

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – I

Śrīla Sūta Gosvāmī's reply begins
with obeisances (1-5)

|| 1.2.1 ||

vyāsa uvāca

iti sampraśna-samhr̥ṣṭo
viprāṇām raumaharṣaṇih
pratipūjya vacas teṣām
pravaktum upacakrame

Śrī Vyāsadeva said: The son of Romaharṣaṇa (Sūta or Ugraśravas) (raumaharṣaṇih), delighted at the questions of the sages (iti viprāṇām sampraśna-samhr̥ṣṭah), respecting their words (pratipūjya vacas teṣām), began to speak (pravaktum upacakrame).

In the second chapter there is a description of three items: the
process (abhidheya), bhakti; the goal (prayojanam), prema;
and the object of worship, the Supreme Lord Bhagavān Kṛṣṇa.

The son of Romaharṣaṇa was Ugraśravas (also called Sūta).

|| 1.2.2 ||

sūta uvāca

yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayam munim ānato 'smi

Sūta said: I offer my respects to the sage Śukadeva (taṁ munim ānato asmi), who has entered the mind of all beings (sarva-bhūta-hṛdayam), and to whom (yam) Vyāsa, his father (dvaipāyanah), cried out with pain of separation (viraha-kātara ājuhāva) “O son (putra iti)!” when Śukadeva, ~~without even~~ undergoing saṁskāras (apeta-kṛtyam), left home (pravrajantam) and could not be brought back (anupetam). Even the trees (taravo), being attached to Śukadeva (tan-mayatayā), called out (abhineduh) “O son (putra iti)!”

Here Sūta begins to reflect.

I will speak the answer to the questions, the essence of all the scriptures, the very substance.

They have asked for the essence which will please their intellects (**yenātmā suprasīdati** SB 1.1.11).

If their intellects are not satisfied with this, what will happen?

Therefore among all the essences, I should seek out that which is pleasing to the intellect as decided by the most righteous persons.

Even though some righteous persons will say that the intellect is pleased with Sāṅkhya, some will say the intellect is pleased with Mīmāṃsa, or with the Upanisads, or the Vedānta-sūtras which discern the conclusion of the Upanisads, all that cannot be admitted.

Among the sages, the chief is Kṛṣṇa-dvaipāyana-vyāsa, who knows all the philosophies, who wrote the Vedānta-sūtras, and whose vision is based on clarity of mind.

I should speak that scripture, which remained steady, without objections from anyone, since it gave pleasure to all the sages, after withstanding the tests of all the great luminaries, the greatest philosophers present in the assembly gathered around King Parīkṣit.

I should speak that scripture which is pure like the
jāmbūnada river.

I should speak the Bhāgavatam.

Therefore I should surrender to Śrī-śukadeva, the speaker of
the Bhāgavatam.

He thus begins reciting this verse.

Śukadeva had departed, leaving everything (**pravrajantam**).

Though he was nearby, Vyāsa could not catch him
(**anupetam**).

He had not received his sacred thread (**apeta-kṛtyam**) Vyāsa
called out the protracted words, “O son!”

But not only his father had great affection for him.

Padma Purāṇa says:

yena haris tena tarpitāni jaganty api |
rajyanti jantavas tatra jangamāḥ sthāvarā api ||

He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jangamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**).

[Note: This verse is quoted in BRS 1.1.28 to illustrate the first two types of subhadā: he has affection for the world and the world has affection for him.]

Thus even the trees lamented.

Being completely attached to Śukadeva (tan-mayatayā) the trees, since they were facing him, called out in the form of echoes “O son!”

When a person is attached to something he is said to be tan-maya.

Thus strī-maya means a person who is attached to women.

This affection for a person who resides in the mind of all living beings, like the attraction for the all-attractive deity of the Lord, is not a material illusion.

Thus it is not a fault if Vyāsa seemed to lose his sense of discrimination.

Or there is another meaning.

The trees, as another form of Śukadeva (tan-mayatayā), called
out in echo, “O son!” to answer Vyāsa.

If I am your son, then you are also my son.

Illusion is the cause of thinking “I am the father, you are the
son. Who is the son of whom? Who is the father of whom?”

Enlightening Vyāsa about this truth, they hint “Why are you bewildered?”

For establishing attachment to Śukadeva, it is then described that he had entered into the minds of all living entities (sarva-bhūta-hṛdayam munim) by the power of his yoga.

That being so, let him also enter my heart and speak the Bhāgavatam through my mouth!

He who can enter into the dull trees and pacify his father by answering back can also enter my heart and please the intellects of all the hearers by the Bhāgavatam.

Implied here is the rule that at the time of lecturing, other speakers of Bhāgavatam should also meditate in this way.

|| 1.2.3 ||

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

I surrender to the son of Vyāsa (taṁ vyāsa-sūnum upayāmi), the incomparable guru of all the sages (gurum munīnām), who mercifully spoke (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 ātma (adhyātma-dīpam) for those desiring to cross dense ignorance with ease (atitīrṣatām tamo andham).

He says that the reason for Śukadeva inspiring Sūta is his mercy.

He should not only deliver Parīksit, but he should also deliver all the persons born in this world in the future.

insight
Līlā sphoṭī

At that moment, Sūta remembered all the future generations. And for those who desire to cross (**atititīrṣatām**) the dense (**andham**) ignorance (**tamaḥ**) with great ease (**ati**), the Bhāgavatam causes revelation (**dīpam**) of the jīva (**adhyātma**) — he who controls (**adhi**) the elements of the body such as mahattattva.

This refers to the secondary result of the Bhāgavatam—
destruction of ignorance—for the desirers of liberation.

For the pure devotees, Bhāgavatam contains the essence of all
the śrutis, of all the Upaniṣads, and taking another meaning of
śruti, Bhāgavatam is the essence for those who relish with the
ear (śruti) by hearing.

This is indicated by 1.1.3, where Bhāgavatam is said to be the
ripened fruit of the tree of the Vedas.

For Śukadeva as well (**sva**), Bhāgavatam revealed the power of abundant rasa (**anubhāvam**). Thus it is said:

sva-sukha-nibhr̥ta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī (**tam vyāsa-sūnum nato 'smi**), who destroys of all sin (**yah akhila-vṛjina-ghnaṁ**), and who, though fixed in his own bliss (**sva-sukha-nibhr̥ta-cetāh**) with no distractions (**tad-vyudasta anya-bhāvah apy**), became attracted (**ākṛṣṭa-sārah**) to the pastimes of Kṛṣṇa (**ajita-rucira-līlā**) and mercifully spread (**kṛpayā vyatanuta**) the Bhāgavatam (**purāṇaṁ**) which describes Kṛṣṇa (**tadīyam**) and reveals the rasa of his pastimes (**tattva-dīpaṁ**). (SB 12.12.69)

It is also said harer guṇākṣipta-matir: his mind also became attracted to the qualities of the Lord by studying Bhāgavatam.

(SB 1.7.11)

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
grhīta-cetā rājarse ākhyānam yad adhītavān

O King (rājarse)! Though I was fixed in brahman (pariniṣṭhitah api) and beyond the guṇas (nairguṇya), my mind became attracted (grhīta-cetā) to the pastimes of the Lord (uttama-śloka-līlayā). I thus learned about his pastimes (ākhyānam yad adhītavān). (SB 1.7.11)

Or svānubhāvam can mean “that which produced Śukadeva’s
power.”

This explanation indicates that Bhāgavatam made Śukadeva
superior to all other sages.

Ekam means incomparable, without a second.

Śukadeva became the guru of all the sages such as Nārada and Vyāsa who were seated in the assembly of Parīksit and taught them Bhāgavatam as if it had not been heard before.

The Bhāgavatam must be taught to them as well.

The Tattva-sandarbha has pointed this out.