

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Introduction

# Reading other Acaryas commentaries

Necessity, Mood, Procedure and  
Pitfalls

Daśa-mūla-tattva

The Ten Esoteric Truths

(āmnāyah<sup>①</sup> prāha tattvam) (harim iha paramam<sup>②</sup>) (sarva-śaktim<sup>③</sup>)  
 (rasābdhim<sup>④</sup>)  
 (tad bhinnāmsāmś ca jivān<sup>⑤</sup>) (prakṛti-kavalitān<sup>⑥</sup> tad-vimuktāmś<sup>⑦</sup>) ca  
 (bhāvāt<sup>⑧</sup>) (9)  
 (bhedābedha-prakāśam sakalam api) (hareh sādhanam śuddha-  
 bhaktim)  
 (sādhyam tat-pṛitim<sup>⑩</sup>) evety (upadiśati janān) (gaura-candraḥ svayam  
 saḥ)

- “The Vedic knowledge that is received through the system of guru-paramparā, disciplic succession, is known as āmnāya, the most authoritative and exhaustive wisdom.

- The Vedas, known as the śruti, and the smṛti scriptures, for example the Śrīmad Bhāgavatam, which are fully in line with the śruti, are essentially transcendental and are thus presented as the pramāṇa, proof and evidence.



- The directly perceivable truths propounded and evidenced by the pramāṇa are designated as the prameya.

- They are nine in number:

- (1) parama-tattva, Śrī Hari is the Supreme Absolute Truth;
- (2) sarva-śaktimān, Śrī Hari is omnipotent;
- (3) akila-rasāmṛta-sindhu, Śrī Hari is the shoreless ocean of unlimited nectarean, mellows;
- (4) vibhinnāmśa-tattva, the entire range of liberated and conditioned jīvas are Śrī Hari's eternally separated parts and parcels and comprise His jīva-śakti;
- (5) baddha-jīva, the conditioned jīva is infected by māyā;

(6) mukta-jīva, the liberated jīva is free from māyā;

(7) acintya-bhedābheda-tattva, all creation either material or spiritual is a manifestation of Śrī Hari's inconceivable potency, which is simultaneously different and non-different from the Lord Himself;

(8) śuddha-bhakti, bhakti is the only sādhana; and

(9) kṛṣṇa-prīti, kṛṣṇa-prema alone is the ultimate sādhyā.



**An “As It Is Gaudiya Vaisnava”  
Commentary**

# Components of an “AS IT IS Gaudiya Vaisnava Commentary”?

(ārādhyo <sup>①</sup>bhagavān vrajeśa-tanayas)(<sup>②</sup>tad-dhāma vṛndāvanam)  
(ramyā kācid upāsanā <sup>③</sup>vraja-vadhū-vargeṇa yā kalpitā)  
(<sup>④</sup>śrīmad-bhāgavatam pramāṇam amalaṁ)(<sup>⑤</sup>premā pum-artho mahān)  
śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ na paraḥ

The Supreme Personality of Godhead, the son of Nanda Mahārāja (**ārādhyo bhagavān vrajeśa-tanayah**), is to be worshiped along with His transcendental abode, Vṛndāvana (**tad-dhāma vṛndāvanam**). The most pleasing form of worship (**ramyā kācid upāsanā**) for the Lord is that which was performed by the gopīs of Vṛndāvaṇa (**vraja-vadhū-vargeṇa yā kalpitā**). Śrīmad-Bhāgavatam is the spotless authority on everything (**śrīmad-bhāgavatam pramāṇam amalam**), and pure love of God is the ultimate goal of life for all men (**premā pum-artho mahān**). These statements, for which we have the highest regard (**tatra ādarāḥ nah paraḥ**), are the opinion of Śrī Caitanya Mahāprabhu (**śrī-caitanya-mahāprabhor matam idam**).