

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Six

Fourth Description of the Universal Form

Creation of the Universal Form

Part-I

Development of Gigantic Universal form (3.6.1-10)

|| 3.6.1-2 ||

ṛṣir uvāca

iti tāsām sva-śaktīnām
satīnām asametya saḥ
prasupta-loka-tantrāṇām
niśāmya gatim īśvaraḥ
kāla-sañjñām tadā devīm
bibhrac chaktim urukramaḥ
trayovimśati tattvānām
gaṇam yugapad āviśat

Maitreya said: Maitreya said: Seeing (niśāmya) the sleeping state in creating the universe (prasupta-loka-tantrāṇām) because the elements were unmixed (saḥ asametya satīnām), the Lord (urukramaḥ īśvaraḥ), first by his energy of cohesion, appearing through time (kāla-sañjñām bibhrat saktim devīm), and then as antaryāmi (implied), entered the twenty-three elements (āviśat trayovimśati tattvānām gaṇam) simultaneously (yugapat).

The Sixth Chapter describes how, when the Paramātmā enters, the universal form appears along with the elements.

The adhibhūta, adhyātma and adhidaiva aspects in his body are described.

The elements such as mahat-tattva are called the Lord's śakti (**sva-śaktinām**) because they are the effect of his māyā-śakti.

Seeing (niśāmya) the condition of activities for creation in a sleeping state, with a state of unmixed elements, the Lord, supporting this energy, prakṛti, whose identity becomes known by time (kāla-samjñām)—along with this prakṛti-- entered into it.

“Entering while holding prakṛti” means that first he entered the elements by his energy causing cohesion, and then, after a thousand years, he entered the elements as Paramātmā.

The twenty-three elements are mahat-tattva, ahaṅkāra, five tan-mātras, five gross elements, and eleven senses.

mūla-prakṛtir avikṛtir mahadādyāḥ prakṛti-vikṛtayah sapta
ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ pūruṣaḥ

Prakṛti

Mūla-prakṛti is unchanged. Transformations of prakṛti are seven (mahat-tattva, ahaṅkāra and five tan-mātras), which further transform into sixteen (five gross elements and eleven senses). Prakṛti remains separate and pūruṣa do not transform. Sāṅkhya-kārikā by Īśvara-kṛṣṇa

Tat sṛṣṭvā tad evānuprāviśat

Having created the universe, the Lord entered it. Taittīrya Upaniṣad
2.6

① Elemental Solution

② Lord binds the elements through
bībhrot sāktī

③ Formation of a nonfunctional Golden Egg
which floats in the keteṛa
ocean for 1000 years.

④ Gaṇ enters, fills the bottom half with Ga-water & lies on it.

⑤ Then the upper half of the
universe is differentiated into
14 planets by Gaṇ.

|| 3.6.3 ||

so 'nupraviṣṭo bhagavānś
ceṣṭārūpeṇa taṁ gaṇam
bhinnaṁ saṁyojayām āsa
suptaṁ karma prabodhayan

The Lord (sah bhagavān), entering by his kriyā-śakti (ceṣṭā-rūpeṇa anupraviṣṭah) and awakening the dormant karmas of the jīvas (prabodhayan taṁ suptaṁ karma), combined the elements together (saṁyojayām āsa bhinnaṁ gaṇam).

Ceṣṭā-rūpena means by the kriyā-śakti, his energy of action.

Karma refers to the actions of the jīvas or their fate.

|| 3.6.4 ||

prabuddha-karmā daivena
trayovimśatiko gaṇaḥ
prerito 'janayat svābhir
mātrābhir adhipūruṣam

The twenty-three elements (trayah-vimśatikah gaṇaḥ), awakening
to action by the kriyā-śakti (prabuddha karmā), being stimulated by
the Lord (daivena preritah), produced the universal form
(ādhīpūruṣam ajanayat) by their portions (svābhih mātrābhih).

Prabuddha-karmā means the elements were endowed with the kriyā-śakti.

Mātrābhiḥ means “by parts.”

Adhipuruṣam is the universal form.

|| 3.6.5 ||

pareṇa viśatā svasmin
mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āsādya
yasmin lokāś carācarāḥ

→ cohesive energy (or) bhūvat śakti

The elements for creating the universe (viśva sṛg gaṇaḥ), combined together by the Lord (pareṇa) who had entered by his portion (viśatā svasmin mātrayā), formed a fetus (anyonyam cukṣobha āsādya) in which all the planets and living entities exist (yasmin lokāh cara-acarāḥ).

This verse shows how the universal form was generated.

The elements which comprise creation, combining together by the Supreme Lord who had entered into them by his portion (**mātrayā**) --assuming a condition where their main qualities manifested-- became transformed into a fetus.

|| 3.6.6 ||

hiraṇmayāḥ sa puruṣaḥ
sahasra-parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛmhitāḥ

This golden universal form (sah hiraṇmayāḥ puruṣaḥ), containing all the resting jīvas (sarva-sattva upabṛmhitāḥ), remained in the waters within the universe (uvāsa āṇḍa-kośa apsu) for a thousand years (sahasra parivatsarān).

This golden form was the totality of the universe (**samaṣṭi-virāṭ**).

He remained in the waters of the Garbodaka which were within the shell of the universe made of fourteen planetary systems.



Or he remained in the universe which was in the Kāraṇa water.

He was filled with the jīvas who were resting.

???

|| 3.6.7 ||

sa vai viśva-srjām garbho
deva-karmātma-śaktimān
vibabhājātmanātmānam
ekadhā daśadhā tridhā

This fetus composed of the elements (sa vai viśva-srjām garbhah),
endowed with (jīva-śakti), (prāṇa-śakti) and (ātmā-śakti) (deva karma
ātma śaktimān), divided itself up (ātmānam vibabhāja) into one,
ten and three parts (ekadhā daśadhā tridhā) by its own powers
(ātmanā).

In order to produce the organs such as mouth on this form, first the three śaktis are described.

This fetus, the result of the combined elements (viśva-srjām), was endowed with jīva, prāṇa and ādhyātma śaktis (deva-karmātma-śaktimān).

He divided himself up by himself.

①

⑩

③

There is one jīva-śakti, ten prāṇa-śaktis and three ātma-śaktis.

|| 3.6.8 ||

eṣa hy aśeṣa-sattvānām
ātmānśaḥ paramātmanah
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyate

Universal	Individual
Conglomerate of all jīves	ātma
Ga V	KṣV (Kṣ)
Universal Gross body	Individual Gross body
Universal subtle body	Individual subtle body

This form is the soul of unlimited beings (eṣa hi ātmā aśeṣa-sattvānām). It is the jīva in relation to Paramātmā (paramātmanah aṁśaḥ). It is seen as the original avatāra (ādyah avatārah). Within this form (asau yatra) all living beings appear (bhūta-grāmah vibhāvyate).

2 types of worshippers.

For purifying the heart of the worshippers of Paramātmā, this form should first be worshipped.

This form is the ātmā of unlimited beings, since the individual ātmās are parts of this form.

This form is a jīva (amśa) belonging to Paramātmā (since paramātmā enters into it.)

This form is the original avatāra, because the yogīs meditate on this form being one with its antaryāmī, Paramātmā.

All creatures such as devatās and men (**bhūta-gramah**) manifest within this form.

What is this
ekadhe, dasdhe, tridhe?

|| 3.6.9 ||

sādhyātmaḥ sādhaivaś ca
sādhibhūta iti tridhā
virāt prāṇo daśa-vidha
ekadhā hṛdayena ca

The three ātmā-śaktis (tridhā) are the senses (sa-ādhyātmaḥ), sense devatās (sa-ādhaivah) and gross organs along with sense objects (ca sa-ādhibhūta iti). The universal form (virāt) has ten prāṇa-śaktis (daśa-vidha prāṇah) and one jīva-śakti with unbroken consciousness (ekadhā hṛdayena ca).

The one, ten and three mentioned in verse 7 are described in reverse order in this verse.

Sādhyātmaḥ means “along with the senses.”

Sādhidaiva means “with the sense devatās.”

Sādhibhūtaḥ means “with the foundations (gross sense organs) and the sense objects.”

The ten prāṇas are (prāṇa, apāna, samāna, udāna, vyāna), (nāga, kūrma, kṛkara, devadatta and dhanañjaya).

Prāna moves forward and is located in the nostrils.

Apāna moves down and is located in the anus.

Samāna causes assimilation of food and drink which are eaten and is located in the middle of the body.

The ten prāṇas are prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta and dhanañjaya.

Udāna rises upwards and is located in the throat.

Vyāna moves everywhere and is located in the whole body.

Nāga causes expulsion.

Kūrma causes eyes to open.

Kṛkara causes hunger.

Devadatta causes yawning.

Dhanañjaya causes nourishment.

The one refers to the jīva with unbroken consciousness (hrdayena).

|| 3.6.10 ||

smaran viśva-srjām īśo
vijñāpitam adhokṣajah
virājam atapat svena
tejasaiṣām vivṛttaye

The Supreme Lord, bhagavān (īśah adhokṣajah), remembering the prayers of the personified elements (smaran viśva-srjām vijñāpitam), decided to create this universal form (virājam atapat) by his cit-śakti (svena tejasā) so that the elements could perform their functions (eṣām vivṛttaye).

What was the purpose of the Lord in entering as the antaryāmi to manifest the three, ten and one śaktis?

He remembered the prayers such as yāvad balim te 'ja harāme (SB 3.5.49).

By his cit-śakti (svena tejasā) he manifested (atapāt) this universal form so that the elements could perform their functions.

Śruti says cakṣuṣāś cakṣur uta śrotrasya śrotram: I am the power
in the eye and the power in the ear. (Kena Upaniṣad)

This means that the kārāṇa-śakti (power of producing results)
manifests in the effect.