## Śrīmad-Bhāgavatam

Canto Two

## With the Sārārtha-darśinī commentary

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## Canto Two – Chapter Five

# Primary Creation: Sarga

### The Cause of All Causes

## Section – VI

## Yatah srṣṭam – The Process of Creation (21-35)

#### || 2.5.32-33 ||

yadaite 'sangatā bhāvā bhūtendriya-mano-guņāḥ | yadāyatana-nirmāņe na śekur brahma-vittama ||

tadā samhatya cānyonyam bhagavac-chakti-coditāh sad-asattvam upādāya cobhayam sasrjur hy adaļ || Mop MOG MOI NM O best of the brahmanas (brahma-vittama)! As long as (yada) the gross elements, senses and mind (etg bhuta-indriva-mano-gunah) were not mixed together (asangatā bhāvā), it was not possible (na śekuh) for them to produce material bodies (yad āyatana-nirmāņe). Coming together (tadā samhatya ca anyonyam) by the impulse of the Lord's energy (bhagayatśakti-coditāh), accepting primary and secondary forms (sad-asattvam upādāya), they created the body of the whole universe and the individual bodies in it (ubhayam sasrjuh hy adah).

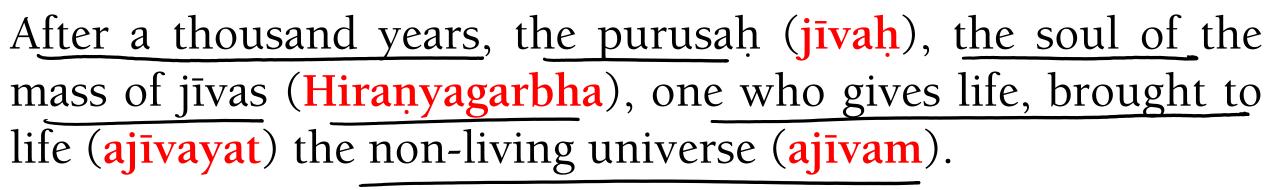
Now the kārya-sṛṣṭi is described.

When these ingredients were unmixed (asangatā), 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-syabhāva-stho jīvo 'jīvam ajīvayat

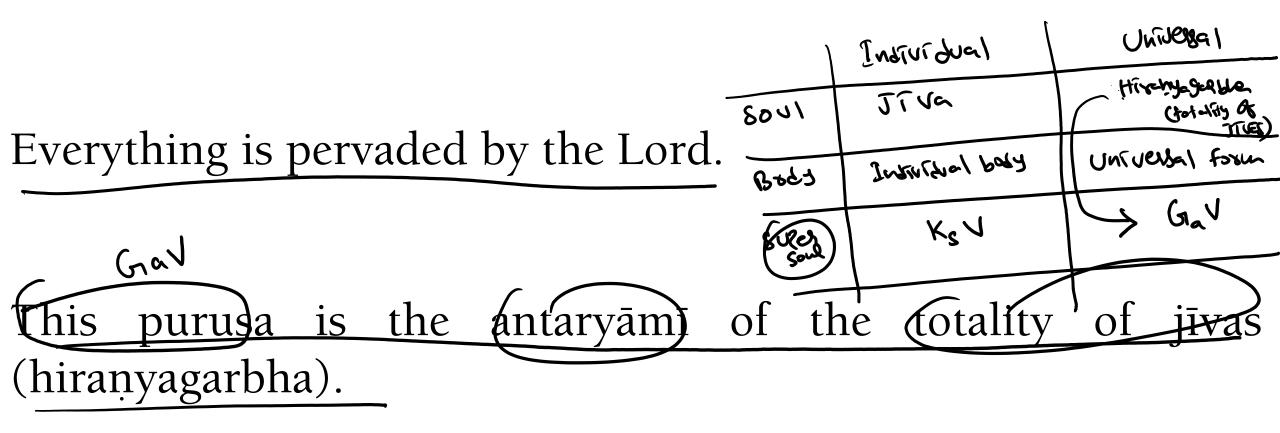
After a thousand years (<u>varṣa-pūga-sahasrānte</u>), the Lord (jīvah), situated in time, karma and svabhāva (<u>kāla-karma-</u> <u>svabhāva-sthah</u>), brought to life (ajīvayat) the non-living universe (tad ajīvam aņḍam) which was lying in the water (udake śayam).



#### This shows the connection of the universe with the Lord.

#### || 2.5.35 || sa eva puruṣas ta<u>smād</u> aṇḍaṁ nirbhidya nirgataḥ sahasrorv-aṅghri-bāhv-akṣaḥ sahasrānana-śīrṣavān

Thereafter (tasmād), that purusa (sa eva purusas) pierced the universe (andam nirbhidya) and went outside (nirgatah). There he resides with a thousand legs, feet, arms, eyes (sahasra ūru-anghri-bāhu-akṣaḥ), faces and heads (sahasra ānana-sīrṣāvān). Purusa Sukta <u>sahasra-śīrṣā purusah</u> sa<u>hasrāksah sahasra-pā</u>t sa bhūmim viśvato vṛtvātyātiṣṭhad daśāṅgulam



Tasmād represents a missing verb participle "having entered the universe."

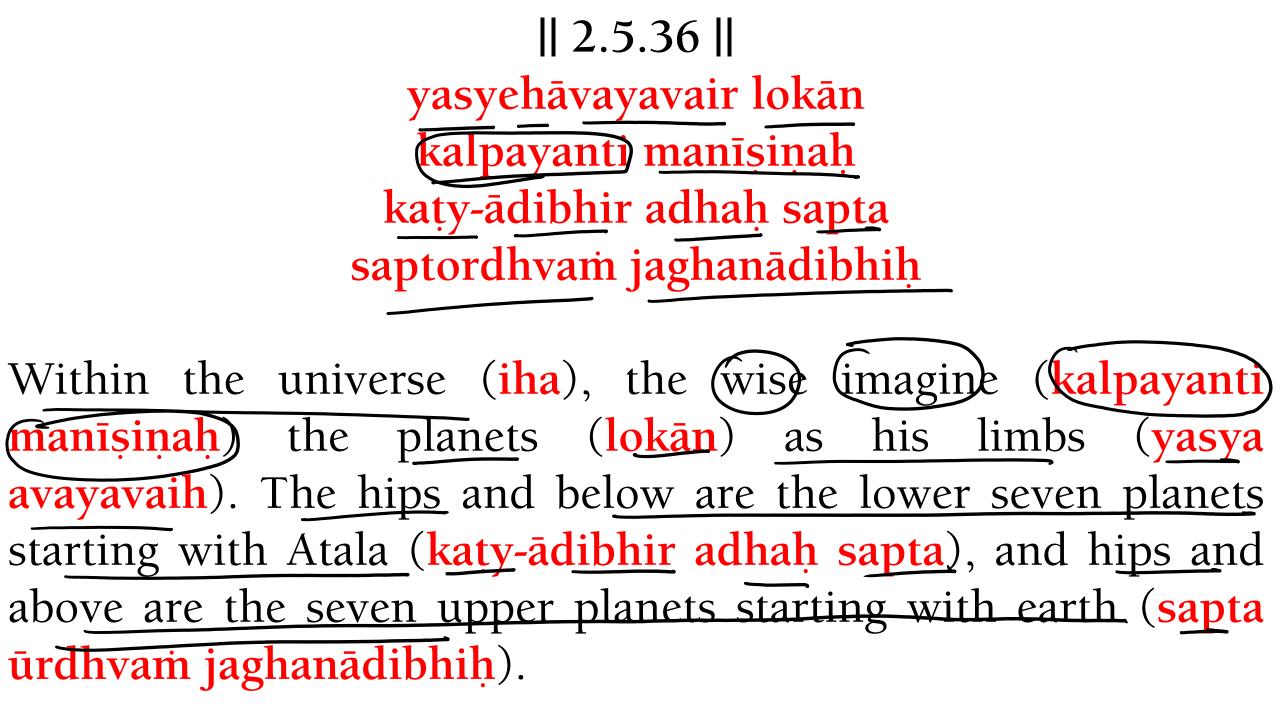
He, entering into the total jīvas, and being situated there (tasmād), pierced the universe, and became situated outside.

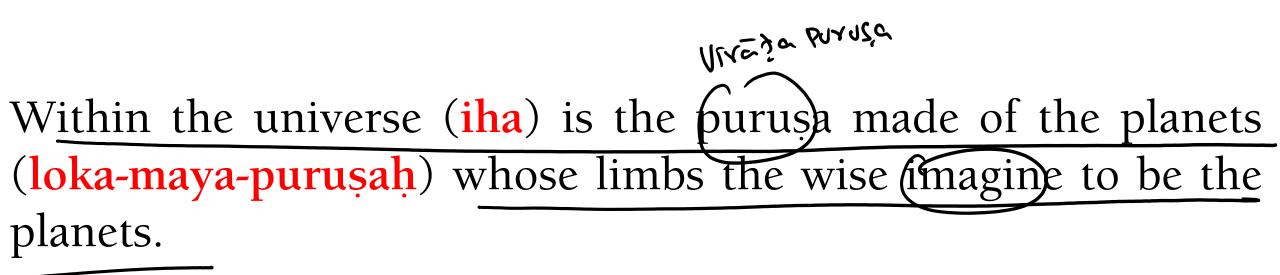
How is he situated outside?

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

## Section – VI

# Description of the Virat Rupa (36-42)





This sentence continues until verse 41.

Kați 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 brāhmaņas 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 brāhmaņo 'sya mukham <u>āsīd</u>, bāhū rājanyaḥ kṛtaḥ ūru tad asya yad vaiśyaḥ padbhyāṁ śūdro ajāyata Incidentally, the varnas also arose from his limbs.

Literally the brāhmaņas are his face.

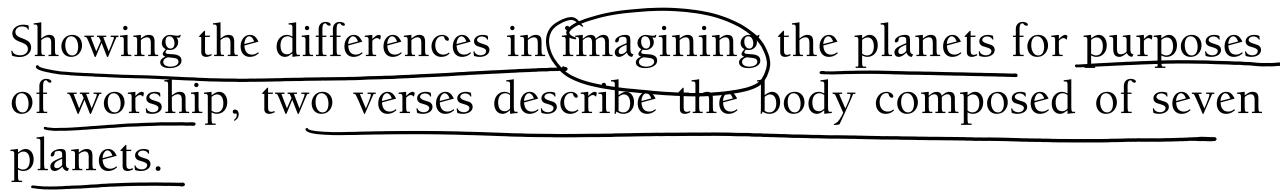
The cause, the face and the effect, the brāhmaņas, are taken as non-different.

Kşatram means kşatriyas.

The śruti says brāhmaņo 'sya mukham āsīd bāhū rājanyah krtah: the brāhmaņas were his face, and the kṣatriyas acted as his arms.

#### || 2.5.38 || bhūrlokaḥ kalpitaḥ padbhyāṁ bhuvarloko 'sya nābhitaḥ ḥṛdā svarloka urasā maharloko mahātmanaḥ

From the feet to the hips the planets from Pātala to earth are imagined (bhūr-lokah kalpitah padbhyām). Bhuvarloka extends from the navel (bhuvar-loko asya nābhitah). Svarga is situated at the heart (hṛdā svarloka), and Maharloka is at the chest (urasā maharloko mahātmanaḥ).



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

|| 2.5.39 || grīvāyām janaloko 'sya tapolokah stana-dvayāt mūrdhabhih satyalokas tu brahmalokah sanātanah

Ja<u>naloka is on the neck</u> (grīvāyām janaloko asya), Tap<u>aloka is</u> on <u>the breast</u> (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 sanātanaḥ). 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, Vaikuntha.

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-kaṭyāṁ cātalaṁ kļptam ūrubhyāṁ vitalaṁ vibhoh | jānubhyāṁ sutalaṁ śuddhaṁ jaṅghābhyāṁ tu talātalam ||

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

Atala is the buttocks of the Lord (tat-kaṭyām ca atalam klptam). Vitala is his thighs (ūrubhyām vitalam vibhoḥ). Pure Sutala is his knees (jānubhyām sutalam śuddham). Talātala is his shanks (janghābhyām 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 padbhyāṁ bhuvarloko 'sya nābhitaḥ svarlokaḥ kalpito mūrdhnā iti vā loka-kalpanā

Earth and the lower planets are imagined to extend from the feet (bhūrlokah kalpitah padbhyām). Bhuvarloka is at the navel (bhuvarloko asya nābhitah). 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.