

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

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

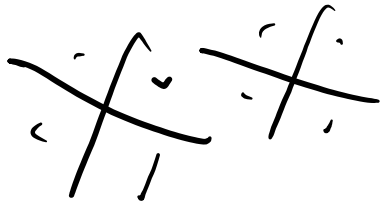
O King (nr̥pa)! If one endeavours for Brahma-loka (yadi prayāsyān pārameṣṭhyam) or the playgrounds of the aerial beings (vaihāyasānām uta yad vihāram) who are endowed with eight mystic powers (aṣṭādhipatyam) in the variegated universe (guṇa-sannivāye), one goes to those places (saha eva gacchet) with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

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

↳ ascirādi mārga

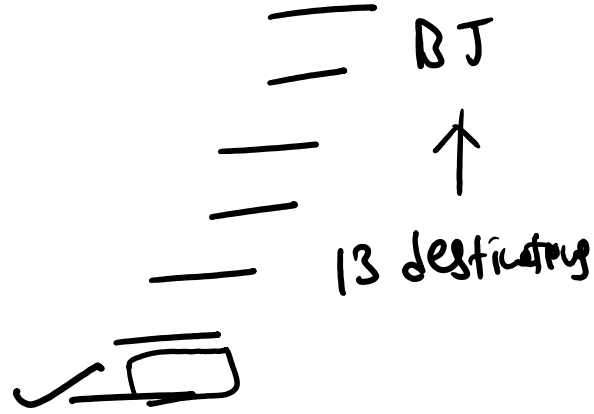
If one desires to attain Brahma-loka (pārameṣṭhyam) or the
playgrounds of the Khecaras (flying beings) who have eight
mystic powers, in this universe filled with all qualities (guṇa-
sannivāye), at the time of giving up the body, one does not give
up the mind and senses.

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
Arcire di mārga → Planet or
axi → First stop → before reaching BT
|| 2.2.24 ||

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

O King (nrpa)! 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 susumna-nāḍī (susumṇayā 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
kalpāyūṣo 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 (kalpāyūṣo 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
dandahyamānaṃ sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyaṃ
yad dvai-parārdhyaṃ 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 (dandahyamānaṃ anantasya mukha analena), he departs for Brahma-loka (sah niryāti tad u pārameṣṭhyam) which lasts two parārdhas (yad dvai-parārdhyaṃ), and where there are flying vehicles used by perfected beings (siddheśvara-yuṣṭa-dhiṣṇyaṃ).



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.