

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Six

Conversation Between Nārada and Vyāsadeva

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 caraṇāmbhojaṃ
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hr̥dy āsīn me śanair hariḥ

As I meditated on the lotus feet of the Lord (**dhyāyataś**
caraṇāmbhojaṃ) 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-
pulakāṅgo 'tinirvṛtaḥ
ānanda-samplave līno
nāpaśyam ubhayaṁ mune

My limbs covered in distinct goose bumps (**pulakāṅgaḥ**) 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.