

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Six

Conversation Between Nārada and Vyāsadeva

Section – I

Vyāsadeva inquires into

Nārada's life (1-4)

|| 1.6.1 ||

sūta uvāca

evam niśamya bhagavān

devarṣer janma karma ca

bhūyaḥ papraccha taṁ brahman

vyāsaḥ satyavatī-sutaḥ

Sūta said: O brāhmaṇa Śaunaka (brahman)! The powerful Vyāsa (bhagavān vyāsaḥ), son of Satyavatī (satyavatī-sutaḥ), after hearing about (evam niśamya) Nārada's birth and activities (devarṣer janma karma ca), again asked him questions (bhūyaḥ taṁ papraccha).

In the sixth chapter, Nārada describes how he went to the forest to see the Lord and hearing his words, later received a spiritual body.

|| 1.6.2 ||

vyāsa uvāca

bhikṣubhir vipravasite

vijñānādeṣṭṛbhis tava

vartamāno vayasy ādye

tataḥ kim akarod bhavān

Vyāsa said: When the mendicants (bhikṣubhir) who had taught you that knowledge (tava vijñāna ādeṣṭṛbhih) departed (vipravasite), being of young age (vartamāno vayasy ādye), what did you do (tataḥ kim akarod bhavān)?

Vipravasite means “departing from there.”

Lack of samprasāraṇa (viproṣite) is poetic license.

Since I am your disciple, I desire to know.

Therefore I am asking.

|| 1.6.3 ||

svāyambhuva kayā vṛtṭyā

vartitaṁ te paraṁ vayah

kathaṁ cedam udasrākṣiḥ

kāle prāpte kalevaram

Son of Brahmā (svāyambhuva)! How did you spend (kayā vṛtṭyā
vartitaṁ te) the rest of your life (paraṁ vayah)? In what manner
(kathaṁ) did you give up (udasrākṣiḥ) that body as the son of the
maidservant (idam kalevaram) at the time of death (kāle prāpte)?

Idam kalevaram (this body) refers to the body born from the maidservant.

How did you give up that body?

|| 1.6.4 ||

prāk-kalpa-viṣayām etām
smṛtiṁ te muni-sattama
na hy eṣa vyavadhāt kāla
eṣa sarva-nirākṛtiḥ

Time (kālah) destroys everything (eṣah sarva-nirākṛtiḥ). Why did time not destroy (na hy eṣa vyavadhāt) your memories (etām te smṛtiṁ) from some previous day of Brahmā (prāk-kalpa-viṣayām)?

Na vyavadhāta means “did not separate” but the implication
is “time did not separate you from the memory, and did not
destroy the memory.”

Vyavadhāt without the augment “a” (vyavādhāt) is poetic license.

Nirākṛtiḥ means destruction.

Section – II

Nārada speaks of the Lord's
appearance before Him (5-20)

|| 1.6.5 ||

nārada uvāca

bhikṣubhir vipravasite
vijñānādeṣṭṛbhir mama
vartamāno vayasy ādye
tata etad akāraṣam

Nārada said : When the mendicant teachers (**bhikṣubhih**) who had given me knowledge (**vijñāna ādeṣṭṛbhir mama**) left (**vipravasite**), even though I was of young age (**vartamāno vayasy ādye**), I did as they instructed (**tatah etad akāraṣam**).

The verb form akāraṣam instead of akārṣam is for meter.

It is said **mūrdha-rephāri-kalpyante chando-bhaṅga-bhayād**
iha: for fear of disrupting the meter, cerebral consonants and
“r” are separated.

|| 1.6.6 ||

ekātmajā me janani
yoṣin mūḍhā ca kiṅkarī
mayy ātmaje 'nanya-gatau
cakre snehānubandhanam

My mother (**me janani**), a woman (**yoṣid**), uneducated (**mūḍhā**), a menial servant (**kiṅkarī**), had only me as a son (**ekātmajā**). She therefore had great affection (**sneha anubandhanam cakre**) for me (**mayy ātmaje**), her only shelter (**ananya-gatau**).

She had only one son - myself (ekātmajā).

|| 1.6.7 ||

sāsvatantrā na kalpāsīd
yoga-kṣemaṁ mamecchatī
īśasya hi vaśe loko
yoṣā dārumayī yathā

Because she was dependent (**sā asvatantrā**), though she wanted to protect me (**yoga-kṣemaṁ mama icchatī**) she could not do so (**na kalpa āsīd**). Just as a puppet master controls a female puppet (**yoṣā dārumayī yathā**), the Lord controls all people (**īśasya hi vaśe loko**).

Because she was dependent on others, she could not (na kalpā) protect me.

|| 1.6.8 ||

aham ca tad-brahma-kule
ūṣivāms tad-upekṣayā
dig-deśa-kālavyutpanno
bālakaḥ pañca-hāyanaḥ

Only five years old (**bālakaḥ pañca-hāyanaḥ**), inexperienced (**avyutpannaḥ**) with time, place and direction (**dig-deśa-kāla**), I lived (**aham ūṣivān**) in a brāhmaṇa house (**tad-brahma-kule**), with the belief that she would never leave me (**tad-upekṣayā**).

Tad-upekṣayā means “with the expectation that she would not give me up.”

|| 1.6.9 ||

ekadā nirgatām gehād
duhantīm niśi gām pathi
sarpo 'daśat padā sprṣṭaḥ
krpaṇām kāla-coditaḥ

One time (**ekadā**), a snake (**sarpah**), impelled by time (**kāla-coditaḥ**), touched by her foot (**padā sprṣṭaḥ**), bit (**adaśat**) my poor mother (**krpaṇām**) who had gone from the house (**nirgatām gehād**) to milk the cow (**gām duhantīm**) at night (**niśi**) and was walking along the path (**pathi**).

|| 1.6.10 ||

tadā tad aham īśasya
bhaktānām śam abhīpsataḥ
anugrahaṁ manyamānaḥ
prātiṣṭhaṁ diśam uttarām

Considering (**tadā manyamānaḥ**) that her death (**tad**) was the mercy of the Lord (**īśasya anugrahaṁ**) who is concerned for the welfare of his devotees (**bhaktānām śam abhīpsataḥ**), I departed immediately (**prātiṣṭhaṁ**) for the north (**diśam uttarām**).

Considering the death of my mother (tat) as the mercy of the Lord, I departed (prātiṣṭham) to the north.

He did so without performing her funeral rites.

Use of parasmaipadam verb is poetic license.

|| 1.6.11 ||

sphītāñ janapadāms tatra
pura-grāma-vrajākarān
kheṭa-kharvaṭa-vāṭīś ca
vanāny upavanāni ca

I passed through (**implied**) large populated areas (**sphītāñ janapadān**), capitals (**pura**), brāhmaṇa villages (**grāma**), cowherd villages (**vraja**), mines (**ākarān**), farms (**kheṭa**), villages on mountain sides (**kharvaṭa**), gardens of flowers (**vāṭīś ca**) and betel, wild groves and plantations (**vanāny upavanāni ca**).

Four verses are connected together with the following general structure; leaving behind the inhabited areas, I continued walking, and saw a large forest.

Pura means capital cities.

According to Bhṛḡu:

viprāś ca vipra-bhr̥tyāś ca yatra caiva vasanti te |
sa tu grāma iti proktaḥ śūdrāṇām vāsa eva ca ||

That place (**yatra**) where brāhmaṇas and their servants live (**viprāś ca vipra-bhr̥tyāś ca vasanti**) is called grāma (**sah tu grāma iti proktaḥ**). It also refers to a living place of śūdras (**śūdrāṇām vāsa eva ca**).

Vraja means cow sheds.

Ākarān means mines, from which jewels are dug.

Kheta means farming village.

Kharvaṭa means villages on the sides of mountains.

Or Bhṛgu says:

**ekato yatra tu grāmo nagaram caikataḥ sthitam |
miśram tu kharvaṭam nāma nadī-giri-samāśrayam ||**

When villages and towns (**yatra tu grāmo nagaram**) situated on rivers or mountains (**nadī-giri-samāśrayam**) become mixed together (**eikataḥ sthitam miśram tu**) as one it is called kharvaṭa (**kharvaṭam nāma**).

Vāṭiḥ means gardens of flowers and betel.

Vanāni refers to groups of trees growing together by themselves.

Upavanāni refers to groups of trees which were planted.

|| 1.6.12-13 ||

citra-dhātu-vicitrādrīn
ibha-bhagna-bhuja-drumān
jalāśayāñ chiva-jalān
nalinīḥ sura-sevitāḥ
citra-svanaiḥ patra-rathair
vibhramad bhramara-śriyaḥ

nala-veṇu-śaras-tanba-
kuśa-kīcaka-gahvaram
eka evātiyāto 'ham
adrākṣam vipinam mahat
ghoram pratibhayākāram
vyālolūka-śivājiram

Passing by (**ātiyāto aham**) mountains (**adrīn**) colored with gold and silver (**citra-dhātu-vicitra**), trees with branches (**bhuja-drumān**) broken by elephants (**ibha-bhagna**), pools (**jalāśayāñ**) with fresh water (**śiva-jalān**), and lakes used by the devatās (**naliniḥ sura-sevitāḥ**), beautified by bees wandering about (**vibhramad bhramara-śriyaḥ**), awakened by the sounds of birds (**citra-svanaiḥ patra-rathair**); all alone (**eka eva**), I saw (**aham adrākṣam**) a huge (**mahat**), repulsive (**ghoram**), fearsome (**pratibhayākāram**) forest (**vipinam**) dense with reeds, cane, clumps of śara grass (**nala-veṇu-śaras-tanba**), kuśa grass and hollow bamboo (**kuśa-kīcaka-gahvaram**) which was the playground for snakes, owls and jackals (**vyāla ulūka-śivājiram**).

There were mountains resplendent with silver and gold and trees whose branches were broken by elephants.

There were ponds with auspicious water and lakes (nalinīḥ).

What type of lakes were they?

The lakes were beautified with bees wandering here and there roused by the sounds of birds (patra-rathaiḥ).

The grammatical sense of these verses is “Passing all these towns and lakes, I saw a dense forest.”

Stamba means clumps of grass.

Amara-koṣa explains **veṇavaḥ kīcakās te sūrye svananty aniloddhatā**: kīcaka is hollow bamboo which makes noise when blown by the wind.

Ghoram means repulsive because of its fearsome form.

It was the playground (ajīram) of snakes, owls and jackals.

I did not have surprise or fear in seeing those surprising and fearsome things, because my mind was absorbed in tasting the sweetness of the Lord at that time.

|| 1.6.14 ||

pariśrāntendriyātmāham
tr̥ṭ-parīto bubhuṣitaḥ
snātvā pītvā hrade nadyā
upaspr̥ṣṭo gata-śramah

Senses and body exhausted (**pariśrānt indriya ātmā**), thirsty and hungry (**tr̥ṭ-parīto bubhuṣitaḥ**), after bathing in a pool of a river (**snātvā pītvā hrade nadyā**), I performed ācamana (**aham upaspr̥ṣṭo**) and took rest (**gata-śramah**).

|| 1.6.15 ||

tasmin nirmanuje 'raṇye
pippalopastha āśritaḥ
ātmanātmānam ātmastham
yathā-śrutam acintayam

In that desolate forest (**tasmin nirmanuje arāṇye**), sitting at the base of a pippala tree (**pippala upastha āśritaḥ**), I concentrated (**acintayam**) by using my intelligence (**ātmanā**) on Paramātmā (**ātmānam**) situated within my mind (**ātmastham**), as I had been taught (**yathā-śrutam**).

Sitting (āśritaḥ) at the base of an aśvattha tree (pippalopasthe), in the manner I had heard from the mendicants (yathā śrutam), not surpassing the meditation using the mantra given, using my intelligence (ātmanā), I contemplated Paramātmā (ātmānam) who was situated in my mind, and who resided there permanently because I had developed prema.

|| 1.6.16 ||

dhyāyataś caraṇāmbhojam
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hr̥dy āsīn me śanair hariḥ

As I meditated on the lotus feet of the Lord (**dhyāyataś caraṇāmbhojam**) with a mind conquered by prema (**bhāva-nirjita-cetasā**), with tears in my eyes (**aśru-kalā akṣasya**) from longing (**autkaṇṭhya**), step by step (**śanaih**) the Lord (**hariḥ**) made his appearance in my mind (**me hr̥dy āsīd**).

As I meditated in the mind (hr̥di) with the mind (cetasā) conquered by prema (bhāva-nirjita), the Lord step by step made his appearance before me (āsīt).

Or śanaiḥ (gradually) can mean that first he appeared in the heart, and then he appeared in the three functions of the mind—nose, ear and eye, so that I could experience the fragrance of his body, the sound of his ankle bells and the beauty of his face.

What happened to me? I had tears in my eyes because of longing.

|| 1.6.17 ||

premātibhara-nirbhinna-
pulaṅkāṅgo 'tinirvṛtaḥ
ānanda-samplave līno
nāpaśyam ubhayaṁ mune

My limbs covered in distinct goose bumps (**pulaṅkāṅgaḥ**) out of excessive prema (**prema atibhara-nirbhinna**), filled with delight (**atinirvṛtaḥ**), I fainted out of bliss (**ānanda-samplave līnaḥ**), and could not see myself or the Lord (**nāpaśyam ubhayaṁ**).

His limbs were covered with distinct goose bumps because of the excessive prema.

This indicates that all his limbs developed the symptoms of prema at that time.

The phrase can also mean that he was covered with goose bumps erupting so much that the prema was difficult to bear.

He then fainted out of bliss (ānanda-samplave līnaḥ).

I did not see myself or the Lord (ubhayam).

|| 1.6.18 ||

rūpaṁ bhagavato yat tan
manaḥ-kāntaṁ śucāpaham
apaśyan sahasottasthe
vaiklavyād durmanā iva

Suddenly (**sahasā**) not seeing (**apaśyan**) the attractive form of the Lord (**manaḥ-kāntaṁ bhagavataḥ rūpaṁ**) which destroys all lamentation (**yat tad śucāpaham**), I became agitated from the sorrow of separation (**uttasthe**). I became despondent like someone who has lost a treasure (**vaiklavyād durmanā iva**).

Suddenly not seeing the Lord, I became roused.

Like a man who has lost a treasure, I became despondent
(durmanā).

|| 1.6.19 ||

didrksus tad aham bhūyaḥ
pranidhāya mano hr̥di
vīkṣamāṇo 'pi nāpaśyam
avitṛpta ivāturaḥ

Desiring to see (didrksuh) that form again (tad bhūyaḥ), I fixed (aham pranidhāya) my mind in the heart (mano hr̥di). Though I looked intently (vīkṣamāṇo 'pi), I did not see that form (nāpaśyam). Dissatisfied (avitṛpta), I became like a diseased person (āturaḥ iva).

|| 1.6.20 ||

evam yatantaṃ vijane
mām āhāgocarō girām
gambhīra-ślakṣṇayā vācā
śucaḥ praśamayann iva

As I endeavored to see him (evam yatantaṃ) in that lonely place (vijane) the Lord, inexpressible by words (agocarō girām), then spoke to me (mām āha) with affectionate words (gambhīra-ślakṣṇayā vācā), which removed my grief (śucaḥ praśamayann iva).

The Lord is beyond the description of words (girām agocarah)
as stated by the śruti: **yato vāco nivartante**: the Lord, from
whom words return without attaining him. (Taittirīya
Upaniṣad 2.4.1)

The Lord who cannot be approached by words spoke to me.

I had an experience of his sweet sounding words by my ears.

Because Nārada had bhakti arising from vaidhi-sādhana, he had realization of the sweetness of the Lord's fragrance, beauty and speech in his present body.

The complete experience with all other types of sweetness (touch, taste etc.), would be experienced in the future in his spiritual body (siddha-deha).

By this (his sweet words), the Lord removed all types of lamentation and suffering which had arisen by not seeing Him.

The word iva (somewhat) is used because his love in longing, caused by separation, had not been fully satisfied.

Section – III

The Lord instructs Nārada

(21-24)

|| 1.6.21 ||

hantāsmiñ janmani bhavān

mā māṁ draṣṭum ihārhati

avipakva-kaṣāyānām

durdarśo 'haṁ kuyoginām

Oh (hanta)! In this body (asmiñ janmani) you (bhavān) will not be able to see me again (mā māṁ draṣṭum iha arhati). But lax practitioners (kuyoginām) who still have some contamination (avipakva-kaṣāyānām) cannot see me at all (durdarśo ahaṁ).

What did he say?

Oh! (hanta) This is an address made out of affection.

In this birth, having the body of a practitioner, you cannot see
me.

I am invisible (durdarśaḥ) to those faulty practitioners of yoga (kuyoginām) whose contaminations such as lust have not been burned up.

[Note: Jīva Gosvāmī mentions that some persons purify themselves, but remain with sattva-guṇa, and thus are attached to living in the forest.]

The intention here is to say “But I showed myself to you. Therefore you are not a faulty practitioner.”

|| 1.6.22 ||

sakṛd yad darśitaṁ rūpam
etat kāmāya te 'nagha
mat-kāmaḥ śanakaiḥ sādhuḥ
sarvān muñcati hṛc-chayān

O sinless Nārada (anagha)! I showed myself (yad darśitaṁ rūpam)
once (sakṛd) to produce a desire in you to see me (te etat kāmāya).
The devotee (sādhuḥ) so desiring me (mat-kāmaḥ) gradually
(śanakaiḥ) becomes freed of all material desires (sarvān muñcati hṛc-
śayān).

“But just show yourself once more to me!”

Seeing me only once, not many times, is enough to produce
desire for me (kāmāya).

By only slight increase in longing, prema will not develop to
the state of youthfulness in a person having somewhat weak
prema.

My rule is that I show myself one time only to a person practicing in his present body (in his sādḥaka-deha) who has developed prema.

The infant state of prema in the sādḥaka's body matures to a youthful state in the siddha-deha by an increase of prema arising from longing in separation.

That youthful prema allows the devotee to see me constantly and serve me directly.

I alone, and not my devotee, know the process of fulfilling the desires of my devotee.

You, who simply desire me (mat-kāmaḥ), even without having seen me, will become free from all desires for material enjoyment (hṛccayān).

This statement does not actually apply to Nārada since he did not have any material desires, being at the level of prema already.

But saying this, the Lord shows the nature of devotion.

Additionally by saying this, the Lord increases the humility of Nārada.

|| 1.6.23 ||

sat-sevayādīrghayāpi
jātā mayi dr̥dhā matiḥ
hitvāvadyam imaṁ lokam
gantā maj-janatām asi

By serving the devotees (**sat-sevayā**) for even a short time (**adīrghayā api**), your intelligence (**matiḥ**) became firmly fixed in me (**jātā mayi dr̥dhā**). When you give up (**hitvā**) this body (**imaṁ lokam**) of low birth (**avadyam**), you will become my associate (**gantā maj-janatām asi**).

By serving the devotees for even a short time (adīrghayā) you developed strong intelligence in me.

Giving up the low body (avadyam lokam), you will become my associate (maj-janatām).

5 sylabams
of intelligence
a) Samyaktva → doubt
b) Viparyaya → identifying wrong knowledge
c) Nisidhya → scattering right knowledge
d) Svapna → sleep
e) Smṛti → memory

|| 1.6.24 ||

matir mayi nibaddheyam
na vipadyeta karhicit
prajā-sarga-nirodhe 'pi
smṛtiś ca mad-anugrahāt

Your intelligence (**iyam matih**) being absorbed in me (**mayi nibaddhā**) will never be destroyed (**na vipadyeta karhicit**). Even at the time of creation and destruction of the living entities (**prajā-sarga-nirodhe 'pi**), by my mercy (**mad-anugrahāt**), your memory of the previous kalpa will not be destroyed (**smṛtiś ca**).

Your concentration on me will not perish because it has been fixed upon me by prema.

Because I am eternal, the remembrance of me is also eternal.

Section – V

**Nārada follows instructions
until death (25-27)**

|| 1.6.25 ||

etāvad uktvopararāma tan mahad
bhūtaṁ nabho-liṅgam aliṅgam īśvaram
ahaṁ ca tasmai mahatām mahīyase
śīrṣṇāvanāmaṁ vidadhe 'nukampitaḥ

Having spoken this (**etāvad uktvā**), the Lord, whose words are the highest proof (**mahad bhūtaṁ**), whose words appeared in the sky (**nabho-liṅgam**), who was not visible to the eyes (**aliṅgam**), and who was capable of bestowing mercy to the most fallen boy (**īśvaram**), the Lord stopped speaking (**upararāma**). Receiving his mercy (**anukampitaḥ**), I lowered my head (**ahaṁ śīrṣṇā avanāmaṁ vidadhe**) to greatest of the great (**tasmai mahatām mahīyase**).

Mahad-bhutam is a name of the Lord in the neuter gender.

The śruti says **asya mahato bhūtasya niḥśvasitam etad yad ṛg-veda**: the breathing of the Lord called Mahadbhūta is the Ṛg-veda. (Bṛhad-āraṇyaka upaniṣad)

Since his breathing is the four Vedas, his words are the highest proof.

Since he gave blessings even to me, the low born son of a maid servant, he is called the one Supreme Lord (īśvaram—one who is capable).

Since the lord left a trace in the ether in the form of his speaking to Nārada, he is called (nabho-liṅgam).

He is called aṅgam because he is not visible to the eyes.

|| 1.6.26 ||

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gām paryaṭams tuṣṭa-manā gata-sprahaḥ
kālam pratikṣan vimado vimatsarah

Giving up shyness (**hata-trapaḥ**), I began to chant (**paṭhan**) the names of the unlimited Lord (**nāmāny anantasya**), and to remember (**smaran**) his most excellent (**bhadrāṇi**), hidden (**guhyāni**) pastimes (**kṛtāni**). I wandered the earth (**gām paryaṭan**) with satisfied mind (**tuṣṭa-manā**), without material desires (**gata-sprahaḥ**), without pride or selfishness (**vimado vimatsarah**), waiting for that time (**kālam pratikṣan**).

Kṛtāni refers to the Lord's pastimes.

Kālam pratīkṣan (expecting the time) means “When will that time come when I will become an associate of the Lord?”

I had no pride or selfishness since I always thought “Who is more fallen than I?”

|| 1.6.27 ||

evam kṛṣṇa-mater brahman
nāsaktasyāmalātmanah
kālah prādurabhūt kāle
tadit saudāmanī yathā

O brāhmaṇa Vyāsa (**brahman**)! Concentrating only on Kṛṣṇa (**evam kṛṣṇa-mateh**), not attached to material enjoyment (**na āsaktasya**) and pure in mind (**amalātmanah**), the time of receiving my spiritual body occurred (**kālah prādurabhūt**) simultaneously with that of giving up my material body (**kāle**), like lightning flashing simultaneously with lightning (**tadit saudāmanī yathā**).

At the time of dissolving my subtle and gross bodies (kāle), the time (kālah) that I was waiting for expectantly for a long time made its appearance.

That is the meaning.

It is like saying “The time when the king went was the time he arrived.”

It is said that the intelligence, even when identified with the Lord completely, being non-different, still has the ability to make distinctions.

But this case was different.

Intelligence could not make a distinction.

Suddenly the two times (disappearance of the material body and attainment of the spiritual body) simultaneously made their appearance, connected closely like subject and predicate.

An example is given.

It is like the simultaneity of lightning with another flash of lightning.

Just as sometimes lightning appears at the same time as another flash of lightning, similarly at the exact time of giving up my material body, the time of receiving my spiritual body as an associate also occurred.

Section – VI

Nārada's full perfection

(28-33)

|| 1.6.28 ||

prayuḡyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ

Having been awarded (**mayi prayuḡyamāne**) a transcendental body (**tām śuddhām tanum**) befitting an associate of the Lord (**bhāgavatīm**), the body made of five material elements (**pāñca-bhautikaḥ**), with karmas relating to the present body (**ārabdha-karma-nirvāṇo**), fell away (**nyapatat**).

The Lord previously promised **hitvāvadyam imam lokam
gantā maj-janatām asi**: giving up this low body you will
become my associate. (SB 1.6.23)

At the time of being made to accept a body which was śuddha-
sattva (śuddhām) because it was not a material body and
because it belonged to the Lord (bhāgavatīm), my material
body (pañca-bhautikaḥ) fell away.

Giving up my material body and attaining a spiritual body were simultaneous, like the expression “I am walking while the cows are being milked.”

The Lord’s own words were **hitvāvadyam imam lokam.**

The use of the verb form hitvā (giving up the material body) in this case indicates simultaneously giving up the material body while receiving the spiritual body.

It is said:

**kvacit tulya-kāle 'pi upaviśya bhunkte ṛṇat-kṛtya patati
cakṣuḥ sammīlya hasati mukhaṁ vyādāya svapitīty ādikam
upasaṅkhyeyam**

There are examples in which the participles indicate simultaneous actions as in sitting down and eating, assuming debts and falling from esteem, closing the eyes and laughing, lowering the head and falling asleep. Bhāṣā-vṛtti

Śrīdhara Svāmī says **anena pārṣada-tanūnām akarmārabdhatvaṃ śuddhatvaṃ nityatvaṃ ity ādi sūcitam bhavati**: what is said in this verse is that the bodies of the associates of the Lord are pure, without prārabdha-karmas, and eternal.

The bahuvrīhi compound **ārabdha-karma-nirvāṇaḥ** means that he had destroyed the karmas like fire burning wood.

But this means that the prārabdha-karmas were not destroyed just now, but previously for that is accomplished by sādhana.

Prārabdha-karmas do not remain with the devotees who have developed prema-bhakti.

For those practicing pure bhakti, destruction of prārabdha-karmas takes place during sādhana-bhakti.

It will be said in the story of Priyavrata:

naivaṁ-vidhaḥ puruṣa-kāra urukramasya
puṁsām tad-aṅghri-rajasā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti tanvam

Such power (**evaṁ-vidhaḥ puruṣa-kāra**) is not surprising (**na citram**) from persons who have conquered the six senses (**jita-ṣaḍ-guṇānām puṁsām**) by the dust from the lotus feet of the Lord (**urukramasya tad-aṅghri-rajasā**), since even an outcaste (**vidūra-vigataḥ**) becomes immediately free of bondage of karma (**adhunā sa jahāti bandham**) by chanting the Lord's name once (**sakṛd ādadīta yan-nāmadheyam**). (SB 5.1.35)

Here is the meaning of the verse.

This is not so amazing for such a type of person.

What should be amazing?

Even an outcaste (vidūra-vigataḥ) who chants the name of the Lord once, now, at the time of accepting the name, gives up his body (tanvam).

Since we do not see anyone giving up their body simultaneously with chanting, “body” here means his prārabdha-karmas which are being experienced in the present body.

This is the opinion of some.

Others say by the association of bhakti, like a touchstone, the body made of the three guṇas becomes free of the guṇas, as seen in the case of Dhruva.

Thus, giving up the body means giving the body made of three guṇas.

This will be explained later at the beginning of the rāsa dance with **jahur guṇa-mayaṁ dehaṁ sadyaḥ prakṣiṇa-bandhanāḥ**: free of bondage, those gopīs abandoned their gross material bodies made of guṇas. (SB 10.29.11)

But others say that sometimes the Lord shows devotees, literally, giving up their bodies in order that the opinion of others not be negated.

Thus Nārada, who had developed prema already, gave up his body.

However it should be understood that he had already destroyed his prārabdha-karmas during his practice of bhakti.

Śrī-Rūpa Gosvāmī explains this:

yad brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ |
apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedaḥ ||

The Vedas declare (**virauti vedaḥ**) that although meditation on impersonal Brahman (**brahma-sākṣāt-kṛti-niṣṭhayāpi**) cannot bring freedom from past karma (**na bhogaiḥ vināśam āyāti**), O Holy Name (**nāma**), your appearance at once (**te sphuraṇena**) makes all prārabdha-karma (**tat**) disappear (**vināśam āyāti**). (Nāmāṣṭaka 4)

If the intended meaning was “when Nārada’s prārabdha-karmas, were destroyed, his body fell away” the phrase would have been expressed as prārabdha-karma-nirvāṇe nyapatat pāñcabhautika.

But this grammatical structure has not been used and instead a bahuvrīhi compound has been used.

Thus the meaning is a general statement “for the devotees, the body which has had its prārabdha-karmas destroyed will fall away.”

|| 1.6.29 ||

kalpānta idam ādāya

śayāne 'mbhasy udanvataḥ

śiśayiṣor anuprāṇam

viviśe 'ntar aham vibhoḥ

→ BraV

At the end of the kalpa (**kalpānta**) when Brahmā withdrew the universe (**idam ādāya**) with his breathing (**anuprāṇam**), I entered (**aham viviśe**) into Brahmā who desired to sleep in Nārāyaṇa (**śiśayiṣoh vibhoḥ**), who was lying (**śayāne**) in the water of the only ocean (**ambhasy udanvataḥ**).

“If you have an eternal body, then why are you known to be born from Brahmā in this Svāyambhuva-manvantara?”

It is said utsaṅgān nārado jajñe: Nārada was born from the deliberation of Brahmā, which is the best part of the body. (SB 3.12.23)”

That is true.

Just as the Lord for his particular pastimes enters the womb of Devakī, from the pastimes of being the son of Brahmā, at the end of the previous kalpa (Brahmā's previous day), I entered the body of Brahmā.

When Brahmā withdrew the three worlds (idam ādāya), I entered along with his breathing into Brahmā who desired to go to sleep in Nārāyaṇa (śayāne), who was sleeping in the water of the only ocean (udantavaḥ).

tato 'vatīrya viśvātmā deham āviśya cakriṇaḥ |
avāpa vaiṣṇavīm nidrām ekībhūyātha viṣṇunā ||

Having appeared (tato avatīrya), Brahmā (viśvātmā), entering the body of Viṣṇu (cakriṇaḥ deham āviśya), becoming one with Viṣṇu (viṣṇunā ekībhūya), then (atha) went into Viṣṇu's spiritual sleep (avāpa vaiṣṇavīm nidrām). (Kūrma Purāna)

Another version has svāyane instead of śayāne. This means "in his controller, who is the water."

The expression equates Nārāyaṇa with the water, because he is non-different from it.

|| 1.6.30 ||

sahasra-yuga-paryante
utthāyedaṁ sirsksataḥ
marīci-miśrā ṛṣayah
prāṇebhyo 'haṁ ca jajñire

At the end of thousand yuga cycles (sahasra-yuga-paryante),
Brahmā awoke (utthāya) and Marīci, other sages (marīci-
miśrā ṛṣayah) and I (ahaṁ ca) appeared (jajñire) from the
senses of Brahmā (prāṇebhyah), who desired to create the
universe again (idaṁ sirsksataḥ).

At the end of thousand yuga cycles means “at the end of the previous kalpa and the beginning of this kalpa.”

Marīci and other sages (marīci-miśrā) and I were born from the senses of Brahmā.

[Note: Jīva Gosvāmī explains that their birth is actually awakening from sleep only. Nārada has an eternal body, but sometimes special jīvas take up the form of Nārada as well.]

Jajñire instead of jajñimaha is poetic license.

|| 1.6.31 ||

antar bahiś ca lokāms trīn
paryemy askandita-vrataḥ
anugrahān mahā-viṣṇor
avighāta-gatiḥ kvacit

With continuous worship of the Lord (askandita-vrataḥ), by the grace of Mahā-viṣṇu (mahā-viṣṇoh anugrahād), I travel (paryemy) outside and inside the universe (antar bahiś ca lokāms trīn) with no obstacles at all (avighāta-gatiḥ kvacit).

I am not like Marīci and other sages with material bodies,
under the influence of their own karmas, involved in karma-
yoga, nor like the Kumāras, involved in jñāna.

I am above the paths of material engagement and
renunciation; I worship the Lord, and exist independently.

This is expressed in this verse.

Those who are karma-yogīs do not go beyond the universe.

Those who have attained brahman by very difficult austerities
do not go into the material universe out of fear of the bondage
of karma.

But I, fixed in continuous devotion to the Lord, travel outside
and inside the universe.

Or outside can mean “I travel outside the universe to Vaikuṅṭha.”

Thus it is said:

sanakādyā nivṛttākhye te ca dharme niyojitāḥ |
pravṛttākhye marīcādyā muktaikaṃ nāradaṃ munim ||

The Kumāras (sanakādyā) are on the path of detachment (nivṛttākhye dharme niyojitāḥ) and Marīci and others (marīcādyā) are engaged in the path of material life (pravṛttākhye). Only Nārada is liberated (mukta ekaṃ nāradaṃ munim). (Narasimha Purāṇa)

|| 1.6.32 ||

deva-dattām imām vīṇām
svara-brahma-vibhūṣitām
mūrcchayivā hari-kathām
gāyamānaś carāmy aham

Playing mūrcchanas and ālāpas (mūrcchayivā) on the vīṇa (imām vīṇām) given by the Lord (deva-dattām), using the seven sacred notes of the scale (svara-brahma-vibhūṣitām), I wander about (carāmy aham) singing the glories of the Lord (hari-kathām gāyamānah).

Nārada's paraphernalia, not available to any other person in the material world, is also constantly with him at all times wherever he goes.

That is explained in two verses.

The vīṇa was given by Kṛṣṇa.

This is narrated in the Liṅga Purāṇa.

Svara refers to the seven notes of the scale.

Because they manifest brahman (the Lord) they are called
brahma (svara-brahma).

Mūrcchayaitvā means that he played music filled with
mūrcchana, ālāpa and other expressive modes.

|| 1.6.33 ||

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghram
darśanam yāti cetasi

When I sing his glories (pragāyataḥ sva-vīryāṇi), the Lord who makes any place that he touches holy (tīrtha-pādaḥ), and who is attracted to those who sing his glories (priya-śravāḥ), quickly (śīghram) appears in my heart (darśanam yāti me cetasi), as if being called (āhūta iva).

Priya-śravāḥ means that Kṛṣṇa goes wherever his glories are sung, since he is attracted to that.

[Note: Jīva Gosvāmī explains that he is attracted not for his own glorification, but to give mercy to those devotees.]

Tīrtha-pāda means that wherever the Lord goes becomes a holy place.

The Lord actually is controlled by bhakti, and thus appears
without being called.

Therefore the verse says that he comes as if being called.

Section – VII

Nārada concludes his
instructions (34-38)

|| 1.6.34 ||

etad dhy ātura-cittānām
mātrā-sparśecchayā muhuh
bhava-sindhu-plavo drsto
hari-caryānuvarṇanam

For persons whose minds are constantly afflicted (muhuh ātura-
cittānām) with desires for enjoyment of sense objects (mātrā-sparśa
icchayā), I have directly experienced that (drṣṭah) singing the glories
of the Lord (etad hy hari-caryā anuvarṇanam) is the boat (plavah) for
crossing material existence (bhava-sindhu).

This verse summarizes the topic being discussed.

For those whose minds are afflicted by the desire for enjoyment (sparśa) of sense objects (mātrā), which is an ocean, the boat (bhava-sindhu-plavaḥ) for crossing that ocean is praising the Lord's activities.

I have directly seen (experienced) that (dṛṣṭaḥ).

There is no proof necessary.

Because kīrtana is the main aṅga out of many aṅgas of bhakti,
it is mentioned.

However the statement should mean that all aṅgas of bhakti
will be effective.

|| 1.6.35 ||

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

The ātmā (ātmā) constantly afflicted (muhuḥ hatah) by lust and greed (kāma-lobha) will not be satisfied (na tathā addhā śāmyati) by astaṅga-yoga and other paths (yamādibhir yoga-pathaiḥ) as much as by direct service to Mukunda (mukunda-sevayā yadvat).

Though it is ascertained that the state of bhakti is real liberation, yoga and jñana mixed with bhakti will not pacify the ātmā as much as pure bhakti.

Ātmā is not pacified by yoga (yoga-pathaiḥ) as much as by serving Mukunda directly (addhā).

It is established that yoga and other processes without bhakti are futile.

K+Y+B

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord (**bhūman**), in the past (**purā**) many yogīs (**bahavo api yoginah**) in this world (**iha**) achieved (**labdhayā**) the platform of devotional service by offering all their endeavors unto You (**tvad-arpita ihā**) and faithfully carrying out their prescribed duties (**nija-karma**). Through such devotional service (**bhaktyā eva**), perfected by the processes of hearing and chanting about You (**katha upanītayā**), they came to understand You (**vibudhya**), O infallible one (**acyuta**), and could easily surrender to You (**añjah prapedire**) and achieve Your supreme abode (**te gatiṁ parām**). (SB 10.14.5)

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvara
na cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy akāraṇam karma**), when not offered to the Lord (**īśvare na ca arpitam**)? (SB 1.5.12)

Therefore this verse must only refer to yoga and other processes mixed with bhakti, since they otherwise would give no results at all.

And even if these processes pacify the ātmā to some extent, they do not pacify it to the extent that pure bhakti alone - serving Mukunda without these processes - does.

These mixed processes will not satisfy ātmā completely:

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

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**). (SB 1.5.8)

Though bhakti is described later as a means of liberation, three types of bhakti are seen: pure bhakti (kevala), mixed bhakti but with bhakti being predominant (prādhānya) and mixed bhakti but with bhakti being secondary (guṇa-bhāva).

Kevala-bhakti is illustrated in verses such as tyaktvā sva-dharmam (SB 1.5.17) and aham purātīta-bhava (SB 1.5.23).

Prādhānya-bhakti is illustrated in the following:

kurvāṇā yatra karmāṇi bhagavac-chikṣayāsakṛt
gṛṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca

When those engaged in karma continuously (asakṛt karmāṇi kurvāṇāḥ) perform those activities according to the instruction of the Lord (bhagavat-śikṣayā), they also chant (gṛṇanti) and remember (anusmaranti ca) the qualities and names of Kṛṣṇa (kṛṣṇasya guṇa-nāmāni). (SB 1.5.36)

Guṇa-bhāva-bhakti is illustrated as follows:

yad atra kriyate karma bhagavat-paritoṣaṇam
jñānam yat tad adhīnam hi bhakti-yoga-samanvitam

That jñāna (**yat jñānam**) which arises from karma (**tad karma adhīnam**), which is pleasing to the Lord (**bhagavat-paritoṣaṇam**) because of being offered to him (**yad atra kriyate**), is endowed with bhakti (**bhakti-yoga-samanvitam**). (SB 1.5.35)

① Kevala-bhakti, practiced by a person who is niṣkāma, also called as
② ananya-bhakti, ③ śuddha-bhakti, ④ nirguṇa-bhakti, ⑤ uttama-bhakti and
akiñcana-bhakti, gives prema as a result.

Prādhānya-bhakti, classified as karma-miśra-bhakti, jñāna-miśra-bhakti, and yoga-miśra-bhakti and practiced by those who are śānta, produces rati (bhāva) and liberation for some.

KMB → Sālokya
JMB → Śānta rati
YMB → Śānta rati

If one of these persons gets the association of a person with dāśya-bhāva or other sentiments, because of the predominance of bhakti desiring dāśya or other sentiments, that person will achieve prema from that dāśya or other bhāva with a prominence of reverential (aiśvarya) mood.

In guṇa-bhāva-bhakti, bhakti does not reveal its own results and name.

It is only an assistant of karma, jñāna and yoga which cannot produce results without bhakti's presence.

Bhakti in this case is only secondary (tatashta).

Karma-yoga

Jñāna-yoga

Aṣṭāṅga-yoga

Bhakti-miśra-karma, bhakti-miśra-jñāna and bhakti-miśra-yoga produce liberation. → संख्यभक्ति

② SB Description of PBB & S'B
Emphasis is on SB
Highest rev is S'B

① BG
Description of GBB, PBB & S'B
Emphasis on PBB
Highest rev → S'B

Thus in this scripture, only two types of bhakti are accepted:
kevala and pradhānībhūtā.

③ CC
Description of S'B
Emphasis is S'B
only rev is S'B

All this Nārada instructed to Vyāsa, who explains this in the Twelfth Canto.

|| 1.6.36 ||

sarvaṃ tad idam ākhyātaṃ
yat prṣṭo 'haṃ tvayānagha
janma-karma-rahasyaṃ me
bhavataś cātma-toṣaṇam

O sinless Vyāsa (anagha)! I have explained (ahaṃ ākhyātaṃ)
all this (sarvaṃ tad idam), confidential knowledge
(rahasyaṃ) about my birth and activities (me janma-karma)
about which (yat) you have asked (tvayā prṣṭah ahaṃ) so
that your mind will be satisfied (bhavatah ca ātma-toṣaṇam).

Sarvam here refers to the appearance of Nārada's bhakti, its types, growth and result; the activities of the devotee; destruction of prārabdha-karma; how the devotee leaves his body; achieving a spiritual body without karmas.

It is called secret (rahasyam) because it is not understood by those who study Vedānta.

॥ 1.6.37 ॥

sūta uvāca

evaṁ sambhāṣya bhagavān

nārado vāsavī-sutam

āmantrya vīṇāṁ raṇayan

yayau yādṛcchiko muniḥ

Sūta said: Nārada (bhagavān nārada muniḥ), freely moving without material motive (yādṛcchiko), having spoken to (evaṁ sambhāṣya) Vyāsa, the son of Satyavatī (vāsavī-sutam), and taking leave (āmantrya), departed (yayau) while taking pleasure in his vīṇa (vīṇāṁ raṇayan).

Āmantrya means taking leave.

Yādṛcchikaḥ means that Nārada moves about without a motive.

Bhakti is also yādṛcchikī, and so is the devotee.

Giving association to Vyāsa is also yādṛcchika.

Long live these three types of causelessness concerning devotion.

|| 1.6.38 ||

aho devarsir dhanyo 'yam
yat-kīrtim śārṅgadhanvanah
gāyan mādyann idam tantryā
ramaty āturaṁ jagat

Oh (aho)! Nārada (devarsir) is most fortunate (ayam yat dhanyah) because, singing and rejoicing (gāyan mādyann) in the glories of Kṛṣṇa (śārṅgadhanvanah kīrtim) with his vīṇa (idam tantryā), he gives bliss (ramaty) to the suffering world (āturaṁ jagat).

This verse reveals astonishment.

Tantryā means “with the vīṇa.”