

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Two

Meditating on the Puruṣa in the Heart

The Lord in the Heart

|| 2.2.7 ||

ḥas tām tv anādr̥tya parānucintām
r̥te paśūn asatīm nāma kuryāt
paśyañ janam patitam vaitaranyām
sva-karmajān paritāpāñ juṣāṇam

Seeing through
सकृत् (aksu)
↑

Seeing (paśyañ) people experiencing suffering (paritāpāñ juṣāṇam janam) from their own actions (sva-karmajān) while sinking in the river of hell (patitam vaitaranyām), who except persons indulging in material life (kaḥ r̥te paśūn) would disregard *bhakti* (tām anādr̥tya), which concentrates on the Lord (para anucintām), and meditate instead on material objects (asatīm nāma kuryāt)?

This verse states the opposite.

Para refers to the Lord.

Who except those involved in material life (**paśūn**) would unsuitably disrespect bhakti and think of material objects (**asatīm**)?

Section – II

Description of the Supersoul (8-11)

|| 2.2.8 ||

*Dharaṅtāyā
a Superior Yogī?*

kecit sva-dehāntar-hṛdayāvakāše
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

Some *yogīs* meditate upon (kecit (dhāraṇayā smaranti)) the Paramātmā measuring one (prādeśa) (prādeśa-mātram puruṣam), who is (residing) in the heart within the body (sva-deha antar-hṛdaya avakāše vasantam), and who holds the lotus, wheel, conch and club (kañja-rathāṅga-śaṅkha-gadā) in his four hands (catur-bhujam).

Having shown bhakti and the presence and absence of bhakti, Śukadeva now speaks again about the process of dhāranā of the yogīs on the form of the Paramātmā, which is superior to the universal form previously described.

“Some (**kecit**)” refers to those who are superior to the yogīs who meditate on the universal form, or to those who by practicing meditation on the universal form which has been described have become purified and then meditate on the spiritual form of Paramātmā.

There are four types of yogīs who practice dhāraṇā.

↓
4 types of yogīs

①

The first type meditates on prāṇa and the mind without using the form of the Lord.

This is not approved by the Bhāgavatam.

②

The second type becomes purified by meditating on the universal form just described, and then meditates on the four armed form of Paramātmā, Garbhodakaśāyī-viṣṇu, described in the Third Canto (SB 3.8.23).

mr̥ṇāla-gaurāyata-śeṣa-bhoga-
paryāṅka ekam puruṣam śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

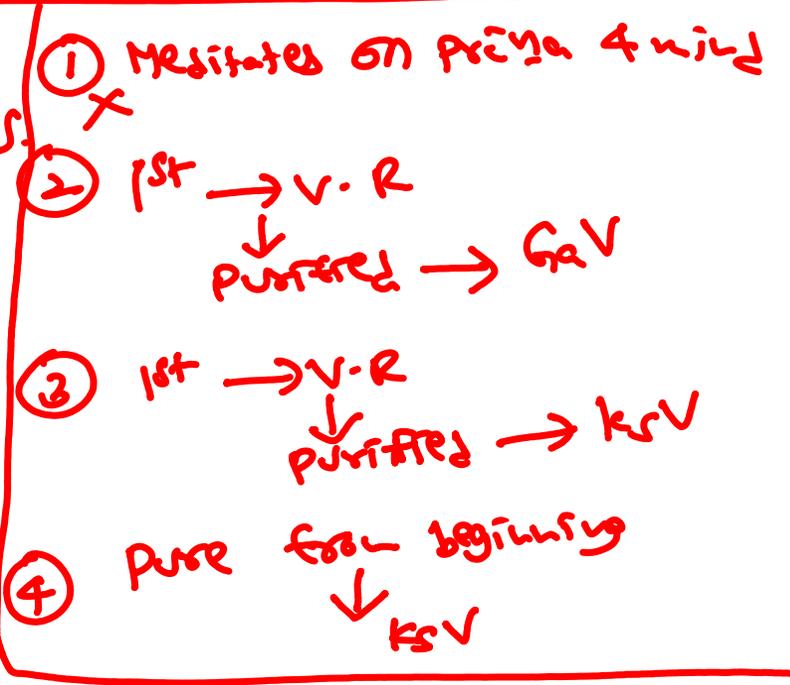
He saw the one lord sleeping on the broad bed of Śeṣa, white like a water lily, in the waters of devastation whose darkness was dissipated by the light from the jewels on top of the thousands of umbrella-like hoods of Śeṣā.

③

KSV

The third type, after meditating on the universal form, meditates on the vyāṣṭi-virāṭ, the Lord in the heart with four arms.

Gov → S/S of a Universe
KSV → S/S of individual JIVES



④

The fourth type is pure in heart already.

Some say that kecit refers to those who from the beginning, being pure in heart, meditate on the vyāṣṭi-virāṭ in the heart.

Prādeṣa-mātram means the heart has a dimension of one prādeśa.

One meditates on the form who assumes that size in the heart of one pradeśa.

Though he is that size, by his inconceivable energy, he has a form of a man fifteen years old, for it is said santaṁ vayasi kaiśore: he is fifteen years old (SB 3.28.17)

Vasantam means “who has made his residence there as the Paramātmā.”

|| 2.2.9 ||

prasanna-vaktram nalinaāyataīkṣaṇam
kadamba-kiñjalka-piśaṅga-vāsasam
lasan-mahā-ratna-hiraṇmayāṅgadam
sphuran-mahā-ratna-kirīṭa-kuṇḍalam

KSV

This form has a smiling face (prasanna-vaktram), eyes wide like blue
lotus petals (nalina āyata īkṣaṇam), cloth yellow like kadamba pollen
(kadamba-kiñjalka-piśaṅga-vāsasam), gold arm bands (hiraṇmaya
aṅgadam) with sparkling rubies (lasan-mahā-ratna), and earrings and
crown (kirīṭa-kuṇḍalam) made of dazzling gems (sphurat-mahā-
ratna).

Mahā-ratna means valuable gems like the ruby.

|| 2.2.10 ||

unnidra-hṛt-pañkaja-karṇikālaye
yogeśvarāsthāpita-pāda-pallavam
śrī-lakṣaṇam kaustubha-ratna-kandharam
amlāna-lakṣmyā vana-mālayācitam

His two lotus feet (pāda-pallavam) are established (āsthāpita) by great yogīs (yogeśvara) in the center of the blossoming lotus within their hearts (unnidra hṛt pañkaja karṇika ālaye). Around his neck is the Kaustubha jewel (kaustubha-ratna-kandharam) and on his left chest is the mark of Lakṣmī (śrī-lakṣmanam). He is covered with a flower garland (vana-mālayācitam) which never fades (amlāna-lakṣmyā).

He has feet which are placed by great yogīs in the center of the blossoming lotus in their hearts.

One should thus meditate upon his devotees, the great yogīs.

The mark of Lakṣmī is a golden line on the left chest of the Lord.

The word **lakṣmanam** is formed from lakṣma (mark) with the ending ṇa, meaning “possessing.”

This is according to Pāṇini 5.2.100 for words starting with pāman.

The Kaustubha hangs from his neck by a gold string.

Ācitam means spread.

|| 2.2.11 ||

vibhūṣitaṃ mekhalayāṅgulīyakair
mahā-dhanair nūpura-kaṅkaṇādibhiḥ
snigdhamalākuñcita-nīla-kuntalair
virocamānānana-hāsa-peśalam

He is decorated (vibhūṣitaṃ) with valuable (mahā-dhanair) belt (mekhalayā), rings (aṅgulīyakair), anklets (nūpura), and bracelets (kaṅkaṇādibhiḥ). His attractive (peśalam), smiling (hāsa) face (ānana) is surrounded (virocamānā) by spotless (amala), glossy (snigdha), curly (ākuñcita) black locks of hair (nīla-kuntalair).

Mahā-dhanaiḥ means “valuable.”

He has an attractive (peśalam) smile on his face which shines
with glossy locks of hair.

Section – III

Paramatma meditation is for
the unattached yogi & V.R is
for the attached Yogi (12-14)

|| 2.2.12 ||

aḍīna-līlā-hasitekṣaṇollasad-
bhrū-bhaṅga-saṁsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaram
yāvan mano dhāraṇayāvatiṣṭhate

His bountiful ~~mercy~~ (bhūry-anugraham) is indicated (saṁsūcita) by his sweet (aḍīna), playful (līlā), smiling glance (hasita īkṣana) and the movement of his shining eye brows (ullasad-bhrū-bhaṅga). One should see (īkṣeta) this form of the Lord (enam īśvaram) which appears through contemplation (cintāmayam) until the mind remains in a concentrated state (yāvan mano dhāraṇayā avatiṣṭhate).

His mercy is indicated by his smiling, playful, sweet (adīnam)
glance and the movement of his shining eyebrows.

Cintāmayam means “which appears by meditation.”

dhyaṅ

|| 2.2.13 ||

ekaikaśo 'ngāni dhiyānubhāvayet
pādādi yāvad dhasitaṃ gadābhṛtaḥ
jitaṃ jitaṃ sthānam apohya dhārayet
param param śuddhyati dhīr yathā yathā

One should firmly (nu) meditate (bhāvayet) with the intelligence (dhiyā) on each limb (ekaikaśo aṅgāni) one after the other starting from the feet (pādādi yāvad) up to the smiling face (hasitaṃ) of the Lord (gadābhṛtaḥ). After practicing concentrating on one limb (jitaṃ jitaṃ sthānam) one should give that up and proceed to the next (apohya dhārayet) as the intelligence gradually becomes purified (param param śuddhyati dhīr yathā yathā).

One should firmly (**nu**) meditate (**bhāvayet**).

Repeatedly meditating on each limb (**jitam jitam**), such as the feet or ankles one should give that up and meditate on a higher limb such as the shanks or knee, using one's mind.

One should meditate to the degree that the intelligence becomes purified and gives up lust for material objects.

According to the purity of consciousness, one will have effective meditation.

One who has a very contaminated consciousness cannot perform this meditation.

He should meditate on the universal form.