

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter Four

The appearance of Nārada to Vyāsa

The Appearance of Śrī Nārada

# Section – I

## Qualities of leader (1)

|| 1.4.1 ||

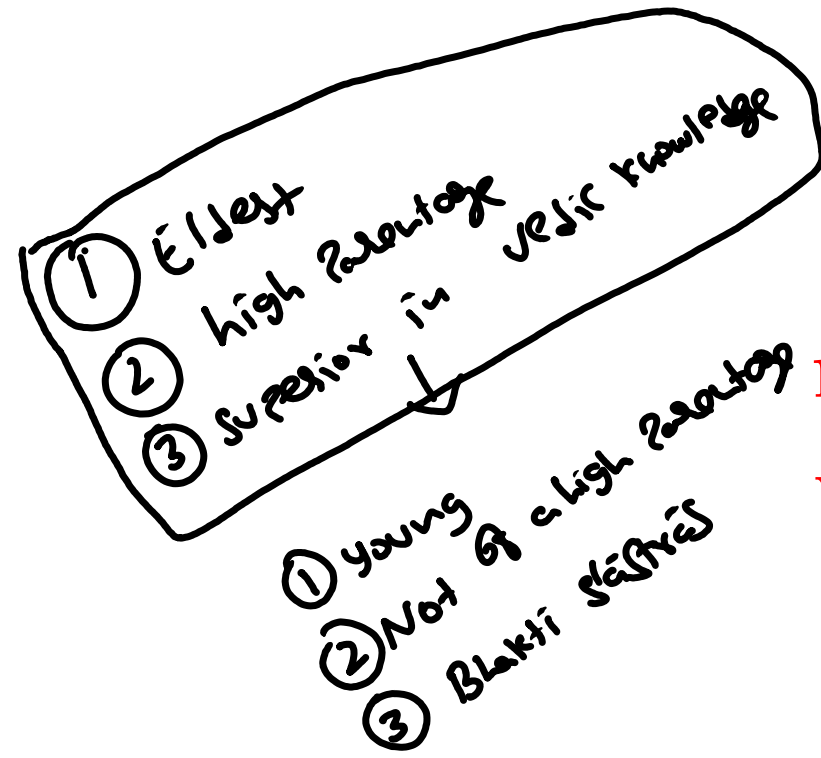
vyāsa uvāca

iti bruvāṇaṁ saṁstūya

munīnāṁ dīrgha-satṛiṇāṁ

vṛddhaḥ kula-patiḥ sūtaṁ

bahvṛcaḥ śaunako 'bravīt



Śrī Vyāsadeva said: Among the sages gathered for the long sacrifice (munīnāṁ dīrgha-satṛiṇāṁ), Śaunaka (śaunakah), eldest by age (vṛddhaḥ), of high parentage (kula-patiḥ) and superior in Vedic knowledge (bahvṛcaḥ), praising Sūta (saṁstūya sūtaṁ) who had just spoken (iti bruvāṇaṁ), began speaking (abravīt).

In the Fourth chapter the excellence of the speaker and the hearer of the Bhāgavatam are declared.

Also, the mercy that Vyāsa received and its previous absence are described.

Because he was the eldest by age (**vr̥ddhaḥ**), superior by family lineage (**kula-pati**) and superior by knowledge acquired through studying the Veda (**bahvrcaḥ**), Śaunaka was chosen by the sages to ask the questions.

# Section – II

Saunaka rsi's questions (2-13)

|| 1.4.2 ||

śaunaka uvāca

sūta sūta mahā-bhāga

vada no vadatām vara

kathām bhāgavatīm puṇyām

yad āha bhagavāñ chukah

Śaunaka said: O Sūta! O Sūta! Fortunate soul (sūta sūta mahā-bhāga)! Best of speakers (vadatām vara)! Please tell us (nah vada) the pure stories related to the Lord (kathām bhāgavatīm puṇyām) which the glorious Śuka spoke at the assembly of Parīkṣit (yad āha bhagavāñ śukah).

He addresses Sūta twice out of joy.

|| 1.4.3 ||

kasmin yuge pravṛtṭeyam  
sthāne vā kena hetunā  
kutaḥ sañcoditaḥ kṛṣṇaḥ  
kṛtavān saṁhitām muniḥ

In which yuga (kasmin yuge pravṛtṭā), in what place (sthāne vā), and for what reason (kena hetunā) did the sage Vyāsa (muniḥ kṛṣṇaḥ) write this work (saṁhitām kṛtavān)? Who inspired him (kutaḥ sañcoditaḥ) to write this work (kṛtavān saṁhitām)?



Kutaḥ here is a sārva-vibhakti (applicable to all cases of nouns).

The suffix taḥ indicates “from.”

It means “by whom.”

Kṛṣṇa refers to Vyāsa.

|| 1.4.4 ||

tasya putro mahā-yogī  
sama-dṛṣṭi nirvikalpakah  
ekānta-matir unnidro  
gūḍho mūḍha iveyate

His son, a great yogī (tasya putro mahā-yogī), seeing all things equally (sama-dṛṣṭi), fully realized in brahman (nirvikalpakah), with mind concentrated on one goal (ekānta-matir), having dispelled ignorance (unnidraḥ), hid himself from the public (gūḍhah) and appeared to be a fool (mūḍha iva īyate).

Śukadeva was realized in impersonal knowledge (nirvikalpakah) and his attention ended in one point (ekānta-matih).

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He had dispelled all ignorance (unnidrah).

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Nidrā is equated with ignorance as in yā niśā sarva-bhūtānām tasyām jāgarti samyamī: the man of knowledge is awake in what is night for all beings (BG 2.69).

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He appeared to be (iyate) a fool.

|| 1.4.5 ||

dr̥ṣṭvānuyāntam rsim ātmajam apy anagnaṁ  
devyo hriyā paridadhur na sutasya citram  
tad vīkṣya pṛcchati munau jagadus tavāsti  
strī-pum-bhidā na tu sutasya vivikta-dr̥ṣṭeh

The young women playing in the water (devyah), on seeing the clothed Vyāsa (dr̥ṣṭvā anagnaṁ rsim), pursuing his naked son who had left home (ātmajam anuyāntam), became bashful and put on their clothing (hriyā paridadhur). Vyāsa was astonished that they were not embarrassed when his naked son passed by (na sutasya tad citram vīkṣya). When Vyāsa asked them the reason (pṛcchati munau), they replied (jagaduh), “You make distinctions of male and female (tava asti strī-pum-bhidā) and he does not (na tu sutasya). He has pure eyes (vivikta-dr̥ṣṭeh).”

This verse shows Śukadeva's absorption in brahman (nirvikalpakah).

Seeing Vyāsa with clothing on, who was following his son as he left home, the women, who were playing in the water, became bashful, and put their clothing on.

They did not do so on seeing Śukadeva, his son.

That is astonishing.

“Aah! The women were not bashful on seeing my naked,  
young son looking everywhere. On the other hand, seeing me,  
an old man wearing clothes, who did not even look at them,  
since I understood that women were playing in the water,  
they became bashful. I will ask them the reason.”

When he asked, they said, “You make distinctions, thinking  
‘this is a man, or this is a woman.’ Your son does not do this.”

How did this situation arise?

Your son has pure eyes (**vivikta-dṛṣṭeh**).

We young women, skilful in the arts, have the power to know the inner truth of men and women just by looking at their eyes.”

|| 1.4.6 ||

katham ālakṣitaḥ pauraiḥ  
samprāptaḥ kuru-jāṅgalān  
unmatta-mūka-jaḍavad  
vicaran gaja-sāhvaye

After coming to the province of Kuru-jāṅgala (samprāptaḥ kuru-jāṅgalān), Śukadeva wandered in Hastināpura (the capital) (vicaran gaja-sāhvaye), like a madman, a mute or a fool (unmatta-mūka-jaḍavad). How did the people of the city recognize him (katham ālakṣitaḥ pauraiḥ)?



**Kuru-jāngala** is the name of a province.

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hasti —  
**Gaja-sāhvaye** means “in the place named after the elephant —  
Hastināpura.”

|| 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.”

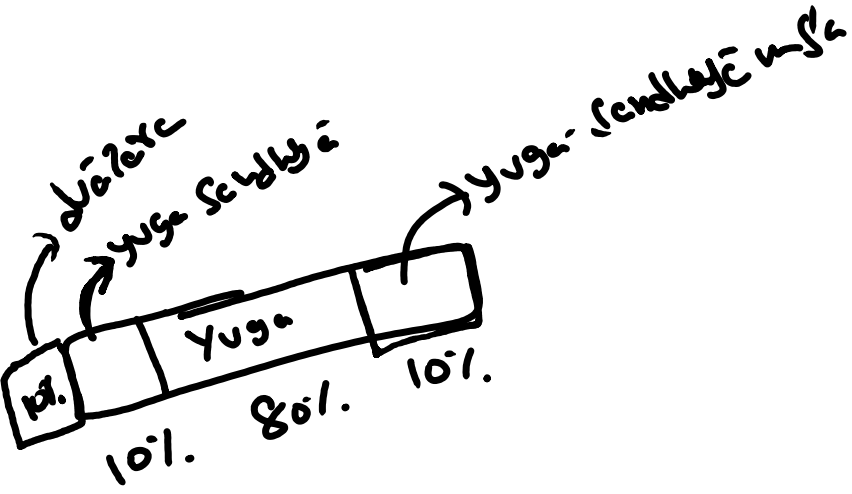
One should not worry that Bhāgavatam is therefore inferior to the Vedas,  
because of Sūta’s particular qualification.

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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Trītiye 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 .1 for the concluding portion of the yuga. <sub>10-1.</sub>]

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.

# Compassion of Vyasa (24-25)

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|| 1.4.24 ||

ta eva vedā durmedhair  
dhāryante puruṣair yathā  
evam cakāra bhagavān  
vyāsaḥ kṛpaṇa-vatsalah

The Supreme Lord Vyāsa (bhagavān vyāsaḥ), merciful to the  
most fallen (kṛpaṇa-vatsalah), thus divided the Vedas (evam  
cakāra vedā) so that (yathā) they could be understood by the  
foolish (ta eva dhāryante durmedhair puruṣair).

|| 1.4.25 ||

stri-śūdra-dvijabandhūnām

trayī na śruti-gocarā

karma-śreyasi mūḍhānām

śreya evaṁ bhaved iha

iti bhāratam ākhyānam

kṛpayā muninā kṛtam

The women, śudras and dvija-bandhus (stri-śūdra-dvijabandhūnām) were not qualified to hear the Vedas (trayī na śruti-gocarā). Thinking what would be the best for the foolish (mūḍhānām śreya evaṁ bhaved iha) in terms of the best sādhana (karma-śreyasi), Vyāsa (muninā) by his mercy wrote (kṛpayā kṛtam) the Mahābhārata (bhāratam ākhyānam).

The dvīja-bandhus do not belong to the three upper classes.

**Karma-śreyasi** means “in the best sādhana.”

# Section – IV

Vyasadeva's dissatisfaction

(26-31)

॥ 1.4.26-27 ॥

evam pravṛttasya sadā bhūtānām śreyasi dvijāḥ  
sarvātmakenāpi yadā nātuṣyad dhrdayam tataḥ

nātiprasīdad-dhrdayaḥ sarasvatyās taṭe śucau  
vitarkayan vivikta-stha idam covāca dharmavit

O brāhmaṇas (dvijāḥ)! Though he had engaged himself in this way (evam pravṛttasya sadā) for the welfare of all beings (bhūtānām śreyasi), his heart was not satisfied with all of that (sarvātmakenāpi nātuṣyad dhrdayam tataḥ). Being not completely satisfied in heart (nātiprasīdad-dhrdayaḥ), sitting in a solitary spot on the bank of the Sarasvatī River (śucau sarasvatyās taṭe vivikta-sthaḥ), the knower of dharma (dharmavit) began to contemplate (vitarkayan). He then spoke as follows (idam ca uvāca).

**Sarvātmakena** means the same as sarvātmanā (by the whole).

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**Na ati prasīdad hrḍayah** means “he whose heart was not completely pleased.”

Because of dissatisfaction in his heart he began to conjecture  
(**vitarkayan**).

He spoke to himself internally.

|| 1.4.28||

dhṛta-vratena hi mayā  
chandāmsi guravo 'gnayah  
mānitā nirvyalīkena  
grhītaṁ cānuśāsanam

I have respected (mayā mānitā) the Vedas, the gurus and fire (chandāmsi guravo agnayah) with sincerity (nirvyalīkena) and strict vows (dhṛta-vratena), and observed the rules (grhītaṁ ca anuśāsanam).

bhārata-vyapadeśena hy āmnāyārthaś ca pradarśitaḥ  
drśyate yatra dharmādi strī-śūdrādibhir apy uta

tathāpi bata me daihyo hy ātmā caivātmanā vibhuḥ  
asampanna ivābhāti brahma-varcasya sattamah

Through the Mahābhārata (bhārata-vyapadeśena), in which dharmā, artha, kāma and mokṣa (yatra dharmādi) for the women, śūdras, what to speak of the higher castes (strī-śūdrādibhir apy), is seen (drśyate), I have clearly shown the meaning of the Vedas (āmnāya arthah ca pradarśitaḥ). But still (tathāpi), my soul situated in the body (me daihyo hy ātmā), though powerful with austerity and knowledge by nature (ātmanā vibhuḥ), appears incomplete and inferior (asampanna asattamaḥ iva ābhāti), even though endowed with power arising from studying the Vedas (brahma-varcasya).



My soul situated in the body (daiyah), though complete with  
austerity and knowledge (vibhuḥ) by nature (ātmanā), feels  
incomplete (asampanna); and not only incomplete, but also  
inferior (asattama) even though endowed with power arising  
from the excellent results derived by hearing and studying the  
Vedas.

Another version of the text has uśattama (most pleased with).  
In either case, as part of a compound, the suffix vī can be  
added with the meaning “possessing.”

|| 1.4.31 ||

kiṁ vā bhāgavatā dharmā  
na prāyeṇa nirūpitāḥ  
priyāḥ paramahamsānām  
ta eva hy acyuta-priyāḥ

Perhaps (kiṁ vā) the path of bhakti (bhāgavatā dharmā) pleasing to the most elevated devotees (paramahamsānām priyāḥ) has not been sufficiently described (na prāyeṇa nirūpitāḥ). And the elevated devotees alone are dear to the Lord (ta eva hy acyuta-priyāḥ).

Vyāsā begins to intuit the reason for his dissatisfaction.

Prāyana means abundantly.

The word te refers to the paramahamsas.

It is not possible to explain the word bhāgavatā dharmā as  
jñāna.

It is bhakti only for it is later said:

tad-vāg-visargo janatāgha-viplavo  
yasmin prati-ślokaṁ abaddhavaty api  
nāmāny anantasya yaśo 'ñkitāni yat  
śṛṅvanti gāyanti gṛṅanti sādhaḥ

The use of words (tad-vāg-visargo) in which, though not perfectly composed (yasmin prati-ślokaṁ abaddhavaty api), there are the names of the Lord (anantasya nāmāny) and descriptions of his glories (yat yaśo añkitāni) which devotees hear, sing, and again receive (śṛṅvanti gāyanti gṛṅanti sādhaḥ), destroys the sins of all people (janatā agha-viplavo). (SB 1.5.11)

And thus the word **paramahamsānām** refers only to the devotees, not to the jñānīs.

Bhāgavatam should always be connected with the devotees who are called paramahamsas.

It should never be taken as the property of the jñānīs.

bhavatānūdita-prāyam yaśo bhagavato 'malam  
yenaivāsau na tuṣyeta manye tad darśanam khilam

Nārada said: You have not sufficiently described (bhavatā  
anūdita-prāyam) the glories of the spotless Lord Kṛṣṇa  
(amalam bhagavato yaśah). Because your mind could never be  
satisfied with Vedānta (yena eva asau na tuṣyeta), I think that  
writing the Vedānta-sūtras is insufficient (manye tad  
darśanam khilam). (SB 1.5.8)

# Section – V

Narada visits Vyasadeva

(32-33)

|| 1.4.32 ||

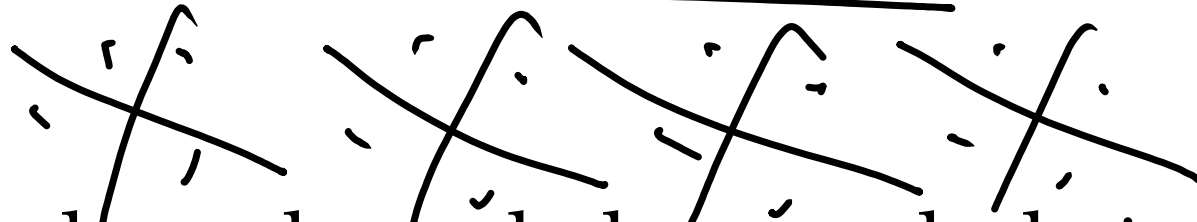
tasyaivam khilam ātmānam  
manyamānasya khidyataḥ  
kṛṣṇasya nārado 'bhyāgād  
āśramam prāg udāhṛtam

As Vyāsa was lamenting (evam khidyataḥ), considering himself most vile (ātmānam khilam manyamānasya), Nārada approached the hermitage (nāradaḥ kṛṣṇasya āśramam abhyāgād), which was previously described (prāg udāhṛtam).



Khilam means “vile.”

Vyāsa’s hermitage was on the bank of the Sarasvatī as previously described (**prāg udāhṛtam**).



Lacking complete knowledge and being dissatisfied are impossible for Vyāsa, since he is an avatāra of the Lord.

Therefore it should be understood that these conditions were strongly produced by Kṛṣṇa himself in order to manifest the Bhāgavatam, the crest jewel of all the scriptures, which is non-different from him.

Similarly, even Balarāma's knowledge became covered by Kṛṣṇa for the beauty of the pastimes in bewildering Brahmā.

The Bhāgavatam became manifest by the instructions of Nārada; however it should be understood that the even the chief goal of human endeavor, liberation, is achieved only by bhakti, and not by any other method.

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmeṇa śreyobhir itarair apisarvaṁ  
mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'ñjasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). (SB 11.20.32-33)

kim vā yogena sāṅkhyena nyāsa-svādhyāyayor api  
kim vā śreyobhir anyaiś ca na yatrātma-prado hariḥ

What is the use of yoga, sāṅkhya (kim vā yogena sāṅkhyena), sannyāsa, study of the Vedas (nyāsa-svādhyāyayor api), or other auspicious acts (kim vā śreyobhir anyaiś ca), in which (yatra) the Lord (hariḥ) does not give realization of himself (na ātma-pradah)?  
**SB 4.31.12**

Thus the unique meaning of all the scriptures becomes visible to all people by bhakti.

|| 1.4.33||

tam abhijñāya sahasā  
pratyutthāyāgataṁ munih  
pūjayām āsa vidhivan  
nāradaṁ sura-pūjitam

Understanding (abhijñāya) that Nārada, worshipped by the devatās (nāradaṁ sura-pūjitam), had suddenly arrived (sahasā āgataṁ), Vyāsa worshipped him (munih pratyutthāya pūjayām āsa) as if he were Brahmā (vidhivat).

Vidhivat means like Brahmā.

Vat can mean “like” according to the dictionary.

Vat is compounded with vidhi.