

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.

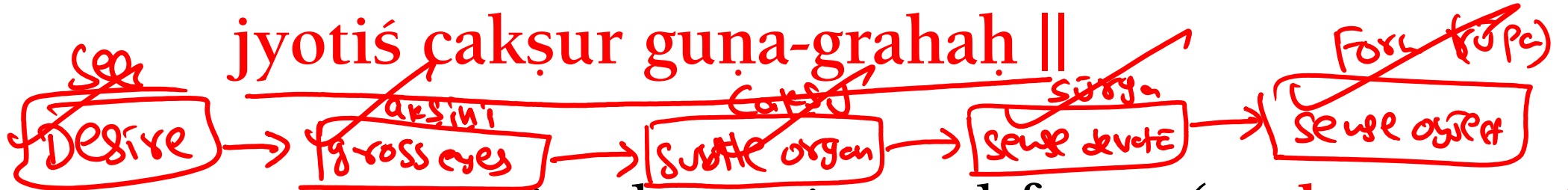
Section – II

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)**

|| 2.10.21 ||

yadātmani nirālokaṃ
ātmānaṃ ca didṛkṣataḥ |
nirbhinne hy akṣiṇī tasya
 jyotiś caṣur guṇa-grahaḥ ||



When there was no vision in the universal form (yadā ātmani nirālokaṃ), and he desired to see (ātmānaṃ ca didṛkṣataḥ), the two eyes (akṣiṇī), the presiding deity known as the sun (jyotiḥ), the sense organ called the eye (caṣur), which experiences form (guṇa-grahaḥ) (sense object) appeared (nirbhinne).

When there was no vision (**nirālokaṃ**) within himself (**ātmani**),
desiring to see himself and other objects (**ca**), the location called
the gross eye, the sun devatā and the eye (subtle sense organ)
which experiences form (**guṇa**) appeared.

Form is the sense object.

Nirālokaṃ (devoid of vision) is an indeclinable word, like
nirmakṣikaṃ (free from flies).



|| 2.10.22 ||

bodhyamānasya ṛṣibhir
ātmanas taj jighṛkṣataḥ |
karnaṁ ca nirabhidyetām

self realization
↑

diśaḥ śrotram guṇa-grahaḥ ||

desire

karna
Gross organ

śrotram
subtle organ

dir-devatās
sense devatā

Sound,
sense object

When the universal form desired to understand himself (ātmanah bodhyamānasya jighṛkṣataḥ), which is revealed by Vedic sound (tad ṛṣibhiḥ), the two gross ears (karnaṁ), the direction devatās (diśaḥ), and subtle ear organ (śrotram), which receives sound (guṇa-grahaḥ), appeared (nirabhidyetām).

When the universal form desired to receive understanding about himself which is revealed in the Vedas, the ears appeared.

Guṇa-grahaḥ here means that the ears receive sound, the sense object for the ear.

|| 2.10.23 ||

vastuno mṛdu-kāṭhinya-
laghu-gurv-oṣṇa-śītatām |
jighṛkṣatas tvaṅ nirbhinnā
tasyām roma-mahī-ruhāḥ |
tatra cāntar bahir vātas
tvacā labdha-guṇo vṛtaḥ ||

When he desired to experience (jighṛkṣataḥ) softness, hardness (vastuno mṛdu-kāṭhinya), lightness, heaviness (laghu-guru), warmth and coolness (uṣṇa-śītatām), the gross skin became differentiated (tvak nirbhinnā) along with body hairs and plants, the sense devatās of the hairs (tasyām roma-mahī-ruhāḥ). Vāyu, the sense devatā of the skin (vātaḥ), along with the subtle sense organ skin (tvacā labdha-guṇaḥ), pervades internally and externally (tatra antar bahir vṛtaḥ).

When the universal form desired to receive the sensations or qualities of softness, hardness, lightness, heaviness, warmth and coolness in objects, skin appeared.

Oṣṇa stands for ā uṣṇa, which means slight heat.

Since intense warmth is the sense object (which only arises after the desire), slight warmth is mentioned because of the desire for warmth in general.

There is also a version without the prefix, **gurv uṣṇa**.

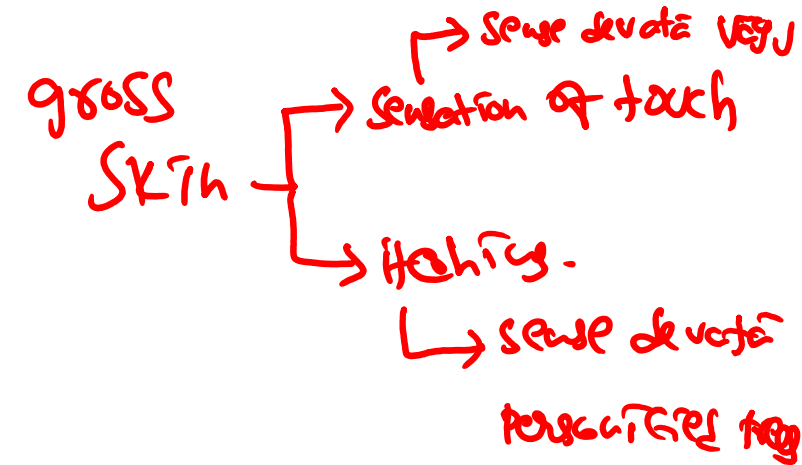
The skin is the location of the sense organ.

Because one understands the lightness or heaviness of objects by placing them in the hands, lightness and heaviness are the sense objects.

This is according to the followers of the Purāṇas.

In that location (adhibhūta) the devatā Vāyu (adhidaiva) is situated, extending internally and externally, by the sense organ (adhyātma) called skin which receives the sense object called touch (adhibhūta).

In that location also, the hair is the sense organ, the herbs are the devatā and the sense object is itching.



Thus in the skin there are two sense organs.

The meaning is this.

The sense organ skin is called hair when it receives touch sensation along with itching externally.

The plants act as the presiding deity of that skin (hair).

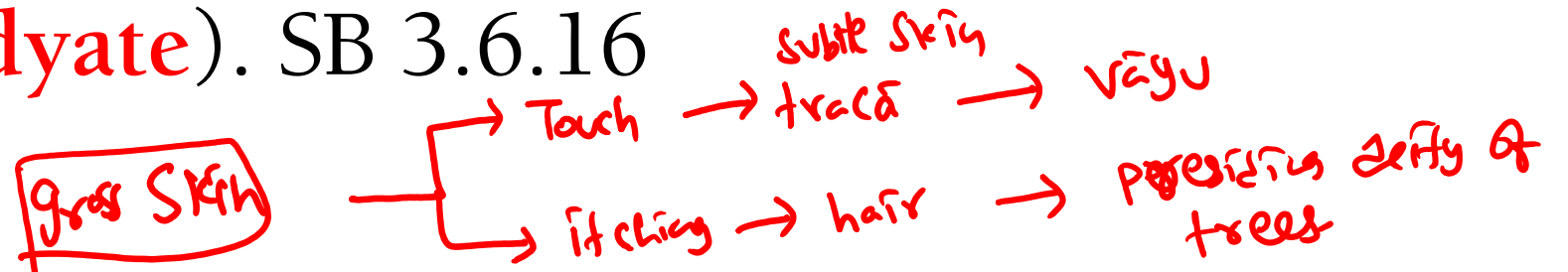
When the sense organ skin receives touch internally or externally it is called skin.

Its deity is Vāyu or air.

In the Third Canto it is said:

nirbhinnāny asya carmāṇi loka-pālo 'nilo 'viśat |
prāṇenāmśena saṁsparśam yenāsau pratipadyate ||

When the gross skin (adhibhūta) of the universal form became differentiated (asya carmāṇi nirbhinnāni), the presiding deity Vāyu (adhidaiva) (loka-pālah anilah) along with his portion the subtle sense organ called skin (adhyātma) (prāṇena amśena) entered (āviśat). By this sense organ of skin (yena asau), the sense object of touch (adhibhūta) arose (saṁsparśam pratipadyate). SB 3.6.16



tvacam asya vinirbhinnām viviśur dhiṣnyam oṣadhīḥ |
amśena lomabhiḥ kaṇḍūm yair asau pratipadyate ||

When the gross skin (adhibhūta) of the universal form appeared (asya tvacam vinirbhinnām), the presiding deities the plants (adhidaiva) (oṣadhīḥ), along with their portion subtle organ called body hair (adhyātma) (amśena lomabhiḥ) entered (dhiṣnyam viviśuh). By these body hairs (yair asau), relief from itching (adhibhūta, function) appears (kaṇḍūm pratipadyate). SB 3.6.18

Carmāṇi indicates skin.

Prāṇena amśena means “with the sense organ called skin,
which is spread with prāṇa-vāyu.”

In the Bahvṛca-śruti this is partly described.

tvāṅ nirabhidyata tvaco lomāni lomabhya oṣadhi-
vanaspatayah

The skin differentiated. From that came hairs. From hairs
came the plants and trees. Aitareya Upaniṣad 1.4

|| 2.10.24 ||

hastau ruruhatus tasya

nānā-karma-cikīrṣayā |

tayos tu balavān indra

perform acts

ādānam ubhayāśrayam ||

receiving things

Desire

gross level
gross organ → subtle → devatā

sense object → activity

When the universal form desired to perform various activities (nānā-karma-cikīrṣayā), the two hands (hastau), their strength (tayos tu balavān), the deity Indra (indra) and the sense object, namely, receiving things (ādānam), which takes shelter of the devatā and the sense organ (ubhaya āśrayam), appeared (ruruhatuh).

Strength of the hands is the sense organ.

Indra is the devatā; the sense object is receiving things, which is dependent on the sense organ and the devatā (**ubhayāśrayam**).

|| 2.10.25 ||

gatiṁ jigīṣataḥ pādau
ruruhāte 'bhikāmikām |
padbhyāṁ yajñāḥ svayaṁ havyaṁ
karmabhiḥ kriyate nṛbhiḥ ||

When the universal form desired movement (gatiṁ jigīṣataḥ), dear to him (abhikāmikām), two feet appeared (pādau ruruhāte). The devatā of the feet is Yajña (padbhyāṁ yajñāḥ). By the sense organ of feet (svayaṁ), men ~~go about to collect~~ objects for sacrifice (havyaṁ karmabhiḥ kriyate nṛbhiḥ).

Desiring to move about (**gatim**) which was dear to him (**abhikāmikām**), the two feet (**adhibhūta**) appeared.

The literal meaning of **jigīsataḥ** (of one who desires to obtain) means in this case simply “of one who desires.”

Yajña, empowered by **Viṣṇu**, is situated as the devatā of the feet.

The sense organ is indicated by the word **karmabhiḥ**, the śakti of the action of going.

By the sense organ of the feet one goes about to collect items for sacrifice.

This going about is the sense object.

Nrbhiḥ indicates that all the individual jīvas perform these acts.

The feet are used to obtain objects which are prescribed by the scriptures.

|| 2.10.26 ||

nirabhidyata śiśno vai
prajānandāmṛtārthinah |
upastha āsīt kāmānām
priyam tad-ubhayaśrayam ||

When the universal form desired offspring, sexual pleasure and enjoyment of Svarga (prajā anānda amṛta arthinah), the penis appeared (śiśnah nirabhidyata). The subtle sense organ (upastha), the devatā of the sex organ (implied), and the pleasure of enjoyment with woman (priyam kāmānām), which is dependent on the sex organ and the devatā (tad-ubhaya āśrayam), appeared (āsīt).

Subtle.

When the universal form desired offspring, sexual pleasure and enjoyment like Svarga, the location of the sex organ (**adhibhūta**) appeared.

As well as the sense organ called the penis, the devatā Prajāpati should be understood to have appeared.

[Note: Elsewhere **Daksā** is mentioned as the presiding deity.]

The sense object happiness, arising from relationship with a woman, which is dependent on the sense organ and the devatā, also arose.

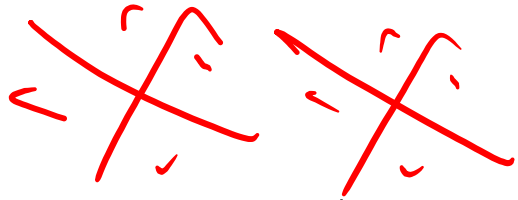
|| 2.10.27 ||

utsisrkṣor dhātu-malam
nirabhidyata vai gudam |
tataḥ pāyus tato mitra
utsarga ubhayāśrayaḥ ||

When the universal form desired to expel waste products (utsisrkṣoh dhātu-malam), the gross anus appeared (nirabhidyata vai gudam). Then the sense organ called anus (tataḥ pāyuh), its devatā Mitra (tataḥ mitra), and the sense object expulsion (utsarga), dependent on the anus and Mitra (ubhaya āśrayaḥ), appeared (nirabhidyata).

Desiring to expel the waste products of digested food (dhātu-malam) the anus, the gross location, appeared.

The sense organ of excretion (pāyuh), the devatā Mitra and the sense object expulsion appeared.



[Note: In the commentary on 2.6.9 it is explained that the deity is Mrtyu and Mitra is an assistant.]

|| 2.10.28 ||

āsisṛpsoḥ purāḥ puryā
nābhi-dvāram apānataḥ |
tatrāpānas tato mṛtyuḥ
pr̥thaktvam ubhayaśrayam ||

When the universal form desired to go from his body to another body by the path of apāna and prāna (āsisṛpsoḥ purāḥ puryā), the location of the opening of the navel (nābhi-dvāram), sense organ apāna (tatra apānah), the devatā Mṛtyu (tataḥ mṛtyuḥ) and the sense object death (pr̥thaktvam), which takes shelter of the devatā and the sense organ (ubhaya āśrayam), arose (apānataḥ).

When the universal form desired to go from his body (puryā)
into other bodies (purah), by the path of apāna and also
prāṇa, though not mentioned, the location of the navel, the
sense organ apāna, the devatā Mr̥tyu and the sense object
death (pr̥thaktvam), which depends on the apāna and the
devatā, arose.

It is well known that death involves separation from the bonds
of both prāṇa and apāna in the navel region.

|| 2.10.29 ||

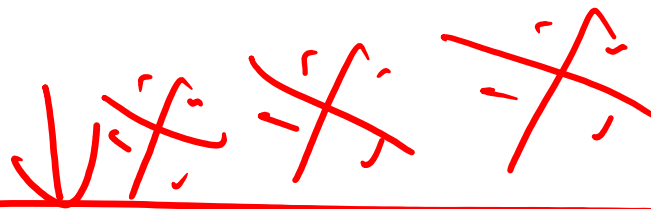
āditors anna-pānānām
āsan kuksy-antra-nādayah |
nadyah samudrās ca tayos
tuṣṭih puṣṭis tad-āśraye ||

When the universal form desired to take in food and drink (āditors anna-pānānām), the location of the abdomen (kuksy), the sense organs in the form of the intestines and veins (antra-nādayah), their devatās the rivers and oceans (nadyah samudrās), and their sense objects, fullness from food and fullness from liquid (tuṣṭih puṣṭih), which take shelter of the sense organs and their devatās (tayoh tad-āśraye), appeared (āsan).

When the universal form desired to consume food and drink,
the abdomen, intestine and veins appeared.

The abdomen is the location.

The sense organ is located in the intestines which absorbs the
food.



The veins are the sense organs which absorb liquids.

The devatās of the veins are the rivers and the devatā of the intestines is the ocean.

Tuṣṭi means the fullness of the belly and puṣṭi means fullness because of taste.

Tuṣṭi is the sense object dependent on the intestines and the ocean, and puṣṭi is the sense object dependent on the veins and rivers.