

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Six

Second Description of the Universal
Form: Vibhūti of the Lord

Puruṣa-sūkta Confirmed

Section – IV

**Summary of Brahma's answers
to Narada muni's questions
(31-33)**

|| 2.6.31 ||

nārāyaṇe bhagavati
tad idam viśvam āhitam |
gr̥hīta-māyora-guṇaḥ
sargādāv aguṇaḥ svataḥ ||

The universe is situated (tad idam viśvam āhitam) in Nārāyaṇa, the Supreme Lord (nārāyaṇe bhagavati). By nature the Lord is beyond the guṇas of prakṛti (āguṇaḥ svataḥ), but for creation, maintenance and destruction of the universe (sarga ādāu), he has many guṇas (uru-guṇaḥ) by accepting māyā through the forms of the devatās (gr̥hīta-māyā).

This verse summarizes the answer to the question given in SB
2.5.2 yad adhiṣṭhānam: what is shelter of the universe.

Āhitam means situated.

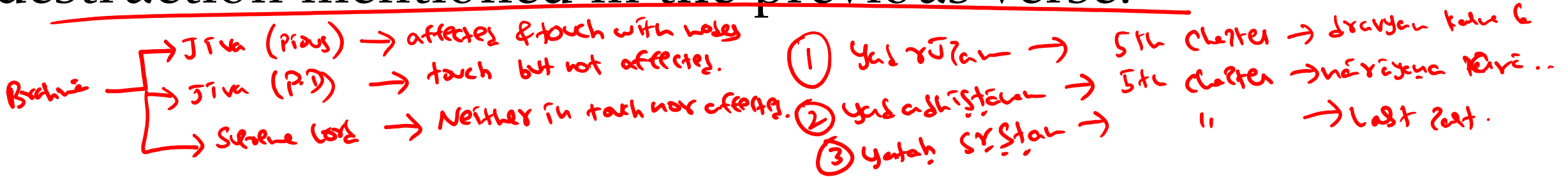
The Lord naturally has no guṇas but has many guṇas by
accepting māyā in the form of devatās like Brahmā and Śiva.

|| 2.6.32 ||

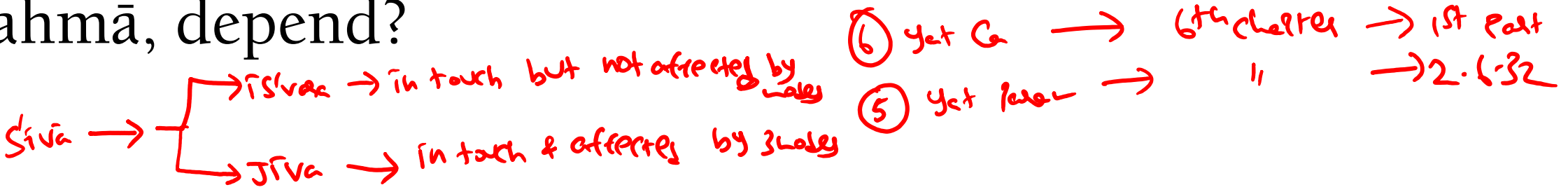
srjāmi tan-niyukto 'ham
haro harati tad-vaśah |
viśvam puruṣa-rūpeṇa
paripāti tri-śakti-dhr̥k ||

I create under his order (srjāmi tad-niyukto aham), and Śiva destroys under his order (haro harati tad-vaśah). Holding his three energies (tri-śakti-dhr̥k), he protects the universe (viśvam paripāti) as the Paramātmā (puruṣa-rūpeṇa).

This verse elaborates the creation, maintenance and destruction mentioned in the previous verse.



It also answers the question yat paras tvam: on whom do you, Brahmā, depend?



Brahmā and Śiva are different from Viṣṇu because of their contact with rajas and tamas, since they are under the control of Viṣṇu.

Though Viṣṇu is connected with sattva-guṇa, he is śuddha-sattva. He is not actually in contact with sattva-guṇa since he is indifferent to it and since sattva does not have a harmful nature.

Not in contact means what?

① śuddha sattva (śuddha) ② He is indifferent ③ sattva does not have a harmful nature.

Because he is thus beyond the guṇas, he is shown to be the Lord, Paramātmā, who holds māyā-śakti having three guṇas (tri-śakti-dhṛk).

④ Handles it through māyā

Or this can mean he holds the internal, external and taṭastha śaktis.

|| 2.6.33 ||

iti te 'bhihitam tāta
yathedam anupṛcchasi |
nānyad bhagavataḥ kiñcid
bhāvyam sad-asad-ātmakam ||

O son (tāta)! I have answered according to your questions (iti te abhihitam yathā idam anupṛcchasi). You should not think that there is anything (na kiñcid bhāvyam), either as effect or as cause (sad-asad-ātmakam), other than the Supreme Lord (bhagavataḥ anyad).

This summarizes the section.

Sad-asad-ātmakam means composed of effect and cause, and also the spiritual world and material world.

You should not think (**na bhāvyam**) that there is anything except the Lord.