Śrīmad-Bhāgavatam

Canto Two

With the Sārārtha-darśinī commentary

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Canto Two – Chapter Six

Second Description of the Universal Form: Vibhūtis of the Lord

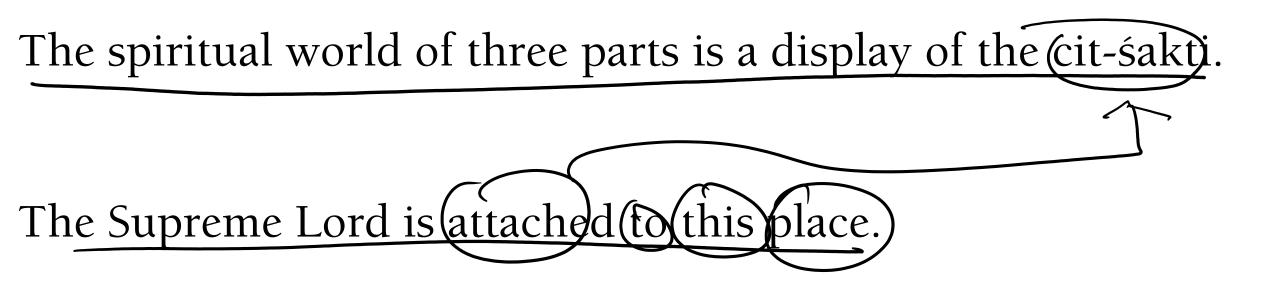
Purușa-sūkta Confirmed

Section – II

Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.22 || <u>yasmād aņ</u>dam virād jajñe <u>bhūtendriya-guņātmakah</u> tad dravyam atyagād viśvam gobhih sūrya ivātapan ||

From the Lord (yasmād) the universe was born (virād andam jajna). The Lord, possessing elements, senses and gunas (bhūta-indriya-guna ātmakaḥ), after entering the universe (tad dravyam), surpassed that material universe (atyagād viśvam), and remained in the spiritual world (implied), just as the sun (sūryah iva) illuminates the universe (atapan) with its rays (gobhiḥ) while remaining in his planet (implied).



The material world of one part is a display of the māyā-śakt).



From that purușa this material realm (andam virād) was born.

The Lord endowed with matter, senses and gunas, entering the universal form (dravyam), manifesting it, surpassed it (atyagāt) since he is unattached to it.

This means, having gone there, he still remains eternally in his spiritual abode of three parts.

An example is given.

He is like the sun, which, situated in its globe, illuminates the universe.

Section – III

Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.23 || yadāsya nābhyān nalinād aham āsam mahātmanaḥ | nāvidam yajña-sambhārān puruṣāvayavān ṛte ||

When (yadā) I appeared (aham āsam) from the lotus in the Lord's navel (asya mahātmanah nābhyān nalinād), I could not see any ingredients for sacrifice (na avidam yajña-sambhārān) other than the limbs of the Lord (purusa avayavān rte).

If the Lord is everything, then how can I serve him with a method to attaining him since there is no differentiation of materials, articles of worship and even his worshippers?

That is true.

Because it is necessary to worship him, and because there is nothing except him, one should perform worship of him with articles which are also him, just as one worships earth with scent and flowers made of earth. His order alone is the authority.

To show this he gives himself as an example.

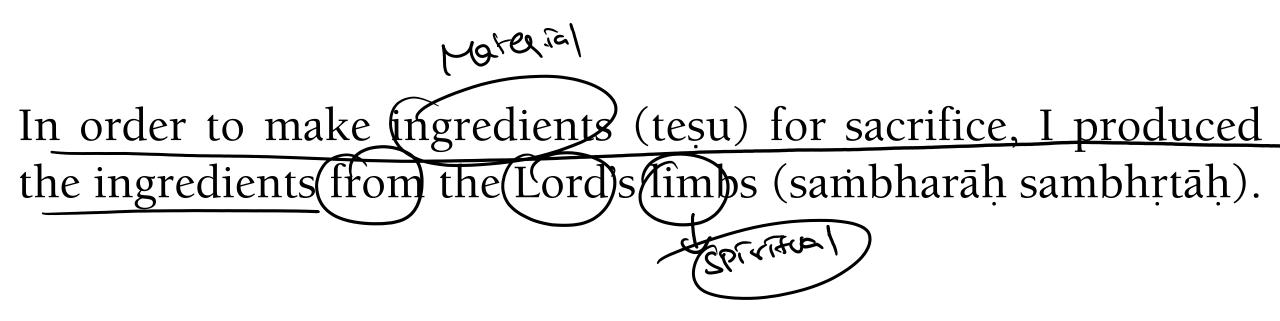
When I appeared from the Lotus in his navel, there were no ingredients for sacrifice.

|| 2.6.24-26 ||

t<u>eşu</u> yajñasya paśavah savanaspatayah kuśāh | idam ca deva-yajanam kālaś coru-guņānvitah || vastūny oṣadhayah snehā rasa-loha-mṛdo jalam | rco yajūmṣi sāmāni cātur-hotram ca sattama || nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca | devatānukramah kalpah saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (tesu yajñasya): animals (paśavah), the sacrificial posts (savanah patayah), the kuśa grass (kuśāh), the proper place (idam ca deva-yajanam) and the proper time such as spring (kālah ca uru-guņānvitah); plates and other utensīls (vastūny), plants like rice (oṣadhayah), ghee (snehā), honey (rasa), metals like gold (loha), earth (mṛdah), water (jalam), verses of the Rg, Yajur and Sāma Vedas (rco yajūmṣi sāmāni), the various offerings of oblations (cātur-hotram ca); the names of the sacrifices like jyostiṣtoma (nāma-dheyāni), the mantras (mantrāh ca), gifts (dakṣiṇāh ca), vows (vratāni ca), assigning the regions of the devatās (devatā anukramaḥ), the sacrificial manuals (kalpaḥ), ritual vows (sankalpah), and the modes of performance (tantram eva ca).

This sentence continues for four verses.



The end of the sentence is in verse 28.

Vanaspatayah means sacrificial posts.

Deva-yajanam is a sacrificial ground, for it is said that one should sit in a place worthy of sacrifice.

Bahu-guṇānvitaḥ means times like spring.

Vastūni means plates and other utensils.

Oşadhayah means plants like rice.

Snehā means oils like ghee.

Rasa means liquids like honey.

Loha means metals like gold.

Cātur-hotram means acts like offering oblations.

Nāmadheyāni means the names of the sacrifices such as jyotistoma.

Devatānukrama means assigning the locations of the devatās.

Kalpa means a practical guide to the actions such as Baudhāyana-śrauta-sūtras.

Samkalpa means the utterance of a ritual vow, such as "Now I perform this ceremony."

Tantram means the method of performance.

|| 2.6.27 || gatayo matayaś caiva prāyaścittam samarpaṇam | puruṣāvayavair ete sambhārāḥ sambhṛtā mayā ||

By using the limbs of the Lord (puruṣa avayavaih ete), I assembled (sambhārāḥ sambhṛtā mayā) the movements (gatayah), the prayers (matayah), the atonements (prāyaścittaṁ) and the final offering (samarpanam). Gatayah means movements like the three steps taken by the sacrificer.

Matayah means meditation verses for devatās.

Samarpanam means offering of the sacrifice to the Lord.

|| 2.6.28 || iti sambhṛta-sambhāraḥ puruṣāvayavair aham | tam eva puruṣaṁ yajñaṁ tenaivāyajam īśvaram ||

By these ingredients assembled through the limbs of the Lord (iti <u>fourușa</u> avayavai) (sambhṛta-sambhārah), I (aham) performed sacrifice (ayajan) vajñam) to the Lord (tam eva purușam īśvaram).

Purusa Sukta yat purușena (bavisā devā yajñam atanvata

Concerning sacrifice the śruti says yajño vai visnuh: sacrifice is Vișnu.

This verse refers to the Puruṣa-sūkta lines <u>yat puruṣeṇa</u> haviṣā deva yajnam atanvata: the devatās performed sacrifice using the Lord as the oblations;

and **yajñena yajñam ayajanta**: they performed sacrifice using the Lord.

|| 2.6.29 || tatas te bhrātara ime prajānām patayo nava | ayajan vyaktam avyaktam puruṣam su-samāhitāḥ ||

Then (tatah) your brothers (te ime bhrātara), the nine Prajāpatis (prajānām patayo nava), with concentrated minds (su-samāhitāḥ), worshipped (ayajan) visible persons like Indra and the invisible Lord (vyaktam avyaktam puruṣam).

Purusa Sukta p<u>uruṣaṁ jātam agrataḥ</u> tena devā ayajanta Vyaktam means persons like Indra, and avyaktam indicates the Lord.

This verse illustrates the meaning of **puruṣam jātam agrataḥ tena devā ayajanta**: placing the Lord in front of them, the devatās worshipped him by the sacrifice. || 2.6.30 || tataś ca manavaḥ kāle ījire ṛṣayo 'pare | pitaro vibudhā daityā manuṣyāḥ kratubhir vibhum ||

Then (tatah) the Manus (manavah), sages (rṣayah apare), Pitṛs, the devatās, the Daityas (pitaro vibudhā daityā) and humans (manuṣyāḥ), on different occasions (kāle) worshipped the Lord using sacrifice (ījire vibhum).

Kale means "when they had the opportunity."