

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

- 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)

|| 2.2.19 ||

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.

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).