

# 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

# योग

Have only one goal  
→ liberation

① ✓  
धर्मयोग → पारमार्थिक

③ ✓  
Liberation → Sadyo Mukti  
→ Direct liberation  
through Sat Gyaan

1<sup>o</sup> goal → liberation  
2<sup>o</sup> goals → various types of gross/subtle elements

② ✓ → 1<sup>st</sup> chapter  
धर्मयोग → विवर्ता रूपा

④ ✓  
Liberation → gradual liberation  
→ Krama Mukti

1, 3, 4 → 2<sup>nd</sup> chapter  
2 → 1<sup>st</sup> chapter

# Section – I

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

|| 2.2.3 ||

ataḥ kavir nāmasu yāvad arthah  
syād apramatto vyavasāya-buddhiḥ  
siddhe 'nyathārthe na yateta tatra  
pariśramam tatra samīkṣamāṇah

wise / foolish  
↓  
Faith

Therefore (ataḥ), being fixed in determination (vyavasāya-buddhiḥ), attentive to his goal (apramatto syād), the wise man (kavir) will take only what he needs from this world of names to support the body (nāmasu yāvad arthah). He should not attempt (na yateta) to support himself (siddhe) by other means (anyathā arthe) since it requires unnecessary labor (pariśramam tatra samīkṣamāṇah).

Having criticized severely the path of the karmīs as being material, he now speaks about the necessity of attaining perfection in yoga, which rejects the results of karma, and which is common to the devotees and the jñānīs as well.

The intelligent person does not meditate on material objects of pleasure and does not endeavor for them.

It is said:

kāmasya nendriya-prītir lābho jīveta yāvatā |  
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||

For one who desires (apavarga) (kāmasya), sense pleasure attained from enjoying sense objects (indriya-prītiḥ) 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 (yaś 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 (**apramattah**) to perfecting one's sādhana.

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

He concludes, "Whatever happens, simply happens. Whatever I have decided, that is certain."



The amount needed to support the body of a young person 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: Piṣṭa-peṣana-nyāya. ]

|| 2.2.4 ||

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

If there is the earth (satyām kṣitau), why do you need a bed (kim kaśipoḥ prayāsair)? If you have arms (bāhau sva-siddhe), why do you need a pillow (hy upabarhanaiḥ kim)? If you have your palms of your hands (saty añjalau), why do you need many dishes (kim purudhā anna-pātryā)? If you have the directions and tree bark (dig-va lkalā ḍau sati), why do you need clothing (kim dukū laiḥ)?

Here is described the only way of attaining perfection for the competent person.

Kaśipoḥ means “of a bed.”

Upabarhaṇaiḥ means “for pillows.”

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

|| 2.2.5 ||

cīrāṇi kim pathi na santi diśanti bhikṣām  
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan  
ruddhā guhāḥ kim ajito 'vati nopasannān  
kasmād bhajanti kavayo dhana-durmadāndhān

Are there not torn clothes on the road (cīrāṇi kim pathi na santi)?  
Are not the trees (na eva aṅghripāḥ), sustainers of others (para-  
bhṛtaḥ), giving alms (diśanti bhikṣām)? Have the rivers gone dry  
(saritaḥ apy aśuṣyan)? Have the caves all closed (ruddhā guhāḥ  
kim)? Does not Viṣṇu 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 ||

evam sva-citte svata eva siddha  
ātmā priyo 'rtho bhagavān anantaḥ  
taṁ nirvṛto niyatārtho bhajeta  
samsāra-hetūparamaś ca yatra

Thus being situated (evam), the Lord (ātmā), who is filled with *prema* (priyah), who is most valued (arthah), who is full of all qualities (bhagavān) and who is everywhere (anantaḥ), appears spontaneously in his heart (svataḥ sva-citte eva siddha). The *yogī*, filled with bliss (nirvṛtaḥ) and aiming for *prema* (niyata arthah), should worship him (taṁ bhajeta). By this worship (yatra), ignorance, 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 avāhana to call the Lord.

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.

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

There is no effort needed in worshipping the Lord.

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

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

Or **niyatārthaḥ** 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 saṃsāra, 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.