

Canto 2 Chapter 2

The Lord in the Heart

Meditating on the Puruṣa in the Heart

Theme – 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 sasarjedam amogha-dṛṣṭir
yathāpyayāt prāg vyavasāya-buddhiḥ ||

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

Verse Summary: “Is there proof of someone who achieved success by meditating on the Virat form?”

Why not? Previously, Brahmaji recreated the universe by meditating on the Virata form.

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

|| 2.2.2 ||

śābdasya hi brahmaṇa eṣa panthā
yan nāmabhir dhyāyati dhīr apārthaiḥ |
paribhramams tatra na vindate 'rthān
māyāmaye vāsanayā śayānaḥ ||

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

Verse Summary: “Ok. Liberation through astanga yoga is fine. But what about attaining svarga by practice of karma? Isn't that a worthy goal?”

No. The path of vedas only promises temporary pleasures which are just like enjoyment in a dream.

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

|| 2.2.3 ||

ataḥ kavir nāmasu yāvad arthaḥ
syād apramatto vyavasāya-buddhiḥ |
siddhe'nyathārthe na yateta tatra
pariśramaṁ tatra samīkṣamāṇaḥ ||

Therefore (**ataḥ**), being fixed in determination (**vyavasāya-buddhiḥ**), attentive to his goal (**apramattaḥ syād**), the wise man (**kaviḥ**) will take only what he needs from this world of names to support the body (**nāmasu yāvad arthaḥ**). He should not attempt (**na yateta**) to support himself (**siddhe**) by other means (**anyathā arthe**) since it requires unnecessary labor (**pariśramaṁ tatra samīkṣamāṇaḥ**).

Verse Summary: Therefore, a wise person takes only what is needed from this temporary world to keep his body and soul together.

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

|| 2.2.4 ||

satyām kṣitau kim kaśipoḥ prayāsair
bāhau sva-siddhe hy upabarhaṇaiḥ kim |
saty añjalau kim purudhāna-pātryā
dig-valkalādaḥ 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 upabarhaṇaiḥ 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-valkalādaḥ sati**), why do you need clothing (**kim dukūlaiḥ**)?

Verse Summary: “What is the lifestyle of a such a wise man?”

He sleeps on ground, uses hands as his pillow, uses his palms as the dishes and tree bark as his clothing.

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

|| 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**)?

Verse Summary: If not for tree barks, he looks out for some torn cloth, depends on the trees for food, takes water from the rivers, lives in the caves, and most importantly, he is dependent on Visnu for his protection. He never tries to flatter rich men for their money.

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

|| 2.2.6 ||

evam sva-citte svata eva siddha
ātmā priyo 'rtho bhagavān anantaḥ |
tam nirvṛto niyatārtho bhajeta
saṁsāra-hetūparamaś ca yatra ||

Thus being situated (**evam**), 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 (**tam bhajeta**). By this worship (**yatra**), ignorance, the cause of repeated births (**saṁsāra-hetu**), is destroyed (**uparamah**).

Verse Summary: In the heart of a person thus situated, the Lord appears spontaneously. The yogi who blissfully worships Him destroys the ignorance which is the cause of repeated samsara.

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

|| 2.2.7 ||

kas tām tv anādr̥tya parānucintām
ṛte paśūn asatīm nāma kuryāt |
paśyañ janam patitam vaitaraṇyām
sva-karmajān paritāpāñ juṣāṇam ||

Seeing (**paśyañ**) people experiencing suffering (**paritāpāñ juṣāṇam janam**) from their own actions (**sva-karmajān**) while sinking in the river of hell (**patitam vaitaraṇyām**), who except persons indulging in material life (**kaḥ ṛte paśūn**) would disregard *bhakti* (**tām anādr̥tya**), which concentrates on the Lord (**para anucintām**), and meditate instead on material objects (**asatīm nāma kuryāt**)?

Verse Summary: Giving up such a glorious path, only an animalistic person would choose to meditate on the temporary objects promised by the path of karma.

Theme – II Description of the Supersoul (8-11)

|| 2.2.8 ||

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**).

Verse Summary: Some qualified yogis also meditate on the Paramatma feature of the Lord within the heart. He holds sankha, cakra, gadha and padma.

Theme – II Description of the Supersoul (8-11)

|| 2.2.9 ||

prasanna-vaktram nalināyatekṣaṇam
kadamba-kiñjalka-piśaṅga-vāśasam
lasan-mahā-ratna-hiraṇmayāṅgam
sphuran-mahā-ratna-kirīṭa-kuṇḍalam ||

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-vāśasam**), gold arm bands (**hiraṇmaya aṅgam**) with sparkling rubies (**lasan-mahā-ratna**), and earrings and crown (**kirīṭa-kuṇḍalam**) made of dazzling gems (**sphurat-mahā-ratna**).

Verse Summary: He has a smiling face, beautiful eyes and is dressed in yellow cloth with dazzling ornaments.

Theme – II Description of the Supersoul (8-11)

|| 2.2.10 ||

unnidra-hṛt-paṅkaja-karṇikālaye
yogeśvarāsthāpita-pāda-pallavam |
śrī-lakṣmaṇam 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-paṅkaja-karṇika ālaye**). Around his neck is the Kaustubha jewel (**kaustubha-ratna-kandharam**) and on his left chest is the mark of Lakṣmī (**śrī-lakṣmaṇam**). He is covered with a flower garland (**vana-mālayācitam**) which never fades (**amlāna-lakṣmyā**).

Verse Summary: Wearing the Kaustubha jewel and endowed with the Srivatsa mark, He appears within the heart of these yogis.

Theme – II Description of the Supersoul (8-11)

|| 2.2.11 ||

**vibhūṣitam mekhalayāṅgulīyakair
mahā-dhanair nūpura-kaṅkaṇādibhiḥ
snigdhamalākuñcita-nīla-kuntalair
virocamānānana-hāsa-peśalam**

He is decorated (**vibhūṣitam**) 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**).

Verse Summary: He is decorated with valuable ornaments and His face is very attractive with curly, glossy, black hair.

Theme – III Paramatma meditation is for the unattached yogi & V.R
is for the attached Yogi (12-14)

|| 2.2.12 ||

adīna-līlā-hasitekṣaṇollasad-
bhrū-bhaṅga-samsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaram
yāvan mano dhāraṇayāvatiṣṭhate

His bountiful mercy (**bhūry-anugraham**) is indicated (**samsūcita**) by his sweet (**adīna**), playful (**līlā**), smiling glance (**hasita īkṣaṇa**) 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**).

Verse Summary: His smiling glance and the movement of His eyebrows bestow bountiful mercy. One should meditate on this form until the mind remains in a concentrated state.

॥ 3.28.31 ॥

tasyāvalokam adhikam kṛpayātighora-
tāpa-trayopāśamanāya nisṛṣṭam akṣṇoḥ
snigdha-smitānugūṇitam vipula-prasādam
dhyāyec ciraṁ vipula-bhāvanayā guhāyām

One should meditate for a long time (**dhyāyet ciraṁ**) with deep love in the heart (**vipula-bhāvanayā guhāyām**) on the glance of the Lord (**tasya avalokam**), cast from his eyes (**nisṛṣṭam akṣṇoḥ**) to dispel the three terrible miseries (**ati ghora-tāpa-traya upāśamanāya**), and which smiles with affection (**snigdha-smita anugūṇitam vipula-prasādam**), continually multiplying with great mercy (**adhikam kṛpayā**).

Theme – III Paramatma meditation is for the unattached yogi & V.R is for the attached Yogi (12-14)

|| 2.2.13 ||

ekaikaśo 'ngāni dhiyā nu bhāvayet
pādādi yāvad dhasitam gadābhṛtaḥ
jitam jitam 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 (**hasitam**) of the Lord (**gadābhṛtaḥ**). After practicing concentrating on one limb (**jitam jitam 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**).

Verse Summary: Then the yogi must perform dhyana by meditating on the individual limbs one after another. By this the intelligence gets gradually purified.

Theme – III Paramatma meditation is for the unattached yogi & V.R is for the attached Yogi (12-14)

|| 2.2.14 ||

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthavīyaḥ 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 (**sthavīyaḥ puruṣasya rūpaṁ**) after performing necessary rites of *karma-yoga* (**kriyā avasāne**) with proper attention (**prayataḥ**).

Verse Summary: But, if a person has not developed such a devotional inclination towards the Lord, he should meditate on the Virata Rupa only.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.15 ||

sthiraṃ sukhaṃ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam |
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ ||

O King (**aṅga**)! When the renounced *yogī* (**yadā yatih**), seated comfortably on his seat (**sthiraṃ sukhaṃ ca āsanam āsthitah**), desires to give up his body (**jihāsur imam lokam**), he does not attach the mind to time or place (**kāle ca deśe ca mano na sajjayet**). Conquering life (**jita asuḥ**), he controls the senses (**prāṇān niyacchet**) by the mind (**manasā**).

Verse Summary: “What is the practice of this Paramatma meditator? How does he attain his goal of liberation?”

Such a person, by practicing the limbs of astanga yoga, does not attach his mind to time and place.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.16 ||

manaḥ sva-buddhyāmalayā niyamyā
kṣetra-jña etāṁ ninayet tam ātmani |
ātmānam ātmany avarudhya dhīro
labdhopaśāntir virameta kṛtyāt ||

He merges the mind (**manaḥ niyamyā**) into the pure intelligence (**sva-buddhyā amalayā**), and merges (**ninayet**) the intelligence (**tam ātmani**) into the witnessing *jīva* (**kṣetra-jña**). He merges the witnessing *jīva* into the pure *jīva*, and merges the pure *jīva* into the *brahman* (**etāṁ ātmānam ātmany avarudhya**). Having done so, the *yogī* (**dhīrah**), attaining cessation of material life (**labdha upaśāntih**), withdraws from all action (**virameta kṛtyāt**).

Verse Summary: Then he merges his mind into his intelligence, intelligence into the jiva, the jiva into the Supersoul. Thus he withdraws from all material actions, and this state is called labdhopaśānti.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.17 ||

na yatra kālo 'nimiṣām 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 'nimiṣām 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**).

Verse Summary: Such a person is not influenced by time, the devatas, the modes, false ego, mahat-tattva or pradhana.

Portfolio 1 – Karma Sacivā

rūpa-bhedāspadam divyam
kāla ity abhidhīyate
bhūtānām mahad-ādīnām
yato bhinna-dṛśām bhayam

I am astonishing time (**divyam kāla**)--the cause (**āspadam**) of transformation of material objects (**rūpa-bheda**), from which fear arises (**yato bhayam**) for living beings (**bhūtānām**) with material bodies in ignorance (**mahad-ādīnām bhinna-dṛśām**). –
Kapiladev to Devahuti – 3.29.37

Portfolio 1 – Karma Sacivā

prabhāvaṁ pauraṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyusaḥ

Time is said to be the Lord's power (**kālam prāhuḥ pauraṣaṁ prabhāvaṁ**), by which fear arises in the *jīva* (**yato bhayam kartuḥ**), having contacted *prakṛti* (**prakṛtim īyusaḥ**) and being bewildered by ego (**ahaṅkāra-vimūḍhasya**). – **Kapiladev to Devahuti – 3.26.16**

Portfolio 2 – Daiva Sacivā

sarvaṁ kāla-kṛtaṁ manye
bhavatāṁ ca yad apriyam |
sa-pālo yad-vaśe loko
vāyor iva ghanāvaliḥ ||

I consider (**manye**) that this, which is unwelcome (**yad apriyam**), has all been done to you by time (**bhavatāṁ sarvaṁ kāla-kṛtaṁ**), which controls the world (**yad-vaśe lokah**) and its protectors (**sa-pālah**) just as the wind controls the clouds (**vāyor iva ghanāvaliḥ**). - **Bhismadev to Yudhistir – SB 1.9.14**

Portfolio 2 – Daiva Saciva

yatra dharma-suto rājā
gadā-pāṇir vṛkodarah
kṛṣṇo 'strī gāṇḍivam cāpam
suhṛt kṛṣṇas tato vipat

You are lamenting (**tato vipat**) where there is Yudhiṣṭhira, the son of Dharma (**yatra dharma-suto rājā**), Bhīma, holder of the club (**gadā-pāṇir vṛkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo aṣṭrī gāṇḍivam cāpam**), and your friend Kṛṣṇa (**suhṛt kṛṣṇah**). - **Bhismadev to Yudhistir – SB 1.9.15**

Portfolio 2 – Daiva Saciva

na hy asya karhicid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**). -
Bhismadev to Yudhistir – SB 1.9.16

Portfolio 2 – Daiva Saciva

tasmād idaṁ daiva-tantram
vyavasya bharatarṣabha |
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho ||

O master (**nātha**)! O controller (**prabho**)! Of best of the Bharata lineage (**bharata rṣabha**)! Therefore (**tasmād**), discerning (**vyavasya**) that the suffering and happiness is dependent only on Kṛṣṇa (**idaṁ daiva-tantram**), follow him (**tasya anuvihito**) and protect the helpless citizens (**anāthā prajāḥ pāhi**). - **Bhismadev to Yudhistir – SB 1.9.17**

Portfolio 2 – Daiva Saciva

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (**mat-parāḥ śānta-rūpe**) are never deprived (**na karhicin nañkṣyanti**) of any enjoyment. My wheel of time (**me animiṣo hetih**) does not afflict those devotees (**na leḍhi**), for whom I am a lover, the *ātmā*, son, friend, elder, companion or worshipable deity (**yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam**). -

Kapiladev to Devahuti – 3.25.38

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.18 ||

param padam vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhrdā
hr̥dopaguhyārha-padam pade pade ||

The *yogīs*, desiring to give up the world which is not *brahman* (**atad utsisṛkṣavaḥ**), thoroughly know that impersonal aspect of Viṣṇu (**tad param padam vaiṣṇavam āmananti**), defined as “not this,” (**yad na iti na iti ity**) by avoiding erring intelligence concerning the Lord’s nature (**visṛjya daurātmyam**) and avoiding everything not related to the Lord (**ananya-sauhrdā**), while embracing (**upaguhya**) at every moment (**pade pade**) the worshippingable lotus feet of the Lord (**arha-padam**) with their whole heart (**hr̥dā**).

Verse Summary: Such a yogi perfectly understands both the impersonal and personal aspects of the Lord. He embraces the Lotus feet of the Lord within his heart at every moment.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.19 ||

ittham munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudam tato'nilam
sthāneṣu ṣaṭsūnnamayej jita-klamah ||

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

Verse Summary: Thus situating himself in the Brahman platform, he starts sat-cakra yoga by pressing the muladhara-cakra with his heels and raising the life air through the other cakras.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.20 ||

nābhyām sthitam hr̥dy adhiropya tasmād
udāna-gatyorasi tam nayan muniḥ
tato 'nusandhāya dhiyā manasvī
sva-tālu-mūlam śanakair nayeta ||

The *yogī* (**muniḥ**) raises (**adhiropya**) the air (**tam**) situated in the navel (*svādhiṣṭhāna-cakra* and *maṇipūraka-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-mūlam**).

Verse Summary: He further raises the life air through *svādhiṣṭhāna-cakra*, *maṇipūraka-cakra*, and gradually raises it to the base of the palate.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.21 ||

**tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napekṣaḥ
sthitvā muhūrtārdham akuṅṭha-dṛṣṭir
nirbhidyā mūrdhan visṛjet 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 (**anapekṣaḥ**), with clear vision (**akuṅṭha-dṛṣṭih**), absorbed in the *Brahman* (**param gataḥ**), he then pierces the *brahma-randhra* (**nirbhidyā mūrdhan**) and gives up the senses and body (**visṛjet**).

Verse Summary: Then finally, situating the life-air at the *ājñā-cakra*, he blocks the 7 holes and forces the life-air through the *brahma-randhra*. Thus he attains liberation by giving up his gross and subtle bodies.

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

|| 2.2.22 ||

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

O King (**nṛpa**)! 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**).

Verse Summary: But, if the yogi still has desires to enjoy in svarga or brahmaloka, then by meditating on the Virat rupa he gives up his gross body, but travels to those places with his subtle body.

|| BG 8.24 ||

agnir jyotir ahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti
brahma brahma-vido janāḥ ||

The knowers of brahman (**brahma-vido janāḥ**) who depart (**prayātā**) on the path of fire and light (**agnir jyotir**), the waxing fortnight (**ahaḥ śuklaḥ**), and the northern progress of the sun (**ṣaṇmāsā uttarāyaṇam**) attain brahman (**brahma gacchanti**).

- The two words *agni* and *jyoti* indicate the presiding devatā of light, which is mentioned in the śrutis.
- Ahaḥ* means the deity of the day. *Śukla* means the deity of the waxing fortnight. *Ṣaṇ-māsā uttarāyaṇam* means the presiding deity of the six months leading up to the summer solstice.

- Arcirādi refers to the path of light under discussion, in which the first deity is Arci, the deva of light, the last being four-faced Prajāpati Brahmā.
- After reaching Brahmā, jñānīs and yogīs attain liberation along with him at the end of his very long life.
- Altogether there are thirteen deities on the path of light, all of which are not directly mentioned in the Gītā.
- This path is also tread by some devotees, for only the unalloyed devotees are directly delivered by their Lord.
- “By my sweet will I place him on Garuḍa’s shoulders and bring him unhindered to the supreme abode without any need for the path of arcirādi.”

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

|| 2.2.23 ||

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

They say (**āhuh**) that the great yogīs (**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 gatim āpnuvanti**) by performance of *karma* (**karmabhih**).

Verse Summary: These Virat rupa meditators are not like ordinary karmis with material desires. They are endowed with vidya, tapas, yoga and jnana, and they do not attain these various planets due to their karma, unlike the karmis.

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

|| 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 Śiśumāra constellation (**atha prayāti śaiśumāram cakram**) above (**udastāt**), which is related to the Lord (**hareh**).

Verse Summary: The first stop is Vaisvanara loka. Being purified he then approaches Śiśumāra constellation.

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

|| 2.2.25 ||

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

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 (**ekāḥ**) arrives at the worshipable Mahar-loka (**namaskṛtaṁ brahma-vidām upaiti**), in which sages who live for a *mahā-kalpa* enjoy (**kalpāyuso yad vibudhā ramante**).

Verse Summary: The next stop is mahar-loka.

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

|| 2.2.26 ||

atho anantasya mukhānalena
dandahyamānaṁ 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 (**dandahyamānaṁ 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**).

Verse Summary: From there he moves to Brahma-loka.

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

|| 2.2.27 ||

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit |
yac cittato 'daḥ kṛpayānidam-vidām
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-idam-vidām**).

Verse Summary: In Brahmaloaka there is no lamentation, or fear, except suffering in the mind because of seeing the suffering of the non-devotees.

|| 3.9.8 ||

kṣut-tr̥ṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

My mind (**me manah**) becomes disheartened (**sīdate**) on seeing (**sampaśyato**) these living entities (**imāḥ**) constantly suffering (**muhur ardyamānāḥ**) from hunger, thirst, *vāta*, *pitta*, *śleṣma* (**kṣut-tr̥ṭ-tridhātubhir**); from heat, cold, wind and rain (**śīta-uṣṇa-vāta-varaṣair**); from each other (**itara itarāt ca**); and from the unendurable fire of lust (**acyuta kāmāgninā**) and continuous anger (**ruṣā ca sudurbhareṇa**).

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

|| 2.2.28 ||

tato viśeṣaṁ pratipadya nirbhayas
tenātmanāpo 'nala-mūrtir atvaran |
jyotirmayo vāyum upetya kāle
vāyv-ātmanā khaṁ bṛhad ātma-liṅgam ||

Then (**tatah**) he attains (**pratipadya**) the layer of earth (**viśeṣaṁ**) 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 (**khaṁ**), which is worshipped as a form of Paramātmā (**bṛhad ātma-liṅgam**).

Verse Summary: Then he successively passes through layers of earth, water, fire, air and ether.

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

|| 2.2.29 ||

ghrāṇena gandham rasanena vai rasam
rūpam ca dr̥ṣṭyā śvasanam tvacaiva |
śrotreṇa copetya nabho-guṇatvam
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-guṇatvam**), as well as the actions of the various action senses (**prāṇena ca ākūtim upaiti**).

Verse Summary: Thus he successively attains the 5 sense objects successively.

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

|| 2.2.30 ||

sa bhūta-sūkṣmendriya-sannikarṣaṁ
manomayaṁ devamayaṁ vikāryam |
saṁsādyā gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham ||

The yogī (**sah**) attains the layer of false ego (**vikāryam 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**).

Verse Summary: Then he reaches the layer of false ego. Then he merges false ego into mahat tattva and then mahat tattva into pradhana.

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

|| 2.2.31 ||

tenātmanātmānam upaiti śāntam
ānandam ānandamayo 'vasāne
etām gatim bhāgavatīm gato yaḥ
sa vai punar neha viṣajjate 'nga ||

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

Verse Summary: He then merges his svarupa along with pradhana into Brahman. He who has attained this goal never returns to the material world.

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

|| 2.2.32 ||

ete sṛtī te nṛpa veda-gīte
tvayābhipṛṣṭe ca sanātane ca |
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ ||

O King (**nṛpa**)! 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 abhipṛṣṭe**).

Verse Summary: These two paths of karma mukti and direct mukti were described by the Supreme Lord to Brahma long ago.

Theme – 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 anyaḥ 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**).

Verse Summary: Even though I have described to you the two paths of liberation, the most auspicious path for those suffering in this material world is that which produces prema to the Lord (Sadhana Bhakti).

|| 7.7.29 ||

tatropāya-sahasrāṇām
ayam bhagavatoditaḥ
yad īśvare bhagavati
yathā yair añjasā ratiḥ

Among the thousands of methods for destroying the material intelligence (**tatra upāya-sahasrāṇām**), the process proclaimed by the Lord himself, bhakti-yoga, is the real method (**ayam bhagavatā uditah**), whose aṅga known as service to guru produces bhakti (**yad īśvare bhagavati**) -- from which rati to the Supreme Lord appears (**yaih ratiḥ**) as the main result (**añjasā**).

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

|| 2.2.34 ||

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

The great personality Brahmā (**bhagavān brahma**), with great attention and concentration of the mind (**kārtsnyena manīṣayā**), studied the Vedas three times (**trir anvīkṣya**), and after scrutinizingly examining them, he ascertained that (**tad adhyavasyat**) attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion (**yato kūṭa-stho ātmany ratir bhavet**).

The unchanging Lord (**kūṭa-sthah 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**).

Verse Summary: The Supreme Lord Himself reviewed the vedas three times and concluded that attainment of Prema is the highest perfection of religion.

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

|| 2.2.35 ||

**bhagavān sarva-bhūteṣu
lakṣitaḥ svātmanā hariḥ |
dṛśyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ**

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

Verse Summary: How to see the Lord who is the object of one's prema?

The Lord and the jiva are inferred by symptoms such as their observable intelligence.

- That rati takes five forms: śānti, prīti, sakhya, vātsalya and priyatā. The Lord explains this later.
- 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 idaṁ 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 (dṛśyaiḥ buddhyādibhiḥ).
- 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.

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

|| 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**).

Verse Summary: Since Sadhana bhakti has been established to be the most auspicious path, one should hear about, glorify and remember the Supreme Lord (limbs of sadhana bhakti) with full concentration.

|| 4.20.26 ||

yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
katham guṇa-jñō viramed vinā paśum
śrīr yat pravavre guṇa-saṅgrahēcchayā

Lord of auspicious fame (**suśrava**)! What person (**katham**), having heard by chance (**yadṛcchayā ca upaśṛṇoti**), just once (**sakṛt**), your auspicious qualities (**te śivaṁ yaśaḥ**) in the association of devotees (**ārya-saṅgame**), what person who knows your qualities (**katham guṇa-jñāh**), which even Lakṣmī accepts (**yat śrīr pravavre**) with a desire to completely taste those qualities (**guṇa-saṅgraha icchayā**), gives up that glorification (**viramed**)? Only an animal would do so (**vinā paśum**).

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

|| 2.2.37 ||

**pibanti ye bhagavata ātmanaḥ satām
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam |
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam ||**

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtaṁ**) of the Lord and his devotees (**bhagavata ātmanaḥ satām**) held in the cups of their ears (**śravaṇa-puṭeṣu 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**).

Verse Summary: 2 main benefits of practicing sadhana bhakti: a) purification of heart b) attainment of Lord's lotus feet.