

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter One

Questions by the Sages

Section – I

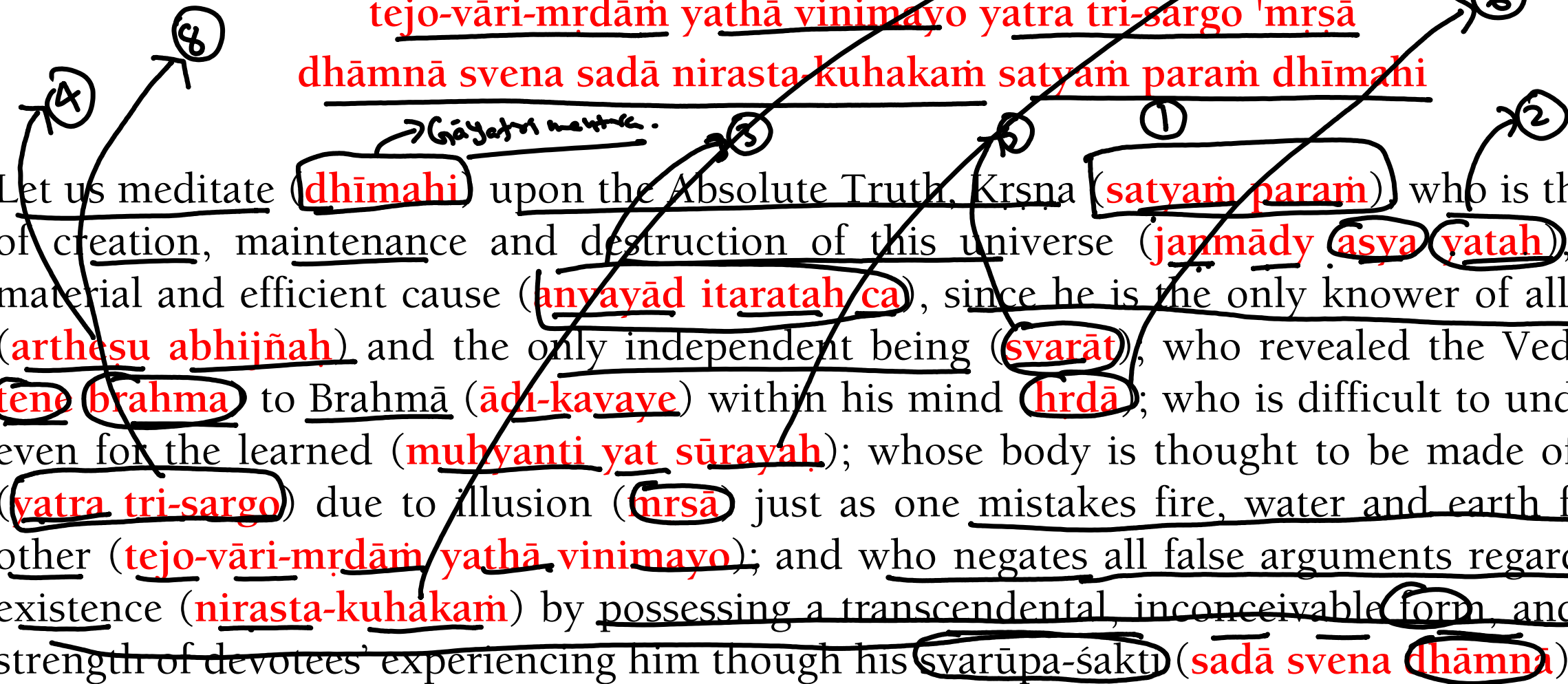
Vaśīṣṭh nirdeśya vage
ascertaining the subject
matter of a book.

|| 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 (anvayād 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.



Explanation-IV

Establishing Radha and Krsna as
the Vastu of the Book

Without deceit (nirasta-kuhakam), in correct manner (satyam), aspiring
for the highest goal (param) we meditate on Rādhā and Kṛṣṇa (dhīmahī)

Priority in terms of goal
(anyābhilāṣitā śūnyam)

Correctness of the way
↑ ↑ Jhāna karmādi anivṛte bhakti

from whom (yatah) arises (janma) the height of madhura-rasa (ādyasya).

By giving up the other gopīs (itarataś ca) and following only her (anuyād),

as dhīra-lalita he showed his expertise in the chief aspects of rasa (arthesvabhijñah) and she exhibited herself as an independent lover (svarāt).

Kṛṣṇa imparted (yah tene) through the heart (hrdā) to Śukadeva,
knower of this rasa from birth (ādi-kavaye), the Bhāgavatam
(brahma), by which the devotees faint in ecstasy (muhyanti yat
sūrayaḥ)

and undergo transformation (vinimayo), just as fire, water and earth
reverse their properties (tejo-vāri-mṛdāṁ yathā)

by whose influence (yatra svena dhāmnā) the three śaktis (tri-sargaḥ)
remain eternally (sadā amṛṣā).

Kṛṣṇa imparted through the heart to Śukadeva, knower of this rasa from birth, the Bhāgavatam, by which the devotees faint in ecstasy and undergo transformation, just as fire, water and earth reverse their properties and by whose influence the three śaktis remain eternally.

Among all the gopīs, the peak of sweetness arises in the company of the queen of Vṛndāvana, the principal gopī.

This is indicated in the following verses:

kasyāḥ padāni caitāni yātāyā nanda-sūnunā
aṁsa-nyasta-prakoṣṭhāyāḥ kareṇoh karinā yathā

Here we see the footprints of some gopī (kasyāḥ padāni ca
etāni) who must have been walking along with the son of
Nanda Mahārāja (yātāyā nanda-sūnunā). He must have put his
arm on her shoulder (aṁsa-nyasta-prakoṣṭhāyāḥ), just as an
elephant rests his trunk on the shoulder of an accompanying
she-elephant (kareṇoh karinā yathā). (SB 10.30.27)

anayārādhito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ

Certainly (nūnaṁ) this particular gopī (anayā) has perfectly worshiped (ārādhitaḥ) the all-powerful Personality of Godhead (bhagavān harir īśvaraḥ), Govinda (govindaḥ), since he was so pleased with Her (yad prītaḥ) that he abandoned the rest of us (nah vihāya) and brought her (yām anayad) to a secluded place (rahaḥ).
(SB 10.30.28)

A meaning which indicates this should be found in the first verse of Bhāgavatam.

We meditate upon the Rādhā and Kṛṣṇa from whom there is the appearance (janma) of madhura-rasa (ādyasya).

This means that these two are the supreme receptacle of the art of madhura-rasa.

Giving up all other gopī lovers (itarataḥ), he followed her alone and became obedient to her (anvayāt).

The following verse shows how he followed only Rādhā.

atrāvaropitā kāntā puṣpa-hetor mahātmanā
atra prasūnāvacyaḥ priyārthe preyasā kṛtaḥ

And over here (atra) that intelligent boy (mahātmanā) must have put her down (avaropitā kāntā) to gather some flowers (puṣpa-hetoh). Just see how in this place (puṣpa-hetor) dear Kṛṣṇa (preyasā) collected flowers (prasūna avacyaḥ kṛtaḥ) for his beloved (priyārthe). (SB 10.30.31-32)

Because he gave up other gopīs and followed her alone, he is known as dhīra-lalita lover, [Note: Dhīra-lalita is a male lover, skilful in the arts of pleasing his beloved and controlled by her.] favorable for cultivating rasa.

He is thus called “one who is fully knowledgeable of the chief rasas filled with madhura-rasa (artheṣu abhijñah).”

And because he is dhīra-lalita, she alone remains with her lover (svarāt), as a svādhīna-kāntā, a woman who controls Kṛṣṇa.

In order to reveal all this, he imparted through the heart the Bhāgavatam (brahma) containing as its essence the five chapters on rasa to Śukadeva, knower of this tattva (kavaye) from his birth (ādi).

The Bhāgavatam is called brahma in the following verse.

idam bhāgavatam nāma purāṇam brahma-sammitam

This Bhāgavata Purāṇa (idam bhāgavatam nāma purāṇam) is
furnished with brahman (brahma-sammitam). (SB 1.3.40)

śuka-mukād amṛta-drava-samyutam

Bhāgavatam is sweetness flowing from the mouth of Śuka.
(SB 1.1.3)

Śuka-vāg-amṛtābdhīnduḥ

Kṛṣṇa is the moon (**induḥ**) rising from the sweet ocean (**amṛta**
abdhi) of words of Śuka (**Śuka-vāg**). (Kṛṣṇa-astottara-śata-
nāma-stora, Brahmāṇḍa Purāṇa)

From hearing the Bhāgavatam (yad) since it ^{is} has rasa, the
devotees faint in ecstasy from tasting the rasa (**yad sūrayaḥ**
muhyanti).

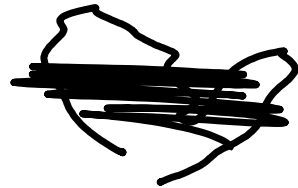
Or because Rādhā and Kṛṣṇa are the objects of their hearing and seeing, their close associates (sūrayah), though most wise, become bewildered.

This means that they take on qualities opposite their normal qualities, out of ecstasy.

And others are included in this ecstasy also.

This is illustrated through an example.

Their ecstasy is just like earth, water and fire reversing their properties.



For instance the moon, a form of fire, on seeing the rāsa-līlā of Rādhā and Kṛṣṇa, gave up its quality of moving and became stunned like earth.

Water, on hearing the sound of the flute, became stunned like earth.

Stones made of earth became liquid like water.

By the influence of these two (yatra dhāmnā svena) the creation of the three consorts (tri-sargaḥ) Śrī, Bhū and Līlā; or the gopīs, the queens and Laksmīs; or the internal, external and marginal potencies becomes factual (amṛsā).

This means that the consorts such as Śrī who have been manifested by Rādhā and Kṛṣṇa, by their influence, by their being the basis of the consorts, exist eternally because of their eternal relationship.

We meditate on them without deceit, as in real forms (**satyam**) and as the most excellent forms (**param**).

Thus the object of worship (Rādhā and Kṛṣṇa, **viṣaya**) of the Bhāgavatam has been shown as the subject of the first verse.

Explanation-V

Establishing Bhakti as the Vastu of
the Book

Let us meditate (dhīmahī) on the most beneficial spiritual process (satyaṁ) which is beyond the guṇas (paraṁ),

which brings about the appearance of the Lord (yatah ādyasya janma) as Bhagavān (anvayād) and by which there is realization of brahman and Paramātmā in the processes of jñāna and yoga (itarataś ca);

which is complete knowledge (artheṣu abhijñah), independent of other processes (svarāt);

which was revealed (yah tene) by Nārada (brahma hṛdā) to Vyāsa (ādī-kavaye),

1.5
1.6

but which is bewildering to even great sages (muhyanti yat sūrayah);

which is not mixed with the three guṇas (yatra tri-sargo mṛṣā tejo-
vāri-mṛdām yathā vinimayo);

and which defeats its opponents (sadā nirasta-kuhakaṁ) by its very
nature of giving direct experience of bliss (svena dhāmnā).