

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – II

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

(Answer to Question-2)

|| 1.2.7 ||

Why does the
mind become satisfied
by such a practice?
↓
What (or) why
does the
soul factor of
the mind take?

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam

Bhakti (bhakti-yogaḥ) dedicated to Lord Kṛṣṇa (vāsudeve bhagavati), endowed with special moods (prayojitaḥ), quickly produces (janayaty āśu) detachment from material goals (vairāgyam) and knowledge of the Lord (ca yad jñānam) devoid of the desire for liberation (ahaitukam).

What form does that satisfaction of the mind take?

This satisfaction of the mind is filled with knowledge and experience of the form, qualities and sweetness of the Lord, which cause complete disgust with all inferior objects.

That is explained in this verse.

This bhakti is endowed (yojitaḥ) in an excellent manner (pra
for prakarṣeṇa), with dāsya, sakhya and other loving
emotions.

2nd meaning

Another meaning of bhakti-yogaḥ prayojitaḥ is “bhakti-yoga
has been made the only goal (prayojana).”

Separate endeavor for attaining knowledge and detachment
are not necessary in the practice of bhakti, for bhakti itself
produces them.

Very quickly (āśu) at the time of performing bhakti, they are attained, for it is said:

Dev faith & ability to experience
as possible & Detach.

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah |
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam ||

Detachment → Devotional faith → Direct experience of the SFG

Devotion, direct experience of the Supreme Lord (bhaktiḥ pareśānubhavo), and detachment from other things (anyatra viraktir ca)—these three occur simultaneously (eṣa trika eka-kālah syuh) for one who has taken shelter of Kṛṣṇa (prapadyamānasya), in the same way (yathā) that pleasure, fullness of the stomach and relief from hunger (tuṣṭiḥ puṣṭiḥ kṣud-apāyo) are experienced simultaneously, with each bite (anu-ghāsam), for a person engaged in eating (āśnataḥ). (SB 11.2.42)

There is an objection that if one possesses knowledge, one attains liberation.

Jñāna → Mukti

In answer to this, the verse says that this knowledge is ahaitukam, without motivation for liberation.

Ahaitukam comes from hetu, meaning cause or purpose, just as one can say “He lives for eating.”

This means “He lives with the goal of eating.”

Thus in this verse **jnānam ahaitukam** means “knowledge without the goal of liberation.”

Therefore by practicing bhakti in which knowledge also manifests without the goal of liberation, the liberation of merging does not take place.

Knowledge in this case means knowledge and experience of the Lord's form, qualities and sweetness.

Thus it is said in the Fourth Canto:

vāsudeve bhagavati bhakti-yogaḥ samāhitah |
sadhrīcīnena vairāgyaṁ jñānaṁ ca janayiṣyati ||

The stage of prema-bhakti (bhakti-yogaḥ) completely dedicated to Vāsudeva, (vāsudeve bhagavati samāhitah) produces (janayiṣyati) complete jñāna and vairāgya (sadhrīcīnena jñānaṁ ca vairāgyaṁ). (SB 4.29.37)

One should practice bhakti with only that goal in mind
(**sadhrīcīnena**), devoid of desire for liberation or other goals.

The next verse shows that this type of bhakti is the cause of
another type of bhakti.

so 'cirād eva rājarse syād acyuta-kathāśrayaḥ |
śṛṅvataḥ śraddadhānasya nityadā syād adhīyataḥ ||

O saintly King (rāja rṣe)! One who hears (śṛṅvataḥ) and studies (adhīyataḥ) regularly (nityadā) with faith (śraddadhānasya) very soon attains (sah acirād eva syād) bhakti-yoga in the form of shelter of topics of the Lord (acyuta-kathāśrayaḥ) to attain prema (implied).
(SB 4.29.38)

Thus it is established in this verse that bhakti alone functions as both the cause and the goal (and not knowledge or detachment).

Section – III

Occupational duties and Kṛṣṇa

Consciousness (8-11)

|| 1.2.8 ||

dharmah svanuṣṭhitah pūmsām
viṣvaksena-kathāsu yah
notpādayed yadi ratim
śrama eva hi kevalam

Why VA dharmah
is not considered
to be Para-dharma?

If
REGUSE.

Varnāśrama-dharma (svanuṣṭhitah dharmah) of the human being (pūmsām), which does not produce (yah yadi na utpādayed) attraction (ratim) for topics of the Lord (viṣvaksena-kathāsu), is only wasted effort (śrama eva hi kevalam).

Why is dharma in the form of varṇāśrama not considered to be paro dharma?

This verse answers.

That dharma undertaken by men—brāhmaṇas, kṣatriyas, vaiśyas and śūdras which does not produce attraction for talks about the Supreme Lord is completely useless.

The śruti says **karmaṇā pitṛ-loke**: by performance of
varṇāśrama duties one goes to Pitṛ-loka in the material world.
(Bṛhad Āraṇyaka Upaniṣad 1.5)

Performance of varṇāśrama duties does not produce attraction
for the Lord.

This is clear from Nārada's statements in the Fourth Canto:

kiṁ janmabhis tribhir vaha
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
pumso 'pi vibudhāyuṣā

Without that service (implied), what is the use (kiṁ vā) of
taking three births (tribhir janmabhiḥ) by (semen,
ūpanayanam) and (initiation (śaukra-sāvitra-yājñikaiḥ)). What
is the use of ritual acts mentioned in the Vedas (karmabhir vā
trayī-proktaiḥ)? What is the use of the lifespan of a devatā for
a human (pumsoh api vibudha āyuṣā)? (SB 4.31.10)

kiṁ vā yogena sāṅkhyena
nyāsa-svādhyāyayor api
kiṁ vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ

What is the use of yoga, sāṅkhya (**kiṁ vā yogena sāṅkhyena**), sannyāsa, study of the Vedas (**nyāsa-svādhyāyayor api**), or other auspicious acts (**kiṁ vā śreyobhir anyaiś ca**), in which (**yatra**) the Lord (**hariḥ**) does not give realization of himself (**na ātma-pradah**)? (SB 4.31.12)

Because it does not produce attraction for topics about the Lord it is merely useless endeavor.

Because of the temporary nature of the results of performing varṇāśrama duties such as attainment of Pitr-loka, one should give up those duties (sva-dharma) and perform the paro dharma mentioned in the previous verse consisting of hearing and chanting about the Lord.

However it is also said:

asmīḥ loke vartamānaḥ sva-dharma-stho 'naghaḥ śuciḥ |
jñānam viśuddham āpnoti mad-bhaktim ca yadrcchayā ||

One who is situated in his prescribed duty (sva-dharma-sthaḥ), free from sinful activities and cleansed of material contamination (anaghaḥ śuciḥ), in this very life (asmīḥ loke vartamānaḥ) obtains transcendental knowledge (jñānam viśuddham āpnoti) or, by fortune, bhakti to me (mad-bhaktim vā yadrcchayā). (SB 11.20.11)

The Lord himself says that karma is the cause of bhakti.

That is true.

It can be explained in that statement that karma gives rise to jñāna, but does not directly produce bhakti.

That is understood from the use of the word yadrcchayā (by itself) in the verse.

Pure bhakti is independent (yadrcchayā), indifferent to other processes.

If by good fortune it happens to appear in a person, then he attains attraction for the Lord's topics.

The meaning of **yadrcchayā** is “by itself.”

By explaining the verse in another way, the self-manifesting nature of bhakti would be lost.

Therefore such meanings are rejected.

Thus even niskāma-karma is not the cause of bhakti.

That is said in the present verse.

Paro dharma is understood from verse 1.2.6 (sa vai puṁsām
paro dharmah).

All dharmas other than that, undertaken as one's duties (**svanuṣṭhitah**), even if they are niskāma, and which do not produce affection (**ratim**) for topics about the Lord, are only useless labor.

The word **yadi** here indicates disgust generated from the wasted labor.

Medinī says **yadi** indicates disgust or doubt.

Or yadi can be used to express doubt where no doubt exists as in the example yadi vedāḥ pramānam: if the Vedas are proof.

Or in the sentence dhatte padam tvam avitā yadi vighna-
mūrdhni: You, the protector, place your foot on the head of
obstacles, yadi expresses certainty.

This is how Śrīdhara Svāmī explains yadi.

Another meaning is as follows.

It is said that from this varṇāśrama sometimes attraction for
topics of the Lord does arise.

That is true.

Because one cannot attain the results of dharma without such affection for the Lord's topics, that affection is present but that is an appearance only, not genuine.

If activities of varṇāśrama-dharma, whether kāmya (for fulfilling personal desires) or nitya (daily obligations), do not produce affection for the Lord's topics, they are a waste of labor (for no material results will come).

For farmers, agriculture must generate affection for the king; otherwise they cannot attain its results.

Intelligent people, seeing that there will be no results without attraction for those topics, perform dharma that produces affection for the topics of the Lord.

If the foolish perform the duties without producing affection for topics of the Lord, they labor for nothing.

Just as it is wasted labor if one cannot attain the results of farming because of lack of loyalty to the king, it is wasted labor if one cannot get the results of Svarga and knowledge because of lack of devotion to the Lord.

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara
na ca arpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īśvare na ca arpitam)? (SB 1.5.12)

2^o elevat.

No १४५१५२

Just as affection for the king arises only because of attachment to agriculture, so attraction to topics of the Lord arises only because of attachment to varṇāśrama-dharma and its material results.

Therefore that attachment to the topics of the Lord is not genuine.

Prahlāda has expressed a pure relationship:

aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva

I am your servant (aham tvat-bhaktah), not desiring benefits (tu akāmah), and you are my master (tvam ca svāmi), without dependence on service (anapāśrayaḥ). Our relationship (avayoh) should not be anything else (na anyathā) --such as that of a material king and servant (rāja-sevakayoh iva). (SB 7.10.6)