

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

Lord speaks Catuh Sloki
Bhagavatam (33-38)

|| 2.9.38 ||

śrī-śuka uvāca

sampradiśyaivam ajano
janānām parameṣṭhinam |
paśyatas tasya tad rūpam
ātmano nyaruṇad dhariḥ ||

Śuka said: The Lord (hariḥ) who is beyond the material world (ajanah), having instructed (evam sampradiśya) Brahmā, the creator of the progeny (janānām parameṣṭhinam), then made his form disappear (tad ātmano rūpam nyaruṇad) while Brahmā watched (paśyatah).

Parameṣṭhinam refers to the creator, Brahmā.

Ātmano rūpam means the form of the Lord and Vaikuntha as well.

Nyarūṇad means “made (his form) disappear.”

Section – VII

Catuh Sloki Bhagavatam
further expanded in
Parampara (39-46)

|| 2.9.39 ||

antarhitendriyārthāya
haraye vihitāñjaliḥ |
sarva-bhūtamayo viśvaṁ
sasarjedam sa pūrvavat

Brahmā folded his hands in respect (vihitāñjaliḥ) to the Lord (haraye) whose qualities are the object of the devotees' senses (indriya arthāya), and who had disappeared (antarhita). Brahmā, the total of all living beings (sah sarva-bhūtamayah), then created this universe (idam viśvaṁ sasarja) as he had done in the previous kalpa (pūrvavat).

The bewilderment of Brahmā when Kṛṣṇa appeared on earth during this kalpa must be understood to be a pastime produced by the mercy of the Lord.

Indriyārthāya means “unto him whose qualities such as beauty are the object of the senses.”

Pūrvavat means as in the previous kalpa or day of Brahmā.

By this it is understood that Brahmā’s bewilderment on seeing his daughter took place in the previous kalpa, not after hearing the instructions of the four verses of Bhāgavatam, for the Lord has just said that in this kalpa Brahmā would not be bewildered.

[Note: Since the teaching of the four verses took place on the first day of Brahmā’s life, according to SB 2.8.28, the bewilderment would have to be in another Brahmā’s life.]

|| 2.9.40 ||

prajāpatir dharma-patir
ekadā niyamān yamān |
bhadram prajānām anvicchann
ātiṣṭhat svārtha-kāmyayā ||

Once (ekadā), Brahmā, lord of dharma (prajāpatir dharma-patir), desiring the benefit of the progeny (prajānām bhadram anvicchann), followed rules and regulations (niyamān yamān ātiṣṭhat) to fulfill his desire (svārtha-kāmyayā).

After this, the conversation between Nārada and Brahmā which was previously described in SB 2.5 took place.

Five verses describe this conditions under which this conversation took place.

Desiring benefit for the progeny he followed rules and regulations, teaching others by his conduct, with his own purpose in mind -- “Let them also follow these rules.”

॥ 2.9.41-42 ॥

taṁ nāradaḥ priyatamo
rikthādānām anuvrataḥ |
śuśrūṣamāṇaḥ śilena
praśrayeṇa damena ca ||

māyām vividiṣan viṣṇor
māyeśasya mahā-muniḥ |
mahā-bhāgavato rājan
pitaraṁ paryatoṣayat ||

Nārada (nāradaḥ), the dearest to Brahmā among all his sons (taṁ rikthādānām priyatam), was devoted to his father (anuvrataḥ), and obedient (śuśrūṣamāṇaḥ). O King (rājan)! This great devotee (mahā-bhāgavataḥ), this great sage (mahā-muniḥ), desiring to understand the māyā of Viṣṇu (viṣṇoh māyām vividiṣan), the master of māyā (māyeśasya), satisfied his father (pitaraṁ paryatoṣayat) by his proper conduct (śilena), respect (praśrayeṇa) and sense control (damena ca).

Riktha means inheritance.

Rikthādāna means a son, who inherits the wealth of the father.

Nārada was the dearest son of Brahmā.

Among the wealth of karma-yoga, jñāna-yoga and bhakti-yoga belonging to Brahmā, Dakṣa and others obtained karma-yoga.

The Kumāras obtained jñāna-yoga.

Nārada obtained bhakti-yoga, because of his outstanding qualities.

Anuvrataḥ means that he was devoted to his father.

Māyām refers to the material energy, or to the mercy of the Lord.

Nārada desired to understand the variegated nature of māyā.

Viṣṇu is the master of material māyā.

Or māyeśasya can mean “of he who controls everything by mercy (māyā).”

|| 2.9.43 ||

tustaṁ niśāmya pitarāṁ
lokānāṁ prapitāmahaṁ |
devarṣiḥ paripapraccha
bhavān yan mānupṛcchati ||

Seeing (niśāmya) that his father (pitarāṁ), the great-grandfather of the worlds (lokānāṁ prapitāmahaṁ), was satisfied (tustaṁ), Nārada asked him (devarṣiḥ paripapraccha) what you have asked me (yad bhavān mānupṛcchati).

Niśāmya means “seeing.”

Mā means mām.

|| 2.9.44 ||

tasmā idam bhāgavatam
purāṇam daśa-lakṣanam |
proktam bhagavatā prāha
prītaḥ putrāya bhūta-kṛt ||

Brahmā (bhūta-kṛt), affectionate to Nārada (putrāya prītaḥ), then spoke to his son (prāha) the Bhāgavata Purāṇa (idam bhāgavatam purāṇam) which was endowed with ten characteristics (daśa-lakṣanam) and which was spoken by the Lord in four verses (bhagavatā proktam).

Brahmā then spoke the scripture with ten characteristics in detail, which the Lord had spoken in summary in four verses.

Some say however that the Lord himself spoke the complete twelve volumes (the entire scripture) endowed with ten characteristics, after speaking the four verses as a summary.

|| 2.9.45 ||

nāradaḥ prāha munaye
sarasvatyās taṭe nṛpa |
dhyāyate brahma paramam
vyāsāyāmita-tejase ||

O King (nṛpa)! Nārada spoke (nāradaḥ prāha) this to the sage Vyāsa of unlimited powers (vyāsāya amita-tejase), who was meditating on the supreme brahman (dhyāyate brahma paramam) on the bank of the Sarasvatī River (sarasvatyāh taṭe).

Nārāyaṇa spoke to Brahmā.

Brahmā spoke to Nārada.

Nārada spoke to Vyāsa.

Vyāsa spoke to me, Śukadeva

I am speaking to you.

A red underline is drawn beneath the text "I am speaking to you.", starting from the left edge and extending to the right.

In this way the topics of the Lord were passed on perfectly
through six great persons.

A red underline is drawn beneath the first line of the second paragraph, "In this way the topics of the Lord were passed on perfectly".
A red underline is drawn beneath the second line of the second paragraph, "through six great persons".

|| 2.9.46 ||

yad utāham tvayā pṛṣṭo
vairājāt puruṣād idam |
yathāsīt tad upākhyāste
praśnān anyāṃś ca kṛtsnaśah ||

I will explain (aham upākhyāste) what you asked me (yad tvayā pṛṣṭo) concerning how this universe arose (idam yathā āsīt) from the universal form (vairājāt) and will answer all the other questions as well (praśnān anyāṃś ca kṛtsnaśah) .

I will give the answers to your questions by the explanations given in the Bhāgavatam.

You asked me about the universal form:

puruṣāvayavair lokāḥ sapālāḥ pūrva-kalpitāḥ
lokair amuṣyāvayavāḥ sa-pālair iti śuśrūma

The planets (**lokāḥ**) and their protectors (**sa pālāḥ**) were previously identified (**pūrva-kalpitāḥ**) 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**). SB 2.8.11

Yathā means yathāvat (how).