

# Chapter Eight

Questions by King Parīkṣit

Theme – I Pariksit Maharaj inspires Sukadeva Goswami to speak more

Hari-Katha (1-6)

|| 2.8.1-2 ||

rājovāca—

brahmaṇā codito brahman guṇākhyāne 'guṇasya ca |  
yasmai yasmai yathā prāha nārado deva-darśanaḥ ||

etad veditum icchāmi tattvaṁ tattva-vidāṁ vara |  
harer adbhuta-vīryasya kathā loka-sumaṅgalāḥ ||

The King said: O brāhmaṇa (**brahman**)! O best of knowers of truth (**tattva-vidāṁ vara**)! I desire to know (**veditum icchāmi**) exactly the truth (**etad tattvaṁ**) that Nārada -- seer of Kṛṣṇa (**nārado deva-darśanaḥ**) and taught by Brahmā (**brahmaṇā coditaḥ**) -- spoke to others (**yasmai yasmai yathā prāha**) while explaining the qualities of the Lord (**guṇākhyāne**) who is without material qualities (**aguṇasya**). Topics (**kathā**) of the Lord who has astonishing powers (**harer adbhuta-vīryasya**) are all-auspicious for the world (**loka-sumaṅgalāḥ**).

Verse Summary: Please describe about Narada muni's preaching exploits.

# Theme – I Pariksit Maharaj inspires Sukadeva Goswami to speak more Hari-Katha (1-6)

|| 2.8.3 ||

kathayasva mahābhāga  
yathāham akhilātmani |  
kṛṣṇe niveśya niḥsaṅgam  
manas tyakṣye kalevaram ||

O great soul (**mahābhāga**)! Please speak (**kathayasva**) so that I can give up the body (**yathā aham tyakṣye kalevaram**) absorbing my mind (**manah niveśya**), devoid of material desires (**niḥsaṅgam**), in Kṛṣṇa (**kṛṣṇe**) who is the soul of all beings (**akhilātmani**).

Verse Summary: Please speak in such a way that I can give up my body while absorbing my detached mind in Krsna.

Theme – I Pariksit Maharaj inspires Sukadeva Goswami to  
speak more Hari-Katha (1-6)

|| 2.8.4 ||

śṛṇvataḥ śraddhayā nityam  
grṇataś ca sva-ceṣṭitam |  
kālena nātidīrghena  
bhagavān viśate hṛdi ||

The Lord (**bhagavān**) quickly (**na ati dīrghena**) enters the heart of the devotee (**viśate hṛdi**) who with faith (**śraddhayā**) continually hears (**śṛṇvataḥ nityam**) and chants about the Lord's activities (**grṇataḥ ca sva-ceṣṭitam**).

Verse Summary: The Lord quickly enters the heart of one who faithfully hears about Him.

**The Fourth Shower of Nectar**  
**II – 5 obstacles to attainment of Nishtha**  
**Verse – 3**

- Nishtha means to be endowed with the quality of steadiness, or non-movement (naishchalyam).
- Though a person tries for steadiness every day, while the anarthas are still present, he will not attain steadiness.
- This is due to these five persistent obstacles:
  1. Laya (sleep)
  2. Vikshepa (distraction)
  3. Apratipatti (indifference or disinterest in spiritual topics)
  4. Kashaya (tendency toward bad habits)
  5. Rasasvada (taste for material enjoyment).
- After the stage of anartha nivritti, when these obstacles are almost completely destroyed, one achieves steadiness. Thus, the symptom of nishtha is the absence of the above mentioned obstacles.

The Fourth Shower of Nectar  
II – 5 obstacles to attainment of Nistha  
Verse – 3

- Laya refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency.
- Vikshepa refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa).
- Apratipatti refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.
- Kashaya means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
- Rasasvada refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

The Fourth Shower of Nectar  
II – 5 obstacles to attainment of Nistha  
Verse – 3

- Nishthita bhakti appears in the absence of these faults.

tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati

At that time (**tadā**), being completely free (**anāviddham**) from the influences of tama and raja guna (**etair rajas-tamo-bhāvāḥ**), such as lust, greed and other impurities (**kāma-lobhādayaś ca**), the heart is satisfied in a state of goodness (**cetaḥ sattve prasīdati**).  
(**SB:1.2.19**)

The Fourth Shower of Nectar  
II – 5 obstacles to attainment of Nistha  
Verse – 3

- Here the word ca is used in its collective sense to refer to all of these unwanted qualities.
- Thus in the stage of nishtha the modes of ignorance and passion are no longer present.
- However, the words etair anavidham (no longer affected by these) indicate that these impurities are still present to some slight degree at the stage of nishtha, but do not act as an obstacle to bhakti.
- All traces will be removed when one reaches the stage of bhava.

# The Fourth Shower of Nectar

## III – Two types of Nistha

### Verse – 3

- Nishtha, steadiness, is of two types:
  1. Concerning bhakti directly (**sakshat-bhaktir-vartani**)
  2. Concerning elements favorable to bhakti (**bhakti-anukula vastur-vartini**)
- Sakshat-bhakti has unlimited forms, still, there are three basic divisions: bodily, vocal and mental (kayiki, vachiki, manasi).
- According to some authorities, first one attains steadiness in bodily services, then in vocal activities (kirtana, etc.), and finally in mental activities (remembering, meditation).
- Others, however, disagree saying that eagerness to serve the Lord in a particular manner develops first according to the individual natures of the devotee, whose bodily, vocal and mental strength may vary.
- Their version is that there is no such progression.

## The Fourth Shower of Nectar

### III – Two types of Nistha

#### Verse – 3

- Elements favorable to bhakti refer to humility, giving respect to others, friendliness, and mercifulness.
- However, sometimes steadiness in such qualities may be seen in a self-controlled devotee who has no steadiness in bhakti.
- While elsewhere, steadiness in these qualities may not be perceived in an arrogant devotee who has attained steadiness in bhakti.
- In spite of this, by the presence or absence of steadiness in bhakti itself (sakshat bhakti), rather than in the qualities of bhakti, learned wise men understand the actual presence or absence of nishtha, steadiness.
- Inexperienced perception cannot substantiate the truth.

## The Fourth Shower of Nectar

### III – Two types of Nistha

#### Verse – 3

- This is confirmed by the cited verses, bhaktir bhavati naistiki, with the appearance of naishtiki-bhakti, tada rajas-tamo-bhavah...etair anavidham, though traces of the qualities born of raja and tama guna may be present, they no longer affect the devotee.
- In summary, what has been shown is that laxity or intensity of effort and difficulty or ease in performance of devotional activities, such as hearing and chanting is the criteria of discriminating the two types of bhakti, namely unsteady and steady.

## Theme – I Pariksit Maharaj inspires Sukadeva Goswami to speak more Hari-Katha (1-6)

|| 2.8.5 ||

praviṣṭaḥ karṇa-randhrena  
svānām bhāva-saroruham |  
dhunoti śamalam kṛṣṇaḥ  
salilasya yathā śarat ||

Kṛṣṇa (**kṛṣṇaḥ**), entering (**praviṣṭaḥ**) the lotus of the heart (**bhāva-saroruham**) through the ears (**karṇa-randhrena**) of the devotees (**svānām**), washes away all contamination (**dhunoti śamalam**) until it is completely pure like the pools of water in the autumn seasons (**salilasya yathā śarat**).

**Verse Summary:** Kṛṣṇa, in the form of Hari-katha, enters the heart through the ears, and washes away all contamination.

## Theme – I Pariksit Maharaj inspires Sukadeva Goswami to speak more Hari-Katha (1-6)

|| 2.8.6 ||

**dhautātmā puruṣaḥ kṛṣṇa-  
pāda-mūlaṁ na muñcati |  
mukta-sarva-parikleśaḥ  
pānthaḥ sva-śaraṇaṁ yathā ||**

The person with a pure heart (**dhautātmā puruṣaḥ**) does not give up the root of the feet of Kṛṣṇa (**kṛṣṇa- pāda-mūlaṁ na muñcati**). He is like a traveler (**yathā pānthaḥ**), who, giving up all sufferings after earning wealth (**mukta-sarva-parikleśaḥ**), does not leave his house (**sva-śaraṇaṁ**).

**Verse Summary:** Such a purified person does not give up the feet of Kṛṣṇa.

## || 3.28.34 ||

evam harau bhagavati pratilabdha-bhāvo  
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt  
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas  
tac cāpi citta-baḍīsam śanakair viyuṅkte

The unfortunate *yogī* who has developed love for the Lord (**evam harau bhagavati pratilabdha-bhāvah**), full of all sweet qualities, whose heart is somewhat soft because of devotion (**bhaktyā dravad-dhṛdaya**), whose body hairs stand on end in ecstasy (**utpulakaḥ pramodāt**), who is constantly overcome with intense tears of joy (**autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah**), gradually withdraws (**śanakaih viyuṅkte**) his hook-like mind (**citta-baḍīsam**) from the Lord's form (**tat**).

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.7 ||

yad adhātu-mato brahman  
dehārambho 'sya dhātubhiḥ |  
yadṛcchayā hetunā vā  
bhavanto jānate yathā

O brāhmaṇa (**brahman**)! Please explain (**implied**) whether the body of the jīva (**asya adhātu-matah dehah**) made of elements (**dhātubhiḥ**) takes place (**ārambhah**) by chance (**yadṛcchayā**) or by any specific cause (**hetunā vā**) as you understand it (**bhavanto jānate yathā**).

**Verse Summary:** Does the material body come to being by chance, or is there any specific cause?

- Having expressed his enthusiasm for hearing about Kṛṣṇa, the first aṅga of pure bhakti that he cherishes, Parīkṣit inquires about subjects to the extent that they may contribute to the accomplishment of the goals of pure or mixed bhakti.
- These questions continue till the end of the chapter.
- Wherever even a trace of bhakti appears, it should be established without aparādha, otherwise Bhakti-devī will not show mercy.
- It is shown here that one should desire to know about examples and more examples of bhakti performed by pure devotees who are fixed in, and cherish, hearing and chanting about the sweetness of the Lord for the purpose of producing prema.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.8||

āsīd yad-udarāt padmaṁ  
loka-saṁsthāna-lakṣaṇam |  
yāvān ayaṁ vai puruṣa  
iyattāvayavaiḥ pṛthak |  
tāvān asāv iti proktaḥ  
saṁsthāvayavavān iva ||

The puruṣa (**puruṣaḥ**) from whose belly (**yad-udarāt**) a lotus appears (**padmaṁ āsīd**) has been described (**iti proktaḥ**) as having planets as his limbs (**loka-saṁsthāna-lakṣaṇam**). Though different from the material human form (**pṛthak**) which is endowed with limited limbs (**iyattāvayavaiḥ**), he seems similar since he also has limbs (**saṁsthā avayavavān**). What is the difference between these two (**implied**)?

**Verse Summary:** Is the Lord and the Jiva distinguished simply by the difference in the magnitude of the body?

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.9 ||

ajāḥ sṛjati bhūtāni  
bhūtātmā yad-anugrahāt |  
dadṛśe yena tad-rūpaṁ  
nābhi-padma-samudbhavaḥ ||

By the mercy of the Lord (**yad-anugrahāt**), Brahmā (**ajāḥ**), the controller of the bodies within this universe (**bhūtātmā**), arising from the lotus in the Lord's navel (**nābhi-padma-samudbhavaḥ**), created those bodies (**sṛjati bhūtāni**) and saw that form (**dadṛśe tad-rūpaṁ**).

**Verse Summary:** Since Brahma appeared from the navel of the Lord, does he also possess a body similar to the Lord?

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.10 ||

sa cāpi yatra puruṣo  
viśva-sthity-udbhavāpyayah |  
muktvātma-māyām māyeśah  
śete sarva-guhāśayah ||

Please describe (**implied**) where (**yatra**) this puruṣa (**sah puruṣah**), the creator, maintainer and destroyer of the universe (**viśva-sthity-udbhava-āpyayah**), the Lord of māyā (**māyeśah**), dwelling within all beings (**sarva-guhāśayah**), but untouched by his māyā (**muktvā ātma-māyām**), lies down (**śete**).

**Verse Summary:** Where does this Karanodakasayi Visnu lie?

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.11 ||

puruṣāvayavair lokāḥ  
sapālāḥ pūrva-kalpitāḥ |  
lokair amuṣyāvayavāḥ  
sa-pālair iti śuśrūma ||

The planets (**lokāḥ**) and their protectors (**sa pālāḥ**) were previously identified (**pūrva-kalpitāḥ**) with limbs of the puruṣa (**puruṣa avayavaih**) and the limbs of the puruṣa (**amuṣya avayavāḥ**) were identified with the planets (**lokaih sa-pālaih**). This I have heard (**iti śuśrūma**). If there are more details please explain them (**implied**).

**Verse Summary:** Are there any more details about the description of the universal form?

## Theme–II Questions by Pariksit Maharaj (7-23)

॥ 2.8.12 ॥

yāvān kalpo vikalpo vā  
yathā kālo 'numīyate |  
bhūta-bhavya-bhavaś-śabda  
āyur-mānaṁ ca yat sataḥ ॥

Speak of the kalpas and their subdivisions (**yāvān kalpo vikalpo vā**), how time is perceived (**yathā kālo anumīyate**) in the past present and future (**bhūta-bhavya-bhavaś-śabda**) and about the life spans (**āyur-mānaṁ**) of the humans, devatās and Pitṛs (**yat sataḥ**).

**Verse Summary:** Speak about the divisions of time and about the life spans of the humans, devatās and Pitṛs.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.13||

kālasyaṅugatir yā tu  
lakṣyate 'ṅvī br̥haty api |  
yāvatyaḥ karma-gatayo  
yādr̥śīr dvija-sattama ||

O brāhmaṇa (**dvija-sattama**)! Speak about the progress of time (**kālasya anugatih**) with large and small divisions (**yā tu lakṣyate aṅvī br̥haty api**) and the number (**yāvatyaḥ**) and types (**yādr̥śīh**) of destinations achieved by karma (**karma-gatayah**).

**Verse Summary:** Speak about the dimensions of time and about destinations achieved by Karma.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.14||

**yasmin karma-samāvāyo  
yathā yenopagr̥hyate |  
guṇānām guṇinām caiva  
pariṇāmam abhīpsatām ||**

Speak about the bodies (**guṇānām pariṇāmam**) desired (**abhīpsatām**) by the jīvas (**guṇinām**), in which topic you should explain (**yathā**) which jīva, by which actions (**yasmin karma-samāvāyo**), receives various results (**yena upagr̥hyate**).

**Verse Summary:** Speak about the various bodies received by the jivas according to it's karma.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.15||

**bhū-pātāla-kakub-vyoma-  
graha-nakṣatra-bhūbhṛtām |  
sarit-samudra-dvīpānām  
sambhavaś caitad-okasām ||**

Speak also about the creation (**sambhavaḥ**) of the earth, Pātala-loka (**bhū-pātāla**), the directions, the sky (**kakub-vyoma**), the planets, constellations (**graha-nakṣatra**), mountains (**bhūbhṛtām**), rivers, oceans and islands (**sarit-samudra-dvīpānām**), the creation of the various inhabitants and what jīvas attain those places (**sambhavaḥ ca etad-okasām**).

**Verse Summary:** Please speak about vedic cosmology.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.16||

pramāṇam aṇḍa-kośasya  
bāhyābhyantara-bhedataḥ |  
mahatām cānucaritam  
varṇāśrama-viniścayaḥ ||

Speak about the dimensions of universe (**pramāṇam aṇḍa-kośasya**) outside and inside (**bāhya abhyantara-bhedataḥ**), the activities of great souls (**mahatām ca anucaritam**) and the definition of varṇāśrama (**varṇāśrama-viniścayaḥ**).

**Verse Summary:** Speak about the dimensions of the universe, about the activities of great souls and about the definition of varnasrama.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.17 ||

yugāni yuga-mānam ca  
dharmo yaś ca yuge yuge |  
avatārānucaritam  
yad āścaryatamaṁ hareḥ ||

Please describe the various yugas (**yugāni**), their durations (**yuga-mānam ca**), their dharmas (**dharmo yah ca yuge yuge**), and the astonishing activities of the yugāvatāras of the Lord (**hareḥ āścarya tamaṁ avatāra anucaritam**).

**Verse Summary:** Pls speak about the various yugas, their durations, the yuga dharmas, and the pastimes of the yugavataras.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.18 ||

**nr̥ṇām sād̥hāraṇo dharmah  
saviśeṣaś ca yādṛśah |  
śreṇīnām rājarṣīnām ca  
dharmah kṛcchreṣu jīvatām ||**

Speak about the general dharma for all men, bhakti (**nr̥ṇām sād̥hāraṇo dharmah**), and the various dharmas according to birth (**sa viśeṣah ca yādṛśah**). Speak of the dharmas of the vaiśya and kings (**śreṇīnām rājarṣīnām ca**), and the dharma when it is impossible to perform one's regular occupation (**dharmah kṛcchreṣu jīvatām**).

**Verse Summary:** Speak about the various types of dharma.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.19 ||

tattvānām parisaṅkhyānam  
lakṣaṇam hetu-lakṣaṇam |  
puruṣārādhana-vidhir  
yogasyādhyātmikasya ca ||

Please enumerate the elements (**tattvānām parisaṅkhyānam**) and describe their principal qualities (**lakṣaṇam**) as well as their effects (**hetu-lakṣaṇam**). Describe the rules for worshipping the puruṣāvatāras (**puruṣa ārādhana-vidhih**). Describe their activities, and the rules for aṣṭāṅga-yoga mixed with bhakti (**yogasya adhyātmikasya ca**).

**Verse Summary:** Speak about the elements and their characteristics, about the rules for worshipping the Purusavataras, and about bhakti misra yoga.

## Theme–II Questions by Pariksit Maharaj (7-23)

॥ 2.8.20 ॥

yogeśvaraiśvarya-gatir  
liṅga-bhaṅgas tu yoginām |  
vedopaveda-dharmāṅām  
itihāsa-purāṇayoḥ ॥

Speak about the position of power achieved by great devotees (**yogeśvara aiśvarya-gatih**), about the destruction of the subtle bodies of the yogīs (**liṅga-bhaṅgas tu yoginām**), and about the conclusions of Vedas, Upavedas, itihāsas and Purāṇas (**veda-upaveda-dharmāṅām itihāsa-purāṇayoḥ**).

**Verse Summary:** Speak about the position attained by great devotees, about the destruction of subtle bodies of the yogis, and about the conclusion of the vedic scriptures.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.21 ||

**samplavaḥ sarva-bhūtānām  
vikramaḥ pratisaṅkramaḥ |  
iṣṭā-pūrtasya kāmyānām  
tri-vargasya ca yo vidhiḥ ||**

Please describe the deliverance from saṁsāra (bhakti) (**samplavaḥ sarva-bhūtānām**), what is favorable and unfavorable for bhakti (**vikramaḥ pratisaṅkramaḥ**), and the rules (**vidhiḥ**) for vedic, smārta and kāmya activities (**iṣṭā-pūrtasya kāmyānām**) as well as for artha, dharma and kāma (**tri-vargasya ca**).

**Verse Summary:** Speak about deliverance from samsara, about what is favorable and unfavorable for bhakti, and about the various types of karma.

## Theme–II Questions by Pariksit Maharaj (7-23)

॥ 2.8.22 ॥

yo vānuśāyinām sargaḥ  
pāṣaṇḍasya ca sambhavaḥ |  
ātmano bandha-mokṣau ca  
vyavasthānam sva-rūpataḥ ॥

Please describe the appearance of the jīvas who were merged in the Lord at devastation (**yah vā anuśāyinām sargaḥ**) and the creation of the imposters (**pāṣaṇḍasya ca sambhavaḥ**). Describe bondage and liberation of the conditioned jīvas (**ātmano bandha-mokṣau ca**) and the condition of the eternally liberated jīvas (**sva-rūpataḥ vyavasthānam**).

**Verse Summary:** Pls speak about reappearance of jivas after pralaya, about the appearance of pasandis, and about the nitya-siddhas.

## Theme–II Questions by Pariksit Maharaj (7-23)

|| 2.8.23 ||

yathātma-tantro bhagavān  
vikrīḍaty ātma-māyayā |  
visṛjya vā yathā māyām  
udāste sākṣivad vibhuḥ ||

Describe how the supremely independent Kṛṣṇa (**yathā ātma-tantrah bhagavān**) carries out pastimes (**vikrīḍaty**) using his yoga-māyā potency (**ātma-māyayā**), and after creating special pastimes of disappearance (**visṛjya vā yathā māyām**), remains indifferent to them (**udāste**), like a superficial witness (**sākṣivad**).

**Verse Summary:** How does the Lord perform His lila using His yoga-maya and then disappears without any attachment?

## Theme–III Pariksit Maharaj again inspires Sukadeva Goswami to speak more (24-29)

|| 2.8.24 ||

sarvam etad ca bhagavan  
pṛcchato me 'nupūrvaśaḥ |  
tattvato 'rhasy udāhartum  
prapannāya mahā-mune ||

O great sage (**mahā-mune**)! O lord (**bhagavan**)! You should truthfully declare (**tattvato udāhartum arhasy**) all of this (**etad sarvam**) and even what I have not asked (**ca**) in sequence to me (**me anupūrvaśaḥ**), who have asked (**pṛcchatah**), as a soul surrendered to you (**prapannāya**).

**Verse Summary:** Please answer as I have surrendered unto you.

## Theme–III Parikṣit Maharaj again inspires Sukadeva Goswami to speak more (24-29)

|| 2.8.25 ||

atra pramāṇam hi bhavān  
parameṣṭhī yathātma-bhūḥ |  
apare cānutiṣṭhanti  
pūrveṣām pūrva-jaiḥ kṛtam ||

Among all sages (**atra**), you are the authority (**pramāṇam hi bhavān**) like Brahmā (**ātma-bhūḥ parameṣṭhī yathā**), while others among the previous sages (**apare pūrveṣām**) perform actions (**anutīṣṭhanti**) in accordance to what was done by previous knowers (**pūrva-jaiḥ kṛtam**).

**Verse Summary:** Among all the other sages, you are the authority as your knowledge is in parampara.

Theme–III Pariksit Maharaj again inspires Sukadeva Goswami to  
speak more (24-29)

|| 2.8.26 ||

na me 'savaḥ parāyanti  
brahmann anaśanād amī |  
pibato 'cyuta-pīyūṣam  
tad vākyaḥ abdhī-viniṣṛtam ||

O brāhmaṇa (**brahmann**)! My life airs are not disturbed (**na me asavaḥ parāyanti**) from fasting (**anaśanād amī**) since I am drinking the nectar of Kṛṣṇa (**pibato acyuta-pīyūṣam**) which is flowing down from the ocean of your speeches (**tad vākyaḥ abdhī-viniṣṛtam**). Therefore quickly tell me Kṛṣṇa's pastimes (**implied**).

**Verse Summary:** I am certainly not affected by hunger or thirst since I am drinking the nectar of Kṛṣṇa which is flowing from your mouth. Please continue.

Theme—III Parikṣit Maharaj again inspires Sukadeva Goswami  
to speak more (24-29)

|| 2.8.27 ||

sūta uvāca—

sa upāmanrito rājñā  
kathāyām iti sat-pateḥ |  
brahmarāto bhṛśam prīto  
viṣṇurātena saṁsadi ||

Sūta said: Being requested by the King (**iti upāmanrito rājñā**  
**viṣṇurātena**) in the assembly (**saṁsadi**) about Kṛṣṇa's pastimes  
(**sat-pateḥ kathāyām**), Śukadeva was greatly pleased (**sah**  
**brahmarāto bhṛśam prītaḥ**).

Verse Summary: Thus being questioned, Sukadeva was greatly  
pleased.

## Theme–III Pariksit Maharaj again inspires Sukadeva Goswami to speak more (24-29)

|| 2.8.28 ||

prāha bhāgavatam nāma  
purāṇam brahma-sammitam |  
brahmaṇe bhagavat-proktam  
brahma-kalpa upāgate ||

He spoke the scripture called Bhāgavatam (**prāha bhāgavatam nāma purāṇam**), the essence of the Vedas (**brahma-sammitam**), which was spoken by the Lord to Brahmā (**brahmaṇe bhagavat-proktam**) in the first kalpa (**brahma-kalpa upāgate**).

**Verse Summary:** He spoke this Bhagavatam which was spoken by Lord to Brahma.

## Theme–III Parikṣit Maharaj again inspires Sukadeva Goswami to speak more (24-29)

|| 2.8.29 ||

yad yat parīkṣid ṛṣabhah  
pāṇḍūnām anupṛcchati |  
ānupūrvyeṇa tat sarvam  
ākhyātum upacakrame ||

Śukadeva began to explain (**ākhyātum upacakrame**) according to topic (**ānupūrvyeṇa**) all that Parīkṣit (**yad yat parīkṣid tat sarvam**), the best of the Pāṇḍavas (**pāṇḍūnām ṛṣabhah**), has asked (**anupṛcchati**).

Verse Summary: Sukadev Goswami started to answer.