

# 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 MPT & 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).

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 <sup>→ kalme yogi</sup> 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 <sup>→ P.D</sup>  
<sup>→ Jāna-kalēdi anāṣṭe bhakti</sup>

The sharpness (tīvreṇa) of pure bhakti is service which is like the sun unobstructed by clouds.



The verse quoted above -- SB 11.20.32 -- also illustrates the positive aspect.

The negative aspect, in the absence of bhakti, is illustrated in the following:

Kalma fails the  
Anvaya criteria  
Bhakti fulfills the  
Ucchya ke criteria

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā guṇair viprādayaḥ prthak  
ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders (**catvāro varṇā**), headed by the brāhmaṇas (**viprādayaḥ**), was born (**jajñire**) through different combinations of the modes of nature (**prthak guṇair**), from the face, arms, thighs and feet of the Supreme Lord in his universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**), along with the āśramas (**āśramaiḥ saha**).

If any of the members of the four varṇas and four āśramas (**yaḥ eṣāṁ**) fail to worship the Lord (**īśvaram na bhajanty**) and thus disrespect the Lord (**avajānanti**), who is the source of their own creation (**ātma-prabhavam**), they will fall down from their āśrama (**sthānād bhraṣṭāḥ patanty adhaḥ**). SB 11.5.2-3

K, J, Y → fail the  
away a criteria

B → fulfills

vyasveke tapasvino dāna-parā yaśasvino

manasvino mantra-vidah sumāṅgalāḥ

kṣemaṁ na vindanti vinā yad-arpaṇaṁ

tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities (tasmai subhadra-śravase namo namaḥ). Without worshipping him (vinā yad-arpaṇaṁ), the *jñānīs* (tapasvinaḥ), *karmīs* (dāna-parā), specialized *karmīs* (yaśasvinaḥ), *yogīs* (manasvinaḥ), scholars of the Vedas (mantra-vidah) and followers of proper conduct (sumāṅgalāḥ) cannot attain any benefit (kṣemaṁ na vindanti). SB 2.4.17



Yat SyEt Sarvatra Sarvada → ?

There are no restrictions of place and time concerning this sādhana.

In all places, with all candidates, and at all times this should be performed with steadiness.

However, one must perform karma with purity in a pure place and one can attain jñāna only with a pure mind.

Karma and jñāna cannot be performed in all places and at all times.

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ| yuñjyād yogam ātma-viśuddhaye: the yogī should perform yoga after establishing himself comfortably on a seat in a pure place (BG 6.11)

In terms of time, karma is practiced only until one attains detachment from enjoyment.

Yoga is practiced only until one has attained siddhis.

Sāṅkhya is performed only until one has attained knowledge.

Jñāna is performed only until liberation.

These methods are not practiced at all times.

Bhakti however is well known for being practiced at all times  
and at all places.

na deśa-niyamas tatra na kāla-nirṇayas tathā |  
nocchiṣṭādaṁ niṣedho'sti śrī-harer nāmni lubdhake ||

In chanting the name of the Lord, there are no restrictions  
concerning place or time, or restrictions on performance  
because of impurity.

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |  
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyaḥ**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**). SB 2.2.36

The practice of bhakti is also applicable to all types of people  
including the practitioners of karma and jñāna.

It is even to be performed by the most fallen by birth or activities:

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ |  
ye'nye ca pāpā yad-upāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their prārabdha-karmas (**śudhyanti**). SB 2.4.18

Bhakti can be practiced in all stages of life.

Prahlāda practiced in the womb.

Dhruva practiced when he was a child.

Ambarīṣa practiced as a youth.

It can be practiced even in hell.

Mucyeta yan nāmny udite nārako 'pi: even a person in hell  
will be liberated by chanting the name of the Lord.

yathā yathā harer nāma kīrtayanti ca nārah |  
tathā tathā harau bhaktim udvahanto divam yayuh ||

When those in hell chant the name of the Lord they develop  
bhakti to the Lord and go to the spiritual world. Nṛsimha  
Purāna



In this way bhakti has been distinguished as the proper  
sādhana.

Bhakti in the form of prema is also indicated by reading an extra meaning in the verse.

Prema is indicated by the word **etāvad** (so much).