

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter Two

## Divinity and Divine Service

# Section – I

Śrīla Sūta Gosvāmī's reply begins  
with obeisances (1-5)

|| 1.2.4 ||

nārāyaṇam namaskṛtya  
naram caiva narottamam  
devīm sarasvatīm vyāsam  
tato jayam udīrayet

After offering respectful obeisances (namaskṛtya) unto the presiding deities Nara-nārāyaṇa Rsi (nārāyaṇam naram caiva), unto the subject of the work Kṛṣṇa (narottamam), unto the śakti of the work Sarasvatī (devīm sarasvatīm), and unto the sage entrusted with the work Śrīla Vyāsadeva (vyāsam tatah), one should utter "Jaya (jayam udīrayet)."

Having offered respects to guru, Sūta offers respects to devatā,  
presiding deity, etc.

Nara-nārāyaṇa are designated as the presiding deities of this  
work since they have authority over the place.

[Note: Vyāsa first wrote the work in Badarikāśrama, where  
Nara-nārāyaṇa preside.]

The devatā or subject of the Bhāgavatam is Kṛṣṇa  
(narottamam).

Sarasvatī is the śakti.

[Note: This is not the material deity. In the spiritual world  
exist counterparts to the devatās of the material world who  
assist the Lord in his pastimes there. For instance divyā  
Sarasvatī gives Kṛṣṇa mantra to Brahmā in Brahma-saṁhitā.]

The word ca indicates the ṛṣi (sage) of the work, Vyāsa.

- ① Sage → Vyāsa
- ② meter → gāyatrī
- ③ Form → Kṛṣṇa
- ④ bīja → om
- ⑤ śakti → Sarasvatī
- ⑥ Devatā → N.N
- ⑦ Purpose

[Note: Before reciting a mantra or a scripture, it is customary to utter the name of the sage who revealed the mantra (in this case Vyāsa), the meter (gāyatrī), the form of the Lord who is the subject of the mantra (Kṛṣṇa), the bīja of the work or mantra (om), the śakti of the work or mantra (Sarasvatī), the adhiṣṭhātr-devatā (Nara-nārāyana) and the purpose of uttering the mantra. ]

Some editions have the word **vyāsam** instead of **caiva**.

That makes the meaning clear.

The bīja is om̐ and the meter is predominantly gāyatrī since the first verse of Bhāgavatam begins with om̐ and reference to gāyatrī.



Having offered respects to these persons, one should utter  
“**Jaya.**”

This is a verb form, calling out to Kṛṣṇa with raised hands.  
(Jaya Śrī-kṛṣṇa! Victory to Kṛṣṇa!)

By using the potential case, Sūta teaches other sages of the  
Purāṇas to do the same.

Jaya also refers to this scripture because one can conquer  
samsāra by studying it.

So the meaning would be “One should then speak the  
Bhāgavatam (**jayam**).

In this verse, since the verb form **namaskṛtya** indicates that  
another action immediately follows, the word **tataḥ** with the  
meaning of “next, then” would be superfluous.

Therefore **tataḥ** describes the subject of the sentence.

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**Tataḥ** is a past participle of tan (to spread words, to speak).

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Thus **tato jayam udīrayet** means “the speaker should utter jaya.”

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This is the opinion of some.

|| 1.2.5 ||

munayah sādhu prṣṭo 'ham  
bhavadbhir loka-maṅgalam  
yat kṛtaḥ kṛṣṇa-sampraśno  
yenātmā suprasīdati

O sages (munayah)! You have asked good questions (bhavadbhir sādhu prṣṭah aham) about what is beneficial for the world (loka-maṅgalam), because you have asked questions all about Kṛṣṇa (yat kṛtaḥ kṛṣṇa-sampraśno), by which the intellect is immediately satisfied (vena ātmā suprasīdati).

It has been said previously (1.2.1) that Sūta respects the words of the sages.

This verse describes that respect.

O sages (**munayah**)! The questions are very good because I have been asked about what is auspicious for the world.

Why is that good?

You have asked questions about Kṛṣṇa, all sorts of questions about Kṛṣṇa  
(**sampraśnaḥ**).

And why is that good?

By such questions about Kṛṣṇa the intellect becomes satisfied.

It is my experience that by such question about Kṛṣṇa alone immediately the  
intellect becomes satisfied.

## Section – II

The standard of first class,  
transcendental religion (6-7)

(Answer to Question-2)

Means → dharma  
↓ actions  
↓ prescribes etc.

|| 1.2.6 ||

sa vai puṁsām paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihatā

yayātmā suprasīdati

hetu → cause  
ahaituky → causeless  
→ self-causative.

P-D.S → ahaituki  
↓  
Mixed D-S →

The supreme dharma (saḥ vai paro dharmah) for all human beings (sādhana bhakti) (puṁsām) is that by which prema-bhakti to the Lord arises (yato bhaktir adhokṣaje), which is not caused by anything other than itself (ahaituky), cannot be obstructed (apratihatā), and which satisfies the mind completely (yayā ātmā suprasīdati).



This verse answers the second question of the sages: what is the final essence of all the scriptures. → Practice

That essence is highest dharma for anyone who is a human being (pumsām), meaning hearing and chanting about the Lord.

It is said:

etāvān eva loke 'smin puṁsām dharmah paraḥ smṛtaḥ  
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

Pure bhakti to the Supreme Lord (bhagavati bhakti-yogah), beginning with the chanting of the holy name of the Lord (tad-nāma-grahaṇa ādibhiḥ), is the real dharma (etāvān dharmah smṛtaḥ), the supreme object (paraḥ) for the human living in this world (asmin loke puṁsām). (SB 6.3.22)

By this statement, the word para along with dharma in the present verse can indicate only bhakti-yoga.

Etavān eva indicates exclusion of other processes as para-  
dharma.

The essence of scripture is bhakti-yoga by which prema-bhakti  
(yataḥ bhaktiḥ) appears.

It arises without cause (ahaitukī).

Mixed bhakti is excluded in this definition (since it has cause).

“But you are really evading the truth here (saying that prema is not caused by sādhana-bhakti).”

No. Dharma consisting of hearing and chanting about the Lord is called sādhana-bhakti, and in the mature state it is called prema.

Both are called bhakti, for it is said **bhaktyā sañjātayā bhaktyā bibhraty utpulkām tanum**: the devotee possesses a body with ecstatic symptoms by prema developed through sādhana-bhakti.  
(SB 11.3.31)

In the verse being discussed, the former bhakti (paro dharmo)  
is the cause of the later type of bhakti (yato bhaktir  
adhokṣaje), just as an unripe mango is the cause of a ripe  
mango.

paro dharmo → sādhanā bhakti  
yato (bhaktir) adhokṣaje → prema

Considering one the cause of the other because of the  
difference in taste is simply a conception for understanding  
the different strengths of bhakti, though sādhanā-bhakti and  
prema are not actually different things.

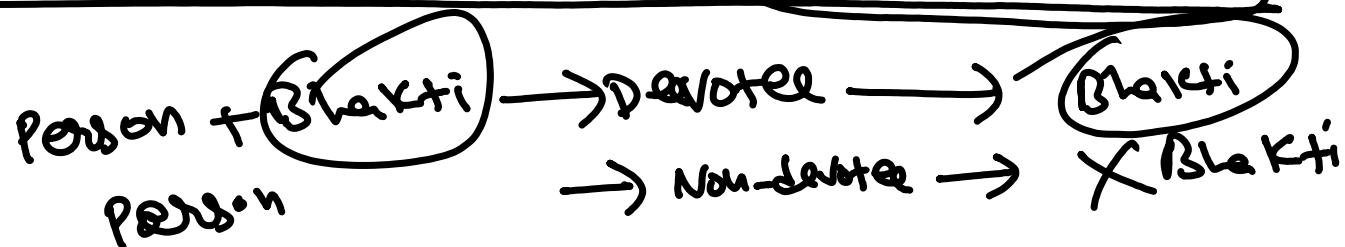
The various states of infancy, youth and adulthood in one person are actually not conditions of cause and results of that cause (since the person remains).

On the other hand, when pots, cloth and cooked rice arise, the original names and forms of mud, thread and raw rice disappear.

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One cannot compare these examples to bhakti and prema.

One also not say that the famous cause of bhakti is association of devotees, for association of devotees is part of bhakti.



It is the second stage, as understood from the statement ādau śraddhā tataḥ sādhu-saṅgo 'tha bjajana-kriyā. (BRS 1.3.11)

And later it will be said:

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ  
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt

O brāhmaṇas (viprāḥ)! Attraction for topics concerning Kṛṣṇa (vāsudeva-kathā-ruciḥ) will arise (syāt) by service to the great devotees (mahat-sevayā), followed by faith (śraddadhānasya), by surrender to the feet of the pure guru (puṇya-tīrtha-niṣevanāt), and by the desire to hear (śuśrūṣoḥ). SB 1.2.16

mahat-seva  
↓  
vāsudeva katha ruci → onset of faith.

Bhakti ruci ← Bhakti  
↓  
śraddhe ← sadha seva ← śraddhe

Such things as charity, vows, austerity, sacrifices, and selfless performance of duties are to some degree causes of bhakti in sattva-guṇa, practiced as an aṅga of jñāna.



But they are not causes of pure bhakti, because it is said:

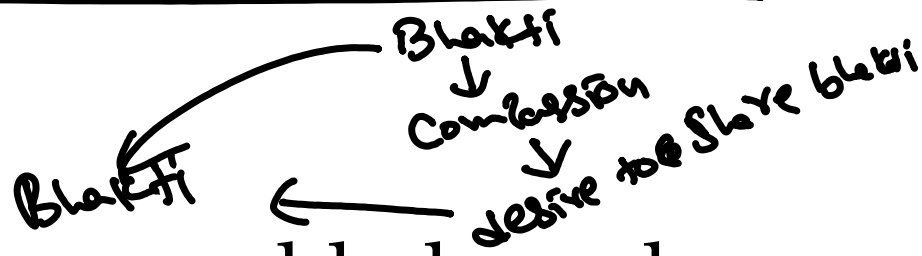
yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |  
vyākhyā-svādhyāya-sannyāsaḥ prāpnuyād yatnavān api ||

But I cannot be attained (yaṁ na prāpnuyād) by intense efforts (yatnavān) of yoga, Sāṅkhya (yogena sāṅkhyena), charity, vows, austerity, sacrifices (dāna-vrata-tapo-'dhvaraiḥ), explaining the Vedas, study of the Vedas, or sannyasa (vyākhyā-svādhyāya-sannyāsaḥ). (SB 11.12.9)

Nor can it even be said that the mercy of the Lord is the cause of pure bhakti, for it is non-final cause, making one search out a further cause.

One cannot say that the Lord's mercy is absolute, without further cause, for then it would mean the Lord is unjust and prejudiced in choosing to give mercy without reason to certain individuals and not to others.

However if one says that the cause of bhakti is the mercy of the devotee, it is not so incorrect.



- ① Why is the devotee partial?
- ② How would that make bhakti abhakti?

Though the uttama-bhaktas do not make distinctions and are thus not prejudiced, one does see the madhyama-bhakta making distinctions between the Lord, the devotee, the innocent and the demon.

Thus because the Lord is dependent on the devotee, the Lord's mercy follows after the mercy of the devotee.

That is the correct conclusion.

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But then how is bhakti said to be without cause (ahaitukum)  
in this verse?

Because the Lord's mercy is included in the mercy of the  
devotee, and because that mercy is included in association  
with devotees, and because devotee association is an aṅga of  
bhakti, bhakti is said to be without cause (since an aṅga of  
bhakti causes bhakti).

Moreover the cause of devotee's mercy is but the bhakti present in the heart of the devotee, because without that bhakti in his heart there is no possibility of his mercy arising.

In all ways therefore, bhakti is the cause of bhakti.

Therefore bhakti is said to be without cause.

From the point of view of bhakti, the devotee, bhakti, the Lord, and his mercy are not separate items.

Even though bhakti appears by bhakti (thus being self-manifesting), it does not negate the fact that bhakti's self-manifesting nature comes from the Lord.

This bhakti cannot be prevented by anything (**apratihatā**).

This is mentioned in the following verse:

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye  
mano-gatir avicchinṇā yathā gaṅgāmbhaso 'mbūdhau

lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam  
ahaituky avyavahitā yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih avicchinṇā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**). (SB 3.29.11-12)

Śrī Rūpa Gosvāmī has also said sarvathā dhvaṁsa-rahitaṁ  
saty api dhvaṁsa-kāraṇe: bhakti is without destruction,  
though it is the cause of destruction of obstacles. (Ujjvala-  
nīla-maṇi 14.63)

Apratihata can also mean that this prema-bhakti is not  
contaminated by jñāna or karma.



By that bhakti (**yayā**) the mind (**ātmā**) becomes completely satisfied (**suprasīdati**).

desires

→ anyābhilāṣitā vāñchā.  
↓ cherished goals.

Because of the impossibility of the mind being satisfied with the presence of material desires, it is evident that this bhakti being discussed is without any material desires.