

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 – II

**Ekapad Vs Tripad Vibhuti
(18-22)**

|| 2.6.22 ||

yasmād aṇḍam virāḍ jajñe
bhūtendriya-guṇātmakah |
tad dravyam atyagād viśvam
gobhiḥ sūrya ivātapan ||

From the Lord (yasmād) the universe was born (virāḍ aṇḍam jajñe).
The Lord, possessing elements, senses and guṇas (bhūta-indriya-guṇa
ātmakah), 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 spiritual world of three parts is a display of the (cit-śakti).

The Supreme Lord is attached to this place.

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

The Lord is not attached to this place, and merely assists it.

From that puruṣa this material realm (aṇḍam virāḍ) was born.

The Lord endowed with matter, senses and guṇas, 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 ||

yadā nya bhya n alinā d
aham ā sa m ma hāt ma na ḥ |
nā vi da m ya jña sa mbhā rā n
pu ru ṣā va ya vā n ṛ te ||

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 (puruṣa avayavān ṛte).

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 ॥

teṣu yajñasya paśavaḥ savanapatayaḥ kuśāḥ |
idaṁ ca deva-yajanaṁ kālāś coru-guṇānvitaḥ ||
vastūny ośadhayaḥ snehā rasa-loha-mṛdo jalam |
ṛco yajūmṣi sāmāni cātur-hotraṁ ca sattama ||
nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (teṣu yajñasya): animals (paśavaḥ), the sacrificial posts (savanah patayah), the kuśa grass (kuśāḥ), the proper place (idaṁ ca deva-yajanaṁ) and the proper time such as spring (kālāś ca uru-guṇānvitaḥ); plates and other utensils (vastūny), plants like rice (ośadhayaḥ), ghee (snehā), honey (rasa), metals like gold (loha), earth (mṛdah), water (jalam), verses of the Ṛg, Yajur and Sāma Vedas (ṛco yajūmṣi sāmāni), the various offerings of oblations (cātur-hotraṁ ca); the names of the sacrifices like jyotiṣṭoma (nāma-dheyāni), the mantras (mantrāś ca), gifts (dakṣiṇāś ca), vows (vratāni ca), assigning the regions of the devatās (devatā anukramaḥ), the sacrificial manuals (kalpaḥ), ritual vows (saṅkalpas), and the modes of performance (tantram eva ca).

This sentence continues for four verses.

In order to make ingredients (teṣu) for sacrifice, I produced
the ingredients from the Lord's limbs (sambharāḥ sambhṛtāḥ).
Material
Spiritual

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-guṇānvitah means times like spring.

Vastūni means plates and other utensils.

Oṣadhayah 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 jyotiṣṭoma.

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 (prāyaścittam) and the final offering (samarpaṇam).

Gatayah means movements like the three steps taken by the sacrificer.

Matayah means meditation verses for devatās.

Samarpaṇam means offering of the sacrifice to the Lord.

|| 2.6.28 ||

iti sambhr̥ta-sambhārah
puruṣāvayavair aham |
tam eva puruṣam yajñam
tenaivāyajam īśvaram ||

By these ingredients assembled through the limbs of the Lord (iti
puruṣa avayavair (sambhr̥ta-sambhārah), I (aham) performed
sacrifice (ayajam yajñam) to the Lord (tam eva puruṣam īśvaram).

Purusa Sukta
yat puruṣeṇa havisā
devā yajñam atanvata

Concerning sacrifice the śruti says **yajño vai viṣṇuh**: sacrifice is Viṣṇu.

This verse refers to the Puruṣa-sūkta lines **yat puruṣeṇa 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 (tataḥ) 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

puruṣam jātam agrataḥ
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 (tataḥ) the Manus (manavaḥ), sages (ṛṣayah apare), Pitṛs, the devatās, the Daityas (pitaro vibudhā daityā) and humans (manuṣyāḥ), on different occasions (kāle) worshipped the Lord using sacrifice (ījire vibhum).

Kāle means “when they had the opportunity.”