

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)

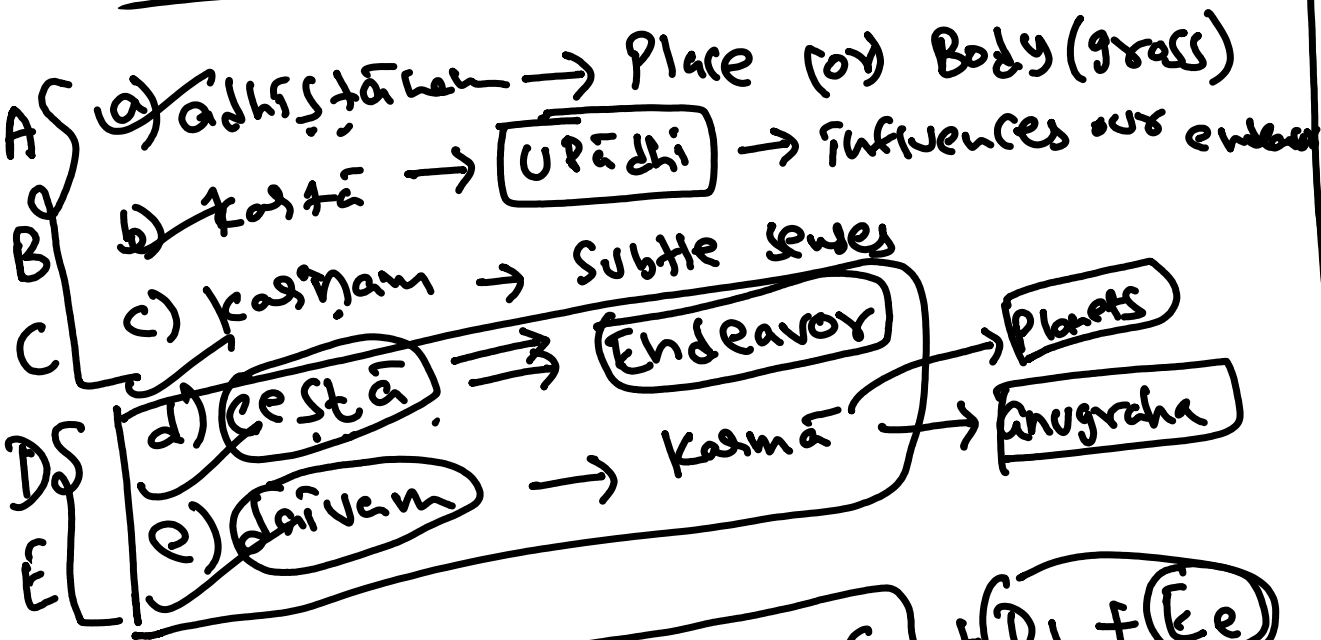
|| 1.5.18 ||

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā

The wise man (kovidah) strives (prayateta) for that happiness (tasya eva hetoḥ) which is not attained (yad na labhyate) by jīvas wandering from Brahma-loka to the lowest species (bhramatām upary adhaḥ). Material happiness (tad sukham) is attained in all cases (sarvatra labhyate) without endeavor, by the law of karma (anyataḥ), just like distress (duḥkhavad), through the force of fast moving time (gabhīra-ramhasā kālena).

Is everything predestined? (18.14)

5 Causes of Success of an activity



% Success → $A + B + C + D + E = 100$

$A + B + C + D + E = 100$

$D = 0$

$E = 100$

50% D

50% = E

“But the śrutis say karmaṇā pitṛ-loka: by karma one goes to
Pitṛ-loka (Bṛhad Āraṇyaka Upaniṣad 1.5)”

And apām somam amrtā abhūma: we drank soma and became
immortal. (R̥g Veda 8.48.3)

These encourage people to seek happiness of Svarga in the
next life.

The mercantile people encourage others to seek happiness in this life. ↓ Business mentality

How can one promote bhakti for people by rejecting one's dharma and consequently the happiness in this and next life?

True, but the wise are not deluded by this at all.

That is expressed in this verse.

A person with discrimination (**kovidah**) should endeavor for that cause which is not attained by the jīvas wandering up to Brahma-loka or down to non-moving bodies.

But there material happiness is attained without endeavor (**anyatah**), due to ancient karmas, even being born as pigs or being born in hell, just as distress is also attained without endeavor (**duḥkhavat**).

It is said:

aprārthitāni duḥkhāni yathaiivāyānti dehinām |
sukhāny api tathā manye dainyam atrātiricyate ||

Just as one does not pray for misery (yathā aprārthitāni duḥkhāni), and it nevertheless comes to all creatures (āyānti dehinām), in the same way (tathā manye) happiness predominates over suffering (sukhāny api dainyam atra atiricyate).

|| 1.5.19 ||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsrtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

Oh (aṅga)! The person who serves Mukunda (mukunda-sevy janah) will never (na vai jātu) (under any condition (kathañcana) return to the material world (saṁsrtim āvrajet), unlike practitioners of other processes (anyavad). Remembering the embrace of the Lord's lotus feet (smaran mukunda aṅghry-upagūhanam), eager for that taste he has experienced (rasa-grahah), he will not desire to give up those feet again (punar na vihātum icchet).

Birth in the material world due to Karma
Favourable experience in Bhakti

This verse elaborates the point that there is no misfortune for the devotee.

Even if overcome because of poor determination, the person who serves Mukunda never (na jātu) returns to saṁsāra, the place for enjoying the results of karma, whereas those practicing karma (anyavat) return.

That is because he does not experience happiness and distress from karmas, since he experiences only the fruit of happiness and distress directly given by the Lord.

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

When a person realizes You (**tvad avagamī**), he no longer cares about his good and bad fortune arising from past pious and sinful acts (**na vetti**), since it is You alone who control this good and bad fortune (**bhavad-uttha-śubha aśubhayor**). (SB 10.87.40)

na karma-bandhanam janma vaiṣṇavānām ca vidyate

The Vaiṣṇavas (**vaiṣṇavānām**) do not have rebirth caused by karma (**na karma-bandhanam janma vidyate**). (Padma Purāṇa)

Remembering from previous practice alone the mental
embrace (upagūhanam) of the Lord's lotus feet, he has no
desire to give that up.

The verse does not say “remembering his lotus feet” but rather
“remembering the embrace of his lotus feet.”

And the word “again” is used.

The implication of these two words is that even though he
may give up by his own choice the worship, once, twice or
three times because of poor determination, after some time, by
remembering his previous state of bliss from remembering the
Lord and also remembering his present state of distress from
not remembering the Lord, he repents.

“Oh! Oh! What have I foolishly done? Let that be. I will not
again abandon worship of Lord.”

He again begins worshipping the Lord.

The verse also uses the phrase “does not desire to give up”
instead of “does not give up.”

This implies that he desires that he be devoid of pride in his practice.

The accomplishment is in the hands of the Lord.

The cause of not desiring to give up is then mentioned.

Rasa-graha means one who is eager for tasting, or one who has a taste which is something like a ghost which cannot be given up, “haunted by rasa.”

The meaning is then that worship after the stages of nisthā, ruci and āsakti, becomes actual rasa at the stage of rati.

Bhava
↑

However, even from the first day of worshipping the Lord,
there is certainly a portion of tasting rasa in a very covered
form.

Thus it is said:

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ ksud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ ksud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**aśnataḥ**). (SB 11.2.42)