

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Seven

Brahma-nārada-saṁvādaḥ

Scheduled Incarnations
with Specific Functions

Theme – III

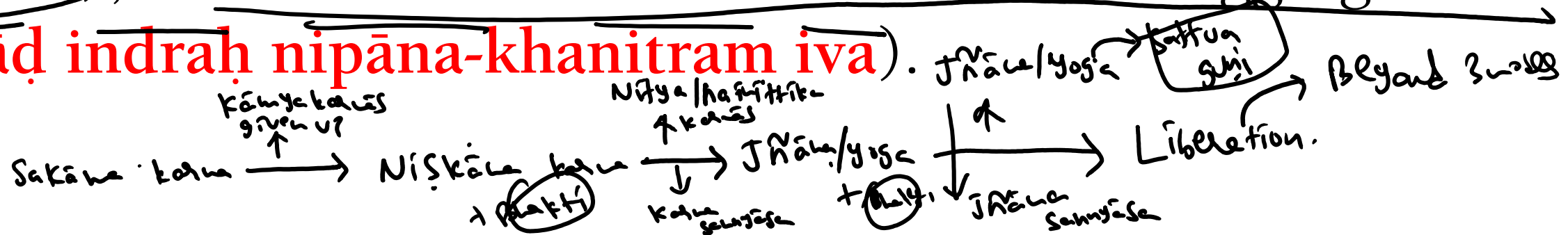
Description of the Paramatma and Brahman features, and establishing the superiority of the path of Bhakti over the paths to attain Brahman and Paramatma (47-49)

|| 2.7.48 ||

sadhryaṅ niyamyā yatayo yama akarta-hetiṃ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ ||

→ goals

The yogis and sannyāsīs (**yatayah**), who concentrated their mind on brahman and Paramātmā (**sadhryak niyamyā**), finally give up (**jahyuḥ**) the sādhana (**hetiṃ**) of seeing non-difference (**akarta**), being indifferent to that practice (**implied**), as much as Indra is indifferent to digging a well (**svarāḍ indraḥ nipāna-khanitram iva**).



The worshippers of Paramātmā and brahman are described as having the same general form.

Sadhryak means “that which accompanies,” the mind.

Masculine gender of yam is poetic license.

The yogīs and sannyāsis (yatayah), concentrating their minds (sadhryak) on Paramātmā and brahman, should give up the practice (hetim) of no distinctions (akarta).

They do not respect it because it is considered unsuitable.

An example is given of losing interest in a process because it is no longer useful.

It is like Indra who is the very form of rain (**svarāt**), having no interest in digging a well (**nipāna**).

Or **svarāt** can mean who exists by himself, with wealth.

A poor man who becomes wealthy like Indra gives up his shovel which he used when he was a laborer.

The devotees of the Lord however respect their sādhana twice as much when they attain prema.

The devotees cannot be included in above statement at all.

|| 2.7.49 ||

sa śreyasām api vibhur bhagavān yato 'sya
bhāva-svabhāva-vihitasya satah prasiddhiḥ |
dehe sva-dhātu-vigame 'nu viśīryamāne
vyomeva tatra puruṣo na viśīryate 'jah ||

Bhagavān (sah bhagavān) is the bestower of results for all processes (śreyasām api vibhuh), and from him alone (yato) the highest perfection of sādhana (prasiddhiḥ) prescribed by the nature of one's bhāva (bhāva-svabhāva-vihitasya) appears (satah). When the body dissolves (dehe anu viśīryamāne) after the departure of the dhātus (sva-dhātu-vigame), the jīva (puruṣah), being unborn (ajah), is not dissolved (na viśīryate), like the ether in the body (vyoma iva).

Without worship of the Supreme Lord, worshippers of Paramātmā and brahman cannot attain results.

The Lord is the giver (vibhuḥ) of liberation, Svarga and other goals (śreyasām).

Therefore yogīs, jñānīs and karmīs must worship the Lord in order to attain their respective results.

↑ Bhagavān

From Bhagavān, not from brahman or Paramātmā, comes the highest perfection (prasiddhiḥ) of the highest sādhana (hearing, chanting, etc.) prescribed by the nature of the devotee's bhāva (dāsya, sakhya etc.).

This means that the devotees of the Lord should not perform yoga or jñāna for attaining their result, namely, prema for the Lord.

Needs not

If a devotee gives up his body before attaining perfection of his sādhana of bhakti, yoga or jñāna, what happens?

When he is separated from his dhātus, and after that (anu), the body is dissolved, the jīva (puruṣaḥ), like the ether in the body, is not dissolved, because it is actually unborn (ajaḥ).

It is not born with the body.

Taking a suitable body again in a suitable place coming from the impressions of bhakti, jñāna or yoga, he will perfect himself by performing sādhana.

It is said **yatate ca tato bhūyaḥ saṁsiddhau kurunandana**: O son of the Kurus, that person born again will try for perfection. (BG 6.43)
