

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter One

## Questions by the Sages

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

Unique Contribution  
 of SB  
 अक्षयि, तक्षयि  
 सुभयम्

ACCOMPLISHED

SUDDENLY DEVELOPED

The Supreme Lord (īśvarah) 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 (kim vā aparaih). In the Bhāgavatam alone (śrīmad-bhāgavate), created by the Lord himself (mahā-muni-kṛte), 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).

Having described the excellent results of this scripture, the verse describes the excellence of the maker.

**Mahāmuni** indicates that the Lord himself became the sage and planned the work, for this is explained in the scriptures.

The Bhāgavatam was first revealed in abbreviated form by the Lord himself in four verses.

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-ātmanā**), and Śukadeva mercifully spoke it to Mahārāja Parīkṣit (**ātha bhagavad-rātāya kārūṇyatas**). ( SB 12.13.19 )

Having then been revealed in full by Vyāsa, what is to be understood in this work through hearing it?

That object which is substantial, which is fixed in the beginning middle and end of time (**vāstavam**) can be understood (**vedyam**) by those without selfishness.

And even those who are **selfish**, by hearing this work, lose their **selfishness**.

Even the selfish will have enthusiasm for hearing it, for even such persons can understand the work.

This permanent object (vāstavam vastu) includes the name, form, qualities of the Lord, his abodes such as Vaikunṭha, his devotees and bhakti.

Because other real objects (vastu), the things of this world, are not permanent, it should be understood that though both Vaikunṭha and the material world are real, Vaikunṭha is really substantial (vāstavam) and the material world is not.

Unreal objects such as a flower in the sky are called **avastu**.

What will happen with gaining this knowledge of the permanently real?

It gives auspiciousness (**śivadam**) in the form of becoming an associate of the Lord with prema as the desired result.

It gives release from the three miseries or liberation (**tāpa-trayonmūlanam**) as the unsought result.



In this work what is recommended action to be undertaken?

It vehemently rejects (**projjhita**) that path which cheats, which  
deceives a person from the real goal.

In other words sakāma-karma is rejected.

The prefix **pra** (completely) indicates that path promising  
liberation is also rejected.

Niṣkāma-karma-yoga, jñāna-yoga with its limbs of sense and mind control, and aṣṭāṅga-yoga are also rejected.

But parama-dharma, pure bhakti-yoga, is to be performed.

It is called **parama** or supreme, because bhakti is the best process, because it gives all types of happiness (material happiness, liberation and prema) and because even though it bestows the lesser benedictions, it remains uncontaminated.

Thus, this verse shows the action to be performed (abhidheya-tattva).

It will be shown later that anyone who is a human being can perform bhakti:

sa vai puṁsām paro dharmo yato bhaktir adhokṣaje  
ahaituky apratihatā yayātmā suprasīdati

goal has to be pure. ← ahaituky  
↓ anyābhilāṣite śūnyam → jñāna-kalādi anāvṛte → Practice has to be pure

The supreme dharma for all human beings (sādhana bhakti) (puṁsām paro dharmah) is that (sah vai) by which (yato) prema-bhakti to the Lord arises (bhaktir adhokṣaje), which is not caused by anything other than itself (ahaituky), cannot be obstructed (apratihatā), and which satisfies the mind completely (yayā ātmā suprasīdati). (SB 1.2.6)

Repetition of atra (in this work) is employed for emphasis.

In this scripture and not in any other work, the Lord becomes controlled by the devotees.

In this scripture and not in any other work, the substantial object is presented.

In this work and no other work, the highest dharma which rejects all cheating is presented.

All other yogas are excluded in this work alone.

And it should be understood that in describing what is presented only in the Bhāgavatam, all things which are not yoga at all are also rejected.