

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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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)**

|| 2.10.13 ||

eko nānātvam anvicchan
yoga-talpāt samutthitaḥ |
vīryam hiraṇmayam devo
māyayā vyaśṛjat tridhā |
adhidaivam athādhyātmam
adhibhūtam iti prabhuḥ ||

The one Lord, desiring to become many (ekah devah nānātvam anvicchan),
rose from his bed after the sleep of universal destruction (yoga-talpāt samutthitaḥ),
and created (vyaśṛjat) the universe shining brightly in three forms
by his energy (vīryam hiraṇmayam māyayā tridhā). The Lord created three forms
(vyaśṛjat tridhā): adhidaivam (sense devatā), adhyātmam (subtle sense organ)
and adhibhūtam (gross sense form) (adhidaivam atha adhyātmam adhibhūtam iti prabhuḥ).

→ Gross body -

↓ sense devotes

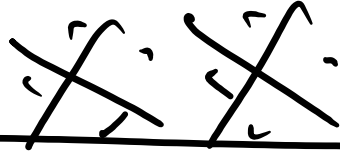
↓ subtle sense

How did the universal form (**samaṣṭi-virāḍ**) arise?

↓
GROSS form of the universe

This verse explains.

kaṇ



The one entity, merging the jīvas in himself at the time of
destruction, was situated as one.

After that (**anu**), at the time of creation, he desired variety
(**nānātvam**).

He then separated the jīvas from himself.

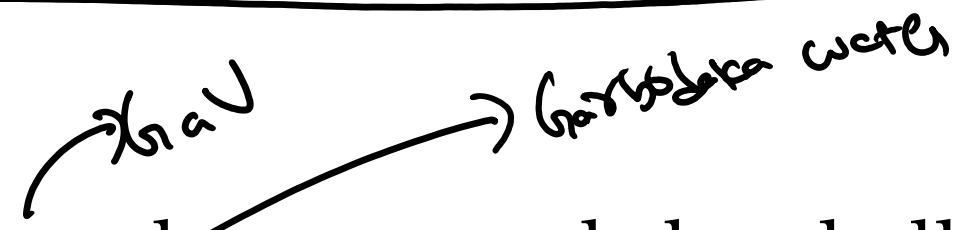
From his bed of yoga, having slept at the time of destruction, representing night, the spiritual puruṣa (devaḥ) then rose up in the morning, at the time of creation.

Having created the elements such as mahat-tattva by his energy (māyayā), he created by these elements the universe with its layers, shining brightly (vīryam) with golden color.

This is the great creation.

The creation of the universal form situated in the shell measuring five hundred million yojanas took place by combining the Lord's energy with parts of the elements such as mahat-tattva.

The puruṣa then entered the shell of the universe, filled half of it with water emanating from himself, and placing the universal form within himself, went to sleep on the Garbhodaka ocean.



After that, he rose from his bed and manifested the totality of the universe, golden in color, in three forms.

What are the three forms?

These are adhidaivam, adhyātmam and adhibhūtam.

[Note: These aspects are explained in the commentary on verse 18.]

That totality or samastī will become the lotus stem arising from the Lord's navel and this lotus stem will become the gross form of the universal form with fourteen planetary systems.

व्यासः विवद

It will also become the subtle Hiranyagarbha, the form of Brahmā consisting of the totality of jīvas.

It will also become the four-headed Brahmā who carries out creation.

Thus Brahmā has three forms.

[Note: Brahmā three forms are: 1) 4-headed Brahmā; 2) Hiranyagarbha; and 3) Universal form.]

Now let us return to the topic at hand.

|| 2.10.14 ||

athaikaṁ paurusaṁ vīryaṁ
tridhābhidyata tac chṛṇu ||

ITVES

→ spiritual

→ vīryat. puruṣa

Then (atha) the one shining puruṣa (ekaṁ vīryaṁ paurusaṁ)
divided into three forms (tridhā abhidyata). Please hear
about this (tat śṛṇu).

These three forms (universal form, Hiraṇyagarbha and four-headed
Brahmā) are different from the adhidaiva, adhyātma and
adhibhūta.

|| 2.10.15 ||

antaḥ śarīra ākāśāt
puruṣasya viceṣṭataḥ |
ojaḥ saho balaṁ jajñe
tataḥ prāṇo mahān asuḥ ||

From the ether (ākāśāt) within the body (antaḥ śarīra) of the universal form (puruṣasya), who was acting in various ways (viceṣṭataḥ), arose (jajñe) the śaktis of the senses, mind and body (ojaḥ sahas balaṁ), and from them (tataḥ) arose the best life air called sūtra (prāṇo mahān asuḥ).

Sensory energy
mental energy
physical energy

From the ether within the body of the universal form who was acting in various ways (viceṣṭataḥ) arose the energies of the senses (ojaḥ), the mind (sahaḥ) and the body (balaṃ).

From the subtle form of these three energies (tataḥ) arose the best life air, manifestor of life (asuḥ) called sūtra (prāṇaḥ).

(Note) Sūtra is a portion of mahat-tattva, with a predominance of rajas. It is not part of vāyu. This is explained in the commentary on 2.5.24.]

|| 2.10.16||

anuprāṇanti yaṁ prāṇāḥ
prāṇantaṁ sarva-jantuṣu |
apānantaṁ apānanti
nara-devam ivānugāḥ ||

The senses (prāṇāḥ) become active (prāṇantaṁ sarva-jantuṣu) following after the action of sūtra (yaṁ anuprāṇanti), and become inactive when the sūtra becomes inactive (apānantaṁ apānanti), just as servants follow after a king (nara-devam iva anugāḥ).

This shows the greatness of the sūtra by its power to manifest life.

The senses (**prāṇāḥ**) perform actions following after the sūtra which performs action, and they cease action when the sūtra stops action.

They are like servants of a king.

|| 2.10.17 ||

prānenākṣipatā kṣut tṛḍ
antarā jāyate vibhoḥ |
pipāsato jakṣataś ca
prān mukham nirabhidyata ||

प्राणा

Being stimulated by the sūtra (prānena ākṣipatā), hunger and thirst (kṣut tṛḍ) appeared within the universal form (antarā jāyate vibhoḥ). He desired to drink and eat (pipāsatah jakṣatah ca). First the mouth became distinct (prāk mukham nirabhidyata).

Being agitated by sūtra, hunger and thirst arose within the universal form (vibhoḥ).

This form is addressed as the lord because the form is being worshipped with respect.

vibho?

→ save of the gods

The universal form is here being attributed to be the Supreme Lord.

Then the form desired to eat and drink.

First the mouth became distinct (**nirabhidyaata**).

|| 2.10.18 ||

mukhataḥ tālu nirbhinnam
jihvā tatropajāyate |
tato nānā-raso jajñe
jihvayā yo 'dhigamyate ||

After the appearance of the mouth (mukhataḥ), the palate became differentiated (tālu nirbhinnam), and on the palate the tongue appeared (jihvā tatra upajāyate). From that (tataḥ) various tastes (nānā-rasah) which are experienced by the tongue (yah jihvayā adhigamyate) were generated (jajñe).

This verse elaborates on the adhidaiva, adhibhūta and adhyātma mentioned in verse 13.

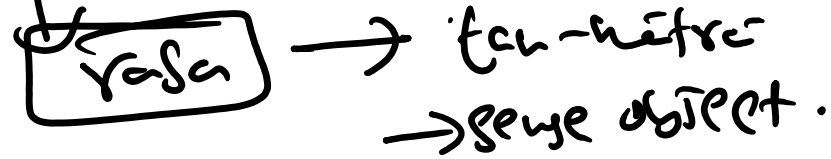
After the mouth appeared (**mukhataḥ**), the location of the sense organ, the palate (gross organ), became differentiated.

↓
[१६५]

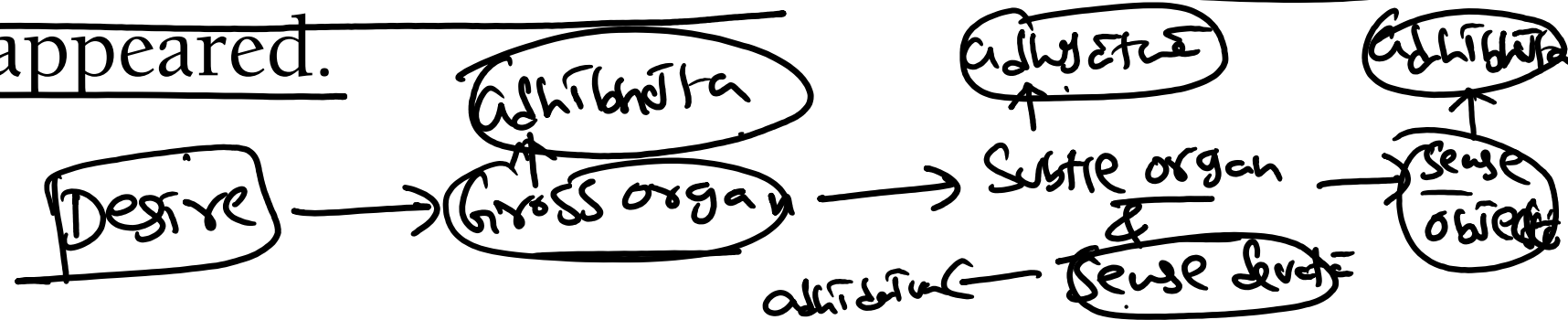
In the palate, the subtle sense organ called the tongue appeared.

↓
Jihvā

From that, various tastes, the sense objects for the tongue, appeared.



Also the presiding deity of the tongue, Varuṇa should be understood to have appeared.



In this description, the gross palate and the sense object are the adhibhūta aspect.

The subtle sense organ is adhyātma, and Varuṇa, the presiding deity, is the adhidaiva aspect.

Though there are four elements (gross form, sense object, subtle sense organ and deity), they are classified as three in the above manner.

|| 2.10.19-20 ||

vivakṣor mukhato bhūmno vahnir vāg vyāhṛtam tayoh |
jale vai tasya suciram nirodhaḥ samajāyata ||

nāsike nirabhidyetām dodhūyati nabhasvati |
tatra vāyur gandha-vaho ghrāṇo nasi jighrksataḥ ||

Desire

GROSS organ

subtle organ

device

Sense object.

When the universal form desired to speak (**bhūmnaḥ vivakṣoh**), from his mouth (**mukhataḥ**), the devatā of fire (**vahnir**), the voice sense organ (**vāg**) and speech (**vyāhṛtam**), which is dependent on the devatā and the sense organ (**tayoh**), appeared (**samajāyata**). When the form resided in the water for a long time (**jale vai tasya suciram**), obstruction appeared for the universal form (**nirodhaḥ samajāyata**). When the life air became active (**dodhūyati nabhasvati**), the two nostrils became differentiated (**nāsike nirabhidyetām**). When the universal form desired to smell (**jighrksataḥ**), Vāyu, who carries fragrance (**vāyur gandha-vah**), fragrance (**ghrāṇo**), and the nose (**nasi**) appeared (**tatra**).

In the location of the mouth (**mukhataḥ**) of the universal form
appeared the devatā (fire), the subtle sense organ voice and the
sense object speech (**vyāhrtam**), which is dependent on the
devatā and the sense (**tayoḥ**).

When obstruction took place in the water for the universal
form, without breathing he could not continue existence.

The nostrils are the location, the gross form, by which
breathing can take place.

When the life air (**nabhasvati**) became very active (**dodhūyati**),
the two nostrils (gross organ) became differentiated.

Air or Vāyu, who carries the fragrance, is the devatā, and
fragrance is the sense object.

gṛhāṇa
The nose is the subtle sense object.

Jighṛksataḥ means “of he who desired to receive smells.”