

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Six

**Conversation Between Nārada and
Vyāsadeva**

Section – VI

Nārada's full perfection

(28-33)

|| 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.