

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Ten

Ten Characteristics of a Purāṇa and
Third Description of Universal Form

**Bhāgavatam Is the Answer to All
Questions**

Chapter 2.1-2 → Describe the object of meditation (dharmaśraya) of an attached yogi.

Chapter 2.5-6 → Establish how the SPG is both the material & effective cause of the universe.

Section – II

Chapter 2.10 → Show how the gross & subtle bodies of the Jivers is shaped by their desires.

**Sarga : creation of the Virat
rupa – Answer to 2.8.11
(10-35)**

|| 2.10.10 ||

puruṣo 'ṇḍam vinirbhidya
yadāsau sa vinirgataḥ |
ātmano 'yanam anvicchann
apo' srāksīc chuciḥ śuciḥ ||

When the pure puruṣa (yadā saḥ śuciḥ puruṣaḥ), separating himself from the universe (aṇḍam vinirbhidya), remained outside (vinirgataḥ), desiring a place to lie down in the universe (ātmano ayanam anvicchann), he created the pure waters of the Garbhodaka (śuciḥ apah asrāksīt).

The difference between the jīva and the Lord has been established through the ten characteristics of a mahā-purāna and thus bhakti to the Lord has been hinted as the deliverance of the jīva from the world.

Now Śukadeva speaks in order to explain a topic he promised with **yad utāhaṁ tvayā prṣṭo vairājāt puruṣādidam | yathāsīt tad-upākhyā**: I will explain what you asked me concerning how this universe arose from the universal form. (SB 2.9.46)

[Note: Parīkṣit asks the question in SB 2.8.11.]

|| 2.8.11 ||

puruṣāvayavair lokāḥ
sapālāḥ pūrva-kalpītāḥ |
lokair amuṣyāvayavāḥ
sa-pālair iti śuśrūma ||

The planets (lokāḥ) and their protectors (sa pālāḥ) were previously identified (pūrva-kalpītāḥ) with limbs of the puruṣa (puruṣa avayavaiḥ) and the limbs of the puruṣa (amuṣya avayavāḥ) were identified with the planets (lokaiḥ sa-pālaiḥ). This I have heard (iti śuśrūma). If there are more details please explain them (implied).

Pūrvā Pakṣe

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”

Answer

What you observe is true.

To whom should topics about the līlāvatāras be taught with relish?

Those who have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord's beauty and pastimes.

But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.

How can pastimes of the Lord be taught to them?

This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into sādḥaka-bhaktas, constantly attempts by some trick or other, to wake them up.

Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by topics concerning māyā.

It has been said:

māyām varṇayato 'muṣya īśvarasyānumodataḥ |
śrṇvataḥ śraddhayā nityam māyayātmā na muhyati ||

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śrṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati). SB 2.7.53

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self.

For this reason there is repeated discussion of the self.

Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

This scripture does not only speak about Bhagavān, though he is the main topic.

It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.


It has been said at the beginning of this work brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11)

Thus, repeated discussion of the self is suitable for worshippers of brahman and Paramātmā.

By this means, being most generous, Bhāgavatam produces bhakti in even the worshippers of brahman and Paramātmā.

Bhakti even appears in those who have reached perfection in brahman and Paramātmā.

This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)


Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

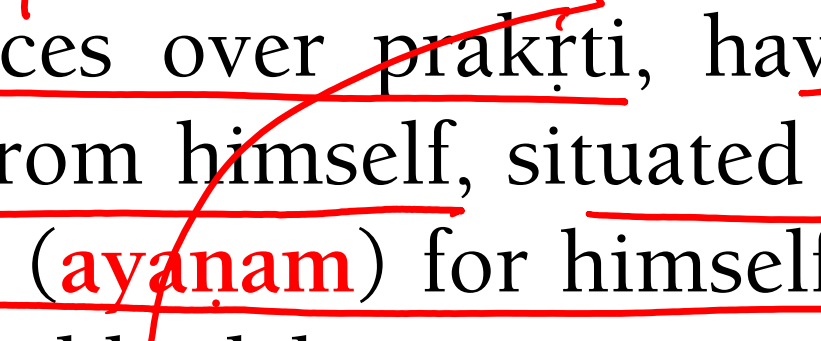
Kṛṣṇa who is completely full of sweetness in his form,
qualities and pastimes, and possesses dharma, jñāna, bala and
aiśvarya, since he contains all avatāras such as Matsya and
Kūrma and the aspects of brahman and paramātmā as well, is
worshipped by all types of devotees.

This scripture, being non-different from Kṛṣṇa's svarūpa, thus
reveals Kṛṣṇa as the source of all avatāras, brahman and
Paramātmā.

It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.

Thus everything is consistent.

When the Lord, who glances over prakṛti, having created the universe, distinguishing it from himself, situated himself outside, he desired a sleeping place (**ayanam**) for himself in the universe (**tasmin**), and created the Garbhodaka.



The Lord, being naturally pure (**śuciḥ**), created water which was pure (**śucīh**).

This distinguishes it from the milk ocean.

|| 2.10.11 ||

tāsv avātsīt sva-srṣṭāsu
sahasram parivatsarān |
tena nārāyaṇo nāma
yad āpaḥ puruṣodbhavāḥ ||

He dwelled (tāsu avātsīt) from many years (sahasram parivatsarān) in that water created from himself (sva-srṣṭāsu). Because of that he is called Nārāyaṇa (tena nārāyaṇo nāma), since the waters (nārā) arose from the puruṣa (nara) (yad āpaḥ puruṣodbhavāḥ).

By residing (**tena**) in that water he got the name Nārāyaṇa because the waters arose from the puruṣa.

Nara means the puruṣa.

Nāra is that which arises from him.

He whose resting place (**ayana**) is that water (**nāra**) is called Nārāyaṇa.

It is said:

āpo nārā iti proktā āpo vai nara-sūnavah |
ayanam tasya tāḥ pūrvam tena nārāyaṇaḥ smṛtaḥ ||

The word āpaḥ and nārā are synonymous for “water” since the waters are considered the sons of Nara, the primeval male or Mahā-viṣṇu. [*Note: Nārā means the offspring of Nara.*] Since these waters act as the bed (ayana) of Mahā-viṣṇu from the ancient past, he is called Nārāyaṇa. Viṣṇu Purāṇa 1.4.6

|| 2.10.12 ||

dravyam karma ca kālaś ca
svabhāvo jīva eva ca |
yad-anugrahataḥ santi
na santi yad-upekṣayā ||

By connection with the Lord (yad-anugrahataḥ), matter, karma, time (dravyam karma ca kālaś ca), svabhāva and the totality of jīvas (svabhāvo jīva eva ca) can produce effects (santi). Without his presence, they have no effect (yad-upekṣayā na santi).

This verse describes the influence of the Lord who dwells in the universal form.

Dravyam means the material cause (upādāna), starting with earth.

Karma, kāla and svabhāva are efficient causes (nimitta).

[Note: According to the commentary on 2.5.14 svabhāva is the ability of the guṇas to transform themselves.]

Jīva refers to Hiraṇyagarbha, the enjoyer, the totality of jīvas.

[Note: This is a form of Brahmā.]

Because of being connected to the Lord, these things exist.

Without the Paramātmā, the jīva or his body cannot exist.

Or without the Paramātmā, these items cannot produce effects.