

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

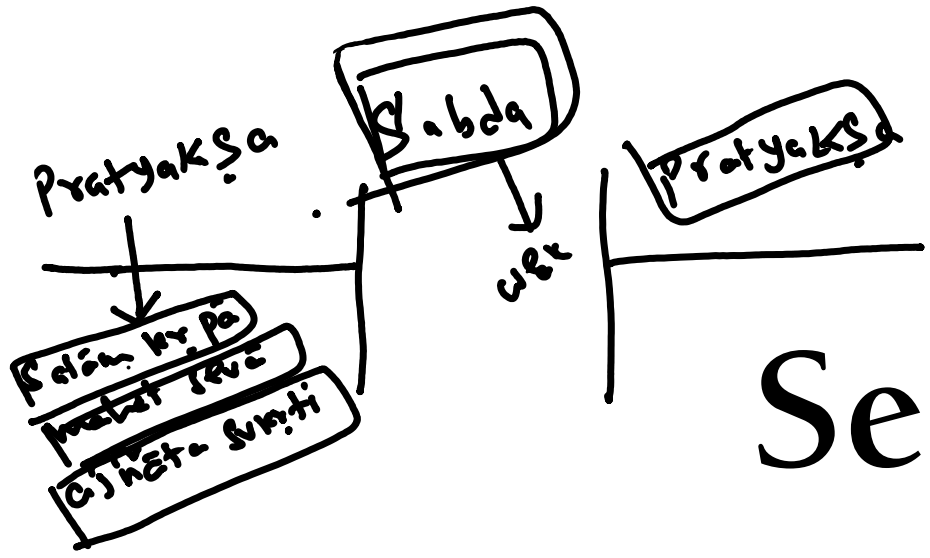
by

— Śrīla Viśvanātha Cakravartī Ṭhākura

# Canto One – Chapter Five

## Conversation Between Vyāsa and Nārada

Nārada's Instructions on  
Śrīmad-Bhāgavatam for Vyāsadeva



# Section – IV



Nārada tells of his life (23-31)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune  
dāsyās tu kasyāścana veda-vādinām  
nirūpito bālaka eva yoginām  
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (aham purā atīta-bhave), I was born as the son of a maidservant (kasyāścana dāsyāh tu abhavam) engaged by some persons studying the Vedas (veda-vādinām nirūpitah). Though a child (bālaka eva), I was also engaged in serving them (yoginām śuśrūṣaṇe) during the monsoon season when they decided to stay in one place (prāvṛṣi nirvivikṣatām).

There is no cause for pure bhakti other than the fortunate  
mercy of the devotees of the Lord.

Austerity and other processes are not the cause.

To illustrate this Nārada recounts a previous birth.

In a previous kalpa (day of Brahmā) in a previous birth (atīta-bhave) I was born from a maid servant of some studiers of the Vedas.

I was engaged (**nirūpitaḥ**) in serving those persons having (bhakti-yoga) and who desired to stay in one place (nirvivikṣatām) during the rainy season.

That they also practiced bhakti-yoga is understood later from the following verse:

tatrānvaham kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇavam manoharāḥ  
tāḥ śraddhayā me 'nupadam viśṛnvataḥ  
priyaśravasy aṅga mamābhavad ruciḥ

By the mercy (**anugraheṇa**) of the sages who were chanting (**pragāyatām**) about the attractive pastimes of Kṛṣṇa (**manoharāḥ**) daily (**anu**), I heard about Kṛṣṇa in that place (**tatra aham kṛṣṇa-kathāḥ āśṛṇavam**) with āsakti (**tāḥ śraddhayā**). Hearing constantly (**anupadam viśṛnvataḥ**), I then developed rati for Kṛṣṇa (**mama abhavad priya-śravasy ruciḥ**). (SB 1.5.26 )

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake  
dānte 'dhr̥ta-krīḍanake 'nuvartini  
cakruḥ kṛpām yadyapi tulya-darśanāḥ  
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (yadyapi munayah tulya-  
darśanāḥ), they showed mercy to me (te mayy kṛpām cakruḥ), by  
which I, though a boy (apeta akhila-cāpale arbhake), developed sense  
control (dānte), gave up child's play and all agitation (adhṛta-  
krīḍanake), became obedient (anuvartini), served attentively  
(śuśrūṣamāṇe), and spoke little (alpa-bhāṣiṇi).



Nārada had controlled senses (dānte), had given up childish play (adhṛta-kṛīḍanake).

Those sages saw equally good-tempered and bad-tempered, those who are praiseworthy and those who are to be criticized, those who have good conduct and those who are sinful (tulya-darśanāḥ), and thus they should not show mercy to one and reject in disgust another.

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However, they showed mercy to me.

Though great devotees such as Bharata and Prahlāda see equally, they also show some partiality concerning giving mercy.

Their first show of mercy did not depend on Nārada's good qualities and show of respect.

He developed the good qualities by their mercy.

Then those qualities became the cause of further mercy.

It must be explained that the cause of their mercy was not due to seeing qualities.

If one says that though they had equal vision, they showed mercy because he showed good qualities, then their equal vision would be contradicted by their seeing good and bad qualities.

One should not explain in this way because then the first  
mercy would be prejudiced.

There are two types of mercy; affected by seeing material  
qualities and not affected by seeing material qualities.

The first type of mercy is explained as follows.

All persons in the material world have mercy caused by  
qualities.

If they see qualities they show mercy, if the qualities are  
absent, they withdraw mercy.

And if they see bad qualities, they show hatred.

The second type of mercy is as follows.

Those who are beyond the influence of material world show  
mercy without such causes, without dependence on seeing  
material qualities, since they see everything in the material  
world as the same.

Śukadeva has said:

girayo mumucus toyam kvacin na mumucuh śivam  
yathā jñānāmṛtaṁ kāle jñānino dadate na vā

During this season (kāle) the mountains sometimes released (girayo kvacid mumucuh) their pure water (śivam toyam) and sometimes did not (kvacid na mumucuh), just as experts in transcendental science (yathā jñāninaḥ) sometimes give the nectar of transcendental knowledge and sometimes do not (jñānāmṛtaṁ dadate na vā). (SB 10.20.36)

In this manner sometimes these persons show mercy to some person.

When hardness of the heart caused by gunas is destroyed and becomes soft by devotion to the Lord, mercy will appear in the heart.

śuddha-sattva-viśeṣātmā prema-sūryāṁśu-sāmya-bhāk |  
rucibhiś citta-māsṛṇya-kṛd asau bhāva ucyate ||

That part of bhakti is called bhāva (asau bhāva ucyate), whose essence is saṁvit and hlādinī śakti (śuddha-sattva-viśeṣātmā), which is one ray of the sun of prema which will soon rise in the heart (prema-sūryāṁśu-sāmya-bhāk), and which softens the heart (citta-māsṛṇya-kṛd) with desires to meet, serve, and exchange love with the Lord (rucibhih). (Bhakti-rasāmṛta-sindhu 1.3.1)



- ① Satām kṛpā
- ② mahat sevā
- ③ Faith
- ④ guru āśraye

The first four stages of bhakti are understood here: mercy of the devotees, service to devotees, faith, and taking shelter of guru.