



THE CHALLENGE

Memorize **Chapter 2** of
Srimad Bhagavatam Canto 1
by **Bhadra Purnima**

SEPTEMBER 29, 2023

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya Of The International Society For Krishna Consciousness



vyāsa uvāca
iti sampraśna-samhr̥ṣṭa
viprāṇām raumahaṣṇaṇiḥ
pratipūjya vacas teṣām
pravaktum upacakrame

व्यास उवाचइति सम्प्रश्नसंहृष्टो विप्राणां
 रौमहर्षणिः ।प्रतिपूज्य वचस्तेषां
 प्रवक्तुमुपचक्रमे ॥ १ ॥

vyāsaḥ uvāca — Vyāsa said; iti — thus; sampraśna — perfect inquiries; samhr̥ṣṭaḥ — perfectly satisfied; viprāṇām — of the sages there; raumahaṣṇaṇiḥ — the son of Romahaṣṇa, namely Ugraśravā; pratipūjya — after thanking them; vacaḥ — words; teṣām — their; pravaktum — to reply to them; upacakrame — attempted.

Ugraśravā [Sūta Gosvāmī], the son of Romahaṣṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.

sūta uvāca
yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayam munim ānato 'smi

सूत उवाच
 यं प्रव्रजन्तमनुपेतमपेतकृत्यं
 द्वैपायनो विरहकातर आजुहाव ।
 पुत्रेति तन्मयतया तरवोऽभिनेदु-
 स्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ २ ॥

sūtaḥ — Sūta Gosvāmī; uvāca — said; yam — whom; pravrajantam — while going away for the renounced order of life; anupetam — without being reformed by the sacred thread; apeta — not undergoing ceremonies; kṛtyam — prescribed duties; dvaipāyanaḥ — Vyāsadeva; viraha — separation; kātaraḥ — being afraid of; ājuhāva — exclaimed; putra iti — O my son; tat-mayatayā — being absorbed in that way; taravaḥ — all the trees; abhineduḥ — responded; taṁ — unto him; sarva — all; bhūta — living entities; hṛdayam — heart; munim — sage; ānataḥ asmi — offer obeisances.

Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum munīnām

यः स्वानुभावमखिलश्रुतिसारमेक-
 मध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
 संसारिणां करुणयाह पुराणगुह्यं
 तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३ ॥

yaḥ — he who; sva-anubhāvam — self-assimilated (experienced); akhila — all around; śruti — the Vedas; sāram — cream; ekam — the only one; adhyātma — transcendental; dīpam — torchlight; atititīṣatām — desiring to overcome; tamaḥ andham — deeply dark material existence; saṁsāriṇām — of the materialistic men; karuṇayā — out of causeless mercy; āha — said; purāṇa — supplement to the Vedas; guhyam — very confidential; taṁ — unto him; vyāsa-sūnum — the son of Vyāsadeva; upayāmi — let me offer my obeisances; gurum — the spiritual master; munīnām — of the great sages.

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

**vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam**

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम्
॥ ७ ॥

vāsudeve — unto Kṛṣṇa; bhagavati — unto the Personality of Godhead; bhakti-yogaḥ — contact of devotional service; prayojitaḥ — being applied; janayati — does produce; āśu — very soon; vairāgyam — detachment; jñānam — knowledge; ca — and; yat — that which; ahaitukam — causeless.

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

**dharmaḥ svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam**

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ ८ ॥

dharmaḥ — occupation; svanuṣṭhitaḥ — executed in terms of one's own position; puṁsām — of humankind; viṣvaksena — the Personality of Godhead (plenary portion); kathāsu — in the message of; yaḥ — what is; na — not; utpādayet — does produce; yadi — if; ratim — attraction; śramaḥ — useless labor; eva — only; hi — certainly; kevalam — entirely.

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

**dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ**

धर्मस्य ह्यापवर्गस्य नार्थोऽर्थायोपकल्पते ।
नार्थस्य धर्मेकान्तस्य कामो लाभाय हि
स्मृतः ॥ ९ ॥

dharmasya — occupational engagement; hi — certainly; āpavargyasya — ultimate liberation; na — not; arthaḥ — end; arthāya — for material gain; upakalpate — is meant for; na — neither; arthasya — of material gain; dharmā-eka-antasya — for one who is engaged in the ultimate occupational service; kāmaḥ — sense gratification; lābhāya — attainment of; hi — exactly; smṛtaḥ — is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

**ato vai kavayo nityam
bhaktim paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm**

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम्
॥ २२ ॥

ataḥ — therefore; vai — certainly; kavayaḥ — all transcendentalists; nityam — from time immemorial; bhaktim — service unto the Lord; paramayā — supreme; mudā — with great delight; vāsudeve — Śrī Kṛṣṇa; bhagavati — the Personality of Godhead; kurvanti — do render; ātma — self; prasādanīm — that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

**sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsyā dhatte
sthiti-ādaye hari-viriñci-hareti samjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ**

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
र्युक्तः परः पुरुष एक इहास्य धत्ते ।
स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः
॥ २३ ॥

sattvam — goodness; rajaḥ — passion; tamaḥ — the darkness of ignorance; iti — thus; prakṛteḥ — of the material nature; guṇāḥ — qualities; taiḥ — by them; yuktaḥ — associated with; paraḥ — transcendental; puruṣaḥ — the personality; ekaḥ — one; iha asya — of this material world; dhatte — accepts; sthiti-ādaye — for the matter of creation, maintenance and destruction, etc.; hari — Viṣṇu, the Personality of Godhead; viriñci — Brahmā; hara — Lord Śiva; iti — thus; samjñāḥ — different features; śreyāṁsi — ultimate benefit; tatra — therein; khalu — of course; sattva — goodness; tanor — form; nṛṇāṁ — of the human being; syuḥ — derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

**pārthivād dāruṇo dhūmas
tasmād agnis trayīmayāḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam**

पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम्
॥ २४ ॥

Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

**yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān**

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान्
॥ ३२ ॥

yathā — as much as; hi — exactly like; avahitaḥ — surcharged with; vahnir — fire; dāruṣu — in wood; ekaḥ — one; sva-yoniṣu — the source of manifestation; nānā iva — like different entities; bhāti — illuminates; viśva-ātmā — the Lord as Paramātmā; bhūteṣu — in the living entities; ca — and; tathā — in the same way; pumān — the Absolute Person.

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

**asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuñkte bhūteṣu tad-guṇān**

असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥
३३ ॥

asau — that Paramātmā; guṇa-mayair — influenced by the modes of nature; bhāvair — naturally; bhūta — created; sūkṣma — subtle; indriya — senses; ātmabhiḥ — by the living beings; sva-nirmiteṣu — in His own creation; nirviṣṭaḥ — entering; bhuñkte — causes to enjoy; bhūteṣu — in the living entities; tad-guṇān — those modes of nature.

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

**bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlavatārānurato
deva-tiryak-narādiṣu**

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः
।
लीलावतारानुरतो देवतिर्यङ्गरादिषु ॥ ३४ ॥

bhāvayati — maintains; eṣaḥ — all these; sattvena — in the mode of goodness; lokān — all over the universe; vai — generally; loka-bhāvanaḥ — the master of all the universes; līlā — pastimes; avatāra — incarnation; anurataḥ — assuming the role; deva — the demigods; tiryak — lower animals; nara-ādiṣu — in the midst of human beings.

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

**iti śrīmad-bhāgavate mahāpurāṇe
pāramahāṁsyām saṁhitāyām
prathama-skandhe
naimiṣīyopākhyāne dvitīyo 'dhyāyaḥ**

||2||

Thus end the Bhaktivedanta translations of the First Canto, Second Chapter,
of the Śrīmad-Bhāgavatam, entitled "Divinity and Divine Service."