

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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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-varḡikam 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-varḡikam 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.