

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 – III

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

|| 2.2.14 ||

yāvan na jāyeta parāvare 'smin
viśveśvare drastari bhakti-yogaḥ
tāvat sthaviyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta

As long as (yāvan) meditation on the Lord (asmin viśveśvare) and the witness of all beings (drastari), superior to even Brahmā (parāvare), which has *bhakti* as an element (bhakti-yogaḥ), does not manifest (na jāyeta), one should remember (tāvat smareta) the gross universal form (sthaviyaḥ puruṣasya rūpaṁ) after performing necessary rites of *karma-yoga* (kriyā avasāne) with proper attention (prayataḥ).

As long as one cannot meditate on this form because of impure consciousness, one should meditate on the universal form.

Parāvare means “he to whom Brahmā and others are inferior.”

Why? He is the Lord of the universe, and the witness, whom no one can see.

Bhakti-yogaḥ means that the meditation, an aṅga of yoga, has
an element of bhakti.

Kriyāvasāne means after performing karmas which are
necessary for purification.

- ① 4th 195 Description of VR
- ② Description of S/S
- ③ How the S/S meditation attains liberation
- ④ How the VR meditation yogi attains liberation.

Section – IV

Sadyo mukti
 ↓
 immediate liberation. (destruction of the subtle body)

The practice, and the process
of liberation of the Paramatma
meditator (15-21)

|| 2.2.15 ||

sthiram sukham cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ

O King (aṅga)! When the renounced yogī (yadā yatih), seated comfortably on his seat (sthiram sukham ca āsanam āsthitaḥ), desires to give up his body (jihāsur imam lokam), he does not attach the mind to time or place (kāle ca deśe ca mano na sajjayet). Conquering life (jita asuḥ), he controls the senses (prāṇān niyacchet) by the mind (manasā).

mind control
Pratyakṣa

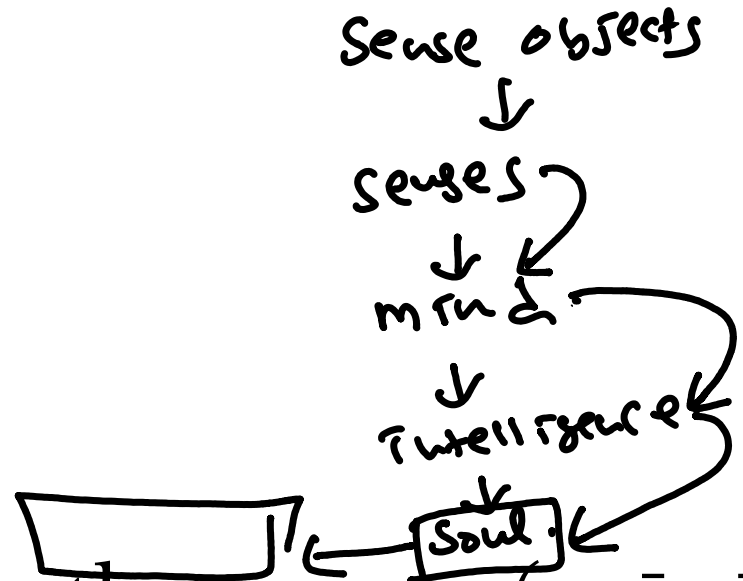
Pratyākṣa

This verse describes giving up the body by the bhakti-miśra-
yogī. ↘ Aṣṭāṅga-yogī ↓
↓
10 20

When he desires to give up the body (lokam) he should not be
attached to time such as uttarāyana or a holy place.

For the yogī, time and place are not causes of perfection.

Yoga alone is the cause of perfection.



With great determination, he controls the senses (prāṇān) by the mind.

This implies he merges the subtle senses in the mind.

|| 2.2.16 ||

manah sva-buddhyāmalayā niyamyā
kṣetra-jñā etām ninayet tam ātmani
ātmānam ātmany avarudhya dhīro
labdhopaśāntir virameta kṛtyāt

Brahma - the Jīva.
↑
Jīvan - mukhya

He merges the mind (manah niyamyā) into the pure intelligence (sva-buddhyā amalayā), and merges (ninayet) the intelligence (tam ātmani) into the witnessing jīva (kṣetra-jñā). He merges the witnessing jīva into the pure jīva, and merges the pure jīva into the brahman (etām ātmānam ātmany avarudhya). Having done so, the yogī (dhīrah), attaining cessation of material life (labdha upaśāntih), withdraws from all action (virameta kṛtyāt).

Then he merges the mind into the intelligence.

He then merges the intelligence into the jīva, which witnesses
intelligence and other elements.

He merges that jīva into the pure jīva, and merges the pure
jīva into the brahman.

He makes them one.

Having attained destruction of all elements, (labhopaśāntih),
he stops all actions, because there is nothing left for the
liberated person to do.

What is this stop
of bhakti?
bhe-bhite?
↓
Jivan-mukta?

|| 2.2.17 ||

na yatra kālo 'nimishām paraḥ prabhuḥ
kuto nu devā jagatām ya īsire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam

In this person (yatra), time, the controller of the devatās (kālah 'nimishām paraḥ), has no influence (na prabhuḥ). What influence can the devatās (kuto nu devā), who control the material realm, have over him (jagatām ya īsire)? In him (yatra) there is not sattva, rajas or tamas (na sattvaṁ na rajas tamaś ca), no false ego (na vai vikāro), no mahat-tattva, and no prakṛti (na mahān pradhānam).

No one can disturb this person.

When he has attained brahman as his svarūpa, time, which is superior (parah) to the devatās (animiṣām), has no influence (na prabhuh).

How then can devatās, who control this material world, influence him?

What is the nature of that brahman?

In that state of brahman there are no gunas and no false ego
(vikārah).

param padam vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛksavaḥ
visṛjya daurātmyam ananya-sauhrdā
hr̥dopaguhyārha-padam pade pade

The yogīs, desiring to give up the world which is not *brahman* (atad utsisṛksavaḥ), thoroughly know that impersonal aspect of Viṣṇu (tad param padam vaiṣṇavam āmananti), defined as “not this,” (yad na iti na iti ity) by avoiding erring intelligence concerning the Lord’s nature (visṛjya daurātmyam) and avoiding everything not related to the Lord (ananya-sauhrdā), while embracing (upaguhyā) at every moment (pade pade) the worshippingable lotus feet of the Lord (arha-padam) with their whole heart (hr̥dā).

Why do the guṇas not exist in him?

He is superior to prakṛti (**param**)

He has attained the impersonal form of Viṣṇu (**vaiṣṇavam**
padam).

That is famous.

But the devotees like Nārada understand this much more than the jñānīs do.

Desiring to give up the false world (**atat**), they completely know (**āmananti**) that brahman, which is defined as “not this.”

What do they do to attain this?

They give up the bad intelligence (daurātmyam) of (the) jñānīs involved in impersonal Brahman alone. How?

They do not have affection for things not related to Viṣṇu (ananya-sauhṛdā).

The yogīs embrace the lotus feet of Viṣṇu who is worthy of worship (arha) at every moment with his heart, considering that as all in all.

When they desire to realize only the brahman aspect of the Lord, they
desire to give up the **atat**, everything except that.

But they do not give up the visible world because it is useful for
serving the Lord.

Thus the words “desire to give” rather than “give up” are used.

The word **daurātmyam** means those fools who think that the body of
Visnu is material.