

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Canto One – Chapter Four

The appearance of Nārada to Vyāsa

The Appearance of Śrī Nārada

|| 1.4.7 ||

katham vā pāṇḍaveyasya  
rājarṣer muninā saha  
saṁvādaḥ samabhūt tāta  
yatraiṣā sātvatī śrutiḥ

How did (katham vā) the conversation (saṁvādaḥ) of Parīkṣit with Śukadeva (rājarṣer pāṇḍaveyasya muninā saha) arise (samabhūt), through which this Vaiṣṇava scripture appeared (yatra eṣā sātvatī śrutiḥ)?

Pāṇḍaveyasya refers to Parīkṣit.

Muninā refers to Śukadeva.

Śrutiḥ refers to the scripture.

|| 1.4.8 ||

sa go-dohana-mātram hi  
gr̥heṣu gr̥ha-medhinām  
avekṣate mahā-bhāgas  
tīrthī-kurvaṁs tad āśramam

The great devotee (sah mahā-bhāgah) would wait in the houses of married couples (gr̥ha-medhinām gr̥heṣu avekṣate) only as long as it took to milk a cow (go-dohana-mātram hi), purifying the inhabitants by giving spiritual benefit (tīrthī-kurvan tad āśramam).

Śukadeva must have remained a long time with Parīkṣit in order to explain this work.

It could not be otherwise.

On the pretext of begging alms, he would wait in a house for only the time it took to milk a cow.

However, he actually purified their houses.

He went there to give all the jīvas the spiritual goal of life.

|| 1.4.9 ||

abhimanyu-sutaṁ sūta  
prāhur bhāgavatottamam  
tasya janma mahāścaryaṁ  
karmāṇi ca grṇīhi naḥ

O Sūta (sūta)! Parīkṣit (abhimanyu-sutaṁ) is called the greatest of devotees (prāhur bhāgavatottamam). Please tell us (naḥ grṇīhi) about his astonishing birth and activities (tasya mahāścaryaṁ janma karmāṇi ca).

Grṇīhi means “please tell.”



|| 1.4.10 ||

sa samrāt kasya vā hetoḥ  
pāṇḍūnām māna-varḍhanah  
prāyopaviṣṭo gaṅgāyām  
anādr̥tyādhirāt-śriyam

Why did (kasya vā hetoḥ) this king (sah samrāt), the glory of the Pāṇḍavas (pāṇḍūnām māna-varḍhanah), neglect the wealth of kings (anādr̥tya adhirāt-śriyam) and fast to death on the bank of the Gaṅgā (prāyopaviṣṭo gaṅgāyām)?

Adhirāt means “ruling as the chief.”

It refers to Yudhiṣṭhira and his brothers.

Parīkṣit inherited their wealth, but became disinterested in it.

|| 1.4.11 ||

namanti yat-pāda-niketam ātmanah

śivāya hāniya dhanāni śatravaḥ

katham sa vīraḥ śriyam aṅga dustyajām

yuvaiṣatotsraṣṭum aho sahāsubhiḥ

Why did this brave young man (katham sa yuvā vīraḥ), to whose feet (yat-pāda-niketam) enemies (śatravaḥ) brought wealth (hāniya dhanāni) and clearly bowed down (namanti) for their own benefit (ātmanah śivāya), desire to give up such wealth (utsraṣṭum aiṣata), which is difficult to give up (dustyajām), along with his life airs (saha asubhiḥ)?

Pāda-niketam means “foot-stool.”

Ha means “clearly.”

Parīkṣit was young, not old but desired (**aiṣata**) to give up all the wealth, along with even his life airs (**asubhiḥ**).

|| 1.4.12 ||

śivāya lokasya bhavāya bhūtaye  
ya uttama-śloka-parāyaṇā janāḥ  
jīvanti nātmārtham asau parāśrayam  
mumoca nirvidya kutaḥ kalevaram

Persons who are surrendered to the Lord (uttama-śloka-parāyaṇā janāḥ) live for the auspiciousness of the world (lokasya śivāya jīvanti): extinguishing repeated birth and death (bhavāya) and supplying material needs (bhūtaye), and not for themselves (nātmārtham). Why did Parīkṣit (kutaḥ asau), becoming renounced (nirvidya), give up his body (kalevaram mumoca), which was meant as a shelter for others (parāśrayam)?

Those surrendered to the Lord live for the auspiciousness of the world (lokasya sivāya) in two ways: for extinguishing material life (bhavāya) and for giving material wealth (bhūtaye).

**Bhavāya** literally means “for material life” but here it means “the devotees live for helping people give up their material life” in the manner that smoke is used to smother mosquitoes.

Or the dative case **bhavāya** may express a missing infinite:  
**bhavāya samhartum** (they live to extinguish material life.)

[Note: kriyārthopapadasya ca. (Aṣṭādhyāyī, Pāṇini 2.3.14)  
Use of dative case with the verb indicates there is a hidden  
infinite which should be understood. ]

Parāśrayam means helping others.

One should not give up something upon which others depend for life, even though one may be personally detached from it.



॥ 1.4.13 ॥

tat sarvaṃ naḥ samācakṣva  
pr̥ṣṭo yad iha kiñcana  
manye tvāṃ viṣaye vācāṃ  
snātam anyatra chāndasāt

Please explain to us (naḥ samācakṣva) whatever I have asked you on this subject (tat sarvaṃ pr̥ṣṭo yad iha kiñcana). I think that you are most capable of explaining all subjects (manye tvāṃ viṣaye vācāṃ snātam), except some portions of the Veda (anyatra chāndasāt).

Snatam vācām means “having full ability to say.”

Anyatra chāndasāt means “other than the statements of the Vedas, since you are not qualified for that.”

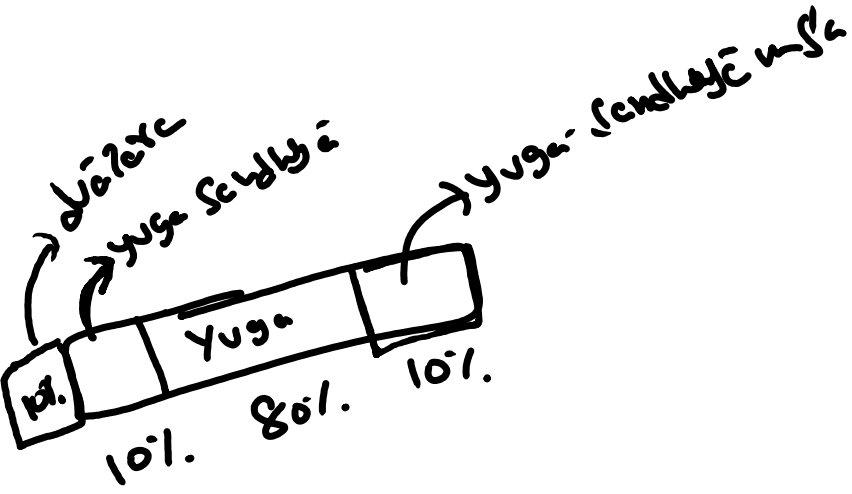
One should not worry that Bhāgavatam is therefore inferior to the Vedas,  
because of Sūta’s particular qualification.

All persons are qualified for the final fruit of the tree of all the Vedas, the  
Bhāgavatam, and Bhāgavatam, being the fruit of the tree of the Vedas, is  
the essence of all śrutis.

# Section – III

Suta Goswami starts answering  
the Questions (14-25)

Vyasa deva divides the Vedas



|| 1.4.14 ||

sūta uvāca

dvāpare samanuprāpte

ṛtīye yuga-paryaye

jātaḥ parāśarād yogī

vāsavyām kalayā hareḥ

Sūta said: Vyāsa was born (yogī jātaḥ) in the womb of Satyavatī (parāśarād vāsavyām) as a portion of the Lord (hareḥ kalayā) when the third part of Dvāpara-yuga arrived (dvāpare ṛtīye samanuprāpte) in the passing of yugas (yuga-paryaye).

In answer to the questions mentioned in verse 3 “in which yuga, at what place” a short account of Vyāsa’s birth and activities is now presented.

According to Amara-koṣa, **paryaya** means a lapse.

With a lapse of many yuga cycles (**yuga-paryaye**), in Dvāpara-yuga, when Kṛṣṇa appeared, Vyāsa was born.

It will be explained that Kṛṣṇa appeared in Dvāpara-yuga of the twenty-eighth cycle of yugas in Vaivasvata-manvantara.

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All yugās are divided into three parts: the beginning portion (sandhyā-rūpa), the middle portion (yuga-rūpa) and the end portion (sandhyāṁśa-rūpa).

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Tr̥tīye refers to the third part of Dvāpara-yuga.

[Note: The proportions are <sup>10-1.</sup> .1 for the beginning portion, <sup>80-1.</sup> .8 for the middle portion and <sup>10-1.</sup> .1 for the concluding portion of the yuga.]

Vyāsa was born from Satyavatī who was the daughter of Uparicara (Vasu).

Thus **vāsavyām** means “in the womb of Satyavatī.”

|| 1.4.15 ||

sa kadācit sarasvatyā  
upasprśya jalam śuciḥ  
vivikta eka āsīna  
udite ravi-maṇḍale

At one time (kadācit), Vyāsa (sah), performing ācamana with  
water from the Sarasvatī River (sarasvatyā jalam upasprśya),  
being purified (śuciḥ), sat alone in an isolated spot (vivikta  
eka āsīna) while the sun rose (udite ravi-maṇḍale).



**Upaspr̥śya** means “having sipped water (ācamana).”

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The verse is part of a sentence which ends in verse 18.

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|| 1.4.16-18 ||

parāvara-jñāḥ sa ṛṣiḥ kālenāvyakta-ramhasā  
yuga-dharma-vyatikaram prāptam bhuvi yuge yuge

bhautikānām ca bhāvānām śakti-hrāsam ca tat-krtam  
aśraddadhānān nihsattvān durmedhān hrasitāyusāḥ

durbhagāms ca janān vīkṣya munir divyena cakṣuṣā  
sarva-varṇāśramāṇām yad dadhyau hitam amogha-drk

Vyāsa, who could see the past and the future (parāvara-jñāḥ sa ṛṣiḥ), having pure vision (amogha-drk), observed by his spiritual eye (divyena cakṣuṣā vīkṣya) that the dharmas for the yugas had been destroyed (yuga-dharma-vyatikaram prāptam) on the earth (bhuvi), yuga after yuga (yuge yuge), by the invisible force of time (kālena avyakta-ramhasā); that the bodies had decreased in ability (bhautikānām ca bhāvānām śakti-hrāsam ca tat-krtam); and that the people were devoid of faith (aśraddadhānān), dominated by rajas and tamas (nihsattvān), dull-witted, short-lived (durmedhān hrasitāyusāḥ), and filled with misfortunes (durbhagān). He began to contemplate (yad dadhyau) on what would be beneficial for all the varṇas and āśramas (sarva-varṇāśramāṇām hitam).

He knows the past and the future (**parāvara-jñah**).

He saw that there was destruction of the dharmas of the yugas with time (**yuga-dharma-vyatikaram**).

There was decrease in strength of the body conditions (**bhautikānām bhāvānām**), caused by time (**tat-kṛtam**).

The people were filled with rajas and tamas (**nihsattvān**).

|| 1.4.19 ||

cātur-hotram karma śuddham  
prajānām vīksya vaidikam  
vyadadhād yajña-santatyai  
vedam ekam catur-vidham

Seeing the purifying power of Vedic rites (vīksya karma śuddham) performed by the four priests (cātur-hotram) for the people at large (prajānām) who were not inclined for jñāna, yoga or bhakti (vaidikam), he divided the one Veda into four (vedam ekam catur-vidham vyadadhād) for continuation of sacrifice (yajña-santatyai).

Vyāsa considered that Vedic rites were purifying (śuddham) for all people who were not qualified for jñāna, yoga or bhakti.

These sacrifices were accomplished by four priests, the hotā (reciter of Rg-veda, offerer of oblations), udgātā (reciter of Sāma-veda, corrector of irregularity), adhvaryu (reciter of Yajur-veda, preparer of items for sacrifice), and the brahmā (reciter of Atharva-Veda, knower of all Vedas, supervisor).

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**Santatyai** means “for continuation.”

|| 1.4.20 ||

rg-yajuh-sāmātharvākhyā  
vedās catvāra uddhṛtāḥ  
itihāsa-purāṇam ca  
pañcamo veda ucyate

He divided the Veda into the Rg, Yajus, Sāma and Atharvā (rg-yajuh-sāma-atharvākhyā vedās catvāra uddhṛtāḥ). Histories and Purāṇas are called the fifth Veda (itihāsa-purāṇam ca pañcamo veda ucyate).

|| 1.4.21-22 ||

tatrarg-veda-dharaḥ pailaḥ sāmago jaiminiḥ kaviḥ

vaiśampāyana evaiko niṣṇāto yajuṣām uta

atharvāṅgirasām āsīt sumantur dārūno muniḥ

itihāsa-purāṇānām pitā me romaharṣaṇaḥ

For the Vedas, Paila became responsible for the R̥g-veda (tatra rg-veda-dharaḥ pailaḥ), wise Jaimini chanted the Sama-veda (sāmago jaiminiḥ kaviḥ), Vaiśampāyana became learned in the Yajur-veda (vaiśampāyana eva ekah niṣṇāto yajuṣām uta), the sage Sumantu, inclined to incantations, became learned in the Atharva-veda (atharva āṅgirasām āsīt sumantur dārūno muniḥ) and my father Romaharṣaṇa became learned in the histories and Purāṇas (itihāsa-purāṇānām pitā me romaharṣaṇaḥ).

Dārūṇaḥ means “inclined to incantations and magic.”

॥ 1.4.23 ॥

ta eta ṛṣayo vedam

svam svam vyasyann anekadhā

śiṣyair praśiṣyais tac-chiṣyair

vedās te śākhino 'bhavan

Each of these sages (ete ṛṣayah) divided up his Veda (svam svam vedam vyasyann) into many divisions (anekadhā) and these Vedas then developed branches as they were passed on (vedās te śākhino bhavan) to disciples, grand-disciples and great-grand-disciples (te śiṣyair praśiṣyair tac-chiṣyair).

Vyasyan means divided.