

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva

Section – III

Nārada reveals to Vyasa the
importance of describing
Krishna's pastimes (8-22)

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutah punah śaśvad abhadram īsvare
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 (kutah punah śaśvad abhadram), and niskāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īsvare na ca arpitam)?

Not only are the words important.

If there is no bhakti, the work is useless.

The realization coming from the words of the Vedas is useless
without bhakti, what to speak of mere scriptural knowledge,
and what to speak of niṣkāma-karma.

And so much more, sakāma-karma is useless without bhakti.

Even knowledge devoid of fruitive intentions does not appear wonderful without bhakti, in which one thinks of the Lord who has a form of knowledge and bliss (**acyuta-bhāva**).

Even if bhakti is present in jñāna and one thinks that the Lord and bhakti are mixed with māyā, then that does not produce liberation.

Though devoid of ignorance (**nirañjanam**), though one has realized knowledge, what is the use of that knowledge (**alam**)?

What then to speak of unrealized scriptural knowledge!

One should not say that you can achieve liberation just by destroying ignorance.

By the inconceivable energy of the Lord, the destroyed ignorance again arises.

The Pariśiṣṭā-vacanam of the Vāsanā-bhāṣya says:

jīvan-muktā api punar bandhanam yānti karmabhiḥ |
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ |

Even the liberated persons (jīvan-muktā api) again get bound (punar bandhanam yānti) by karma (karmabhiḥ) if they commit offense against the Lord (yady bhagavaty aparādhinaḥ), possessor of great, inconceivable powers (acintya-mahā-śaktau).

There it also says:

jīvan-muktā prapadyante kvacit saṁsāra-vāsanām |
yogino na vilipyante karmabhir bhagavat-parāḥ ||

Liberated souls (jīvan-muktā) sometimes are subjected (kvacit prapadyante) to birth and death (saṁsāra-vāsanām), but the yogīs who surrender to the Lord (bhagavat-parāḥ yoginah) are not touched by karma (na vilipyante karmabhiḥ).

Thus the effect of jñāna is destruction of karma.

jñānāgniḥ sarva-karmāṇi bhasmasāt kurute 'rjuna: O Arjuna,
by the fire of knowledge all karmas are burned to ashes. (BG
4.33)

But that is not so wonderful because it is also said concerning
rathayātrā in Viṣṇu-bhakti-candrodaya of another Purāna:

nānuvrajati yo mohād vrajantaṁ jagad-īśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||

He who does not follow (yah mohād na anuvrajati) the Lord in his
chariot when he moves (vrajantaṁ jagad-īśvaram) becomes a brahma-
rākṣasa (sah bhaved brahma-rākṣasaḥ) even though he has destroyed
all karmas with the fire of knowledge (jñānāgni-dagdha-karmāpi).

उक्ति - मुक्ता

It will also be said later āruhya kṛcchreṇa param padam tataḥ patanty
adho 'nādrta-yusmad-aṅghrayaḥ: after reaching the height of
liberation with great difficulty, again they fall down because they do
not worship the lotus feet of the Lord. (SB 10.2.32)

Since jñāna is devoid of real bhakti to the Lord, the offense caused by thinking that the Lord is material is unavoidable.

If such jñāna devoid of bhakti is useless, what then to speak of karma which is filled with desires for enjoyment and which causes suffering (**abhadram**) at all times (**śaśvat**)--during practice and at the time of receiving the result.

And even if the karma is without the goal of enjoyment (**akāraṇam**), because it is not offered to the Lord it is not successful.

|| 1.5.13 ||

atho mahā-bhāga bhavān amogha-drk
śuci-śravāḥ satya-rato dhrta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

Fortunate one (mahā-bhāga)! Therefore (athah), since you have useful knowledge (bhavān amogha-drk), spotless character (śuci-śravāḥ), dedication to truth (satya-rato) and determined vows (dhrta-vrataḥ), remember with attention (samādhinā anusmara) the pastimes of the Lord (urukramasya tad-viceṣṭitam) which bring about liberation from all bondage (akhila-bandha-muktaye).

Love for Acyuta is most cherished by you since it is topmost.

That is attained by chanting and hearing his name, pastimes, etc.

The names of Rāma and Kṛṣṇa are famous.

How are his pastimes attractive to you?

Please teach the world about those pastimes.

Your knowledge is useful (amogha-dr̥k).

Your character is pure (śuci-sravāḥ).

You are devoted to truth (satya-rataḥ) and determined in your
vows (dhr̥ta-vrataḥ).

Remember with fixed attention (samādhinā) the various pastimes of the Lord which give liberation for all people or give liberation from all bondage.

The word “remember” is used because the pastimes appear spontaneously in the pure mind filled with devotion, since they are all self-revealing, infinite, most confidential, and impossible to speak or receive by any other means.

After recollecting the pastimes, please recite them to us.

One must also have productive knowledge and pure character.

It cannot be otherwise.

Because you are a person with pure eyes (amogha-dr̥k) and with pure ears (śuci-sravāḥ), you have seen some pastimes with your eyes and heard some with your ears.

And by attached mind (satya-rataḥ) and determined intelligence (dhrta-vrataḥ), you should remember with concentrated attention at this moment some very confidential pastimes which cannot be seen or heard but which you have observed.

After remembering them, please tell them to us.

Anusmara is in the second person instead of saying “one should remember” because of the distinctiveness of the statement.