iti vā loka-kalpanā).

Now the universal form is described in three parts.

Bhūloka is considered with all the lower planets.