

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Eight

Parīkṣit's Questions

Questions by King Parīkṣit

Section – I

Pariksit Maharaj inspires
Sukadeva Goswami to speak
more Hari-Katha (1-6)

|| 2.8.1-2 ||

rājovāca—

brahmaṇā codito brahman guṇākhyāne 'guṇasya ca |
yasmai yasmai yathā prāha nārado deva-darśanaḥ ||

etad veditum icchāmi tattvaṁ tattva-vidāṁ vara |
harer adbhuta-vīryasya kathā loka-sumaṅgalāḥ ||

The King said: O brāhmaṇa (**brahman**)! O best of knowers of truth (**tattva-vidāṁ vara**)! I desire to know (**veditum icchāmi**) exactly the truth (**etad tattvaṁ**) that Nārada -- seer of Kṛṣṇa (**nārado deva-darśanaḥ**) and taught by Brahmā (**brahmaṇā coditaḥ**) -- spoke to others (**yasmai yasmai yathā prāha**) while explaining the qualities of the Lord (**guṇākhyāne**) who is without material qualities (**aguṇasya**). Topics (**kathā**) of the Lord who has astonishing powers (**harer adbhuta-vīryasya**) are all-auspicious for the world (**loka-sumaṅgalāḥ**).

In the eighth chapter, Parīksit, revealing clearly his enthusiasm for topics about Kṛṣṇa, asks Śukadeva, who destroys all doubts, about various topics.

Agūṇasya means “devoid of material guṇas.”

Deva refers to Kṛṣṇa.

|| 2.8.3 ||

kathayasva mahābhāga
yathāham akhilātmani |
kṛṣṇe niveśya niḥsaṅgam
manas tyakṣye kalevaram ||

O great soul (mahābhāga)! Please speak (kathayasva) so that I can give up the body (yathā aham tyakṣye kalevaram) absorbing my mind (manah niveśya), devoid of material desires (niḥsaṅgam), in Kṛṣṇa (kṛṣṇe) who is the soul of all beings (akhilātmani).

Here Parīkṣit indicates that his objects of attachment such as kingdom have been given up.

Whatever attachment is left for the body, he wishes to give up by concentrating his mind on Kṛṣṇa.

This shows his efforts to remember Kṛṣṇa.

|| 2.8.4 ||

śṛṅvataḥ śraddhayā nityam
grṇataś ca sva-ceṣṭitam |
kālena nātidīrghena
bhagavān viśate hr̥di ||

The Lord (bhagavān) quickly (na ati dīrghena) enters the heart of the devotee (viśate hr̥di) who with faith (śraddhayā) continually hears (śṛṅvataḥ nityam) and chants about the Lord's activities (grṇataḥ ca sva-ceṣṭitam).

Effort in remembering Kṛṣṇa is not necessary for the devotee who hears and chants.

Even without great effort, the Lord spontaneously enters into the heart.

Hearing and chanting here indicates remembering.

|| 2.8.5 ||

pravīṣṭaḥ kārṇa-randhrena
svānām bhāva-saroruham |
dhunoti śamalam kṛṣṇaḥ
salilasya yathā śarat ||

Kṛṣṇa (kṛṣṇaḥ), entering (pravīṣṭaḥ) the lotus of the heart (bhāva-saroruham) through the ears (kārṇa-randhrena) of the devotees (svānām), washes away all contamination (dhunoti śamalam) until it is completely pure like the pools of water in the autumn seasons (salilasya yathā śarat).

Kṛṣṇa in the form of topics enters the lotus of the heart
(**bhāva-saroruham**) through the ears.

Though Paramātmā is always situated in the heart, he is
neutral.

This implies that Kṛṣṇa, entering through the ears, attaches the
jīva to himself.

Bhāva indicates relationships like dāsya and sakhya.

Thus bhāva-saroruham can also mean the lotus of various sentiments for the Lord.

Kṛṣṇa washes away the faults (śamalam) such as lust and anger.

“But this is not so remarkable, because jñāna and yoga can do this also.”

By mixing a substance in a jar of water, that water alone is purified, but not all the water in rivers or ponds.

The contamination also remains in the jar and is not completely destroyed.

By shaking the jar, the dirt becomes disturbed again.

Jñāna and yoga purify some people but not all, and even then not completely.

They purify the heart to some degree.

It is said:

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ |
mukunda-sevayā yadvat tathātmāddhā na śāmyati ||

The ātmā (ātmā) constantly afflicted (muḥuḥ hatah) by lust and greed (kāma-lobha) will not be satisfied (na tathā addhā śāmyati) by aṣṭaṅga-yoga and other paths (yamādibhir yoga-pathaiḥ) as much as by direct service to Mukunda (mukunda-sevayā yadvat). SB 1.6.35

But Kṛṣṇa, just by entering, purifies everything with no impurities remaining.

That is the meaning of the example.

|| 2.8.6 ||

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlaṁ na muñcati |
mukta-sarva-parikleśaḥ
pānthaḥ sva-śaraṇaṁ yathā ||

The person with a pure heart (dhautātmā puruṣaḥ) does not give up the root of the feet of Kṛṣṇa (kṛṣṇa- pāda-mūlaṁ na muñcati). He is like a traveler (yathā pānthaḥ), who, giving up all sufferings after earning wealth (mukta-sarva-parikleśaḥ), does not leave his house (sva-śaraṇaṁ).

This verse describes the person with a purified heart.

He does not give up the root of the feet of Kṛṣṇa.

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśam śanakair viyuṅkte

The unfortunate yogī who has developed love for the Lord (evam harau bhagavati pratilabdha-bhāvah), full of all sweet qualities, whose heart is somewhat soft because of devotion (bhaktyā dravad-dhṛdaya), whose body hairs stand on end in ecstasy (utpulakaḥ pramodāt), who is constantly overcome with intense tears of joy (autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah), gradually withdraws (śanakaih viyuṅkte) his hook-like mind (citta-baḍiśam) from the Lord's form (tac). (SB 3.28.34)

This verse describes a yogī who thinks he has a pure heart, not a person with a pure heart.

It is just as the traveler returning from a journey does not give up his house.

“But do we not see that the traveler after some time leaves his house to go out and earn wealth?”

The traveler is further described.

He is freed from all suffering, having earned wealth.

Section – II

Questions by Pariksit Maharaja
(7-23)

|| 2.8.7 ||

yad adhātu-mato brahman
dehārambho 'sya dhātubhiḥ |
yadrcchayā hetunā vā
bhavanto jānate yathā

O brāhmaṇa (brahman)! Please explain (implied) whether the body of the jīva (asya adhātu-matah dehah) made of elements (dhātubhiḥ) takes place (ārambhah) by chance (yadrcchayā) or by any specific cause (hetunā vā) as you understand it (bhavanto jānate yathā).

Having expressed his enthusiasm for hearing about Kṛṣṇa, the first aṅga of pure bhakti that he cherishes, Parīksit inquires about subjects to the extent that they may contribute to the accomplishment of the goals of pure or mixed bhakti.

These questions continue till the end of the chapter.

Wherever even a trace of bhakti appears, it should be established without aparādha, otherwise Bhakti-devī will not show mercy.

It is shown here that one should desire to know about examples and more examples of bhakti performed by pure devotees who are fixed in, and cherish, hearing and chanting about the sweetness of the Lord for the purpose of producing prema.

The jīva who does not have a relationship with the material elements (**adhātu-matah**) takes up a body made of material elements.

Is this body produced by chance or for some reason?

These topics should be explained by you as you have understood them.

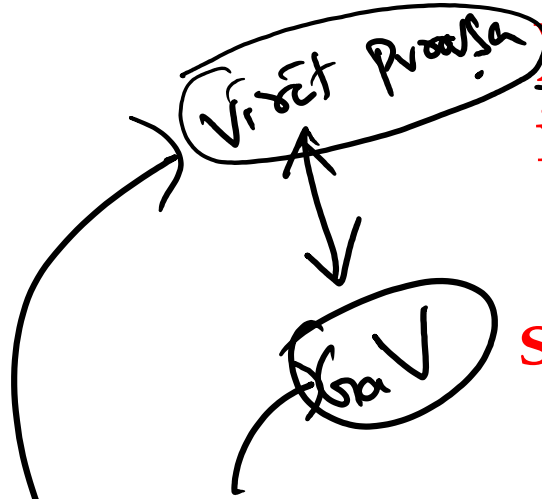
Persons other than you do not know this.

Why should I ask them?

|| 2.8.8 ||

āsīd yad-udarāt padmam
loka-samsthāna-lakṣaṇam |

yāvān ayaṁ vai puruṣa
iyattāvayavaiḥ prthak |
tāvān asāv iti proktaḥ
samsthāvayavavān iva ||



The puruṣa (puruṣaḥ) from whose belly (yad-udarāt) a lotus appears (padmam āsīd) has been described (iti proktaḥ) as having planets as his limbs (loka-samsthāna-lakṣaṇam). Though different from the material human form (prthak) which is endowed with limited limbs (iyattāvayavaiḥ), he seems similar since he also has limbs (samsthāvayavavān). What is the difference between these two (implied)?

It has been explained that the Lord of the jīva has a body similar to the jīva.

How is the Lord then different from the jīva?

Three lines ask this question.

The Lord from whose navel a lotus appears has been described as being composed of the planets.

But this Lord has been described as different from the material person endowed with limited limbs, though the Lord is endowed with limbs such as hands and feet which are suitably thick, thin, long and short similar to the jīvas.

Though the Lord's hands and feet are different from those of the jīva, they are described as similar.

What is the actual difference?

|| 2.8.9 ||

ajāḥ srjati bhūtāni
bhūtātmā yad-anugrahāt |
dadṛṣe yena tad-rūpaṁ
nābhi-padma-samudbhavaḥ ||

By the mercy of the Lord (yad-anugrahāt), Brahmā (ajāḥ), the controller of the bodies within this universe (bhūtātmā), arising from the lotus in the Lord's navel (nābhi-padma-samudbhavaḥ), created those bodies (srjati bhūtāni) and saw that form (dadṛṣe tad-rūpaṁ).

Certainly you should explain the difference.

Brahmā (ajah) is the controller of the individual bodies (bhūtāmā) since he represents the totality of bodies.

Since he has come from the lotus in the navel of the Lord, by the Lord's mercy alone he creates.

And the Lord is not without form, because Brahmā saw that form.

Though Brahmā is unborn, he appeared from the lotus in the Lord's navel.

Is the form of the Lord similar to that of the material body of Brahmā, or is it different?

That you should explain.

|| 2.8.10 ||

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayah |
muktvātma-māyām māyeśah
śete sarva-guhāśayah ||

Please describe (implied) where (yatra) this puruṣa (sah puruṣah), the creator, maintainer and destroyer of the universe (viśva-sthity-udbhava-āpyayah), the Lord of māyā (māyeśah), dwelling within all beings (sarva-guhāśayah), but untouched by his māyā (muktvā ātma-māyām), lies down (śete).

Now he asks a different question.

Please describe the place where the Lord, who ^{काव} glances over prakṛti, lies.

Though he is the Lord of māyā, the master of māyā, he does not touch her since she is his external energy?

|| 2.8.11 ||

puruṣāvayavair lokāḥ
sapālāḥ pūrva-kalpītāḥ |
lokair amuṣyāvayavāḥ
sa-pālair iti śuśrūma ||

The planets (lokāḥ) and their protectors (sa pālāḥ) were previously identified (pūrva-kalpītāḥ) with limbs of the puruṣa (puruṣa avayavaiḥ) and the limbs of the puruṣa (amuṣya avayavāḥ) were identified with the planets (lokaiḥ sa-pālaiḥ). This I have heard (iti śuśrūma). If there are more details please explain them (implied).

Now Parīkṣit asks another question.

The planets were previously imagined as limbs of the puruṣa starting in SB 2.5.36.

The limbs of the puruṣa were equated with the planets starting in SB 2.1.26.

I have heard this from your mouth.

If there are some other details concerning this, please tell that.

I asked about the jīva controlled by the Lord and the second puruṣa situated in the universe (SB 2.8.8). → काल

I have asked about the first puruṣa, creator of the mahat-tattva (SB 2.8.10) and the third puruṣa situated in all living entities (SB 2.8.10).
→ काल
↓ काल

It is said in the smṛti:

viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ |
ekam tu mahataḥ sraṣṭr dvitīyaṁ tantu-saṁsthitam |
trītīyaṁ sarva-bhūtasthaṁ tāni jñātvā vimucyate ||

The three forms of Viṣṇu are called puruṣas. The first is the creator of the mahat-tattva. The second is situated in the universe, and the third is situated in all living entities. One who knows them becomes liberated.

I have also asked about the totality of jīvas in the present question about the limbs of the puruṣa.

These five questions are suitable for śānta and dāsya bhakti.

These questions indicate that Śukadeva should tell how the form of the Lord, that Brahmā saw, is distinct from the jīva.

This is desired in prīti-bhakti or dāsya-bhakti.

|| 2.8.12 ||

yāvān kalpo vikalpo vā
yathā kālo 'numīyate |
bhūta-bhavya-bhava-śabda
āyur-mānaṁ ca yat sataḥ ||

Speak of the kalpas and their subdivisions (yāvān kalpo vikalpo vā), how time is perceived (yathā kālo anumīyate) in the past present and future (bhūta-bhavya-bhava-śabda) and about the life spans (āyur-mānaṁ) of the humans, devatās and Pitṛs (yat sataḥ).

Speak also about the great time spans (kalpaḥ) and their divisions (vikalpaḥ), how time in past, future and present is perceived, and the life spans of the humans, Pitṛs and devatās, who think they are their bodies (sataḥ)

|| 2.8.13 ||

kālasya anugatih yā tu
lakṣyate aṅvī br̥haty api |
yāvatyah karma-gatayo
yādr̥śīr dvija-sattama ||

O brāhmaṇa (dvija-sattama)! Speak about the progress of time (kālasya anugatih) with large and small divisions (yā tu lakṣyate aṅvī br̥haty api) and the number (yāvatyah) and types (yādr̥śīh) of destinations achieved by karma (karma-gatayah).

The progress (**anugatih**) of time has very small divisions (**anvī**) like the paramāṇu and large divisions (**brhati**) like years.

Karma-gatayah refers to the destinations achieved by sinful or pious acts.

Yādrśīh stands for yadrśyah (what type).

All of the places achieved by karma are ultimately devoured by the small and large divisions of time.

These two questions are suitable for pure bhakti in order to become indifferent to all karma.

The Lord says jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu: he who has developed faith in my topics and is indifferent to all karmas. (SB 11.20.27)

|| 2.8.14 ||

yasmin karma-samāvāyo
yathā yenopagrhyate |
guṇānām guṇinām caiva
pariṇāmam abhīpsatām ||

Speak about the bodies (guṇānām pariṇāmam) desired (abhīpsatām) by the jīvas (guṇinām), in which topic you should explain (yathā) which jīva, by which actions (yasmin karma-samāvāyo), receives various results (yena upagrhyate).

The transformation of the guṇas refers to the bodies of devatās and others desired by the particular jīva (guṇinām).

Speak about ~~the~~ all the activities of sin and piety, yoga, jñāna and bhakti, which are transformation of the guṇas.

This refers particularly to the human bodies.

And speak about the particular actions that should be performed by the particular jīva (yena) for receiving that body.

In the human form, through activities of karma, jñāna or bhakti, what type of person performs what activities and receives what results.

This question is suitable for karma-miśra, jñāna-miśra, yoga-miśra and pure bhakti.

|| 2.8.15||

bhū-pātāla-kakub-vyoma-
graha-nakṣatra-bhūbhṛtām |
sarit-samudra-dvīpānām
sambhavaś ca itad-okasām ||

Speak also about the creation (sambhavaḥ) of the earth, Pātāla-loka (bhū-pātāla), the directions, the sky (kakub-vyoma), the planets, constellations (graha-nakṣatra), mountains (bhūbhṛtām), rivers, oceans and islands (sarit-samudra-dvīpānām), the creation of the various inhabitants and what jīvas attain those places (sambhavaḥ ca itad-okasām).

Yathā from the previous verse should be understood in this verse also.

Speak also about the creation of the various planets and who lives there and how the inhabitants achieve those planets.

This question is suitable for all devotees, since all planets are the shelter of various types of devotees and devotees are in charge of those planets.

|| 2.8.16||

pramāṇam aṇḍa-kośasya
bāhyābhyantara-bhedataḥ |
mahatām cānucaritam
varṇāśrama-viniścayaḥ ||

Speak about the dimensions of universe (pramāṇam aṇḍa-kośasya) outside and inside (bāhya abhyantara-bhedataḥ), the activities of great souls (mahatām ca anucaritam) and the definition of varṇāśrama (varṇāśrama-viniścayaḥ).

↓ 7th Canto

The question about dimensions of the universe is for bhakti with predominance of aiśvarya.

What types of universes exist in the Lord's belly?

Vaṇāśrama rules are applicable to mixed devotees.

Also describe the condition without these rules.

This question is suitable for karma-miśra and jñāna-miśra-bhakti.

|| 2.8.17 ||

yugāni yuga-mānam ca
dharmo yaś ca yuge yuge |
avatārānucaritam
yad āścaryatamaṁ hareḥ ||

Please describe the various yugas (yugāni), their durations (yuga-mānam ca), their dharmas (dharmo yaś ca yuge yuge), and the astonishing activities of the yugāvatāras of the Lord (hareḥ āścarya tamaṁ avatāra anucaritam).

This question includes not only the yugāvatāras but also the type of bhakti that they institute.

|| 2.8.18 ||

nṛṇām sādharmaṇo dharmah
saviśeṣaś ca yādṛśah |
śreṇīnām rājarṣīnām ca
dharmah kṛcchreṣu jīvatām ||

Speak about the general dharma for all men, bhakti (nṛṇām sādharmaṇo dharmah), and the various dharmas according to birth (sa viśeṣah ca yādṛśah). Speak of the dharmas of the vaiśya and kings (śreṇīnām rājarṣīnām ca), and the dharma when it is impossible to perform one's regular occupation (dharmah kṛcchreṣu jīvatām).

Please describe about bhakti (sādhāraṇaḥ dharmah) for men,
including even the outcastes.

Saviśeṣaḥ refers to dharmas according to birth.

Even these persons become devotees.

This is illustrated in the verse kirāta-hūnāndhra-pulinda-
pulkaśā. (SB 2.4.18)

Also describe the dharma of the vaiśyas (**śreṇīnām**) and kings.

These people should also take up bhakti without offense.

What is the dharma in emergency situations when it is difficult to act according to varṇa?

This question is suitable for all types of bhakti.

|| 2.8.19 ||

tattvānām parisāṅkhyānam
lakṣaṇam hetu-lakṣaṇam |
puruṣārādhana-vidhir
yogasyādhyātmikasya ca ||

Please enumerate the elements (tattvānām parisāṅkhyānam) and describe their principal qualities (lakṣaṇam) as well as their effects (hetu-lakṣaṇam). Describe the rules for worshipping the puruṣāvatāras (puruṣa arādhana-vidhih). Describe their activities, and the rules for aṣṭāṅga-yoga mixed with bhakti (yogasya adhyātmikasya ca).

3-28
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3-28

Enumerate the elements (tattvānām) and their svarūpas (lakṣaṇam), and how they give rise to various effects (hetu-lakṣaṇam).

Puruṣa here refers to the puruṣāvatāras and their activities.

Yoga indicates yoga-miśra-bhakti.

|| 2.8.20 ||

yogeśvaraiśvarya-gatir
liṅga-bhaṅgas tu yoginām |
vedopaveda-dharmāṇām
itihāsa-purāṇayoḥ ||

Speak about the position of power achieved by great devotees (yogeśvara aiśvarya-gatih), about the destruction of the subtle bodies of the yogīs (liṅga-bhaṅgas tu yoginām), and about the conclusions of Vedas, Upavedas, itihāsas and Purāṇas (veda-upaveda-dharmāṇām itihāsa-purāṇayoḥ).

Yogeśvara refers to great devotees like Śiva.

They have attained positions of great power.

The description of the destruction of the subtle bodies is suitable for śānta-bhakti.

The word **tātparyam** should be supplied in the last line for the words in possessive case.

That conclusion (of Vedas, etc.), of course, is only bhakti, and is a suitable question for all types of bhakti.

|| 2.8.21 ||

samplavaḥ sarva-bhūtānām
vikramaḥ pratisaṅkramaḥ |
iṣṭā-pūrtasya kāmyānām
tri-vargasya ca yo vidhiḥ ||

Please describe the deliverance from saṁsāra (bhakti) (samplavaḥ sarva-bhūtānām), what is favorable and unfavorable for bhakti (vikramaḥ pratisaṅkramaḥ), and the rules (vidhiḥ) for vedic, smārta and kāmya activities (iṣṭā-pūrtasya kāmyānām) as well as for artha, dharma and kāma (tri-vargasya ca).

What is the deliverance of the living beings from the ocean of saṁsāra (**samplavaḥ**)?

What is the prowess (**vikramaḥ**) necessary for that?

What destroys it?

This is a question about what is favorable and unfavorable for bhakti.

Or samplava-vikrama-pratisaṅkramah can refer to creation, maintenance and destruction.

Speak also about the Vedic (iṣṭā), smārta (pūrtasya) and kāmya-karmas.

vāpī-kūpa-taḍāgādi devatā-yatanāni ca |
anna-pradānam ārāmah pūrtam ity abhidhīyate ||

Pūrta refers to making ponds, wells and tanks, worship of devatās, giving food and pleasure.

And speak of dharma, artha and kāma (**trivargasya**).

Vidhiḥ refers to those rules without contradiction to bhakti.

These questions are suitable for karma-miśra-bhakti.

|| 2.8.22 ||

yo vānuśāyinām sargaḥ
pāṣaṇḍasya ca sambhavaḥ |
ātmano bandha-mokṣau ca
vyavasthānam sva-rūpataḥ ||

Please describe the appearance of the jīvas who were merged
in the Lord at devastation (yah vā anuśāyinām sargaḥ) and
the creation of the imposters (pāṣaṇḍasya ca sambhavaḥ).
Describe bondage and liberation of the conditioned jīvas
(ātmano bandha-mokṣau ca) and the condition of the
eternally liberated jīvas (sva-rūpataḥ vyavasthānam).

Also describe the appearance (sargaḥ) of jīvas (anuśāyinām) who were merged in the Lord at mahā-pralaya.

This is a question about the sādḥaka-bhaktas who want to attain perfection of their sādḥana.

The question about the heretics (pāṣaṇḍasya) concerns those without bhakti.

The question about bondage and liberation of the jīvas touched by māyā (ātmanah) concerns jñāna mixed with bhakti or bhakti mixed with jñāna.

Vyavasthānām svarūpataḥ means the condition of the eternally liberated souls, untouched by māyā.

This concerns the eternal bhakti of jīva associates of the Lord such as Viśvaksena.

|| 2.8.23 ||

yathātmā-tantro bhagavān
vikrīḍaty ātma-māyayā |
visṛjya vā yathā māyām
udāste sākṣivad vibhuḥ ||

Describe how the supremely independent Kṛṣṇa (yathā ātma-tantraḥ bhagavān) carries out pastimes (vikrīḍaty) using his yoga-māyā potency (ātma-māyayā), and after creating special pastimes of disappearance (visṛjya vā yathā māyām), remains indifferent to them (udāste), like a superficial witness (sākṣivad).

Describe how the Lord carries out pastimes of creation, having given up the universe at the time of destruction.

Ⓞ describe how independent (ātma-tantraḥ) Kṛṣṇa, Bhagavān, the source of all avatāras, performs pastimes starting with killing Pūtanā using his yoga-māyā potency.

His supreme position is shown when Mahā-viṣṇu steals the sons of the brāhmaṇa in order to see Kṛṣṇa.

And describe how, after creating special pastimes of disappearance (**visrjya**), he remains indifferent to them, making pretense of being a witness only to those pastimes.

Section – III

Pariksit Maharaja again
inspires Sukadeva Goswami to
speak more (24-29)

|| 2.8.24 ||

sarvam etac ca bhagavan
ṛcchato me 'nupūrvaśaḥ |
tattvato 'rhasy udāhartum
prapannāya mahā-mune ||

O great sage (mahā-mune)! O lord (bhagavan)! You should truthfully declare (tattvato udāhartum arhasy) all of this (etad sarvam) and even what I have not asked (ca) in sequence to me (me anupūrvaśaḥ), who have asked (ṛcchatah), as a soul surrendered to you (prapannāya).

The word **ca** indicates what was not asked.

|| 2.8.25 ||

atra pramāṇam hi bhavān
parameṣṭhī yathātma-bhūh |
apare cānutisthanti
pūrveṣām pūrva-jaiḥ kṛtam ||

Among all sages (atra), you are the authority (pramāṇam hi bhavān) like Brahmā (ātma-bhūh parameṣṭhī yathā), while others among the previous sages (apare pūrveṣām) perform actions (anutisthanti) in accordance to what was done by previous knowers (pūrva-jaiḥ kṛtam).

SG → PM

“Previously you have understood all of this from other great sages directly.”

Why do you ask me again?”

Among all the sages (atra), definitely (hi), you are authoritative.

Though I know these subjects, I ask out of longing for the
answers coming from your lotus mouth.

You are like Brahmā, who by the mercy of the Lord became
knowledgeable of the meaning of the self-evident Vedas.

Others undertake action after studying and studying it, and
seeing what was done by previous knowers.

|| 2.8.26 ||

na me 'savaḥ parāyanti
brahmann anaśanād amī |
pibato 'cyuta-pīyūṣam
tad vākyaḥ abdhi-viniṣṛtam ||

O brāhmaṇa (**brahmann**)! My life airs are not disturbed (**na me asavaḥ parāyanti**) from fasting (**anaśanād amī**) since I am drinking the nectar of Kṛṣṇa (**pibato acyuta-pīyūṣam**) which is flowing down from the ocean of your speeches (**tad vākya abdhi-viniṣṛtam**). Therefore quickly tell me Kṛṣṇa's pastimes (**implied**).

In this endeavor you should not worry about my difficulties.

My life airs are not disturbed from fasting (**na parāyanti**).

What is the reason?

I drink the nectar of Kṛṣṇa's pastimes.

The angry brāhmaṇa will come in seven days in the form of Taksaka, and due to that, my life airs will be disturbed (my life will end).

Then I will not be able to drink the nectar of Kṛṣṇa's pastimes.

Therefore do not delay in telling about Kṛṣṇa.

|| 2.8.27 ||

sūta uvāca—

sa upāmanrito rājñā

kathāyām iti sat-pateḥ |

brahmarāto bhṛśam prīto

viṣṇurātena saṁsadi ||

Sūta said: Being requested by the King (iti upāmanrito rājñā viṣṇurātena) in the assembly (saṁsadi) about Kṛṣṇa's pastimes (sat-pateḥ kathāyām), Śukadeva was greatly pleased (sah brahmarāto bhṛśam prītaḥ).

Sat-pateḥ means Kṛṣṇa.

Brahma-rataḥ refers to Śukadeva.

Sūta here testifies that the Kṛṣṇa is being discussed in the questions and answers.

|| 2.8.28 ||

prāha bhāgavatam nāma
purāṇam brahma-sammitam |
brahmaṇe bhagavat-proktam
brahma-kalpa upāgate ||

He spoke the scripture called Bhāgavatam (prāha bhāgavatam
nāma purāṇam), the essence of the Vedas (brahma-
sammitam), which was spoken by the Lord to Brahmā
(brahmaṇe bhagavat-proktam) in the first kalpa (brahma-
kalpa upāgate).

~~Śukadeva then commenced to give the answers by reciting the~~
Bhāgavatam.

Brahma-kalpe means in the first day of Brahmā.

|| 2.8.29 ||

yad yat parīkṣid ṛṣabhah
pāṇḍūnām anupṛcchati |
ānupūrvyeṇa tat sarvam
ākhyātum upacakrame ||

Śukadeva began to explain (ākhyātum upacakrame) according to topic (ānupūrvyeṇa) all that Parīkṣit (yad yat parīkṣid tat sarvam), the best of the Pāṇḍavas (pāṇḍūnām ṛṣabhah), has asked (anupṛcchati).

The sequence is according to topic, not according to the order of the questions.