

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Four

Śukadeva Glorifies the Lord

The Process of Creation

Section – 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).

In the Fourth Chapter, Śukadeva, being asked by Parīkṣit,
describes the creation through the conversation of Brahmā
and Nārada, after offering respects to his guru Kṛṣṇa.

Hearing words from which he could discern the truth about
the soul, he particularly (vi) concentrated his mind which was
always thinking of Kṛṣṇa, because he was the son of Uttarā
(**auttareyaḥ**).

From the time that Kṛṣṇa entered her womb to save him, he remembered Kṛṣṇa.

Or satīm matim can mean “undeviating mind.”

|| 2.4.2 ||

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhusu
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-bandhusu-rājye**), which is constant and strong in others (**nityam virūḍhām**).

Ātma means body.

|| 2.4.3 ||

papraccha cemam evārtham
yan mām prcchatha sattamāh |
kṛṣṇānubhāva-śravane
śraddadhāno mahā-manāh ||

O great devotees (sattamāh)! The intelligent Parīksit (mahā-
manāh), full of faith (śraddadhānah) in hearing Kṛṣṇa's
activities (kṛṣṇa anubhāva-śravane), asked this question to
Śukadeva (papraccha ca imam evārtham) which you have
asked me (yad mām prcchatha).

“What you have asked” refers to the request the sages made in the last chapter “Please tell us everything which is related to Kṛṣṇa,” expressed in verses such as āyur harati vai puṁsām.

The King asked Śukadeva the same thing.

|| 2.4.4 ||

saṁsthām vijñāya sannyasya
karma trai-vargikam ca yat |
vāsudeve bhagavati
ātma-bhāvaṁ dr̥ḍham gataḥ ||

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

Understanding he was going to die (samsthām), giving up (sannyasya) all material activities, he attained firm prema (bhāvam), though it was already present.

↓
FOCUS



Section – II

Further questions by Pariksit
Maharaj (5-10)

|| 2.4.5 ||

rājovāca

samīcīnaṃ vaco brahman
sarva-jñasya tavānagha
tamo viśīryate mahyaṃ
hareḥ kathayataḥ kathāṃ

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

Tamaḥ means ignorance. Mahyam means mama (my).

|| 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).

This is the King's intention.

You have described that I should hear and chant at the point of death.

The subjects of hearing and chanting are Kṛṣṇa's qualities, forms and pastimes.

First I will ask about the pastimes of creation by his māyā-śakti.

Then I will ask about his pastimes such as lifting Govardhana
using his cit-śakti.

Again I desire to know.

The verb form vivitsāmi is poetic license (the other being
vividisāmi).

The universe is hard to meditate upon (**durvibhāvyam**).

|| 2.4.7 ||

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

PIS S'pek chat
1° Creation
&
2° Creation

I want to

I desire to know how the Lord maintains (yathā gopāyati vibhur) and then destroys the universe again (yathā saṁyacchate 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)?

Gopāyati means “maintains.”

Samyacchate means “destroys.”

The Lord possesses many śaktis such as the tatasthā-śakti, bahiraṅga-śakti and antaraṅga-śakti related to the jīva, matter and the spiritual world.

He sports with māyā-śakti (krīḍan) and creates a form of himself (ātmānam karoti) in the form of mahat-tattva, false ego and other elements.

This is a question about sarga, primary creation.

He engages others, the devatās such as Brahmā and Marīci, in sporting (krīḍayan), and creates a form of himself (ātmānam vikaroti) in the form of the devatās, animals, and humans.

This is secondary creation.

|| 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).

|| 2.4.9 ||

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

Question?
Does 1^o creation
& 2^o destruction happen
sequentially or @ once

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 (ekah), he also supports the guṇas through many forms of devatās (bhūriśah api). Does he do this gradually in sequence (yugapat kramaśo vā)?

Just as the Lord, as one, as the puruṣa, supports the guṇas of prākṛti at one time, or, without being contaminated, as one puruṣa, activates the guṇas with his glance and maintain them, he also maintains the guṇas as many (bhūriśaḥ), by the appearance (janmabhiḥ) of Brahmā, Marīci and others.

Does he do this gradually in sequence?

How does he support the guṇas?

He performs activities of creation.

Q Justification of
SG.

|| 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).

Vicikitsitam means doubt.

SG ↓
“If this is hard for the wise to understand, how do you know that I know?”

“Just as Kṛṣṇa, Bhagavān, knows, you, his devotee, also know.”

You are expert in discerning the Vedas (**brahmaṇi**) and in realizing Kṛṣṇa (**parasmin**).

Other writers of scripture do not all realize Kṛṣṇa.

They do not know.

The Lord says:

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet |
ity asyā hrdayam loke nānyo mad veda kaścana ||

What do the Vedas instruct as action? What is the final
meaning of the Vedas? What alternatives do the Vedas raise?
No one except me or my dear devotee knows the intended
meaning of the Vedas. SB 11.21.42

The Vaiṣṇavas should hear the pastimes of Kṛṣṇa and the avatāras involving the cit-śakti and but should similarly hear the pastimes of the puruṣāvatāras such as creating the universe, involving māyā-śakti.

Those pastimes should not be leered at.

The hearer Parīkṣit and the speaker Śukadeva intended that those pastimes should be known.

Section – III

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

|| 2.4.11 ||

sūta uvāca

ity upāmanrito rājñā
guṇānukathane hareḥ
hr̥ṣīkeśam 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 (hr̥ṣīkeśam anusmṛtya), prepared to answer (prativaktum pracakrame).

Hṛṣīkeśa is the person who inspires all the senses.

May the Lord become situated in my words and answer you!

While offering respects to the Lord and guru, he begins to
answer.

|| 2.4.12 ||

śrī-śuka uvāca

kaV ← namah parasmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā
gr̥hīta-śakti-tritayāya dehinām → G_{2V} & K_{2V}
antarbhavāyanupalakṣya-vartmane

Śukadeva said: I offer my respects to the supreme person Kṛṣṇa (namah 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).

He offers respects in thirteen verses.

I offer my respects to the supreme person, Kṛṣṇa.

First he speaks of the power of Kṛṣṇa.

I offer respects to the unlimited power of the puruṣāvatāras
(**bhūyase**).

He then describes a pastime of the first purusāvātāra: creation, maintenance and destruction of the universe using the three guṇas or sattva, rajas and tamas (gṛhīta-śakti-tritayāya).

He then describes the second and third puruṣas.

He is the antaryāmī of the whole universe and all the living beings within (antarbhavāya).

He can be realized by bhakti, but is unknown to the yogīs (anupalakṣya-vartmane).

|| 2.4.13 ||

bhūyo namah sad-vrjina-cchide 'satām
asambhavāyākhila-sattva-mūrtaye
pumsām punah pāramahamsya āśrame
vyavasthitānām anumrgya-dāśuṣe

Again I offer respects to you (bhūyo namah), the destroyer of suffering of the devotees (sad-vrjina-cchide) and giver of liberation to the demons (āsatām asambhavāya), the form of śuddha-sattva (akhila-sattva-mūrtaye), the shelter of those with the mood of the paramahamsas (pumsām punah pāramahamsya āśrame), the giver of *brahman* to the *bhakti-miśra-jñānīs* and *prema* to the pure devotees (vyavasthitānām anumrgya-dāśuṣe).

The sweetness of the Lord's mercy is now described.

Again I offer respects to you who destroy the suffering of your devotee by appearing as Rāma and Kṛṣṇa (**sad-vṛjina-cchide**).

You destroy the suffering of material existence (**abhavāya**) for the sinful (**asatām**), non-devotee rāṣaksas and asuras, by personally killing them.

Khila-sattva means inferior, material existence.

Akhila-sattva means superior, spiritual existence.

You have a body of śuddha-sattva.

You are the shelter of the mood of the paramahamsas.

You are the giver of the bliss of brahman to the bhakti-miśra-
jñānīs and the giver of the bliss of prema to the pure devotees
(**vyavasthitānām**), who are under your shelter.

|| 2.4.14 ||

namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmani 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 brahmani raṁsyate namaḥ), displaying powers that are unequalled and unsurpassed (nirasta-sāmyātiśayena rādhasā).

You are filled with power and sweetness.

Continually I offer respects (**namo namah**).

By using the second person case (**te**), he implies that the Lord
is directly his worshipping deity.

I offer respects to the son of Vasudeva (**rsabhāya**), of the Yadu
dynasty (**sātvataṁ**).

The phrase rsabhāya sātvatām also implies the meaning “protector of the devotees” in connection with the previous verse.

You are a distant for those without bhakti (kuyoginām).

But you are not distant or hidden.

There is no one equal or greater than you in power (rādhasā).

You are the enjoyer (raṁsyate) in your dhāma of Mathurā-
maṇḍala, along with those persons qualified for that
enjoyment.

What type of dhāma is that?

It is the very form of brahman.

Tāsām madhye sākṣād brahma gopāla-purī hi: in the center is
the town of the cowherd Kṛṣṇa, which is directly brahman.
(Gopāla-tāpinī Upaniṣad)

Rādhasā indicates his power and raṁsyate indicates his
sweetness.

|| 2.4.15 ||

yat-kīrtanam yat-smaraṇam yad-īkṣaṇam
yad-vandanam yac-chraṇam yad-arhaṇam
lokasya sadyo vidhunoti kalmasam
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 kalmasam).

All the impurities blocking attainment of the Lord are
destroyed by glorifying and remembering the Lord.

Yad-īksanam refers to seeing the deity form of the Lord.

He has all auspicious qualities (subhadra-śravase).

|| 2.4.16 ||

vicaksanā yac-caranaupasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanah
vindanti hi brahma-gatiṁ gata-klamās
tasmai śubhadra-śravase namo namaḥ

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

Even the jñānīs, whose impurities are destroyed, worship him.

Ubhayataḥ means in this life and the next.

Vyudasya means destroying.

Antar-ātmah means the antaḥ-karaṇa.

Those who do not worship the Lord's feet become exhausted.

It is said:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
(kliśyanti) ye kevala-bodha-labdhave
teṣāṁ asaṁkleśā eva śisyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

|| 2.4.17 ||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidah sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpanaṁ
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-arpanaṁ), the *jñānīs* (tapasvinaḥ), *karmīs* (dāna-parā), specialized *karmīs* (yaśasvinaḥ), *yogīs* (manasvinaḥ), scholars of the Vedas (mantra-vidah) and followers of proper conduct (sumaṅgalāḥ) cannot attain any benefit (kṣemaṁ na vindanti).

effect of

Without bhakti the practices of even great souls, being useless,
are condemned.

The jñānīs (tapasvinah), the karmīs (dāna-parāh), the special
karmīs who perform horse sacrifices (yaśasvinah), the yogīs
(manasvinah), the studiers of the Vedas (mantra-vidah), the
followers of proper conduct (sumāṅgalāh) cannot attain
benefit without worshipping the Lord.

The phrase subhadra-śravase is repeated with each verse to show the predominance of hearing and chanting the glories (śravase) of the Lord.

|| 2.4.18 ||

kirāta-hūnāndhra-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 prabhavisnave namaḥ). The Kirātas, Hūnas, Andhras, Pulindas, Pulkaśas (kirāta hūna 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).

Even the condemned sinners, by just a trace of bhakti become successful.

Those born in the tribes mentioned are considered sinful by birth.

Others are sinful by actions.

They all become purified.

Upāśraya refers to the devotees.

Those who surrender to the devotees accepting those devotees as gurus become purified.

Just by taking shelter of the proper guru, sinners by birth or action become purified.

This indicates that bhakti destroys the prārabdha and aprārabdha karmas.

The low birth is the cause of impurity for the persons mentioned.

The present experience of low birth is the prārabdha-pāpa or prārabdha-karma.

The word śudhyanti means they are purified.

If they are purified, their bad birth must be destroyed.

If their bad birth has been destroyed their prārabdha-karmas
must have been destroyed.

When they are called by those names it should be understood
to be for practical purposes.

It is not their spiritual designation, for it is forbidden to
identify devotees by their birth.

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-

buddhiḥ: It is an offense to see the deity form as stone, to see the guru as an ordinary man, and to see the Vaiṣṇava according to his birth. (Padma Purāṇa)



The rule is that though they have had low birth, they should be taught bhakti.

It will be said:

dūre hari-kathāh kecid dūre cācyuta-kīrtanāh
striyaḥ śūdrādayaś caiva te 'nukampyā bhavādrśām

Persons devoid of devotee association and who cannot
appreciate glorification of the Lord, women and śūdras,
deserve your mercy. SB 11.5.4

The word **ādyah** in the verse indicates those of low birth.

In order to remove the objection that the Lord cannot
possibility consider all low cases, the word prabhaviṣṇave is
used.

The Lord has natural ability (prabhutā).

It is not subject to logic.

|| 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-śaṅkarādibhir) be merciful to me (prasīdatām)!

The excellence of those with bhakti was shown by negative and positive statements in the last two verses.

The Lord is now shown to be worshipped by others for attaining their particular goals.

He is the Lord.

He is worshipped as the ātmā by the jñānīs and yogīs (**ātmavatām**).

He is worshipped by the followers of the Vedas, the followers of dharma and the followers of austerity.

His qualities cannot be known with certainty even by those free of deceit such as Brahmā and Śiva.

What then to speak of knowing his form which holds those qualities?

And what to speak of those jñānīs and yogīs who are not free of deceit knowing his qualities or form!

|| 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-patih), the citizens (prajā-patih), the intelligence (dhiyām patih), the planets (loka-patih), and the earth (dharā-patih). 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 patih), be pleased with me (prasīdatām me)!

The Lord is protector of all.

Details are given.

He is the master and the goal to be attained, as a Yādava in his
aprakāṭa form.

|| 2.4.21 ||

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanah
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 ātmanah) and while others speak of him (vadanti ca etat kavayah) according to their impure intelligence (yathā-rucaṁ).

May Kṛṣṇa give me knowledge!

Those purified by samādhi at the Lord's feet see the true form of
Paramātmā.

But (ca) other learned people speak of him according to their taste, by
the power of their learning.

Some say he is Paramātmā but others will speak of him as having
form, having no form, the jīva who is small, or an all-pervading jīva.

Or others will speak of the universe as false though it appears true and eternal.

They speak according to their intelligence, but their intelligence has not been purified.

Therefore they do not see the truth about the ātmā.

|| 2.4.22 ||

pracoditā yena purā sarasvatī
vitānvatājasya satīm smṛtiṁ hr̥di
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣinām ṛṣabhaḥ prasīdatām

May the Lord, the best of the sages, be pleased with me (sa me ṛṣinām 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 (vitānvatā) proper memory (satīm smṛtiṁ) to carry out creation in his heart (hr̥di).

“Just as the Lord made the Vedas flow from the mouth of Brahmā, may he let the description of his pastimes flow from my mouth!”

That wish is expressed in this verse.

Inspired by the Lord, Sarasvatī, the form of the Vedas, appeared (prādurabhūta) from Brahmā’s mouth (āsyataḥ) at the beginning of the kalpa (purā), and revealed (vitanvatā) proper memory in his heart.

Sarasvatī shows (lakṣaṇā) Kṛṣṇa (sva) as the object of worship.

The Lord says:

kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā |
mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ ||

By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which bhakti is the essence. SB 11.14.3

|| 2.4.23 ||

bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yad amūṣu pūruṣaḥ
bhunkte guṇān ṣoḍaśa ṣoḍaśātmakah
so 'laṅkr̥ṣīṣṭa bhagavān vacāmsi me

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

“Now may my words, created by him, by his presence in them, create beauty with literary ornaments and qualities invoking mādhyaya, karaṇa and other rasas, to bring joy to the listeners!”

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.

Having created the bodies (imāḥ purah) by mahat-tattva and other elements, he dwells (śete) in those bodies (amūṣu) as the antaryāmī.

The meaning of puruṣa is then proved.

He can do this, because as the puruṣa he enjoys the guṇas in the form of the eleven senses and five gross elements without contamination, since he enjoys by his glances.

May he also enjoy the qualities of my words!

Ṣoḍaśātmakah means “one who gives life to the sixteen elements.”

The ending **kaḥ** has the same meaning as the word without kaḥ.

Those bodies, endowed with ornaments and clothing, but without the Lord's presence, are untouchable by the devotees.

May my words not be without your presence!

|| 2.4.24 ||

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

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).

He offers respects to his guru Vyāsadeva, who is the avatāra of Vāsudeva (vāsudevāya), who is the maker of scriptures (vedhase), whose lotus mouth nectar, filled with knowledge, the devotees drink.

Or Vāsudeva can mean Kṛṣṇa.

Then saumyāḥ refers to gopīs of Kṛṣṇa.

Jñānam means filled with knowledge.

Just by drinking the nectar of his lotus mouth, filled with the most extraordinary knowledge, filled with ornaments, rasa, and skill in dancing, singing, music, and art, which they knew nothing about, the gopīs attained full realization of it.

Let us, following them, also attain that knowledge.

This is the confidential meaning.

॥ 2.4.25 ॥

etad evātma-bhū rājan
nāradāya viprcchate
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 viprcchate).

He praises the conversation between Brahmā and Nārada,
which contained questions and answers.

Brahmā, who at his birth was filled with the Vedas (**veda-**
garbhaḥ), spoke this knowledge which the Lord himself had
taught to him (**ātmanaḥ**).