Śrīmad-Bhāgavatam

Canto Two

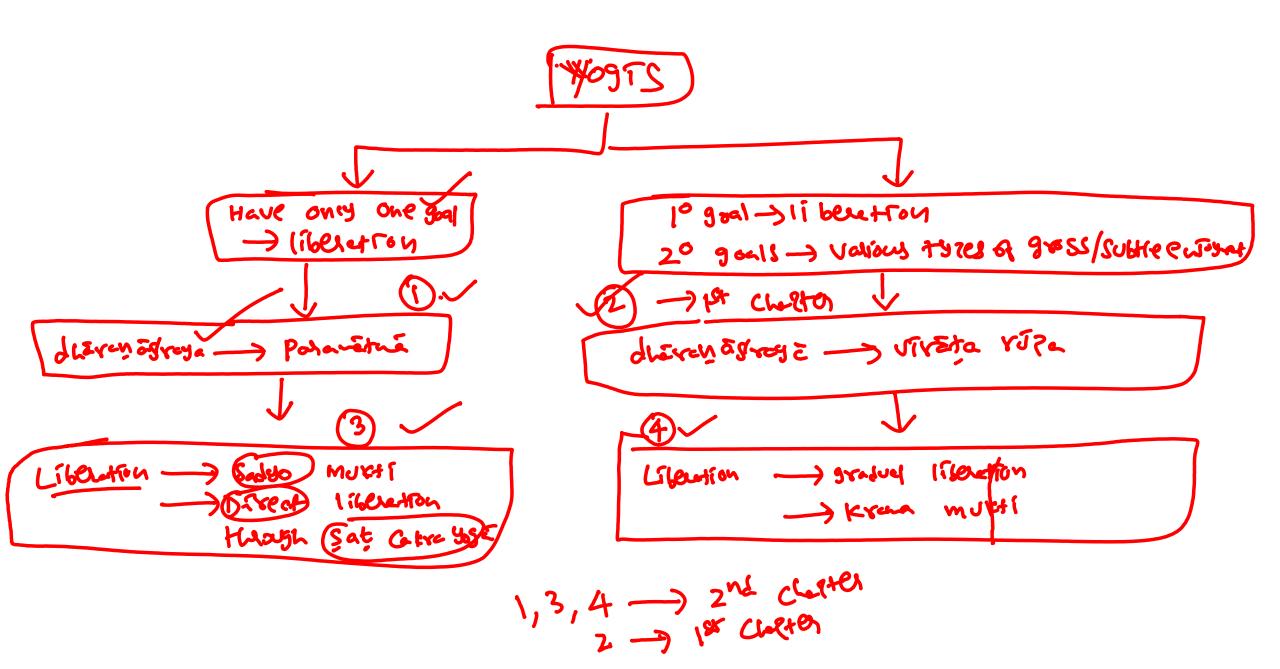
With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Țhākura

Canto Two – Chapter Two

Meditating on the Purusa in the Heart

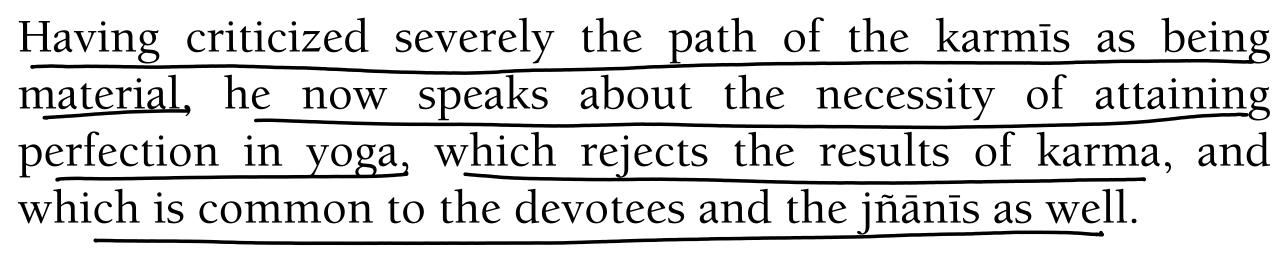
The Lord in the Heart



Section – I

Sukadeva Goswami rejects Karma kanda and glorifies the path of Liberation (1-7)

Γ



T<u>he intelligent person does not meditate on material objects of</u> pleasure and does not endeavor for them.



kāmasya nendriya-prītir lābho jīveta yāvatā | jīvasya tattva-jijnāsā nārtho yaś ceha karmabhih ||

For <u>one who desires apavarga</u> (kāmasya), sense pleasure attained from enjoying sense objects (indriya-prītih) is not the goal (na lābhah) as long as one lives (jīveta yāvatā). The goal of life is inquiry into the highest truth (jīvasya tattva-jijñāsā). What is accomplished by prescribed duties (yah ca iha karmabhiḥ) is not the goal (na arthah). SB 1.2.10 One should accept as many material objects as one needs to support the body (yāvad artha), because one is attentive (apramattaḥ) to perfecting one's sādhana.

Though one sees many obstacles, one does not deviate from one's practice (vyavasāya-buddhil).

H<u>e</u> concludes, "Whatever happens, simply happens. Whatever I have decided, that is certain." T<u>he amount needed to support the body of a young person</u> is not the same as one's own needs.

Though there are other ways of supporting the body, one does not attempt them, because in such efforts there is labor of worshipping wealthy men etc.

It is like grinding what has already been ground. [Note: Pistapesana-nyāya.]

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair bāhau svasiddhe hy upabarhanaiḥ kim saty añjalau kim purudhānna-pātryā dig-valkalādau sati kim dukūlaiḥ

If there is the earth (satyām ksitau), why do you need a bed (kim kaśipoh prayāsair)? If you have arms (bāhau sva-siddhe), why do you need a pillow (hy upabarhaṇaiḥ kim)? If you have your palms of your hands (saty añjalau), why do you need many dishes (kim purudhā aṇna-pātryā)? If you have the directions and tree bark (dig-valkalādau sati), why do you need clothing (kim dukūlaiḥ)?

Here is described the only way of attaining perfection for the

competent person.

Kaśipoh means "of a bed."

Upabarhaṇaiḥ means "for pillows."

What is the need of many types of (purudhā) dishes for food?

|| 2.2.5 ||

cīrāņi kim pathi na santi diśanti bhikṣām naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan ruddhā guhāḥ kim ajito 'v<u>ati nopasannān</u> kasmād bhajanti kavayo dhana-durmadāndhān

Are there not torn clothes on the road (cīrāni kim pathi na santi)? Are not the trees (na eva anghripāh), sustainers of others (parabhrtah), giving alms (diśanti bhiksām)? Have the rivers gone dry (saritah apy aśuşyan)? Have the caves all closed (ruddhā guhāh kim)? Does not Visnu protect his devotees (ajito avati na upasannān)? Why should the wise worship (kasmād bhajanti kavayo) the blind men infatuated with money (dhana-durmada andhān)?

"But how can I get rid of cold?"

Angry at such an objection, he speaks. "Is there not torn cloth lying on the road?"

"How can I relieve my hunger?"

"Do the trees, which nourish others, not give alms? Men should not give you anything!"

"I have to find some water!"

"What bad intelligence you have! Have the rivers gone dry?"

"But I will have to protect myself from the hail. A grass hut is necessary."

"Have the caves closed?"

"But if I go in a cave, there may be tigers!"

"Does not Viṣṇu protect his devotees? The Lord in the heart is in the tiger. Why will the Lord, affectionate to the devotee, send the tiger to attack the devotee?"

|| 2.2.6 ||

<u>evam sva-citte svata eva siddha</u> ātmā priyo 'rtho bhagavān anantaḥ tam nirvṛto niyatārtho bhajeta samsāra-hetūparamaś ca yatra

Thus being situated (evan), the Lord (<u>atma</u>), who is filled with prema (privah), who is most valued (arthah), who is full of all qualities (bhagavān) and who is everywhere (anantah), appears spontaneously in his heart (svatal) sva-citle eva siddha). The yogī, filled with bliss (nirvrtah) and aiming for prema (nivata arthah), should worship him (tam bhajeta). By this worship (yatra), (ignorange, the cause of repeated births (samsāra-hetu), is destroyed (uparamah).

"Is it necessary for the yogī to search out the ingredients for worshipping the Lord?"

This verse answers.

It is already accomplished because Vāsudeva (ātmā) is already in his heart.

It is not necessary to follow procedures like avahana to call the

Priya, artha, bhagavān and ananta are modifiers of ātmā, the Lord.

The Lord is naturally the shelter of prema.

Thus he is called **priya**.

Though he is the shelter of prema, he has no unwanted accessories like sons, since he is the supreme object (arthah).

Though he is the supreme object, he is not just in the heart.

He is **Bhagavān**, observed with beauty and other qualities.

He is not restricted in place at all.

He is situated in all places since he is all-pervading (anantah).

There is no effort needed in worshiping the Lord.

The devotee is absorbed completely in the bliss of his worship (nirvṛtaḥ).

He has prema as the fixed goal of his bhakti (niyatārthah).

Or nivatārthah can mean he has fixed the number of names he chants, how many stories he will hear, how many obeisances he will offer, how much time he will meditate.

By that worship, ignorance, the cause of samsāra, should be destroyed, as an unsought result for the devotee.

For the jñānīs and yogīs however this is a sought result.

The word **ca** is added to complete the meter.