Śrīmad-Bhāgavatam

Canto Two

With the Sārārtha-darśinī commentary

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Canto Two – Chapter Seven

Brahma-nārada-samvādah

Scheduled Incarnations with Specific Functions

Theme – III

Description of the Paramatma and Brahman features, and establishing the superiority of the path of Bhakti over the paths to attain Brahman and Paramatma (47-49)

|| 2.7.47 ||

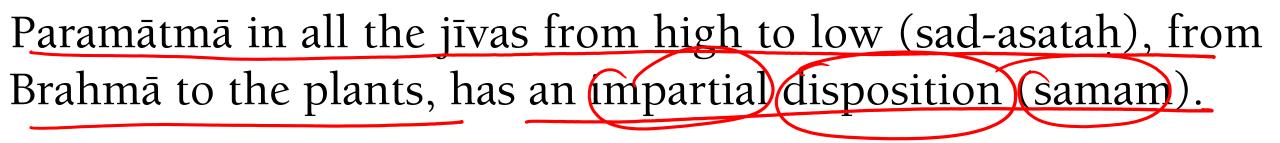
śaśvat praśāntam abhayam pratibodha-mātram śuddham samam sad-asatah paramātma-tattvam ś<u>abdo na yatra puru-k</u>ārakavān k<u>riy</u>ārtho māyā paraity abhimukhe ca vilajjamānā || tad vai padam bhagavatah paramasya pumso brahmeti yad vidur ajasra-sukham viśokam | Paramātmā (paramātma-tattvam) is eternally peaceful (śaśvat praśāntam) and fearless (abhayam), bestows knowledge (pratibodha-mātram), is pure (suddham), and equal to all (samam sad-asatah). Brahman which is known as (brahma iti yad viduh) unlimited happiness (ajasra-sukham) and freedom from grief (viśokam) is one aspect of the Supreme Lord (tad vai bhagavatah paramasya pumso padam), which words with action as their object and words with many case relations cannot describe (puru-kārakavān kriyārtho śabdah na yatra). Māyā, being ashamed (māyā vilajjamānā), cannot stand before the Lord (paraity abhimukhe).

"The Lord is revealed in three forms according to the person's qualification as mentioned in the statement brahmeti paramātmeti bhagavān iti śabdyate (SB 1.2.11).

From SB 2.6.45 until SB 2.7.42, ending with the description of Kalki, the unlimited qualities of Bhagavān have been described.

The worshippers of Bhagavān have been described from SB 2.6 42-46. Is it necessary then to speak about Paramātmā and brahman now?"





He is always (śaśvat) extremely (pra) peaceful (śāntam).

This word (having the same meaning as sama) is used to describe his control of sattva-guna as in the following:

guņāh sattvādayah śānta-ghora-mūdhāh svabhāvatah viṣņu-brahma-śivānām ca guṇa-yantṛ-svarūpiṇām

The modes of goodness, passion and ignorance, whose individual natures are peaceful, violent and foolish, are personally regulated by Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively.

The words **śaśvat** (always) and **pra** (extremely) further distinguish sama, the effect of sattva-guṇa.

He is fearless, presiding over the fearful jīva.

Though he possesses knowledge, he is described by the words pratibodha-mātram.

This means that he reveals awareness (bodha), an effect of sattva-guna.

[Note: In BG 14.6 sattva-guņa is characterized by anāmayam, meaning peacefulness of the senses, and prakāśakam, knowledge.]

This is emphasized by the words prati (in regard to) and mātra (fully).

He is pure, presiding over the impure jīva.

Paramātmā has been described.

Now brahman is described.

Words indicating objects and implying relationship along with action cannot describe brahman.

[Note: Words do not stand alone. They are related to action, supplied by a verb, and then are expressed in grammatical relationships, such as "in brahman, from brahman, unto brahman, by brahman, of brahman."]

"But you talk about brahman in this way. If you say <u>na yatra</u> puru-kārakavān, does this not contradict your own words?"

The answer is given.

Brahman is one aspect (pada) of the Lord, behind whom stands bashful māyā.

It is the aspect without qualities, the initial phase of realization of the Lord -- who has spiritual variety, form and qualities..

The Lord says madīyam mahimānam ca_param brahmeti śabditam: that which is my greatness is called brahman. (SB 8.24.38)

This means that brahman is the greatness of the Lord and is characterized by all-pervasion.

This is the meaning.

Words cannot define Bhagavān who possess non-material form and qualities, since sound is a quality of material ether.

Thus māyā cannot stand before the Lord.

However, there are descriptions such as megha-śyāmah kanaka-paridhih: he has a dark complexion like a cloud and yellow garments (SB 8.7.17); pańkajākṣo 'yam ātmā: he has lotus eyes. To some degree such words can convey about the Lord to people's minds, by comparison to material objects such as clouds and gold.

And people become joyful thinking that they are meditating on the Lord though they, in fact, possess only a semblance of the Lord by their concentration.

The Lord, however, under the control of waves of unprecedented mercy, thinks "That devotee is meditating on me".

Then he brings that devotee to his feet so that the devotee can serve the Lord.

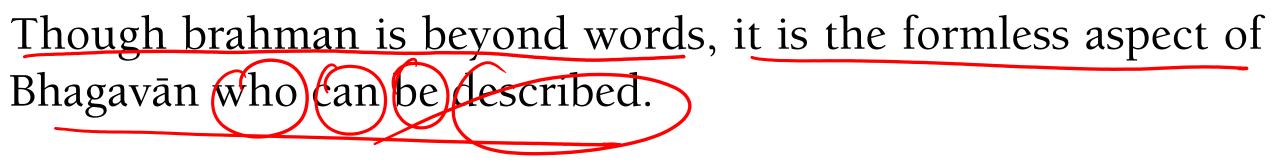
The Lord's svarūpa being inexpressible by words becomes accomplished by the Lord's mercy.

But how can the svarūpa of brahman be expressed by words, since it is devoid of material and spiritual qualities?

That is the meaning of **śabdo na yatra**.

Because brahman lacks quality and classification and hence lacks meaningful use of words to correspond to the object (brahman), words indicating actions and relationships cannot describe it.

Thus the word **brahman** is used simply to denote that object.



Since it can be expressed in relation to the Lord for common understanding, even brahman becomes expressible through words.

This will be explained in SB 10.87.

From realization of this brahman one attains unrestricted happiness and dissipation of grief (viśokam).

How much more can the form of Bhagavān give happiness and

dissipation of grief!