

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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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)

|| 2.1.7 ||

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

O King (rājan)! Generally (prāyena) (the sages (munayah) who are beyond (rules and prohibitions) (nivṛttā vidhi-ṣedhataḥ), who are situated beyond the guṇas (nairguṇya-sthā), take pleasure (ramante sma) in glorifying the qualities of the Lord (hareḥ guṇa anukathane).

Dharma śāstras

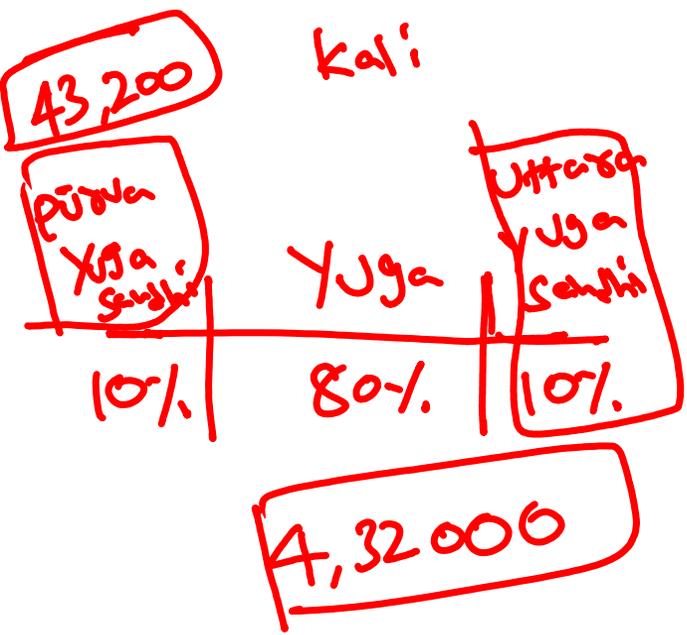
The perfection is to realize the sweetness of the qualities and form of the Lord.

That is far superior to merging in brahman.

This verse gives some proof of the realization of the Lord.

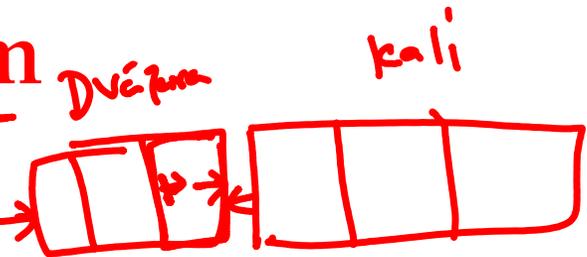
Those situated beyond the guṇas, who have gone beyond rules and prohibitions, those who are liberated, take pleasure in glorification of the qualities of the Lord, not in the happiness of impersonal brahman.

प्रियेण
The word “generally” is used because some jīvan-muktas perform glorification of the Lord’s qualities in order to merge in the Brahman, and they do not take pleasure in those glorifications.



|| 2.1.8 ||

idam bhāgavatam nāma
purāṇam brahma-sammitam
adhītavān dvāparādau
pituh dvaipāyanād aham



This scripture concerning the Supreme Lord (idam bhāgavatam nāma) is a Purāṇa equal to the Lord himself (purāṇam (brahma-sammitam)). I learned this scripture (adhītavān aham) from my father Vyāsa (pituh dvaipāyanād) at the beginning of the last part of Dvāpara-yuga (dvāpara ādau).

What is this astonishing work not heard before?

True it is astonishing. That is explained in this verse.

Bhāgavatam means what is spoken ^{Gītā} (by the Lord or concerning
the Lord.) SB

Or idam bhāgavatam can mean “this work which is about the
Lord.”

This scripture (**idam**) is filled with pastimes of the Lord revealed through questions and answers between you and me.

It contains realization of the ātmā through discussing creation, maintenance and destruction for the benefit of you and others.

It is the cream of all the Upaniṣads and is eternally perfect.

It appeared through my father Vyāsa.

It is equal to the supreme brahman or established brahman
(brahma-sammitam).

How did you obtain it?

It was taught to me.

The meaning of scripture is impossible to learn by dint of
one's intelligence.

Since Vyāsa appeared in Satyavatī not long before Kṛṣṇa's appearance, he could not appear at the beginning of Dvāpara-yuga.

Thus dvāpara means “at the end of Dvāpara” and **dvāparādau** means “at beginning of the last part of Dvāpara-yuga.”

|| 2.1.9-10 ||

pariniṣṭhito 'pi nairgunya
uttama-śloka-līlayā
gr̥hīta-cetā rājarse
ākhyānam yad adhītavān

tad aham te 'bhidhāsyāmi
mahā-pauruṣiko bhavān
yasya śraddadhatām āśu
syān mukunde matiḥ satī

O King (rājarse)! Though I was fixed in brahman (pariniṣṭhitaḥ api) and beyond the guṇas (nairgunya), my mind became attracted (gr̥hīta-cetā) to the pastimes of the Lord (uttama-śloka-līlayā). I thus learned about his pastimes (ākhyānam yad adhītavān).

I will tell them to you (tad aham te abhidhāsyāmi). You are a great personality (bhavān mahā-pauruṣikaḥ), who, among the faithful (yasya śraddadhatām), will quickly fix (āśu syāt) your pure mind (matiḥ satī) on Kṛṣṇa (mukunde).

“You are very famous. From birth you had realized brahman and left the house to walk the world. You did not even learn from your father who was pursuing you. How then can you say this now?”

This verse explains.

“Though I was fixed in the brahman, my mind became attracted (**grhīta-cetā**) to the pastimes of the Lord. I am the proof that the pastimes of the Lord are sweeter than the realization of brahman.”

“I should also attain this rare thing. I desire that you should make me taste it from head to foot.”

↓ PM

Seeing this eagerness in Parīkṣit, Śukadeva speaks. “You are a person who should attain Kṛṣṇa who is the mahā-puruṣa (mahā-pauruṣikah).”

Or it can simply mean mahā-puruṣa following the words like vinaya which becomes vainayika without changing the meaning. (Pāṇini 5.4.34)

This is the Bhāgavatam, having faith in which (yasya), the pure mind will quickly be fixed in the Lord (mukunde matiḥ satī).

Or you are a great personality, whose mind, when it has faith, will be fixed on the Lord.

It should be understood that the Bhāgavatam was heard from the first verse starting with janmādy asya to the last verse ending with viṣṇu-rātam amūmucat.

Thus, though Sūta spoke the verses of the first and twelfth cantos, the following statement is completely acceptable:

"O Ambarīśa! Please hear continually the Bhāgavatam spoken by Śukadeva." (Padma Purāṇa).

[Note: Śukadeva begins speaking in the Second Canto and finishes with the Fifth Chapter of the Twelfth Canto. Sūta speaks the First Canto and the remainder of the Twelfth Canto.]