

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Six

Conversation Between Nārada and Vyāsadeva

Section – III

The Lord instructs Nārada

(21-24)

|| 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).

|| 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)**

etāvad uktvopararāma tan mahad
bhūtaṁ nabho-liṅgam aṅgam 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 (**aṅgam**), 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-spr̥haḥ
kālam pratīkṣan vimado vimatsaraḥ

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-spr̥haḥ**), without pride or selfishness (**vimado vimatsaraḥ**), waiting for that time (**kālam pratīkṣan**).

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 sūcitaṃ 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.”