

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

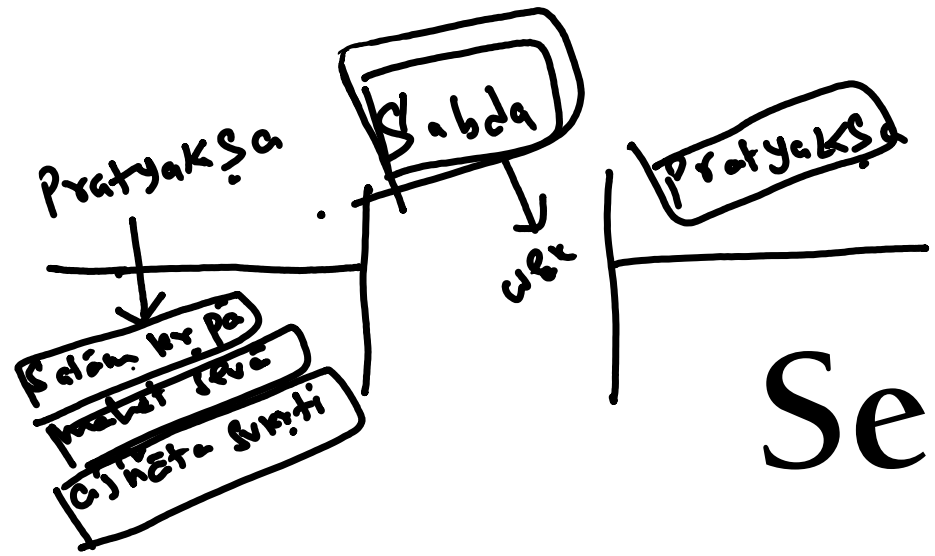
by

— Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva



Section – IV



Nārada tells of his life (23-31)

|| 1.5.29-30 ||

tasyaivam me 'nuraktasya praśritasya hatainasah
śraddadhānasya bālasya dāntasyānucarasya ca

jñānam guhyatamaṁ yat tat sāksād bhagavatoditam
anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ

Though I was a boy (bālasya), I had developed prema for the Lord (tasya evam anuraktasya). I was humble (praśritasya), sinless (hata enasah), filled with faith (śraddadhānasya), sense-controlled (dāntasya), and was willing to serve (anucarasya ca). The sages, most affectionate to the fallen (kṛpayā dīna-vatsalāḥ), as they were about to depart (gamiṣyantaḥ), taught me (me anvavocan) the most confidential knowledge of pure bhakti (jñānam guhyatamaṁ), which was taught by the Lord himself (yat tat sāksād bhagavatoditam).

They gave knowledge to me who had developed prema-bhakti for the Lord (**tasya evam anuraktasya**).

This knowledge was revealed directly by the Lord, son of Devakī (**bhagavatoditam**).

Jñāna-śāstra has a prevalence of monistic jñāna.

gūhya jñāna → gūhi bhāta bhakti

Confidential scripture (śāstra-guhyam) consists of a predominance of jñāna mixed with some bhakti.

More confidential scripture (śāstra-guhyataram) is that which predominantly bhakti with a little mixture of jñāna.

guhya tara jñāna → prādīhī bhōte bhakti

Most confidential scripture (śāstra-guhyatamam) is pure bhakti, which was given to Uddhava and Brahmā in the Bhāgavatam and to Arjuna in the Gītā by the Lord.

guhya tara jñāna → suddha bhakti

Contemplating that they would depart the next day (gamisyantah), the sages taught (anvavocan) him the most confidential knowledge, pure bhakti.

→ weight of svct

|| 1.5.31 ||

yenaivāham bhagavato
vāsudevasya vedhasaḥ
māyānubhāvam avidam
yena gacchanti tat-padam

By this knowledge (yena eva) I understood (aham avidam)
the influence of the spiritual and material energies
(māyānubhāvam) of the creator Lord Vāsudeva (bhagavato
vāsudevasya vedhasaḥ). By this understanding the devotees
attain the Lord's abode (yena gacchanti tat-padam).

By this knowledge of Bhāgavatam, I understood the influence or effect of the Lord's cit-śakti, the kṛpa-śakti, the acit-śakti of three gunas, and the influence of the knowledge of the Lord's powers and sweetness (māyānubhāvam).

triguṇātmikātha jñānam ca viṣṇu-śaktis tathaiva ca |
māyā-śabdena bhāṇyate śabda-tattvārtha-vedibhir ||

Those who know the true meaning of words (śabda-tattvārtha-vedibhih) say (bhāṇyate) that māyā means (māyā-śabdena) what is made of the three guṇas of matter (triguṇātmikā), knowledge and the śakti of Viṣṇu (jñānam ca viṣṇu-śaktih tathaiva ca). (Śabda-mahodadhi)

Nighaṅṭu says māyā ca vayunaṁ jñānam: māyā means knowledge.

Trikāṇḍa-śeṣa of the Amara-kosa says māyā syāc chambarī-buddhyor:
māyā means a maidservant of Śambara and intelligence.

Viśva-kośa says māyā dambhe kṛpāyām ca: māyā means deceit and
mercy.

The Lord is endowed with his eternal śakti arising from his svarūpa,
which is called māyā.

In a commentary, Madhva quotes the following śruti text:

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ
ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam

They call (pravadanti) the eternal Visnu (sanātanam viṣṇuṁ) māyā-
mayam (māyā-mayaṁ), because he is endowed (yutaḥ) with his
eternal śakti (nitya-śaktyā) arising from his svarūpa (svarūpa-
bhūtayā), which is called māyā (māyākhyayā).

Later in the Bhāgavatam the word māyā may mean ^① cit-śakti, ^② acit-śakti,
^③ knowledge or ^④ mercy according to the context.

Section – V

Nārada advises Vyasa (32-40)

|| 1.5.32 ||

Indirect 2th.

etat saṁsūcitam brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam

O brāhman (brahman)! They indirectly explained (saṁsūcitam) the destruction of the three types of miseries (etat tāpa-traya-cikitsitam), in which actions are offered (yad karma bhāvitam) to Paramātmā (īśvare), Bhagavān (bhagavati) and the impersonal brahman (brahmaṇi).

Having had me practice bhakti beyond the modes of nature, and experience prema, and taught the Bhāgavatam which was spoken by the Lord, who is the direct speaker of bhakti, they taught me the process of jñāna which gives rise to knowledge and the goal of liberation, even though I did not request it.

Considering that the question of jñāna may arise when the boy grows older, they then taught me jñāna indirectly for the purpose of developing indifference to the world.

That is explained in this verse.

Since it was not my goal they spoke indirectly about it
(**samsūcitam**).

What did they speak about?

They explained the remedy for, or destruction of, the three
miseries in which actions are offered (**bhāvitam**) to the
Paramātmā (**īsvare**), to Bhagavān with six opulences or to the
impersonal brahman.

|| 1.5.33 ||

āmāyo yaś ca bhūtānām

jāyate yena suvrata

tad eva hy āmayam dravyam

na punāti cikitsitam

The substance (yaś ca) by which a living being's disease arises (yena bhūtānām āmayo jāyate) and which does not cure the disease (implied), when combined with other substances (tad eva hy dravyam) in a medicine (cikitsitam), destroys the disease (āmāyam na punāti).

“How can karma, the cause of saṃsāra, destroy the three miseries?”

In two verses, examples are given to show that by different combinations, the destruction can occur.

That ghee or some other substance which causes disease (**āmayah**) when infused (**cikitsitam**) with medicines (**dravyam**) does not protect the disease (**na punāti**), but destroys the disease.

The word **na punāti** (it does not purify) here means “it does not protect.”

|| 1.5.34 ||

evam nṛṇām kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

In the same way (evam), all types of karma-yoga performed
by men (nṛṇām kriyā-yogāḥ sarve), which are normally
causes of continued rebirth in this world (saṁsṛti-hetavaḥ),
are able to destroy karma (te eva ātma-vināśāya kalpante)
when offered to the Supreme Lord (pare kalpitāḥ).

All the actions in karma-yoga (**kriyā-yogāḥ**) - daily duties, duties to fulfill specific desires, periodic duties, and desireless duties - when offered to the Supreme Lord become capable of destroying karma (**ātma-vināśāya**).

Kāmya Karma

Naitthika Karma

Nitya Karma