

Canto-2 Chapter-4

The Process of Creation

Śukadeva Glorifies the
Lord

Theme – I Suta Goswami describes what happened next (1-4)

|| 2.4.1 ||

sūta uvāca—

vaiyāsaker iti vacas

tattva-niścayam ātmanah |

upadhārya matim kṛṣṇe

auttareyaḥ satim vyadhāt ||

Sūta said: Hearing (**upadhārya**) the words of Śukadeva (**vaiyāsakeh vacah**) by which he could discern the truth about the soul (**tattva-niścayam ātmanah**), Parīkṣit (**auttareyaḥ**) concentrated his mind (**matim vyadhāt**) which was always thinking of Kṛṣṇa (**kṛṣṇe satim**).

Verse Summary: Hearing the words of Sukadev goswami, Pariksit concentrated his mind, which was always thinking of Krsna.

Theme – I Suta Goswami describes what happened next (1-4)

|| 2.4.2 ||

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu |
rājye cāvikale nityam
virūḍhām mamatām jahau ||

He completely gave up (**avikale jahau**) attachment (**mamatām**) to body, wife, sons, house, animals, wealth, friends, kingdom (**ātma-jāyā-suta-āgāra-paśu-draviṇa-bandhuṣu- rājye**), which is constant and strong in others (**nityam virūḍhām**).

Verse Summary: He then even externally gave up attachment to body, wife, sons etc.

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

anāsaktasya viṣayān
yathārham upayuñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate ||

The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayuñjataḥ**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**). (**BRS**)

Theme – I Suta Goswami describes what happened next (1-4)

|| 2.4.3 ||

papraccha cemam evārtham
yan mām pṛcchatha sattamāḥ |
kṛṣṇānubhāva-śravaṇe
śraddadhāno mahā-manāḥ ||

O great devotees (**sattamāḥ**)! The intelligent Parīkṣit (**mahā-manāḥ**), full of faith (**śraddadhānaḥ**) in hearing Kṛṣṇa's activities (**kṛṣṇa anubhāva-śravaṇe**), asked this question to Śukadeva (**papraccha ca imam evārtham**) which you have asked me (**yad mām pṛcchatha**).

Verse Summary: He then asked the following questions to Sukadeva.

Qualification for Taking up to Vaidhi Sadhana Bhakti

*yaḥ kenāpy atibhāgyena
jāta-śraddho 'sya sevane
nātisakto na vairāgya-
bhāg asyām adhikāry asau*

The person (**yaḥ**) who has developed faith (**jāta-śraddhah**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

Proof of Qualification for Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhālur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all prescribed activities (varṇāśrama) (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhālur dr̥ṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all prescribed duties
- **veda duḥkhātmakaṁ kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhānur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

Theme – I Suta Goswami describes what happened next (1-4)

|| 2.4.4 ||

**samsthām vijñāya sannyasya
karma trai-vargikam ca yat |
vāsudeve bhagavati
ātma-bhāvam dṛḍham gataḥ ||**

Knowing his impending death (**samsthām vijñāya**), giving up all actions of *dharma*, *artha* and *kāma* (**sannyasya karma trai-vargikam ca yat**), he became firmly fixed (**dṛḍham gataḥ**) in *prema* to Kṛṣṇa (**vāsudeve bhagavati ātma-bhāvam**).

Verse Summary: Knowing his impending death, he gave up all tri-vargika karma and became firmly fixed in *prema* to Kṛṣṇa.

Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād
ubhayor eṣa niścayaḥ

Steadiness in one's own position (**sve sve adhikāre yā niṣṭhā**) is declared to be actual piety (**sa guṇaḥ parikīrtitaḥ**), whereas deviation from one's position is considered impiety (**viparyayah tu doṣaḥ syād**). In this way the two are definitely ascertained (**ubhayor eṣa niścayaḥ**). (SB 11.21.2)

- With the words sve sve ādhikāre, different qualifications are signified for karma, jñāna and bhakti.
- For the person qualified for pure bhakti, performance of the actions of karma or jñāna, and failure to perform bhakti are both faults.

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.5 ||

rājovāca—

samīcīnaṁ vaco brahman
sarva-jñasya tavānagha |
tamo viśīryate mahyaṁ
hareḥ kathayataḥ kathām ||

The King said: O sinless *brāhmaṇa* (**anagha brahman**)! When you, full of knowledge (**sarva-jñasya**), speak topics of the Lord (**hareḥ kathayataḥ kathām**), my ignorance is destroyed (**tamo viśīryate mahyaṁ**). Those words are fitting (**tava vacah samīcīnaṁ**).

Verse Summary: My ignorance is getting destroyed by your fitting words.

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.6 ||

**bhūya eva vivitsāmi
bhagavān ātma-māyayā |
yathedaṁ sṛjate viśvaṁ
durvibhāvyam adhīśvaraiḥ ||**

Again (**bhūyah eva**), I desire to know (**vivitsāmi**) how the Lord (**yathā bhagavān**), by his energy (**ātma-māyayā**), creates this universe (**idaṁ viśvaṁ sṛjate**) which is hard to meditate on by even the *devatās* (**durvibhāvyam adhīśvaraiḥ**).

Verse Summary: Hearing the words of Sukadev goswami, Pariksit concentrated his mind, which was always thinking of Krsna.

|| 5.26.38 ||

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam anuvarṇitam ādrtaḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described (**ādāv eva vyākhyātaḥ**) how one can progress on the path of liberation (**nivṛtti-lakṣaṇa-mārga**). In the Purāṇas (**purāṇeṣu**) the universe divided into fourteen parts (**aṇḍa-kośo yah caturdaśadhā vikalpita**) is described (**upagīyate**) as the gross body of the Supreme Lord Nārāyaṇa (**yat tad bhagavato nārāyaṇasya sākṣād mahā-puruṣasya sthaviṣṭhaṁ rūpam**), made of his material māyā (**ātmamāyā-guṇamayam**). If one reads the description of this external form of the Lord with great faith (**anuvarṇitam ādrtaḥ paṭhati**), or if one hears about it or explains it to others (**śṛṇoti śrāvayati**), and develops faith, bhakti, and pure intelligence (**śraddhā-bhakti-viśuddha-buddhih**), he will understand the topic of the Supreme Lord (**sah veda bhagavataḥ paramātmano upageyam**), which is like an Upaniṣad, difficult to understand (**agrāhyam**).

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.7 ||

yathā gopāyati vibhur
yathā samyacchate punaḥ |
yām yām śaktim upāśritya
puru-śaktiḥ paraḥ pumān |
ātmānam krīḍayan krīḍan
karoti vikaroti ca ||

I desire to know how the Lord maintains (**yathā gopāyati vibhur**) and then destroys the universe again (**yathā samyacchate punaḥ**). By which *śaktis* (**yām yām śaktim upāśritya**) does this possessor of many *śaktis*, the supreme person (**puru-śaktiḥ paraḥ pumān**), sport with *māyā* (**ātmānam krīḍan**) and create the elements (**karoti**), and then employing the *devatās* (**krīḍayan**) create the bodies of the living entities (**ātmānam vikaroti ca**)?

Verse Summary: How does the Lord enact primary creation through His *maya shakti*? How does He carry out secondary creation through the Demigods and Prajapatis?

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.8 ||

nūnam bhagavato brahman
harer adbhuta-karmaṇaḥ |
durvibhāvyam ivābhāti
kavibhiś cāpi ceṣṭitam ||

O brāhmaṇa (**brahman**)! The activities of the Lord (**bhagavatah hareh ceṣṭitam**), performer of astonishing activities (**adbhuta-karmaṇaḥ**), certainly appear hard to understand (**nūnam durvibhāvyam iva ābhāti**) for even the wise (**kavibhih ca api**).

Verse Summary: But you seem to already know quite a bit about these topics.

No. It is very actually difficult for even the wise people to understand the activities of the Supreme Lord.

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.9 ||

yathā guṇāms tu prakṛter
yugapat kramaśo 'pi vā |
bibharti bhūriśas tv ekaḥ
kurvan karmāṇi janmabhiḥ ||

Just as the Lord (**yathā**), while performing activities of creation and destruction (**kurvan karmāṇi**), supports the *guṇas* of *prakṛti* (**bibharti prakṛter guṇān**) all at once as one *puruṣa* (**ekaḥ**), he also supports the *guṇas* through many forms of *devatās* (**bhūriśah api**). Does he do this gradually in sequence (**yugapat kramaśo vā**)?

Verse Summary: The Lord as Karanodakasayi Visnu singlehandedly supports the three *gunas* during primary creation. Then, through the *devatas*, He also supports the *gunas* during secondary creation. Does this happen simultaneously or in sequence?

Theme – II Further questions by Pariksit Maharaj (5-10)

|| 2.4.10 ||

**vicikitsitam etan me
bravītu bhagavān yathā |
śābde brahmaṇi niṣṇātaḥ
parasmimś ca bhavān khalu ||**

Please speak (**bravītu**) these topics about which I am doubtful (**etad me vicikitsitam**). You are expert in discerning the truth in the scriptures (**śābde brahmaṇi niṣṇātaḥ**) just as Kṛṣṇa himself knows (**yathā bhagavān**), and you have realized Kṛṣṇa (**parasmimś ca bhavān khalu**).

Verse Summary: You have mentioned that this subject matter is very difficult for even wise people to understand. Why then are you asking me?

You are: a) expert in discerning the scriptural truths b) You have realized Kṛṣṇa. Therefore, please clear my doubts.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.11 ||

sūta uvāca—

ity upāmanrito rājñā
guṇānukathane hareḥ |
hṛṣīkeśam anusmṛtya
prativaktum pracakrame ||

Sūta said: Being thus requested by the King (**ity upāmanrito rājñā**) to speak about the qualities of the Lord (**guṇa anukathane hareḥ**), Śukadeva, remembering the Lord of the senses (**hṛṣīkeśam anusmṛtya**), prepared to answer (**prativaktum pracakrame**).

Verse Summary: Thus questioned, Sukadeva Goswami remembered the Lord and prepared to answer.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.12 ||

śrī-śuka uvāca—

namaḥ parasmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā |
gr̥hīta-śakti-tritayāya dehinām
antar-bhavāyānupalakṣya-vartmane ||

Śukadeva said: I offer my respects to the supreme person Kṛṣṇa (**namaḥ parasmai**), whose powerful expansion is Mahā-viṣṇu (**puruṣāya bhūyase**), performing pastimes of creation, maintenance and destruction of the universe (**sad-udbhava-sthāna-nirodha-līlayā**) through accepting the three *guṇas* (**gr̥hīta-śakti-tritayāya**), whose second and third expansions act as the inner soul of the universe and the *jīvas* (**dehinām antar-bhavāya**), and who can be realized by the path of *bhakti*, but cannot be realized by other paths (**anupalakṣya-vartmane**).

Verse Summary: Lord of Power:

I offer my respects to Karanodakasayi Visnu who, by accepting the three gunas, performs primary creation. I offer my respects to Ksirodakasayi and Garbodakasayi Visnus who act as the Supersoul of jivas and the universe. This Lord can be realized only by Bhakti

Theme – III Sukadev Goswami's prayers to the Supreme Lord (11-25)

|| 2.4.13 ||

**bhūyo namaḥ sad-vṛjina-cchide 'satām
asambhavāyākhila-sattva-mūrtaye |
pumsām punaḥ pāramahaṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe ||**

Again I offer respects to you (**bhūyo namaḥ**), the destroyer of suffering of the devotees (**sad-vṛjina-cchide**) and giver of liberation to the demons (**asatām asambhavāya**), the form of *śuddha-sattva* (**akhila-sattva-mūrtaye**), the shelter of those with the mood of the *paramahamsas* (**pumsām punaḥ pāramahaṁsya āśrame**), the giver of *brahman* to the *bhakti-miśra-jñānīs* and *prema* to the pure devotees (**vyavasthitānām anumṛgya-dāśuṣe**).

Verse Summary: Lord of Sweetness:

You destroy the suffering of the devotees, liberate the demons, give shelter to the Paramahamsas, give Brahman to the impersonalists and prema to pure devotees.

Theme – III Sukadev Goswami's prayers to the Supreme Lord (11-25)

|| 2.4.14 ||

**namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām |
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate namaḥ ||**

I continually offer respects to you (**namo namas te astu**), son of Vasudeva of the Yadus (**ṛṣabhāya sātvatām**), who remain forever distant from the non-devotees (**vidūra-kāṣṭhāya muhuḥ kuyoginām**), who are the enjoyer in your spiritual abode in Mathurā and Vraja with your devotees (**sva-dhāmani brahmaṇi raṁsyate namaḥ**), displaying powers that are unequalled and unsurpassed (**nirasta-sāmyātiśayena rādhasā**).

Verse Summary: Lord of Power and Sweetness:

You are the son of Vasudeva. You remain distant from the non-devotees. You enjoy in the spiritual world with your devotees while displaying great powers. Thus you display both your power and sweetness.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.15 ||

yat-kīrtanam yat-smaraṇam yad-īkṣaṇam
yad-vandanam yac-chraṇam yad-arhaṇam |
lokasya sadyo vidhunoti kalmaṣam
tasmai subhadra-śravase namo namaḥ ||

I offer continual respects to the Lord with all auspicious qualities (**tasmai subhadra-śravase namo namaḥ**), whose glorification (**yat-kīrtanam**), remembrance (**yat-smaraṇam**), deity form (**yad-īkṣaṇam**), topics (**yad-vandanam yat-śraṇam**) and worship (**yad-arhaṇam**) immediately destroy the impurities of man (**lokasya sadyo vidhunoti kalmaṣam**).

Verse Summary: Performing any one limb of devotional service to this auspicious Lord immediately destroys all the impurities of men.

Theme – III Sukadev Goswami's prayers to the Supreme Lord (11-25)

|| 2.4.16 ||

**vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanaḥ |
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ ||**

I offer repeated respects to the Lord with all auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). By worshipping his feet (**yac-caraṇa upasādanāt**) the *jñānīs* (**vicakṣaṇā**) destroy the attachments (**saṅgam vyudasya**) of this world and the next (**ubhayatah**) which reside in the heart (**antar-ātmanaḥ**), and attain their spiritual goal of *brahman* (**vindanti hi brahma-gatiṁ**) without fatigue (**gata-klamāh**).

Verse Summary: Even the Jnanis have to worship this form of the Lord to attain Brahman easily.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.17 ||

**tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥḥ sumaṅgalāḥ |
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ ||**

I offer continual respects to the Lord full of auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). Without worshipping him (**vinā yad-arpaṇaṁ**), the *jñānīs* (**tapasvinaḥ**), *karmīs* (**dāna-parā**), specialized *karmīs* (**yaśasvinaḥ**), *yogīs* (**manasvinaḥ**), scholars of the Vedas (**mantra-vidaḥḥ**) and followers of proper conduct (**sumaṅgalāḥ**) cannot attain any benefit (**kṣemaṁ na vindanti**).

Verse Summary: And by not worshipping this form, neither the jnanis or karmis or yogis or anyone can attain any benefit.

|| 2.9.36 ||

etāvad eva jijñāsyam
tattva-jijñāsunātmanah |
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā ||

The person desiring to know the best sādhana and the goal of that sādhana (**tattva-jijñāsunā ātmanah**) must learn by surrender to guru (**jijñāsyam**) about this truth (**etāvad eva**) which is determined as the best by obtaining positive results through performance (**anvaya**) and by lack of results through non-performance (**vyatirekābhyām**), and by performance at all times and all places (**yat syāt sarvatra sarvadā**).

Anvaya Vyatirekhabhyam

|| 2.4.17||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities. Without worshipping him, the jñānīs, karmīs, specialized karmīs, yogīs, scholars of the Vedas and followers of proper conduct cannot attain any benefit.

- Bhakti fulfills **Vyatirekha Criteria** – Explain how?
- Varnasrama fails **Anvaya criteria**

Anvaya Vyatirekhabyam

|| 2.4.18||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**).

- Bhakti fulfills **Anvaya Criteria** – Explain how?

Theme – III Sukadev Goswami's prayers to the Supreme Lord (11-25)

|| 2.4.18 ||

**kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||**

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**).

Verse Summary: What to speak of advanced people like the jnanis and tapasvis, even the outcastes can destroy their prarabdha karmas and achieve perfection by taking shelter of His devotees.

Theme – III Sukadev Goswami's prayers to the Supreme Lord (11-25)

|| 2.4.19 ||

sa eṣa ātmātmavatām adhīśvaras
trayīmayo dharmamayas tapomayah |
gata-vyalīkair aja-śaṅkarādibhir
vitarkya-liṅgo bhagavān prasīdatām ||

He alone is the Supreme Lord (**sa eṣa adhīśvaras**). He is worshipped as the *ātmā* by the *jñānīs* and *yogīs* (**ātmā ātmavatām**). He is to be worshipped by the knowers of the Vedas (**trayīmayah**), the followers of *dharma* (**dharmamayah**) and the performers of austerities (**tapomayah**). May the Lord (**bhagavān**) whose qualities cannot be known (**vitarkya-liṅgo**) even by those free of deceit (**gata-vyalīkair**) such as Brahmā and Śiva (**aja-śaṅkarādibhih**) be merciful to me (**prasīdatām**)!

Verse Summary: Though the Lord is worshippingable by all kinds of practitioners like the jnanis and yogis, His qualities cannot be known even by exalted personalities like Brahma and Siva.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.20 ||

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ |
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ ||

He is the protector of prosperity (**śriyaḥ patih**), sacrifice (**yajña-patiḥ**), the citizens (**prajā-patih**), the intelligence (**dhiyām patih**), the planets (**loka-patih**), and the earth (**dharā-patiḥ**). He is the protector and goal (**patih gatih**) to be attained for the Andhakas, Vṛṣṇis and Yadus (**andhaka-vṛṣṇi-sātvatām**). May the Lord (**bhagavān**), master of the devotees (**satām patiḥ**), be pleased with me (**prasīdatām me**)!

Verse Summary: While for everyone He is the protector of prosperity, sacrifice, intelligence, earth and everything, He is both the protector and goal of the exalted Yadus. May He be pleased with me.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.21 ||

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanaḥ |
vadanti caitat kavayo yathā-rucaṁ
sa me mukundo bhagavān prasīdatām ||

May Mukunda be pleased with me (**sa me mukundo bhagavān prasīdatām**)! Purified by meditation on his feet (**yad-aṅghry-abhidhyāna-samādhi-dhautayā**) the wise sages see with their intelligence (**dhiyā anupaśyanti**) the truth about Paramātmā (**hi tattvam ātmanaḥ**) and while others speak of him (**vadanti ca etat kavayah**) according to their impure intelligence (**yathā-rucaṁ**).

Verse Summary: Meditation on His feet purifies the intelligence to understand the truth about Himself. But people with impure intelligence propagate various improper theories about Him.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.22 ||

pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtiṁ hr̥di |
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣiṇām ṛṣabhaḥ prasīdatām ||

May the Lord, the best of the sages, be pleased with me (**sa me ṛṣiṇām ṛṣabhaḥ prasīdatām**)! Inspired by him (**yena pracoditā**), at the beginning of the *kalpa* (**purā**), Sarasvatī (**sarasvatī**), whose aim is to reveal Kṛṣṇa (**sva-lakṣaṇā**), appeared from the mouth of Brahmā (**prādurabhūt kila ajasya āsyataḥ**) and revealed (**vitanvatā**) proper memory (**satīm smṛtiṁ**) to carry out creation in his heart (**hr̥di**).

Verse Summary: He only helped the great Brahma to recover his memory to create the universe by inspiring Sarasvati to appear from Brahma’s mouth. Let the same Lord inspire me to speak about His creation pastimes.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.23 ||

**bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yad amūṣu pūruṣaḥ |
bhunkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ
so ’lañkr̥ṣīṣṭa bhagavān vacāmsi me ||**

May the Lord ornament my words by his presence in them (**sah alañkr̥ṣīṣṭa bhagavān vacāmsi me**), just as he creates (**nirmāya**) the bodies for the living beings (**imāḥ purah**) with the material elements (**bhūtair mahadbhir**) and dwells in them (**śete**), but, as the *puruṣa* (**yad amūṣu pūruṣaḥ**), being the life of the sixteen elements (**ṣoḍaśa ātmakaḥ**), enjoys them (**bhunkte ṣoḍaśa guṇān**) without being contaminated.

Verse Summary: May the Lord ornament my words by being present in them, just as the Lord after creating bodies for humans and others, personally resides in those bodies and makes them successful.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.24 ||

**namas tasmai bhagavate
vāsudevāya vedhase |
papur jñānam ayaṁ saumyā
yan-mukhāmburuhāsavam ||**

I offer my respectful obeisances unto Śrīla Vyāsadeva, the incarnation of Vāsudeva (**namas tasmai bhagavate vāsudevāya**) who compiled the Vedic scriptures (**vedhase**). The pure devotees drink up (**ayaṁ saumyā papuh**) the nectarean transcendental knowledge (**jñānam āsavam**) dropping from the lotus-like mouth of the Lord (**yad-mukhāmburuha**).

I offer respects to the *avatāra* of Vāsudeva, Vyāsadeva (**namas tasmai bhagavate vāsudevāya**), the writer of scriptures (**vedhase**), whose lotus mouth nectar, topics about Kṛṣṇa (**yad-mukhāmburuha āsavam**), filled with knowledge (**jñānam**), the devotees drink (**ayaṁ saumyā papuh**).

Verse Summary: I offer my respectful obeisances unto Śrīla Vyāsadeva, the knowledge dropping from whose mouth the pure devotees always drink.

|| 1.9.40 ||

**lalita-gati-vilāsa-valgu-hāsa-
praṇaya-nirīkṣaṇa-kalpitoru-mānāḥ |
kṛtam anukṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ ||**

The gopīs (**gopa-vadhvaḥ**) were worshipped (**kalpita uru-mānāḥ**) by Kṛṣṇa's expert actions (**lalita-gati-vilāsa**), emotional displays, words and glances (**valgu-hāsa-praṇaya-nirīkṣaṇa**). Attaining those qualities (**kṛtam**), they responded in harmony to his most extraordinary displays of love (**anukṛta-vatya**), blinded by the madness of love (**unmada andhāḥ**). How amazing (**kila**) that these gopīs attained the nature of Kṛṣṇa himself (**yasya prakṛtim agan**).

- He became compliant by offering all his qualities to them (*gopīs*).
- They had a mutual friendship filled with happiness because of mutual compliance.
- Then he bestowed an extraordinary fortune—the dancing, songs and speech during the *rāsa-līlā*. And in response, the *gopīs* did the same (*anukṛta-vatya*).
- In harmony with him, they offered him dancing, songs and speech in the *rāsa-līlā*. There was no need to teach them anything.
- They were blinded by the increase of great *prema* (*unmadāndhāḥ*). They did not need practice. How astonishing (*kila*)!
- They attained all his extraordinary qualities such as skills in dancing and singing.
- Kṛṣṇa did not give his unique, extraordinary power to Arjuna.

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

॥ 2.4.25 ॥

etad evātma-bhū rājan
nāradāya vipṛcchate |
veda-garbho ’bhyadhāt sākṣād
yad āha harir ātmanah ||

O King (**rājan**)! Brahmā (**ātma-bhū**), filled with the Vedas (**veda-garbhah**), taught this knowledge (**abhyadhāt etad**), which the Lord had directly spoken to him (**yad eva āha sākṣād harih ātmanah**), to Nārada who asked about it (**nāradāya vipṛcchate**).

Verse Summary: I will answer your questions by quoting the conversation which happened between Narada and Brahma.