

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Seven

Brahma-nārada-saṁvādaḥ

Scheduled Incarnations
with Specific Functions

Theme – II

It is impossible to understand
Visnu without receiving His
mercy (40-46)

|| 2.7.40 ||

viṣṇor nu vīrya-gaṇanām katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi |
caskambha yaḥ sva-rahasāskhalatā tri-prṣṭham
yasmāt tri-sāmya-sadanād uru-kampayānam ||

Can even a person (katamo kavir) who is able to count the particles of dust on earth (yaḥ pārthivāny rajāmsi api vimame) estimate (arhatī) the glories of Viṣṇu (viṣṇoh vīrya-gaṇanām), who paralyzed the universe (yaḥ tri-prṣṭham caskambha) by his swift, firm step (sva askhalatā rahasā), which caused trembling (yasmāt uru-kampayānam) starting from the outermost layer of prakṛti (tri-sāmya-sadanād)?

It is not possible to explain completely the līlāvatāras of the Lord.

Is it possible to estimate the power of Viṣṇu?

The word **kartum** is missing.

He paralyzed the universe with the swiftness of his foot as Trivikrama, which caused tremendous trembling starting from the outermost layer of prakṛti (**tri-sāmya-sadanād**).

There is the Vedic mantra:

viṣṇor vīryāṇi kim prāvocaṃ yaḥ pārthivāny api vimane rajāmsi
yo 'skambhayad uttaram sadhastham vicakramāṇas tredhorugāya

Can even he, who measures the dust of the earth, describe the
powers of much praised Viṣṇu who took three steps and
paralyzed the upper worlds along with the devatās?

Here is the meaning.

Can even he, who measures the dust of the earth, describe the powers of much praised Viṣṇu who took three steps and paralyzed the upper worlds (**uttaram**) along with the devatās (**sadhastham**)?

Stham means devatās and **sadha** means “with.”

|| 2.7.41 ||

nāntam vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye |
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsyā pāram ||

I and the sages such as the Kumāras (aham amī munayah), who are your elder brothers (te agra-jāḥ), do not know the limit (na antam vidāmy) of the strength of the Lord's material energy (puruṣasya māyā-balasya), what to speak of others (kuto ye avarā). Even Śeṣa (śeṣaḥ api), who has been singing the glories of the Lord (gāyan ādi-devaḥ guṇān) till the present (adhunā) with his thousand heads (daśa-śata ānana), has not been able to find an end to them (na asya pāram samavasyati).

This is further explained.

I do not know the end of the strength of his māyā-śakti, what to speak of his spiritual energy.

Śeṣa does not attain an end to singing his qualities pertaining to the material and spiritual worlds.

|| 2.7.42 ||

yeṣām sa eṣa bhagavān dayayed anantah
sarvātmanāśrita-pado yadi nirvyalīkam |
te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śrgāla-bhakṣye ||

Those to whom (sah yeṣām) the infinite Lord shows mercy (dayayed bhagavān anantah) -- when they attain devotees who are surrendered completely to the lotus feet of the Lord (yadi sarvātmanā āśrita-pado) and who have no material desires (nirvyalīkam) – cross (atitaranti) the insurmountable ocean of māyā (dustarām deva-māyām) and understand the Lord (ca). They (eṣām) are devoid of the intelligence (na dhīḥ) which thinks in terms of “my body” and the “bodies of my family members” (mama aham iti) which are worthy food for dogs and jackals (śva-śrgāla-bhakṣye).

“If you cannot know the Lord then realization of him is without foundation.”

That is answered in this verse.

Only those person to whom the Lord shows mercy saying, “Let these persons know me,” cross the ocean of māyā and know the Lord.

The śruti says:

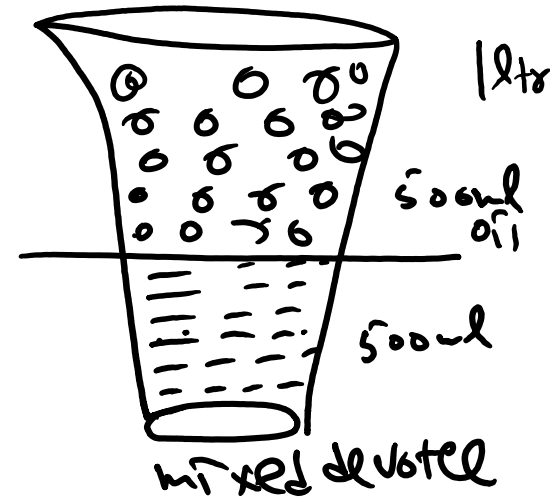
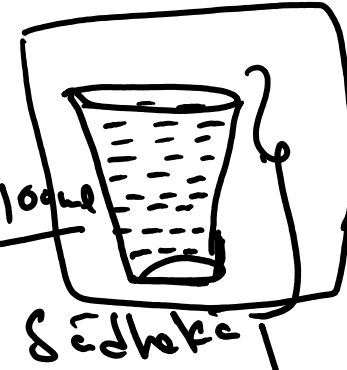
nāyām ātmā pravacanena labhyo na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhās tasyaiṣa ātmā vivṛnute tanuṃ svām

The Lord is not attained by speaking or intelligence or much
hearing. The Lord is attained by that person alone whom the
Lord chooses. He reveals his own form to that person.

Muṇḍaka Upaniṣad 3.2.3

What are the symptoms of his mercy?

Association
of P.Ds-



There should be persons without material desires
(**nirvyalikam**), who take shelter of the Lord's feet with
indifference to karma and jñāna (**sarvātmanā**).



The principal function of his śakti of mercy is to manifest pure bhakti.

That pure bhakti is manifested in people by his devotees.
(Thus mercy is obtained by getting association of devotees.)

If they attain that association then they cross māyā and attain knowledge of the Lord.

Gaining knowledge of the Lord is indicated by the word **ca**.

By what symptoms should māyā's affliction and freedom from that affliction (knowledge) be known?

One thinks of "me" and "mine," -- of one's own body and the bodies of children and others, which are worthy food for dogs and jackals.

Those who attain mercy are free from this conception.