

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter One

Questions by the Sages

# Section – I

dharmah projjhita-kaitavo 'tra paramo nirmatsarānām satām  
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam  
śrīmad-bhāgavate mahā-muni-krte kim vā parair īsvarah  
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

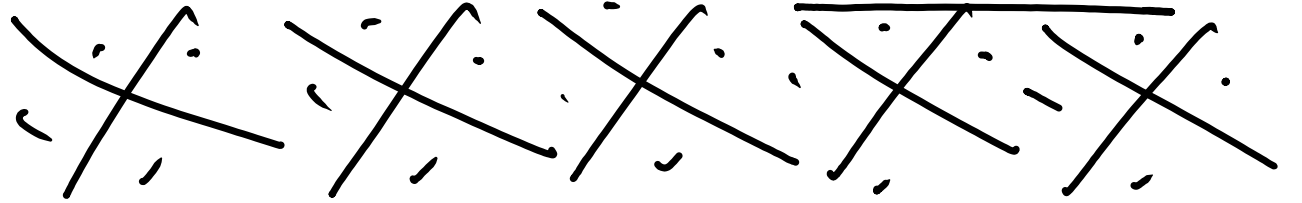
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 अर्थहीनता  
 सुखदुःख

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The Supreme Lord (īsvarah) becomes immediately captured in the heart (sadyo hr̥dy avarudhyate) of the accomplished devotees (kṛtibhiḥ) by hearing Bhāgavatam (atra) and even by those who have suddenly developed a desire to hear it (śuśrūsubhis tat-kṣaṇāt). This does not happened with other works (atra). In the Bhāgavatam alone (śrīmad-bhāgavate), created by the Lord himself (mahā-muni-krte), is presented the real, permanent object (vāstavam vastu) which can be understood (vedyam) by those without selfish intentions (nirmatsarānām satām), and which bestows auspiciousness (śivadam) and release from the material world of miseries (tāpa-trayonmūlanam). In the Bhāgavatam alone (atra) is presented the process for attaining that highest object (paramo), devoid of all material goals and liberation (projjhita-kaitava dharmah).

Since Bhāgavatam is the essence of all scripture, and, among all scriptures, shows what is beneficial and unbeneficial for the jīva, and since it has discerned with conviction the root of all benefit, it laments for the great diversity of recommendations of what is beneficial and unbeneficial for the jīva, arising from people's different qualifications and from different philosophical opinions.



Bhāgavatam gives bliss to all the listeners and thus allows everyone to achieve the highest object completely.

That is made clear in this verse.

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Through the hearing process, the Bhāgavatam (atra) which is most auspicious (śrīmat), the Lord (īśvaraḥ), the shelter of all else, Śrī-kṛṣṇa, is immediately brought under control and captured (avarudhyate) in the heart by the accomplished persons (kṛtibhiḥ), the persons devoid of selfishness (nirmatsarāṇām), who are mentioned in the verse as being qualified for this scripture.

This indicates that prema arises in the devotees, since the Lord is brought under control only by prema.

praṇaya-raśanayā dhṛtāṅghri-padmaḥ

The Lord's lotus feet (aṅghri-padmaḥ) are tied (dhṛta) by ropes to the devotee (praṇaya-raśanayā). (SB 11.2.55)

|| 11.12.1-2 ||

śrī-bhagavān uvāca

na rodhayati mām yogo na sāṅkhyam dharma eva ca  
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā

vratāni yajñaś chandāmsi tīrthāni niyamā yamāḥ  
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām

The Supreme Lord said: O Uddhava! Only by associating with my pure devotees (sat-saṅgaḥ) one can destroy material attachment (sarva-saṅgāpaho) and attain me (yathā mām avarundhe). One cannot attain me (na mām rodhayati) by aṣṭāṅga-yoga (yogo), distinction of ātmā from body (na sāṅkhyam), practice of nonviolence (dharma eva ca), study of the Vedas (na svādhyāyah), austerity, sannyasa (tapas tyāgo), sacrifices, charitable projects, donations (neṣṭā-pūrtam na dakṣiṇā), vows, worship of devatās, secret mantras (vratāni yajñaś chandāmsi), holy places, or observing prohibitions and rules (tīrthāni niyamā



Kṛṣṇa enters the hearts of even those who have suddenly developed the desire to hear from the moment they begin listening.

Since they develop the desire to hear from that moment, even before having faith, it means that they develop prema simply by hearing Bhāgavatam.

Then how much more quickly they would develop prema if they begin hearing with faith!

madhura-madhuram etan maṅgalaṁ maṅgalānām  
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma

The name of Kṛṣṇa (etad kṛṣṇa-nāma) is sweeter than the sweetest (madhura-madhuram), the most auspicious of all things auspicious (maṅgalaṁ maṅgalānām), the highest fruit (sat-phalaṁ) in the tree of all the Vedas (sakala-nigama-vallī), and is composed entirely of pure consciousness (cit-svarūpam). O best of Bhṛgu's dynasty (bhṛguvara)! Heard once (sakṛd api parigītaṁ) with faith or in negligence (śraddhayā helayā vā), it can deliver any human being (nara-mātraṁ tārayet). (Prabhāsa-khaṇḍa, Padma Purāṇa)

This verse indicates the inconceivable power in the extraordinary words denoting Kṛṣṇa.

durūhādbhuta-vīrye 'smin śraddhā dūre 'stu pañcake |  
yatra svalpo 'pi sambandhaḥ sad-dhiyām bhāva-janmane ||

The last five items (pañcake) have inconceivable and astonishing power (durūha adbhuta-vīrye). What to speak of having faith in these items (asmin śraddhā dūre astu), if there is just a little relationship with these items (yatra svalpah api sambandhaḥ), persons who are devoid of offenses (sad-dhiyām) can attain the level of bhāva (bhāva-janmane). ( BRS 1.2.238 )

The verse from Bhakti-rasāmṛta-sindhu shows that the mind becomes fixed in the Lord.

This is called the highest attainment for the human being.

And the Lord, becoming captured by the mind, cannot leave.

That imprisonment occurs <sup>Sadyo</sup> immediately — this means without even faith.

Somehow this has the power to attract Kṛṣṇa completely.

Bhāgavatam thus should be understood to be a great science.

And if the two words **sadhyaḥ** and **kṛtibhiḥ** are taken together,  
then it means Kṛṣṇa is brought under control immediately for  
those who are accomplished or qualified (**kṛtibhiḥ**); whereas it  
happens after a slight delay for those who are not so qualified.

Both types of persons, — the accomplished and  
unaccomplished — are qualified for Bhāgavatam.

*Saṅgāhitaḥ* →

↑ *Yasikaḥ*

Thus it is said:

nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayaṁ  
muhur aho rasikā bhuvi bhāvukāḥ

O knowers of rasa (aho rasikā)! O fortunate souls (bhuvi bhāvukāḥ)! Constantly drink (muhur pibata) from the mouth of Śukadeva (śuka-mukhād) the Bhāgavataṁ (bhāgavataṁ), the fruit (phalaṁ) of the tree of the Vedas (nigama-kalpa-taror), which has dropped from the tree to this earth (galitaṁ), which is immortal, liquid (amṛta-drava-saṁyutam), which is the essence of sweetness (rasam) and which includes all types of liberation (ālayaṁ). (SB 1.1.3)

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

I surrender (**upayāmi**) to the son of Vyāsa (**taṁ vyāsa-sūnum**), 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 (**samsāriṇām**); 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)

Tat-ksanāt can also mean because of Kṛṣṇa's (tat) merriment or festival (kṣanāt) he becomes caught in the devotee's heart.

Since Kṛṣṇa becomes supremely blissful by being trapped in the heart filled with prema, this also indicates that Kṛṣṇa is happy and filled with prema when the devotees hear Bhāgavatam.

This result is not achieved by any other scripture or other practices (kiṁ vāparaiḥ).