

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 – II

Questions by Pariksit Maharaja
(7-23)

|| 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 etad-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-mānaṃ ca
dharmo yaś ca yuge yuge |
avatārānucaritaṃ
yad āścaryatamaṃ hareḥ ||

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

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 |
śreṇinām rājarṣinām 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 (śreṇinām rājarṣinām 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 (**śreṇinām**) 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 parisankhyānam
lakṣaṇam hetu-lakṣaṇam |
puruṣārādhana-vidhir
yogasyādhyātmikasya ca ||

Please enumerate the elements (tattvānām parisankhyānam) 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).

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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.
