

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Two

Divinity and Divine Service

Section – IV

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

|| 1.2.14 ||

ñāna

Karmādi anāvṛtch.

tasmād ekena manasā
bhagavān sātvatām patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

Therefore (**tasmād**), with mind dedicated only to (**bhakti**), devoid of (**karma**) and **ñāna** (**ekena manasā**), one should constantly (**nityadā**) hear about (**śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ pūjyaś ca**) the Supreme Lord (**bhagavān**) — the master of the devotees (**sātvatām patiḥ**).

Because of this, one should worship the Supreme Lord with the mind devoid of the desire to perform karma and jnana (**ekena manasā**).

|| 1.2.15 ||

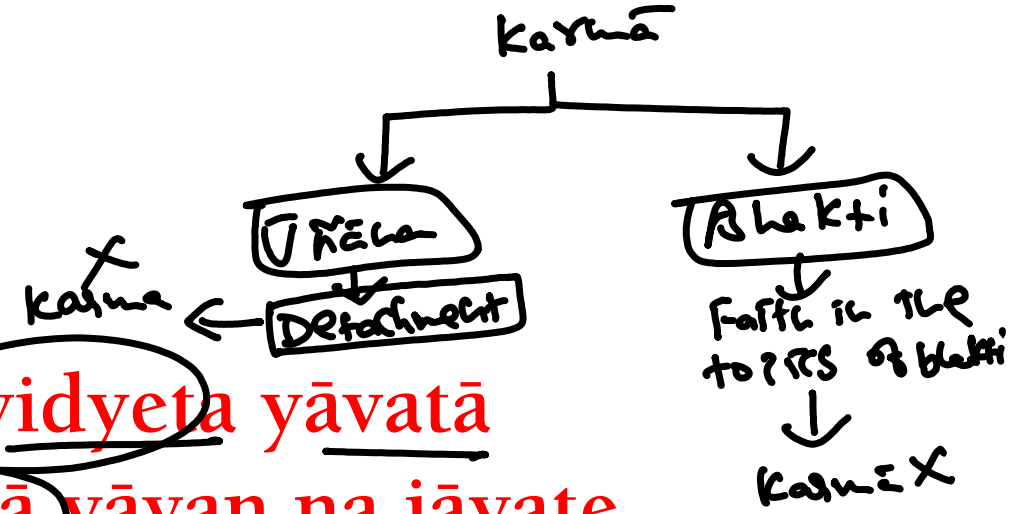
yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

Who will not develop (kaḥ kovidāḥ na kuryāt) attraction for topics of the Lord (tasya kathā-ratim), remembrance of whom, like a sword (yad-anudhyā asinā yuktāḥ), will cut (chindanti) the knots of karma (karma-granthi-nibandhanam)?

The qualification for bhakti is faith in topics of the Lord.

This is illustrated in the following verses:

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)

śraddhālur mat-kathāḥ śṛṇvan su-bhadrā loka-pāvanīḥ
gāyann anusmaran karma janma cābhinayan muhuḥ

WRGE



Prema Prayoga

mad-arthe dharma-kāmāsthān ācaran mad-apāśrayaḥ

labhate niścalām bhaktim mayy uddhava sanātane

Pre-requisite → Bhakti → Śraddhā

- PD Sādhanā
- Bhakti Sāstres as manual for life
- Association & service
- Peren-pare

A person with natural faith (śraddhālur) should constantly hear topics about me (mat-kathāḥ śṛṇvan), should sing and remember (gāyann anusmaran) my topics which purify the world (su-bhadrā loka-pāvanīḥ), and enact (abhinayan) my exploits and birth (janma karma). He should perform dharma, kāma and artha as service to me (mad-arthe dharma-kāma-arthān ācaran). Having taken shelter of me (mad-apāśrayaḥ), he will attain permanent bhakti (labhate niścalām bhaktim) to me, whose form is permanent (mayy sanātane). (SB 11.11.23-24)

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ śraddhānur dr̥ḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan

Dharma Śāstra → Bhakti Śāstra

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all prescribed activities (varnāśrama) (nirviṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakān kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhānur dr̥ḍha-niścayaḥ). Even though he is sometimes engaged in sense enjoyment (juṣamāṇaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan). (SB 11.20.27-28)

How does that faith arise? → ✂

This verse answers.

Remembrance of the Lord is a sword.

Equipped with that sword (**asinā**), persons cut the bondage
caused by the knot of false ego which ties one up with karma.

Or another meaning is as follows.

People tie up small amounts of money in knots of their clothing for the purpose of daily eating by dividing up their savings and spending a little each day.

This knot of money for enjoyment is compared to the karmas allotted in this life for enjoyment.

Thus the sword of remembering the Lord cuts this knot of prārabdha-karma.

Who will not have attraction for topics concerning the Lord, whose remembrance cuts the knots of karma?



Attraction for those topics arises suddenly (in all people, before having faith)!

The verse indicates that a person who is more qualified, who has faith, will be even more attracted.

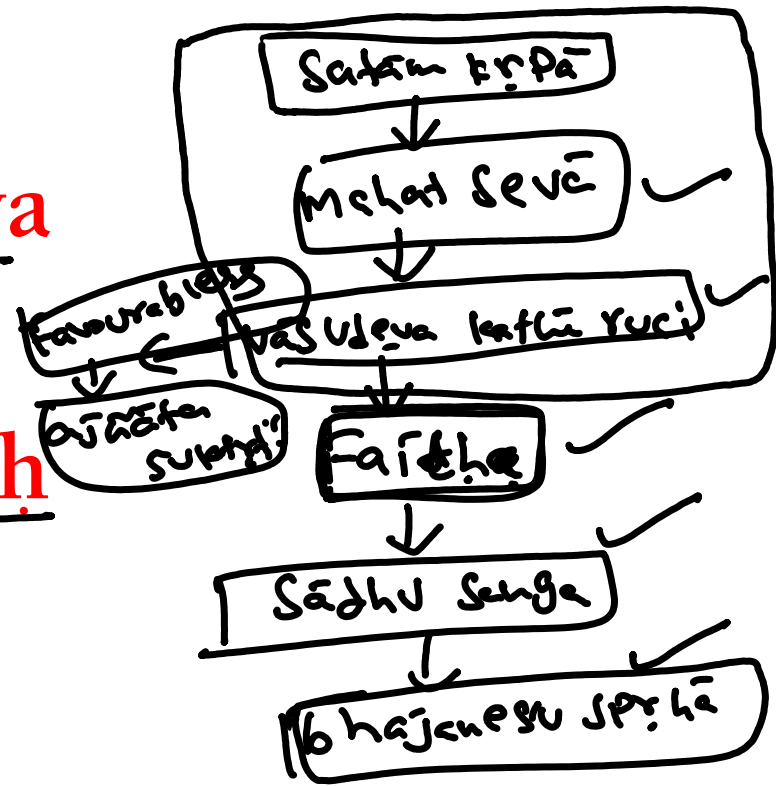
Bhakti Progresses

(16-21)

|| 1.2.16 ||

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

How one gets
vāsudeva kathā ruci?



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 (punya-tīrtha-niṣevanāt), and by the desire to hear (śuśrūṣoḥ).

↑ UESUḌEVA KATHE RUCIḤ → ①

Hear how attraction for topics of the Lord arises!

↑
→ MELAT SEVĀ ②

It arises by service to the great devotees, caused by the good fortune of mercy of those great devotees. → SATEM KṠIPE ①

↑ SRADDHĀ → ④

By that one develops faith (śraddadhānasya).

By faith one takes shelter of the feet of pure guru (punya-
tīrtha-niṣevanāt).

↓
⑤ सच्चु सग

According to Amara-koṣa, tīrtha means water worshipped by
sages, guru, path and cause.

→ ⑥ भवितुसु स्पः ६

Being eager to hear those topics (śuśrūṣoḥ), he develops taste
for those topics.

|| 1.2.17 ||

⑦ Abhaya kriya
↓
⑧ ananta hiti

śr̥ṇvatām sva-kathāḥ kṛṣṇaḥ
pun̄ya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadraṇi
vidhunoti suhṛt satām

Kṛṣṇa (kṛṣṇaḥ), who purifies by the processes of hearing and chanting (pun̄ya-śravaṇa-kīrtanaḥ), who is the benefactor of the devotees (suhṛt satām) who hear about him (śr̥ṇvatām), enters the hearts of the devotees (hr̥dy antaḥ sthah) and destroys their sins (abhadraṇi vidhunoti).

Then from hearing with taste, one begins to hear and chant.

Then Kṛṣṇa, being situated within, destroys the sins
(abhadraṇi) in the heart.

[Note: This is the stage of anartha-nivṛtti.]

Kṛṣṇa being situated within refers to the process of smaraṇam,
remembering.

|| 1.2.18 ||

9 Nishtha

Prayiki avarthe
Nishthi

weakening of faith → anarthas
contamination of faith →
ideologies
↳ karma, jñāna, yoga

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

anarthas

- 4 →
- 1) Sukṛtoṣṭhe
 - 2) duḥkṛtoṣṭhe
 - 3) bhaktyoṣṭhe
 - 4) aparādhōṣṭhe

As the impediments to bhakti become generally destroyed (naṣṭa-prāyeṣv abhadreṣu) by constant service to the devotees and Bhāgavatam (nityam bhāgavata-sevayā), the stage of niṣṭhitā bhakti (naiṣṭhikī bhaktih) to Bhagavān, who is praised by the greatest sages (bhagavaty uttama-śloke), becomes established (bhavati)

Bhāgavata-sevayā means by service to the devotees of Bhagavān and service to (such as hearing) the Śrīmad-bhāgavatam.

By serving the devotees and Bhāgavatam, the major portion of nāmāparādhas (abhadreṣu) becomes weak.

[Note: In Mādhurya-kadambinī Viśvanāth analyzes the abhadra or anarthas into four types: arising from sin, arising from piety, arising from aparādha and arising from performance of bhakti. The effects of aparādha take longer to destroy and continue in the stage of bhāva.]

This weakening of aparādhas continues till the stage of rati (bhāva).

Naiṣṭhikī refers to niṣṭhā, where the mind can easily concentrate on the Lord.

When the anarthas are for the most part destroyed, the devotee attains the stage of niṣṭhā.