

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

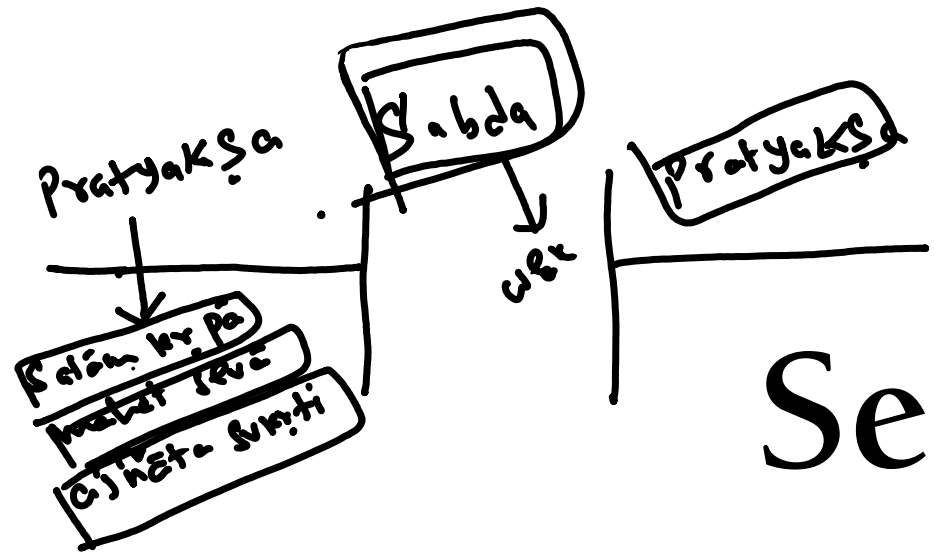
by

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Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva



Section – IV



Nārada tells of his life (23-31)

|| 1.5.25 ||

- ① Satām kṛpā
- ② māhāt svā
- ③ śṛddhā
- ④ gurū-padaṅgaya

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbisah
evam pravṛttasya viśuddha-cetasah
tad-dharma evātma-ruciḥ prajāyate

- ⑤ bhāṣaṇe'su sprhā
- ⑥ bhāṣaṇa kriyā (bhakti)
- ⑦ Anasṭhe nivṛtti
- ⑧ nṛstā
- ⑨ ṛuci

One time only I happened to eat (sakṛt sma bhuñje) their food remnants (ucchiṣṭa-lepān) with their permission (dvijaiḥ anumoditah). All obstacles to bhakti disappeared by that (tad-apāsta-kilbisah). Having developed an inclination for bhakti (evam pravṛttasya), being pure in mind (viśuddha-cetasah), taste for devotional processes inevitably developed in my mind (tad-dharma eva ātma-ruciḥ prajāyate).

After getting permission from them to do so, I ate one time
some rice stuck to one of their dishes.

Insight

By that all obstacles to bhakti were destroyed (tad-apāsta-
klibiṣah).

Having taken their food, I developed without effort bhakti in
the form of hearing, chanting and remembering the Lord
continually.

Having developed a tendency for bhakti after eating the devotees' food (evam pravṛttasya), which applies to anyone else as well, I inevitably developed a taste (ruciḥ prajāyate) for hearing and chanting (tad-dharme) in the mind (ātma).

By this verse five stages of bhakti should be understood: desire for worship (sprhā), bhakti, anartha-nivṛtti, niṣṭhā and ruci.

[Note: These five stages and the four stages mentioned in the previous commentary are listed first in the commentary on 1.2.21.]

|| 1.5.26 ||

tatrānvaham kṛṣṇa-kathāḥ pragāyatām

anugraheṇāśṛṇavam manoharāḥ

tāḥ śraddhayā me 'nupadam viśṛṇvataḥ

priya-śravasy aṅga mamābhavad ruciḥ

Niṣṭhā → steady + love + attraction
ruci → steady + taste + attraction
āśakti → steady + taste + attraction
Blāva → steady + taste + attraction
↓
Spontaneous
Devotion

10 āśakti
11 yati / bhāva

10

11

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 (āśakti) (tāḥ śraddhayā). Hearing constantly (anupadam viśṛṇvataḥ), I then developed rati for Kṛṣṇa (mama abhavad priya-śravasy ruciḥ).

Śraddha here indicates the tenth stage āsakti.

At every moment or at hearing every word, I developed rati
(bhāva) for Kṛṣṇa, whose qualities are pleasing to hear (priya-
śravasi).

Ruci should here mean rati, the eleventh stage, since the stage
of ruci has already been mentioned in the previous verse.

|| 1.5.27 ||

tasmiṁs tadā labdha-ruceḥ mahā-mate
priya-śravasy askhalitā matir mama
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare

⑪ → bhāva

⑩ → āśākti

Having attained an excellent taste for the Lord (tasmiṁs tadā labdha-ruceḥ), my intelligence (mama matih) did not waver from the Lord (priya-śravasy askhalitā). By my intelligence (yayā), I directly experienced (aham paśye) that my gross and subtle bodies (etat mayi sad-asat) created by the Lord's material energy (sva-māyayā kalpitaṁ) were fixed only in the Supreme Lord (pare brahmaṇi).

Having attained an excellent taste, my intelligence became steadily fixed in the Lord.

By that intelligence I saw the gross and subtle body (sad-asat) existing in me by the influence of the Lord's material energy to be established in Kṛṣṇa (**brahmaṇi**).

The gross body became fixed in offering respects, carrying the Lord's water pot and other actions, not in material actions for oneself.

The subtle body with senses such as ear, eye, mind and intelligence became fixed in tasting the sweetness of the lord's qualities and form, not in material objects for one's own pleasure.

Previously the eye and mind were not fixed in the Lord even by exerting much effort.

That is not the case now.

With the development of rati, the mind and other senses,
giving up the practice of fixing themselves on their material
sense objects to which they had been long accustomed,
became automatically fixed only on the Lord.

Thus 'I see' here means "directly experience."

12. Prema

|| 1.5.28 ||

ittham śarat-prāvṛṣikāv ṛtū harer
viśṛṅvato me 'nusavaṁ yaśo 'malam
saṅkīrtiyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

(2 months)

In this way (ittham), for the two seasons of monsoon and autumn (śarat-prāvṛṣikāv ṛtū), I constantly heard (me anusavaṁ viśṛṅvataḥ) the pure glories of the Lord (hareḥ amalam yaśaḥ) chanted by the generous sages (mahātmabhir munibhir saṅkīrtiyamānaṁ). I then developed prema (bhaktiḥ pravṛtta), which destroys rajas and tamas in the jīvas (ātma-rajas-tamopahā).

Extending over two seasons (four months) I heard constantly
(anusavam).

Premā (bhaktiḥ) which destroys (apahā) rajas and tamas in all
jīvas (ātma) then appeared.

It is implied here that there was destruction of rajas and tamas
in others as well who realized devotion to the Lord.

This is the twelfth stage of bhakti.

13. *bhagavad darshanam*

14. *hara madhurya anubhava*

Direct vision of the Lord and the experience of sweetness will
be explained in the next chapter.