

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter Two

## Divinity and Divine Service

# Bhakti Progresses

(16-21)

युचि & आसक्ति

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati

The mind (cetaḥ) becomes unaffected (anāviddham) by lust, greed, anger, hatred and illusion (kāma-lobhādayaś ca ye etaiḥ) which arise from rajas and tamas (rajas-tamo-bhāvāḥ). Then (tadā) the mind becomes fixed in the form of the Lord at the stage of āsakti (sthitam sattve) and becomes satisfied (prasīdati).

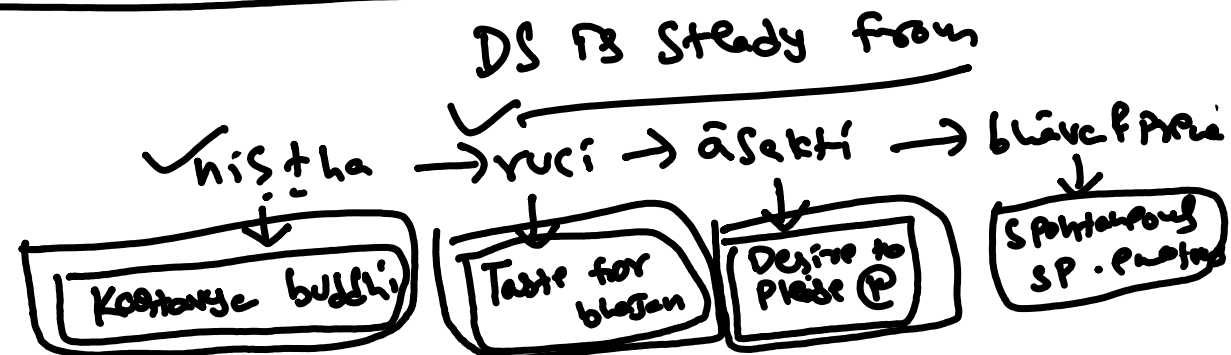
युचि

आसक्ति

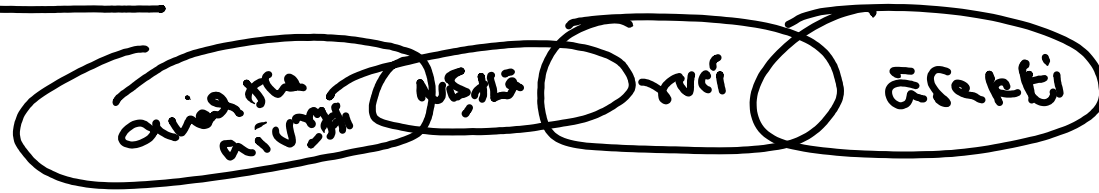
The mind is not transformed (anāviddham) by the agitations of lust, greed and other qualities such as anger, illusion, and hatred, which arise from (bhāvāḥ) rajas and tamas.

ruci → attraction to bhajan  
↳ predominant force

This means that by lack of taste for material objects, the state of ruci — the appearance of relishing of hearing, chanting and other processes — arises.



In the previous state, the mind was pierced by the sharp arrows of lust and greed etc.



How could the mind be satisfied in that state?

How could the mind attain real taste for chanting in that state?

A person afflicted with pain cannot relish food.

After this, the mind becomes fixed (sthitam) in the śuddha-  
sattva deity of the Lord (sattve).

This is the stage of āsakti.

|| 1.2.20 ||

Bhava &  
prema

hases madhurye anubhava


evam prasanna-manaso  
bhagavad-bhakti-yogatah  
bhagavat-tattva-vijñānam  
mukta-saṅgasya jāyate

↑ Hīṣṇī

↑ bhāva

Then the mind becomes joyful and satisfied on attaining rati (evam prasanna-manasah). Finally prema develops (bhagavad-bhakti-yogatah), accompanied by the appearance of complete detachment (mukta-saṅgasya jāyate). The devotee then experiences the Lord's form, qualities, pastimes, powers and sweetness (bhagavat-tattva-vijñānam).



By this method, with the development of āśakti, with worship of Kṛṣṇa at every moment, rati then appears (prāsanna-manasaḥ) 

Without rati, there could never be constant detachment from objects of material enjoyment, and without constant detachment, there could never be satisfaction of the mind.  
↓ Complete Satisfaction of the mind

Then prema to Bhagavān appears (bhagavad-bhakti-yogataḥ).

From that arises realization (vijñānam) of the Lord's form,  
qualities, pastimes, powers and sweetness. ↘ Goal → hves medhurye  
anubhok.

The desired result of bhakti has thus been explained.

Accompanying results were previously mentioned with janayaty  
āśu variāgyam jñānam ca yad ahaitukam.

Here also they are mentioned with the phrase “appearance of  
vairāgya” (mukta-saṅgasya).

|| 1.2.21 ||

bhidyate hr̥daya-granthiś  
chidyante sarva-saṁśayāḥ  
kṣīyante cāsyā karmāṇi  
dr̥ṣṭa evātmaniśvare

Karma  
① Gṛhṭh  
② Karma  
→ Prārabdh  
→ Prārabdh  
→ Karma → Vajra  
→ Ananta

ātyantiki aharthe nirvṛtti

Ignorance is cut (bhidyate hr̥daya-granthih) and all doubts are destroyed (chidyante sarva-saṁśayāḥ). On seeing the Lord in the mind and with the eyes (dr̥ṣṭa eva ātmani īśvare), all karmas are destroyed (kṣīyante ca asyā karmāṇi).

The knot in the heart, ignorance, is cut.

This is a reflexive verb form (karma-kartari) which indicates that destruction of ignorance is not the main result sought in bhakti.

All doubts, such as thinking that the attainment is impossible, are destroyed.

Having seen the Lord, who is the soul (ātmani), all karmas are destroyed.

Or the Lord, being in the mind (ātmani), and then being seen directly, all karmas are destroyed.

Thus both the sphurti of the Lord in the mind and direct appearance to the eyes are indicated.

satām kṛpā mahat-sevā śraddhā guru-padāśrayaḥ |  
bhajaneṣu sprhā bhaktir anarthāpagamas tataḥ |  
nisthā rucir athāsaktī ratiḥ premātha darśanam |  
harer mādhuryānubhava ity arthāḥ syuś caturdaśe

The fourteen steps are as follows (ity caturdaśe arthāḥ syuh): mercy of devotees (satām <sup>①</sup> kṛpā), service to devotees (māhat-sevā <sup>②</sup>), faith (śraddhā <sup>③</sup>), surrender to guru (guru-padāśrayaḥ <sup>④</sup>), desire for worship (or hearing) (bhajaneṣu <sup>⑤</sup> sprhā), bhakti (bhaktih <sup>⑥</sup>), clearance of anarthas (anartha apagamaḥ <sup>⑦</sup> tataḥ), nisthā <sup>⑧</sup>, ruci <sup>⑨</sup>, āsakti (nisthā rucih atha āsaktī <sup>⑩</sup>), rati <sup>⑪</sup>, prema <sup>⑫</sup>, seeing the Lord (ratiḥ premā atha darśanam <sup>⑬</sup>), and experiencing the Lord's sweetness (harer mādhurya anubhava <sup>⑭</sup>).

↓ ⑭

[Note: This is Viśvanātha's verse. ]

|| 1.2.22 ||

CONCLUSION

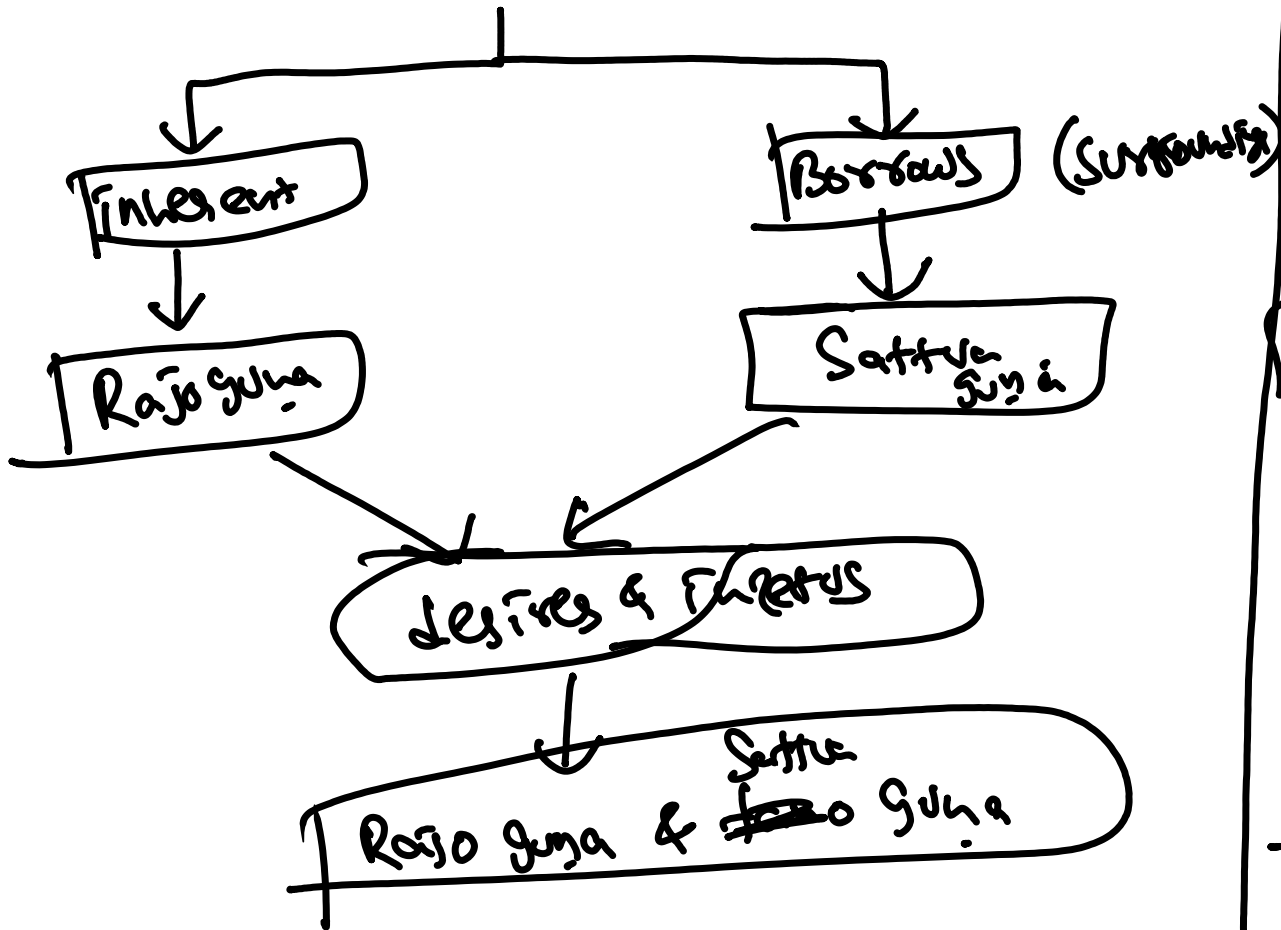
ato vai kavayo nityam  
bhaktim paramayā mudā  
vāsudeve bhagavati  
kurvanty ātma-prasādanīm

Thus (atah) the wise (kavayah) constantly perform bhakti (nityam kurvanty bhaktim) - which gives joy to the mind (ātma-prasādanīm) - to Lord Kṛṣṇa (vāsudeve bhagavati) with great joy (paramayā mudā).

By saying "with great joy" it is indicated that even at the stage of sādhana-bhakti there are no difficulties.

Materialistic Reason

Modes



Devotee / Saktis

Modes

