

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva

Section – II

**Vyāsadeva admits his
dissatisfaction (5-7)**

|| 1.5.5 ||

vyāsa uvāca

asty eva me sarvam idaṁ tvayoktaṁ

tathāpi nātmā parituṣyate me

tan-mūlam avyaktam agādha-bodham

pr̥cchāmahe tvātma-bhavātma-bhūtam

Vyāsa said: What you said about me (sarvam idaṁ me tvayā uktam) is true (asty eva). Yet my mind and body are not satisfied (tathāpi me ātmā na parituṣyate). I am asking the imperceptible reason for this from you (pr̥cchāmahe tvām tad avyaktam mūlam) because you were born from the body of self-born Brahmā (ātma-bhavātma-bhūtam) and hence you possess great knowledge (agādha-bodham).

I ask you the cause (**tan-mūlam**) which is hard to understand (**me avyaktam**).

The particle he indicates that he does not know.

I ask you because you were born (**bhūtam**) from the body (**ātma**) of Brahmā (**ātma-bhava**).

The power derived from the lineage of your father is the cause of your having great unfathomable knowledge (**agādha-bodham**).

Further stories
9 NM

|| 1.5.6 ||

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ
parāvareṣo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ

The Lord is also you since you are an avatāra of the Lord (saḥ vai bhavān). Certainly you know all secrets (veda samasta-guhyam), because you worship the original person (yat purāṇaḥ puruṣaḥ upāsitaḥ), the lord of cause and effect (para āvara īśaḥ), who, remaining unaffected (asaṅgaḥ), creates, maintains and destroys (sṛjaty avaty atti) the universe along with the guṇas (viśvaṁ guṇaiḥ) by his will alone (manasā eva).

You have described me as the son of Parāśara, with a great lineage, with knowledge of the four Vedas and realization of brahman.

But you are the son of Brahmā, omniscient (**agādha-bodham**), and worshipper of the Supreme Lord.

In all ways you thus surpass me!

That is understood when Vyāsa says “You worship the Supreme Lord (purāṇaḥ puruṣaḥ upāsitaḥ).”

The words starting with parāvareśaḥ (Lord of cause and effect) further describe that Supreme Lord.

That Lord (**sah**) is certainly (**vai**) you (**bhavān**), since you,
Nārada, are an avatāra of the Lord.

Therefore you know the whole secret and the secret behind all
things (**samasta-guhyam**).

|| 1.5.7 ||

tvam paryatann arka iva tri-lokīm
antaś-carō vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataih
snātasya me nyūnam alam vicakṣva

You wander (tvam paryatann) like the sun (arka iva) throughout the three worlds (tri-lokīm) seeing everything (implied) and wander like the life air throughout the body (antah-carah vāyur iva) as the witness of everyone's intelligence (ātma-sākṣī). Though I have become very proficient (snātasya me alam) in the Vedas (avare brahmaṇi) and have realized the brahman (para brahmaṇi) by proper methods (dharmato vrataih), it is not enough (nyūnam). Please consider this (vicakṣva).

The original person, the supreme lord, has descended as you to give benefit to the world.

Today, please help me.

You wander throughout the three worlds like the sun, which sees everything and like the life air which moves within, knowing the actions of the intellect (**ātma-sākṣī**).

I am well versed by proper method (**dharmataḥ**) in the supreme brahman (**para brahmaṇi**), and in the statements of the Veda (**avare brahmaṇi**) by rules of study (**vrataiḥ**).

Dharma refers to “method” in this verse because Yājñavalkya says:

ijyācāra-damāhiṃsā-dāna-svādhyāya-karmaṇām |
ayaṃ tu paramo dharmo yad-yogena ātma-darśanam ||

The supreme dharma (ayaṃ tu paramo dharmah) by which method one can realize ātma (yad-yogena ātma-darśanam) consists of worship, proper conduct, control of the senses (ijya-ācāra-damah), non-violence, charity, and study (ahimsā-dāna-svādhyāya-karmaṇām). (Yājñavalkya-smṛti 1.8)

This is sufficient (alam), but it is still insufficient (nyūnam).

Please consider all this.

Section – III

Nārada reveals to Vyasa the
importance of describing
Krishna's pastimes (8-22)

|| 1.5.8 ||

śrī-nārada uvāca

bhavatānudita-prāyaṃ

yaśo bhagavato 'malam

yenaivāsau na tuṣyeta

manye tad darśanam khilam

Nārada said: You have not sufficiently described (bhavatā anudita-prāyaṃ) 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).

You have not described much at all (anudita-prāyam) about the spotless glories of the Lord—the superior position of bhagavān’s forms above all other forms, and the supreme attractiveness of his pastimes and bhakti.

“But I have produced the brahma-mīmāṃsa scripture, the vedānta-darsana.”

“I consider that darśana scripture to be deficient (**khilam**).

You are the writer of Vedānta and if your mind is dissatisfied with this, then how will those who continually study this darśana be satisfied?

You are the proof that this darśana is insufficient.”

But I have
described the
glories of
the Lord in
& other verses

|| 1.5.9 ||

yathā dharmādayaś cārthā
muni-varyānukīrtitāh
na tathā vāsudevasya
mahimā hy anuvarṇitāh

O venerable sage (muni-varya)! You have not repeatedly described (na tathā anuvarṇitāh) the glories of Vāsudeva Kṛṣṇa (vāsudevasya mahimā) to the extent that you have glorified dhārma, ārthā, kāma and mokṣa (yathā dharmādayaś ca arthā anukīrtitāh).

“But I have described the wonderful qualities and pastimes of Kṛṣṇa in the Padma Purāṇa and others as well.”

The word ca here means “though.”

NM says

You have not described the glories of Vāsudeva as much as you have described artha, dharma, kāma and mokṣa as the goals of human life (arthā) even though they are much inferior to the glories of Vāsudeva.

Though Vāsudeva is the crest jewel of human goals, you have not described him as the goal of human endeavor.

Though you have described the glories of Kṛṣṇa abundantly in many places, they have been described only as a means of getting mokṣa.

How can your mind be satisfied when there is a lack of regard for that which should have been given the most regard?

“But I have described bhakti to be higher than liberation in many places in other scriptures.”

anyatra puṇya-tīrtheṣu muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir mathurāyām ca labhyata

Liberation is the highest goal (muktir eva mahā-phalam) in
visiting other holy places (anyatra puṇya-tīrtheṣu), but
devotion to the Lord (harer bhaktih), prayed for by the
liberated souls (muktaiḥ prārthyā), can be obtained at
Mathurā (mathurāyām ca labhyata). (Padma Purāṇa)

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām ||

Having attained the state of Brahman (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament in loss of what he had nor does he desire what he does not have (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then manifests **prema-bhakti** (**mad-bhaktim labhate parām**). (BG 18.54)”

“But you have not done so repeatedly (na anuvāṇitah).

You must do so, because it is said that the meaning of
scriptures is revealed by repetition as in ānandamayo 'bhyāsāt:
the ānandamaya-puruṣa is the supreme lord because of
repetition of words to indicate this (Vedānta-sūtra 1.1.13).

Your mind will be satisfied only when you describe very
clearly with repetition the glories of the Lord, since those
glories alone are finally the most excellent.”