

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter One

Description of the Universal Form

The First Step in God Realization

Section – I

Sukadeva Goswami answers
Pariksit's question in brief by
establishing the superiority of
Bhakti (1-11)

|| 2.1.1 ||

śrī-śuka uvāca

varīyān eṣa te praśnaḥ

krto loka-hitam nrpa |

ātmavit-sammataḥ puṁsām

śrotavyādiṣu yaḥ parah ||

Śukadeva said: O King (nrpa)! Your question is most excellent (varīyān te krto eṣa praśnaḥ). Your question which is the highest among all such questions (śrotavyādiṣu yaḥ parah) is beneficial for the people (loka-hitam), and approved by the assembly of sages (ātmavit-sammataḥ).

Offering respects to guru and Kṛṣṇa, the ocean of mercy, I
take shelter of Śrī-Śukadeva the eye of the universe, and
master of the worlds.

I offer myself and everything I possess to he who is the life of
the gopīs, the controller, for service to his dear devotees.

In the ten chapters of the Second Canto, Śukadeva begins by describing, in three chapters, how this scripture originates from Nārāyaṇa.

In one chapter the excellence of bhakti is described.

Three chapters describe the conversation between Brahmā and the Lord.

One chapter describes the questions of Parīkṣit and one chapter describes the instructions of the Lord to Brahmā.

↑ 10th Chapter.

One chapter describes the ten characteristics of the Purāṇa and the Canto is summarized.

In the first chapter the process of meditation on the parts of the universal form such as the feet, practiced in aṣṭāṅga-yoga, is described.

At the end of the previous Canto Parīkṣit asked what is
perfection and the means to perfection, and what is to be
heard, chanted remembered and worshipped, as well as what
is not be heard, chanted, remembered and worshipped.

Śukadeva rejoiced at this question.

This is the best (variyaṇ).

The questions asked by you are beneficial to the people.

This is not a material question.

This is approved by the sages present in your assembly who
are knowers of ātmā, because they have come here for that
purpose alone.

Even the questions asked by devotees should be heard,
chanted and remembered.

Among the questions about what is to be heard, chanted and
remembered, this is the best question, the ultimate, because
there is nothing higher.

That question alone if heard, chanted and remembered will
make people completely successful.

Furthermore, by hearing the answer given by me to that question, you will become successful.

Thus later it will be said:

vāsudeva-kathā-praśnaḥ
puruṣāms trīn punāti hi
vaktāraṁ pracchakaṁ śrotṛiṁs
tat-pāda-salilaṁ yathā

Just as the Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems (tat-pāda-salilaṁ yathā), by the questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa (vāsudeva-kathā-praśnaḥ), three varieties of men are purified (puruṣāms trīn punāti hi): the speaker or preacher (vaktāraṁ), he who inquires (pracchakaṁ), and the people in general who listen (śrotṛiṁs).

|| 2.1.2 ||

śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ |
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām ||

O King (rājendra)! There are (santi) thousands of topics that can be heard (śrotavyādīni sahasraśaḥ) by those who do not inquire about the goal of life (ātma-tattvaṁ apaśyatām nṛṇām), those who are attached to the house and commit five types of violence (gṛheṣu gṛha-medhinām).

Later it will be explained that the perfection is attaining the feet of the Lord, and that is accomplished by hearing and chanting the names and pastimes of the Lord.

This is the highest process.

However, the question was also asked, what should not be heard, chanted or remembered.

Therefore in three verses this is answered by describing karma-yoga.

Ātma-tattva means “Who am I? What should I do? What is my future? How will I get deliverance?”

Those living in the house do not ask these questions (apaśaytām).

Gr̥ha-medhinām means “those who are attached to their houses, absorbed in five sins in the house.”

Medhr̥ means violence.