

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

Lord speaks Catuh Sloki
Bhagavatam (33-38)

In this way bhakti has been distinguished as the proper sādhana.

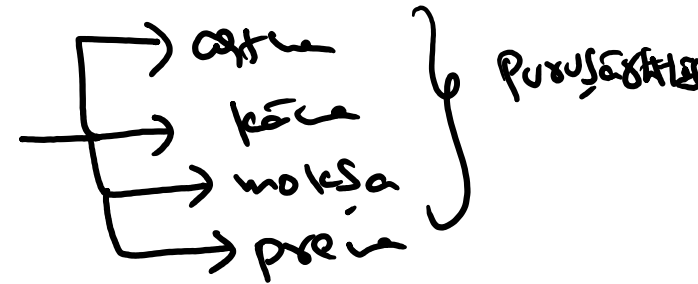
Establishing prema as the highest Puruṣārtha.

Bhakti in the form of prema is also indicated by reading an extra meaning in the verse.

Prema is indicated by the word **etāvad** (so much).

The person desiring to know about the truth should inquire about the best (etāvad) among material enjoyment, liberation and prema, which will be supreme at all times and all places by positive and negative indications.

अनुभव & व्यतिरेक.



Material enjoyment of Svarga and liberation are not shown as supreme by results in performance and lack of results by non-performance.

Prema however is shown to be supreme by the effects of its performance, and the effects of its non-performance.

Because prema can also be included in the word bhakti, by
sādhana-bhakti one attains sādhya-bhakti, and prema is that
sādhya or perfection.

Prema is thus considered to be the perfection of bhakti.

Bhaktyā sañjātayā bhaktyā bibhraty utpulakām tanum: by
prema-bhakti produced from sādhana-bhakti, the devotee
develops ecstatic symptoms. (SB 11.3.31)

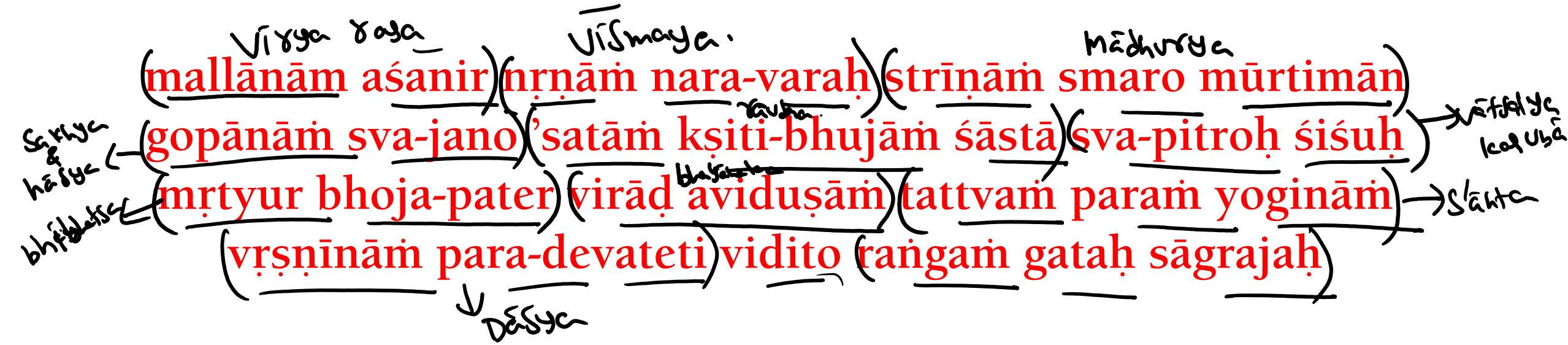
Thus prema-bhakti and sādhana-bhakti, which the Lord had promised to explain in verse 31 by the words **rahasyam** and **tad-aṅgam**, have both been explained confidentially in this verse.

The Lord's instruction is thus that one should perform sādhana-bhakti to attain prema, and not to attain Svarga or liberation.

↓
3 meanings → Rasē Sādhanā → Premā → Experience of Rasē

Because Brahmā prayed **bhagavac-chikāitam ahaṁ karavāni**: may I follow your instructions (SB 2.9.29), he will attain realization of the sweet rasa of the Lord's form and qualities through prema-bhakti produced by pure sādhana-bhakti, since prema-bhakti is a form of realization.

The root form of rasa is shown to be Kṛṣṇa in the Bhāgavatam:



The various groups of people in the arena regarded Kṛṣṇa in different ways when he entered it with his elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, his parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇīs as their supreme worshipable Deity. SB

Thus realizations arising from prema-bhakti and sādhana-bhakti are also described in this verse (as promised by the Lord in verse 31).

The Taittirīya Upaniṣad states **raso vai saḥ**: the Lord is rasa.

It also states **saiṣānandasya mimāṃsā bhavati**: this is the examination of bliss.

The highest form of the Lord is rasa incarnate.

Realization of this rasa of Kṛṣṇa is also stated in this verse.

- | | |
|------------------|--------|
| ① Sādhanā bhakti | ③ Rasā |
| ② Prēma bhakti | ④ ātmā |

Among all things desired to be known, one should desire the highest realization of rasa (etavād), which will be tasted in dāsya, sakhya, vātsalya and śṛṅgāra rasas by direct contact (anvaya) and in separation (vyatirekha) in all places, in all universes in places like Vrndāvana, in the presence of servants, friends, elders and gopīs, at all times, continually even after the dissolution of the universe.

The meaning of the verse indicating the most confidential
prema-bhakti-rasa has been covered over by the Lord himself
with another meaning indicating ātma-jñāna, just as
cintāmaṇi is covered by a golden box so that it is not exposed
to materialistic people.

Śruti says concerning ātmā:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena |
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṃ svām ||

Ātma is not attained by speaking, by intelligence or by
profuse hearing. He reveals himself to the person whom he
chooses. Kaṭha Upaniṣad 1.2.23

The meaning indicating knowledge of ātma is as follows.

The person desiring to know the truth about ātmā should seek out ātmā which exists in all places at all times, perceived directly in the universe which is non-different from its cause, the ātmā (anvaya), and in the ātmā different from the universe (vyatikreka).

Anvaya also refers to the ātmā as the witness in all states of waking, dreaming and deep sleep.

Vyatikreka refers to states of waking, dreaming and deep sleep belonging to the atma.

|| 2.9.37 ||

etan matam samātiṣṭha
parameṇa samādhinā |
bhavān kalpa-vikalpesu
na vimuhyati karhicit ||

Follow my instructions in detail (etad matam samātiṣṭha),
with extreme concentration (parameṇa samādhinā). You will
not be bewildered at any time (bhavān na vimuhyati karhicit)
during your lifetime (kalpa) and its subdivisions (vikalpesu).

“How is it possible for me to understand the deep meaning of these four verses summarizing the Bhāgavatam? There are many opinions among those who argue.”

“Undertake my directions completely (**samātiṣṭha**).”

This means “Contemplate this with concentration.”

In the mahā-kalpa lasting your lifetime (kalpa) and its subdivisions (vikalpeṣu) you will not be bewildered at any time.

Here ends the commentary on the four verses.

This Sārārtha-darśinī commentary written for the benefit of all humanity should be seen by persons studying devotional literature and not others.