

Śrīmad-Bhāgavatam

Canto Two

**With the
Sārārtha-darśinī commentary**

by

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Canto Two – Chapter Two

Meditating on the Puruṣa in the Heart

The Lord in the Heart

Section – V

**Krama Mukti – The path of
liberation for the attached yogi
(22-32)**

|| 2.2.32 ||

ete sṛtī te nr̥pa veda-gīte
tvayābhipr̥ṣṭe ca sanātane ca
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ

O King (nr̥pa)! Vāsudeva (bhagavān vāsudevaḥ), after being worshipped (ārādhitaḥ) and being satisfied (tuṣṭa), described to Brahmā (brahmaṇa āha) long ago (purā) these two eternal paths (ete sṛtī) to attain brahman (sanātane), described in the Vedas (veda-gīte), which were asked by you (tvayā abhipr̥ṣṭe).

These are the paths to brahman.

The first path is direct liberation.

This is described in verse 21 with the words nirbhidya
mūrdhan visrjet param gataḥ. *Sat, Gkr, yoga → BJ*

The second path is gradual liberation which was described
starting with verse 22.

These paths are described in the Vedas, not observed by me.

The Vedas describe direct liberation:

yadā sarve pramucyante kāmā ye'sya hr̥di sthitāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute ||

→ Sarva mukti

When one is free from all desires situated in the heart, then
one becomes immortal and attains brahman. Katha Upaniṣad
2.3.14

Gradual liberation is described also in the Vedas with the section starting with te **'rcir abhisambhavanti**: they reach the sun planet. (Brhad-āraṇyaka Upaniṣad)

Parīkṣit previously asked what a person who is dying should do.

This answers the question.

Section – VI

Sukadeva Goswami establishes
Sadhana-Bhakti as the best of
all the paths (33-37)

|| 2.2.33 ||

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha
vāsudeve bhagavati
bhakti-yogo yato bhavet

There is no other auspicious path (na hy ato anyāḥ śivaḥ panthā) for those suffering in the material world (viśataḥ saṁsṛtāv iha) than that path which produces prema (yato bhakti-yogo bhavet) for Bhagavān Vāsudeva (vāsudeve bhagavati).

Now the path to attain the ultimate perfection of all is described.

Because it produces bhakti-yoga or prema, there is no other auspicious path, a path without obstacles.

Just as the two paths just described produce liberation, this path produces prema.

Because this path produces the most excellent result, prema,
even that path leading to the attainment of prema is far
superior to the liberation attained by the two paths.

Bhakti-yoga cannot be described as a method to attain
liberation since its goal is prema.

|| 2.2.34 ||

bhagavān brahma kārtsnyena
trir anvīkṣya manīṣayā
tad adhyavasyat kūṭa-stho
ratir ātman yato bhavet

The unchanging Lord (kūṭa-sthan bhagavān) reviewed three times (trir anvīkṣya) the Vedas (brahma) completely (kārtsnyena) with his intelligence (manīṣayā), and determined that process (tad adhyavasyat) which produces prema in the self (ratir ātman yato bhavet).

“You are determining the path which is the essences of everything with your intelligence. Is there another path? Do I have any other path?”

The Lord himself first determined this with his intelligence.

The Lord, endowed with independent omniscience, though he is the Supreme Lord, examined the Vedas (brahma) which come from his breathing three times.

Just as sages go over the scriptures two or three times to gather the purport, the Lord, enacting the pastime of a sage, clarifying what was hard to understanding for the people in the meaning of the Vedas, reviewed everything three times, in a pastime to extract the essence of all the Vedic instructions.

The śruti says sa munir bhūtvā samacintayat: the Lord became a sage and contemplated.

But by this he gets a view of infinite Vedas recited by infinite Brahmās, with descriptions of infinite glories of Vaikuṅṭha.

The Lord is not bewildered by this, for he is described as kūṭastha, unchanging.

Amara-koṣa says **kāla-vyāpī sa kūṭastha eka-rūpatayaiva yaḥ**: kūṭastha means that which pervaded time with one form.

The Lord himself says:

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet |
ity asyā hrdayam loke nānyo mad veda kaścana ||

What do the Vedas instruct as action? What is the final
meaning of the Vedas? What alternatives do the Vedas raise?
No one except me or my dear devotee knows the intended
meaning of the Vedas. SB 11.21.42

He determined (adhyavasāt) that thing which is explained in all the Vedas, from which permanent (kūtaṣṭhaḥ) prema (ratiḥ) arises in the self.

Rati is the first stage of prema.

|| 2.2.35 ||

bhagavān sarva-bhūtesu
lakṣitaḥ svātmanā hariḥ
dr̥śyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ

The devotee sees (lakṣitaḥ) the Supreme Lord in all beings (bhagavān sarva-bhūtesu) by the mercy of Paramātmā (svātmanā hariḥ). The Lord and jīva (draṣṭā) are inferred by symptoms (lakṣaṇair anumāpakaiḥ) such as their observable intelligence (dr̥śyair buddhy-ādibhir).

That rati takes five forms: śānti, prīti, sakhya, vātsalya and priyatā.

The Lord explains this later.

na karhicin mat-parāh śānta-rūpe
nañkṣyanti no me 'nimīṣo leḍhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world are not deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity. SB 3.25.38

First the unique shelter and object of śānti-rati is described.

The Lord Bhagavān (**hariḥ**) is seen by the śānta devotees in himself and all others, since the Lord is all-pervading, by means of the antaryāmī (**svātmanā**).

The Lord says **viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat**: by my portion I am situated everywhere in this universe.
(BG 10.42)

How is the jīva or the antaryāmī by whom Kṛṣṇa is seen to be known?

This takes place by inference.

The jīva (**draṣṭā**) is known to exist by seeing his intelligence (**drśyaih buddhyādibhih**).

The proposition is “Because we observe material intelligence, there is a conscious seer, the jīva.”

The invariable concomitance to support this is “Intelligence and other factors necessarily accompany the jīva because they are causes of fulfilling his goals.”

Similarly the antaryāmī is inferred by certain qualities (such as superior intelligence) which define him.

All jīvas are dependent in their enjoying and acting, and even if they do the same activity, there are differing results for different jīvas, and sometimes no results for some jīvas.

Thus the symptoms of the jīva will vary.

That should be understood by the word ādi.

The jīva, a doer and controller, is like a carpenter king,
because he gets proportionate results as allotted by his master
and sometimes no results, since he is not independent.