

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – IV

Importance of hearing SB as a process
to achieve perfection (12 -22)

|| 1.2.12 ||

What is the
process of realizing
the truth?

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānam
bhaktyā śruta-grhītayā

The seriously inquisitive student or sage (tac śraddadhānā munayo), well equipped with knowledge and detachment (jñāna-vairāgya-yuktayā), realizes (paśyanty ātmani) that Absolute Truth (cātmānam) by rendering devotional service (bhaktyā) after hearing from guru (śruta-grhītayā).

This verse describes the practice to realize that tattva.

The sages (munayah) — the jñānīs cultivating contemplation, the yogīs and the devotees — see that jñāna of three forms by bhakti.

Jñāna yōgā
↑

Brahman → Jñāni
S/S → yōgi
Bhagavan → Bhagavān

यं → ॐ + ज
यं → ॐ + य
यं → ॐ + य

Those who conceive of jñāna as brahman realize (paśyanti) the jīva (ātmānam) as the Lord (ātmani).

Qualitative excess

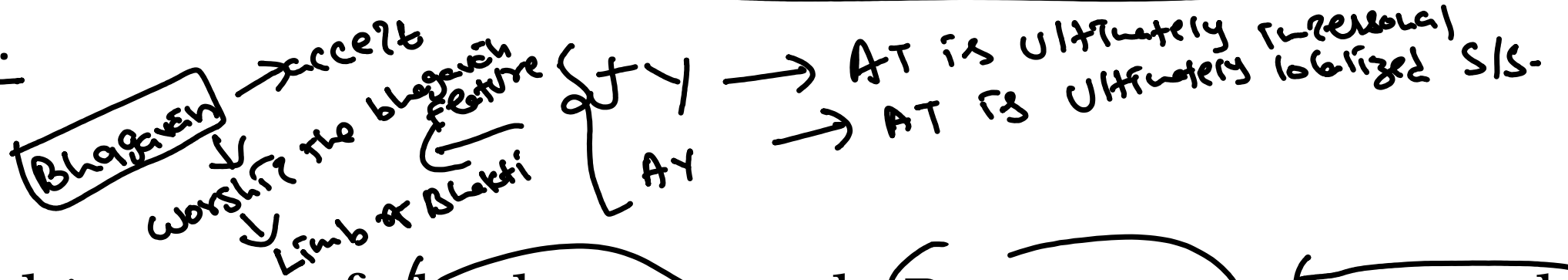
(tat tvam asi: You, jīva, are that, the Lord.)

Those who conceive of the Lord as Paramātmā see through meditation the lord in the heart (ātmānam) in their heart (ātmani).

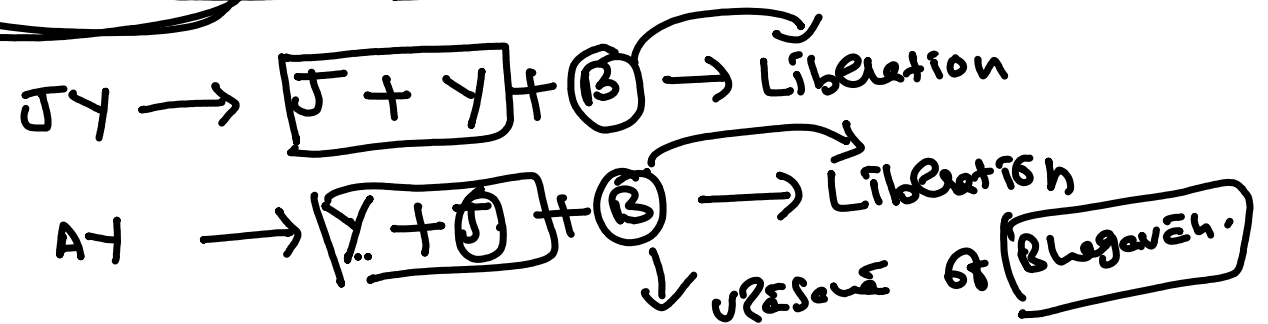
Those who conceive of Bhagavān see Bhagavān (ātmānam) in the mind (ātmani) and also directly in front of them (ca), and taste the sweetness of the Lord with their very eyes.

The sages realize their form of the Lord by bhakti, which is first heard from the guru (śruta) and then practiced (grhītayā).

The word bhaktyā is used with its conventional meaning, indicating hearing and chanting about the Supreme Lord, Bhagavān.



The worshippers of brahman and Paramātmā must also perform bhakti directed to Bhagavān in order to perfect their own sādhanas.



Jñāna and vairāgya mentioned in this verse are the two sādhanas for the jñānīs and yogīs only.

For the devotee these two arise only from bhakti and indicate the loving nature of bhakti (because he loves the Lord he strives to know the Lord and shows distaste for everything else), since separate cultivation of jñāna and vairāgya are forbidden in pure bhakti.

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah |
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha ||

Jñāna kaluṣā avāṛṭa.
anyābhāṣa ita śreyo

Therefore (tasmād), for a devotee engaged in bhakti (mad-bhakti-yuktasya yoginah), with mind fixed on me (mad-ātmanah), the cultivation of knowledge and renunciation (jñānam ca vairāgyam) is generally not beneficial for bhakti (na prāyaḥ śreyo bhaved iha). SB

11.20.31

Or by mentioning jñāna, vairāgya and bhakti, the verse can express the idea that the devotees can realize through bhakti all the three aspects of the Lord: brahman, Paramātmā and Bhagavān.

Some who have that particular faith (tac śraddhadhānāḥ) develop the desire to realize all the three forms.

Y
J
B
śradhē
śradhē
śradhē

Then, by bhakti, they can see all the three forms.

Thus the goals of the sādhanas of jñāna and yoga for realizing brahman and Paramātmā will be accomplished only by bhakti.

|| 1.2.13 ||

Generally
↓
Perfection of VA things
↓
Purification of heart
↓
Liberation.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam

→ Pleasure of hari

O best of the brāhmaṇas (dvija-śreṣṭhā)! The complete perfection (ataḥ samsiddhiḥ) of dharma (su anuṣṭhitasya dharmasya), according to divisions of varṇāśrama (varṇāśrama-vibhāgaśaḥ) by men (pumbhir), is pleasing the Lord (hari-toṣaṇam).

Verse 1.2.8 has already stated that varṇāśrama duties
(**dharmah svānuṣṭhitah**) are wasted endeavor.

And even jñāna and yoga, devoid of bhakti, are wasted
endeavor.

śreyaḥ-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord (vibho), devotional service unto You (te bhaktim) is the best path for self-realization (śreyaḥ-sṛtim). If someone gives up that path (ye udasya) and engages in the cultivation of speculative knowledge (kevala-bodha-labdhave), he will simply undergo a troublesome process (asau kliśyanti) and will not achieve his desired result (implied). As a person who beats an empty husk of wheat cannot get grain (yathā sthūla-tuṣāvaghātinām), one who simply speculates (teṣām) cannot achieve self-realization (nānyad śiṣyate). His only gain is trouble (kleśala eva). (SB 10.14.4)

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara na
cārpitam 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)

Perfection
of Yoga is actually
brought out by
the element of
Bhakti in the
practice of Yoga.

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

A → Y + (K) + (B)

O almighty Lord (bhūman), in the past (pūrā) many yogīs (bahavo 'pi yoginas) in this world (iha) achieved (labdhayā) the platform of devotional service by offering all their endeavors unto You (tvad-arpita ihā) and faithfully carrying out their prescribed duties (nija-karma). Through such devotional service (bhaktiā eva), perfected by the processes of hearing and chanting about You (kathopanītayā), they came to understand You (vibudhya), O infallible one (acyuta), and could easily surrender to You and achieve (añjah prapedire) Your supreme abode (te gatiṁ parām). (SB 10.14.5)

From this chapter it has already been understood that only by
pure bhakti, unmixed with karma, jñāna or yoga, the mind
becomes satisfied.

A doubt arises.

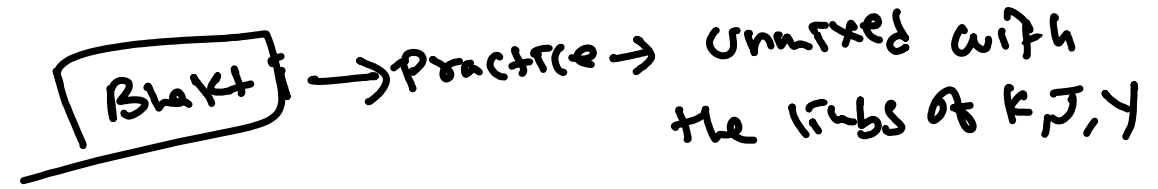
Is there not some worry in giving up jñāna and yoga?

And in not doing nitya-karmas, is there not the calamity of great sin in omission of action, and ending up in hell?

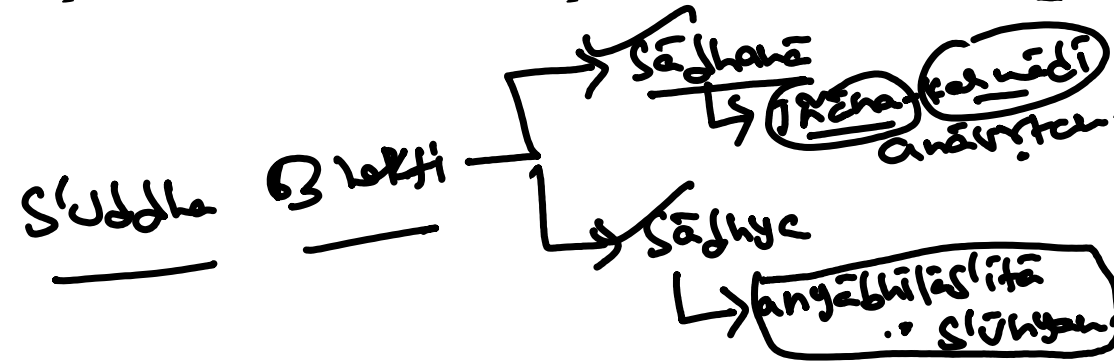
This verse answers.

Though jñāna and yoga have some attraction, they depend on getting their results by performance of bhakti.

But bhakti gives its results without the assistance of jñāna or yoga at all.



Therefore if one pleases the Lord by bhakti only, that is the perfection of dharma.



The person who does not get for the most part perfection even though performing all the rules and regulations of karma attains perfection directly through bhakti, even though he does not perform the karmas.

This is understood from the Lord's own words:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |
yogena dāna-dharmeṇa śreyobhir itarair api ||
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā |
svargāpavargam mad-dhāma kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance (yat karmabhir yat tapasā), knowledge, detachment (jñāna-vairāgyataś ca yat), mystic yoga, charity, religious duties (yogena dāna dharmeṇa) and all other means of perfecting life (śreyobhir itarair api) is easily achieved by My devotee (sarvaṁ mad-bhaktah labhate 'ñjasā) through loving service unto Me (mad-bhakti-yogena). If somehow or other My devotee desires (kathañcid mad-bhaktah yadi vāñchati) promotion to heaven, liberation, or residence in My abode (for service) (svargāpavargam mad-dhāma), he easily achieves such benedictions (sarvaṁ anjasā labhate). (SB 11.20.32.-33)

Thus the idea that the devotee incurs sin by not performing karmas is discarded.

X

If dharma is perfected by bhakti, will the performer of dharma still obtain the results of dharma?

Yes. If one performs dharma with material desires, one will attain those desires, but if one performs dharma without material desires, one will not attain material results.

Gopāla-tāpanī śruti says:

bhaktir asya bhajanam
tad ihāmutropādhi-nairāsyenaivāmuṣmin manah-kalpanam
etad eva ca naiṣkarmyam

Bhakti is worship of the Lord (**bhaktir asya bhajanam**),
concentrating the mind on Him (**amuṣmin manah-kalpanam**),
renouncing (**nairāsyena**) all material desires for enjoyment
(**upādhi**) in this world and the next (**iha amutra**). It destroys
all karmas (**etad eva ca naiṣkarmyam**).

(Gopāla-tāpanī Upaniṣad 1.15)

According to the following verse, since all dharmas are perfected by bhakti, the necessity of the devotees performing dharma is rejected.



yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (yathā tr̥pyanti tat-skandha-bhujopāśākhāḥ) by watering the root (taror mūla-niṣecanena), and just as the senses are satisfied (yathā indriyāṇām) by nourishing the life air (prāṇa upahārāt), by worshipping the Supreme Lord (tathā eva acyuta ijjā) all are worship is accomplished (sarva arhaṇam). (SB 4.31.14)

The Lord himself says:

Qualification
for Bhakti

Scope of VA duties

Qualification for Jñāna

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

(SB 11.20.9)

ājñāyaivam guṇān doṣān mayādiṣṭān api svakān
dharmān santyaajya yaḥ sarvān mām bhajeta sa tu sattamaḥ

He perfectly understands (ājñāya) that the ordinary religious duties prescribed by Me in various Vedic scriptures (mayā diṣṭān) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (guṇān doṣān). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (dharmān santyaajya yaḥ sarvān) and worships Me alone (mām bhajet). He is thus considered the best among all living entities (sa ca sattamaḥ). SB 11.11.32

And in the Gītā the Lord says:

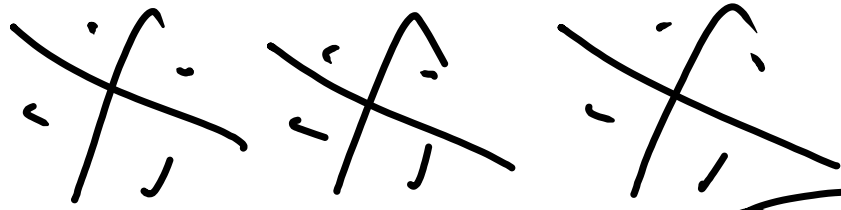
sarva-dharmān parityajya mām ekaṁ śaraṇam vraja

Give up all dharma (sarva-dharmān parityajya) and just
surrender to me (mām ekaṁ śaraṇam vraja). (BG 18.66)

Based on these verses, the meaning of the verse yathā taror
mūla-niśecanena is as follows.

Just as worship of the Lord takes the place of worshiping all devatās, and satisfaction of the Lord is the perfection of performance of varṇāśrama duties, when the Lord is satisfied with his worship, the goal of performing one's duties including worship of devatās is automatically achieved.

In the example, by watering the root of the tree the watering of the branches and leaves takes place automatically.



When the pure devotees of Bengal or other places perform a few karmas out of obligation because of pressure from family traditions, this is actually not performance of karmas, and does not give karmic results, because they do not have faith in the worship of devatās.

The Lord says:

aśraddhayā hutam dattam tapas taptam kṛtam ca yat |
asad ity ucyate pārtha na ca tat pretya no iha ||

O son of Pṛthā (pārtha), whatever is offered in the fire (hutam), whatever is given in charity (dattam), whatever else is undertaken (kṛtam ca yat), but which is done without faith (aśraddhayā), is called asat (asad ity ucyate) since it bears no result now or in the next life (na ca tat pretya no iha). (BG 17.28)