

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Introduction

# Reading other Acaryas commentaries

Necessity, Mood, Procedure and  
Pitfalls

What is “As It Is” in an “As It Is  
Commentary”?

Let us take a few examples.

Please identify which one is an “As  
It Is Commentary”?

## SP Explanation

|| 12.12 ||

śreyo hi jñānam abhyāsāj  
jñānād dhyānaṁ viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

If you cannot take to this practice, then engage yourself in the cultivation of knowledge (**śreyo hi jñānam abhyāsāj**). Better than knowledge, however, is meditation (**jñānād dhyānaṁ viśiṣyate**), and better than meditation is renunciation of the fruits of action (**dhyānāt karma-phala-tyāgah**), for by such renunciation one can attain peace of mind (**tyāgāc chāntir anantaram**).

# SVCT Explanation

|| 12.12 ||

śreyo hi jñānam abhyāsāj  
jñānād dhyānaṁ viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

Manana is better than practice (**śreyo hi jñānam abhyāsāt**), but meditation is better than manana (**jñānād dhyānaṁ viśiṣyate**). From meditation, one easily becomes detached from the results of work in the form of bhukti and mukti (**dhyānāt karma-phala-tyāgah**). From this detachment one finally attains lasting peace (absorbing his senses only in Me.) (**tyāgāt śāntir anantaram**)

## BVB Explanation

|| 12.12 ||

śreyo hi jñānam abhyāsāj  
jñānād dhyānaṁ viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

Realization of ātmā is preferable to practicing remembrance of the Lord (**śreyo hi jñānam abhyāsāt**), but practice of meditation on ātmā is preferable to realization of ātmā (**jñānād dhyānaṁ viśiṣyate**). Preferable to practice of meditation is renunciation of the results of work (**dhyānāt karma-phala-tyāgah**). From this detachment one finally gets purity (**tyāgāt śāntir anantaram**).



**Which one of them is an AS IT IS  
Translation?**

# SP and BVB Explanation

|| 15.16 ||

dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate

There are two conscious beings in this universe (dvāv imau puruṣau loke kṣarah ca akṣara eva ca): the collective jīvas (kṣarah sarvāṇi bhūtāni) and Brahman (kūṭa-stho akṣara ucyate).

## SVCT Explanation

|| 15.16 ||

dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate

There are two conscious beings mentioned in the Vedas (**dvāv imau puruṣau loke**): the conditioned jīvas and the liberated jīvas (**kṣarah ca akṣara eva ca**). The <sup>conscious souls</sup> bound jīvas are all these living entities with bodies (**kṣarah sarvāṇi bhūtāni**). The liberated jīva are fixed with one form for all time (**kūṭa-sthah akṣara ucyate**).

**Which one of them is an AS IT IS  
Translation?**

## Isopanisd invocation

om pūrṇam adah pūrṇam idaṁ  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam eva vaśiṣyate

### SP Translation

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

## Isopanisd invocation

om pūrṇam adaḥ pūrṇam idaṁ  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam evāvaśiṣyate

### BVB Translation

The unmanifest Brahman is perfect. The manifested Brahman is perfect. From the unmanifest Brahman appears the manifest Brahman as various avataras. When the manifested forms emerge from the unmanifest Brahman, the unmanifest Brahman remains.

Which one of them is an AS IT IS  
Translation?

Therefore, what exactly is an “AS IT IS Commentary”?

Which one of these is an “AS IT IS Commentary”?

What exactly is “AS IT IS” in an “AS IT IS Commentary”?



## Which one of these is an “AS IT IS Commentary”?

- Actually All
- Every Acarya has an Apurvatha or a specific style of writing
- They give specific emphasis based on the current socio-political and spiritual scenario at that time

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- Every Acarya has a specific Sphurti or Revelation given by Krsna

## Baladeva Vidyabhusana

- Sanishta, parinishtitha and nirapeksa.
- Sri Vaisnavas challenge. Influence of Madhva and Ramanuja.
- Elaborate and technically sound refutations of mayavad
- Therefore a commentary which could compete with  
Ramanujacarya's commentary in its mayavad refutation and so on

# Srila Visvanatha Cakravarti Thakur

- Rasik commentary
- Sometimes introduces concepts of Radha and Krishna even in BG commentaries
- Very relishable to GaudiyaVaisnavas
- Pradhani bhuta, guni bhuta
- Doesn't give elaborate and technical refutations of mayavada

# Srila Prabhupada

①

- Absolute emphasis on his purports

②

- Absolute emphasis on devotional service

③

- Maximum mileage in his books

# Srila Prabhupada

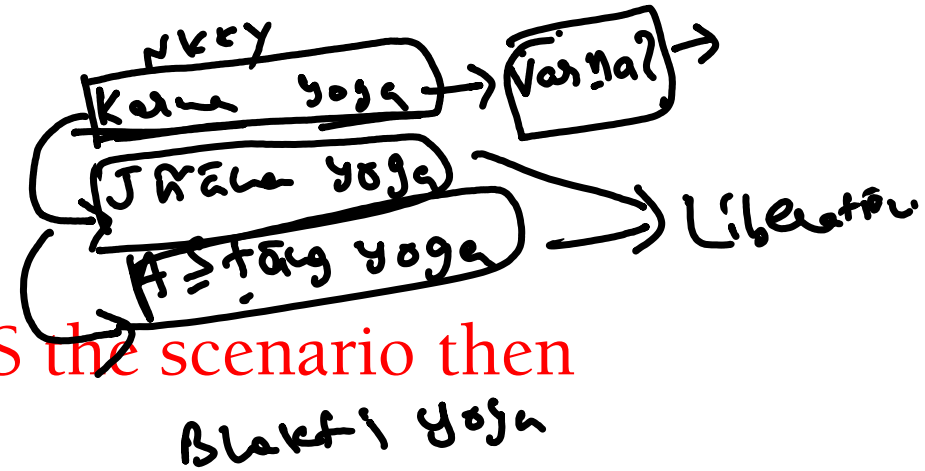
## a) Absolute emphasis on his purports

- Why? – Current scenario VS the scenario then
- Gargamuni p and Macmillan pastime

# Srila Prabhupada

## b) Absolute emphasis on Devotional Service

- **Why?** – Again same reason. Current scenario VS the scenario then  
Bhakti yoga
- This is the ultimate conclusion of our scriptures
- Example: 6<sup>th</sup> chapter of BG – Prabhupada does not want us to become an astanga yogi after reading that chapter or parts of that chapter.



# Srila Prabhupada

## c) Maximum Mileage in his books

- Pradyumna Prabhu pastime
- Try doing the Anvaya
- But in doing this, sometimes flow has to be compromised

## What exactly is “AS IT IS” in an “AS IT IS Commentary”?

- It is certainly not the word to word meaning
- It is certainly not the way a verse is translated
- It is certainly not the way a particular purport is written
- Then what is AS IT IS – if all of these can be different?