

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)

|| 1.5.20 ||

idam hi viśvam bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tad dhi svayam veda bhavāms tathāpi te
prādeśa-mātram bhavataḥ pradarśitam

This universe is the Lord (idam hi viśvam bhagavān iva) but the Lord is also
different from the universe (itarah) for from him arises the maintenance,
destruction and creation of the universe (yato jagat-sthāna-nirodha-
sambhavāḥ). You know this naturally since you are an avatāra of the Lord (tad
dhi bhavān svayam veda). Thus I have shown to you (tathāpi bhavataḥ
pradarśitam) a small portion of bhakti and knowledge concerning the Lord's
power (prādeśa-mātram).

Having taught about bhakti, now Nārada teaches about
knowledge of the worshippable Lord which is necessary for
the devotees.

This universe is like the Lord: it exists, has life and a form of
bliss, but it is not the Lord's form of eternity, knowledge and

bliss.

This is because the Lord's qualities like existence are eternal,
whereas the universes quality of existence is temporary,
because the Lord is different from the universe (itarah).

How is the Lord like the universe and also different from it?

From the Lord, who is the possessor of māyā-śakti, arises the
maintenance, destruction and creation of the universe.

The universe is described as a form of the Lord in small portion (like the Lord), because it is an effect of the Lord.

Because the Lord is the cause, he is different. Because brahman is the cause, the universe is also designated as brahman in the śruti: **sarvam khalv idam brahma**: this universe is brahman. (Chāndogya Upaniṣad 3.14.1)

You know all this spontaneously (**svayam**) because you are an avatāra of the Lord.

Thus I have shown only a small portion, ten fingers (prādeśa-mātram) of bhakti and knowledge of the powers of the Lord who measures more than ten million times a hundred trillion, in order to fulfill the statement ācāryavān puruṣo veda: one who has a teacher knows. (Chāndogya Upaniṣad 6.14.2)

Amara-kośa says prādeśa-tāla-gokarṇās tarjany-ādi-yute tate: prādeśa, tāla and gokarṇa mean a measure from the thumb to the end of the forefinger.

|| 1.5.21 ||

tvam ātmanātmānam avehy amogha-dr̥k
parasya puṁsaḥ paramātmānaḥ kalām
ajam̐ prajātam̐ jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhiganyatām

You possess useful knowledge (tvam amogha-dr̥k)! Please understand
spontaneously (ātmanā ātmānam avehy) that you were born
(prajātam̐) as a portion (kalām) of the supreme person (parasya
puṁsaḥ), the paramātmā (paramātmānaḥ), for the benefit of the
world (jagataḥ śivāya). Therefore please describe (tad adhiganyatām)
the glories of the all powerful Lord (mahānubhāva abhyudayah).

This verse explains how Vyāsa knows spontaneously.

O person with useful knowledge (**amogha-dr̥k**)!

Therefore (**tat**) please describe (**ganyatām**) more fully (**adhikam**) the most auspicious glories (**abhyudayaḥ**) of the
mighty Lord (**mahānubhāva**)

|| 1.5.22 ||

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

The unfailing cause of perfection (avicyuta arthah) from men's
austerity, study of the Vedas (puṁsah tapasaḥ śrutasya vā),
performance of sacrifices, chanting of mantras (sviṣṭasya sūktasya
ca), practicing jñāna and giving charity (buddhi-dattayoḥ) is defined
by the wise (kavibhir nirūpitaḥ) as glorifying the qualities of the Lord
(yad-uttamaśloka-guṇānuvarṇanam).

I have said that one becomes successful by bhakti, after giving up all dharmas.



Now, if some devotee has some desire for (some dharmas), those dharmas will be produced by bhakti.

result of these dharmas
↑ like a) evange
b) moksa
c) bhakti

That is now explained.

The unfailing cause (avicyutaḥ arthaḥ) of men's austerity and the other items of dharma has been described to be narrating the qualities of the Lord.

Medinī says:

artho viṣayānarthayor dhana-kāraṇa-vastuni |
abhidheye ca śabdānām nivṛttau ca prayojane ||

Artha means an object of the senses, obstacle, wealth, cause, thing, meaning of a word, prevention and goal.

The results of austerity and other acts are achieved by bhakti according to the statement of the Lord and thus what is their necessity?

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'ñjasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargam mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). (SB 11.20.32-33)

smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||

One should always remember Viṣṇu (**smartavyaḥ satataṁ viṣṇur**) and never forget Him (**vismartavyo na jātucit**). All injunctions and prohibitions (**sarve vidhi-niṣedhāḥ**) are dependent on these two principles (**etayor eva kiṅkarāḥ syuh**). (Padma Purāṇa)

According to this, all dharmas are (unnecessary)

→ provided requisite one has the sukṛti to practice bhakti.

2nd meaning

Or another meaning is because performance of bhakti to the Lord is the conclusion of all the scriptural statements recommending austerity, studying the Vedas etc., chanting the Lord's name is the unmistakably mentioned process.

And in his commentary on the Lord's words **dharmo yasyām mad-ātmakah** (SB 11.14.3) Madhusūdana Sarasvatī says that the purport of all scriptural statements is the Supreme Lord.