

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Six

**Conversation Between Nārada and
Vyāsadeva**

Section – VII

Nārada concludes his
instructions (34-38)

|| 1.6.35 ||

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

The ātmā (ātmā) constantly afflicted (muhuḥ hatah) by lust and greed (kāma-lobha) will not be satisfied (na tathā addhā śāmyati) by astaṅga-yoga and other paths (yamādibhir yoga-pathaiḥ) as much as by direct service to Mukunda (mukunda-sevayā yadvat).

Though it is ascertained that the state of bhakti is real liberation, yoga and jñana mixed with bhakti will not pacify the ātmā as much as pure bhakti.

Ātmā is not pacified by yoga (yoga-pathaiḥ) as much as by serving Mukunda directly (addhā).

It is established that yoga and other processes without bhakti are futile.

K+Y+B

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord (**bhūman**), in the past (**purā**) many yogīs (**bahavo api yoginah**) in this world (**iha**) achieved (**labdhayā**) the platform of devotional service by offering all their endeavors unto You (**tvad-arpita ihā**) and faithfully carrying out their prescribed duties (**nija-karma**). Through such devotional service (**bhaktyā eva**), perfected by the processes of hearing and chanting about You (**katha upanītayā**), they came to understand You (**vibudhya**), O infallible one (**acyuta**), and could easily surrender to You (**añjah prapedire**) and achieve Your supreme abode (**te gatiṁ parām**). (SB 10.14.5)

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara
na cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy akāraṇam karma**), when not offered to the Lord (**īśvare na ca arpitam**)? (SB 1.5.12)

Therefore this verse must only refer to yoga and other processes mixed with bhakti, since they otherwise would give no results at all.

And even if these processes pacify the ātmā to some extent, they do not pacify it to the extent that pure bhakti alone - serving Mukunda without these processes - does.

These mixed processes will not satisfy ātmā completely:

bhavatānudita-prāyaṁ yaśo bhagavato 'malam
yenaivāsau na tuṣyeta manye tad darśanam khilam

You have not sufficiently described (**bhavatā anudita-prāyaṁ**) the glories of the spotless Lord Kṛṣṇa (**amalam bhagavato yaśah**). Because your mind could never be satisfied with Vedānta (**yena eva asau na tuṣyeta**), I think that writing the Vedānta-sūtras is insufficient (**manye tad darśanam khilam**). (SB 1.5.8)

Though bhakti is described later as a means of liberation, three types of bhakti are seen: pure bhakti (kevala), mixed bhakti but with bhakti being predominant (prādhānya) and mixed bhakti but with bhakti being secondary (guṇa-bhāva).

Kevala-bhakti is illustrated in verses such as tyaktvā sva-dharmam (SB 1.5.17) and aham purātīta-bhava (SB 1.5.23).

Prādhānya-bhakti is illustrated in the following:

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

When those engaged in karma continuously (asakṛt karmāṇi kurvāṇāḥ) perform those activities according to the instruction of the Lord (bhagavat-śikṣayā), they also chant (gṛṇanti) and remember (anusmaranti ca) the qualities and names of Kṛṣṇa (kṛṣṇasya guṇa-nāmāni). (SB 1.5.36)

Guṇa-bhāva-bhakti is illustrated as follows:

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**). (SB 1.5.35)

① Kevala-bhakti, practiced by a person who is niṣkāma, also called as
② ananya-bhakti, ③ śuddha-bhakti, ④ nirguṇa-bhakti, ⑤ uttama-bhakti and
akiñcana-bhakti, gives prema as a result.

Prādhānya-bhakti, classified as karma-miśra-bhakti, jñāna-miśra-bhakti, and yoga-miśra-bhakti and practiced by those who are śānta, produces rati (bhāva) and liberation for some.

KMB → Sālokya
JMB → Śānta rati
YMB → Śānta rati

If one of these persons gets the association of a person with dāśya-bhāva or other sentiments, because of the predominance of bhakti desiring dāśya or other sentiments, that person will achieve prema from that dāśya or other bhāva with a prominence of reverential (aiśvarya) mood.

In guṇa-bhāva-bhakti, bhakti does not reveal its own results and name.

It is only an assistant of karma, jñāna and yoga which cannot produce results without bhakti's presence.

Bhakti in this case is only secondary (tatashta).

Karma-yoga

Jñāna-yoga

Aṣṭāṅga-yoga

Bhakti-miśra-karma, bhakti-miśra-jñāna and bhakti-miśra-yoga produce liberation. → संख्यभक्ति

② SB Description of PBB & S'B
Emphasis is on SB
Highest rev is S'B

① BG
Description of GBB, PBB & S'B
Emphasis on PBB
Highest rev → S'B

Thus in this scripture, only two types of bhakti are accepted:
kevala and pradhānībhūtā.

③ CC
Description of S'B
Emphasis is S'B
only rev is S'B

All this Nārada instructed to Vyāsa, who explains this in the Twelfth Canto.

|| 1.6.36 ||

sarvaṃ tad idam ākhyātaṃ
yat prṣṭo 'haṃ tvayānagha
janma-karma-rahasyaṃ me
bhavataś cātma-toṣaṇam

O sinless Vyāsa (anagha)! I have explained (ahaṃ ākhyātaṃ)
all this (sarvaṃ tad idam), confidential knowledge
(rahasyaṃ) about my birth and activities (me janma-karma)
about which (yat) you have asked (tvayā prṣṭah ahaṃ) so
that your mind will be satisfied (bhavatah ca ātma-toṣaṇam).

Sarvam here refers to the appearance of Nārada's bhakti, its types, growth and result; the activities of the devotee; destruction of prārabdha-karma; how the devotee leaves his body; achieving a spiritual body without karmas.

It is called secret (rahasyam) because it is not understood by those who study Vedānta.

॥ 1.6.37 ॥

sūta uvāca

evaṁ sambhāṣya bhagavān

nārado vāsavī-sutam

āmantrya vīṇāṁ raṇayan

yayau yādṛcchiko muniḥ

Sūta said: Nārada (bhagavān nārada muniḥ), freely moving without material motive (yādṛcchiko), having spoken to (evaṁ sambhāṣya) Vyāsa, the son of Satyavatī (vāsavī-sutam), and taking leave (āmantrya), departed (yayau) while taking pleasure in his vīṇa (vīṇāṁ raṇayan).

Āmantrya means taking leave.

Yādṛcchikaḥ means that Nārada moves about without a motive.

Bhakti is also yādṛcchikī, and so is the devotee.

Giving association to Vyāsa is also yādṛcchika.

Long live these three types of causelessness concerning devotion.

|| 1.6.38 ||

aho devarsir dhanyo 'yam
yat-kīrtim śārṅgadhanvanah
gāyan mādyann idam tantryā
ramaty āturaṁ jagat

Oh (aho)! Nārada (devarsir) is most fortunate (ayam yat dhanyah) because, singing and rejoicing (gāyan mādyann) in the glories of Kṛṣṇa (śārṅgadhanvanah kīrtim) with his vīṇa (idam tantryā), he gives bliss (ramaty) to the suffering world (āturaṁ jagat).

This verse reveals astonishment.

Tantryā means “with the vīṇa.”
