

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Five

Primary Creation: Sarga

The Cause of All Causes

Section – VI

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

|| 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 cobhayaṁ sasṛjur hy adah ||

O best of the brāhmaṇas (^{NM} brahma-vittama)! As long as (yadā) the gross elements, senses and mind (^{MoI} ete bhūta-indriya-mano-guṇāḥ) were not mixed together (asaṅgatā bhāvā), it was not possible (^{MoP} na śekuh) for them to produce material bodies (yad āyatana-nirmāṇe). Coming together (^{MoG} 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 (ubhayaṁ 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 ^{GrV} 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 purusaḥ (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 nirbhidyā nirgataḥ
sahasrorv-aṅghri-bāhv-akṣaḥ
sahasrānana-śirṣavān

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

Purusa Sukta

sahasra-śīrṣā puruṣah
sahasrāksah 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

^{GaV}
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 ^{Vivāṅga Puruṣa} **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.

Upwards are Bhū and the other planets.

|| 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 kḷptam
ūrubhyām vitalam vibhoḥ |
jānubhyām sutalam śuddham
jaṅghābhyām tu talātaḷam ॥

mahātaḷam tu gulphābhyām
prapadābhyām rasātaḷam |
pātālam pāda-talata
iti lokamayaḥ pumān ॥

Atala is the buttocks of the Lord (tat-kaṭyām ca atalam kḷptam). Vitala is his thighs (ūrubhyām vitalam vibhoḥ). Pure Sutala is his knees (jānubhyām sutalam śuddham). Talātala is his shanks (jaṅghābhyām tu talātaḷam). Mahātala is his ankles (mahātaḷam tu gulphābhyām), Rasātala is the top of his feet (prapadābhyām rasātaḷam), 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.