

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – V

Questions by Brahmaji
(25-32)

|| 2.9.29 ||

Q4

bhagavac-chikṣitam ahaṁ
karavāni hy atandritah |
nehamānaḥ prajā-sargaṁ
badhyeyaṁ yad-anugrahāt ||

MOT
↑

MOP
→

Without lethargy (atandritah) may I carry out (ahaṁ karavāni) instructions on how to worship you as given by you (bhagavat-śikṣitam), because by your mercy alone (yad-anugrahāt) I will not be bound by false ego (na badhyeyaṁ) when I carry out the creation (ihamānaḥ prajā-sargaṁ).

May I carry out instructions given by the Lord.

Since you are my guru, please give me, your disciple, some instructions on how to worship you, because by your mercy, though I carry out creation of the offspring, I should not be bound by false ego.

|| 2.9.30 ||

yāvat sakhā sakhyur iveśa te kṛtaḥ
prajā-visarge vibhajāmi bho janam |
aviklavas te parikarmani sthito
mā me samunnaddha-mado 'ja-māninaḥ ||

I have been treated by you as a friend treats a friend (sakhā sakhyuh iva te kṛtaḥ). O Lord (īśa)! As long as my tenure lasts (yāvat parikarmani sthito), without lethargy (aviklavah), being situated in your service, I will create various types of living entities (vibhajāmi janam) in the matter of carrying out creation (prajā-visarge). May I not be overcome (mā me) by excessive pride in this endeavor (samunnaddha-madah) thinking that I am the independent creator (aja-māninaḥ).

Brahmā, revealing his desire, prays to the Lord.

O Lord! You have treated me as a friend treats a friend, by touching me with your hand, though I am just a shadow of a servant!

May I attain bhakti with a feeling of friendship!

O Lord (**bho**)! As long as I live, while creating the bodies of the living entities, I will create divisions of high, medium and low, while being situated with attention (**aviklavah**) in serving you.

May I not become overcome with excessive pride.

The extent of Brahmā's life is expressed by yāvad-adhikāram
avasthitir ādhikārikāṇām: those who hold powers in this
world as controllers remain in this world until their tenure has
expired. (Brahma-sūtra 3.3.33)

śrī-bhagavān uvāca—

① jñānam parama-guhyam me
yad vijñāna-samanvitam |
② sa-rahasyam tad-aṅgam ca ④
③ grhāṇa gaditam mayā ||

The Lord said: Please understand (grhāṇa) the most secret knowledge of my form (jñānam parama-guhyam me), along with realization of that form (yad vijñāna-samanvitam), and also understand about prema-bhakti (sa-rahasyam) and sādhana-bhakti (tad-aṅgam ca) which will be spoken by me (gaditam mayā).

Brahmā has asked four questions.

Q1

In verse 26 he asked about the spiritual and material forms of the Lord.

Q2

In verse 27 he asked about māyā and yoga-māyā.

Q3

In verse 28, he asked how the Lord carries out pastimes in relation to māyā and yoga-māyā.

In verse 29, he asked for instructions for attaining his desired goal.

Q4

The Lord promises in the present verse to answer these questions in order with four verses.

The Bhāgavatam, composed of these four verses given as answers by the Lord, is famous since it is spoken by the Lord himself.

That is expressed in this verse.

Not only will I give you knowledge of my form, but also realization as well.

Moreover, this form is rarely understood (paramam guhyam), much superior to knowledge of the impersonal brahman.

I will explain what is intimate (rahasyam), prema bhakti.

Realize prema-bhakti which is accomplished by that knowledge of my form (sa).

Prema is well known as rahasya from statements such as su-gopyam api vakṣyāmi: I will speak to you the most secret knowledge. (SB 11.11.49)

I will also explain by my mercy about sādhana-bhakti, an aṅga of prema, though you did not ask.

Thus I will explain three things: my form, prema-bhakti and sādhana-bhakti.

Moreover, though you asked about these three through instructions from me (verse 29) I will explain this in four verses so that materialistic people do not understand, since it is confidential.

By mention of prema and sādhana-bhakti it should be
understood that the Lord also teaches about chanting the name
of the Lord which is explained in the First Canto and which is
more secret and more excellent than the most secret
knowledge of the Lord's forms.

The Lord will especially give understanding to Brahmā, and
therefore he instructs him to try to understand, even though
he is already attentive (**mayā grḥāṇa**).

|| 2.9.32 ||

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakah |
tathaiiva tattva-vijñānam
astu te mad-anugrahāt ||

By my mercy (mad-anugrahāt), may you attain (astu te) perfect realization (tattva-vijñānam) of whatever (tathaiiva) dimensions (yāvān), intentions (yathā-bhāvo), forms, qualities and pastimes (yad-rūpa-guṇa-karmakah) I manifest (ahaṁ).

Knowledge, what is beyond the senses, and which is true,
should appear to some degree in those with pure hearts who
have faith.

Vijñāna refers to realization of that entity beyond the senses,
direct vision of my svarūpa as it is.

This cannot occur without prema and sādhana-bhakti.

Knowing this, the Lord gives blessings for that purpose.

Yāvān means the dimensions of the Lord's various limbs in combination, their thickness or thinness, lengthiness, elevation, or roundness.

Yathā bhāvah means the type of intentions.

Yad-rūpa refers to the various forms, their complexion, the number of arms, Kṛṣṇa, Rāma, Nṛsimha and others.

Guṇa refers to the Lord's qualities such as affection for his devotees.

Karma refers to pastimes such as lifting Govardhana or marrying Lakṣmī.

May you have true realization of whatever (**tathaiṅva**) the dimensions, intentions, forms, qualities and activities manifest.

Though this blessing alone indicates mercy, the Lord adds the phrase **mad-anugrahāt**.

This indicates that by the gradual increase of sādhana and prema-bhakti -- which are special functions of the Lord's supreme kṛpā-śakti -- when Brahmā realizes greater degrees of sweetness in the Lord's form and qualities, he will realize directly the Vraja form of Kṛṣṇa, sweeter and rarer than the present form of realization.

~~External meaning~~
Internal meaning.

Thus, other explanations of the four verses propounding the impersonal aspect of the Lord are naturally defeated by this verse.