

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 ||

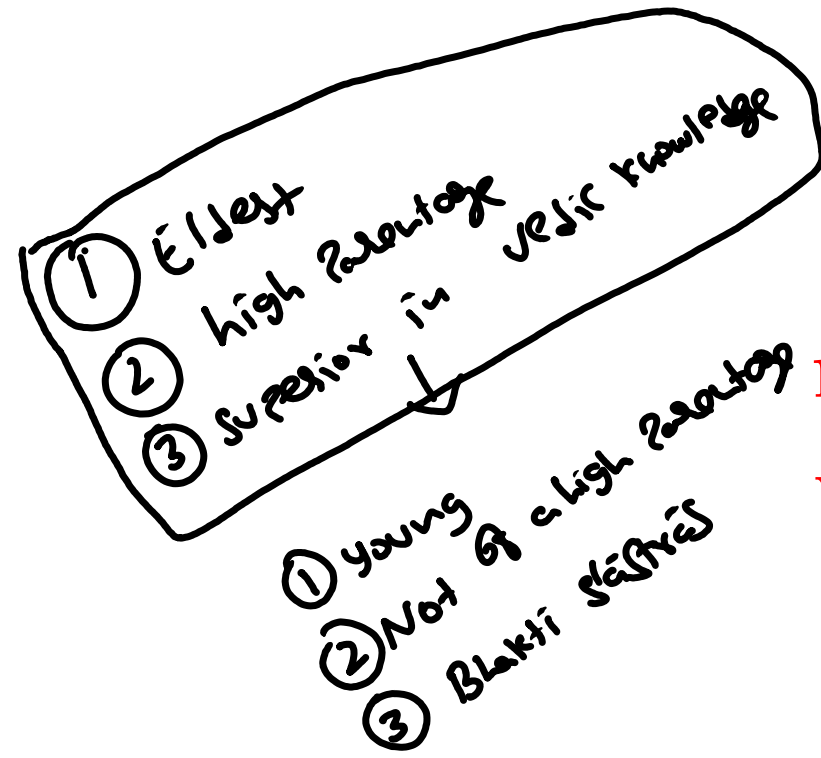
vyāsa uvāca

iti bruvāṇaṁ saṁstūya

munīnām dīrgha-satṛiṇām

vṛddhaḥ kula-patiḥ sūtaṁ

bahvṛcaḥ śaunako 'bravīt



Śrī Vyāsadeva said: Among the sages gathered for the long sacrifice (munīnām dīrgha-satṛiṇām), 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 pravṛtteyaṁ

sthāne vā kena hetunā

kutaḥ sañcoditaḥ kṛṣṇaḥ

kṛtavān saṁhitām muniḥ

In which yuga (kasmin yuge pravṛttā), 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-dṛṅ nirvikalpakah
ekānta-matir unnidro
gūḍho mūḍha iveyate

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

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

He had dispelled all ignorance (unnidrah).

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

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.

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