

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 – V

Nārada advises Vyasa (32-40)

- Consequence
- ① Mantra
 - ② Form that we worship
 - ③ Association
 - ④ Books that we read
 - ⑤ Source of helping
 - ⑥ Sādhanā

|| 1.5.38 ||

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣam
sa samyag darśanaḥ pumān

Using this mantra indicating the four forms (iti mūrty-abhidhānena), one worships (yajate) the deity (amūrtikam) who is the subject of the dhyāna-mantra (mantra-mūrtim), the Lord worthy of worship (yajña-puruṣam). That person is worthy of being seen (sah pumān samyag darśanaḥ).

One worships using the four names indicating the four forms starting with Vāsudeva.

One should worship the Lord, who is the subject of the dhyāna-mantra (**mantra-mūrtim**), with the sixteen items of worship while uttering vāsudevāya namaḥ etc. according to the rules of Pañcarātra.

↓
stavaśa upacāraś

By chanting the mantra, the deity makes his appearance.

Or **mantra-mūrti** can mean the deity whose body is the mantra.

That Lord does not have a material form (**amūrtikam**).

Amūrtikam can also mean that the Lord who is not hard, but rather soft with mercy.

Amara-kosa says **mūrtiḥ kāṭhinya-kāyayor**: mūrti means hard and body.

Yajña-puruṣam means “the Lord who should be worshipped.”

He is pleasant to behold (samyag-darśanaḥ).

This means that when others see that worshipper, they
become successful.

Or darśanaḥ can mean knowledge.

One who worships the lord has complete knowledge.

Or **darśanaḥ** can mean “by which something is seen.”

That means scripture which denotes bhakti, such as the
Pañcarātra, which is most wholesome (**samyak**), because it is
satisfying to the soul.

One who worships the Lord possesses the complete scriptural conclusion.

This does not refer to scriptures devoid of bhakti, which are not wholesome but deficient.

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

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

This means : “Though you wrote the Vedānta-darśana, your mind is not satisfied completely, but I became fully satisfied in mind by writing the Pañcarātra.”

|| 1.5.39 ||

imaṃ sva-nigamaṃ brahmann

avetya mad-anuṣṭhitam

adān me jñānam aiśvaryaṃ

svasmin bhāvaṃ ca keśavaḥ

O brāhmaṇa (**brahmann**)! The Lord (**keśavaḥ**), knowing that (**avetya**) I had undertaken (**mad-anuṣṭhitam**) the highest instructions given by him (**imaṃ sva-nigamaṃ**), gave me (**me adāt**) realization of himself (**jñānam**), then powerful siddhis (**aiśvaryaṃ**), and finally prema for him (**svasmin bhāvaṃ ca**).

Sva-nigamam (nigama—going within) means instructions
given by the Lord, given in his own confidential version of the
Vedas (Pañcarātra).

First the Lord gave realization of Himself (jñānam).

Then he gave powers, such as aṇima and other siddhis.

Then knowing that I was unattached to those powers, the Lord
gave me great prema for him (svasmin bhāvam adāt).

The intelligent persons can understand that then Vyāsa prayed
to Nārada, “Please teach me this mantra” and then learned this
same mantra.

|| 1.5.40 ||

tvam apy adabhra-śruta viśrutam vibhoḥ
samāpyate yena vidām bubhutsitam
prākhyāhi duḥkhair muhur arditātmanām
saṅkleśa-nirvāṇam uśanti nānyathā

O omniscient Vyāsa (adabhra-śruta)! Explain the glories of Kṛṣṇa (tvam prākhyāhi vibhoḥ viśrutam), by which (yena) the curiosity of persons already having so much knowledge (vidām bubhutsitam) will be satisfied (samāpyate). The wise do not consider that there is any other way (na anyathā uśanti) to destroy the afflictions (saṅkleśa-nirvāṇam) of the jīvas tormented by suffering (duḥkhair muhur arditātmanām).

O knower of many scriptures (adabhra-śruta)! O omniscient one! Please relate the glories (viśrutam) of the Lord.

By understanding them, the desire of the knowers who want to know will be satisfied.

This means that those who become devoted solely to these confidential scriptures which have the sweet taste of the lord's glories will not have a desire for jñāna.

Those with intelligence do not consider that the calamity of the jīvas afflicted by suffering can be removed by any other means.

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 (viprosite) 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.