

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter One

Description of the Universal Form

The First Step in God Realization

Section – I

Sukadeva Goswami answers
Pariksit's question in brief by
establishing the superiority of
Bhakti (1-11)

|| 2.1.1 ||

śrī-śuka uvāca

varīyān eṣa te praśnaḥ

kr̥to loka-hitam nr̥pa |

ātmavit-sammataḥ puṁsām

śrotavyādiṣu yaḥ parah ||

Śukadeva said: O King (nr̥pa)! Your question is most excellent (varīyān te kr̥to eṣa praśnaḥ). Your question which is the highest among all such questions (śrotavyādiṣu yaḥ parah) is beneficial for the people (loka-hitam), and approved by the assembly of sages (ātmavit-sammataḥ).

Offering respects to guru and Kṛṣṇa, the ocean of mercy, I
take shelter of Śrī-Śukadeva the eye of the universe, and
master of the worlds.

I offer myself and everything I possess to he who is the life of
the gopīs, the controller, for service to his dear devotees.

In the ten chapters of the Second Canto, Śukadeva begins by describing, in three chapters, how this scripture originates from Nārāyaṇa.

In one chapter the excellence of bhakti is described.

Three chapters describe the conversation between Brahmā and the Lord.

One chapter describes the questions of Parīkṣit and one chapter describes the instructions of the Lord to Brahmā.

↑ 10th Chapter.

One chapter describes the ten characteristics of the Purāṇa and the Canto is summarized.

In the first chapter the process of meditation on the parts of the universal form such as the feet, practiced in aṣṭāṅga-yoga, is described.

At the end of the previous Canto Parīkṣit asked what is perfection and the means to perfection, and what is to be heard, chanted remembered and worshipped, as well as what is not be heard, chanted, remembered and worshipped.

Śukadeva rejoiced at this question.

This is the best (**variyaṇ**).

The questions asked by you are beneficial to the people.

This is not a material question.

This is approved by the sages present in your assembly who
are knowers of ātmā, because they have come here for that
purpose alone.

Even the questions asked by devotees should be heard,
chanted and remembered.

Among the questions about what is to be heard, chanted and
remembered, this is the best question, the ultimate, because
there is nothing higher.

That question alone if heard, chanted and remembered will
make people completely successful.

Furthermore, by hearing the answer given by me to that question, you will become successful.

Thus later it will be said:

vāsudeva-kathā-praśnaḥ
puruṣāms trīn punāti hi
vaktāraṁ pracchakaṁ śrotṛiṁs
tat-pāda-salilaṁ yathā

Just as the Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems (tat-pāda-salilaṁ yathā), by the questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa (vāsudeva-kathā-praśnaḥ), three varieties of men are purified (puruṣāms trīn punāti hi): the speaker or preacher (vaktāraṁ), he who inquires (pracchakaṁ), and the people in general who listen (śrotṛiṁs).

|| 2.1.2 ||

śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ |
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām ||

O King (rājendra)! There are (santi) thousands of topics that can be heard (śrotavyādīni sahasraśaḥ) by those who do not inquire about the goal of life (ātma-tattvaṁ apaśyatām nṛṇām), those who are attached to the house and commit five types of violence (gṛheṣu gṛha-medhinām).

Later it will be explained that the perfection is attaining the feet of the Lord, and that is accomplished by hearing and chanting the names and pastimes of the Lord.

This is the highest process.

However, the question was also asked, what should not be heard, chanted or remembered.

Therefore in three verses this is answered by describing karma-yoga.

Ātma-tattva means “Who am I? What should I do? What is my future? How will I get deliverance?”

Those living in the house do not ask these questions (apaśaytām).

Gr̥ha-medhinām means “those who are attached to their houses, absorbed in five sins in the house.”

Medhr̥ means violence.

|| 2.1.3 ||

nidrayā hriyate naktam
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā

O King (rājan)! Life is wasted at night (vayaḥ hriyate naktam) in sleeping or in sex enjoyment (nidrayā vā vyavāyena). Life is wasted during the day (divā ca) by desiring material objects (artha ihayā) or supporting family members (kuṭumba-bharaṇena vā).

They spend their life uselessly.

Life span is wasted by sleeping at night, because night is unsuitable for action.

Or it is decreased with sex life, since this is not forbidden for the karmīs.

Life span is decreased during the day by desiring to accumulate objects (**arthehaya**), for without objects one cannot either perfect karma, nor support family members, because in karma-yoga one is obliged to support a family.

Ca stands for the perfection of karma.

|| 2.1.4 ||

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṃ pramatto nidhanam
paśyann api na paśyati

Deeply attached (pramattah) to his body, children and wife (deha apatya-kalatra ādiṣu), who are like an army giving protection (ātma-sainyeṣu), though they are false (asatsu api), he sees their destruction (teṣāṃ nidhanam paśyann api) but does not see it (na paśyati).

This verse elaborates the phrase **apaśyatām ātma-tattvam**.

The body and other things are like one's army for fighting against time.

One is attached to them even though they are false (**asatsu**), since the soul has no relationship with the body and other objects.

Or though they are not proper, and incapable of saving one (**asatsu**) since they are material, the person remains inattentive, because though they are destroyed by time (including parents who have not yet died), he sees their death, but does not examine the matter.

He is devoured by time.

The devotee of the Lord, however, recognizing the Lord, and not attached to the body, conquers time.

Professional

|| 2.1.5 ||

tasmād bhārata sarvātmā
bhagavān īśvaro harih
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

O descendant of King Bharata (**bhārata**), therefore (**tasmād**), the Lord (**harih**) who is (Paramātmā, Bhagavān and Lord of power (**sarvātmā bhagavān īśvarah**), should be heard about, glorified and remembered (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) by those desiring freedom from fear (**icchatā abhayam**).

Therefore do not perform karma for success, but perform
bhakti alone.

O you who are born in the family of Bharata! The Lord is to be
heard about by the person desiring fearlessness--absence of
that which defeats him.

The Lord Hari is the subject.

By the three modifiers (sarvatmā, bhāgavān and īśvarah) three types of bhakti are indicated: that with a desire for liberation, rāgānugā and vaidhī bhakti.

First, the Lord who is Paramātmā (sarvātmā) should be heard about by the person desiring liberation and freedom from fear (abhayam).

Second, Bhagavān, the beautiful son of Nanda, should be heard about by the person who is greedy for becoming fixed in his devotion (abhayam).

Amara-koṣa says bhagam śrī-kāma-māhātmya-vīrya-yatnārka-
kīrtiṣu: bhaga means wealth, desire, glory, power, effort, the
sun and fame.

In the third version (with īśvaraḥ) abhayam refers to the
Lord, because of whom one has no fear.

This meaning is expressed a few verses later.

Muhūrtāt sarvam utsrjya gatavān abhayam harim: he at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead. (SB 2.1.13)

The Lord who is the controller (īśvara) should be heard by the person who is controlled, who desires the Lord who causes fearlessness.

Or the Supreme Lord is heard about by the person who desires the Lord to deliver him.

The two words **ca** after chanting and remembering indicate that after hearing, the two processes of chanting and remembering should be done at the same time.

Thus the question about what is to be heard, chanted and remembered has been answered.

|| 2.1.6 ||

etāvān sāṅkhya-yogābhyām
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

For persons fixed in (etāvān, pariniṣṭhayā, puṁsām) (jñāna, yoga) and karma (sāṅkhya-yogābhyām, sva-dharma), gaining such a birth (janma-lābhaḥ), with remembrance of Nārāyaṇa (nārāyaṇa-smṛtiḥ) while rejecting the other processes (ante), is the best (paraḥ).

If persons doing jñāna, karma or other processes become devotees by association with devotees, they do not again perform those other processes.

They become successful.

That is expressed in this verse.

For jñānīs, yogīs and karmīs, to attain such a birth is best.

What birth is that?

That is a successful birth if, with the end of jñāna, yoga and karma (ante—not literally the end but by approximation), pure bhakti, remembrance of Nārāyaṇa, appears, as in the case of the Kumāras, Nava-yogendras, Prācīṇabarhi and others.

“At the end” signifies that even if they give up bhakti, they do not again practice the other processes. Thus it is said:

etāvān eva yajatām
iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (niḥśreyasa udayaḥ) for the worshippers of
devatās (etāvān eva yajatām) if firm devotion for the Lord (bhagavaty
acalo bhāvo) arises from association with devotees (yad bhāgavata-
saṅgataḥ). SB 2.3.11

Others say the verse means “At the end of this life, remembering
Nārāyaṇa is the supreme attainment.”

|| 2.1.7 ||

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

O King (rājan)! Generally (prāyena) (the sages (munayah) who are beyond (rules and prohibitions) (nivṛttā vidhi-ṣedhataḥ), who are situated beyond the guṇas (nairguṇya-sthā), take pleasure (ramante sma) in glorifying the qualities of the Lord (hareḥ guṇa anukathane).

Dharma śāstras

The perfection is to realize the sweetness of the qualities and form of the Lord.

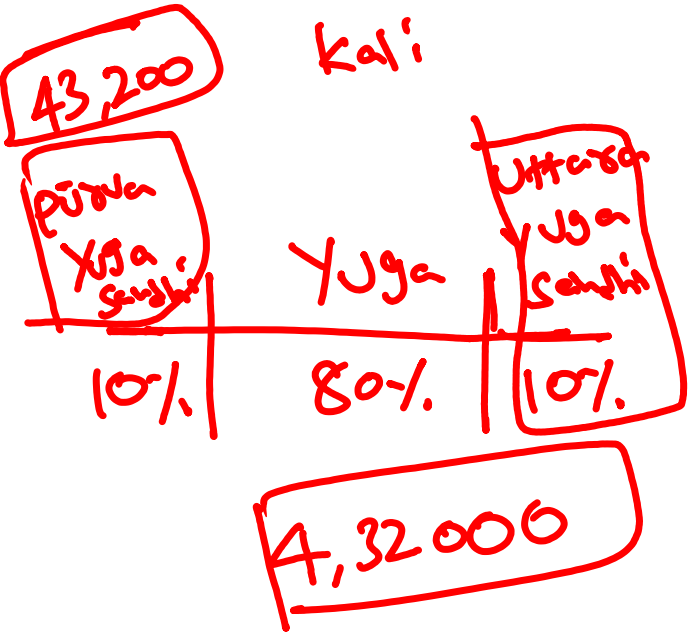
That is far superior to merging in brahman.

This verse gives some proof of the realization of the Lord.

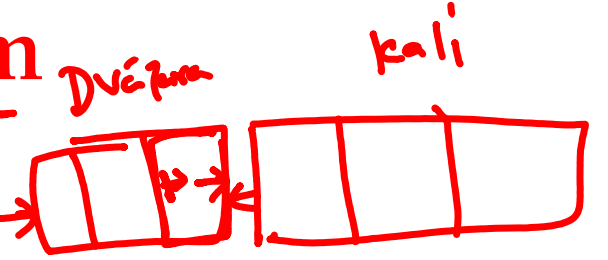
Those situated beyond the guṇas, who have gone beyond rules and prohibitions, those who are liberated, take pleasure in glorification of the qualities of the Lord, not in the happiness of impersonal brahman.

^{प्रियेण}
The word “generally” is used because some jīvan-muktas perform glorification of the Lord’s qualities in order to merge in the Brahman, and they do not take pleasure in those glorifications.

|| 2.1.8 ||



idam bhāgavatam nāma
purāṇam brahma-sammitam
adhītavān dvāparādau
pituh dvaipāyanād aham



This scripture concerning the Supreme Lord (idam bhāgavatam nāma) is a Purāṇa equal to the Lord himself (purāṇam brahma-sammitam). I learned this scripture (adhītavān aham) from my father Vyāsa (pituh dvaipāyanād) at the beginning of the last part of Dvāpara-yuga (dvāpara ādau).

What is this astonishing work not heard before?

True it is astonishing. That is explained in this verse.

Bhāgavatam means what is spoken ^{Gītā} (by the Lord or concerning
the Lord.) SB

Or idam bhāgavatam can mean “this work which is about the
Lord.”

This scripture (**idam**) is filled with pastimes of the Lord revealed through questions and answers between you and me.

It contains realization of the ātmā through discussing creation, maintenance and destruction for the benefit of you and others.

It is the cream of all the Upaniṣads and is eternally perfect.

It appeared through my father Vyāsa.

It is equal to the supreme brahman or established brahman
(brahma-sammitam).

How did you obtain it?

It was taught to me.

The meaning of scripture is impossible to learn by dint of
one's intelligence.

Since Vyāsa appeared in Satyavatī not long before Kṛṣṇa's appearance, he could not appear at the beginning of Dvāpara-yuga.

Thus dvāpara means “at the end of Dvāpara” and **dvāparādau** means “at beginning of the last part of Dvāpara-yuga.”

|| 2.1.9-10 ||

pariniṣṭhito 'pi nairgunya
uttama-śloka-līlayā
gr̥hīta-cetā rājarṣe
ākhyānam yad adhītavān

tad aham te 'bhidhāsyāmi
mahā-pauruṣiko bhavān
yasya śraddadhatām āśu
syān mukunde matiḥ satī

O King (rājarṣe)! Though I was fixed in brahman (pariniṣṭhitaḥ api) and beyond the guṇas (nairgunya), my mind became attracted (gr̥hīta-cetā) to the pastimes of the Lord (uttama-śloka-līlayā). I thus learned about his pastimes (ākhyānam yad adhītavān).

I will tell them to you (tad aham te abhidhāsyāmi). You are a great personality (bhavān mahā-pauruṣikaḥ), who, among the faithful (yasya śraddadhatām), will quickly fix (āśu syāt) your pure mind (matiḥ satī) on Kṛṣṇa (mukunde).

“You are very famous. From birth you had realized brahman and left the house to walk the world. You did not even learn from your father who was pursuing you. How then can you say this now?”

This verse explains.

“Though I was fixed in the brahman, my mind became attracted (**grhīta-cetā**) to the pastimes of the Lord. I am the proof that the pastimes of the Lord are sweeter than the realization of brahman.”

“I should also attain this rare thing. I desire that you should make me taste it from head to foot.”

↓ PM

Seeing this eagerness in Parīkṣit, Śukadeva speaks. “You are a person who should attain Kṛṣṇa who is the mahā-puruṣa (mahā-pauruṣikah).”

Or it can simply mean mahā-puruṣa following the words like vinaya which becomes vainayika without changing the meaning. (Pāṇini 5.4.34)

This is the Bhāgavatam, having faith in which (yasya), the pure mind will quickly be fixed in the Lord (mukunde matiḥ satī).

Or you are a great personality, whose mind, when it has faith, will be fixed on the Lord.

It should be understood that the Bhāgavatam was heard from the first verse starting with janmādy asya to the last verse ending with viṣṇu-rātam amūmucat.

Thus, though Sūta spoke the verses of the first and twelfth cantos, the following statement is completely acceptable:

"O Ambarīśa! Please hear continually the Bhāgavatam spoken by Śukadeva." (Padma Purāṇa).

[Note: Śukadeva begins speaking in the Second Canto and finishes with the Fifth Chapter of the Twelfth Canto. Sūta speaks the First Canto and the remainder of the Twelfth Canto.]

Section – II

Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.11 ||

etan nirvidyamānām
icchatām akuto-bhayam
yoginām nr̥pa nirṇītam
harer nāmānukīrtanam

O King (**nr̥pa**)! Continuous chanting of the name of the Lord (**harer nāmānukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

“It is understood that in this scripture bhakti is described.

Among the aṅgas of bhakti which one is defined as the chief
one, standing out like an emperor exerting power
everywhere?”

This verse answers.

Among the angas of bhakti, hearing, chanting and remembering are the three chief ones.

This has been stated in verse 5.

Among those three, chanting is the chief.

In chanting, however, there is chanting of the Lord's name, his qualities and his pastimes.

Among those **anukīrtana** is best.

That means chanting the name according to (anu) one's bhakti.

Or it means continuous chanting.

It is defined **(nīrṇitam)** by the previous ācāryas, not just by me.

Therefore there is no need of inquiry for proof.

In chanting there is no fear of purity or impurity concerning time, place, person and utensils.

This means that even outcastes who cannot tolerate serving the Lord do not hesitate to chant. (Since even impure persons are allowed to chant)

Moreover, there is no good, better and best for sādhakas and siddhas.

Chanting is for those who are indifferent to all desires including the desire for liberation (**nirvidyāmānām**).

It is for those who desire material things (**icchatām**).

Such persons can chant just as they make offerings for certain goals.

Thus the meaning is as follows.

It is recommended for the unalloyed devotees (nirvidyamānānām), for those who desire Svarga and liberation, and for those who are satisfied in the self (yoginām).

This means that according to these different methods one will get corresponding results (not the same result).

|| 2.1.12 ||

kiṁ pramattasya bahubhiḥ
parokṣair hāyanair iha
varam muhūrtaṁ viditaṁ
ghaṭate śreyase yataḥ

What is the use of many years (kiṁ bahubhiḥ hāyanair) of the materially engaged person (pramattasya) without noticing that those years have passed uselessly (parokṣaih)? It is better (varam) to know (viditaṁ) that one moment has passed uselessly (muhūrtaṁ) because then (yataḥ) one can inquire into the best engagement (śreyase ghaṭate).

“Oh! Oh! I have very little life left. What practice am I supposed to follow?”

One should not worry in this way.

This is expressed in three verses.

What is the use of living many years without knowing that they have been passed uselessly?

To know that a moment has passed uselessly is better, because by knowing so, one can make efforts for spiritual life.

॥ 2.1.13 ॥

khaṭvāṅgo nāma rājarṣir
jñātveyattām ihāyuṣaḥ
muhūrtāt sarvam utsrjya
gatavān abhayam harim

Example

The sage among kings Khatvāṅga (khaṭvāṅgo nāma rājarṣir),
knowing how long he had to live (jñātvā iyattām āyuṣaḥ),
from that moment gave up everything on earth (muhūrtāt iha
sarvam utsrjya) and surrendered to the Lord (gatavān harim),
the shelter of fearlessness (abhayam).

This is proved by the example of Khaṭvāṅga.

Khātvāṅga, on the side of the devatās, conquered the demons.

The devatās were pleased and requested him to ask for a
benediction.

He said, "First, please tell me how much more time I have to live."

They answered, "You have only a ^{minute} moment to live."

He was silent.

Quickly he came to the earth and surrendered to the Lord.

|| 2.1.14 ||

tavāpy etarhi kauravya
saptāham jīvitāvadhiḥ
upakalpaya tat sarvaṁ
tāvad yat sāmparāyikam

O descendent of the Kurus (kauravya)! But ~~you have seven~~
days remaining in your life (tava apy etarhi saptāham jīvitā
avadhiḥ). Make all necessary arrangements (upakalpaya tat
sarvaṁ) in this time for your destination after death (tāvad
yat sāmparāyikam).

Tavāpi etarhi means tava tu “but your time (etarhi) on the
other hand.”

Yat sāmparāyikam means sādhana for attaining the next life.

Please do all that is necessary.

Section – III

Sukadeva Goswami presents
another popular opinion –
“Performing Astanga Yoga” to
attain Liberation (15-25)

Basic Qualification

|| 2.1.15 ||

anta-kāle tu puruṣa
āgate gata-sādhvasaḥ
chindyād asaṅga-śastreṇa
sprhām dehe 'nu ye ca tam

The time of death having arrived (anta-kāle tu āgate), a man (puruṣaḥ), devoid of fear of death (gata-sādhvasaḥ), should cut off with the weapon of detachment (chindyād asaṅga-śastreṇa) desires for the body (sprhām dehe) and for things related to the body such as wife and children (anu ye ca tam).

The question was asked, “What should the dying man do.?”

“You should perform yoga to enter into Brahman with ease, after giving up the body by your will through yoga.”

In this verse he speaks of the excellence of the yoga process which was the opinion held by some sages in the great assembly.

Śukadeva's own opinion will be given at the end of the second chapter.

Devoid of fear of death (sādhvasah), with the weapon of detachment (asaṅga-śastrena) cut off all desires for the body (tam) and things related to the body such as sons and wife (ye anu).

|| 2.1.16-17 ||

← (grhāt pravrajito) (dhīrah) punya-tīrtha-jalāplutaḥ
śucau vivikta āsīno vidhivat kalpitāsane

abhyasen manasā śuddha trivṛd-brahmākṣaram param |
mano yacchej jita-śvāso brahma-bījam avismaran ||

The person controlling his senses (dhīrah) should leave the house (grhāt pravrajito), take bath in holy places (punya-tīrtha-jalāplutaḥ), and then sitting (āsīnah) on a seat made according to rules (vidhivat kalpita āsane) in a solitary, clean place (śucau vivikta), should repeat (abhyaset) the pure syllable om (śuddha trivṛd-brahmākṣaram param) using the mind (manasā) and controlling the breath (jita-śvāso), make the mind motionless (mano yacchet) while remembering om (brahma-bījam avismaran).

Dhīra represents the first stage of yama such as brahmacarya.

Bathing in holy rivers represents the second stage of niyama.

Sitting on the āsana made according to the rules -- of kuśa,
deer skin and cloth -- represents the third stage of āsana.

Chanting the three syllables combined as om repeatedly is the fourth stage of prāṇāyāma.

By much practice of prāṇāyāma one should first make the mind motionless (mano yacchet).

Brahma-bījam means om.

|| 2.1.18 ||

niyacched viṣayebhyo 'ksān
manasā buddhi-sārathiḥ

⑤ Pratyakṣa.

manah karmabhir āksiptam

śubhārthe dhārayed dhiyā

⑥ Dhāraṇā

One should restrain (niyacched) the senses such as the eye (aksān) from the sense objects (viṣayebhyo) by the mind (manasā) whose assistant is the intelligence (buddhi-sārathiḥ) and concentrate with intelligence (dhārayed dhiyā) on the Lord (śubha arthe). The mind is always agitated by previous karmas (manah karmabhir āksiptam).

By the controlled mind one should withdraw the senses such as eye and ear from the sense objects such as sound.

This is the fifth stage, pratyāhāra.

The mind, whose assistant is the intelligence which discriminates, should then concentrate with intelligence on the form of the Lord (śubhārthe).

Karma → action
→ karmic reaction
→ karma vāśanēś

This is the sixth stage of dhāraṇā.

The mind is described as that which is impossible to make motionless by prāṇāyāma and other processes because of the extreme strength of previous karmas.

↓
karma vāśanēś

|| 2.1.19 ||

tatraikāvayavam dhyāyed
avyucchinnena cetasā
mano nirviṣayam yuktvā
tatah kiñcana na smaret
padam tat paramam viṣṇor
mano yatra prasīdati

⑦ dhyāya.

⑧ Savēdhi

One should then meditate (tatra dhyāyed) on the limbs of the Lord one after the other (eka avayavam) with uninterrupted mind (avyucchinnena cetasā). Using the mind detached from sense objects (nirviṣayam mano yuktvā), one should not think of anything else (tatah kiñcana na smaret). That is the brahman aspect of the Lord (padam tat paramam viṣṇor), in which the mind is extinguished (mano yatra prasīdati).

Next the seven stage, meditation, is described.

One should meditate on the individual limbs of the Lord.

Dhāraṇā makes the mind steady by concentration on the Lord
in general.

Meditation or dhyāna is a more complete steadiness of the
mind produced by contemplating the limbs of the Lord.

This is with uninterrupted consciousness.

Engaging the mind which is without contact with sense objects, one should not think of anything else.

This is the brahman, the form (padam) of the Lord, in which the mind is extinguished.

This is the eighth stage, samādhi.

|| 2.1.20 ||

rajas-tamobhyām ākṣiptam
vimūḍham mana ātmanah
yacched dhāraṇayā dhīro
hanti yā tat-kṛtam malam

The wise man (dhīrah) controls (yacched) the mind (mana ātmanah) agitated by rajas (rajah ākṣiptam) and bewildered by tamas (tamobhyām vimūḍham) by practice of dhāraṇā (dhāraṇayā), which destroys (yā hanti) the impurity produced by rajas and tamas (tat-kṛtam malam).

If there is again disturbance from the guṇas, one should make
dhāraṇā firm.

Agitated by rajas and bewildered by tamas, one should control
one's mind.

That will destroy the contamination created by rajas and
tamas (tat-kṛtam).

|| 2.1.21 ||

yasyām sandhāryamāṇāyām
yogino bhakti-lakṣaṇah
āśu sampadyate yoga
āśrayam bhadram īkṣataḥ

Vedic process

① Guni bhūta bhakti
Bhakti is gauna (2°)

KY, JY, AY...

② Pradhāni bhūta bhakti
Bhakti is primary

KMB, JMB, YMB

③ śuddha bhakti

In that process of dhāraṇā (yasyām), the yogī (yoginah) who sees the Lord (bhadram āśrayam īkṣataḥ) by dhāraṇā (sandhāryamāṇāyām) quickly completes (āśu sampadyate) bhakti-miśra-yoga (yoga bhakti-lakṣaṇah).

↳ A.Y

In that dhārānā, yoga which has qualities of bhakti, bhakti-
miśra-yoga -- in which the person has desire for liberation, but
not without some bhakti -- is accomplished for the yogī who
sees the Lord by dhāraṇā (bhadram āśrayam).

|| 2.1.22 ||

rājovāca

yathā sandhāryate brahman

dhāraṇā yatra sammatā

yādṛśī vā hared āśu

puruṣasya mano-malam

The King said: O brāhmaṇa (brahman)! How is dhāraṇā accomplished (yathā sandhāryate)? What is the approved object of concentration (dhāraṇā yatra sammatā)? How can one quickly remove (yādṛśī vā hared āśu) the contaminations in the mind (puruṣasya mano-malam)?

Aṣṭāṅga Yoga

The King asks about bhakti-miśra-yoga but of curiosity, not because he wants to practice.

It is only appropriate that the student of Śukadeva would have an inclination for pure bhakti like Śukadeva.

|| 2.1.23 ||

śrī-śuka uvāca
jitāsanano jita-śvāso
jita-saṅgo jitendriyaḥ
sthūle bhagavato rūpe
manaḥ sandhārayed dhiyā

- ① How is dharma accomplished?
- ② What is an approved object of dharma?
- ③ How the thoughts in the heart of a yogi are quickly destroyed?

Śukadeva said: Having perfected āsanas (jita āsanano) and breathing (jita-śvāso), having given up bad association (jita-saṅgo) and conquered the senses (jita indriyaḥ), one should concentrate the mind (manaḥ sandhārayed) on the gross form of the Lord (sthūle bhagavato rūpe) with the intelligence (dhiyā).

↓
man, rūpe

Yogī

Yama/Niṣa

āśana

Prāṇāyāma

Pratyahāra

yogabandha

10 goal → Liberation
20 goal → material enjoyment

Meditation

Vīratā rjpa

Are Material desires fully destroyed?

Meditation

Paścātmī

dhyaṇā

dhyaṇā

Samādhi

Are material desire fully destroyed?

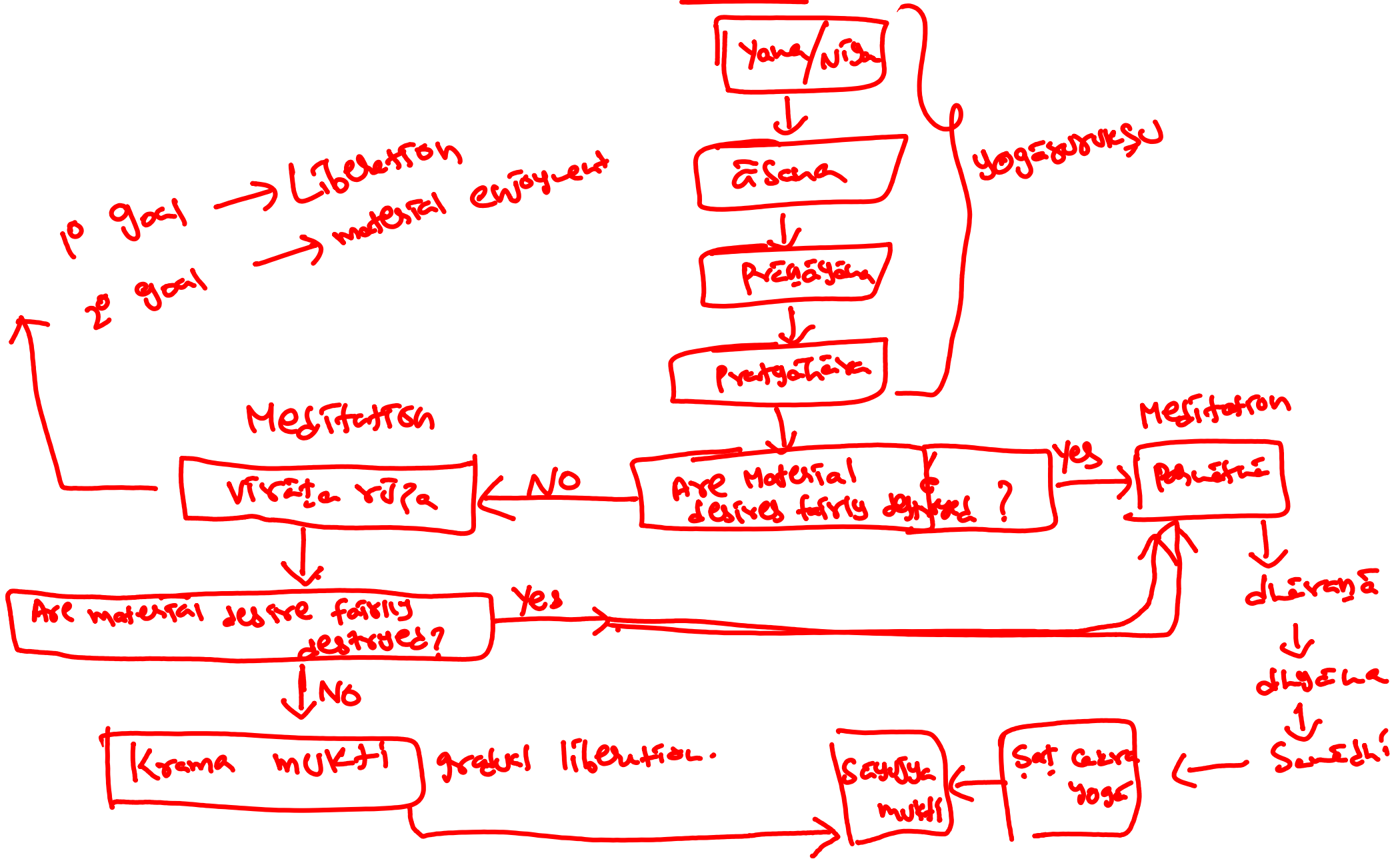
NO

Krama mukti

gradual liberation.

Satyamukti

Sat Gura yoga



This verse answers the first question.

For those yogīs who cannot concentrate on the spiritual form of the Paramātmā mentioned in verse 21, concentration on the universal form for removing the continuation of attraction and repulsion is described.

|| 2.1.24 ||

viśeṣas tasya deho 'yam
sthaviṣṭhaś ca sthaviyasām
yatreḍam vyajyate viśvam
bhūtam bhavyam bhavac ca sat

The body of the universal form (viśeṣas tasya deho ayam) is more solid than the solid (sthaviṣṭhaś ca sthaviyasām). Within that form (yatra idam), the past, present and future of the universe (viśvam bhūtam bhavyam bhavac ca sat), the products of the Lord, are seen (vyajyate).

Viśeṣah means the samasti universal form.

↓ gross

Purpose of Viśeṣa meditation of a recommendation for the yogi?

By meditating on all things heard and seen as the form of the Lord, as the Lord's outstanding vibhūti, hatred and envy and other bad qualities should never appear in the mind.

Thus the heart becomes pure with absence of those negative qualities.

With purity of heart, dhāranā on the form of Visnu with
spiritual form becomes easy.

Sat means “only effects.”

8 layers
7 layers

|| 2.1.25 ||

aṇḍa-koṣe śarīre 'smin
saptāvaraṇa-saṁyute
vairājaḥ puruṣo yo 'sau
bhagavān dhāraṇāśrayaḥ

7 layers
8 layers

- | | |
|---------|--|
| ① Earth | ⑥ FE |
| ② water | ⑦ MI |
| ③ fire | ⑧ Praloka
100
avyakta
preksha |
| ④ air | |
| ⑤ ether | |

Within the universal shell (asmin aṇḍa-koṣe śarīre) made of seven layers (sapta āvaraṇa-saṁyute) exists the universal form (vairājaḥ puruṣaḥ), the Lord (yah asau bhagavān), who is the object of dhāraṇā (dhāraṇa āśrayaḥ).

Where does he reside?

Who is he?

	#	<u>JIVAS</u>	<u>Universe</u>
Gross body		GB of the reborn	All gross elements in the universe put together.
Subtle body		Mind, intelligence etc	Conglomerate of all these subtle elements
JIVA		Individual Jiva	Hiranyagarbha
Paramātmā		KṣV	GrāV

8 miles

In the universe of five hundred million yojanas breadth, with seven coverings of earth, water, fire, air, ether, false ego, and mahat-tattva, is the universal form (vairajāḥ), the gross body belonging to the totality of jīvas called Hiranyagarbha (his subtle body).

Garbhodakaśāyī-visnu, the second puruṣa, is the antaryāmī of Hiraṇyagarbha.



The universal form (vairajah), being worshipped as his representative, is also called Bhagavān.



Section – IV

Description of the Virat Rupa as the dharanasraya for the attached

Yogi (26-39)

③ 10th chapter

↳ How desires shape our
Gross & subtle body.

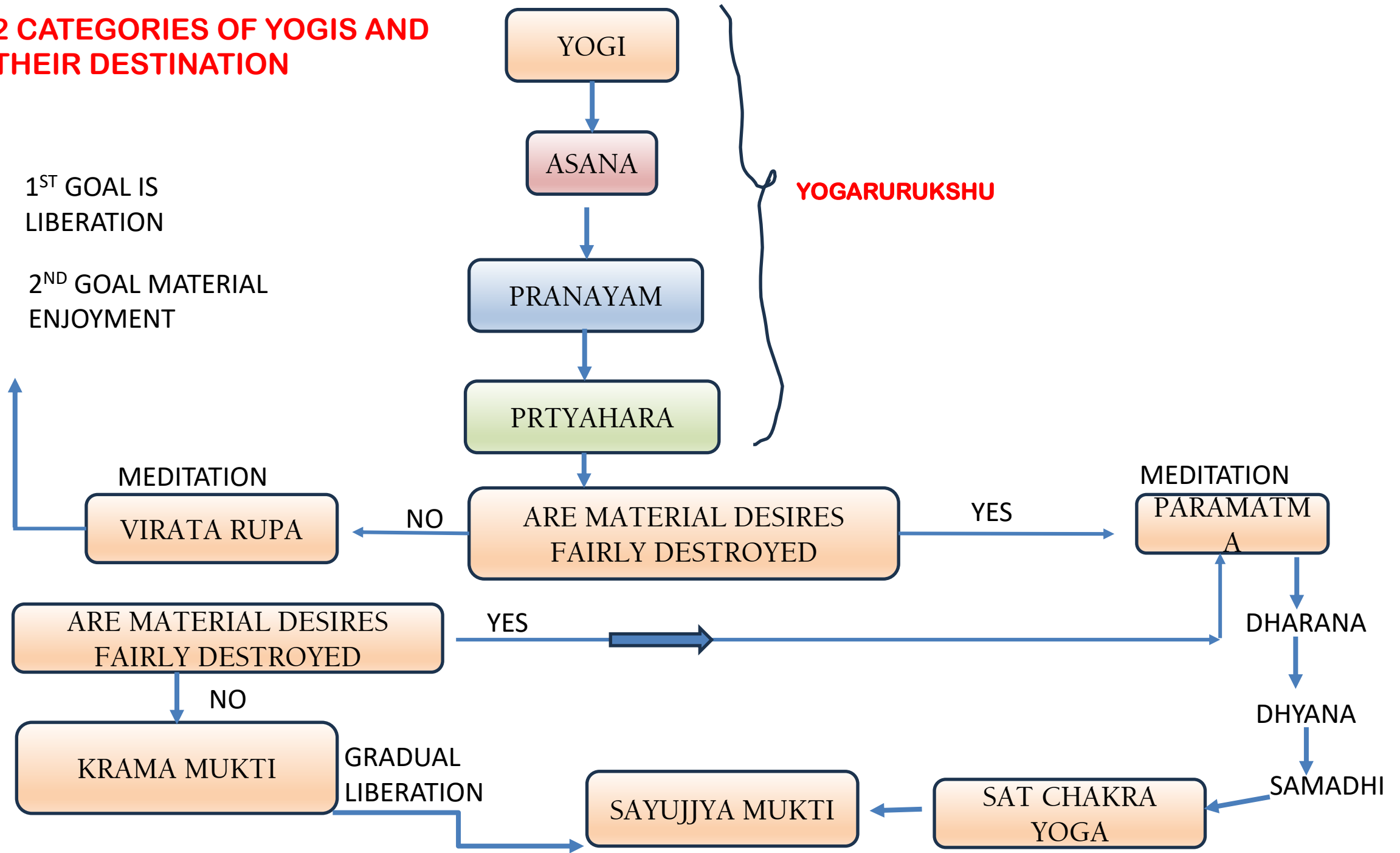
①

1st & 2nd chapter
↳ description of the dharana
sraya of an attached yogi

②

5th & 6th chapter
↳ How the Lord is both
the material & effective
cause of this universe

2 CATEGORIES OF YOGIS AND THEIR DESTINATION



|| 2.1.26 ||

pātālam etasya hi pāda-mūlam
paṭhanti pārṣṇi-prapade rasātaalam
mahātaalam viśva-srjo 'tha gulphau
talātaalam vai puruṣasya jaṅghe

Pātala are his soles (pātālam etasya hi pāda-mūlam), Rasātala is his heels (pārṣṇi-prapade rasātaalam), Mahātala is his ankles (mahātaalam viśva-srjo 'tha gulphau) and Talātala is his calves (talātaalam vai puruṣasya jaṅghe).

How should one meditate on the different limbs?

Pāda-mūlam is the under side of the foot.

Pārṣṇi-prapade is the heel.

|| 2.1.27 ||

dve jānuni sutaḥ viśva-mūrter
ūru-dvayaḥ vitalaḥ cātalaḥ ca
mahītaḥ taj-jaghanam mahīpate
nabhastalaḥ nābhi-saro gṛṇanti

Sutala is the two knees (**viśva-mūrter dve jānuni sutaḥ**).
Vitala is lower part of the two thighs, and Atala is the upper
part of the thighs (**ūru-dvayaḥ vitalaḥ ca atalaḥ**). Mahīta,
the earth, is the hips (**mahītaḥ taj-jaghanam mahīpate**).
Bhuvar is the navel (**nabhastalaḥ nābhi-saro gṛṇanti**).

|| 2.1.28 ||

urah-sthalam jyotir-anīkam asya
grīvā mahar vadanam vai jano 'sya
tapo rarāṭim vidur ādi-puṁsah
satyam tu śīrṣāṇi sahasra-śīrṣṇah

His chest is Svarga (urah-sthalam jyotir-anīkam asya), his neck is Maharloka (grīvā mahar). His face is Janaloka (madanam vai jano asya). The forehead of the universal form is known as Tapoloka (tapo rarāṭim vidur ādi-puṁsah). The tops of the heads of the thousand-headed form is Satyaloka (satyam tu śīrṣāṇi sahasra-śīrṣṇah).

All the luminaries (**jyotir-anīkam**) mean Svarga.

Rarāṭim means forehead.

Satyam means Satyaloka.

|| 2.1.29 ||

indrādayo bāhava āhur usrāḥ
karnaṁ diśaḥ śrotram amuṣya śabdaḥ
nāsatya-dasrau paramasya nāse
ghrāno 'sya gandho mukham agnir iddhaḥ

The devatās such as Indra are his arms (indrādayo usrāḥ bāhava āhur). The devatās of the directions (diśaḥ) and the organ for hearing (implied) arise from his ears (amuṣya karnaṁ). Sound arises from his organ of hearing (śabdaḥ amuṣya śrotram). The Aśvinis (nāsatya-dasrau) and the organ for smelling (implied) arise from his nostrils (paramasya nāse). Fragrance arises from his organ of smelling (gandhaḥ asya ghrāno). Flaming fire is his mouth (iddhaḥ agnir asya mukham).

Gross Ear
Subtle Ear
GAṂ

Usrā means devatās.

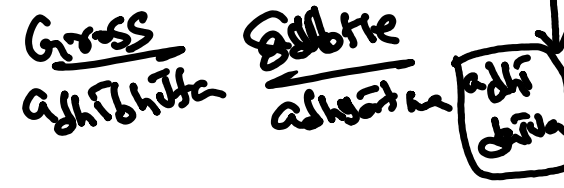
sense devatās

→ sensory perception

Gross sense	Subtle sense	Sense organ
netra AKṢHAYATA	CAKṢU	Śiṅga
Karna	Śrotra	diḡ dakṣiṇā
taṅu	Jihvā	vaṅga
śrotra śrōtra	śrotra	śrotra
nāsrī	grāhya	Aśvīn kubera

The devatās such as Indra are said to be his arms.

The directions (**diśah**) which are the presiding deities of our hearing are location of the hearing organ (**karna**) of the universal form.



Sound, the sense object of our hearing, is his (**amusya**) organ of hearing (**śrotram**).

Other senses, sense objects and devatās should be understood in the same way.

Samastī

↓
gross form

Vyastī

↓
subtle form

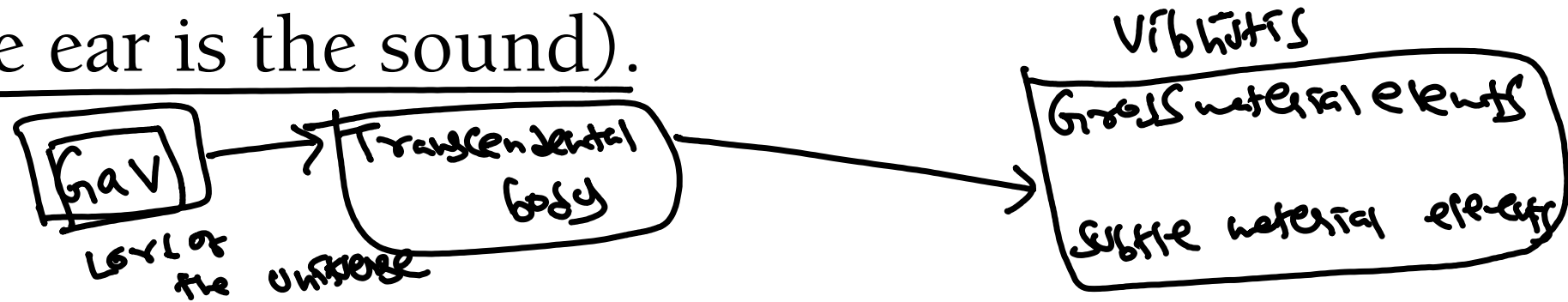
Hiraṇyagarbha

↓
Conglomerate of all the
JIVAS of a particular
UNIVERSE.

Though the divisions of the body of the Lord in the heart (vyasti-virāt) and the universal form (samasti-virāt are the same, this samastī-virāt is worshipped by the yogīs who engage in worshipping Hiraṇyagarbha, the totality of the jīvas, as the Supreme Lord.

[Note: Hiraṇyagarbha is a subtle universal form and Virāt is a gross universal form.]

The meaning here is that from the sense organs of that Supreme Lord (such as his ear) arise the objects of the senses such as sound in the universal form (rather than the literal statement that the ear is the sound).



Similarly, it should be understood that from the location of the senses of the Lord arise the sense organs (such as the ear) and the devatās of the senses (such as direction devatās).

अक्षरभूता

अक्षरभूता
अक्षरभूता

[Note: For material perception the sense organ, the sense devatā and the sense object or tan-mātra are necessary. In this meditation, all these arise from the body of the Supreme Lord. A distinction is made by Viśvanātha between the sense organ and the place of the sense organ in the Lord because the real material sense organ such as the ear is subtle in nature and travels with the jīva birth after birth. This is distinct from the gross organ which perishes at death. From the location of a specific organ on the Lord, the sense organ and sense devatā of the universal form arise. From the sense organ of the Lord, the sense object of the universal form, and the element associated with it arise. The creation of the sense organ is not mentioned but should be understood when the creation of the sense devatā is mentioned.]

→ अक्षरभूता

This is identity (sense object equals the Lord's sense organ) is caused by considering the effect and cause to be non-different.

In this way, one meditates on the universal form with the direction devatās, sound, and ear (all material ingredients of material perception) as the Supreme Lord.

This is how the mental image of the place of hearing in the Lord, organ of hearing, dik-devatā and sound should be understood.

Nāsatya-dasrau means the Aśvini-kumāras.

Nāse means in the ~~nostrils~~.

Iddhaḥ means shining.

|| 2.1.30 ||

GraV
eyes
↓
gross eyes

GraV
↓
material
Vivāha
puruṣa
↓
Material

dyaur akṣiṇī cakṣur abhūt pataṅgaḥ
pakṣmāṇi viṣṇor ahanī ubhe ca
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam
āpo 'sya tālū rasa eva jihvā

Universal form

GraV
Subtle eye
Gross eye

The sun devatā arises from his eyes (dyaur akṣiṇī) and the form (pataṅgaḥ) arises from his eyes (cakṣur abhūt). The day and night (ahanī ubhe ca) are the eyelashes of the form (pakṣmāṇi viṣṇor). The abode of Brahmā (parameṣṭhi-dhiṣṇyam) is the movement of his brow (tad-bhrū-vijṛmbhaḥ). Varuna arises from his palate (āpah asya tālū), and taste arises from his tongue (rasa eva jihvā).

GraV
↓
Subtle tongue.

Gross tongue

Dyauh means the heavens.

This means that the sun in the heavens is his two eye balls.

The (sky) stands for the sun, just as , when we say “The pavilions screamed” we mean “The people in the pavilions screamed.”

Form, the sense object of sight, is his organ of sight.

Pataṅga means brilliant form, not the sun.

Otherwise this would contradict later statements.

It is said rūpāṅām tejasām cakṣur divaḥ sūryaysa cākṣiṇī: his eyes are related to brilliant forms and his eye balls are related to the sun. (SB 2.6.3)

etad vai pauruṣam rūpam bhūḥ pādaḥ dyauḥ śiro nabhaḥ |
nābhiḥ sūryo 'kṣiṇī nāse vāyuḥ karṇau diśaḥ prabhoḥ ||

This is the representation of the Supreme Lord as the
universal person, in which the earth is his feet, the heavens
are his head, the antariska is his navel, the sun devatā is his
eye balls, the wind devatā is his nostrils, the direction devatās
are his ears. SB 12.11.6

Ahanī means day and night.

Day can also mean night, by the logic of combining forms
which always go together.

Parameṣṭhi-dhiṣṇyam means the abode of Brahmā.

Āpaḥ is Varuṇa.

The palate is the place of taste and the tongue is the sense
organ of taste.

Material Cause (Upādāna kāraṇa) → Clay ^{Pot}

→ Efficient Cause (nimitta kāraṇa) → Potter

Instrumental Cause (Sahakāri kāraṇa) → Potter's wheel
Stick
Fuel

Universe
Pradhāna/prakṛti

Time

JIVES etc.

Universe

Lord

Lord

Lord

S.no	Gross organ <i>adhibhuta</i>	Subtle organ <i>adhyatma</i>	Sense devata <i>adhidaiva</i>	Sense object <u> </u>
1	Karna	Srotra	Dig devatas	Sabda
2	Nasika	Ghrana	Asvini Kumaras	Gandha
3	Aksini	Caksuh	Surya	Rupa
4	Talu	Jihva	Varuna	Rasa
5	Carma	Tvaca	Trees	Sparsa

|| 2.1.31 ||

chandāmsy anantasya śiro grṇanti
damṣṭrā yamaḥ sneha-kalā dvijāni
hāso janonmāda-karī ca māyā
duranta-sargo yad-apāṅga-mokṣaḥ

The Vedic verses are the top of his head (chandāmsy anantasya śiro grṇanti). Yama is his front teeth (damṣṭrā yamaḥ). Affection is the two rows of teeth (sneha-kalā dvijāni). His smile is māyā (hāso ca māyā) which illusions all men (jana unnmāda-karī). His glance (yad-apāṅga-mokṣaḥ) is insurmountable saṁsāra (duranta-sargah).

Chandāmsi means Vedas.

Śirah means the brahma-randhram.

Sneha-kalāh means particles of affection for sons etc.

Dvijāni means teeth.

Neuter case is poetic license.

Duranta-sarga means saṃsāra which is hard to cross.

|| 2.1.32 ||

GaV ← हृदय
HRS
mouth

force

hRS → victa
mouth pudja

vr̥idottarauṣṭho 'dhara eva lobho
dharmah stano 'dharma-patho 'sya pṛṣṭham
kas tasya medhram vṛṣaṇau ca mitrau
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ

उत्तर-वृषा

Shyness is his upper lip (vr̥ida uttara oṣṭho), greed is his lower lip (adhara eva lobho). Dharma is his chest (dharmah stanah) and the path of adharma is his back (adharma-pathah asya pṛṣṭham). Brahmā is his penis (kah tasya medhram), Mitra and Varuṇa are his testicles (vṛṣaṇau ca mitrau). The oceans are his abdomen (kukṣiḥ samudrā) and the mountains are his bones (girayo asthi-saṅghāḥ).

Dharma is the right side of his chest, because it is said dharmah stanād dākṣiṇataḥ: dharma came from the right side of his chest. (SB 3.12.25)

Kaḥ means Brahmā.

Medhram means penis.

Mitrau refers to Mitrā-varuṇa.

Vṛṣanāu means the testicles.

|| 2.1.33 ||

nadyo 'sya nāḍyo 'tha tanū-ruhāṇi
mahī-ruhā viśva-tanor nr̥pendra
ananta-vīryaḥ śvasitaṁ mātariśvā
gatih vayah karma guṇa-pravāhaḥ

O best of kings (**nr̥pendra**)! The rivers are veins of the universal form (**nadyah** **asya** **nāḍyah**). The trees (**mahī-ruhā**) are his body hairs (**viśva-tanoh** **tanū-ruhāṇi**). The wind (**mātariśvā**) with the prowess of Ananta-śesa (**ananta-vīryaḥ**) is his breathing (**śvasitaṁ**). The movement of time (**vayah**) is his walking (**gatih**). The movement of the living beings birth after birth (**guṇa-pravāhaḥ**) is his play (**karma**).

Ananta refers to Śeṣa.

The wind that has the power of Śeṣa is the breathing.

The movement of time (**vayah**) is his walking.

The saṁsāra of the living beings (**guṇa-pravāhaḥ**) is his play (karma).

|| 2.1.34 ||

īśasya keśān vidur ambuvāhān
vāsas tu sandhyām kuru-varya bhūmnaḥ
avyaktam āhur hrdayam manaś ca
sa candramāḥ sarva-vikāra-kośaḥ

O best of the Kurus (kuru-varya)! The clouds are his hair (īśasya keśān vidur ambuvāhān). Twilight is his clothing (sandhyām bhūmnaḥ tu vāsaḥ). Avaykta-prakṛti is his intelligence (avyaktam āhur hrdayam). The moon is his mind (manaś ca candramāḥ), the shelter of all change (sarva-vikāra-kośaḥ).

Bhumnāh means “of the powerful lord.”

Pradhāna (avyaktam) is his intelligence (hṛdayam).

The famous moon is his mind.

It is the shelter, like a vessel, for all kinds of changes.

|| 2.1.35 ||

vijñāna-śaktim mahim āmananti
sarvātmano 'ntaḥ-karaṇam giritram
aśvāśvatary-uṣṭra-gajā nakhāni
sarve mṛgāḥ paśavaḥ śroni-deśe

They say (āmananti) that mahat-tattva (**mahim**) is his citta (**vijñāna-śaktim**). Rudra (**giritram**) is his false ego (**sarvātmano antaḥ-karaṇam**). Horses, mules, camels and elephants are his nails (**aśva aśvatary-uṣṭra-gajā nakhāni**). All animals (**sarve mṛgāḥ paśavaḥ**) are his hips (**śroni-deśe**).

Vijñāna-śakti means his citta. [Note: Citta is the mahat-tattva
represented in the individual.] → 5th letter

Mahim means ~~mahat-tattva~~.

Antaḥ-karaṇam means false ego.

Giritram means Rudra.

Aśvatarī is a cross between a donkey and a female horse.

|| 2.1.36 ||

vayāmsi tad-vyākaraṇam vicitraṁ
manur manīṣā manujo nivāsaḥ
gandharva-vidyādhara-cāraṇāpsaraḥ
svara-smṛtīr asurānīka-vīryaḥ

The birds (**vayāmsi**) are his skill in crafts (**tad-vyākaraṇam vicitraṁ**). Manu is his deliberating intelligence (**manur manīṣā**). Humans are his house (**manujo nivāsaḥ**). The Gandharvas, Vidyādharas and Apsarās (**gandharva-vidyādhara-cāraṇa apsaraḥ**) are his musical ability (**svara smṛtīr**). The armies of demons are his proWess (**asura anīka-vīryaḥ**).

The birds (**vayāmsi**) are his transformation.

This refers to transformations in name and form according to the śruti.

This means his skill in craftsmanship.

yena śuklikṛtā haṁsāḥ śukāś ca haritīkṛtāḥ |
mayūrāś citritā yena sa te vṛttim vidhāsyati || iti |

The swans are white, the parrots are green, the peacocks are
variegated in color. The Lord made their nature in this way.

Manu is his intelligence which deliberates (manīṣā).

Man (manujaḥ) is his house, because the śruti says puruṣatye
cāvistarām ātmā: the Lord resides in the humans in a manifest
way.

Gandharva-vidyādhara-cāranāpsarah can be considered one dvandva compound.

Svara refers to the seven notes of the scale.

Memory is Prahlāda (if the version is asurānīka-varyah).

Otherwise asurānīka-vīryah means “the armies of the demons are his prowess.”

|| 2.1.37 ||

brahmānanam kṣatra-bhujo mahātmā
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ
nānābhīdhābhīja-gaṇopapanno
dravyātmakah karma vitāna-yogaḥ

Brāhmaṇas are his face (**brahma ānanam**). The kṣatriyas are his arms (**kṣatra-bhujo**). The vaiśyas are his thighs (**viḍ ūrur**) and the śūdras are his feet (**aṅghri-śrita-kṛṣṇa-varṇaḥ**). He is endowed with followers of the various devatās (**abhīja-gaṇa upapannaḥ**). The methods of sacrifice (**vitāna-yogaḥ**) with ingredients (**dravya ātmakah**), along with groups of the devatās with many names (**nānā abhīdhā**), are his duties (**karma**).

Brahmā means brāhmaṇa.

His arms are the kṣatriyas (kṣatraḥ).

Vaiśyas (viṭ) are his thighs.

Those who are black, śūdras, take shelter of his feet.

Methods of sacrifice, with ingredients for oblations, endowed with groups of devatās with many names such as the Rudras and Vasus, are his prescribed duties.

|| 2.1.38 ||

iyān asāv īśvara-vigrahasya
yaḥ sanniveśaḥ kathito mayā te
sandhāryate 'smin vapuṣi sthaviṣṭhe
manaḥ sva-buddhyā na yato 'sti kiñcit

This form of the Lord (asāv īśvara-vigrahasya) with many limbs (yaḥ sanniveśaḥ) has been described by me to you (kathito mayā te) this much (iyān). The yogīs concentrate (sandhāryate) the mind (manaḥ) on this gross form (asmin sthaviṣṭhe vapuṣi) along with their intelligence (sva-buddhyā). There is nothing more than this in the material world (na yato asti kiñcit).

This much (iyān) -- this form of the Lord which has various limbs (sanniveśah) -- has been described by me to you.

The mind is concentrated by the yogīs.

Other than this there is nothing else.

The meaning is this.

Wherever the mind wanders because of its fickle nature, it should consider using the intelligence and think: "This is so and so limb of the Lord."

All the objects of which the mind thinks thus are limbs of the Lord.

This leads to all thoughts becoming thoughts of the Lord.

Hatred and envy and other bad qualities do not appear in the mind because one meditates on these sentiments present in humans and Gandharvas as limbs of the Lord.

|| 2.1.39 ||

sa sarva-dhī-vṛtty-anubhūta-sarva
ātmā yathā svapna-janekṣitaikah
taṁ satyam ānanda-nidhim bhajeta
nānyatra sajjed yata ātma-pātaḥ

The yogī (sah), furnished with the impressions of his senses in his mind from many births in the past (sarva-dhī-vṛtty-anubhūta-sarva), which are temporary like a single dream experience of all sorts of men and enjoyment (yathā ekah svapna-jana iksita), will worship the Lord (taṁ ātmā bhajeta), an ocean of bliss (ānanda-nidhim), eternal in time and space (satyam), and nothing else (na anyatra sajjed), since those things will cause degradation (yata ātma-pātaḥ).

Accompanying this meditation on the Lord there will appear
certain results such as enjoyment and power.

Should the yogī enjoy these or not?

If he enjoys, then that indicates a lax yogī.

It is said:

yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣv atha me gatiḥ syād
ātyantikī yatra na mṛtyu-hāsaḥ

My dear mother (aṅga)! When the yogī's heart (yadā
siddhasya cetah) is no longer attracted (na viṣajjate) to the
abundant (upacitāsu) enjoyments (māyāsu) available only
through yoga (yogo ananya-hetuṣu), he can attain final
liberation (atha me ātyantikī gatiḥ syād), where death cannot
overcome him (yatra na mṛtyu-hāsaḥ). SB 3.27.30

If he does not enjoy those things, it is still difficult to reject those enjoyments which arrive.

By discrimination alone all becomes easy.

The method of discrimination is then shown.

The yogī (saḥ) is filled with old impressions from his senses in his mind lasting from thousands of births in the past concerning enjoyment and powers as a lord of devatās and humans.

What is the use of experiencing those things again?

They have no permanence.

An example is given.

They are just like creations of various people, soldiers, friends, and ministers with all sorts of enjoyments experienced by the jīva in a dream.

Thus, he should worship the Lord, an ocean of bliss, existing in all time and places (**satyam**).

He does not become attached to other things, to the happiness of the material world, because it is limited in time and space, and without an ocean of bliss.