

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)

|| 2.8.22 ||

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 (ṛcchataḥ), 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.