

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-II

Establishing Krsna as the Vastu of
the Book

Let us meditate (dhīmahī) on Kṛṣṇa who is known as Satya (satyaṁ param),

who (yah) — through his abode Mathurā and by revelation of his form to his devotees (svena dhāmnā) — destroys ignorance concerning himself (sadā nirasta-kuhakaṁ);


whose body (yatra), though appearing to be material to the demons (tri-sargo tejo-vāri-mṛdām yathā vinimayo), is not temporary at all (amṛṣā);

who, after appearing in Vasudeva's house (asya janma ādy yatah)
went to Nanda's house (itaratah ca anu ayāt),

→ Vrndaavan

↑ prison house

knowing how to cheat Kaṁsa and who, knowing the appearance of his devotee's prema in Vraja (artheṣv abhijñah), remained there because of his own people (svarāt), though he is in all cases independent (svarāt);



and who revealed (yah tene) that the cows and calves were actually the supreme brahman (brahma) to Brahmā (ādi-kavaye) by his will (hrdā) —

which bewilders even persons such as Nārada (muhyanti yat sūrayah).

It is said in Bhāgavatam:

daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam
varṇayanti mahātmānaḥ śrutenārthena cāñjasā

The great devotees such as Vidura and Maitreya describe
properly (mahātmānaḥ varṇayanti añjasā) the nine topics
(navānām iha lakṣaṇam) in order to impart the highest
knowledge of the tenth topic (daśamasya viśuddhy-arthaṁ),
through the words of the scripture and stories to illustrate
their meaning (śrutena ca arthena). (SB 2.10.2)

Since the Supreme Lord is the aṅgi in relation to all other topics, and since Kṛṣṇa is the chief form of the Lord, and since there is praise for his extraordinary qualities, Kṛṣṇa should be indicated in the first verse.

↓
possessor of limbs

Thus a second explanation of the first verse has arisen devoted only to Kṛṣṇa.

This is indicated at the beginning with the description of Kṛṣṇa's birth. (Satyam param dhīmahī is explained as Kṛṣṇa.)

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam ṛta-satya-netram
satyātmakam tvām śaraṇam prapannāḥ

O Lord, You never deviate from Your vow (satya-vratam), which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone (satya-param). Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation (tri-satyam)—You are the Supreme Truth (satyasya yonim). Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites (nihitam ca satye). You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force (satyasya satyam). You are equal to everyone, and Your instructions apply for everyone, for all time (ṛta-satya-netram). You are the beginning of all truth (satyātmakam). Therefore, offering our obeisances, we surrender unto You. Kindly give us protection (tvām śaraṇam prapannāḥ). (SB 10.2.26)

Sañjaya, explaining the derivation of Kṛṣṇa's names, explains why Kṛṣṇa is addressed as Satya:

satye pratiṣṭhitah kṛṣṇah satyam atra pratiṣṭhitam |
satyāt satyam ca govindas tasmāt satyo hi nāmataḥ ||

Kṛṣṇa (kṛṣṇah) is fixed in the highest truth (satye pratiṣṭhitah), and truth is fixed in him (satyam atra pratiṣṭhitam). Because all truth arises from him (satyāt satyam ca), Govinda (tasmāt govindah) is respected as truth or satya (satyo hi nāmataḥ). (Mahābhārata 5.68.12)

Brahmāṇḍa Purāna also says

satyaṁ śrī-kṛṣṇaṁ dhīmaḥi param brahma narākṛtī

We meditate upon Kṛṣṇa (satyaṁ śrī-kṛṣṇaṁ dhīmaḥi), the supreme brahman (param brahma) with human form (narākṛtī).

And Gopāla-tāpanī Upaniṣad says

tasmāt kṛṣṇa eva paro devas taṁ dhyāyet

Therefore (tasmāt) Kṛṣṇa is the supreme Lord (kṛṣṇa eva paro devah), and one should meditate on him (taṁ dhyāyet).

Let us meditate on Kṛṣṇa, the jīvas' ignorance of whom (kuhakam) is always destroyed by his abode called Mathurā and by his form (svena dhāmnā) which can be seen by mercy even today.

The two causes are illustrated by the following two verses.

ability of Kṛṣṇa to destroy ignorance

mathyate tu jagat sarvaṁ brahma-jñānena yena vā |
tat-sāra-bhūtaṁ yad yasyām mathurā sā nigadyate ||

Mathurā is defined as that place (mathurā sā nigadyate) which excites the whole world (mathyate tu jagat sarvaṁ) as it is non-different from the Lord (implied), or that place (yad yasyām) in which (yena vā) the essence (tat-sāra-bhūtaṁ) of spiritual knowledge (brahma-jñānena) is extracted (mathyate).

ability of @s from to destroy ignorance

śravanāt kīrtanād dhyānāt pūyante 'nte-vasāyinaḥ
tava brahma-mayasyeśa kim utekṣābhimarśinaḥ

O Lord (īśa), even outcastes (ante-vasāyinaḥ) are purified (pūyante) by hearing and chanting your glories and meditating upon you (tava śravanāt kīrtanād dhyānāt), the Absolute Truth (brahma-mayasa). What then to speak of (kim uta) those who see and touch you (īkṣā abhimarśinaḥ)?
(SB 10.70.43)

According to Amara-koṣa, dhāma means house, body, effulgence and influence.

pūrva - pakṣa argument

“Whatever is seen by the material eye is temporary. Because Kṛṣṇa’s form can be seen in the material world it must be temporary.”

The bodies made of the three guṇas (tri-sargaḥ) by the combination of three visible elements earth, water and air, are false (temporary).

But the form which created those ~~three gunas~~ is not false (not temporary).

The transcendental body of the Lord, though seen by the demons with material bodies, is seen by them without realization of its sweetness, just as sugar candy has no sweet taste when eaten by a person afflicted with jaundice.

This is because of the will of the Lord, arising from him inconceivable svarūpa, which accomplished his various pastimes.

The devotees, however, can realize that form of sweetness by
the influence of the Lord's inconceivable mercy.

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pāñcāla-kunti-madhu-kekaya-kośalārṇah
anye ca tan-mukha-sarojam udāra-hāsa-
snigdhekṣaṇam nṛpa papur dṛśibhir nr-nāryaḥ

tebhyah sva-vīkṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ
kṣemaṁ tri-loka-gurur artha-dṛśam ca yacchan
śrṇvan dig-anta-dhavalam sva-yaśo 'śubha-ghnam
gītam surair nṛbhir agāc chanakair videhān

The men and women (**nr-nāryaḥ**) of Ānarta, Dhanva, Kuru-jāngala, Kaṅka, Matsya, Pañcāla, Kuntī, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms (**anye ca**) drank with their eyes (**papur dṛṣibhir**) the nectarean beauty of Lord Kṛṣṇa's lotuslike face (**tan-mukha-sarojam**), which was graced with generous smiles (**udāra-hāsa**) and affectionate glances (**snigdha īkṣaṇam**). Simply by glancing (**dṛgbhyaḥ**) at those who came to see him (**tebhyaḥ sva-vīkṣana**), Lord Kṛṣṇa, the spiritual master of the three worlds (**tri-loka-gurur**), delivered them from the blindness of materialism (**vināṣṭa-tamisra**). As he thus endowed them (**yacchan**) with fearlessness (**kṣemaṁ**) and divine vision (**artha-dṛśam**), he heard (**śṛṇvan**) demigods and men (**surair nṛbhir**) singing his glories (**sva-yaśo gītaṁ**), which purify the entire universe (**dig-anta-dhavalam**) and destroy all misfortune (**aśubha-ghnam**). Gradually, he reached Videha (**śanakair videhān agāt**). (SB 10.86.20-21)

These verses show that by his mercy alone his great powers can be understood.



Nārāyaṇādhyātma says:

nityāvyakto 'pi bhagavān ikṣate nija-śaktiḥ
tām rte paramānandaṁ kaḥ paśyetām itaṁ prabhum

Though the lord (**bhagavān**) is eternally invisible (**nitya avyakto api**), he is seen (**ikṣate**) by his own energy (**nija-śaktiḥ**). Who can see the Lord (**kaḥ prabhum paśyetām**) full of supreme bliss (**paramānandaṁ**) without that energy (**tām rte**)?

Here is an explanatory verse:

tataḥ svayaṁ prakāśatva-śaktyā svecchā-prakāśayā
so 'bhivyakto bhaven netre na netra-viṣayaḥ kṛtaḥ

Thus (tataḥ) by his self-manifesting energy (svayaṁ prakāśatva-śaktyā), arising by his own will (sva icchā-prakāśayā), the Lord (sah), who is not visible to the eye (na netra-viṣayaḥ kṛtaḥ), becomes visible to the eyes (netre abhivyakto bhavet).

The śruti says tāsām madhye sāksāt brahma gopāla-purī hi in the middle of that expanse one can see the abode of Kṛṣṇa made of brahman. (Gopāla-tāpanī Upaniṣad)

Thus the abodes of the Lord, also made of spiritual matter
become visible.

Those who are knowledgeable by the Lord's mercy conclude
that things like pots, which are seen and which are not
spiritual, are temporary.

Having explained that the cause of the Lord's appearance is his
mercy, his pastimes are described.

I meditate upon Kṛṣṇa, who after his birth (janmādi yataḥ) in Vāsudeva's house showed the form of Viṣṇu, described his previous appearances, etc. and later went (anu ayāt) elsewhere (itarataḥ), to the house of Nanda.

Why did he go?

Knowing his own purposes (abhijñāḥ arthesu), such as, how to cheat Kāṁsa or knowing those who had revealed forms with various types of prema such as vātsalaya in Vraja, he went to Nanda's house.

But this does not mean that he is dependent on others.

He is independent, ruling over himself (svarāt = svena rājate).

Or svarāt can mean that he remained there in Vraja (virājate)
because of his relatives such as Nanda (svaiḥ).

Because of his performing such pastimes under the control of
prema of his devotees in Vraja, one should not think that he is a
fool.

He revealed (tene) the calves and cowherd boys to be brahman (brahma) even unto Lord Brahmā (ādi-kavaye), by his will alone (hrdā), by which, through his power of yoga-māyā, even the intelligence of persons like Śiva and Nārada are bewildered.

Or Kṛṣṇa by the statements of his svāmśa form Matsya revealed his form as impersonal brahman to Satyavrata (ādi-kavaye), who was the wise man (kavi) and founder of his dynasty (ādi).

This is described in the following verse:

maḍīyaṃ maḥimānaṃ ca paraṃ brahmeti śabditaṃ |
vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi ||

By my mercy (me anugṛhītaṃ), you will realize (vetsyasy) my power (maḍīyaṃ maḥimānaṃ) known as the impersonal Brahman (paraṃ brahmeti śabditaṃ), which will be disclosed in your heart (hṛdi vivṛtaṃ) through questions and answers (sampraśnair). (SB 8.24.38)

Śrīdhara Svāmī explains this verse as follows:

You will directly see (vetsyasi) this brahman, which will be by my mercy (me ahugṛhītam); it will be explained at the beginning of the prayers of the Personified Vedas (SB10.87.2) that the brahman is realized by the Lord's mercy alone.

Explanation-III

Establishing Madhura-Rasa as the
Vastu of the Book

Let us meditate on Kṛṣṇa (satyaṁ param dhīmaḥi),

from whom (yataḥ) arises (janma) madhura-rasa (ādyasya) through meeting and separation (anvayād itarataḥ ca);

↓ ↓
meeting separation

who, as the hero, most skilful in everything related to rasa (arthesv abhijñah), is beyond the material realm (svarāt);

who conveyed (yah hrdā tene) to (Bharata Muni) (ādi-kavaye) the same madhura-rasa (brahma), about which other poets are bewildered (muhyanti yat sūrayaḥ);

in whom alone arises the three types of literary meaning (tejo-vāri-mṛdāṃ yathā yatra tri-sargh vinimayo), in extraordinary form (amṛṣā);

and who defeats the withered arguers (sadā nirasta-kuhakaṃ) by the extraordinary influence of the experience of madhura-rasa (svena dhāmnā).

Another meaning is revealed in the verse, showing the highest choice of Kṛṣṇa's rasa, with the appearance of the highest sweetness with the gopīs, even though he has other associates in śānta, dāsya, sakhya and vātsalya.

tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ
madhye maṇinām haimānām mahā-marakato yathā

In the midst of the dancing gopīs (tatra tābhir madhye), Lord Kṛṣṇa (devakī-sutaḥ) appeared most brilliant (atiśuśubhe), like an exquisite sapphire (yathā mahā-marakato maṇinām) in the midst of golden ornaments (haimānām). (SB 10.33.6)

Let us meditate on Kṛṣṇa from whom appears the highest rasa
śṛṅgāra-rasa (janma ādyasya).

↓
ādi-rasa

Previously this rasa, though existing, had disappeared because
of the censure by (conservative spiritual aspirants).

↓
Jñānīs etc
↳ Saṅgādāyīs → awe & reverence.

By meeting (anvayāt) and separation (itarataḥ) this rasa with
the gopīs is accomplished.

Just as Bhīmasena is represented by the word Bhīma, so the
ādyā-rasa is represented by the word ādyā.

Or because Bhāgavatam is considered to the scriptural form of
madhura-rasa (pibata bhāgavatam rasam) by the proximity of
the verses the word ādyasya can infer the word rasasya as the
object which is being described.

The state created by meeting and separation actually
establishes the rasa as its counterpart.

Thus there is no worry that the original form of rasa is degraded by this condition.

Rather such a state indicates the secret nature of this madhura-
rasa.

Next there is an elaboration of the vibhāva in the form of the ālambana.