

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Three

List of the Avatāras

**Kṛṣṇa Is the Source of All
Incarnations**

|| 1.3.35 ||

evam janmāni karmāni
hy akartur ajanasya ca
varṇayanti sma kavayo
veda-guhyāni hṛt-pateḥ

Thus, rejecting the two versions of the universal form (evam), 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-nārāyaṇa Upaniṣad)

The Lord is not the doer, but performs actions.

According to śruti text na cāsyā kāryam karanam ca vidyate:
the Lord has no senses and no body. (Śvetāśvatara Upaniṣad
6.8)

↓
gross senses → मोक्ष
subtle senses → मोक्ष

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

purva parśa

“But one also sees birth and actions of the jīva, who actually has no birth and no material actions.”

That is true.

→ Identifying with matter.

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.

This is the difference.

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 evaṁ yo vetti tattvataḥ: he who remembers my birth and actions as non-material does not take birth. (BG 4.9)

Referring to the Lord as hṛt-pateḥ (Lord in the heart, 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
srjaty avaty atti na sajjate 'smin
bhūteṣu cāntarhita ātma-tantraḥ
ṣaḍ-vargikam jighrati ṣaḍ-guṇeśaḥ

The independent Lord (sah ātma-tantraḥ), who has spotless pastimes (amogha-līlaḥ), who has entered into all beings (bhūteṣu ca antarhita), creates, maintains and destroys (srjaty avaty atti) this universe (idam viśvam). Being the master of the six senses (ṣaḍ-guṇeśaḥ), he contacts the six sense objects ((sound, touch, form, taste, smell and ~~thought~~) (ṣaḍ-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 (ṣād-
vargikam), but is not attached to them.

Why?

He is the master of the six senses (ṣad-guṇeśah).

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

Thus he experiences happiness arising from these six qualities.

Who can't
understand

KUMANĪṢA

|| 1.3.37 ||

na cāsyā kaścīn nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñāḥ

a true intelligence → driven by material experience
→ one who does not have transcendental faith

The falsely intelligent person (kumanīṣa jantuḥ), with skill in jñāna or yoga (kaścīd nipuṇena) cannot understand (na avaiti) using their mind and words (mano-vacobhiḥ) the pastimes (ūtīḥ), names and forms (nāmāni rūpāṇi) of the Lord (asya dhātur) who distributes these whenever he descends (santanvataḥ), just as an ignorant person cannot appreciate the performance of an actor (naṭa-caryām iva ajñāḥ).

The Lord cannot be understood by material knowledge. By skill in jñāna or yoga (nipuṇena) no ignorant person (kumanīṣa jantuh) 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.

|| 1.3.38 ||

sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāneh
yo 'māyayā santatayānuvṛtṭyā
bhajeta tat-pāda-saroja-gandham

Who can understand?
↓
Uttama bhakti

śrī Kṛṣṇa Kāvēdi
anuvṛtṭe

anyābhi lāsītā s'jñyam.

He who worships (yah bhajeta) the scent of the lotus feet of the Lord (tat-pāda-saroja-gandham), sincerely (amāyayā), continuously (santatayā), and with favorable attitude (anuvṛtṭyā), knows (veda) the greatness (padavīm) of the holder of the cakra (rathāṅga-pāneh), the possessor of infinite prowess (duranta-vīryasya).

↓ Kṛṣṇa
Uttama bhakti

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-nāthe), by asking such questions (ittham), they cease painful repetition of birth (na yatra bhūyaḥ parivarta ugraḥ).

Sūta 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 vācya bhagavān: the word bhagavān means he
who knows knowledge and ignorance.

Thus in this verse **bhagavantaḥ** means knowledgeable sages rather than great devotees, since they were not so advanced.

When persons concentrate their minds completely (**sarvātmakam ātmabhāvam**) on Vāsudeva, there is no more repetition of birth and death (**parivarta**).

Section – IV

Glories of Srimad Bhagavatam

(40-44)

|| 1.3.40 ||

idaṁ bhāgavatam nāma
purāṇam brahma-sammitam
uttama-śloka-caritam
cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya
dhanyaṁ svasty-ayanam mahat

The Supreme Lord Vyāsa (bhagavān ṛṣiḥ) wrote (cakāra) the greatest (mahat), most auspicious (dhanyaṁ) Purāṇa called Bhāgavatam (idaṁ 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 niḥśreyasāya).

“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 Śukadeva (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 (ātmavatām varam), took it with greed, because of its wonderful taste.

|| 1.3.42||

sa tu samśrāvayām āsa
mahārājam parīkṣitam
prāyopaviṣṭam gaṅgāyām
parītam paramarṣibhiḥ

Śukadeva spoke it (the Bhāgavatam) (sa tu samśrāvayām āsa) 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 Gaṅgā (gaṅgāyām).

Prāyopaviṣṭam (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.

Medinī says prāyo maraṇānaśane mṛtyau bāhulyayor: prāyo means fasting till death, death, majority and similar.

|| 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 (dharma-jñānādibhiḥ saha), this Purāṇa (eṣa purāṇaḥ), another form of the sun (arkah) has now risen (adhunā uditah) in Kali-yuga (kalau) for those who have lost their knowledge (naṣṭa-dṛśām).

What more can be said?

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 then disappeared along
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.

Naṣṭa-dr̥ṣām refers to persons who have lost knowledge.

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

apaśyatas tvac-caraṇāmbujam prabho

dr̥ṣṭiḥ praṇaṣṭā tamasi pravīṣṭā

diśo na jāne na labhe ca śāntim

yathā niśāyām uḍupe praṇaṣṭe

Just as on a moonless night people are merged into darkness and cannot find their way (**yathā niśāyām uḍupe praṇaṣṭe**), now that I have lost sight of Your lotus feet (**apaśyatas tvac-caraṇāmbujam**), my Lord (**prabho**), I have lost my vision (**dr̥ṣṭiḥ praṇaṣṭā**) and am wandering blindly in darkness (**tamasi pravīṣṭā**). 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.



Krsna is the sun, and Mathurā is like the Sunrise Mountain.

Prabhāsa is the Sunset Mountain.

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
kim nu naḥ kuśalam brūyām gata-śrīṣu grheṣv 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 grheṣu) 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
viprarṣer bhūri-tejasaḥ
aham cādhyagamam tatra
niviṣṭas tad-anugrahāt
so 'ham vaḥ śrāvayiṣyāmi
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 (yathā adhītam), according to Śukadeva's realization (yathā-mati).

Sitting at one place in the assembly (**tatra nivīṣṭaḥ**), getting his mercy, I learned (**adhyāgamam**) this scripture from Śukadeva (**vipraṛṣeḥ**), 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 samprṣṭaḥ śaunakādibhiḥ

O best of the Kurus (**kuru-śreṣṭha**)! 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 (**samprṣṭaḥ**) the members of the assembly headed by Śaunaka (**śaunakādibhiḥ**). (SB 12.4.43)

I do not concoct anything (**yathādhītam**) but follow Śukadeva who understood everything, grasping its full extent with his intelligence (**yathā matiḥ**).