

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 – V

Nārada advises Vyasa (32-40)

NKRY → Purification of heart
↓
Qualification for jñāna

|| 1.5.35 ||

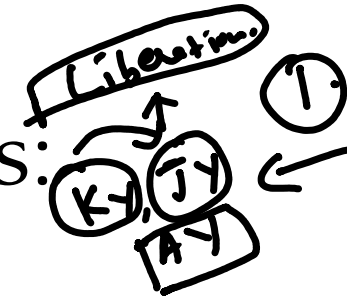
yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānam yat tad adhīnam hi
bhakti-yoga-samanvitam

That jñāna (yat jñānam) which arises from karma (tad karma adhīnam), which is pleasing to the Lord (bhagavat-paritoṣaṇam) because of being offered to him (yad atra kriyate), is endowed with bhakti (bhakti-yoga-samanvitam).

That karma which is offered to the Lord is a sādhana of jñāna,
because it causes purification to the level of sattva-guṇa.

That knowledge generated from (**tad-adhīnam**) karma which
is without desire and which is pleasing to the Lord because of
being offering to the Lord, is endowed with bhakti, since
jñāna devoid of bhakti will not yield liberation.

Such jñāna is condemned in many places:



① Guṇī bhūta bhakti
↓
bhakti is secondary

② Prādhātī bhūta
↓
bhakti is primary

KMB
JMB
JMB
③ Suddha bhakti
↓
only bhakti
P.D.S

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam

Knowledge of self-realization, even though free from all
material affinity, does not look well if devoid of a conception
of the Infallible [God]. (SB 1.5.12)

Pradikāṅgi
6.1.17a

|| 1.5.36 ||

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gr̥ṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

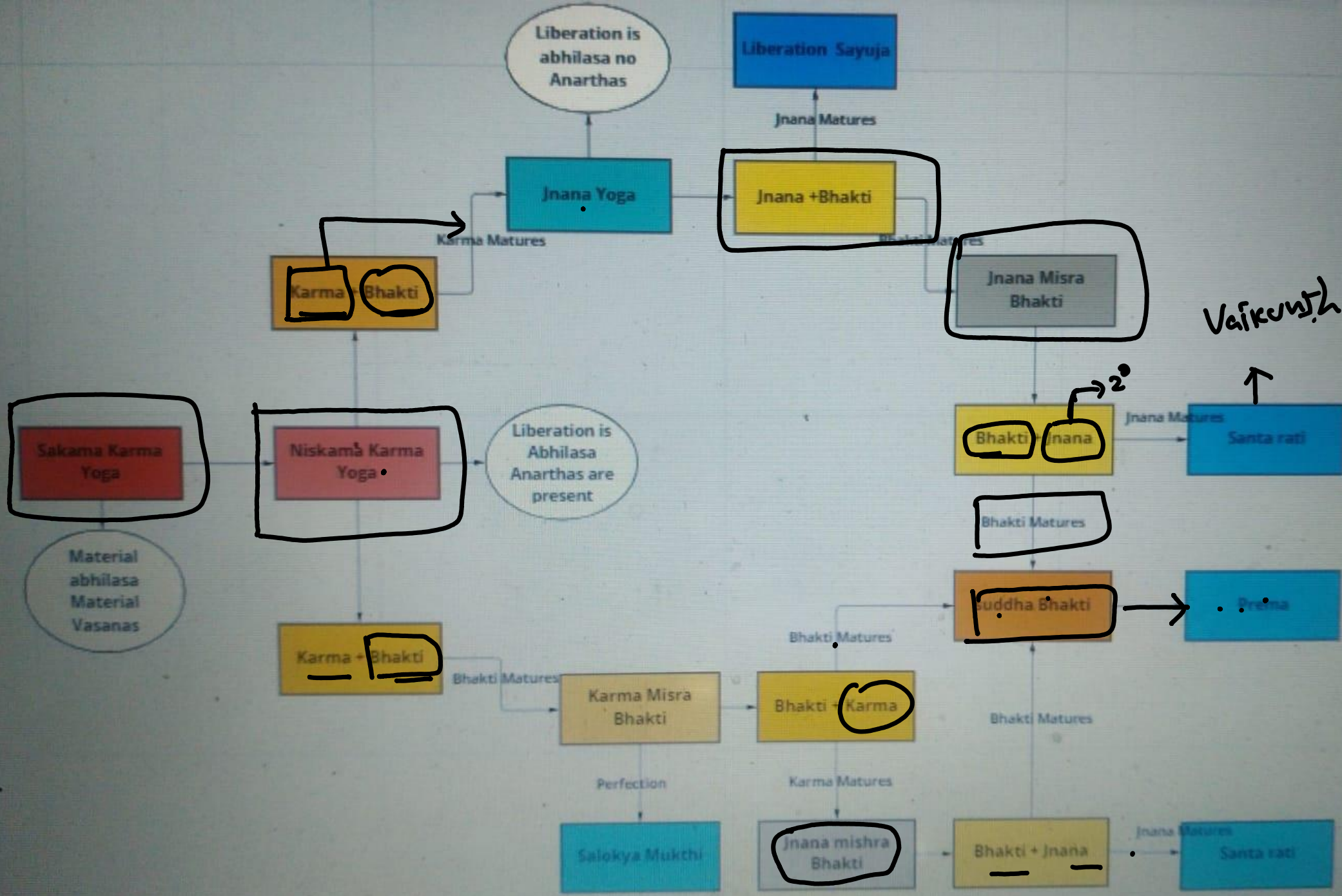
Element of bhakti

When those engaged in karma continuously (asakṛt karmāṇi kurvāṇāḥ) perform those activities according to the instruction of the Lord (bhagavat-śikṣayā), they also chant (gr̥ṇanti) and remember (anusmaranti ca) the qualities and names of Kṛṣṇa (kṛṣṇasya guṇa-nāmāni).

It has just been said that by karma-yoga mixed with bhakti (bhakti-miśra-karma) one achieves jñāna mixed with bhakti, which aims at liberation.

SK KY → NK KY → JY → Liberation

Now it is said that sometimes, some people, who practice niṣkāma-karma mixed with bhakti, can develop bhakti mixed with karma (karma-miśra-bhakti) by association with devotees having karma-miśra-bhakti.



Vaikuntha → Does not develop a full fledged relation

When persons in karma-yoga perform actions according to the Lord's instructions, by unexpected association of devotees, some perform bhakti consisting of chanting and remembering.

The instruction of the Lord is:

↓ KMB
↳ Bhakti is predominant
↑ KY → only the VA prescribes actions are offered to the Lord.

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva mad-arpanam ||

KMB → All actions are offered to the Lord.

Whatever you do, whatever you eat (yat karoṣi yad aśnāsi), whatever you sacrifice, whatever you give (yaj juhoṣi dadāsi yat), whatever austerity you perform (yat tapasyasi), offer it to Me (tat kuruṣva mad-arpanam), O son of Kuntī (kaunteya). (BG 9.27)

|| 1.5.37 ||

oṃ namo bhagavate tubhyaṃ
vāsudevāya dhīmaḥi
pradyumnāyaniruddhāya
namaḥ saṅkarṣaṇāya ca

I offer respects to you (oṃ namo tubhyaṃ), Bhagavān Kṛṣṇa (bhagavate). Let us respect (namaḥ) Vāsudeva, Pradyumna, Aniruddha (vāsudevāya pradyumnāya aniruddhāya) and Saṅkarṣaṇa (Balarāma) (saṅkarṣaṇāya ca) in our minds (dhīmaḥi).

It has been explained that both jñāna and karma without bhakti are condemned completely (SB 1.5.12).

It has also been said in three verses (SB 1.5.17-19) that pure bhakti beyond the guṇas is the supreme process.

The whole process from the first appearance of pure bhakti to its increase up to prema has also been described in six verses (SB 1.5.23-28).

Then according to qualification, bhakti-miśra-jñāna was permitted (SB 1.5.35), and karma-miśra-bhakti was mentioned as superior to that (SB 1.5.36).

↓
Gurū bhāṣita

Now in two verses, desiring to teach his personal mantra received from the gurus, Nārada first creates faith in those mantras.

This is according to the statement **brūyuh snigdhasya śiṣyasya guravo guhyam apy uta**: the gurus should speak the secret to the disciple who has affection for the gurus. (SB 1.1.8)

This mantra has thirty-three syllables.

Vāśudeva
Sankarṣaṇa
Pradyumna
Aniruddha

Its devatā is bhagavān, who consists of four forms.

Insight

By placing the members out of order, one can understand that this is a listing of the members of Kṛṣṇa's caturvyūha rather than the one in Vaikunṭha (Kṛṣṇa, Balarāma and Kṛṣṇa's son and grandson), with his son Pradyumna and his grandson Aniruddha placed next to Vāsudeva (Kṛṣṇa).

