

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Six

Second Description of the Universal
Form: Vibhūti of the Lord

Puruṣa-sūkta Confirmed

Section – IV

Why should one believe the words of Brahma? (34-38)

|| 2.6.34 ||

na bhāratī me 'ṅga mṛṣopalakṣyate
na vai kvacin me manaso mṛṣā gatiḥ |
na me hr̥ṣīkāṇi patanty asat-pathe
yan me hr̥dautkaṅṭhyavatā dhṛto hariḥ ||

O Nārada (aṅga)! My words are never false (me bhāratī)(na mṛṣā upalakṣyate). The working of my mind is never false (na vai kvacit (me manaso mṛṣā gatiḥ)). My senses do not fall onto the wrong path (na me hr̥ṣīkāṇi patanty asat-pathe). This is because (yad) I hold the Lord (me dhṛto hariḥ) in my heart (hr̥dā), filled great zeal (autkaṅṭhyavatā).

“You say that the spiritual world is eternal, beyond the three guṇas in such verses as **amṛtaṁ kṣemam abhayaṁ tri-mūrdhno’dhāyi mūrdhasu.** (SB 2.6.19)

You have also said that the one quarter portion, the material world of three guṇas, is not false, though it is temporary, being the effect of the external energy māyā in such verses as **vilajjamāyā.** (SB 2.5.13)

You also imply that the objects of the material world are real since they are used in sādhana.

But others learned in scripture say that this whole universe is illusory, since it is a play of the mind, and that the existence of the Lord is temporary since it has only secondary qualities of existence.

What to speak of his abode of three portions!

Should I believe your words or theirs?"

The words I have spoken to you are not false.

The reason is that the Lord, the cause of everything, is held in
my zealous mind.

Where there is the Lord, there is truth.

Believe my words.

Others learned in scriptures do not hold the Lord in their minds.

Thus the working of their minds is false, and their words are false.

Do not accept the opinions of such liars!

|| 2.6.35 ||

so 'ham samāmnāya-mayah tapo-mayah
prajāpatīnām abhivanditaḥ patih |
āsthāya yogam nipuṇam samāhitas
taṁ nādhyagacchaṁ yata ātma-sambhavaḥ ||

I, being of this nature (so aham), and being filled with the Vedas (samāmnāya-mayah), filled with austerities (tapo-mayah), a master worshipped by the Prajāpatis (prajāpatīnām abhivanditaḥ patih), performing yoga with fixed mind (āsthāya yogam nipuṇam samāhitaḥ), did not know the Lord (taṁ na adhyagacchaṁ), since I was created by him (yata ātma-sambhavaḥ).

“Those learned in the conclusions of all the Vedas think that they know the form of the Supreme Lord. Do they understand other things by their reasoning?”

I, as described in the previous verse, holding the Lord in my zealous heart (so 'ham), am filled with the Vedas (samāmnāya-mayaḥ).

The Vedas came out of my mouths at the beginning.

Others ask the meaning of these Vedas even today.

I am the first to perform austerity.

sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditam vaco vibhuḥ
sparśeṣu yat ṣoḍaśam ekaviṁśam
niṣkiñcanānām nṛpa yad dhanam viduḥ

While Brahmā was contemplating how to carry out the creation of the universe (**ekadā sa cintayan**), he heard twice close by (**upāśṛṇod dvir-gaditam**) in the water (**ambhasy**) a word of two syllables (**dvy-akṣaram**), tapa, composed of the sixteenth and twenty-first sounds of the alphabet (**sparśeṣu yat ṣoḍaśam ekaviṁśam**), which is known as (**yad viduḥ**) the wealth of the devotees with no material desire (**niṣkiñcanānām dhanam**).

I performed austerity first, ordered by the Lord.

Having gained knowledge of the Lord, I received powers from
the Lord.

I am worshipped by the Prajāpatis.

Do not say that I do not have powers of yoga.

With concentrated mind I practiced skilful yoga.

But I did not know the Lord, because he is my creator.

Oh! Then how can those created by me, though they think
they know something, know him?

Those who say that the existence of the Lord is secondary are
blind.

|| 2.6.36 ||

nato 'smy aham tac-caraṇam samīyuṣām
bhavaç-chidaṁ svasty-ayanaṁ sumāṅgalaṁ |
yo hy ātma-māyā-vibhavaṁ sma paryagād
yathā nabhaḥ svāntam athāpare kutaḥ ||

I offer my respects to lotus feet of the Lord (nato asmy aham tat-
caraṇam), which destroy material existence for the devotees
(samīyuṣām (bhavaç-chidaṁ)) and bestow the bliss of prema (svasty-
ayanaṁ), and which deliver the goals of other sādhanas
(sumāṅgalaṁ). Even that Lord does not know (yo hy sma paryagād)
the extent of his yoga-māyā (ātma-māyā-vibhavaṁ), just as space does
not know its limits (yathā nabhaḥ sva-antam). What then can others
know about the Lord (atha apare kutaḥ)?

The inexperienced fools prattle when they speak about the Supreme Lord, because even the Lord cannot know about himself.

Brahmā offers him respect with great devotion.

I offer respects to the Lord's feet which cut the suffering of material life for the devotees (samīyuṣām).

This is an unsought result for the devotees.

Those feet give the happiness of prema (svastyayanam).

This is the sought result.

Those feet cause most auspiciousness (sumaṅgalam), because
without some mixture of bhakti the karmīs, jñānīs and yogīs
get no results from their practice.

He also does not know (paryāgat) the extent of his yoga-māyā
(ātmā-māyā-vibhavam).

Pari here is a negative.

Thus **pariyāgat** means he cannot know.

How then can others understand?

But how can the omniscient Lord not know?

It is because he has no limits.

An example is given.

Space does not know its own end.

Not being able to see a sky flower does not destroy omniscience.

Thus it is said:

dyupataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ

Because you are unlimited, neither the lords of heaven nor
even you yourself can ever reach the end of your glories. The
countless universes, each enveloped in its shell, are compelled
by the wheel of time to wander within you, like particles of
dust blowing about in the sky. SB 10.87.41

The śruti says:

yo 'syādhyakṣaḥ parame vyoman so 'nga veda yadi vā na
veda

If a person says he knows that Supreme Lord in the spiritual
sky, he does not know him.

|| 2.6.37 ||

nāham na yūyam yad-ṛtām gatiṁ vidur
na vāmadevaḥ kim utāpare surāḥ |
tan-māyayā mohita-buddhayas tv idaṁ
vinirmitaṁ cātma-samaṁ vicakṣmahe ||

I (aham), you (yūyam), and Śiva (vāmadevaḥ) do not know (na vidur) the three part spiritual world and the one part material world (yad-ṛtām gatiṁ), what to speak of others (kim utā apare surāḥ). Bewildered in intelligence (tan-māyayā mohita-buddhayah), we speak (vicakṣmahe) about the material realm only (idaṁ vinirmitaṁ), and do that according to our limited knowledge (ātma-samaṁ).

Brahmā expresses his low position in two verses.

Vāmadevaḥ is Śiva.

I, you and Śiva do not know the truth about the spiritual and material worlds.

What then to speak of others knowing?

With confused intelligence, we speak of the one quarter
portion made of māyā, but only according to our own
knowledge (ātmā-samam).

We do not know everything.

|| 2.6.38 ||

yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ |
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ ||

I and others (asmad-ādayaḥ) offer respects to the Supreme Lord (tasmai bhagavate namaḥ), whom we do not know (na yaṁ vidanti tattvena) but whose activities we glorify when he appears as various avatāras (yasya avatāra-karmāṇi gāyanti).

Even if we do not know about these things in truth we can still practice bhakti with processes like chanting.

We speak about the activities of his avatāras.

Please listen.