

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)

|| 2.6.2 ||

sarvāsūnām ca vāyoś ca
tan-nāse paramāyaṇe |
aśvinor oṣadhīnām ca
ghrāṇo moda-pramodayoḥ ||

From the Lord's place of smelling (^{nāsi ke} tad-nāse), the best location (paramāyaṇe), arose all life airs, Vāyu (sarvāsūnām ca vāyoś ca), the Aśvini-kumāras, and fragrant herbs (aśvinor oṣadhīnām ca). From his organ of smell arose (ghrāṇo) the sense object called fragrance in the form smells and perfumes (moda-pramodayoḥ).
GaeV

Tan-nāse refers to the Lord's nostrils.

Aśvinis and herbs are connected to the nostrils.

Moda and **pramoda** are general and special perfumes.

Ghrāṇaḥ refers to the sense organ of the Lord.

[Note:

From the Lord's sense organ of smell the earth element also
arises.

From the place of smelling (tan-nāse) arises the sense devatās, the
Aśvini-kumāras, and the senses organ of the universal form (not
mentioned).]

|| 2.6.3 ||

rūpāṇām tejasām cakṣur
divaḥ sūryasya cākṣiṇī |
karnaṁ diśām ca tīrthānām
śrotram ākāśa-śabdayoḥ ||

श्रोत्रं
↑

From the Lord's seeing organ (cakṣuh) arose form and fire (rūpāṇām tejasām). From his place of seeing, the eye-balls (asya ca akṣiṇī), arose the divine sun deity (divaḥ sūryaḥ) (and the sense organ of seeing in the universal form). From his place of hearing (karnaṁ) arose the direction devatās (and the sense organ of hearing in the universal form) (diśām ca tīrthānām) and from his organ of hearing arose ether and sound (śrotram ākāśa-śabdayoḥ).

Cakṣus refers to the Lord's seeing organ.

Akṣinī refers to his eye-balls.

Karṇau refers to the Lord's place of hearing, and śrotram refers to his hearing organ.

|| 2.6.4 ||

tad-gātram vastu-sārāṇām
saubhagasya ca bhājanam |
tvag asya sparśa-vāyoś ca
sarva-medhasya caiva hi ||

From his body (**tad-gātram**), the place of auspiciousness (**saubhagasya ca bhājanam**), arose the śaktis of things (**vastu-sārāṇām**). From the Lord's touch organ (**tvag asya**) arose the sense object touch (**sparśa**) and all sacrifices (**sarva-medhasya ca**), and from the place of his organ of touch (**implied**) arose its deity Vāyu (**vāyoh ca**).

Subtle sense (skin)

With mention of the skin, the place of the organ should be understood as well as the sense organ.

(From the sense organ of touch of the Lord arose the touch sensation and air, and from the place of the smelling organ arose Vāyu devatā and the smelling organ of the universal form.)

The actual dual form should be **sparśa-vāyvoḥ**, but for metrical reasons the “v” is dropped.

Medhasya means “of sacrifice.”

Vastu-sārāṇām means “of the powers of things.”

॥ 2.6.5 ॥

romāṇy udbhijja-jātīnām
yair vā yajñas tu sambhṛtaḥ |
keśa-śmaśru-nakhāny asya
śilā-lohābhra-vidyutām ॥

From his body hairs (**romāṇy**) arose all trees (**udbhijja-jātīnām**) by which sacrifice is performed (**yair vā yajñas tu sambhṛtaḥ**). From his hair and beard (**asya keśa-śmaśru**) arose clouds (**abhra**) and from his nails (**nakhāny**) arose minerals, metals and lightning (**śilā-loha-vidyutām**).

From his hair arose all trees (udbhijja-jātīnām) by which sacrifice is undertaken and not other trees.

From his hair arose clouds.

It has already been said īśasya keśān vidur ambuvāhān: they know the Lord's hair is the clouds. (SB 2.1.34)

His beard is also the clouds because of similar color.

His nails, shining brightly are said to be lightning, white and
red minerals, and metals, because of similarity.

|| 2.6.6 ||

bāhavo loka-pālānām
prāyaśaḥ kṣema-karmaṇām ||

From his arms arose the Loka-palas (bāhavo loka-pālānām),
who protect the people (prāyaśaḥ kṣema-karmaṇām).

kṣema-kārmaṇām means “those who protect.”

[Note: Indra is the deity of the arms. The activity of the arms is
protection.]

|| 2.6.7 ||

vikramo bhūr bhuvaḥ svaś ca
kṣemasya śaraṇasya ca |
sarva-kāma-varasyāpi
hareś caraṇa āspadam ||

From his steps arose Bhūr-loka, Bhuvār-loka and Svarga-loka (vikramo bhūr bhuvaḥ svaś ca). From the abode of the Lord's feet (hareh caraṇa āspadam) arose auspiciousness (kṣemasya), items which give protection (śaraṇasya), and bestowal of all desires (sarva-kāma-varasyāpi).

From his footsteps (**vikramah**) arose Bhūr, Bhuvar and Svarga.

Because they are indeclinables, they are not put in the possessive case.

From his feet arose auspiciousness, protective items (**śaraṇasya**) and fulfillment of all desires.

[Note:

Not mentioned is the deity of the feet sense organ (Upendra, unless
hareḥ caraṇa aspadam is taken to indicate “from the place of feet
arose Upendra.”

Mention of the various planets indicates movement, which is the
function of the feet.]

|| 2.6.8||

apām vīryasya sargasya
parjanyaśya prajāpateḥ |
pumśaḥ śiśna upasthas tu
prajāty-ānanda-nirvṛteḥ ||

From the location of his penis (**pumśaḥ śiśna**) arose water (**apām**), semen (**vīryasya**), creation (**sargasya**) showers (**parjanyaśya**) and Prajāpati Dakṣa, its presiding deity (**prajāpateḥ**). From his sense organ of generation (**upasthas tu**) arose the destruction of pain (production of bliss) through sexual union for producing offspring (**prajāty-ānanda-nirvṛteḥ**).

→ Gross
→ subtle

Vīryasya means of semen.

From the place of the penis (śiṣṇaḥ) arose rain showers (parjanya).

Subst

From the (organ of generation) (upasthaḥ) arose destruction of pain (nirvrteḥ) through union for producing offspring (the action of this organ).

|| 2.6.9 ||

pāyur yamasya mitrasya
parimokṣasya nārada |
hiṃsāyā nirṛter mṛtyor
nirayasya gudaṃ smṛtaḥ ||

O Nārada (**nārada**)! From the (Lord's ^{subtle organ.} evacuation organ) (**pāyuh**) arose Yama, Mitra and evacuation (**yamasya mitrasya parimokṣasya**). From the place of evacuation (**gudaṃ**) arose violence (**hiṃsāyā**), poverty (**nirṛter**), its presiding deity Mṛtyu (**mṛtyor**) and hell (**nirayasya**).

Pāyuh is the sense organ of evacuation.

Guḍam is the place of evacuation.

Parimokṣasya means evacuation.

Nirṛteḥ means of poverty.

Mr̥tyoḥ indicates the presiding deity of the place of evacuation.

However, from a previous verse (SB 2.5.30) it was indicated that Mitra was the presiding deity of the anus.

In support of the present verse, later it is said gudaṁ mr̥tyur apānena nodatiṣṭhet tato virāt (SB 3.26.66): Mr̥tyu entered with apāṇa but the Lord did not arise.

In the present verse Mitra is also mentioned, but it should be understood that he is an assistant to Mṛtyu.

To say that Mitra is the presiding deity of the evacuating organ (whereas Mṛtyu is the presiding deity of the place of evacuation) is not accepted since it will break the regularity of presentation in the descriptions (by introducing a second deity for an organ).

|| 2.6.10 ||

parābhūter adharmasya
tamasaś cāpi paścimaḥ |
nāḍyo nada-nadīnām ca
gotrāṇām asthi-samhatih ||

From the Lord's back (paścimaḥ) arose destruction, irreligion (parābhūter adharmasya), and ignorance (tamasaś ca). From his veins (nāḍyo) arose the rivers and streams (nada-nadīnām ca). From his bones (asthi-samhatih) arose mountains (gotrāṇām).

Tamasah means ignorance.

It arose from his back (**paścimāḥ**).

Gotrānām means mountains.

|| 2.6.11 ||

avyakta-rasa-sindhūnām
bhūtānām nidhanasya ca |
udaram viditam puṁso
hṛdayam manasaḥ padam ||

From his belly (puṁso udaram) arose oceans (sindhūnām),
juice in food (rasa), pradhāna (avyakta), and destruction of
all entities (bhūtānām nidhanasya ca). From his heart
(hṛdayam) arose the mind of man (viditam manasaḥ padam).

Avyakta indicates pradhāna.

Rasa means the juice in food.

Bhūtānām nidhānasya means the destruction of all living beings.

|| 2.6.12 ||

dharmasya mama tubhyaṁ ca
kumārāṇāṁ bhavasya ca |
vijñānasya ca sattvasya
parasyātmā parāyaṇam ||

His antaḥkaraṇa is the shelter (parasya ātmā parāyaṇam) of dharmā, me, you (dharmasya mama tubhyaṁ ca), the Kumāras, Śiva (kumārāṇāṁ bhavasya ca), intelligence and citta (vijñānasya ca sattvasya).

Tubhyam means of you.

Kumārāṇām means Sanaka and his brothers.

Bhavya means Śiva.

Vijñānasya means intelligence.

Sattvasya means citta.

Ātmā means the antahkaraṇa.

|| 2.6.13 -16||

aham bhavān bhavaś caiva ta ime munayo 'grajāḥ |
surāsura-narā nāgāḥ khagā mṛga-sarīrpāḥ ||
gandharvāpsaraso yakṣā rakṣo-bhūta-gaṇoragāḥ |
paśavaḥ pitarah siddhā vidyādharāś cāraṇā drumāḥ ||
anye ca vividhā jīvājala-sthala-nabhaukasah |
graharkṣa -ketavas tārās taḍitaḥ stanayitnavah ||
sarvaṁ puruṣa evedaṁ bhūtaṁ bhavyaṁ bhavac ca yat |
tenedam āvṛtaṁ viśvaṁ vitastim adhiṣṭhati ||

I, you, Śiva (**aham bhavān bhavaś ca**), the sages, the Kumāras (**ime munayo agrajāḥ**), the devatās, asuras, humans (**sura-asura-narāḥ**), Nāgas, birds, beasts, reptiles (**nāgāḥ khagā mṛga-sarīrpāḥ**), Gandharvas, Apsaras (**gandharva apsaraso**), Yakṣas, Rakṣas, Bhūtas, Uragas (**yakṣā rakṣo-bhūta-gaṇa-uragāḥ**), cows, Pitrs, Siddhas, Vidyādharas, Cāraṇas, trees (**paśavaḥ pitarah siddhā vidyādharāś cāraṇā drumāḥ**), planets, constellations (**graha rkṣa**), comets, stars (**ketavah tārāḥ**), lightning, clouds (**taḍitaḥ stanayitnavah**)--all these are only the Lord (**sarvaṁ puruṣa eva idaṁ**). Whatever existed in the past, whatever exists in the present and whatever will exist in the future (**bhūtaṁ bhavyaṁ bhavac ca yat**), is covered by the Lord (**tena idaṁ āvṛtaṁ**). He extends beyond the universe by ten fingers (**viśvaṁ vitastim adhiṣṭhati**).

(sarvaṃ puruṣa evedaṃ)
bhūtaṃ bhavyaṃ bhavaḥ ca yat |
tenedaṃ āvṛtaṃ viśvaṃ
vitastim adhiṣṭhati ||

Puruṣa Sukta

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmiṃ viśvato vṛtvā-
tyātiṣṭhad daśāṅgulaṃ

puruṣa evedaṃ sarvaṃ
yad bhūtaṃ yac ca bhavyam

Because the Supreme Lord is the possessor of the māyā-śakti,
everything in this world is non-different from him.

This confirms the meaning of the Puruṣa-sūkta.

The line starting sahasra-śīrṣā and three verses starting with
brāhmaṇo 'sya mukham āsīt in the Puruṣa-sūkta were
described in the previous chapter. (SB 2.5.37)

Now puruṣa evedaṁ sarvaṁ (the Lord is everything in the universe) from the Puruṣa-sūkta is illustrated in three and half verses.

After showing that the Supreme Lord is the cause of the material world, Brahmā states that the Lord is beyond the material world, and limits the whole world: this world is covered by the Supreme Lord, because he exists (tiṣṭhati) greater than (adhi) this world.

He remains, exceeding it by ten fingers (vitastim)

This is stated to express his superiority to the universe, not to express his dimension, since he cannot be measured, being unlimited.

This illustrates the Puruṣa-sūkta line sa bhūmiṃ sarvataḥ spr̥ṣtvā atyatiṣṭhad daśāṅgulaḥ: touching the earth (universe), he extended himself beyond it by ten fingers.

Bhūmin means viśvam in the context, and daśāṅgulaḥ means vitastim. Atyatiṣṭhad means adhitiṣṭhati.