

# 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

# Compassion of Vyasa (24-25)

|| 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, śūdras 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 dharma-vit

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 (dharma-vit) 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 nirvyaḷikena  
grhītaṃ cānuśāsanam

I have respected (mayā mānitā) the Vedas, the gurus and fire (chandāmsi guravo agnayah) with sincerity (nirvyaḷikena) and strict vows (dhṛta-vratena), and observed the rules (grhītaṃ cānuśāsanam).

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 sattamaḥ

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.



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

Nārada said: You have not sufficiently described (bhavatānudita-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)

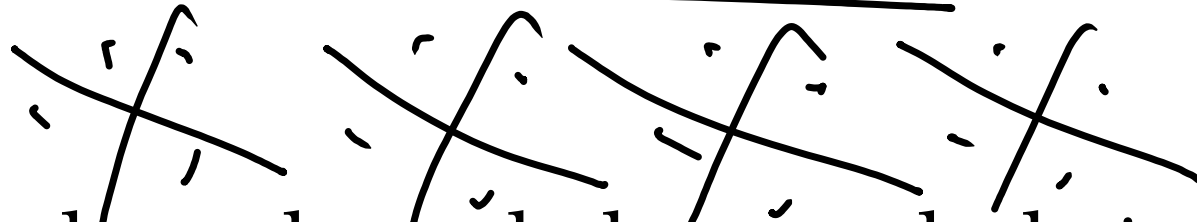
|| 1.4.32 ||

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-bhaktō 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.

# Canto One – Chapter Five

## Conversation Between Vyāsa and Nārada

Nārada's Instructions on  
Śrīmad-Bhāgavatam for Vyāsadeva

# Section – I

**Nārada inquires about Vyāsa's  
despondency (1-4)**

|| 1.5.1 ||

sūta uvāca

atha tam sukham āsīna  
upāsīnaṁ brhac-chravāḥ  
devarṣiḥ prāha viprarṣiṁ  
vīṇā-pāṇiḥ smayann iva

Sūta said: The famous Nārada (brhac-chravāḥ devarṣiḥ), with vīṇā in his hand (vīṇā-pāṇiḥ), being seated comfortably (sukham āsīna), while slightly smiling (smayann iva), then spoke to Vyāsa (atha tam viprarṣiṁ prāha), who was worshipping him (upāsīnaṁ).

In the Fifth chapter, showing the uselessness of jñāna and karma, Nārada teaches Vyāsa about bhakti with its chief component kīrtana.

Welcoming his guest, Vyāsa was worshipping (**upāsīnam**) him by offering āsana, arghya, pādya and other items.

A slight smile appeared on Nārada's lips, which shows that he, knowing everything, was internally pleased with Vyāsa.

It was not possible for him to hide his smile by pretending something else, because of the interesting questions he would pose.

|| 1.5.2 ||

nārada uvāca

pārāśarya mahā-bhāga

bhavataḥ kaccid ātmanā

parituṣyati śārīra

ātmā mānasa eva vā

Nārada said: Great soul, son of Parāśara (pārāśarya mahā-bhāga)! If you think you are your body (śārīra ātmā), is your body (kaccid bhavataḥ śārīra) pleased with your body or not (ātmanā parituṣyati)? Or if you think you are your mind (mānasa ātmā), is your mind (kaccid bhavataḥ mānasa) pleased with your mind or not (ātmanā parituṣyati)?

Śārīrah ātmā here means “identifying oneself with the body.”

Is this self satisfied with the body (ātmanā)?

Is your self identifying with the mind (mānasa ātmā)  
satisfied with the mind (ātmanā)?

Kaccid means “or not.”



Addressing Vyāsa as the most fortunate son of Parāśara,  
Nārada suggests that if Vyāsa possesses such powerful  
ancestry, how could he lament?

Thus he implies disappointment in Vyāsa.

|| 1.5.3 ||

jijñāsitaṃ susampannam  
api te mahad-adbhutam  
kṛtavān bhārataṃ yas tvam  
sarvārtha-paribr̥mhitam

You wrote (tvam kṛtavān) the most astonishing Mahābhārata (te mahad-adbhutam bhārataṃ), complete with all instructions on artha, dharma, kāma and mokṣa (sarva artha-paribr̥mhitam). All that one desires to know is presented perfectly in this work (jijñāsitaṃ susampannam).

You cannot say that the source of your dissatisfaction is lack of scriptural knowledge, because you wrote the Mahābhārata.

|| 1.5.4 ||

jijñāsitam adhītam ca  
brahma yat tat sanātanam  
tathāpi śocasy ātmānam  
akṛtārtha iva prabho

You have also investigated and realized (jijñāsitam adhītam  
ca) the brahman which is eternal (brahma yat tat sanātanam).  
Then why should you lament (tathāpi śocasy) that you have  
been unsuccessful (ātmānam akṛtārtha iva prabho)?

Nor can you say that the reason for lamentation is lack of realized knowledge, because you have investigated and made conclusions in the Vedānta-sūtras about the eternal brahman that spreads everywhere in impersonal form.

Not only did you inquire about brahman (**jijñāsitam**), but you have understood and realized (**adhītam**) that brahman.

Śrīdhara Svāmī says **adhītam** means understood or attained.