

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter One

The Questions of the Sages at Naimiśāraṇya

Questions by the Sages

Section – III

The 6 Questions of the Sages (9-23)

|| 1.1.9 ||

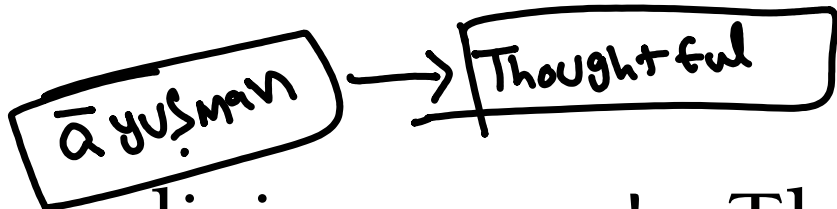
① Highest Object
for mankind

tatra tatrāñjasāyusman
bhavatā yad viniścitam
pumsām ekāntataḥ śreyas
tan naḥ śamsitum arhasi

O long-lived sage (āyusman)! You should tell us (tad naḥ śamsitum arhasi) at once in easy terms (añjasā), and thoroughly (tatra tatra), the highest object for mankind (pumsām ekāntataḥ śreyas) that you have discerned in all the scriptures (bhavatā yad viniścitam).

“Then I will speak all things.”

They reply with this verse, saying which conclusions they want to hear among all the conclusions of scripture.




O long-living sage! This indicates that he studied and deliberated on the scriptures for a long time.

Tell us completely (ekāntataḥ), or from the beginning (ablative sense “from one end”), concerning the highest goal of mankind, that you discerned from looking at all the scriptures (tatra tatra), in statements that can be understood at once (añjasā).

Śreya means that to which there is nothing greater, that which has no equal, and that which is not included in something else when comparing degrees of excellence.

Later in the work it will be revealed that this highest goal is prema, not Svarga or liberation, because prema brings even Bhagavān under control.

Among the forms brahman, Paramātmā and Bhagavān, Bhagavān is the chief form.

PIS ~~had~~ everything
That I have got today
& then  decide for
yourself what is best

|| 1.1.10 ||

prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

O worthy sage, capable of knowing what is beneficial at this time (sabhyah)! In Kali-yuga (asmin kalāv yuge) people (janāḥ) are generally short-lived (prāyeṇa alpa āyusaḥ), lazy (mandāḥ), unintelligent (sumanda-matayah), devoid of the good fortune of devotee association (manda-bhāgyā), and afflicted by various problems (upadrutāḥ).

“You should hear everything from my mouth. Then you can decide what the best is.”

The sages reply with this verse.

O honorable sage, you who know what is suitable for time and place!

In Kali-yuga people are generally short-lived.

If they have long life by chance, then they are lazy to investigate spiritual topics.

Even if someone is not lazy then he is unintelligent.

Even if someone is intelligent, he is unfortunate, for he is devoid of association with devotees to teach the highest actions.

Even if someone has that association of devotees, he is afflicted.

Under the control of affliction from sickness and other problems, he does not get the time to hear from the mouth of the devotee, or even if he does hear, he cannot discern the highest goal for the human being and then carry out actions to attain it.

Or the sequence of qualities can mean that all people have all the bad qualities.

PS Speak about the
practices which will
help attain the highest
goal

|| 1.1.11 ||

bhūrīni bhūri-karmāni
śrotavyāni vibhāgaśaḥ
ataḥ sādho 'tra yat sāram
samuddhṛtya manīṣayā
brūhi bhadrāya bhūtānām
yenātmā suprasīdati

O learned sage (sādhoh)! For the welfare of all living beings (bhadrāya bhūtānām), please, after extracting (samuddhṛtya) the essence of scriptures (yat sāram) using your wisdom (manīṣayā), describe (brūhi) the practices worthy of hearing (bhūrīni śrotavyāni) which include many actions (bhūri- karmāni vibhāgaśaḥ), by which our intelligence will be satisfied (yena ātmā suprasīdati).

Or tell us the scriptures worthy of hearing because they explain the many practices for attaining the highest goal, which themselves contain many actions, by which our intelligence (**ātmā**) becomes satisfied.

Later it will be explained that these actions are hearing, chanting and other devotional acts.

The sages request, “Please tell us the principal means among all the processes for attaining the highest goal, which is easily executed by people living in Kali-yuga.”

Tell us the many practices worthy of hearing about (**bhūrīṇi srotavyāni**), those which should be practiced, which include many actions (**bhūri-karmāni**).

|| 1.1.12 ||

Purpose of P's
appearance

sūta jānāsi bhadram te
bhagavān sātvatām patiḥ
devakyām vasudevasya
jāto yasya cikīrṣayā

O Sūta (sūta)! Blessings to you (bhadram te)! You know (jānāsi) for what purpose (yasya cikīrṣayā) the Lord, master of the Yadus (bhagavān sātvatām patiḥ), appeared (jātaḥ) in Devakī (devakyām), the wife of Vasudeva (vasudevasya).

Again the sages request Sūta to speak about the practice of hearing and chanting about Kṛṣṇa and Yaśodā.

“All auspiciousness to you (**bhadram te**)” is a blessing pronounced out of enthusiasm.

Viṣṇu is called **satvān** (possessor of sat) because he possesses all the devotees (**sat**) as his expansions.

The followers of Viṣṇu are then called **sātvatas**.

Use of **sātvatām** as the possessive plural instead of **sātvatānām** is poetic license.

Or the word **sātvatām** may be derived from the sautra root **sāt**, which takes a causative meaning “giving pleasure” according to anupasargālimpa. (Pāṇini 3.1.138)

The noun **sāt**, “he who gives pleasure” is Paramātmā, the Supreme Lord.

Those who possess the Lord by service are then called **sātvataḥ** or devotees.

The possessive plural form is **sātvatām**.

Sātvatām patiḥ then means “Lord of the devotees.”

You know for what purpose the Lord, master of the Yadus was born in Devakī, wife of Vasudeva (vasudevasya).

He appeared to broadcast his wonderful qualities, not to relieve the burden of the earth.

This is proved by Kuntī's conclusive statement:

bhave 'smin **kliśyamānānām** **avidyā-kāma-karmabhiḥ**
śravaṇa-smaraṇārhanī **kariṣyann iti kecana**

→ prārabha & anārabha. ignorance/ignorance
→ m/2 desires
→ Material action

Some say that (**iti kecana**) you have appeared in this world (**bhave asmin**) to help those suffering (**kliśyamānānām**) due to their actions arising from material desires arising from ignorance (**avidyā-kāma-karmabhiḥ**) by engaging them in hearing and remembering about you, so that they can attain prema (**śravaṇa-smaraṇa-arhāṇi kariṣyann**). (SB 1.8.35)

|| 1.1.13 ||

tan naḥ śuśrūṣamāṇānām
arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānām
kṣemāya ca bhavāya ca

O Sūta (aṅga)! You should describe (anuvarṇitum arhasy) that Lord (tad) to us (naḥ), who are eager to hear (śuśrūṣamāṇānām). The Lord made his appearance (yasya avatārah) for the liberation (kṣemāya ca) and material prosperity (bhavāya ca) of all beings (bhūtānām).

What is the result of curiosity about Kṛṣṇa?

We will feel ourselves successful by hearing about him.

The sentence in the second line actually continues until verse 16, connected by the word **yasya** in this verse with the correlative is **tasya** in verse 16.

The Lord appeared for the liberation (**kṣemāya**) and prosperity (**bhavāya**) of the living beings.

What else remains for him to do?