

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.

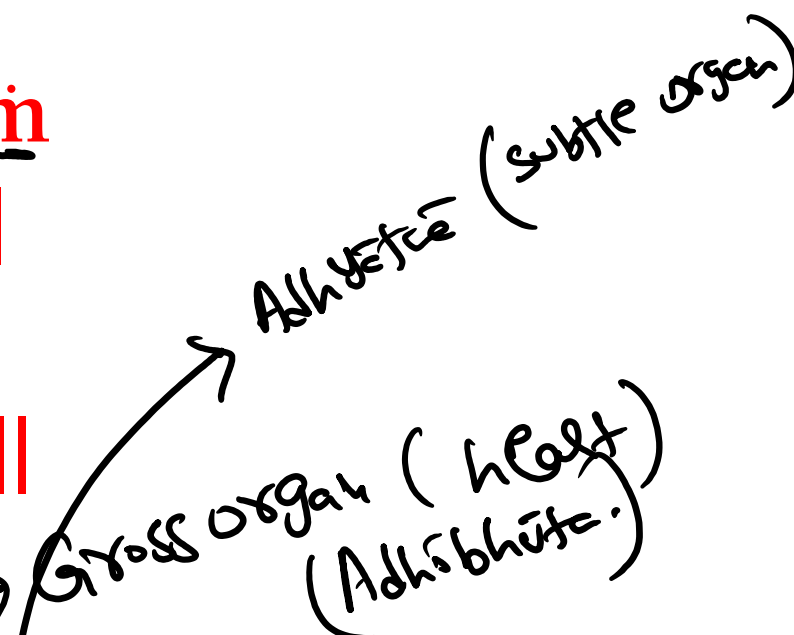
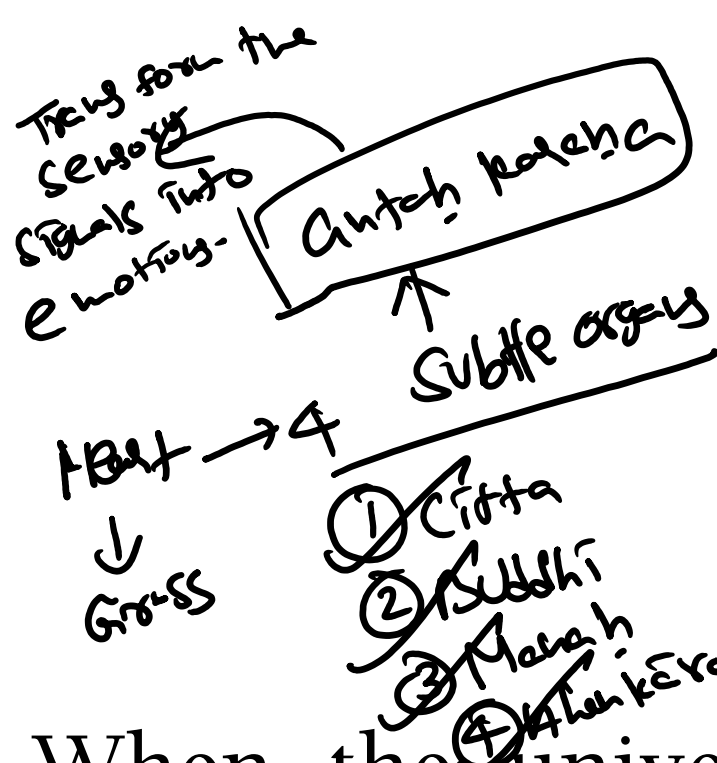
Section – II

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)**

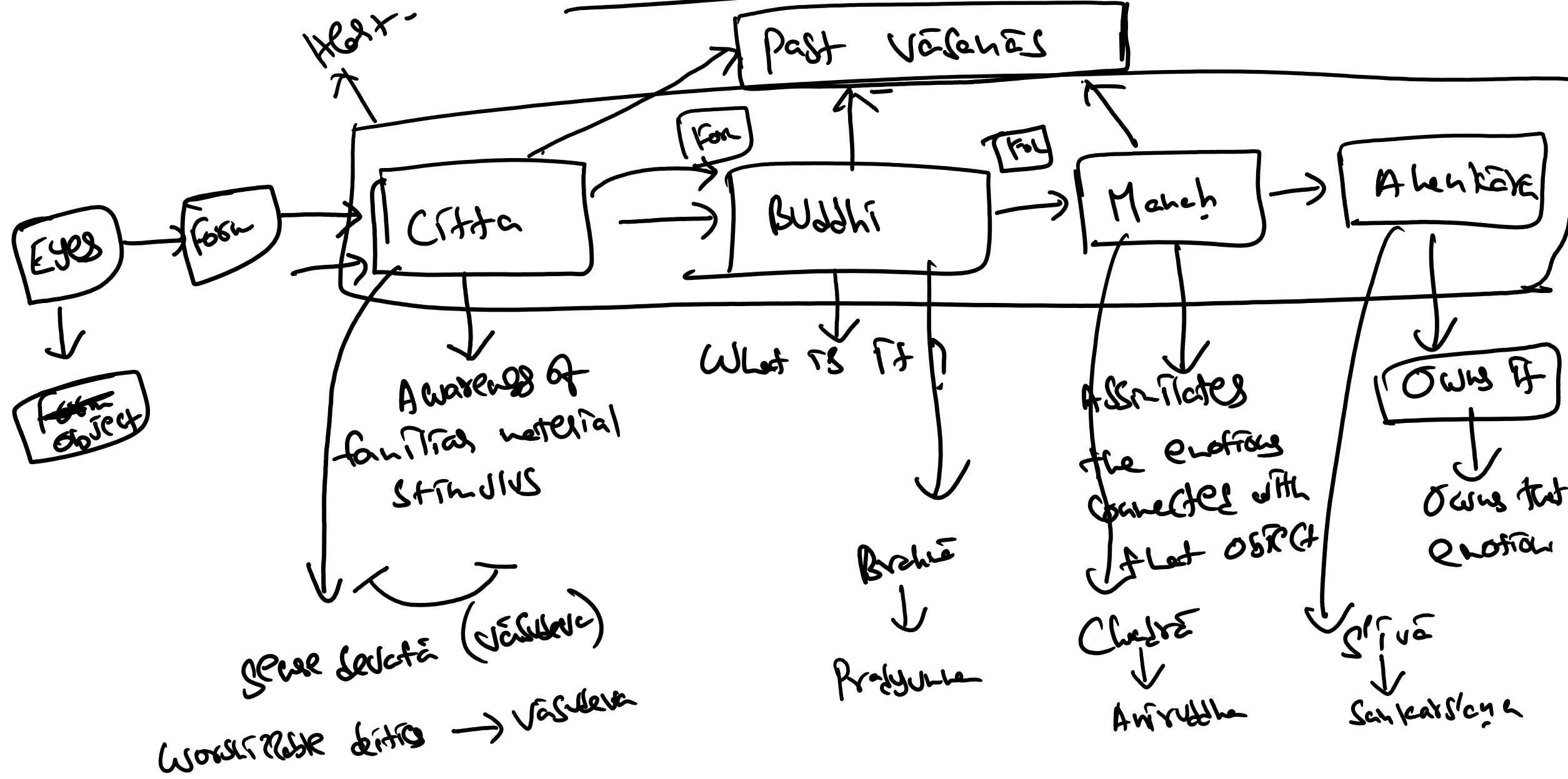
|| 2.10.30 ||

nididhyāsor ātma-māyām
hṛdayam nirabhidyata |
tato manaś candra iti
saṅkalpaḥ kāma eva ca ||



When the universal form desired to contemplate material objects and illusions concerning himself (nididhyāsor ātma-māyām), the heart appeared (hṛdayam nirabhidyata). Then the sense organ called the mind (tatah manah), the devatā called Candra (candra iti) and the sense objects determination and desire arose (saṅkalpaḥ kāma eva ca).

Functioning of the Antah Kalana



Desiring to contemplate māyā concerning himself and objects created by māyā, the location called the heart appeared.

Then sense organ called the mind, the devatā called Candra, and the sense objects determination and desire appeared.

From the Third Canto (3.6.23-26) it is also understood that in the location of the heart, the senses known as cittā, false ego and intelligence, and the devatās Vāsudeva, Rūdra and Brahmā also appeared.

In this way, eighteen senses have been mentioned. This is known from the Eleventh Canto. [Note: SB 11.22.31-32]

|| 2.10.31 ||

tvak-carma-māmsa-rudhira-
medo-majjāsthi-dhātavaḥ |
bhūmy-ap-tejomayāḥ sapta
prāṇo vyomāmbu-vāyubhiḥ ||

The seven dhātus (sapta dhātavaḥ) known as skin, its upper layer (tvak-carma), muscle, blood (māmsa-rudhira), fat, marrow (medah-majjah) and bone (asthi), are composed of predominantly of earth, water and fire (bhūmy-ap-tejo mayāḥ). The life airs are nourished by air, ether and water (prāṇo vyoma ambu-vāyubhiḥ).

Having described the sense organs (adhyātma), gross locations, sense objects (adhibhūta) and sense devatās (adhidaiva), Śukadeva describes the nature of the dhātus and other items which arise as portions of the elements in two verses.

Tvak and carma are the gross and subtle aspects of skin.

The seven dhātus starting with skin and ending with bone are composed of earth, water and fire elements.

Though those items have all five elements as components,
because air and ether do not nourish the body through food
and other items (whereas water, earth and fire do), only three
elements are mentioned.

The prāṇa composed of airs is nourished by ether and water.

Putting all three items in plural instrumental case is poetic
license.

|| 2.10.32 ||

guṇātmakānīndriyāṇi
bhūtādi-prabhavā guṇāḥ |
manaḥ sarva-vikārātmā
buddhir vijñāna-rūpiṇī ||

The senses (indriyāṇi) gravitate to sense objects (guṇātmakāni). The sense objects appear attractive because of false ego (bhūtādi-prabhavā guṇāḥ). The mind sustains all changes (manaḥ sarva-vikārātmā). The intelligence consists of the power of discrimination (buddhir vijñāna-rūpiṇī).

The senses' nature is to gravitate to sense objects
(**gunātmaka**).

The sense objects (**guṇāh**) become attractive (**prabhavā**) by
false ego (**bhūtādi**).

The mind sustains all changes (**sarva-vikārātmā** – like
happiness, distress, etc.)

Buddhi consists of the power of discrimination.

In this way, the nature of both the mind and the intelligence has been described.

Earth
Water
Fire
Air
Ether
ahankara
MT
Pradhana/prakṛti

|| 2.10.33 ||

etad bhagavato rūpaṁ
sthūlaṁ te vyāhṛtaṁ mayā |
māhy-ādibhiś cāvaraṇair
aṣṭabhir bahir āvṛtaṁ ||

I have thus described to you (te vyāhṛtaṁ mayā) the composition of one universe as a form of the Lord (etad bhagavato sthūlaṁ rūpaṁ), which is covered (āvṛtaṁ) by eight layers (aṣṭabhir bahir āvaraṇaih) of earth, water, fire, air, ether, false ego, mahat-tattva and prakṛti (māhy-ādibhih).

Sthūlam refers to the universal form, the totality of one universe.

Mahy-ādhībhīḥ refers to the layers around the universe.

The universe with its covering is called the **mahā-samastī** or **mahā-sthūlam**.

|| 2.10.34 ||

ataḥ param sūkṣmatamam
avyaktam nirviśeṣaṇam |
anādi-madhya-nidhanam
nityam vān-manasaḥ param ||

Besides this (ataḥ param) there is the very subtle invisible form (sūkṣmatamam avyaktam), without qualities or form (nirviśeṣaṇam), which has no beginning or end (anādi-madhya-nidhanam), remains eternally in one form (nityam) and which is beyond words and mind (vāk-manasaḥ param).

Having described the gross form, now the subtle form of the universe is described.

When the most subtle is mentioned, it means very subtle.

The subtle body (of the universe), a form of māyā, is described by four phrases.

|| 2.10.35 ||

amunī bhagavad-rūpe
mayā te hy anuvarṇite |
ubhe api na grhṇanti
māyā-sṛṣṭe vipaścitaḥ ||

The wise (vipaścitaḥ) do not accept (na grhṇanti) these two
forms of the Lord (amunī bhagavad-rūpe ubhe) described by
me (mayā te hy anuvarṇite) since they are composed of
matter (māyā-sṛṣṭe).

Śukadeva condemns these two forms which are imposed on the form of the Lord for purposes of worship.

Asmitā

Dual case indicates the oneness of the gross and subtle forms of the universe (samaṣṭi) and its coverings (mahā-samaṣṭi).

The wise do not accept these two forms as the object of attainment, but only as forms for worship at the beginning stage, since they are made of māyā.

Even the very subtle form, the cause of the others, is material.

Those who are wise, the pure devotees (vipaścītaḥ), do not accept these forms even at the first stage.

They accept the forms of Rāma, Kṛṣṇa, and Nṛsiṃha made of śuddha-sattva in the stages of sādhana and perfection.