

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)**

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.

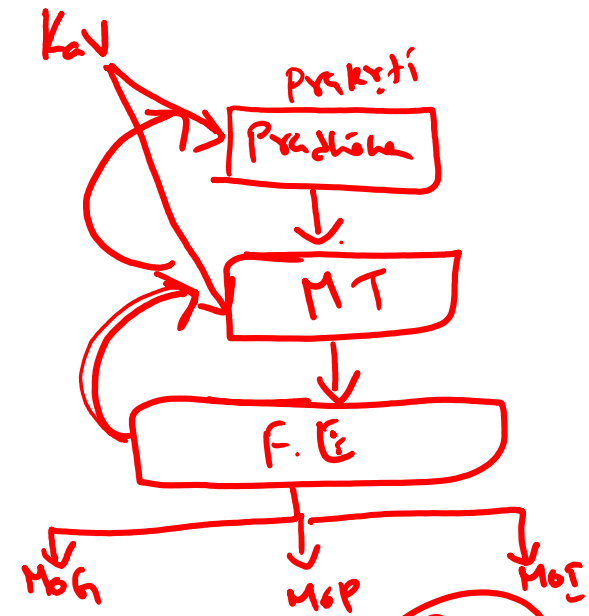
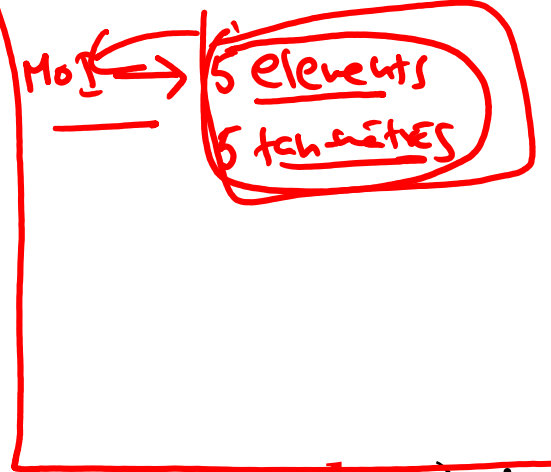
Smell resides in the earth layer for instance.

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-sannikarṣaṁ
manomayaṁ devamayaṁ vikāryaṁ
saṁsādyā gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham



The yogī (sah) attains the layer of false ego (vikāryaṁ saṁsādyā) in which the sense objects, senses (bhūta-sūkṣma indriya), mind and sense devatās (manomayaṁ devamayaṁ) are merged into the guṇas of tamas, rajas and sattva (sannikarṣaṁ). He merges the false ego into the mahat-tattva layer (saha tena yāti vijñāna-tattvaṁ). 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.]