

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter One

Questions by the Sages

Section – I

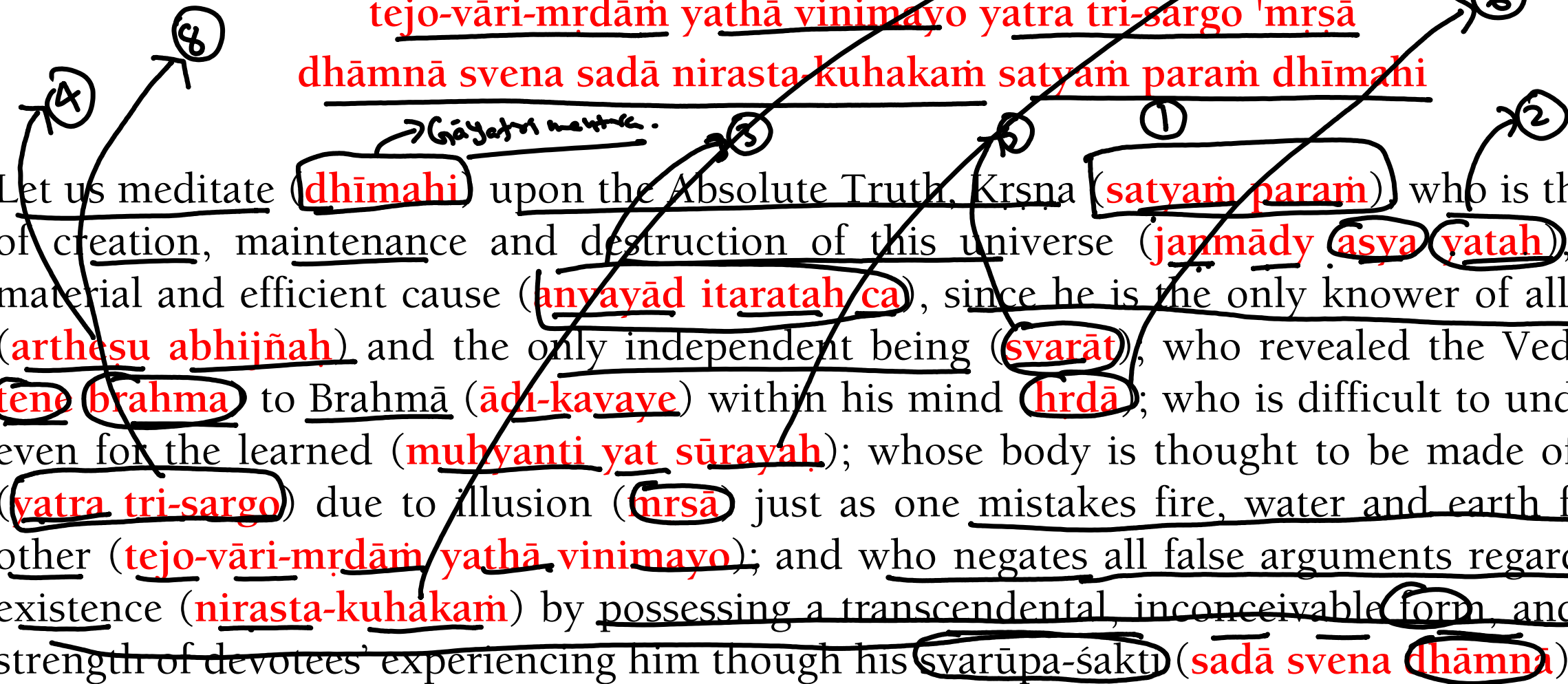
Vaśīṣṭh nirdeśya vage
ascertaining the subject
matter of a book.

|| 1.1.1 ||

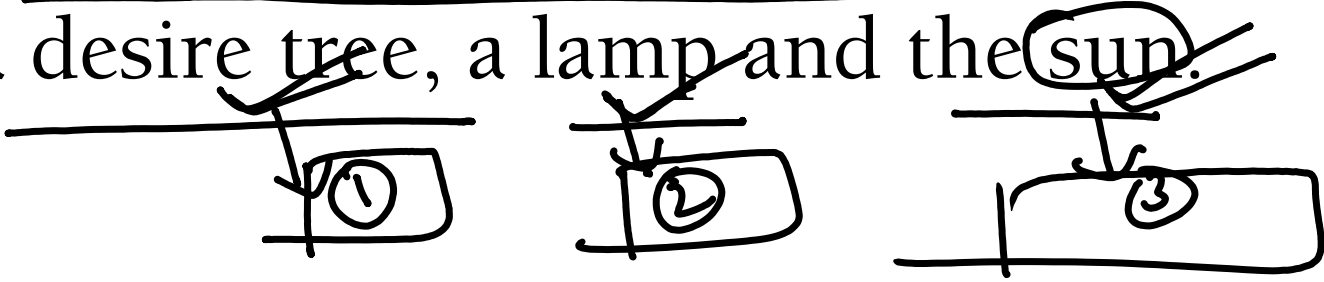
om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārthesv abhijñāḥ svarāt
tene brahma hrdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mrdām yathā vinimayo yatra tri-sargo 'mrsā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmaḥi

Let us meditate (dhīmaḥi) upon the Absolute Truth, Kṛṣṇa (satyaṁ param) who is the cause of creation, maintenance and destruction of this universe (janmādy asya yataḥ), as the material and efficient cause (anyayād itarataḥ ca), since he is the only knower of all objects (arthesu abhijñāḥ) and the only independent being (svarāt), who revealed the Vedas (yah tene brahma) to Brahmā (ādi-kavaye) within his mind (hrdā); who is difficult to understand even for the learned (muhyanti yat sūrayaḥ); whose body is thought to be made of matter (yatra tri-sargo) due to illusion (mrsā) just as one mistakes fire, water and earth for each other (tejo-vāri-mrdām yathā vinimayo); and who negates all false arguments regarding his existence (nirasta-kuhakaṁ) by possessing a transcendental, inconceivable form, and by the strength of devotees' experiencing him though his (svarūpa-śakti) (sadā svena dhāmnā).

→ Gāyatrī mantra.



It is not so surprising that this popularly read scripture has
qualities of the absolute entity brahman, comparable to the fruit of
a desire tree, a lamp and the sun.



I praise this work which assumes the form of Mohinī in the
assembly of devas and demons, giving the sweet topics of the Lord
to the devotees, and denying them to the demons.

Svayam Bhagavān, the sweet ocean of all auspicious qualities, the
king holding the greatest power, the most splendid sun, shone and
then disappeared at scheduled times over the earth.

The meanings of the various scriptures, Purāṇas and Itihāsas,
placed in three groups just as men are classified into three
groups, are like night watchmen (guarding the treasure of
satisfaction of the heart), but through (time, destiny, the
appearance of (irregularity), and even (laziness), some of the
meanings have fallen into deep sleep.

Consequently, the great treasure - (satisfaction of the heart), of
all people and the authors of the works - has been stolen by
those who have appeared like thieves and given wrong
interpretations to those scriptures.

This is understood from the following:

jugupsitaṁ dharma-kṛte 'anuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ

You have created a great disturbance (mahān vyatikramaḥ) by teaching a condemned subject (jugupsitaṁ anuśāsataḥ) to people (itarah janaḥ) attached to material enjoyment (svabhāva-raktasya) in order to make them accept dharma (dharma-kṛte). Thinking that what you have taught is real dharma (yad-vākyato dharma iti sthitaḥ), they do not consider giving it up (na manyate tasya nivāraṇam).

(SB 1.5.15)

However, under these conditions the Lord makes his appearance:

yadā yadā hi dharmasya glānir bhavati bhārata |
abhutthānam adharmasya tadātmānam sṛjāmy aham ||

Whenever (yadā yadā) there is destruction in dharma (dharmasya glānir bhavati), O Bhārata (**bhārata**), and a rise in adhārma (adharmasya abhyutthānam), I manifest My own body (tadā aham ātmānam sṛjāmy). (BG 4.7)

As well, according to the Gītā, the Lord comes to save the devotees and destroy the demons. (BG 4.8)

Just as he appears for these purposes as Matsya among the fish, as Varāha among the animals, as Haṁsa among the birds, as svayam bhagavān Kṛṣṇa among humans, and as Upendra among the devatās, so the Lord has now appeared as the crown jewel of the scriptures, Śrīmad-bhāgavatam, among the Vedas, for restoring dharma and delivering the devotees.

kr̥ṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |
kalau naṣṭa-dr̥śām eṣa purāṇārko dhunoditaḥ ||

Though Kṛṣṇa left Dvārakā, arrived at Prabhāsa, and then
disappeared (kr̥ṣṇe sva-dhāma upagate) along with his six great
qualities (dharma-jñānādibhiḥ saha), this Purāṇa (eṣa
purāṇaḥ), another form of the sun (arkaḥ), has now risen
(adhunā uditāḥ) in Kali-yuga (kalau) for those who have lost
their knowledge (naṣṭa-dr̥śām). (SB 1.3.43)

This indicates that Bhāgavatam is another form of Kṛṣṇa, similar
to the oneness of I and mine (Kṛṣṇa and the book about Kṛṣṇa)

Thus, it bears no comparison with other works.

Kṛṣṇa has appeared as Bhāgavatam through Śukadeva and Parīkṣit,
and like the sun among the planets, it shines among the Purāṇas.

It has twelve forms (volumes), just as the sun has twelve forms for
each of the months of the year.

With eighteen-thousand verses like its leaves, it has appeared like
a desire tree to fulfill the goals of the great devotees.

Explanation-I

**Establishing Bhagavan as the Vastu
of the Book**

- Let us meditate (dhīmahī) upon the Absolute Truth, Kṛṣṇa (satyaṁ param),
- who is the cause of creation, maintenance and destruction of this universe (janmādy asya yatah), as the material and efficient cause (anvayād itaratah ca),
- since he is the only knower of all objects (arthesu abhijñah) and the only independent being (svarāt);
- who revealed the Vedas (yah tene brahma) to Brahmā (ādi-kavaye) within his mind (hrdā);

- who is difficult to understand even for the learned (muhyanti yat sūrayah);
- whose body is thought to be made of matter (yatra tri-sargo) due to ~~illusion~~ (mṛṣā) just as one mistakes fire, water and earth for each other (tejo-vāri-mṛdām yathā vinimayo);
- and who negates all false arguments regarding his existence (nirasta-kuhakam) by possessing a transcendental, inconceivable form, and by the strength of devotees' experiencing him though his svarūpa-śakti (sadā svena dhāmnā).

First Explanation:

In the beginning of the work, the author, Śrī-kṛṣṇa-dvaipāyana - the crown jewel among ācāryas - invokes auspiciousness with meditation on his cherished deity.

Param means “to the highest limit.”

Satyam means “that Supreme Lord who exists in all time and space.”

Dhīmahī means “let us worship or meditate on.”

The plural indicates all the jīvas continuing in time and space as part of one's own group and thus indicates teaching them meditation by these instructions.

Satyam param ditihi

The meaning of the sūtra, **athāto brahma jijñāsā** (Vedānta-sūtra 1.1.1) is indicated from this since meditation alone is the result of inquiry.

Janmādy asya yatah

The Lord's supreme power is indicated in this verse with **janmādy asya yatah**. (Vedānta-sūtra 1.1.2)

(Let us meditate on the Supreme Lord) from whom (**yatah**) arises creation, maintenance and destruction (**janmādi**) of the universe (**asya**).

Should they meditate on time, which causes all this?

↓
Efficient Cause (or) Nīnitta Kāraṇa
→ Matter → Material Cause (or) Uṇēdāna Kāraṇa

No.

The Lord is the cause because he is the material and efficient cause (anvyād itarataś ca).

Anvyād itaratah (anvaya and its opposite) can mean anvaya-vyatireka, which, in talking about causality, can refer to cause and effect.

→ Cause
→ Effect.

The Lord in relation to the universe is like the earth which, as a material cause, is inherent in the pot, and the pot which, as an effect, is inherent in its material cause, the earth.

Thus this phrase means that the Lord is the material cause (upādāna-kāraṇa).

The word **ca** indicates the efficient cause (nimitta-kāraṇa) which is time, because the Lord takes the form of time to influence prakṛti.

Thus the Lord is the cause (**janma**) by being the material (**anvayād itarataḥ**) and the efficient cause (**ca**).

Or the word **anvaya** (meaning inclusion or entrance into) can also indicate that the Lord is the cause and destruction (**janmādi**) because everything enters the Lord.

↓ ↓
Cause destruction

The universes enter into the Lord at destruction (and issues from him at the time of creation).

Itarataḥ then indicates divisions of matter taking place at the level of secondary creation outside the Lord. ↴

That means that the Lord is the basis (adhsthātr-kāraṇa) of the whole universe, just as water is the basis of earth, and fire is the basis of water.

↑ १३४ anvayāt itarataḥ

Thus the Lord is that person from whom creation, maintenance and destruction takes place because everything is contained within him (anvayāt) and everything in the secondary creation is outside him, but based on him (itarataḥ).

4th meaning.

Or the word anvaya (meaning sequence) can mean that the Lord is creation and destruction (janmādi), because he is the whole sequence of creation, maintenance and destruction.

The Lord enters into the universe, as the final agent of causality, in the process of creation; he enters the universe as the final agent for dispensing results of action in maintenance; and he enters the universe in the form of Siva as the final agent in the process of destruction.

Law of Karma

Ultimate Cause.

In this explanation, it should be understood that the cause includes within itself the effect, and the Lord as cause enters into the effect, the universe.

Thus the Lord is identified as creation, maintenance and destruction of the universe.

The universe itself is kept at a distance from the svarūpa of the Lord by the use of the descriptive word **itarataḥ** (different), since the creation, maintenance and destruction of the universe is different from the Lord's svarūpa-śakti.