

# 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)

|| 1.1.14-16||

āpannaḥ samsṛtiṃ ghorām yan-nāma vivaśo gr̥ṇan  
tataḥ sadyo vimucyeta yad bibheti svayam bhayam

HN

yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ  
sadyaḥ punanty upaspr̥ṣṭāḥ svardhuny-āpo 'nusevayā

Vaiṣṇava Saṅga

ko vā bhagavatas tasya puṇya-śloka dya-karmaṇaḥ  
śuddhi-kāmo na śr̥ṇuyād yaśaḥ kali-malāpaham

Shravanam

What person (kaḥ vā), desiring satisfaction of his intelligence (śuddhi-kāmaḥ), will not hear (na śr̥ṇuyād) the glories of the Lord (bhagavataḥ yaśaḥ), whose actions (tasya karmaṇaḥ) are praised by reputed persons (puṇya-śloka idya); whose name (yan-nāma gr̥ṇan), which fear personified fears (yad bibheti svayam bhayam), immediately liberates (sadyo vimucyeta) helpless persons (vivaśaḥ) afflicted by the terrors of material existence (ghorām samsṛtiṃ āpannaḥ); and whose devotees, having taking shelter of his lotus feet (yat-pāda-saṁśrayāḥ munayaḥ) and having fixed their mind in the Lord (praśamāyanāḥ), immediately purify others of all sins (sadyaḥ punanty) just by their thinking of the devotees (upaspr̥ṣṭāḥ), whereas the waters of the Gaṅgā purify (svardhuny-āpah) only by contact and direct service (anusevayā).

The phrases **samsṛtim** **ghorām** (terrifying material life), **vivaśah** (helpless) and **sadyah** (immediately) indicate persons like Ajāmila.   
 ↓  
 Ajāmila → Faithless but offenseless too.

By the utterance of even one name of the Lord, fear at its very root (**svayam bhayam**, like svayam bhagavān), the form of Mahākāla, causing destruction of the universe, becomes afraid.

What then to speak of death and Yama in charge of death?

And what to speak of having fear of lesser beings such as servants of Yama?

Those who take shelter of the Lord's two feet — the devotees — purify people of the ~~contamination of ignorance~~ immediately, just by people remembering those devotees.

How much more purification will take place by seeing, touching or serving those devotees!

This is understood because of a similar statement later:

yeṣām saṁsmaraṇāt puṁsām sadyah śuddhyanti vai gṛhāḥ |  
kiṁ punar darśana-sparśa- pāda-śaucāsanādibhiḥ ||

Simply by our remembering you (**yeṣām saṁsmaraṇāt**), our houses (**puṁsām gṛhāḥ**) become instantly sanctified (**sadyah śuddhyanti**). And what to speak of (**kiṁ punar**) seeing you, touching you (**darśana-sparśa**), washing your holy feet (**pāda-śauca**) and offering you a seat in our home (**āsanaa-ādibhiḥ**)? (SB 1.19.33)

It should be understood that the waters of the Gaṅgā purify by their direct presence, having been brought from a distance place.

Otherwise, there would be a contradiction to the statement **muktis tvad-darśanād eva na jāne snāna-jam phalam:** liberation comes from seeing you; I do not know the result of taking bath.



Also it is said svardhunya darśanād eva sādhūnām ca smaranād api muktir: one can attain liberation by seeing the Gaṅgā and by remembering the devotees.

Thus the superiority of the devotee is indicated.

The water of the Gaṅgā, flowing from the Lord's feet, by having a relation with the Lord, actually does purify, but being touched (upaśrṣṭāḥ, touched upon).

Sevayā means by actions such as worship, obeisances, etc. or it can mean by respect in general.

The particle **nu** (certainly) indicates a difference from the previous statement (ie. “on the other hand”).

Lack of grammatical ending on the compound svardhunī-āpas is poetic license.

Śuddhi-kāmaḥ means “one who desires satisfaction of the intellect” because it was previously said yenātmā suprasīdati: by which the intelligence is satisfied.

Yaśah or fame of the Lord means his extraordinary actions such his victory over Śiva, Indra, Brahmā and others and his pastimes such as the rāsa-līlā.

④ Activities of  
Sage who blesses who  
supports all the activities

|| 1.1.17 ||

tasya karmāṇy udārāṇi  
parigītāni sūribhiḥ  
brūhi naḥ śraddadhānānām  
līlayā dadhataḥ kalāḥ

Please tell us (brūhi naḥ), full of faith (śraddadhānānām), about the activities of the Lord (tasya karmāṇy) who supports the forms of all avatāras (dadhataḥ kalāḥ) by his will (līlayā)—activities of killing the demons and bestowing the highest bliss to his devotees (udārāṇi), which are glorified by the sages (parigītāni sūribhiḥ).

Karmāṇi refers to the activities of killing demons in common with other avatāras.

Udārāṇi (generous) means fulfilling the desires of the devotees.

Kalāḥ dadhataḥ means “of he who supports the forms of the avatāras.”

The constant presence of these avatāras during the time when Kṛṣṇa appears indicates the completeness of Kṛṣṇa as avatārī.

5 avataṅga-kathā

athākhyāhi harer dhīmann  
avatāra-kathāḥ śubhāḥ  
līlā vidadhataḥ svairam  
īśvarasyātma-māyayā

O intelligent sage (dhīmann)! Narrate (atha ākhyāhi) the non-material (śubhāḥ) stories of avatāras of the Supreme Lord, Kṛṣṇa (harer avatāra-kathāḥ), who performs his eternal pastimes (līlā vidadhataḥ) independently (svairam) by his yoga-māyā potency (īśvarasya ātma-māyayā).

**Śubha** means non-material.

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The Lord performs pastimes in the present which are actually eternal in nature by his yoga-māyā potency (**ātmā-māyayā**).

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|| 1.1.19 ||

- ① Object has no capacity to satisfy.
- ② Object has capacity to satisfy, but the person does not know its value.
- ③ Object is so superior & there is intense greed to enjoy it.

vayaṁ tu na vitṛpyāma

uttama-śloka-vikrame

yac-chṛṇvatāṁ rasa-jñānām

svādu svādu pade pade

We are not fully satisfied (vayaṁ tu na vitṛpyāma) with the exploits of the Lord whose fame is the highest (uttama-śloka-vikrame), because at every moment (pade pade) those exploits become more relishable (svādu svādu) for the hearers (yac-chṛṇvatāṁ) who have knowledge of rasa (rasa-jñānām).



Uttama-śloka means “he whose fame or good qualities are the best.”

Or it can mean “he who is praised by the best persons.”

We are not completely satisfied in hearing about the exploits of Uttama-śloka.

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We do not consider that it is sufficient.

In other words, we are completely satisfied with whatever we have done in performing sacrifices and yoga.

Let us continue to hear about the activities of the Lord.

Or the sentence can mean “Let others be satisfied, but we are not.”

That is indicated by the word **tu**.

The meaning is this.

In three ways one knows that one has had enough of something and is satisfied: by sufficiency of quantity (as with food in the belly), by lack of awareness of the taste, and by lack of relishing the object.

In this verse, there is insufficiency for the hearers (**śrīvātām**) because the exploits are not directly present, being present only as sound in the ether contacting the ear.

Satisfaction is negated for a person who is not capable of appreciating the taste or rasa, for a person who is just like an animal.

However the sages have appreciation of rasa (rasa-jñānām).

But still they are not satisfied.

Unlike chewed sugarcane which loses its taste and becomes detestable, the topics of the Lord are most excellent because of the increase in taste at every moment (pade pade) after tasting.

The sages have not lost taste, but are still dissatisfied.

The locative termination on pada pada (pade pade) indicates “at every moment.”

|| 1.1.20 ||

kṛtavān kila karmāṇi  
saha rāmeṇa keśavaḥ  
atimartyāni bhagavān  
gūḍhaḥ kapāṭa-mānuṣaḥ

The Supreme Lord Keśava (bhagavān keśavaḥ), whose intentions remain concealed (gūḍhaḥ) because he is deceptive to mankind (kapāṭa-mānuṣaḥ), performed (kṛtavān kila) pastimes (atimartyāni karmāṇi) with Balarāma (saha rāmeṇa).

This verse clarifies the activities of the Lord.

Though Krsna's actions are human because he is brahman in human form, his actions like lifting Govardhana surpass the actions of humans.

Those actions are impossible for others living at that time.

Thus his actions are describes as “beyond human”  
(**atimartyāni**).

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But the Lord is hidden (**gūḍhaḥ**).

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The reason is given.

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He is deceptive to the human beings (**kapāṭa-mānuṣaḥ**).



He is deceptive to materialistic persons such as Jarāsandha by disguising himself as a brāhmaṇa to make a request, in order to help his devotees.

He is deceptive with the spiritual devotees — the gopīs who were attracted to the sound of his flute, by giving them instructions on proper conduct in order to increase the manifestation of prema.

Since the bewilderment of the demons is because of their material ignorance and the bewilderment of the devotees like the gopīs is because of their prema, the Lord does not actually cheat anyone.

He conceals himself in order to give instruction only.

|| 1.1.21 ||

kalim āgatam ājñāya  
kṣetre 'smin vaiṣṇave vayam  
āsīnā dīrgha-satreṇa  
kathāyām sakṣanā hareḥ

Knowing well that the age of Kali has already begun (**kalim āgatam ājñāya**), we (**vayam**) are assembled (**āsīnā**) here in this holy place (**asmin vaiṣṇave kṣetre**) to hear at great length the transcendental message of the Lord (**kathāyām sakṣanā hareḥ**) and in this way perform sacrifice for the Lord (**dīrgha-satreṇa**).

“Well it is indeed surprising that persons such as you, absorbed in ritualistic sacrifices, have enthusiasm for hearing about the glories of Kṛṣṇa.”

“Please understand that our interest in sacrifice has now become a show only.”

**Sakṣaṇā** means “having obtained the opportunity,” or it can mean “with joy.”

|| 1.1.22||

tvam naḥ sandarśito dhātrā  
dustaram nistitīrṣatām  
kalim sattva-haram puṁsām  
karna-dhāra ivārṇavam

We desire to cross the insurmountable ocean (dustaram nistitīrṣatām) of Kali (kalim), the destroyer of all good qualities (sattva-haram). Like the pilot of a ship (karna-dhāra iva), you have appeared before us (tvam naḥ sandarśito) by the grace of the Lord (dhātrā) to guide us over that ocean (arṇavam).

**Karṇadhārah** means a pilot of ship.

6  
Take shelter, now that  
has left, now that

|| 1.1.23 ||

brūhi yogeśvare kṛṣṇe  
brahmaṇye dharma-varmaṇi  
svām kāṣṭhām adhunopete  
dharmaḥ kām śaraṇam gataḥ

Please tell us (brūhi) where dharma has taken shelter (dharmaḥ kām śaraṇam gataḥ), now (adhunā) that Kṛṣṇa, master of all yogas (yogeśvare kṛṣṇe), devoted to the righteous (brahmaṇye), and the protector of dharma (dharma-varmaṇi), has entered his abode (svām kāṣṭhām upete).

Kṛṣṇa is the protector of dharma (dharma-vartmaṇi), acting like armor for dharma.

The cause is then mentioned.

Yogeśvare (master of all yogas) indicates Kṛṣṇa's powers.

Brahmaṇye (devoted to the righteous) indicates his merciful nature.

**Svām kāṣṭhām** means his own sthiti or maryādā.

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According to Amara-koṣa, **kāṣṭhā** means excellence, continuous condition or direction and **maryādā** means righteousness and continuous condition.

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That abode became invisible to worldly people after a hundred and twenty-years after its appearance.



The six questions of the sages were:

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1. You should explain what is most beneficial for humanity. *Goal → Sādya*

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2. *gnāvaḥ → śādhavā*  
Tell us who have faith the essence of all the scriptures by which the intellect is pleased.

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3. You should tell us, who desire to hear, the purpose of Kṛṣṇa's appearance from Devakī.

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4. Describe the pastimes of Kṛṣṇa who has all the avatāras within him.

5. Describe the stories of the avatāras.

6. Tell us the shelter of dharma now that Kṛṣṇa has departed.

It should be understood that the answers to these six questions along with some related matters constitutes the Bhāgavatam.