

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)

|| 2.6.17 ||

sva-dhiṣṇyaṁ pratapan prāṇo
bahiś ca pratapaty asau |
evaṁ virājaṁ pratapaṁs
tapaty antar bahiḥ pumān ||

Just as the life air energizes the body inside (sva-dhiṣṇyaṁ pratapan prāṇah) and spreads its influence outside as well (bahiś ca pratapaty asau), the Lord energizes (evaṁ pumān pratapan tapaty) the universe (virājaṁ) inside and outside as well (antar bahiḥ).

Verse Summary: The Lord also acts as the effective cause of the universe by energizing the universe both from inside and outside.

An example is given.

The life air energizes the interior of the body, and spreads its heat outside as well.

^{GAU}
The Lord situated in the universal form as the antaryāmī, energizes in the sense of empowering it with his jñāna, kriyā and dravya śaktis, and thus spreads his influence inside and outside as well.

Section – II

Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.18 ||

so 'mrtasyābhayasyeśo
martyam annam yad atyagāt |
mahimaiṣa tato brahman
puruṣasya duratyayaḥ ||

O brāhmaṇa (brahman)! He is the Lord of spiritual bliss, beyond material existence (sah
amrtasya abhayasya iśah), because he surpasses material happiness (yad martyam annam
atyagāt). The power of the Supreme Lord is unlimited (eṣa puruṣasya mahimā duratyayaḥ).

Purusa Sukta

utāmṛtatvasyeśāno
yad annenā tirohati

etāvān asya mahimā
ato jyāyamś ca puruṣaḥ

The Supreme Lord is the lord of bliss—the enjoyer and the giver of enjoyment.

The nectar of Svarga is excluded from the meaning by saying that the amṛta is devoid of fear of saṁśāra (abhayaśya).

Why is he the Lord of amṛta?

He surpasses material happiness which ends in death (martyam annam).

In partaking of amṛta there is no chewing the chewed.

If he sometimes chews it, then he does so without attachment.

Thus as antaryāmī he chews: aham hi sarva-yajñānām bhoktā ca
prabhur eva ca: I am the enjoyer and the master of all sacrifices.
(BG 9.24)

Though he is sometimes designated as the enjoyer, he surpasses
material enjoyment (annam).

^{द्वि}
Ēkas) (tayoh) (khādati) pippalānnam) (aṅṅyo) (niranno 'pi) balena
bhūyān (SB 11.11.6): one of the two eats the fruit of the Pippala tree, and the other, though he does not eat, remains strong.

Nirannah means that he is not attached at all to material enjoyment.

This verse explains the Puruṣa-sūkta verse utāmṛtatvasyeśāno yad
annenātirohati: he is the master of amṛta, who surpasses material
enjoyment.

Amṛtatvasya means the same as amṛtasya.

Annena means annam, according to the rule that other case endings can substitute for the accusative endings but retain the same meaning.

Atirohati means atyākṛāmat.

The reason is given.

The glory of the Supreme Lord is unlimited (duratyayah).

This explains the meaning of the Puruṣa-sūkta line etāvān
asya mahimāto jyāyāṁś ca pūruṣaḥ: such are the powers of
the Supreme Person.

|| 2.6.19 ||

pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ |
amṛtaṁ kṣemam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu ||

The wise know (viduḥ) that the living beings are situated (sarva-bhūtāni) within the portions designated by the Lord (puṁsaḥ pādeṣu), whose feet protect all places (sthiti-padaḥ). Eternity, absence of sickness, and absence of fear of committing offense (amṛtaṁ kṣemam abhayaṁ) are fixed (adhāyi) in the spiritual world (tri-mūrdhnoḥ) situated above the three guṇas (mūrdhasu).

Purusa Sukta

pādo 'sya viśvā-bhūtāni
tripādasyāmṛtaṁ divi

Two verses distinguish the material and spiritual vibhūtis.

The wise know that all living beings, whether conditioned or liberated, reside within either the material or spiritual portions (pādeṣu) of the Lord, whose feet (padaḥ) act as the protector (sthiti) of all planets.

In the places in the spiritual sky, situated above (mūrdhasu) the topmost places of the three guṇas, above the coverings of the universe (tri-mūdhnoḥ), there is no death (amrtam), no sickness (kṣemam), and no fear arising from offenses to the Lord among the persons there.

Absence of fear from time is already covered in the word
amṛtam.

This is established (adhāyi) there.

In the place of the three guṇas, death, sickness and fear of
offense are well established.

One should understand that the material world is temporary
and the spiritual world is eternal.

The spiritual world will be described later.

Na ca kāla-vikramah na yatra māyā: in the spiritual world
there is no influence of time or māyā. (SB 2.9.10)

This verse explains the Puruṣa-sūkta phrases pādo 'sya viśvā-
bhūtāni tripādasyāmṛtaṃ divi: the living entities of the
universe are one quarter and in the spiritual world of three
parts everything is eternal.

Pādo 'sya, the place and the living entities are linked with a
copula verb because of non-difference between the place and
the person residing.

Tripādasya is in the singular to express the whole.

In the spiritual place (divi) there is eternity situated in his
place of three vibhūtis.

॥ 2.6.20 ॥

pādās trayo bahiś cāsann
aprajānām ya āśramāḥ |
antas tri-lokyās tv aparō
gr̥ha-medho 'bṛhad-vrataḥ ॥

Beyond the material realm (bahih) lies the spiritual realm (pādās trayoh ca āsann) with the abodes of the liberated souls (aprajānām ya āśramāḥ). In the material realm of the three guṇas (antah tri-lokyāḥ tu) the materialists devoid of bhakti to the Lord reside (aparō gr̥ha-medhaḥ abṛhad-vrataḥ).

Purusa Sukta

tripād-ūrdhva udait puruṣaḥ
pādo 'syehābhavat punaḥ

This verse explains the previous verse.

Beyond the coverings of prakṛti (bahih) described by the words **trimūḍha** (top of the three guṇas), exists spiritual world described as three parts (trayo pādāḥ).

The word **ca** after bahiḥ indicates that sometimes the three parts exist within the material world in places like Mathurā.

Here are the places (āśramāḥ) of those who do not take birth at all (aprajānām), those liberated from saṁsāra.

The places and the inhabitants are eternal, since the previous verse said that the place was without death and sickness.

But within prakṛti made of the worlds of three guṇas (trilokyāḥ) exists the fourth part (aparaḥ), where the karmīs live, without being devotees of the Lord (abrhad-vrataḥ).

But if they become devotees, then they exist in the other three parts.

This verse explains the Puruṣa-sūkta line tripād-ūrdhva udait puruṣaḥ pādo 'syehābhavat punah: the three quarters portion of the Lord transcended the material portion; the Lord in the one quarter portion manifested the universe again, as he had done repeatedly before.

The smṛti also says:

tripād-vibhūter lokās tu asaṅkhyāḥ parikīrtitāḥ |
śuddha-sattva-mayāḥ sarve brahmānanda-sukhāhvayāḥ ||
sarve nityā nirvikārā heya-rāga-vivarjitāḥ |
sarve hiraṇmayāḥ śuddhāḥ koṭi-sūrya-sama-prabhāḥ ||
sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ |
nārāyaṇa-padāmbhoja-bhakti-eka-rasa-sevinaḥ ||
nirantaram sāma-gāna-paripūrṇa-sukham śritāḥ |
sarve pañcopaniṣada-svarūpayā veda-varcasaḥ || ity ādi ||

The spiritual worlds are unlimited in number. They are all śuddha-sattva, filled with spiritual bliss, eternal, without change, and devoid of low passions. They are pure gold, shining like millions of suns, personifying Vedic knowledge, filled with pastimes and devoid of lust and anger. These places exclusively serve the lotus feet of Nārāyaṇa, and are always blissfully singing verses. They are the essence of the Vedas, embodying the five Upaniṣads.

The word tripad-vibhūti means the spiritual world and pāda-vibhūti means the material world.

The Sandarbha quotes Padma Purāṇa in this regard:

tripād-vyāptiḥ param dhāmnī pādo syehābhavat punaḥ |
tripād-vibhūter nityam syāt anityam pādamaśvaram ||
nityam tad-rūpamaśasya param dhāmnī sthitaṁ śubham |
acyutaṁ śāśvataṁ divyaṁ sadā yauvanamaśritam ||
nityam sambhogamaśvarya śriyā bhūmyā ca samvṛttam ||

The spiritual realm is spread over three parts. One part is this world. The three part spiritual world is eternal. The power of one part is temporary. The eternal form of the Supreme Lord is situated in that glorious place. That form of the Lord is undecaying, eternal, full of pastimes, eternally young, eternally enjoying and surrounded by Śrī, Bhūmī and Īśvarī.

|| 2.6.21 ||

sṛtī vicakrame viśvaṅ
sāśanānaśane ubhe |
yad avidyā ca vidyā ca
puruṣas tūbhayāśrayaḥ ||

The jīva (viśvaṅ), qualified by ignorance and knowledge (yad avidyā ca vidyā ca), wanders on two paths (ubhe sṛtī vicakrame)--for attaining enjoyment and liberation (sāśana anaśane). The Lord is the shelter of both paths (puruṣaḥ ta ubhaya āśrayaḥ).

Purusa Sukta
tato viśvaṅ vyakrāmat
sāśanānaśane abhi

The jīva attains these two places by specific qualities.

He who wanders in the universe is called viśvañ, the jīva.

The jīva wanders on these two paths (sṛtī).

The perfect tense is used to mean the present.

These paths are followed to attain enjoyment and liberation (sāśanānaśane).

The qualification is mentioned.

He who has avidyā attains the material realm and he who has vidyā attains the spiritual world.

However, the spiritual world is actually attained by accepting bhakti after giving up vidyā also.

Bhaktyāham ekayā grāhyaḥ: I am only attained by bhakti.

(SB 11.14.21)

The Supreme Lord however is the shelter of both paths.

He is the shelter of māyā who has functions of avidyā and vidyā.

Thus the two paths are dependent on the Lord.

This verse describes the Puruṣa-sūkta line tato viśvañ
vyakrāmat sāśanāśanaśane ubhe: the jīva traverses the two
paths of enjoyment and liberation.

