

Śrīmad-Bhāgavatam

Canto Two

**With the
Sārārtha-darśinī commentary**

by

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Canto Two – Chapter Six

Second Description of the Universal
Form: Vibhūti of the Lord

Puruṣa-sūkta Confirmed

Section – I

Yat ca – Lord is both the
material and effective cause of
this Universe (1-17)

|| 2.6.1 ||

brahmovāca—

vācām vahner mukham kṣetram

chandasām sapta dhātavaḥ |

havya-kavyāmṛtānnānām

jihvā sarva-rasasya ca ||

GROSS MOUTH
SUBTLE MOUTH

Large Devatā

Tan Vāca

Brahmā said: From the mouth of the Lord arose (mukham) speech, the speech organ, and Agni in the universal form (vācām vahner kṣetram). From his seven dhātus arose the seven Vedic meters (chandasām sapta dhātavaḥ). From the Lord's tongue arose (implied) the remnants of offerings to devatās (havya) and Pitṛs (kavya), the six tastes (amṛta annānām), and from the Lord's place of tasting (implied) arose the tongue (jihvā sarva-rasasya) and Varuṇa (ca).

GROSS ORGAN

S. no	Gross organ (Adhibhuta)	Subtle organ (Adhyatma)	Sense devata (Adhidaiva)	Sense object (Adhibhuta)	Elements
1	Karna	Srotra	Dig devatas	Sabda	Ether
2	Nasika	Ghrana	Asvini Kumaras	Gandha	Earth
3	Aksini	Caksuh	Surya	Rupa	Fire
4	Talu	Jihva	Varuna	Rasa	Water
5	Carma	Tvaca	Trees	Sparsa	Air

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

→ in the universal form

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

In the sixth chapter the speech and other elements arising from the universal form's limbs and the three fourths and one quarter powers are described.

From the Lord, who was accompanied by māyā-śakti, the universal form arose.

This is explained.

Akrūra says:

bhūs toyam agniḥ pavanaṁ kham ādir
mahān ajādir mana indriyāṇi |
sarvendriyārthā vibudhāś ca sarve
ye hetavas te jagato 'nga-bhūtāḥ ||

Earth; water; fire; air; ether and its source, false ego; the mahat-tattva,
the total material nature and her source, the Supreme Lord's puruṣa
expansion; the mind; the senses; the sense objects; and the senses'
presiding deities—all these causes of the cosmic manifestation are
born from your transcendental body. SB 10.40.2

Which limbs of the universal form arose from which limbs of the Supreme Lord?

Limbs
of
Gov

Limbs
of
V.R

Speech of the universal form and the individual living beings, their organs of speaking, and the presiding deity of the voice organ, namely fire, arose from the mouth of the Lord.

The words are modifying the word **hareḥ** in the seventh verse.

Kṣetram means the place of origination.

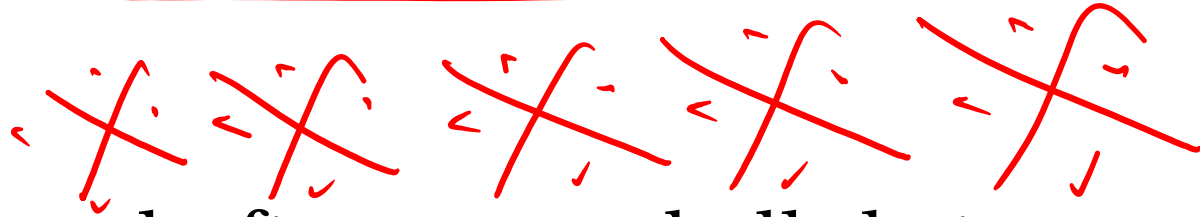
Though speech and fire etc. arise from material ahaṅkāra, they are said to arise from the mouth and other bodily parts of the Lord because they are vibhūtis of the Lord's various limbs such as the mouth.

↓
Gāṇ

Māyā is also the śakti of the Lord and therefore non-different from him.

śakti-śaktimator abhedāt śakteḥ kāryam śaktimato 'pi bhavati:

because of non-difference between the śakti and the possessor of the śakti, the effect of the śakti becomes non-different from the possessor of the śakti.



Speech, fire etc. and all their expansions in the spiritual world are eternal and full of consciousness since they are part of the spiritual pastimes.

But their vibhūtis in the material world are māyā and temporary.

There are seven meters such as gāyatrī.

The seven dhātus of the Lord such as skin, being the places of
origination, became the seven meters.

The place of origination is in the nominative case and the
items arising are in the possessive case.

The meaning is “From the place of origination arose that particular devatā and sense organ.” → VR

This should be understood for all the items listed.

Havyam is food for the devatās.

Kavyam is food for the Pitrs.

Amṛtam is the remnants of food from both, which becomes food for men.

From the organ of taste of the Supreme Lord arose the six types of taste in the universal form (and water).

Ca indicates that Varuṇa, the devatā of the tongue (and the tongue of the universal form) arose from the palate, place of tasting on the Lord.

[Note: There is a distinction between the sense organ, which is subtle, and the place of the sense organ, or the gross manifestation of the organ made of the gross elements. This distinction is applied to the Supreme Lord and his organs as well. From his sense organ, if it is a knowledge sense, arises the gross element and the sense object (tan-mātrā). From the place of the organ, or the form of the organ, arises the sense devatā and the sense organ of the universal form and the individual living entities. All factors are not always listed in the following verses but should be understood.]