

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

Lord speaks Catuh Sloki
Bhagavatam (33-38)

4th Grah Shukri
↓
How can I engage the
Influence of MAP & MOT
while I engage in executing
your instructions.

|| 2.9.36 ||

etāvad eva jijñāsyam
tattva-jijñāsunātmanah |
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā ||

The person desiring to know the best sādhana and the goal of that sādhana (tattva-jijñāsunā ātmanah) must learn by surrender to guru (jijñāsyam) about this truth (etāvad eva) which is determined as the best by obtaining positive results through performance (anvaya) and by lack of results through non-performance (vyatirekābhyām), and by performance at all times and all places (yat syāt sarvatra sarvadā).

The person desiring the highest truth (tattva-jijñāsunā ātmanah) must experience rasa (jijñāsyam), which produces bliss (etāvad eva) through meeting and separation (anvaya-vyatirekābhyām) and continues in all places eternally (yat syāt sarvatra sarvadā).

In verse 29 Brahmā requesting instructions with **bhagavac-**
chikṣitam ahaṁ karavāṇi hy atandritaḥ.

The Lord now speaks on the sādhana for attaining the Lord,
but because it is very confidential, it is not understood by
materialistic persons.

One should not be dependent on extensive study of scriptures.

Persons desiring to know the best sādhana for the self should
learn from the feet of the guru (**jijñāsyam**).

This means: “You will understand by my mercy alone.”

What is this?

Among the sādhanas of karma, jñāna, yoga and bhakti, bhakti should be fixed as the process through positive results by performance and lack of results by non-performance.

Karma, jñāna and yoga by themselves cannot give even Svarga or liberation, and even without these practices one can attain those goals.

J = ?

JY → Liberation
J + B → Liberation
J + B → 2
B → 2

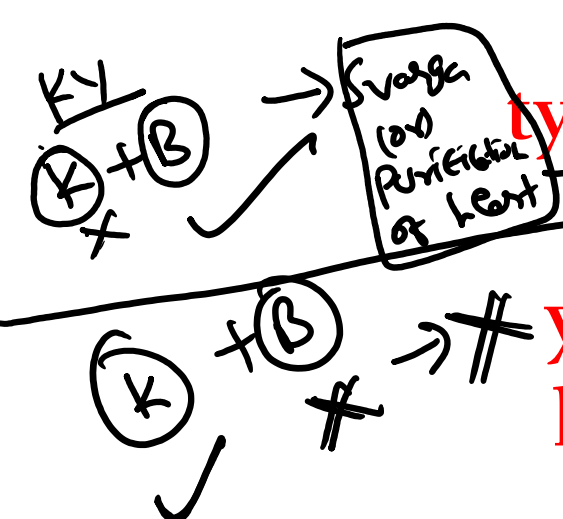
KY → Svarga
 $\begin{matrix} X \\ + \\ Y \end{matrix}$
K + B → Svarga
B → Svarga
Y → 1
X = ? 0

Therefore these are not the sādhanā.

Anvaya Vyatireka → Direct & Indirect

Anvaya criteria → If the process is performed → then
result should be there.

Vyatireka criteria → If the process is not performed → then
result should not be there.



tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatām sva-dharmataḥ

1st line

Karma fails to
 vyatireka criteria
 Bhakti fulfills to
 ananya criteria
 2nd line

Karma fails to
 ananya criteria
 Bhakti fulfills to
 vyatireka criteria

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kiṁ kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)? SB 1.5.17

J
+ B
→ X

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśāla eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

Jñāna fails
Ananya.

Bhakti fulfills
the Vyākṛtaka
Criteria

My dear Lord, devotional service unto you is the best path for
self-realization. If someone gives up that path and engages in
the cultivation of speculative knowledge, he will simply
undergo a troublesome process and will not achieve his
desired result. As a person who beats an empty husk of wheat
cannot get grain, one who simply speculates cannot achieve
self-realization. His only gain is trouble. SB 10.14.4

YOGIS

Y + K + B

→ Attained
per formal

↓
only by B

→ They offering
this personal.

pureha bhūman bahavo 'pi yoginas

tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā

prapedire 'ñjo 'cyuta te gatiṁ parām

Bhakti fulfills the
anvaya criteria.

Yoga, karma etc
→ fail the utkrama.

O almighty Lord, in the past many yogis in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode. SB 10.14.5

K
Tapasya, Jñāna
vairāgya, yoga, dāna
dharma etc
↓
Can be obtained by
bhakti itself

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā
svargāpavargaṁ 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) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). SB 11.20.32-33.

(yā vai sādhanā-sampattih) (puruṣārtha-catustāye) |
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

A wealth of sādhanā brings about the four human goals.
(Without that), however, a man who surrenders to the Lord
attains all of that. Mokṣa-dharma

Bhakti → fulfilling all

All the other → fail vjetive ka,
sādhanās

By pure bhakti alone, the highest results can be achieved, and
without bhakti, the highest results cannot be achieved.

Thus bhakti is fixed as the best among all sādhanas by showing what is achieved by it positively and what is not achieved by its absence (**anvaya-vyatirekābhyām**).

The positive aspect is shown in the following statement:

**akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tīvrena bhakti-yogena yajeta puruṣam param ||**

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvrena bhakti-yogena**). SB 2.3.10