

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter One

## Questions by the Sages

# Section – I

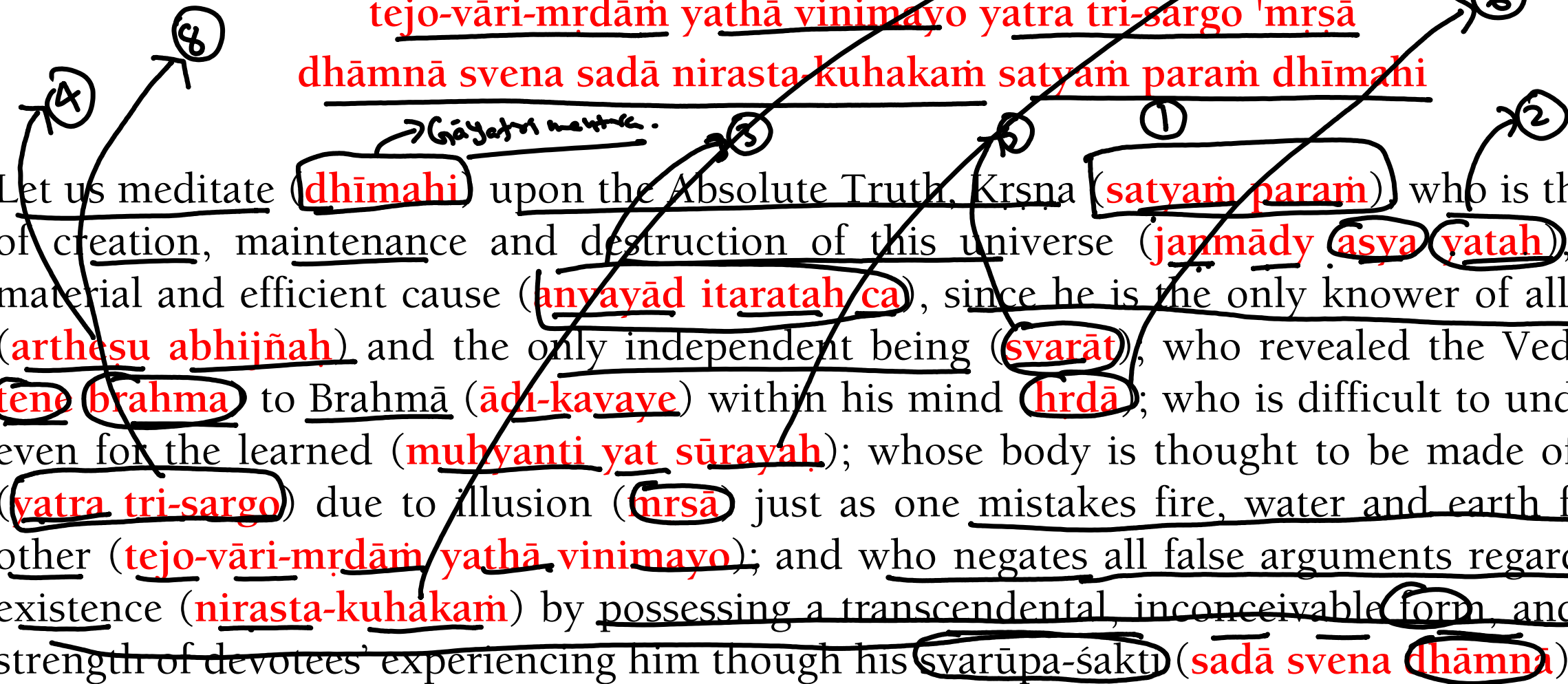
Vaśīṣṭh nirdeśya vage  
ascertaining the subject  
matter of a book.

|| 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.



This bhakti-yoga defeats all the arguers because of its very nature (dhāmnā svena) -- being filled with unprecedented sweetness that can be realized by the devotees.

This means that since it is directly realized, it does not depend on any other proof to defeat the arguers.

- ① Lamp
- ② Sun
- ③ Mohini murti
- ④ Ripened fruit

Bhāgavatam is compared to a lamp in the following two verses:

yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atitīrṣatām tamo 'ndham  
saṁsāriṇām karuṇayāha purāṇa-guhyam  
taṁ vyāsa-sūnum upayāmi gurum muninām

I surrender (upayāmi) to the son of Vyāsa (taṁ vyāsa-sūnum), the incomparable guru of all the sages (gurum muninām), who mercifully spoke (yaḥ karuṇayā āha) the Purāṇa full of hidden meanings (purāṇa-guhyam), the essence of all the scriptures, the essence of hearing (akhila-śruti-sāram ekam), for all the people of this world, even in the future (saṁsāriṇām); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (yaḥ svānubhāvam), and which is the revealer of ātmā (adhyātma-dīpam) for those desiring to cross dense ignorance with ease (atitīrṣatām tamo andham). (SB 1.2.3)

kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā  
tad-rūpeṇa ca nārādāya munaye kṛṣṇāya tad-rūpiṇā  
yogīndrāya tad-ātmanātha bhagavad-rātāya kārūṇyatas  
tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmaḥi

I meditate (dhīmaḥi) upon that pure, spotless Nārāyaṇa (tac chuddhaṁ vimalaṁ satyaṁ paraṁ), who is free from suffering and death (viśokam amṛtaṁ) and who (yena) previously (purā) revealed (vibhāsito) this incomparable lamp of knowledge (ayam atulah jñāna-pradīpaḥ) to Brahmā (kasmai). Brahmā then spoke it to the sage Nārada (tad-rūpeṇa ca nārādāya munaye), who narrated it to Kṛṣṇa-dvaipāyana Vyāsa (kṛṣṇāya tad-rūpiṇā). Śrīla Vyāsa revealed this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī (yogīndrāya tad-ātmana), and Śukadeva mercifully spoke it to Mahārāja Parīkṣit (ātha bhagavad-rātāya kārūṇyatas). (SB 12.13.19 )

Bhāgavatam is compared to the sun:

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kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha  
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditah

Though Kṛṣṇa (kṛṣṇe), departing Dvārakā, arrived at Prabhāsa, and then disappeared (sva-dhāma upagate) along with his six opulences (dharma-jñānādibhiḥ saha), this Purāṇa (eṣa purāṇah), another form of the sun (arkah), has now risen (adhunā uditah) in Kali-yuga (kalau) for those who have lost their knowledge (naṣṭa-dṛśām). (SB 1.3.43)



Bhāgavatam is described as giving a tasty fruit in the third  
verse of this chapter with

nigama-kalpa-taror galitaṃ phalaṃ rasam

It is the matured fruit (of rasa) (galitaṃ phalaṃ rasam) of the  
desire tree of the Vedas (nigama-kalpa-taroh). (SB 1.1.3)

Bhāgavatam is compared to Mohinī avatāra because it gives  
different results to different people:

ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam  
hari-līlā-kathā-vrātā-mṛtānandita-sat-suram  
sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam  
vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam

From beginning to end (ādi-Madhya avasāneṣu), the Śrīmad-  
Bhāgavatam is full of the Lord's pastimes (hari-līlā-kathā-vrāta) which  
give bliss to the devotees (amṛta ānandita-sat-suram), endowed with a  
sense of renunciation (vairagya ākhyāna-saṁyutam). This  
Bhāgavatam is the essence of all Vedānta philosophy (sarva-vedānta-  
sāraṁ yad) because <sup>(yad)</sup> its subject matter is one Brahman (brahma ātmā  
ekatva-lakṣanam), a substance with no duality (vastv advitīyaṁ). The  
main goal of the work is merging (tan-niṣṭhaṁ kaivalyaika-  
prayojanam). ( SB 12.13.11-12 )

The first explanation of this first verse of Bhāgavatam shows its nature as a light (giving deliverance from misery through general understanding of the Lord or adhyātmā).

Bhāgavata → 1st

1st explanation → ESTABLISHING  
Bhagavata (creation, maintenance & destruction) of the vastu.

The second explanation shows it as the sun (more powerful, destroying misconceptions of the demons, bringing joy to the devotees).

↓ 2nd → vastu → (P)

↑ 3, 4, 5, → vastu → a) Madhura rasa  
b) Rādhā & P  
c) Bhakti

The third, fourth and fifth explanations show it is the bestower of tasty fruit full of rasa (revealing madhura-rasa, Rādhā and pure bhakti).

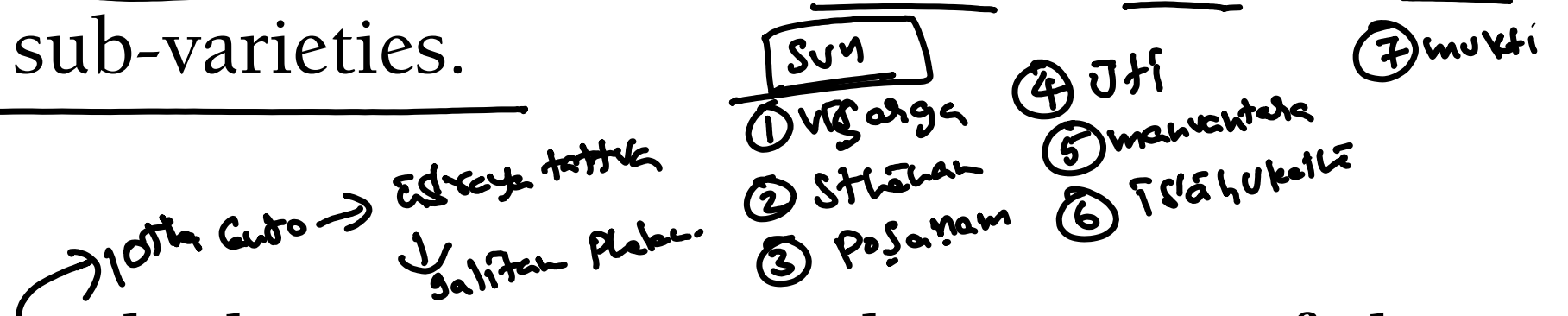
The devotees, being the rightful recipients, are considered to be like the devatās, since they receive the nectar in the form of relishing the rarest taste of these five meanings.

The Bhāgavatam is considered to be like Mohinī, serving out these different meanings of Bhāgavatam to the devotees.

लोटोरिस  
① सर्गा ② निरोद्धा } → Lamp.  
~~② विसर्गा~~

Though all twelve cantos of the Bhāgavatam are like the tasty fruit, the sun and the lamp, the topics of creation and destruction (sarga and nirodha) and various verses describing this are considered to be the lamp, since those topics reveal only the general aspect of the Lord (adhyātmā).

Secondary creation (visarga), maintenance (sthāna), protection (poṣaṇa) and other topics (ūti, manvantara, īśānukathā, and mukti) are considered to be the sun since they reveal, in addition, the results of forbidden practices for enjoyment and renunciation available in dharma, artha, kāma, mokṣa and their unlimited sub-varieties.



Topics dealing with the appearance and pastimes of the Lord (āśraya) and his devotees, and with bhakti and prema, are considered to be the tasty fruit of rasa.

All the topics however give joy to the devotees of the Lord by taking on a meaning favorable for bhakti.

The same topics however are like Mohinī and take on a different meaning for bewildering the demonic group who give meanings unfavorable for bhakti.

One should not say that it is unbecfitting to eulogize the unfavorable meanings of the Bhāgavatam which is directly filled with bhakti-rasa.

The Supreme Lord is full of all śaktis and so is the Bhāgavatam.

Thus it takes meanings corresponding to the minds of various types of persons (adhikāris of this śāstra), for such revelation is befitting the person (the Lord) who possesses all powers.

mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān  
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ  
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṃ paraṃ yoginām  
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as a material form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

(SB 10.43.17)



1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīṇām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virāḍ aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ paraṁ yoginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa

In the above verse it is mentioned **virād aviduṣām**: for the foolish he appeared to be a material person.

Thus everything is in agreement.

