

Śrīmad Bhagavad-gītā

with the

Sārārtha Varṣiṇī commentary

by

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# Introduction

gaurāṁśukah sat-kumuda-pramodī  
svābhikhyayā gos-tamaso nihantā  
śrī-kṛṣṇa-caitanya-sudhā-nidhir me  
mano dhitiṣṭhan svaratiṁ karotu

May the ocean of nectar (sudhā-nidhih), Śrī Kṛṣṇa Caitanya (śrī-kṛṣṇa-caitanya), who emanates golden rays (gaura (aṁśukah)), giving joy to the white water lilies of saintly devotees (sat-kumuda-pramodī), and who destroys the darkness of the earth (gos-tamaso nihantā) by His splendorous beauty (svābhikhyayā), be present in my mind (me mano adhiṣṭhan) and bestow on me attraction for Himself (svaratiṁ karotu).

prācīna-vācaḥ suvicārya so 'ham  
ajño 'pi gītā mṛta-leśa-lipsuḥ  
yateḥ prabhor eva mate tad atra  
santaḥ kṣamadhvam śaraṇāgatasya

Though I am ignorant (ajño 'pi), after carefully considering (suvicārya) the previous commentaries (prācīna-vācaḥ), I desire (aham lipsuḥ) to obtain a drop of the nectar of the Gītā (and have thus written this commentary) (gītā mṛta-leśa). May you devotees (santaḥ) please tolerate (kṣamadhvam) this work of a surrendered soul (śaraṇāgatasya), which is written (tad atra) according to the views of my sannyāsī master, Śrī Caitanya (yateḥ prabhor eva mate).

The son of Vasudeva, para brahman in human form, the original Bhagavān whose lotus feet are desired by all the scriptures in this world, descended directly in Mathurā, and, most inconceivably, became visible to the eyes of all people of the material world.

Delivering the people of the universe who were drowning in the ocean of material life, He submerged them instead in the great ocean of His own prema, by bestowing on them a taste of the sweetness of His beauty.

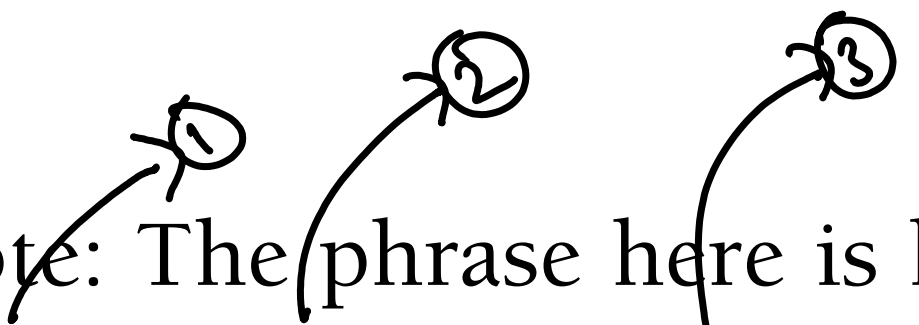
Established in His great vow to protect the righteous and destroy the evil, on the pretext of relieving the earth of its burden of suffering, he gave the greatest protection—in the form of liberation—even to those who were devoured by the crocodile of material life—to the most evil persons, even to those who displayed great hatred towards Himself.

In order to deliver the jīvas who would be afflicted after His disappearance by lamentation and illusion arising from the bondage of beginningless ignorance, and in order to uphold His glorious reputation sung by the sages, the makers of scriptures, He singled out Arjuna, His dear friend.

Arjuna then became afflicted by lamentation and illusion at the commencement of war by the Lord's own desire, in order to fulfill the Lord's purposes.

The Lord thus manifested to Arjuna the highest goal of humanity, making it most real and attainable, in the form of the Gītā, with eighteen chapters containing eighteen types of knowledge, ornamented with the jewels of the ultimate import of the Vedas composed of three subjects.

[Note: The (phrase here is kāṇḍa-trayātmika-sarva-veda, referring to karma, jñāna and upāsana kāṇḍas.)]



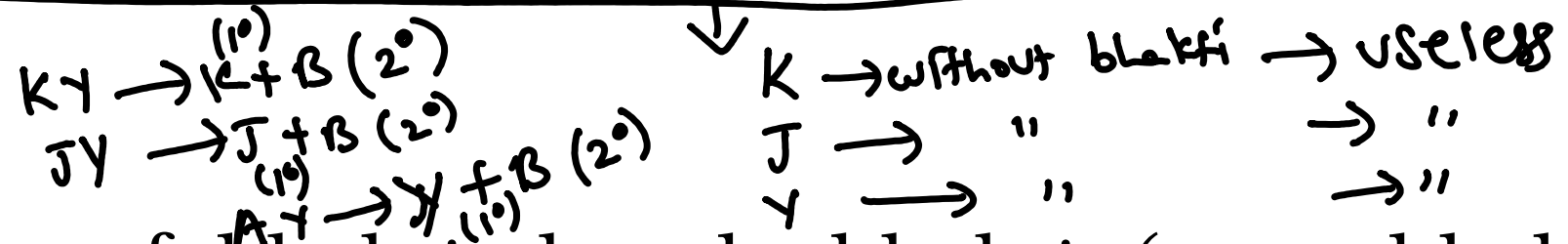
Through the first six chapters of the Gītā He presents niṣkāma-karma-yoga, through the second six chapters He presents bhakti-yoga, and through the third six chapters He presents jñāna-yoga.

Bhakti-yoga is placed between karma and jñāna-yoga because of its confidential nature, [Note: Being placed in the middle, it is not so obvious.] because of its superiority by which it is able to give life to the other two, [Note: Since it is in the middle, it touches the other two, giving them life. If the six chapters concerning bhakti were placed at the beginning or the end, they would only touch one of the other topics.] and because of its being most rare. [Note: Therefore it is protected by the other two topics on either side.]

① Confidential nature  
② To give life to K & J.  
③ Rare.



And moreover, because these two are useless without bhakti, only by being mixed with bhakti do they become acceptable.



There are two types of bhakti: kevalā bhakti (pure bhakti) and pradhānī bhūtā bhakti (a process predominated by bhakti).

The first is independent and strong.

→ śuddha bhakti

- Distributing food to vrajavāsīs
- ① Distributing because of his love for vrajavāsīs → devotee → advance in bhakti
  - ② Distributing because the dhama śāstrīs recommended anna-dāna → Karma → pīety.
  - ③ Material obsession → ajkātā svikṛti → nature into bhakti

Without the mixture of karma and jñāna, it is pure and powerful.

It is known by such terms as ananyā bhakti and akiñcinā bhakti.  
[Note: Other names are uttamā bhakti, śuddhā bhakti, and kevalā bhakti.]

*→ pure devotional service*

The second type is mixed with karma and jñāna.

All of this will be described later in the text.

Guru bhūta bhakti  
 (Saund) → 20

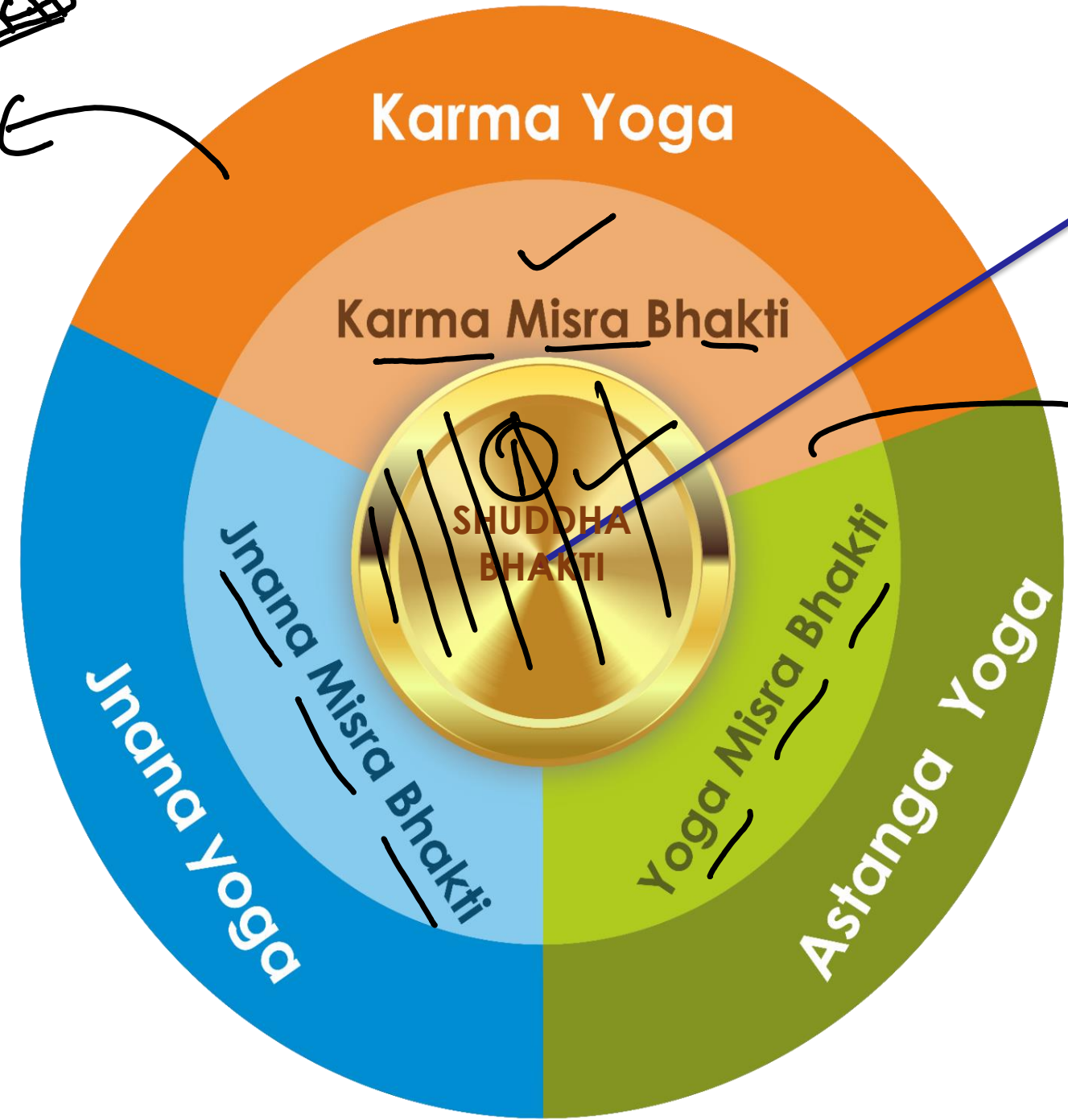
KY → K + B (10) + B (20)  
 JY → J + B  
 AY → Y + B

Varnāshrama system

**VISNU WORSHIP**

Pradhāni bhūta bhakti  
 ↓  
 Bhakti is predominant.

KMB → B + K (10) + B (20)  
 JMB → B + J (10) + B (20)  
 YMB → B + Y



Karma Yoga

Karma Misra Bhakti

SHUDDHA  
BHAKTI

Jnana Misra Bhakti

Yoga Misra Bhakti

Jnana Yoga

Astanga Yoga