Śrīmad-Bhāgavatam

Canto One

With the Sārārtha-darśinī commentary

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Canto One – Chapter Three

List of the Avatāras

Kṛṣṇa Is the Source of All Incarnations

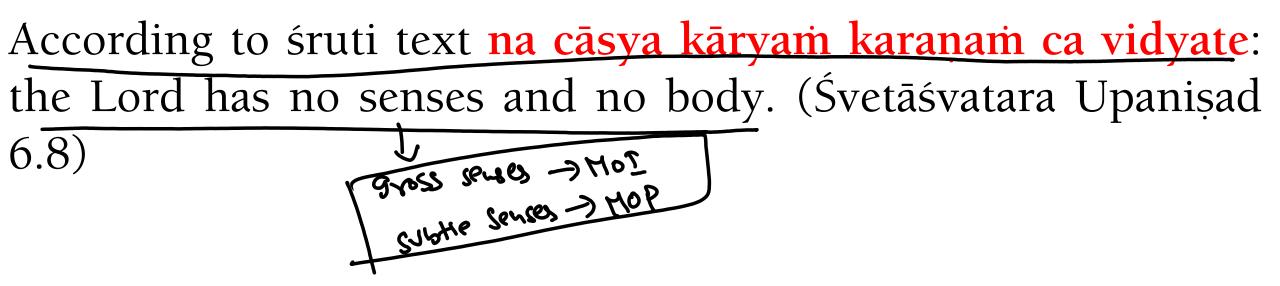
|| 1.3.35 || evam janmāni karmāņi hy akartur ajanasya ca varņayanti sma kavayo veda-guhyāni hṛt-pateḥ

Thus, rejecting the two versions of the universal form (evan), the wise (kavayah) glorify (varṇayanti sma) the highest subject of the Vedas (veda-guhyāni)--the birth and activities (janmāni karmāni) of the Supreme Lord, who resides in the hearts of all beings (unlike the universal form) (hṛt-pateḥ), who has no material birth and no material activities (unlike the jīva) (hy akartur ajanasya ca).

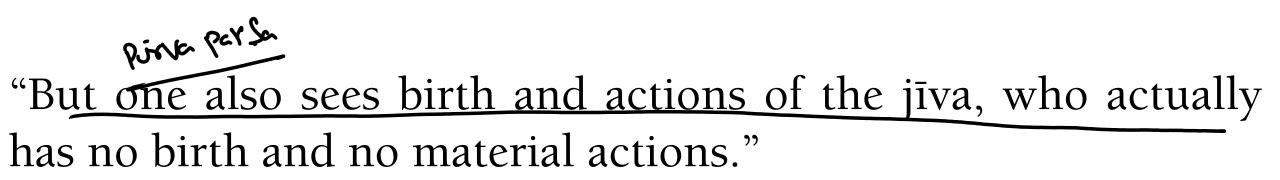
Evam means "thus rejecting these two material forms."

Although the Lord is not born he is also born, according to the śruti text **ajāyamāno bahudhābhijāyate**: not being born, the Lord appears as many. (Mahā-nārāyaņa Upaniṣad)

The Lord is not the doer, but performs actions.



And as well śruti says svābhāvikī jñāna-bala-kriyā ca: by his nature the Lord's actions are endowed with knowledge and strength. (Śvetāśvatara Upaniṣad 6.8)



That is true. But the jīva's birth and actions are related to matter, and the Lord's birth and actions are without relation to matter at all. These facts about the Lord's birth and actions are established in the all Vedas because they are the highest, most excellent truths (veda-guhyāni).

This means that the facts about the jīva are different, being inferior, because his birth and actions are related to matter.

The Gītā also says janma-karma ca me divyam evam yo vetti tattvatah: he who remembers my birth and actions as non-material does not take birth.(BG 4.9)

Referring to the Lord as <u>hrt-pateh</u> (Lor<u>d in the heart</u>, Paramātmā) indicates that the universal form is not considered among the avatāras, since it does not reside in the heart.

|| 1.3.36 ||

sa vā idam viśvam amogha-līlaḥ sṛjaty avaty atti na sajjate 'smin bhūteṣu cāntarhita ātma-tantraḥ ṣāḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ

The independent Lord (sah ātma-tantrah), who has spotless pastimes (amogha-līlaḥ), who has entered into all beings (bhūtesu ca antarhita), creates, maintains and destroys (srjaty avaty atti) this universe (idam viśvam). Being the master of the six senses (sad-guņeśah), he contacts the six sense objects ((sound, touch, form, taste, smell and thought) (sād-vargikam jighrati) without being affected (na sajjate asmin).

There are many other remarkable qualities of the Lord.

First his unlimited power is described.

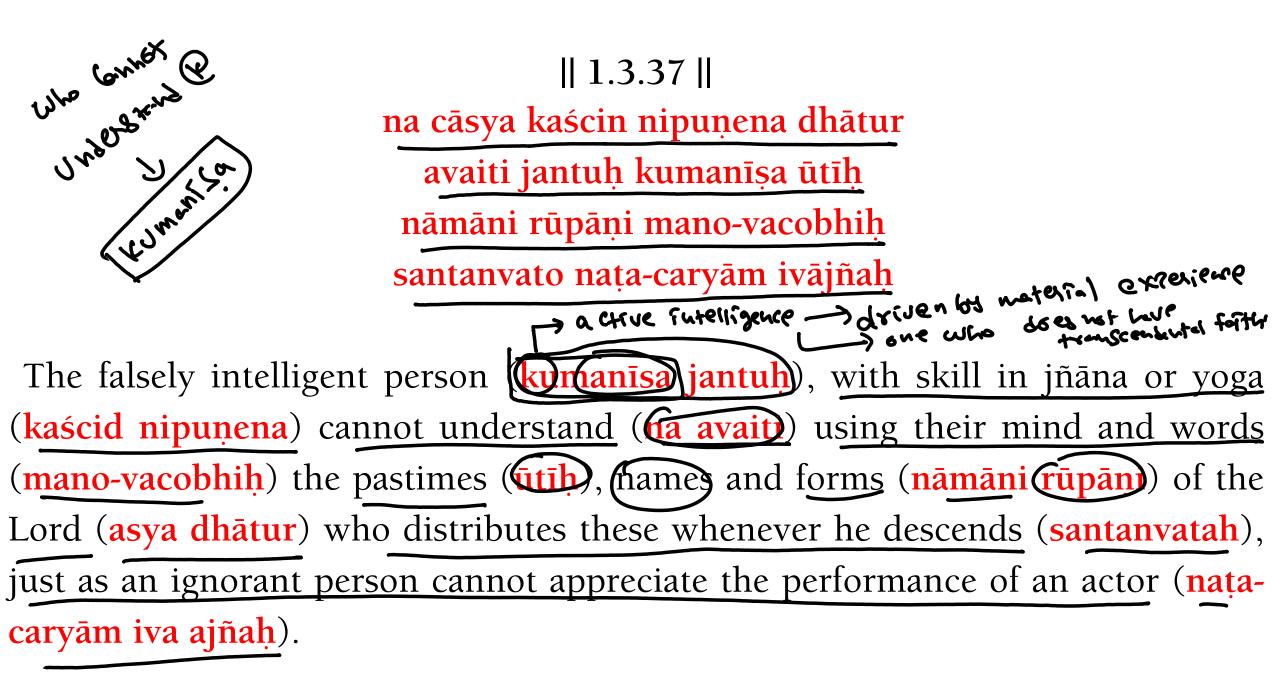
From far off, the Lord senses the six sense objects (sād-vargikam), but is not attached to them.



He is the master of the six senses (sad-gunesah).

Or he is the master of the six auspicious qualities (aiśvarya, vīrya, yaśas etc.)

Thus he experiences happiness arising from these six qualities.



The Lord cannot be understood by material knowledge. By skill in jñāna or yoga (nipuņena) no ignorant person (kumanīṣa jantuḥ) can understand the pastimes (ūtīh), names and forms of the Lord through material mind and speech, since the lord is beyond mind and words.

He who is devoid of bhakti, the jñānī, says that any object with the name and form is illusory.

That notion is indicated by the word kumanīsa (person with bad intelligence).

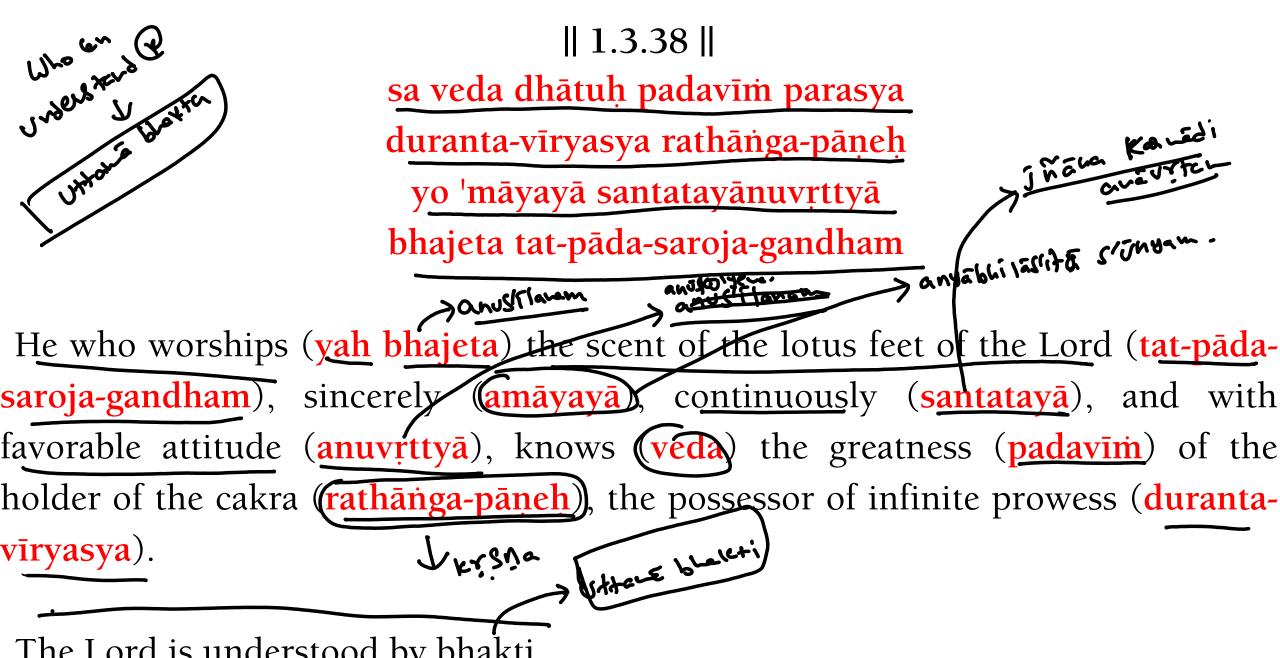
The Lord broadcasts (santanvatah) these names and forms when he repeatedly appears in the world by his mercy.

An example of ignorance is given.

The person ignorant of drama cannot understand the names and forms indicated by the actor through theatrical gestures of the hands and poetic words indicating the moon or the lotus.

Thus he does not appreciate the drama and says there is no rasa.

The person in knowledge directly experiences the rasa, which pervades all his senses and heart.



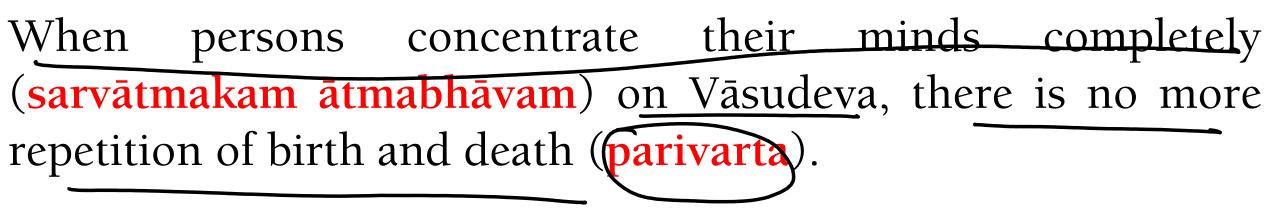
The Lord is understood by bhakti.

|| 1.3.39 || atheha dhanyā bhagavanta ittham yad vāsudeve 'khila-loka-nāthe kurvanti sarvātmakam ātma-bhāvam na yatra bhūyaḥ parivarta ugraḥ

O men of knowledge (bhagavanta)! You are the most fortunate in this world (atha iha dhanyā), because (yad) when people concentrate their minds exclusively (kurvanti sarvātmakam ātma-bhāvam) on Kṛṣṇa (vāsudeve), the lord of all the worlds (akhila-loka-nātbe), by asking such questions (ittham), they cease painful repetition of birth (na yatra bhūyaḥ parivarta ugraḥ). S<u>uta</u> speaks to Śaunaka and the sages, who were lamenting, "Since we are without bhakti, let us become the object of criticism!"

According to Vaiṣṇava-nirukti, sarvajñāḥ vetti vidyām avidyām ca sa vācyo bhagavān: the word bhagavān means he who knows knowledge and ignorance.

Thus in this verse **bhagavanta**<u>h</u> means knowledgeable sages rather than great devotees, since they were not so advanced.



Section – IV

Glories of Srimad Bhagavatam

(40-44)

|| 1.3.40 ||

idam bhāgavatam nāma

purāņam brahma-sammitam

uttama-śloka-caritam

cakāra bhagavān ṛṣiḥ

niķśreyasāya lokasya

dhanyam svasty-ayanam mahat

The Supreme Lord Vyāsa (bhagavān ṛṣiḥ) wrote (cakār) the greatest (mahat), most auspicious (dhanyam) Purāņa called Bhāgavatam (idam bhāgavatam nāma purāṇam), which bestows all human goals (svasty-ayanam), is non-different from Kṛṣṇa (brahma-sammitam purāṇam), and describes the activities and qualities of the Lord (uttama-śloka-caritam), for the highest benefit of the world (lokasya nihśreyasāya).

"O Sūta! What novel scripture, unheard before this time, are you reciting?"

To this, Suta replies in this verse.

Brahma means equal to Kṛṣṇa. Rṣiḥ refers to Vyāsa.

|| 1.3.41 || tad idam grāhayām āsa sutam ātmavatām varam sarva-vedetihāsānām sāram sāram samuddhṛtam

Vyāsa had his son sukadeva (sutam), best of the self-controlled (ātmavatām varam), study this scripture (tad idam grāhayām āsa), which is the very essence (sāram sāram samuddhṛtam) of all the Vedas and histories (sarva-veda itihāsānām).

Vyāsa affectionately fed the Bhāgavatam, the essence of the essence of the Vedas, like butter appearing from churning yogurt, to his son Śukadeva.

This indicates that his effort of churning the Vedas was successful.

And Śukadeva, though the best of the self-realized souls (atmavatām varam), took it with greed, because of its wonderful taste.

|| 1.3.42||

sa tu samśrāvayām āsa

mahārājam parīksitam

prāyopavistam gangāyām

parītam paramarsibhiķ

Śukadeva spoke it (the Bhāgavatam) (sah tu samś<u>rāvayām ās</u>a) to King Parīkṣit (mahārājam parīkṣitam), who was surrounded by great sages (parītam) parama rṣibhiḥ), as he sat fasting till death (prāyah upaviṣṭam) on the bank of the Gangā (gangāyām). **Prāyopaviṣtam** (literally "sitting till death") means "sitting down while fasting till death."

It is like the expression **go-dohanam āste**; he sits until the milking of the cow is finished.

M<u>edinī says **prāyo maraņānaśane mṛtyau bāhulyayor**: p<u>rāyo</u> means fasting till death, death, majority and similar.</u>

|| 1.3.43|| kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ

Though Kṛṣṇa left Dvārakā, arrived at Prabhāsa, and then disappeared (kṛṣṇe sva-dhāma upagate) along with his six great qualities (dharmajñānādibhih saha), this Purāṇa (esa purāṇah), another form of the sun (arkah) has now risen (adhunā uditaḥ) in Kali-yuga (kalau) for those who have lost their knowledge (naṣṭa-dṛśām).

You asked where dharma has taken shelter (SB 1.1.23)

Please understand the answer now.

Kṛṣṇa having departed from his abode Dvārakā (**sva-dhāma**), arrived at (**upagate**) Prabhāsa, and th<u>en disappeared along</u> with his six powers such as dharma and jñāna. The details are not mentioned clearly because the pastime of Kṛṣṇa's disappearance causes disturbance to the devotee.

Nașța-dṛṣām refers to persons who have lost knowledge.

The word drk (sight) suggests a verse at the end of the Eleventh Canto:

apaśyatas tvac-caraņāmbujam prabho d<u>rsti</u>h praņastā tamasi pravistā diśo na jāne na labhe ca śāntim yathā niśāyām udupe praņaste

Just as on a moonless night people are merged into darkness and cannot find their way (yathā niśāyām udupe pranaște), now that I have lost sight of Your lotus feet (apaśyatas tvaccaranāmbujam), my Lord (prabho), <u>I have lost my vision</u> (drstih pranastā) and am wandering blindly in darkness (tamasi pravisțā). I cannot tell my direction (diśo na jāne), nor can I find any peace (na labhe ca śāntim). (SB 11.30.43)

From that, the following inference can be made.

K<u>rsna is the sun</u>, and Ma<u>thurā is like the Sunrise Mountain</u>. Prabhāsa is the Sunset Mountain.

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The righteous persons are like cakravāka birds which mourn in the night and rejoice in the day. The evil persons are like fog.

Darkness is the totality of sins.

The devotees are like a grove of lotuses.

Kṛṣṇa is clearly compared to the sun in the following verse:

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha kiṁ nu naḥ kuśalaṁ brūyāṁ gata-śrīṣu gṛheṣv aham

- Since Kṛṣṇa has disappeared like the sun (kṛṣṇa-dyumaṇi nimloce), how can I describe (kim aham nu brūyām) the condition of us, his friends (naḥ kuśalam), devoid of splendor (gata-śrīṣu), whose houses have been swallowed (gīrṇeṣu gṛheṣu) by the snake of lamentation (ajagareṇa ha)? (SB 3.2.7)
- Though the sun of Kṛṣṇa has set, the sun of the Bhāgavata Purāna has risen.

A form corresponding to the sun becomes the sun.

|| 1.3.44||

tatra kīrtayato viprā

viprarșer bhūri-tejasah

aham cādhyagamam tatra

nivistas tad-anugrahāt

so 'ham vah śrāvayişyāmi

yathādhītam yathā-mati

Seated in the assembly (tatra niviṣṭah), out of his great mercy (tad-anugrahāt), I learned this scripture (aham ca adhyagamam) from the powerful Śukadeva (viprarṣer bhūri-tejasaḥ), who recited it there (tatra kīrtayatah). I will teach you this scripture (sah aham vaḥ śrāvayiṣyāmi) as I learned it (yaṭhā adhītam), according to Śukadeva's realization (yaṭhā-mati). Sitting at one place in the assembly (tatra niviṣṭaḥ), getting his mercy, I learned (adhyāgamam) this scripture from Śukadeva (viprarṣeḥ), who recited it in the assembly (tatra).

That Sūta was present there is understood from the following:

imām vakṣyaty asau sūta ṛṣibhyo naimiṣālaye dīrgha-satre kuru-śreṣṭha sampṛṣṭaḥ śaunakādibhiḥ

O best of the Kurus (kuru-śrestha)! Sūta Gosvāmī who is sitting before us (asau sūta) will speak (vakṣyaty) this Bhāgavatam (imām) to the sages (ṛṣibhyo) assembled in the great sacrifice (dīrgha-satre) at Naimiṣāraṇya (naimiṣālaye) when questioned by (sampṛṣṭaḥ) the members of the assembly headed by Saunaka (śaunakādibhiḥ). (SB 12.4.43)

I do not concoct anything (yathādhītam) b<u>ut follow Śukadeva who</u> understood everything, grasping its full extent with his intelligence (yathā matih).