

# 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 – V

Brahmaji glorifies

Karanodakasayi Visnu (39-46)

|| 2.6.39 ||

sa eṣa ādyaḥ puruṣaḥ  
kalpe kalpe sṛjaty ajaḥ |  
ātmātmāny ātmanātmānam  
sa saṁyacchati pāti ca ||

Mahā-visṇu (sa eṣa ādyaḥ puruṣaḥ), without birth (ajaḥ), the soul of all beings (ātmā), creates himself (the universe) (ātmānam sṛjaty), maintains by himself (ātmanā pāti) and destroys in himself (ātmāny saṁyacchati).

Brahmā summarizes the activities of the first puruṣāvatāra.

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The puruṣāvatara (ādhyah purusah), the unborn self, creates himself by himself in himself, at the beginning of every mahākalpa (kalpe kalpe).

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He, the subject, creates the object, himself (the universe).

|| 2.6.40 ||

viśuddham kevalam jñānam  
pratyak samyag avasthitam |  
satyam pūrṇam anādy-antam  
nirguṇam nityam advayam ||

The Lord is that knowledge which is full of bliss (jñānam), śuddha-  
sattva (viśuddham), beyond subject, object and instrument  
(kevalam), distinguished from all else (pratyak), situated everywhere  
(samyag avasthitam) in its true form (satyam), complete at all times  
(pūrṇam), without beginning or end (anādy-antam), without material  
guṇas, eternal and without comparison (nirguṇam nityam advayam).

“But you have said you do not know the Lord in verse 38. Is it the impersonal form that you do not know?”

This verse answers.

Jñānam is the word modified by the other words.

It means a form of bliss, since the śruti says vijñānam ānandam  
brahma: the Lord is knowledge and bliss. (Bṛhad-āraṇyaka  
Upaniṣad 3.9.28)

This jñānam is kevala because it lacks subject, object and instrument since knowledge simply knows (or simply is).

(It does not need another object to carry out recognition, and has no object other than itself.)

It is without coverings (viśuddham).

It is separate from everything else (pratyak).



But it is situated properly because it pervades everywhere.

Though it pervades everywhere, it is still in its same excellent form (**satyam**).

It is without lesser degrees (**pūrṇam**).

It is without birth and change (**anādi-anantam**).

It is not mixed with the material guṇas (**nirguṇam**).

It remains in one form throughout all time (**nityam**).

Nothing else can compare to it (**advayam**).

|| 2.6.41 ||

rṣe vidanti munayah  
praśāntātmendriyāśayāḥ |  
yadā tad evāsat-tarkais  
tirodhīyeta viplutam ||

O sage (rṣe)! The contemplative sages know that impersonal form of the Lord (munayah vidanti) when they have controlled their mind, senses and body (praśānta ātma-indriya-śayāḥ). That form disappears (tad tirodhīyeta) when assailed (yadā viplutam) by false logic (asat-tarkaih).

O sage! O Nārada! The contemplative sages (munayah), when their minds, senses and bodies become peaceful, know him as described above.

↓  
Bhagavan

↓  
Brahman

That Lord as knowledge disappears when troubled by false logic.

This form as knowledge refers to his impersonal aspect.

They know him to a certain degree, but not in his personal form.

This is explained in the Tenth Canto:

athāpi bhūman mahimāguṇasya te  
viboddhum arhaty amalāntar-atmabhih  
avikriyāt svānubhavād arūpato  
hy ananya-bodhyātmatayā na cānyathā

Nondevotees, however, cannot realize you in your full personal  
feature. Nevertheless, it may be possible for them to realize your  
expansion as the impersonal Supreme by cultivating direct perception  
of the self within the heart. But they can do this only by purifying  
their mind and senses of all conceptions of material distinctions and  
all attachment to material sense objects. Only in this way will your  
impersonal feature manifest itself to them. SB 10.14.6

|| 2.6.42 ||

ādyo 'vatārah puruṣaḥ parasya  
kālah svabhāvaḥ sad-asaṅga manaś ca |  
dravyam vikāro guṇa indriyāṇi  
virāt svarāt sthāṣṇu carīṣṇu bhūmnaḥ ||

(Mahā-viṣṇu), an expansion of the Lord of Vaikuṅṭha (ādyo puruṣaḥ parasya avatārah), is time (kālah), svabhāva (svabhāvaḥ), effect and cause (sad-asaṅga), mahat-tattva (manaś), the five gross elements (dravyam), false ego (vikāro), the three guṇas (guṇa), the senses (indriyāṇi), the universal form (virāt), the totality of jīvas (sva-rat), the individual jīvas as non-moving and moving beings (sthāṣṇu carīṣṇu). All of these are related to the Supreme Lord (bhūmnaḥ).

In four and half verses the first puruṣāvatāra mentioned in verse 38 is described in more detail.

That first puruṣāvatāra, who lies on the Kārana Ocean and glances at prakṛti, is expanded from the Lord residing in the spiritual sky (parasya).

That was explained in the First Canto with jagrhe paurusaṁ rūpaṁ bhagavān: the Lord accepted the form of the first puruṣa. (SB 1.3.1)

Time and svabhāva are his products.

They are identified with the Lord as in the previous statement  
kalpe kalpe sṛjaty ajaḥ ātmātmany ātmanātmānam: the Lord  
creates himself by himself in himself in every mahā-kalpa. (SB  
2.6.39)

This means that by his māyā-śakti he becomes many.



He is the whole universe composed of effect and cause (sad-  
asat).

This aspect is then detailed.

He is mahat-tattva (manah).

[Note: Viśvanātha does not give the meaning of manas. Śrīdhara  
Svāmī says it is mahat-tattva.]

The exact sequence of creation is not followed here.

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He is the five gross elements (**dravyam**).

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He is the false ego (**vikārah**).

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He is the three guṇas.

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He is the universal form, consisting of Pātāla and other planets.

He is the total of all jīvas, called Hiraṇyagarbha.

He is all non-moving beings (**sthāsnu**) and moving beings (**carisnu**), the individual bodies.

These are all related to the Supreme Lord (**bhūmnaḥ**).

|| 2.6.43-45 ||

aham bhavo yajña ime prajeśā  
dakṣādayo ye bhavad-ādayaś ca |  
svarloka-pālāḥ khaga-loka-pālā  
nṛloka-pālās talaloka-pālāḥ ||

gandharva-vidyādhara-cāraneśā  
ye yakṣa-rakṣoraga-nāga-nāthāḥ |  
ye vā ṛṣiṇām ṛṣabhāḥ pitṛnām  
daityendra -siddheśvara-dānavendrāḥ |  
anye ca ye preta-piśāca -bhūta-  
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ ||

yat kim ca loke bhagavan mahasvad  
ojaḥ-sahasvad balavat kṣamāvat |  
śrī-hrī-vibhūty-ātmavad adbhutārṇam  
tattvam param rūpavad asva-rūpam ||

I, Śiva, Viṣṇu (aham bhavo yajña), the Prajāpatis such as Dakṣa (dakṣādayo ime prajeśā), you, Nārada, and others like the Kumāras (ye bhavad-ādayaś ca), the protectors of Svarga, Bhuvar-loka (svarloka-pālāḥ khaga-loka-pālā), Bhū-loka and the lower planets (nṛloka-pālāḥ talaloka-pālāḥ), leaders of the Gandharvas, Vidyādharas, and Cāraṇas (gandharva-vidyādhara-cāraṇa īśā), the leaders of the Yakṣas, Rakṣas, Uragas and Nāgas (ye yakṣa-rakṣa-uraga-nāga-nāthāḥ), the best of the sages and Pitṛs (ye vā ṛṣiṇām pitṛṇām ṛṣabhāḥ), the leaders of the Daityas, Dānavas and Siddhas (daityendra -siddheśvara-dānavendrāḥ), the leaders of the Pretas, Piśācas, Bhūtas (anye ca ye preta-piśāca -bhūta), Kūsmāndas, aquatics, beasts and birds (kūsmānda-yādo-mṛga-pakṣy-adhīśāḥ) — whatever in this universe (yat kim ca loke) possesses glory, influence (bhagavad mahasvad), strength of mind, senses and body (ojah-sahasvad balavat); whatever is endowed with patience (kṣamāvat), beauty, shame at doing the sinful (śrī-hrī), excellence, intelligence (vibhūty-ātmavad), or astonishing syllables (adbhutārṇam): whatever has form or no form (tattvaṁ param rūpavad)—none of these are the svarūpa of the Lord (asva-rūpam).

**Verse Summary:** Everything of this world is pervaded by the Supreme Lord, but none of these are svarupa of the Lord.

Āham means Brahmā.

Tad-ādayaḥ means the three guṇāvatāras.

Khaga-loka-pālah means the protectors within (ga) bhuvar-loka (kha).

Tala-loka-pālāḥ means the lords of Pātāla and other lower planets.

The sandhi in rakṣoraga is poetic license.

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What more can be said?

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Amara-koṣa says bhagam śrī-kāma-māhātmya-vīrya-yatnārka-  
kīrtiṣu: bhaga means prosperity, love, glory, potency, effort,  
the sun, and fame.

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Thus **bhagavat** means whatever possesses glory.

**Mahasvat** means endowed with tejas or influence.

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**Ojasvat, sahasvat, balavat** mean possessor of fitness of senses, mind and body.

**Hrīḥ** means disgust with sinful acts.

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**Atmā** means intelligence.



Adbhutārṇam means astonishing syllable.

All these things (tattvam), with form like us (rūpavat), and the formless as well (param), such as time, these two types of things, though forms of the Supreme Lord, do not arise from his svarūpa.

That is because they do not have the functions of the svarūpa-śakti.

Though time and other factors are the effects of the  
puruṣāvatāra, they are his śaktis.

Brahmā and Śiva are his guṇāvataras, the Prajāpatis and others  
are his vibhūtis.

All these, and the jñānīs, yogīs, karmīs, the fools, the moving  
and non-moving beings, should be understood to be the  
entourage for the creation, maintenance and destruction  
pastimes of the puruṣāvatāra.

|| 2.6.46 ||

prādhānyato yān r̥ṣa āmananti  
līlavatārān puruṣasya bhūmnaḥ |  
āpiyatām karṇa-kaṣāya-śoṣān  
anukramiṣye ta imān supeśān ||

I will now speak in order (anukramiṣye) about the beautiful līlavatāras of the Supreme Lord (līlavatārān puruṣasya bhūmnaḥ), whose topics dry up the desire to hear anything else (karṇa-kaṣāya-śoṣān) and which the sages glorify (yān r̥ṣa āmananti) for their valuable content (prādhānyato). These pastimes are pleasing to hear (supeśān) and are to be relished (āpiyatām). Therefore they are in my heart (ta imān).

The puruṣāvatāra has been described but this topic is predominantly concerning māyā-śakti.

Now the līlavatāras who are composed of the cit-śakti are described.

I will speak about the līlavatāras whom the sages glorify prominently for their worshipping aspects (prādhānyataḥ).

These topics dry up the desire to hear other topics (karna-  
kaśāya-śoṣān).

O Nārada! I will speak the topics in order (anukramiṣye).

You should drink the nectar of these topics (āpīyatām).