

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# 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)

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

Actually having  
Qualification  
for bhakti

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareḥ caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kaḥ vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)?

“But Bhagavad-gītā says:

na buddhi-bhedam janayed ajñānām karma-saṅginām |  
yojayet sarva-karmāṇi vidvān yuktaḥ samācaran ||

→ jñāna yogi → Qualities to give up karma.

The wise man (vidvān) should not disturb the intelligence (na buddhi-bhedam janayed) of the ignorant attached to results of work (ajñānām karma-saṅginām). Engaging in all work himself with detachment (samācaran yuktaḥ), he should engage them in activity (sarva-karmāṇi jōjayet). (BG 3.26)

Thus it is forbidden to give up karma.”

That is true.

This instruction is given to one who is teaching jñāna to another person.

Practicing jñāna depends on inner purification, and that purification depends on niṣkāma-karma.

This is not an instruction for one teaching another person about bhakti, for bhakti is independently powerful, not depending on prior inner purification.

Lord Ajita says:

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi |  
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ ||

One who knows the highest good (svayaṁ niḥśreyasaṁ vidvān) will never instruct a foolish person (na vakty ajñāya) to engage in material enjoyment (karma hi), just as an experienced physician (bhiṣaktamaḥ) does not give his patient (na rogiṇo rāti) food injurious to his health (apathyaṁ), even if the patient desires it (vāñchataḥ api). (SB 6.9.50)

Therefore the Lord says sarva-dharmān parityajya mām ekam śaraṇam vraja (BG 18.66) and as well:

dharmān santyajya yah sarvān mām bhajeta sa tu sattamaḥ

A person who (yah), understanding good and bad aspects of dharma as taught by me gives up all his duties (dharmān santyajya sarvān) and simply worships me (mām bhajeta) is the best of all (sah tu sattamaḥ). (SB 11.11.32)



From the strength of these statements one should teach only bhakti to the Lord, while giving up attachment to daily and periodic duties in varnāśrama.

↓  
Nāśritāka Karmē → Śraddha.

↓  
Nitya Karmē

With this intention the verse is spoken.

Even in the beginning stage of bhakti, practice of karma is forbidden →

Having given up ones dharma (tyaktvā svadharmān) even at the beginning stages of bhakti, a person who worships the lotus feet of the Lord will incur no sin by giving up that dharma.

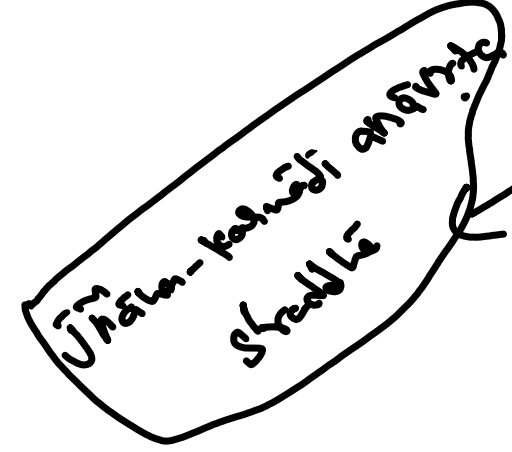
This is understood also from the following:

devarṣi-bhūtāpta-nṛṇām pitṛṇām

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundaṁ parihṛtya kartam



O King (rājan)! One who has given up all varṇāśrama duties (yaḥ parihṛtya kartam) and has taken full shelter of the lotus feet of Mukunda (sarvātmanā mukundaṁ śaraṇam gataḥ), who offers shelter to all (śaraṇyam), is not a debtor to or servant (na kiṅkaro nāyam ṛṇī ca) of the devatās, great sages, ordinary living beings, relatives or Pitṛs (deva-rṣi-bhūta-āpta-nṛṇām pitṛṇām). (SB 11.5.41)

And if the person dies without being qualified to attain the Lord, or (vā), if while alive falls down because of sinful acts, being attached to material pleasures, even then, there is no misfortune incurred by having given up karmas, because the impressions created by bhakti are indestructible, and remain in subtle form

↑  
needs not X

In such a state one should not revert to performance of karma.

Is there any misfortune somewhere (yatra kva), in his next life?

No there is no misfortune at all.

Vā indicates a remote possibility of falling.

It is stated as a concession to the opponent (tusyatu durjana nyāya).

His falling after leaving the present body is actually not a fall—one does not take a low body because of omitting karmas.

This is shown by the following statement of the Lord:

na hy aṅgopakrame dhvaṁso  
mad-dharmasyoddhavāṅv api  
mayā vyavasitaḥ samyañ  
nirguṇatvād anāśiṣaḥ

O Uddhava (**uddhava**)! Because I have personally established  
it (**mayā samyak vyavasitaḥ**), this process of niṣkāma-bhakti  
(**mad-dharmasya anāśiṣaḥ**) is beyond the guṇas  
(**nirguṇatvād**). Even by starting and not completing the  
process (**upakrame**), there is no destruction of results (**aṅu api**  
**dhvaṁsah**). (SB 11.29.20)

This is because certainly the sprout of bhakti, being productive, will eventually bear leaves, flowers and fruit. Instead of the present or future verb, the past tense is used (abhūt).

This implies a criticism of all those who object (by showing that the fact is already proven).

And what is gained from performing all of one's karmas (sva-dharmataḥ) by persons who do not worship the Lord (abhajatām).