

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter One

Questions by the Sages

Section – I

Explanation-I

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

Someone may argue:

“Perhaps Brahmā realized the truth of the Vedas on his own (from within the mind) just as a person sometimes gets a realization during sleep.”

To answer this argument, then it is said that Brahmā, independently, does not have the power to realize this knowledge, for even the greatly learned are bewildered about this (**yad sūrayaḥ muhyanti**).

This explains the following sūtra.

mūhyanti yat sūrayaḥ

etena netaro 'nupapatteḥ

A jīva is not described (in the mantra "satyam jñānam anantam brahma"), because such an interpretation of the mantra is illogical. (Vedānta-sūtra 1.1.16)

There is another objection.

Another pūrva pākṣa objection. → yatra trisargo mṛṣā

When we talk about meditation it indicates that we meditate on an object that has a form.

Forms are made of the three guṇas of matter, and must be therefore temporary.

This objection is answered in the third line.

It is like reversal; or one thing appearing as another
(**vinimayah**), just as light may appear to be water, or water
may appear to be earth or earth in forms like glass may appear
to be like water to an ignorant person.

In this way one falsely (**mṛṣā**) thinks that the perfect, spiritual
form of the Lord to be made of the three guṇas (**tri-sargaḥ**).

Gopāla-tāpanī Upaniṣad (1.33) says:

tam ekam govindam sac-cid-ānanda-vigraham
vṛndāvana-sura-bhūruha-talāsīnam

I saw that one form of Govinda (tam ekam govindam), a form of eternity, knowledge and bliss (sac-cid-ānanda-vigraham), seated (āsīnam) at the base (tala) of desire tree in Vṛndāvana (vṛndāvana-sura-bhūruha).

Rāma-tāpanī Upaniṣad says:

ardha-mātrātmako rāmo brahmānandaika-vigrahaḥ

Rāma is the half-syllable (ardha-mātra ātmako rāmah) and form of spiritual bliss (brahmānanda eka-vigrahaḥ).

Nṛsimha-tāpanī Upaniṣad says:

ṛtaṁ satyaṁ param brahma puruṣaṁ nṛ-keśari-vigraham

The form of Nṛsimha (nṛ-keśari-vigraham) is the supreme brahman (param brahma), the puruṣa (puruṣaṁ), knowledge and truth (ṛtaṁ satyaṁ).

nir-doṣa-pūrṇa-guṇa-vigraha ātma-tantro
niścetanātmaka-śarīra-guṇaiś ca hīnaḥ |
ānanda-mātra-kara-pāda-mukhodarādiḥ ca |

The Lord has a form full of faultless qualities (nir-doṣa-pūrṇa-guṇa-vigraha), which is independent (ātma-tantro). He is devoid (hīnaḥ) of the qualities (gunaiḥ ca) of lifeless, material bodies (niścetana ātmaka-śarīra). All the parts of his body such as hands, feet, head and belly (kara-pāda-mukha-udara-ādiḥ ca) are bliss alone (ānanda-mātra). (Dhyāna-bindu Upaniṣad)

nanda-vraja-janānandī sac-cidānanda-vigrahaḥ

Kṛṣṇa has a form of eternity, knowledge and bliss (sac-cid-ānanda-vigrahaḥ) which gives joy to the people of Vraja (nanda-vraja-janānandī). (Brahmāṇḍa Purāṇa 2.36.25)

sarve nityāḥ śāśvatās ca dehās tasya parātmanaḥ |
hānopādāna-rahitā naiva prakṛti-jāḥ kvacit ||

The bodies of the Lord (tasya parātmanaḥ dehāḥ) are all eternal, unchanging (sarve nityāḥ śāśvatās ca), and devoid of faults (hāna-upādāna-rahitā). They are never the product of matter (na eva prakṛti-jāḥ kvacit). (Mahā varāha Purāṇa)

This is also understood from the Bhāgavatam:

asyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi
neśe mahi tv avasitum manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ

My dear Lord (deva), neither I nor anyone else can estimate (kaḥ api na tv avasitum īśe) the potency (mahi) of this transcendental body of Yours (asyāpi vapuṣah), which has shown such mercy to me (mad-anugrahasya) and which appears just to fulfill the desires of Your pure devotees (sva icchā-mayasya). Although my mind (manasā antareṇa) is completely withdrawn from material affairs (na tu bhūta-mayasya), I cannot understand Your personal form (na īśe sākṣāt tavaiva). How, then, could I possibly understand the happiness You experience within Yourself (kim uta ātma-sukha anubhūteḥ)? (SB 10.14.2)

taṁ matvātmajam avyaktam martya-liṅgam adhokṣajam
gopikolūkhale dāmnā babandha prākṛtam yathā

That unmanifested person (avyaktam), who is beyond the perception of the senses (adhokṣajam), had now appeared as a human child (martya-liṅgam), and mother Yaśodā (gopikā), considering Him her own ordinary child (taṁ matvā prākṛtam ātmajam yathā), bound Him to the wooden mortar with a rope (ulūkhale dāmnā babandha). (SB 10.9.14)

tasmād idam jagad aśeṣam asat-svarūpaṁ
svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti

Therefore (**tasmād**) this entire universe (**idam jagad aśeṣam**), which like a dream (**svapnābham**) is by nature unreal (**asat-svarūpaṁ**), nevertheless appears real (**sad iva avabhāti**), and thus it covers one's consciousness (**asta-dhiṣaṇaṁ**) and assails one with repeated miseries (**puru-duḥkha-duḥkham**). This universe appears real (**sad iva avabhāti**) because (**yat**) it is manifested (**udyad**) by the potency of illusion (**māyāta**) emanating from you (**tvayy eva**), whose unlimited (**anante**) transcendental forms (**tanāv**) are full of eternal happiness and knowledge (**nitya-sukha-bodha**). (SB 10.14.22)

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↓
sat
↓
ananta
↓
cit.

tāvat prasanno bhagavān puṣkarākṣaḥ kṛte yuge
darśayām āsa tam kṣattah śābdaṁ brahma dadhad vapuḥ

O Vidura! (kṣattah) The lotus eyed Lord (puṣkara akṣaḥ bhagavān), having a (body made of the Vedas) (śābdaṁ brahma dadhad vapuḥ), pleased with Kardama (tāvat prasannaḥ), showed him his form (darśayām āsa tam) in Satya-yuga (kṛte yuge). (SB 3.21.8)

satya-jñānānantānanda- mātraika-rasa-mūrtayah
asprṣṭa-bhūri-māhātmyā api hy upanīṣad-drśām

The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss (jñāna-ananta-ānanda-mātra-eka-rasa-mūrtayah) and existing beyond the influence of time (satya). Their great glory (bhūri-māhātmyā) was not even to be touched (asprṣṭa) by the jñānīs engaged in studying the Upanīṣads (upanīṣad-drśām). (SB 10.13.54)

Even the devotees in Śvetadvīpa and Vaikuṅṭha have forms.

These forms are not material, since the word atīndriya is used.

Nārāyaṇīya says:

anindriyā anāhārā aniṣpannāḥ sugandhinaḥ |
ekāntinas te puruṣāḥ śveta-dvīpa-nivāsinaḥ ||

The inhabitants living in Śvetadvīpa (śveta-dvīpa-nivāsinaḥ),
devoted completely to the Lord (te puruṣāḥ ekāntinaḥ), are all
fragrant (sugandhinaḥ), beyond the material senses
(anindriyā), without any need for material food (anāhārā) and
without material movement (aniṣpannāḥ). (Mahābhārata
12.323.26)

dehendriyāsu-hīnānām
vaikuṅṭha-pura-vāsinām
deha-sambandha-sambaddham
etad ākhyātum arhasi

The inhabitants of Vaikuṅṭha (vaikuṅṭha-pura-vāsinām) are completely spiritual, having no material body, senses or life airs (deha-indriya-asu-hīnānām). Therefore, please tell the story (etad ākhyātum arhasi) of how they became bound with bodies in this world (deha-sambandha-sambaddham).

(SB 7.1.35)

What doubt can there be that their bodies are non-material?

Some persons argue with all these conclusions.

In answer to this, the following is said.

Through the power^① of realization of the Lord fixed in the devotee's heart by the svarūpa-śakti, or through the Lord's form shining with power and sweetness increasing at every moment (**dhāmnā**), which belongs only to the Lord and which is thus extraordinary (**svena**), throughout all three phases of time (**sadā**), all false arguments (**kuhakam**) about the Lord are negated (**nirasta**).

This is indicated in **tarko 'pratiṣṭhānāt**: argumentation is not accepted concerning the Lord, because it is insubstantial (Vedānta-sūtra 2.1.11)

dhāhā Svēna Sade nirakta kulaka.

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanum svām

The Lord reveals his form to that person whom he chooses. (Muṇḍaka Upaniṣad 3.2.3)

The use of the word svām to modify tanum indicates that the body of the Lord arises from his svarūpa-śakti.

That his mind and eyes are not material is also understood
from the statements **bahu syām** (let me become many) and **sa**
aikṣata (he glanced), since these senses are employed before
the agitation of prakṛti, which produces material mind and
senses.

As well **parāsyā śaktir vividhaiva śrūyate svābhāvikī jñāna-**
bala-kriyā ca (Śvetāśvatara Upaniṣad 6.8) indicates that his
knowledge, strength and actions arise from his own nature
(**svābhāvikī**), not prakṛti.

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet |
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam ||

One cannot use (na yojayet) material reasoning (tāms tarkeṇa) on those things (ye bhāvā) which are inconceivable (khalu acintyāḥ). Inconceivable refers to (tad acintyasya lakṣaṇam) those things existing beyond prakṛti (yac ca prakṛtibhyaḥ param). (Mahābhārata 6.6.11)

The potential mood indicates that material arguments are forbidden to be used against the Lord.

It is just as strong as the prohibition: **para-dārān na gacchet:**
one should not have sex with other men's wives.

If the demons, who eagerly take up arrows of logic aimed at
the Lord, fall to hell, let them fall there.

Enough of their discussions!