

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter One

## Description of the Universal Form

The First Step in God Realization

## Section – III

Sukadeva Goswami presents  
another popular opinion –  
“Performing Astanga Yoga” to  
attain Liberation (15-25)

Basic Qualification

|| 2.1.15 ||

anta-kāle tu puruṣa  
āgate gata-sādhvasaḥ  
chindyād asaṅga-śastreṇa  
sprhām dehe 'nu ye ca tam

The time of death having arrived (anta-kāle tu āgate), a man (puruṣaḥ), devoid of fear of death (gata-sādhvasaḥ), should cut off with the weapon of detachment (chindyād asaṅga-śastreṇa) desires for the body (sprhām dehe) and for things related to the body such as wife and children (anu ye ca tam).

The question was asked, “What should the dying man do.?”

“You should perform yoga to enter into Brahman with ease, after giving up the body by your will through yoga.”

In this verse he speaks of the excellence of the yoga process which was the opinion held by some sages in the great assembly.

Śukadeva's own opinion will be given at the end of the second chapter.

Devoid of fear of death (sādhvasah), with the weapon of detachment (asaṅga-śastrena) cut off all desires for the body (tam) and things related to the body such as sons and wife (ye anu).

|| 2.1.16-17 ||

← (grhāt pravrajito) (dhīrah) punya-tīrtha-jalāplutaḥ  
śucau vivikta āsīno vidhivat kalpitāsane

abhyasen manasā śuddha trivṛd-brahmākṣaram param |  
mano yacchej jita-śvāso brahma-bījam avismaran ||

The person controlling his senses (dhīrah) should leave the house (grhāt pravrajito), take bath in holy places (punya-tīrtha-jalāplutaḥ), and then sitting (āsīnah) on a seat made according to rules (vidhivat kalpita āsane) in a solitary, clean place (śucau vivikta), should repeat (abhyaset) the pure syllable om (śuddha trivṛd-brahmākṣaram param) using the mind (manasā) and controlling the breath (jita-śvāso), make the mind motionless (mano yacchet) while remembering om (brahma-bījam avismaran).

Dhīra represents the first stage of yama such as brahmacarya.

Bathing in holy rivers represents the second stage of niyama.

Sitting on the āsana made according to the rules -- of kuśa,  
deer skin and cloth -- represents the third stage of āsana.



Chanting the three syllables combined as om repeatedly is the fourth stage of prāṇāyāma.

By much practice of prāṇāyāma one should first make the mind motionless (mano yacchet).

Brahma-bījam means om.

|| 2.1.18 ||

niyacched viṣayebhyo 'kṣān  
manasā buddhi-sārathiḥ → 5 Pratyakṣa.  
manah karmabhir ākṣiptam  
śubhārthe dhārayed dhiyā → 6 Dhāraṇā

One should restrain (niyacched) the senses such as the eye (akṣān) from the sense objects (viṣayebhyo) by the mind (manasā) whose assistant is the intelligence (buddhi-sārathiḥ) and concentrate with intelligence (dhārayed dhiyā) on the Lord (śubhā arthe). The mind is always agitated by previous karmas (manah karmabhir ākṣiptam).

By the controlled mind one should withdraw the senses such as eye and ear from the sense objects such as sound.

This is the fifth stage, pratyāhāra.

The mind, whose assistant is the intelligence which discriminates, should then concentrate with intelligence on the form of the Lord (śubhārthe).

Karma → action  
→ karmic reaction  
→ karma vāśanēś

This is the sixth stage of dhāraṇā.

The mind is described as that which is impossible to make motionless by prāṇāyāma and other processes because of the extreme strength of previous karmas.

↓  
karma vāśanēś

|| 2.1.19 ||

tatraikāvayavam dhyāyed  
avyucchinnena cetasā  
mano nirviṣayam yuktvā  
tataḥ kiñcana na smaret  
padam tat paramam viṣṇor  
mano yatra prasīdati

⑦ *dhya*

One should then meditate (tatra dhyāyed) on the limbs of the Lord one after the other (eka avayavam) with uninterrupted mind (avyucchinnena cetasā). Using the mind detached from sense objects (nirviṣayam mano yuktvā), one should not think of anything else (tataḥ kiñcana na smaret). That is the brahman aspect of the Lord (padam tat paramam viṣṇor), in which the mind is extinguished (mano yatra prasīdati).

Next the seven stage, meditation, is described.

One should meditate on the individual limbs of the Lord.

Dhāraṇā makes the mind steady by concentration on the Lord  
in general.

Meditation or dhyāna is a more complete steadiness of the  
mind produced by contemplating the limbs of the Lord.

This is with uninterrupted consciousness.

Engaging the mind which is without contact with sense objects, one should not think of anything else.

This is the brahman, the form (padam) of the Lord, in which the mind is extinguished.

This is the eighth stage, samādhi.