

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

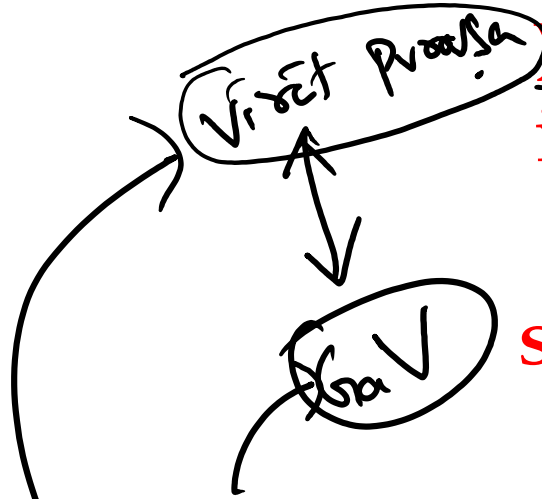
Section – II

Questions by Pariksit Maharaja
(7-23)

|| 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 sraṣṭṛ 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)