

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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

Kṛṣṇa (kṛṣṇaḥ), entering (pravīṣṭaḥ) the lotus of the heart (bhāva-saroruham) through the ears (karna-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-mataḥ**) 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?