

# 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 – IV

Brahma instructs on  
dissemination of this knowledge  
(50-53)

|| 2.7.50 ||

so 'yam te 'bhihitas tāta  
bhagavān viśva-bhāvanah |  
samāsenā harer nānyad  
anyasmāt sad-asac ca yat ||

Bhagavān, maintainer of the universe (bhagavān viśva-  
bhāvanah), has thus been described in summary (samāsenā te  
abhihitah). The universe and jīvas (sad-asad) are none other  
than the Lord (harer na anyad), but arise from the Lord who  
is different from them (anyasmāt).

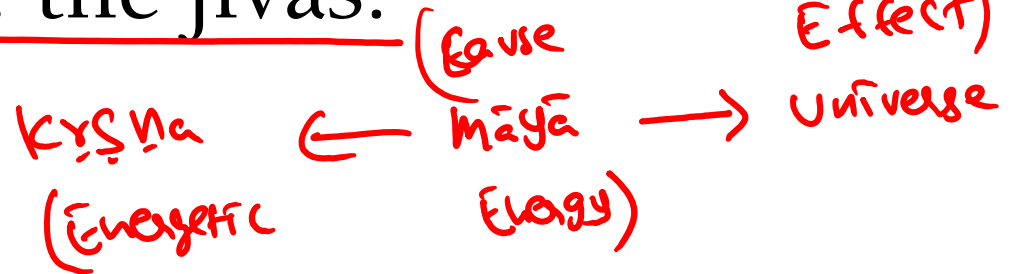
This summarizes the meaning of three chapters.

Bhagavān has been described in summary.

How is he described?

Sat means the effect: the universe in totality and in its parts.

Asat means the cause: the jīvas.



All of this is none other than the Lord, since the śaktis of māyā and jīva are non-different from the possessor of the śakti and the effects of the śakti are none other than the śakti itself.

How do they arise from the Lord?

The Lord is different from them (**anyasmāt**).

Because the Lord is indifferent to these two saktis – taṭasthā  
and bahiraṅga -- the Lord has no fault in his relationship to  
them.

Their non-difference will be shown later in the Bhāgavatam.

|| 2.7.51 ||

idam bhāgavatam nāma  
yan me bhagavatoditam |  
saṅgraho 'yam vibhūtīnām  
tvam etad vipulī kuru ||

This work called Bhāgavatam (idam bhāgavatam nāma),  
spoken to me by the Lord (yad me bhagavatā uditam), is a  
collection of the Lord's vibhūtis (ayam vibhūtīnām saṅgrahah).  
You should distribute it everywhere (tvam etad vipulī kuru).



Are you reciting something astonishing, never heard before?

Yes, but I alone do not speak it.

The Lord spoke to me this work called the Bhāgavatam.

Do not consider it just a scripture.

It is a collection of vibhūtis or powers of the Lord, because in the Gītā and other works the word vibhūti means a partial avatāra of the Lord.

The Lord directly remains in this form of scripture.

Therefore you should distribute it everywhere.

That is Nārada's service.

|| 2.7.52 ||

yathā harau bhagavati  
nṛṇām bhaktir bhaviṣyati |  
sarvātmany akhilādhāre  
iti saṅkalpya varṇaya ||

After making a saṅkalpa (iti saṅkalpya), you should speak the Bhāgavatam (varṇaya) in such a way that devotion (yathā bhaktih) to Hari, attractor of the mind (harau), Bhagavān, the blissful object of worship (bhagavati), the essence of all worship (sarvātmany) and the fulfiller of all desires (akhilādhāre), will appear in the people of Kali-yuga (nṛṇām bhaviṣyati).

But in front of me, the guru, you should follow one rule in distributing it.

You should speak it so that there will arise devotion in men who will be born in Kali-yuga.

**Bhaviṣyati** stands for bhavet (potential form).

It is directed to the people of Kali-yuga because it has been said naṣṭa-drśām esa purānārko 'dhunoditah: this Purāṇa has now risen for those who have lost sight. (SB 1.3.43)

The word harau, meaning “to Hari,” indicates that the Lord attracts the mind by prema and the Lord takes away material life.

Bhagavati “to Bhagavān,” indicates that this form is easy to worship or is blissfully worshipped (since he possesses all wonderful qualities).

The Lord is the essence of all forms (**sarvātmani**).

By devotion to him, all types of worship are perfected.

By devotion to him, all desires are achieved, even material desires (**akhilādhāre**).

He should utter a statement of saṅkalpa, “Starting from today, I will describe devotion to the Lord.”

|| 2.7.53 ||

māyām varṇayato 'muṣya  
īśvarasyānumodataḥ  
śṛṇvataḥ śraddhayā nityam  
māyayātmā na muhyati

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śṛṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati).

“Bhakti characterized by hearing and chanting the pastimes  
and whose subjects are the names and pastimes of the Lord --  
such as lifting Govardhana -- and his līlāvatāras are all  
spiritual and full of bliss.”

But the pastimes of the purusāvatāras dealing with māyā-śakti  
predominantly, with his glance over prakṛti, the production of  
mahat-tattva and then ahaṅkāra, are all related to māyā.

Should one describe māyā or not?”



This verse answers.

The description of māyā as an assistance to the processes of  
chanting (varṇatyah), remembering (anumodatah) and  
hearing (śṛnvatah) is also bhakti.

He should have faith that even māyā-śakti of the Lord, along  
with her expansion as mahat-tattva and other elements, is a  
devotee with the greatest devotion.

This will be explained in the Third Canto in the verses recited by the elements.

Thus the pure devotees should hear about māyā and mahat-tattva with this way of thinking.

The jīva (**ātmā**) is not bewildered by māyā.

Pastimes of the Lord related to māyā are not māyā.

Rather they are transcendental.

Man-niketam tu nirguṇam: residence in a place where I reside is transcendental. (SB 11.25.25)