

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 – III

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

|| 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 ṛṣiṇām ṛṣabhaḥ prasīdatām

May the Lord, the best of the sages, be pleased with me (sa me ṛṣiṇām 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 purah) 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, karauna 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**).