

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Two

Divinity and Divine Service

Section – III

Occupational duties and Kṛṣṇa

Consciousness (8-11)

(अर्थ) Material results
Goal is not a suitable
dedicated to higher

॥ 1.2.9 ॥

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya
kāmo lābhāya hi smṛtaḥ

Material results (arthah) are not suitable as the goal (na hy arthāya upakalpate) for the person dedicated to higher spiritual goals (āpavargyasya dharmasya). Attainment of material assets (arthasya lābhāya) is not the desire (na hi kāmah smṛtaḥ) of the person who is dedicated to the higher path (dharmā ekāntasya).

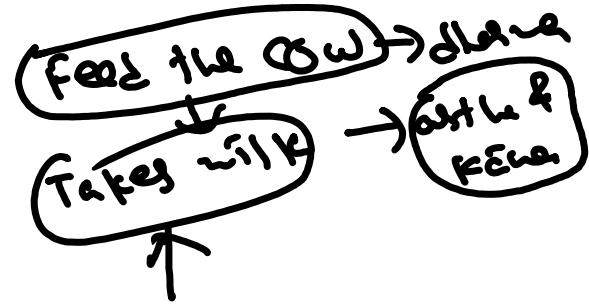
There are four types of persons in this world: karmīs, jñānīs, yogīs and bhaktas.

It is said

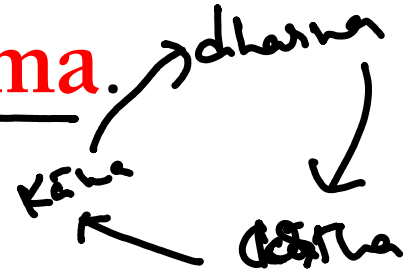
dharmād arthaś ca kāmaś ca
sa kim artham na sevyate

From performance of dharma (dharmād) comes artha and kāma (arthaś ca kāmaś ca). Can dharma not be used (kim saha na sevyate) for any purpose (artham)? (Mahābhārata 18.5.49)

Thus, the result of performance of dharma is **artha**, acquisition of material results.



The result of material acquisition is desire, **kāma**.

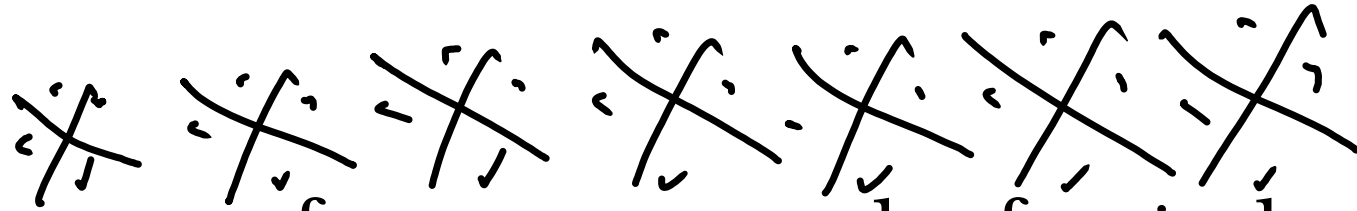


The result of **kāma** is pleasure of the senses.

When the senses are pleased, for further gain of pleasure, one executes the sequence starting with dharma again.

This is true for the karmīs, but does not apply to the jñānīs,
yogīs and devotees.

That is explained in this verse.



Dharma in this verse refers to control of mind and senses
(śama, dama etc.) for the jñānī, to yama and niyama etc. for
the yogīs and to hearing, chanting and other devotional
processes for the devotee.

Though the material results appear by executing all these processes, they are not suitable as the goal (arthāya na kalpate), for after examining the nature of material gain, one becomes detached from it.

That is indicated in text by the word āpavargyasya.

Apavargya means “having the goal of apavarga”.

The vowel is lengthened without a change in meaning, as in such words as svarga.

Thus from apavarga comes apavargya and then āpavargya.

It should be understood that by these processes **apavarga** is the concomitant result of practice.

That **apavarga** is liberation for the jñānī and yogī, and prema-bhakti for the devotee.

|| 5.19.19 ||

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena
svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana
ānupūrvyeṇa sarvā hy eva sarveṣāṃ vidhīyante yathā-varṇa-vidhānam
apavargaś cāpi bhavati.

In Bhārata-varṣa (asminn eva varṣe), many destinations—heavenly, human and
hellish (bahvya divya-mānuṣa-nāraka-gatayo) — are prescribed for all people
(sarveṣāṃ vidhīyante), because people take birth (puruṣaih labdha-janmabhiḥ)
according to actions in sattva, rajas and tamas (śukla-lohita-kṛṣṇa-varṇena
svārabdhena karmaṇā). All these destinations (sarvā hy eva) are prescribed for
the self (ātmana vidhīyante) according to the quality of their actions
(ānupūrvyeṇa), as indicated in the Vedas (yathā-varṇa-vidhānam). Liberation
is then achieved (apavargaś cāpi bhavati).

|| 5.19.20 ||

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani
vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-
randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

That liberation yah, whose essential nature is unmotivated bhakti-yoga (ananya-nimitta-bhakti-yoga-lakṣaṇah) to the Lord full of qualities (bhagavati), who attracts the minds of all beings (sarva-bhūta ātmany), who is not the object of merging (anātmye), who is not described by material words (anirukte), who remains beyond destruction of the universe (anilayane), who is the most excellent ātmā (paramātmani), who is the son of Vasudeva (vāsudeve), takes place by destruction of the knot of ignorance (avidyā-granthi-randhana-dvāreṇa) which causes various material goals (nānā-gati-nimitta), when there is association with devotees of the Lord (yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ).

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ
jñānena vaiyāsaki-śabditeṇa bheje
khagendra-dhvaja-pāda-mūlam

Parīkṣit, the great devotee (~~saḥ vai mahā-bhāgavataḥ~~
parīkṣid), with pure intelligence (adabhra-buddhiḥ), attained
liberation (yena apavargākhyam bheje), in the form of the
feet of the Lord having a flag marked with Garuḍa
(khagendra-dhvaja-pāda-mūlam), through knowledge spoken
by Śukadeva (vaiyāsaki-śabditeṇa jñānena). (SB 1.18.16)

As well, in Skanda Purāṇa it is said:

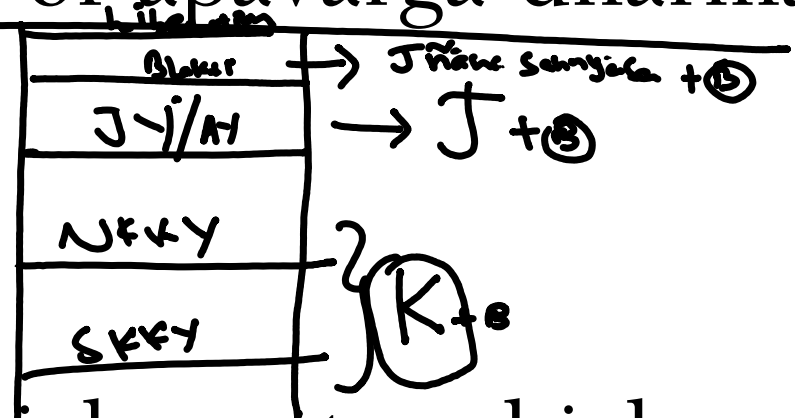
bhakti (or) prāṇi

niścalā tvayi bhaktir yā saiva muktir janārdana |
muktā eva hi bhaktās te tava viṣṇo yato hare ||

O Janārdana (janārdana)! O Lord (hare)! O Viṣṇu (viṣṇoh)! That bhakti (yā bhaktih) which is fixed on you (niścalā tvayi) is called liberation (sa eva muktiḥ), because (yato) your devotees (tava bhaktāḥ te) are certainly liberated (muktā eva hi).

Therefore the desire of the avid practitioner should not be for
attaining material results (arthasya kamo labhāya na).

This is because, for the avid practitioner of apavarga-dharma, the practice itself has its own results.



In certain actions the jñānīs use material assets which are favorable for śama and dama and the yogīs uses material assets which are favorable for yama and niyama.

The devotee uses material assets for service to the Lord and his devotees. This is clear.

Kāma is not the goal

|| 1.2.10 ||

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

↑ अपवर्ग के लिये → one who desires
अवर्ग

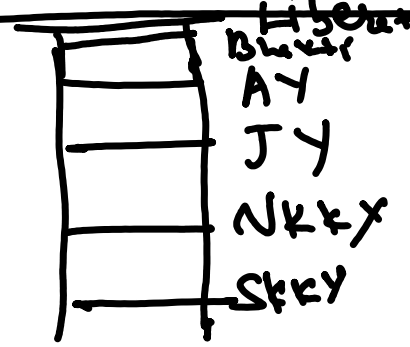
For one who desires apavarga (kāmasya), sense pleasure attained from enjoying sense objects (indriya-prītir) is not the goal (na lābhah) as long as one lives (jīveta yāvatā). The goal of life is inquiry into the highest truth (jīvasya tattva-jijñāsā). What is accomplished by prescribed duties (yaś ca iha karmabhiḥ) is not the goal (na arthah).

The pleasure of the senses (indriya-pritiḥ) arising from
enjoying senses objects is not the goal (lābhaḥ).

Rather, as long as one lives (yāvatā jiveta) one should work
for the fulfillment of life (apavarga).

The pleasure of the senses from enjoyment for the jñānīs or
the yogīs consisting of the secondary results that appear along
with the desired results is designated as “results of action.”

Since jñāna and yoga are transformations of niṣkāma-karma, they perceive whatever happiness and distress they experience as results of karma.



For the devotees, the pleasure of the senses from sense objects which accompany bhakti however are not called fruits of action (karma) since bhakti is not a transformation of karma.

The devotees, however, perceive happiness to be the result of bhakti only.

They regard suffering as the mercy of the Lord:

yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ |
tato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam ||

If I especially favor someone (yasya aham anugṛhṇāmi), I gradually deprive (śanaiḥ hariṣye) him of his wealth (tad-dhanam). Then (tatah) the relatives and friends of such a poverty-stricken man (asya adhanam svajanā) abandon him (tyajanty). In this way he suffers one distress after another (duḥkha-duḥkhitam). (SB 10.88.8)

Taking this statement of the Lord into consideration,
according to the particular case, the devotee's suffering should
be regarded as direct action of the Lord or a result of
devotional offenses.

The goal of life (**jīvasya**) is ~~inquiry into the highest truth~~
(**tattva-jijñāsa**).

What is accomplished (**iha**) by performance of karmas, such as
attaining Svarga, is not the goal.

|| 1.2.11 ||

What is that
tattva?
↓
Tattva Jñāna

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

The knowers of truth (tattva-vidas) call (vadanti) this truth (yad tattvaṁ) advayam-jñānam (jñānam advayam), the supreme conscious being (tat), who is called (śabdyate) brahman by the jñānīs (brahmeti), Paramātmā by the yogīs (paramātmēti) and Bhagavān by the devotees (bhagavān iti).

What is that highest truth (**tattvam**)?

This verse explains. It is **advaya-jñānam**.

And what is jñānam? It is called brahman.

What the jñānīs call brahman is jñānam.

According to them it is without form, without distinction of
knower and known, a condition of consciousness alone.

This jñānam is called Paramātmā by the yogīs.

This jñānam is advaitam because of oneness between him and his śaktis--jīva and prakṛti, because as cause he pervades the effect, this universe, the prison-like abode, and because Paramātmā is non-different from his form and abodes through particularization of his consciousness aspect.

According to the yogīs, the form of Paramātmā is still pure jñāna because his form is also the same knowledge.

Even though he is pure jñāna, Paramātmā is also the shelter of particularization of jñāna, because he performs functions such as acting as the witness.

Paramātmā is just like the sun or a lamp.

Though the sun is the very form of light, it is also the possessor of luminosity.

Thus there is no contradiction.

Paramātmā is understood to have a form as shown in the following
verse:

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). (SB 2.2.8)