

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

योग

Have only one goal
→ liberation

1^o goal → liberation
2^o goals → various types of gross/subtle elements

①
dharma āgrya → pohanā

② → 1st chapter
dharma āgrye → vīṛṭa rūpa

③
Liberation → Sadyo Mukti
→ Direct liberation
through Śat Gātra Yog

④
Liberation → gradual liberation
→ Krama Mukti

1, 3, 4 → 2nd chapter
2 → 1st chapter

Section – I

Sukadeva Goswami rejects
Karma kanda and glorifies the
path of Liberation (1-7)

|| 2.2.1 ||

śrī-śuka uvāca

evam purā dhāraṇayātma-yonir
naṣṭām smṛtiṁ pratyavarudhya tuṣṭāt
tathā sasarjedaṁ amogha-drṣṭir
yathāpyayāt prāg vyavasāya-buddhiḥ

Popular example
of success through
V.R. meditation.
↓
Brahmā

Through this type
of meditation as
described in
previous chapter

Śukadeva said: Previously Brahmā (evam purā dhāraṇayā ātma-yonir), with fixed intelligence (vyavasāya-buddhiḥ) and pure vision (amogha-drṣṭir), after regaining his memory of creation (naṣṭām smṛtiṁ pratyavarudhya) by satisfying the Lord (tuṣṭāt), created this universe (tathā sasarja idam) as it was previous to the destruction (yathā prāg āpyayāt).

In the second chapter, the spiritual body of the Lord, practice of dhāraṇā by the perfected yogī, the two paths for merging into the Lord for those who desire to give up their bodies, dhāraṇā on visible material objects which infer the presence of the Lord, and dhāraṇā on Bhagavān are described.

→ *parvāṭe*

2 paths

- a) *Sadyo mukti* → *direct liberation*
- b) *Krama* " → *gradual liberation*

The intermediate results of yoga are here described.

Gaining (praty avaruddhya) his lost memory, by satisfying the Supreme Lord (tuṣṭāt), Brahmā again created the universe as it was before the destruction (apyayāt).

He had fixed (vyavasāya) intelligence, “I will create it by the inspiration of the Lord.”

Why consider liberation?
↓
Will there be obstacles?
↓
Will there be sweet pleasures.

|| 2.2.2 ||

śābdasya hi brahmaṇa eṣa panthā
yan nāmabhir dhyāyati dhīr apārthaih
paribhramams tatra na vindate 'rthān
māyāmaye vāsanayā śayānah

This is the path of the Vedas (śābdasya hi brahmaṇa eṣa panthā) in which the intelligence concentrates on various names (yaḥ nāmabhir dhyāyati dhīh) which are useless (apa arthaih). A sleeping person (śayānah), desiring illusory happiness (māyāmaye vāsanayā), does not enjoy objects (na vindate arthān) as he wanders around in his dream (paribhramams tatra).

What should the dying person do?

In answer to this some sages want to say, “Do karma alone
with sacrifices for going to Svarga. This is proved by the
Vedas.”

This verse answers them.

This is the path of the Vedas made up of sound, in which the intelligence of the sādḥaka becomes engaged in names such as Svarga.

He thinks, "I will attain happiness in Svarga."

But it is useless (apārthaiḥ).

This is described.

With a desire for happiness, the person in a dream wandering around does not enjoy objects.

Though he attains those planets, he does not get excellent happiness since it is perishable.

|| 2.2.3 ||

ataḥ kavir nāmasu yāvad arthah
syād apramatto vyavasāya-buddhiḥ
siddhe 'nyathārthe na yateta tatra
pariśramam tatra samīkṣamāṇah

wise / foolish
↓
Faith

Therefore (ataḥ), being fixed in determination (vyavasāya-buddhiḥ), attentive to his goal (apramatto syād), the wise man (kavir) will take only what he needs from this world of names to support the body (nāmasu yāvad arthah). He should not attempt (na yateta) to support himself (siddhe) by other means ('nyathārthe) since it requires unnecessary labor (pariśramam tatra samīkṣamāṇah).

Having criticized severely the path of the karmīs as being material, he now speaks about the necessity of attaining perfection in yoga, which rejects the results of karma, and which is common to the devotees and the jñānīs as well.

The intelligent person does not meditate on material objects of pleasure and does not endeavor for them.

It is said:

kāmasya nendriya-prītir lābho jīveta yāvatā |
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||

For one who desires apavarga (kāmasya), sense pleasure attained from enjoying sense objects (indriya-prītiḥ) is not the goal (na lābhah) as long as one lives (jīveta yāvatā). The goal of life is inquiry into the highest truth (jīvasya tattva-jijñāsā). What is accomplished by prescribed duties (yaś ca iha karmabhiḥ) is not the goal (na arthah). SB 1.2.10

One should accept as many material objects as one needs to support the body (yāvad artha), because one is attentive (apramattah) to perfecting one's sādhana.

Though one sees many obstacles, one does not deviate from one's practice (vyavasāya-buddhih).

He concludes, "Whatever happens, simply happens. Whatever I have decided, that is certain."

The amount needed to support the body of a young person is not the same as one's own needs.

Though there are other ways of supporting the body, one does not attempt them, because in such efforts there is labor of worshipping wealthy men etc.

It is like grinding what has already been ground. [Note: Piṣṭa-peṣana-nyāya.]

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair
bāhau svasiddhe hy upabarhanaiḥ kim
saty añjalau kim purudhāanna-pātryā
dig-vaikalāḍau sati kim dukūlaiḥ

If there is the earth (satyām kṣitau), why do you need a bed (kim kaśipoḥ prayāsair)? If you have arms (bāhau sva-siddhe), why do you need a pillow (hy upabarhanaiḥ kim)? If you have your palms of your hands (saty añjalau), why do you need many dishes (kim purudhā anna-pātryā)? If you have the directions and tree bark (dig-vaikalāḍau sati), why do you need clothing (kim dukūlaiḥ)?

Here is described the only way of attaining perfection for the competent person.

Kaśipoḥ means “of a bed.”

Upabarhaṇaiḥ means “for pillows.”

What is the need of many types of (**purudhā**) dishes for food?

|| 2.2.5 ||

cīrāṇi kim pathi na santi diśanti bhikṣām
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

Are there not torn clothes on the road (cīrāṇi kim pathi na santi)?
Are not the trees (na eva aṅghripāḥ), sustainers of others (para-
bhṛtaḥ), giving alms (diśanti bhikṣām)? Have the rivers gone dry
(saritaḥ apy aśuṣyan)? Have the caves all closed (ruddhā guhāḥ
kim)? Does not Viṣṇu protect his devotees (ajito avati na
upasannān)? Why should the wise worship (kasmād bhajanti
kavayo) the blind men infatuated with money (dhana-durmada
andhān)?

“But how can I get rid of cold?”

Angry at such an objection, he speaks. “Is there not torn cloth
lying on the road?”

“How can I relieve my hunger?”

“Do the trees, which nourish others, not give alms? Men
should not give you anything!”

“I have to find some water!”

“What bad intelligence you have! Have the rivers gone dry?”

“But I will have to protect myself from the hail. A grass hut is necessary.”

“Have the caves closed?”

“But if I go in a cave, there may be tigers!”

“Does not Viṣṇu protect his devotees? The Lord in the heart is
in the tiger. Why will the Lord, affectionate to the devotee,
send the tiger to attack the devotee?”

|| 2.2.6 ||

evam̐ sva-citte svata eva siddha
ātmā priyo 'rtho bhagavān anantaḥ
taṁ nirvṛto niyatārtho bhajeta
samsāra-hetūparamaś ca yatra

Thus being situated (evam̐), the Lord (ātmā), who is filled with prema (priyah), who is most valued (arthah), who is full of all qualities (bhagavān) and who is everywhere (anantaḥ), appears spontaneously in his heart (svataḥ sva-citte eva siddha). The yogī, filled with bliss (nirvṛtaḥ) and aiming for prema (niyata arthah), should worship him (taṁ bhajeta). By this worship (yatra), ignorance, the cause of repeated births (samsāra-hetu), is destroyed (uparamah).

“Is it necessary for the yogī to search out the ingredients for worshipping the Lord?”

This verse answers.

It is already accomplished because Vāsudeva (ātmā) is already in his heart.

It is not necessary to follow procedures like avāhana to call the Lord.

Priya, artha, bhagavān and ananta are modifiers of ātmā, the Lord.

The Lord is naturally the shelter of prema.

Thus he is called **priya**.

Though he is the shelter of prema, he has no unwanted accessories like sons, since he is the supreme object (**arthah**).

Though he is the supreme object, he is not just in the heart.

He is **Bhagavān**, observed with beauty and other qualities.

He is not restricted in place at all.

He is situated in all places since he is all-pervading (**anantaḥ**).

There is no effort needed in worshipping the Lord.

The devotee is absorbed completely in the bliss of his worship
(**nirvṛtaḥ**).

He has prema as the fixed goal of his bhakti (**niyatārthaḥ**).

Or **niyatārthaḥ** can mean he has fixed the number of names he
chants, how many stories he will hear, how many obeisances he
will offer, how much time he will meditate.

By that worship, ignorance, the cause of saṃsāra, should be destroyed, as an unsought result for the devotee.

For the jñānīs and yogīs however this is a sought result.

The word **ca** is added to complete the meter.

|| 2.2.7 ||

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

Seeing through
सकृत् (akṣu)
↑

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-hṛdayāvakāṣe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

Some *yogīs* meditate upon (kecit (dhāraṇayā smaranti)) the Paramātmā measuring one (pradeśa) (prādeśa-mātram puruṣam), who is (residing) in the heart within the body (sva-deha antar-hṛdaya avakāṣe 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 ekaṁ puruṣaṁ 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-virāt, the Lord in the heart with four arms.

Gov → S/S of a Universe

KSV → S/S of individual JIVES

① Meditates on prāṇa & mind

② 1st → V-R
↓
purified → Gov

③ 1st → V-R
↓
purified → KSV

④ Pure soul beginning
↓
KSV

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-virāt 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-karṇikā-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)

शहस्रं
↓
सुखं
व्यस्यते

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.

|| 2.2.14 ||

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari 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 (draṣṭari), 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 4H's
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 deṣe 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 deṣe ca mano na sajjayet). Conquering life (jita asuḥ), he controls the senses (prāṇān niyacchet) by the mind (manasā).

mind control
Pratyakṣa

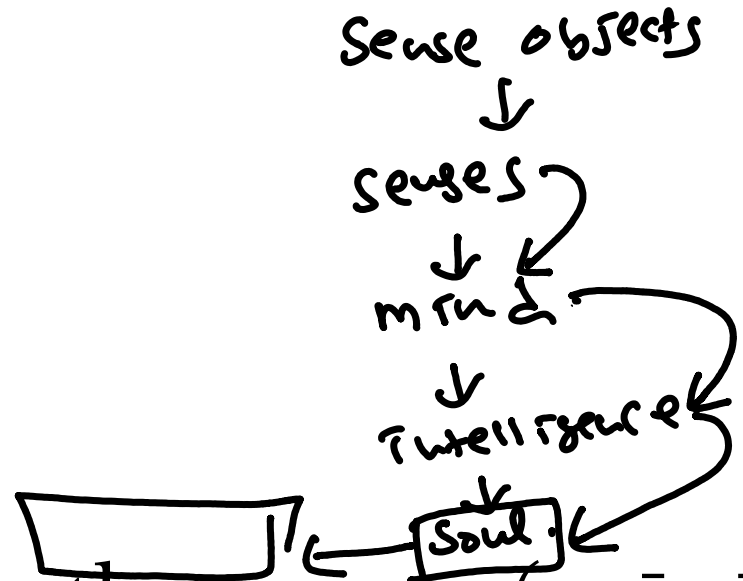
Pratyākṣa

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 - muktāra

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.

॥ 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).

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

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).

|| 2.2.18 ||

How did the
yogi reach this
stage?

param padam vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛja daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-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,” (yan netīty) by avoiding erring intelligence concerning the Lord’s nature (visṛja daurātmyam) and avoiding everything not related to the Lord (ananya-sauhṛdā), while embracing (upaguhyā) at every moment (pade pade) the worshipping lotus feet of the Lord (arha-padam) with their whole heart (hṛdā).

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.

|| 2.2.19 ||

ittham munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayah
sva-pārṣṇināpīdya gudaṁ tato 'nilaṁ
sthāneṣu ṣaṭsūnnamayej jita-klamaḥ

How this
Tuan mukta gives up
his gross body
Sat. G. K. R. yogē
↓
19-21

In this way the yogī, situated in brahman (muniḥ ittham
vyavasthitaḥ), having destroyed all subtle desires (surandhita āśayah)
by the strength of his vision of realization (vijñāna-dṛg-vīrya), gives
up everything (uparamed), though it is difficult (tu). Pressing the
mulādhāra-cakra (āpīdya gudaṁ) with his heel (sva-pārṣṇinā),
without fatigue (jita-klamaḥ), he raises (unnamayet) the air (anilaṁ)
through the six places (sthāneṣu ṣaṭsu).

Ittham means situated in Brahman.

The word **tu** indicates that he must make great endeavor for this compared to what will be explained later.

His subtle desires are destroyed by strength of his vision gained through realization.

The method of giving up the body is then described.

Pressing the mulādhāra-cakra with his heel, he should lead the
prāṇa through six places--the navel, heart, chest, base of the
palate, forehead between the brows and brahma-randhra.

Starting below the navel, passing the svādhīsthāna-cakra, one
raises the air to the navel with the maṇipūṛaka-cakra, then to
the heart with the anāhata-cakra, and then to the chest, to the
viśuddha-cakra, situated below the throat.

|| 2.2.20 ||

nābhyām sthitam hr̥dy adhiropya tasmād
udāna-gatyorasi taṁ nayen muniḥ
tato 'nusandhāya dhiyā manasvī
sva-tālu-mūlaṁ śanakair nayeta

The *yogī* (muniḥ) raises (adhiropya) the air (taṁ) situated in the navel (svādhiṣṭhāna-cakra and maṇipūṛaka-cakra) (nābhyām sthitam) to the heart (anāhata-cakra) (hr̥dy), and then (tasmād) the throat (urasi) (viśuddha-cakra), through the movement of the *udāna* air which flows upwards (udāna-gatyā). The *yogī* having controlled his consciousness (manasvī), searching out with intelligence (dhiyā anusandhāya), leads the air gradually (śanakair nayeta) to the base of the palate (sva-tālu-mūlaṁ).

Manasvī means “one who has conquered the consciousness.”

The base of the palate indicates a place preceding the actually
cakra.

The movement is performed slowly (śanaiḥ) because of the
possibility of the air going in many directions.

|| 2.2.21 ||

tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napeksah
sthitvā muhūrtārdham akunṭha-drstir
nirbhidyā mūrdhan visrjet param gataḥ

He leads the air to the point between the brows (ājñā-cakra) (tasmād bhruvor antaram unnayeta) and blocks the seven pathways (niruddha-sapta āyatano). Situated there for a moment (sthitvā muhūrta ardham), unattached (anapeksah), with clear vision (akunṭha-drstih), absorbed in the Brahman (param gataḥ), he then pierces the brahma-randhra (nirbhidyā mūrdhan) and gives up the senses and body (visrjet).

Then he leads the air to the ājñā-cakra between the eyebrows.

He blocks the seven roads: the two ears, two eyes, two nostrils and mouth.

These are the paths by which the prāṇa can exit.

Being unattached, not being interested in experiencing the enjoyments of Brahma-loka, as the krama-muktas are, he pierces the brahma-randhra and gives up the body (gross) and senses (subtle body).

Section – V

**Krama Mukti – The path of
liberation for the attached yogi
(22-32)**

|| 2.2.22 ||

yadi prayāsyān nr̥pa pārameṣṭhyam
vaihāyasānām uta yad vihāram
aṣṭādhipatyam guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca

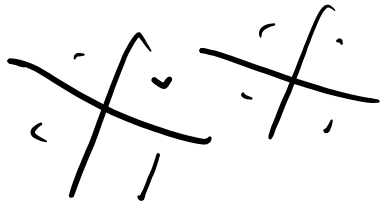
O King (nr̥pa)! If one endeavours for Brahma-loka (yadi prayāsyān pārameṣṭhyam) or the playgrounds of the aerial beings (vaihāyasānām uta yad vihāram) who are endowed with eight mystic powers (aṣṭādhipatyam) in the variegated universe (guṇa-sannivāye), one goes to those places (saha eva gacchet) with the mind and senses (manasā indriyaiś ca).

Having spoken of instant liberation, Śukadeva now describes
gradual liberation (krama-mukti).

↳ ascirādi mārga

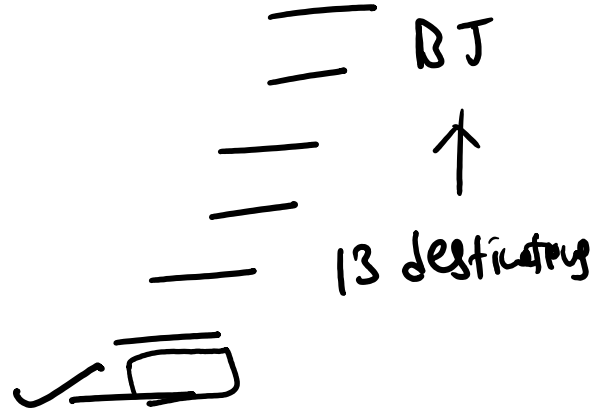
If one desires to attain Brahma-loka (pārameṣṭhyam) or the
playgrounds of the Khecaras (flying beings) who have eight
mystic powers, in this universe filled with all qualities (guṇa-
sannivāye), at the time of giving up the body, one does not give
up the mind and senses.

Rather with the mind and senses, one goes to enjoy those planets.



|| 2.2.23 ||

yogeśvarāṇām gatiṃ āhur antar-
bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tām gatiṃ āpnuvanti
vidyā-tapo-yoga-samādhi-bhājām



→ inferior yogis

They say (āhuh) that the great yogis (yogeśvarāṇām) who possess subtle bodies (pavanāntar-ātmanām) and worship the Lord (vidyā), follow dharma (tapo) and practice aṣṭāṅga-yoga (yoga) and jñāna (samādhi-bhājām) go anywhere inside and outside the universe (antar-bahis-tri-lokyāḥ). They do not attain such places (na tām gatiṃ āpnuvanti) by performance of karma (karmabhiḥ).

Though the yogīs may enjoy, that is not the same enjoyment
experienced by the karmīs.

They say that the great yogīs can go inside the universe to
places like Mahar-loka and outside the universe as well,
because they have subtle bodies (**pavanāntar-ātmanām**).

They perform worship of the Lord (**vidyā**), follow the rules of
the Lord (**tapo**) practice aṣṭāṅga-yoga (**yoga**) and jñāna as well
(**samadhi**).

brahma pāṭha → Brahma-loka → Final stop → before BT
Arcireḍi mārga → Planet or
axi → First stop → before reaching BT
|| 2.2.24 ||

vaiśvānaram yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko 'tha harer udastāt
prayāti cakram nṛpa śaiśumāram

O King (nṛpa)! The yogī, having gone by the path of Brahma-loka (brahma-pathena) goes to Vaiśvānara (vaiśvānaram yāti) by means of the ether (vihāyasā gataḥ), through the luminaries of the suṣumna-nāḍī (suṣumṇayā śociṣā). Being free of all desires (vidhūta-kalko), he then approaches the Śaiśumāra constellation (atha prayāti śaiśumāram cakram) above (udastāt), which is related to the Lord (hareh).

First they go to the presiding deity of fire, Vaiśvānara, [Note: This is the level of Svarga.] by means of the ākāśa (vihāyasā), through the susumna-nāḍī, by the path to Brahma-loka (brahma-pathena).

That nāḍī is located outside the body, since it is filled with luminaries (śociṣā).

Having given up all impurities (vidhūta-kalkah), not being attached to anything, they proceed to the circle of stars located higher, in the form of a dolphin, which is related to the Lord.

That circle starts with stars such as Āditya (Punarvasu) and ends with the Dhruva star.

[Note: This is described in SB 5.23. At the tail of Śiśumāra is the pole star. Its body extends around the sky, following the path of the sun, with the twenty-seven constellations situated on parts of its body.]

|| 2.2.25 ||

tad viśva-nābhim tv ativartya viṣṇor
aṇīyasā virajenātmanaikah
namaskṛtaṁ brahma-vidām upaiti
kalpāyuso yad vibudhā ramante

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Surpassing (ativartya) the navel of Viṣṇu, the area of Svarga (viṣṇoh tad viśva-nābhim), with his very subtle, pure body (aṇīyasā virajena ātmanā), he alone (ekah) arrives at the worshipable Mahar-loka (namaskṛtaṁ brahma-vidām upaiti), in which sages who live for a mahā-kalpa enjoy (kalpāyuso yad vibudhā ramante).

Passing through this circle of stars belonging to Viṣṇu, which is the navel of the universal form (viśva-nābhim) with a subtle body which is very subtle (añiyasā) and pure (virajena), he alone (ekah), separate from others because he does not go to Svarga, arrives at Mahar-loka (brahma-vidām) worthy of worship (namaskṛtam), where the sages who live for a mahā-kalpa (lifetime of Brahmā) enjoy.

|| 2.2.26 ||

atho anantasya mukhānalena
dandahyamānam sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyam
yad dvai-parārdhyam tad u pārameṣṭhyam

After this (athah), seeing the three worlds (including Svarga) (nirīkṣya viśvam) burning because of the fire emanating from the mouth of Ananta (dandahyamānam anantasya mukha analena), he departs for Brahma-loka (sah niryāti tad u pārameṣṭhyam) which lasts two parārdhas (yad dvai-parārdhyam), and where there are flying vehicles used by perfected beings (siddheśvara-yuṣṭa-dhiṣṇyam).



After this (athah), if he desires, out of curiosity, to stay there until the end of the day of Brahmā, at the end of the day, seeing the three worlds (viśvam) burning, he departs from Mahar-loka because of the heat and goes upward to Brahma-loka (pārameṣṭhyam) that lasts for two parārdhas (Brahmā's life), in which there are space vehicles used by the perfected beings.

Description of
Setya loka

|| 2.2.27 ||

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit
yac cit tato 'daḥ kṛpayānidaṁ-vidāṁ
duranta-duḥkha-prabhavānudarśanāt

In Brahma-loka (yatra) there is no lamentation, old age, death (na śoko na jarā na mṛtyur), suffering or fear (na ārtir na ca udvega), except suffering in the mind (ṛte kutaścit yat cittato), because of their compassion (adaḥ kṛpayā) on seeing the influence of insurmountable suffering (duranta duḥkha prabhava anudarśanāt) on the living entities ignorant of the path of Vaiṣṇava-yoga (an-idaṁ-vidāṁ).

This is a glorification of Satya-loka.

In that place there is no lamentation, old age, death, suffering
(**artih**) or fear (**udvegah**), except for suffering in the mind
(**cittatah**).

Why? How does that arise?

It is because of compassion arising from seeing the influence of insurmountable suffering of those in the three worlds who do not know the process of devotional yoga.

This is praise in disguise for the great compassion of the inhabitants of Satya-loka.

|| 2.2.28 ||

tato viśeṣam pratipadya nirbhayas
tenātmanāpo 'nala-mūrtir atvaran
 jyotirmayo vāyum upetya kāle
vāyv-ātmanā kham brhad ātma-lingam

Then (tatah) he attains (pratipadya) the layer of earth (viśeṣam) without fear (nirbhayah) with a body of earth (tena ātmanā), then (atvaran) the layer of water (āpah), with a body of water (implied), and then the layer of fire (anala-mūrtih) with a body of fire (jyotirmayah). In time (kāle) he attains layer of air (vāyum upetya) with an air body (vāyv-ātmanā) and then the layer of ether (kham), which is worshipped as a form of Paramātmā (brhad ātma-lingam).

If the yogī desires to stay until the end of Brahma's life, he attains liberation at that time with Brahmā.

If he desires liberation before that, he pierces the seven coverings of the universe and enters brahman.

That is now described.

First he attains the first layer of earth (**viśeṣam**), five billion yojanas thick, covering the universe measuring five billion yojanas in width.

How does he do this?

He takes a form of earth (**ātmanā**).

Attaining the other layers should be understood in the same way.

He is devoid of any fear of suffering to the body from burning or other dangers.

Then he attains the layer of water which is ten times thicker than the earth layer, with a water body.

Then with a form of fire (**anala-mūrtiḥ**), he attains the layer of fire ten times thicker than the water layer.

Atvaran means “becomes.”

He attains these various forms to enjoy the sense objects of each layer.

In earth with an earth body he can enjoy the sense object of smell, and in the water layer with a water body he can enjoy the sense object of taste.

After some time, with that fiery body, he attains the layer of air ten times thicker than the fire layer, with an air body.

He then attains the layer of ether ten times thicker than the air layer.

It is a form of the great soul (**brhad-ātma-līngam**), since it is worshipped as a form of Paramātmā.

Or it is called the great soul because ether's essence is sound,
which is the Vedas.

It proves the Vedas by being the sound of the Vedas.

|| 2.2.29 ||

ghrāṇena gandham rasanena vai rasam
rūpam ca dr̥ṣṭyā śvasanam tvacaiva
śrotreṇa copetya nabho-gunatvam
prāṇena cākūtim upaiti yogī

The yogī attains (upaiti yogī) smell (ghrāṇena gandham), taste (rasanena vai rasam), form (rūpam ca dr̥ṣṭyā), touch (śvasanam tvacā eva), and sound (śrotreṇa ca upetya nabho-gunatvam), as well as the actions of the various action senses (prāṇena ca ākūtim upaiti).

He surpasses the subtle sense objects.

He attains fragrance, perceived by the nose, then taste,
perceived by the tongue.

He attains touch (**śvasanam**) and then sound (**nabho-**
gūṇatvam).

He attains the various actions of the action senses (**prāṇena**).

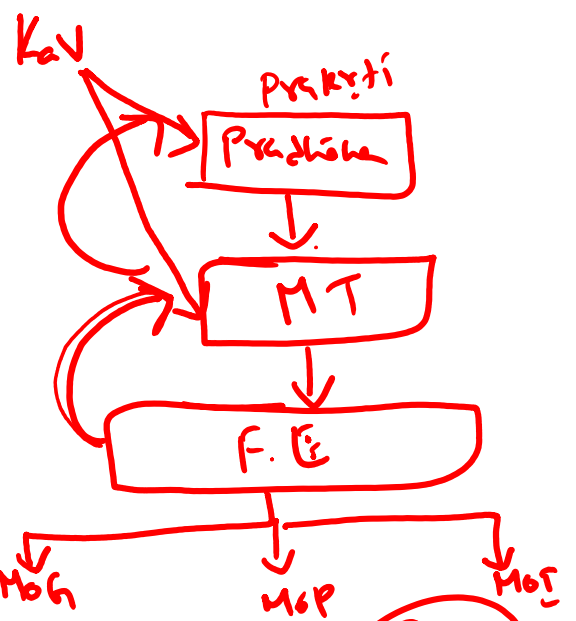
These sense objects reside in the various layers.

Smell resides in the earth layer for instance.

They are explained here, but are attained along with the various layers.

|| 2.2.30 ||

MoG → Material mind & sense devatās
MoP → Karvendriyās, Jāvendriyās, buddhi, Prēṇa



sa bhūta-sūkṣmendriya-sannikarṣam
manomayam devamayam vikāryam
samsādyā gatyā saha tena yāti
vijñāna-tattvam guṇa-sannirodham

MoP → 5 elements
5 tattvas

The yogī (sah) attains the layer of false ego (vikāryam samsādyā) in which the sense objects, senses (bhūta-sūkṣma indriya), mind and sense devatās (manomayam devamayam) are merged into the guṇas of tamas, rajas and sattva (sannikarṣam). He merges the false ego into the mahat-tattva layer (saha tena yāti vijñāna-tattvam). He then merges the mahat-tattva into the pradhāna, in which the guṇas have stopped functioning (guṇa-sannirodham).

Having described surpassing the gross and subtle elements, Śukadeva describes how the yogī attains the layer of false ego and then the layer of mahat-tattva.

He attains the layer of false ego (**vikāryam**).

Vikāryam means having various effects.

In that false ego are merged (**sannikarṣah**) the senses (**indriya**) and the sense objects (**bhūta-sukṣma**).

The sense objects (as well as the elements) are merged into false ego in tamas.

The senses are merged into false ego in rajas.

The mind and the devatās of the senses (**manomayam devamayam**) are merged in the false ego in sattva.

Then along with the false ego which remains, he goes to the layer of mahat-tattva (vijñāna-tattvam).

He merges the false ego into the mahat-tattva.

He then merges the mahat-tattva into pradhāna in which the guṇas stop functioning.

[Note: If pradhāna is considered a layer, then there are eight layers instead of seven.]

|| 2.2.31 ||

tenātmanātmanām upaiti śāntam
ānandam ānanda-mayo 'vasāne
etām gatim bhāgavatīm gato yah
sa vai punar neha viṣajjate 'ṅga

O King (aṅga)! He merges (upaiti) his svarūpa (ātmanā) along with pradhāna (tena) into the blissful, unchanging form of Mahāviṣṇu (ānandam śāntam ātmānam). With that termination, he remains blissful (ānandamayo avasāne). He who has attained this goal (etām gatim bhāgavatīm gato yah) does not return to the material world (sa vai punar na iha viṣajjate).

Along with pradhāna (tena), in his svarūpa (atmanā), he attains the
supreme brahman, the ādi-puruṣa (ātmānam), full of bliss, who is
beyond the layer of prakṛti.

This is the abode of Kāraṇārṇavaśāyī-viṣṇu.

Finally he becomes bliss (ānandamayāḥ avasāne).

This means that he merges into the Lord. He does not return to the
material world.

|| 2.2.32 ||

ete sṛtī te nr̥pa veda-gīte
tvayābhipr̥ṣṭe ca sanātane ca
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ

O King (nr̥pa)! Vāsudeva (bhagavān vāsudevaḥ), after being worshipped (ārādhitaḥ) and being satisfied (tuṣṭa), described to Brahmā (brahmaṇa āha) long ago (purā) these two eternal paths (ete sṛtī) to attain brahman (sanātane), described in the Vedas (veda-gīte), which were asked by you (tvayā abhipr̥ṣṭe).

These are the paths to brahman.

The first path is direct liberation.

This is described in verse 21 with the words nirbhidya
mūrdhan visrjet param gataḥ. *Sat, Gkr, yoga → BJ*

The second path is gradual liberation which was described
starting with verse 22.

These paths are described in the Vedas, not observed by me.

The Vedas describe direct liberation:

yadā sarve pramucyante kāmā ye'sya hr̥di sthitāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute ||

→ Sarva mukti

When one is free from all desires situated in the heart, then
one becomes immortal and attains brahman. Katha Upaniṣad
2.3.14

Gradual liberation is described also in the Vedas with the section starting with te **'rcir abhisambhavanti**: they reach the sun planet. (Brhad-āraṇyaka Upaniṣad)

Parīkṣit previously asked what a person who is dying should do.

This answers the question.

Section – VI

Sukadeva Goswami establishes
Sadhana-Bhakti as the best of
all the paths (33-37)

|| 2.2.33 ||

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha
vāsudeve bhagavati
bhakti-yogo yato bhavet

There is no other auspicious path (na hy ato anyāḥ śivaḥ panthā) for those suffering in the material world (viśataḥ saṁsṛtāv iha) than that path which produces prema (yato bhakti-yogo bhavet) for Bhagavān Vāsudeva (vāsudeve bhagavati).

Now the path to attain the ultimate perfection of all is described.

Because it produces bhakti-yoga or prema, there is no other auspicious path, a path without obstacles.

Just as the two paths just described produce liberation, this path produces prema.

Because this path produces the most excellent result, prema,
even that path leading to the attainment of prema is far
superior to the liberation attained by the two paths.

Bhakti-yoga cannot be described as a method to attain
liberation since its goal is prema.

|| 2.2.34 ||

bhagavān brahma kārtsnyena
trir anvīkṣya manīṣayā
tad adhyavasyat kūṭa-stho
ratir ātman yato bhavet

The unchanging Lord (kūṭa-sthan bhagavān) reviewed three times (trir anvīkṣya) the Vedas (brahma) completely (kārtsnyena) with his intelligence (manīṣayā), and determined that process (tad adhyavasyat) which produces prema in the self (ratir ātman yato bhavet).

“You are determining the path which is the essences of everything with your intelligence. Is there another path? Do I have any other path?”

The Lord himself first determined this with his intelligence.

The Lord, endowed with independent omniscience, though he is the Supreme Lord, examined the Vedas (brahma) which come from his breathing three times.

Just as sages go over the scriptures two or three times to gather the purport, the Lord, enacting the pastime of a sage, clarifying what was hard to understanding for the people in the meaning of the Vedas, reviewed everything three times, in a pastime to extract the essence of all the Vedic instructions.

The śruti says sa munir bhūtvā samacintayat: the Lord became a sage and contemplated.

But by this he gets a view of infinite Vedas recited by infinite Brahmās, with descriptions of infinite glories of Vaikuṅṭha.

The Lord is not bewildered by this, for he is described as kūṭastha, unchanging.

Amara-koṣa says **kāla-vyāpī sa kūṭastha eka-rūpatayaiva yaḥ**: kūṭastha means that which pervaded time with one form.

The Lord himself says:

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet |
ity asyā hrdayam loke nānyo mad veda kaścana ||

What do the Vedas instruct as action? What is the final
meaning of the Vedas? What alternatives do the Vedas raise?
No one except me or my dear devotee knows the intended
meaning of the Vedas. SB 11.21.42

He determined (adhyavasāt) that thing which is explained in all the Vedas, from which permanent (kūtaṣṭhaḥ) prema (ratiḥ) arises in the self.

Rati is the first stage of prema.

|| 2.2.35 ||

bhagavān sarva-bhūtesu
lakṣitaḥ svātmanā hariḥ
dr̥śyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ

The devotee sees (lakṣitaḥ) the Supreme Lord in all beings (bhagavān sarva-bhūtesu) by the mercy of Paramātmā (svātmanā hariḥ). The Lord and jīva (draṣṭā) are inferred by symptoms (lakṣaṇair anumāpakaiḥ) such as their observable intelligence (dr̥śyair buddhy-ādibhir).

That rati takes five forms: śānti, prīti, sakhya, vātsalya and priyatā.

The Lord explains this later.

na karhicin mat-parāh śānta-rūpe
nañkṣyanti no me 'nimīṣo leḍhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world are not deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity. SB 3.25.38

First the unique shelter and object of śānti-rati is described.

The Lord Bhagavān (**hariḥ**) is seen by the śānta devotees in himself and all others, since the Lord is all-pervading, by means of the antaryāmī (**svātmanā**).

The Lord says **viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat**: by my portion I am situated everywhere in this universe.
(BG 10.42)

How is the jīva or the antaryāmī by whom Kṛṣṇa is seen to be known?

This takes place by inference.

The jīva (**draṣṭā**) is known to exist by seeing his intelligence (**drśyaih buddhyādibhih**).

The proposition is “Because we observe material intelligence, there is a conscious seer, the jīva.”

The invariable concomitance to support this is “Intelligence and other factors necessarily accompany the jīva because they are causes of fulfilling his goals.”

Similarly the antaryāmī is inferred by certain qualities (such as superior intelligence) which define him.

All jīvas are dependent in their enjoying and acting, and even if they do the same activity, there are differing results for different jīvas, and sometimes no results for some jīvas.

Thus the symptoms of the jīva will vary.

That should be understood by the word ādi.

The jīva, a doer and controller, is like a carpenter king,
because he gets proportionate results as allotted by his master
and sometimes no results, since he is not independent.

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām

O King (rājan)! Therefore (tasmāt), at all times (sarvadā) and all places without restriction (sarvatra) men (nṛṇām) should hear about, glorify and remember (śrotavyaḥ kīrtitavyaś ca smartavyaḥ) the Supreme Lord (bhagavān hariḥ) with full concentration of mind (sarvātmanā).

This verse describes the sādhana which were mentioned in
verses 33 and 34.

Since there is no other auspicious path (as mentioned in verse
33), therefore (tasmād), one must hear about the Lord.

Or tasmāt can indicate a conclusion to verse 35, “Since the
Lord is seen in all beings by the śānta-bhakta, one should hear
about the Lord to realize him.”

One should do this at all times and places (**sarvatra sarvadā**).

This indicates there is no restriction on time and place.

One should do it with the complete mind (**sarvātmanā**), not with some parts of the mind being attached to karma and jñāna.

*jñāna karuṇā
anvayata*

servatone

tasmād ekena manasā bhagavān sātvatām patih |
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā ||

Therefore (**tasmād**), with mind dedicated only to bhakti, devoid of karma and jñāna (**ekena manasā**), one should constantly (**nityadā**) hear about (**śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ pūjyaś ca**) the Supreme Lord (**bhagavān**) — the master of the devotees (**sātvatām patih**). SB 1.2.14

Because the same items are repeated in both verses, one should understand that these are the chief items of bhakti.

However other items such as serving the lotus feet are also indicated though not explicitly stated.

|| 2.2.37 ||

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puteṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (pibanti ye) the sweet pastimes (kathāmṛtam) of the Lord and his devotees (bhagavata ātmanaḥ satām) held in the cups of their ears (śravaṇa-puteṣu sambhṛtam) clean their hearts of all contamination (punanti te viṣaya-vidūṣita āśayam) and attain the lotus feet of the Lord for service (vrajanti tac-caraṇa-saroruha antikam).

Speaking of the common experience in prema of the four other types of rati, this verse shows the result.

Those who hear the sweet pastimes of Bhagavān himself become purified.

Bhagavān here indicates Nārāyana, Rāma or Kṛṣṇa; or it can indicate in Kṛṣṇa himself, the form worshipped according to one's bhāva: the bālya, pauganḍa or kaiśora form.

And according to the form of the Lord, they hear the sweet pastimes of his devotees, such as Nārada, Hanumān, Nanda, and Śrīdāma.

The word “drink” indicates that these devotees have developed rati, for that word “drinking” is used aptly to describe those have reached perfection in relishing sweetness.

Those who have not developed rati are directed to sādhana to attain rati, such as the previous verse.

Those who drink the topics of the Lord wash out their antah-
karana (āśayam), (which is already pure). This is the
unsought result.

They attain the lotus feet of the Lord, in order to serve the
Lord. This is the sought result.

This answers the question what is the highest perfection asked
in SB 1.19.37.