

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 – II

Further questions by Pariksit
Maharaj (5-10)

|| 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 (bhūriśah), 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 anūdyā 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 → G₂V & K₂V
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**).