

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

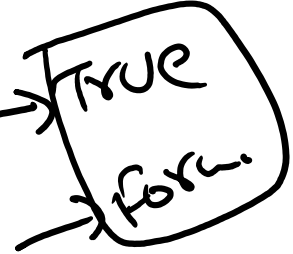
Answers by Citing the Lord's Version

Section – II

Setting the platform for Lord-
Brahma conversation (4-8)

|| 2.9.4 ||

ātma-tattva-viśuddhy-arthaṃ
yad āha bhagavān ṛtam |
brahmaṇe darśayan rūpam
avyalīka-vratāḍṛtaḥ ||



Worshipped by sincere devotion (avyalīka-vrata-āḍṛtaḥ),
revealing his true, spiritual form (darśayan ṛtam rūpam), the
Lord spoke to Brahmā the four essential verses of Bhāgavatam
(bhagavān brahmaṇe āha) in order to give knowledge about
himself (ātma-tattva-viśuddhy-arthaṃ).

What is that which is beyond time and māyā to which one should become attached?

→ Parashūrah Kāla-kēyayoh

This verse answers.

The Lord spoke for giving knowledge (**viśuddhi**) about his own nature (**ātma-tattva**).

Or he spoke for the purification of the components like citta (**tattva**) of the jīva (**ātma**).

Showing Brahmā his form which was true or spiritual (ṛtam),
he spoke the four verses of Bhāgavatam.

What is the cause?

He was worshipped with sincere bhakti (**avyalīka-vrata**).

The word **yat** does not relate with a correlative **tat** in a later
verse.

The meaning is expressed by Śrīdhara Svāmī.

jīvasyāvidayā āvidyaka-deha-sambandhah | īśvarasya tu yoga-
māyayā cid-ghana-līlā-vigrahāvirbhāva iti mahān viśeṣa uktaḥ

The jīva is related with a body of ignorance by avidyā. By yoga-
māyā of the Lord, the Lord's form of knowledge and pastimes
appeared. This great difference is expressed in this verse.

This answers the second question about the difference between
the body of the Lord and the jīva (SB 2.8.8)

|| 2.9.5 ||

sa ādi-devo jagatām paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tām nādhyagacchad dr̥śam atra sammatām
prapañca-nirmāṇa-vidhir yayā bhavet ||

Brahmā, the original devatā (sa ādi-devah), the instructor of bhakti for the world (jagatām paro guruḥ), situated on his lotus (svadhiṣṇyam āsthāya), considered how to carry out creation (sisṛkṣayā aikṣata). He could not attain (na adhyagacchad) the proper knowledge (sammatām dr̥śam) by which (yayā) the universe could be created (prapañca-nirmāṇa-vidhir bhavet).

Not only the Lord's form, but his planet and his devotees are also
beyond time and māyā.

To show this fact he begins to praise the Lord in four verses.

Brahmā, the instructor about the secret teachings of bhakti (**paro**
guruh), was situated on a lotus (**svadhiṣṇyam**).

Previously he was submerged in the water in order to find his
residence.

After, he became situated on the lotus.

He considered (**aikṣata**) how to carry out the creation.

He could not understand the knowledge (**tām dṛṣam**) in the
matter of creation (**atra**), by which there would be a method
of constructing the universe.

|| 2.9.6 ||

sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ |
sparśeṣu yat ṣoḍaśam ekaviṁśam
niṣkiñcanānām nr̥pa 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-gaditaṁ) 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).

While contemplating how to carry out the creation, on one occasion he heard nearby (upāśr̥ṇot), in the water, a word of two syllables repeated twice (dvir gaditam).

The word is explained indirectly just like the mantras.

Sparsa refers to the consonants from ka to ma in the Sanskrit alphabet.

The sixteenth consonant is **ta**.

The twenty-first is **pa**.

This forms the word **tapa**.

This is singular, ~~second person imperative verb~~ meaning
“perform meditation or austerity.”

This was spoken two times.

This is called wealth (**dhanam**) because the brāhmaṇas are
called a wealth of austerity.

|| 2.9.7 ||

niśamya tad-vakṛ-didr̥kṣayā diśo
vilokya tatrānyad apaśyamānaḥ |
svadhiṣṇyam āsthāya vimr̥śya tad-dhitam
tapasy upādiṣṭa ivādadhe manaḥ ||

Hearing those words (niśamya), he looked in all directions (diśo vilokya), desiring to see the speaker of those words (tad-vakṛ-didr̥kṣayā), but could not see anything except himself (tatra anyad apaśyamānaḥ). He again sat on the lotus (sva dhiṣṇyam āsthāya) and, considering the instruction to be beneficial (vimr̥śya tad-dhitam), he concentrated his mind on meditation (tapasy ādadhe manaḥ), as if personally instructed (upādiṣṭa iva).

“Someone has clearly ordered me to perform austerity. It seems I am being directly ordered.”

Considering that it was for his benefit he then concentrated his mind on meditation.

|| 2.9.8 ||

divyaṃ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ |
atapyata smākhila-loka-tāpanam
tapas tapiyāms tapatām samāhitaḥ ||

1 celestial year = 360 human years
↓
360 x 1000 = 3.6 lakh human years

! day of Brahmā
↓
1000 Gtur yugās
↳ 12 hours.
1 Gtur yugā = 43 lakh
20000 years

43.2 lakh x 1000 = 10

Brahmā, the best among the meditators (tapiyāms tapatām), having fruitful vision (amogha-darśanaḥ), concentrating his mind, controlling his prāṇas (jita-anila-ātmā), action senses and knowledge senses (vijita ubhaya indriyaḥ), performed meditation (atapyata sma tapah samāhitaḥ), which would manifest all the planets (akhila-loka-tāpanam), for a thousand celestial years (divyaṃ sahasrābdam).

1000 celestial years.

$$\frac{12 \times 60}{43.2 \times 10^3} \times 3.6 \text{ lakhs}$$

$$43.2 \times 10^3 \text{ lakhs}$$

$$\times 1000$$

$$= 0.06 \text{ minutes}$$

$$= \boxed{3.6 \text{ seconds}}$$

Akhila-loka-tāpanam means “which manifests all the planets.”

Tapiyāms tapatām means “the greatest meditator among all meditators.”

Section – III

Brahma's Maha Vaikuntha Darshan (9-18)

|| 2.9.9 ||

tasmai sva-lokaṃ bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param |
vyapeta-saṅkleśa-vimoha-sādhvasaṃ
sva-dṛṣṭavadbhir vibudhair abhiṣṭutam ||

The Lord, gratified by his worship (bhagavān sabhājitaḥ), showed Brahmā Mahā-vaikuṅṭha (tasmai sva-lokaṃ sandarśayām āsa), to which nothing is superior (param na yat-param), which is free (vyapeta) of suffering (saṅkleśa), confusion (vimoha) and fear of offenses (sādhvasaṃ) and which is praised by the devatās (vibudhair abhiṣṭutam) who constantly see the self (sva-dṛṣṭavadbhir).

The Lord showed Brahmā Mahā-vaikuṅṭha (sva-lokam) to which nothing is superior, which is absolutely (vi) free of (apeta) suffering (samkleśa).

The kleśas are avidyā, asmitā, raga, dveṣa and abhiniveśa: ignorance, ego, attachment, hatred and clinging to life. (Yoga-sūtras 2.3)

There is no intense mental confusion (vimoha) from not seeing the Lord.

It is free of fear of offenses in serving the Lord (**sādhvasam**).

It is praised by Indra and others (**vibudhaiḥ**).

Svadr̥ṣṭavadbhiḥ indicates that these persons have continual vision of the self.

This negates the idea that Indra and others are purely material.