

# Canto Six - Chapter Five

Narada Muni Cursed by  
Prajapati Daksa

**Theme-1: Narada tells  
allegory to Haryaśvas (1-9)**

## Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.1 ||

śrī-śuka uvāca

tasyām sa pāñcajanyaṁ vai  
viṣṇu-māyopabṛmhitāḥ  
haryaśva-saṁjñān ayutaṁ  
putrān ajanayad vibhuḥ

Śukadeva said: Empowered by the illusory energy of Lord Viṣṇu (**viṣṇu-māyā upabṛmhitāḥ**), Prajāpati Dakṣa (**vibhuḥ**) begot ten thousand sons (**ayutaṁ putrān ajanayad**) called Haryaśvas (**haryaśva-saṁjñān**) in the womb of Asiknī (**tasyām sa pāñcajanyaṁ**).

The Fifth Chapter describes how Nārada makes the Haryaśvas and Śavalāśvas into Vaiṣṇavas and is cursed by Dakṣa.

## Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.2 ||

apṛthag-dharma-śīlās te  
sarve dākṣāyaṇā nṛpa  
pitṛā proktāḥ prajā-sarge  
praticīm prayayur diśam

O King (**nṛpa**)! All the sons of Prajāpati Dakṣa (**sarve dākṣāyaṇā**), of similar good character (**apṛthag-dharma-śīlāḥ**), being ordered by their father (**pitṛā proktāḥ**) to create population (**prajā-sarge**), went in the western direction (**praticīm diśam prayayuh**).

# Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.3 ॥

tatra nārāyaṇa-saras  
tīrtham sindhu-samudrayoḥ  
saṅgamo yatra sumahan  
muni-siddha-ṇiṣevitam

In the west (**tatra**), where the River Sindhu meets the sea (**sindhu-samudrayoḥ saṅgamah**), there is a great place of pilgrimage known as Nārāyaṇa-saras (**nārāyaṇa-saras sumahat tīrtham**), inhabited by many advanced sages (**muni-siddha-ṇiṣevitam**).

In the west (tatra), there is a great holy place called Nārāyaṇa Saras where the river joins the ocean.

## Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.4-5 ॥

tad-upasparśanād eva  
vinirdhūta-malāśayāḥ  
dharṁe pāramahaṁsye ca  
protpanna-matayo 'py uta

tepire tapa evograṁ  
pitrādeśena yantritāḥ  
prajā-vivṛddhaye yattān  
devarṣiḥ tān dadarśa ha

In that holy place, the Haryaśvas, purified by touching the lake's waters and bathing in them (**tad-upasparśanād eva vinirdhūta-malāśayāḥ**) and inclined (**protpanna-matayah**) toward the activities of paramahamsas (**dharṁe pāramahaṁsye ca**), performed severe austerities (**ugraṁ tapah tepire**). Nārada saw them (**devarṣiḥ tān dadarśa ha**) as they were intent upon increasing the population (**prajā-vivṛddhaye yattān**) as ordered by their father (**pitr ādeśena yantritāḥ**).



## Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.6-8 ॥

uvāca cātha haryaśvāḥ  
katham sraṅsyatha vai prajāḥ  
adṛṣṭvāntam bhuvo yūyam  
bāliśā bata pālakāḥ

tathaika-puruṣam rāṣṭram  
bilam cādrṣṭa-nirgamam  
bahu-rūpām striyam cāpi  
pumāmsam puṁścalī-patim

nadīm ubhayato vāhām  
pañca-pañcādbhutam gṛham  
kvacid dham sam citra-katham  
kṣaura-pavyam svayam bhrami

He said (**uvāca**), “O Haryaśvas (**haryaśvāḥ**)! Why should you create progeny (**katham sraṅsyatha vai prajāḥ**)? Though you are princes (**yūyam bata pālakāḥ**) you are inexperienced (**bāliśā**) and have not seen the end of this earth (**adṛṣṭvā bhuvo antam**). There is one kingdom where only one man lives (**tathā eka-puruṣam rāṣṭram**). There is a hole from which, having entered, no one emerges (**bilam ca adṛṣṭa-nirgamam**). There is a woman there with many forms (**bahu-rūpām striyam ca**). There is one man, husband of the unchaste woman (**pumāmsam puṁścalī-patim**). There is a river flowing in both directions (**nadīm ubhayato vāhām**), a wonderful home made of twenty-five materials (**pañca-pañca adbhutam gṛham**), a swan that vibrates various sounds (**kvacid ham sam citra-katham**), and an automatically revolving object made of sharp razors and thunderbolts (**kṣaura-pavyam svayam bhrami**).

Why should these sons, pure hearted and qualified for liberation, take to the path of karma on the order of their father?

After giving them confidential teachings I will liberate them.

Thus the merciful Nārada spoke enigmatic, metaphorical words to them.

O Haryaśvas! How will you create progeny when you have not seen the end of the earth?

One should not say that this statement will be fulfilled on its own later (when you are ruling the planet).

You are foolish, because you are young (bālakāḥ).  
Another version has pālakāḥ.

Though you are protectors of the people you are foolish.  
How disappointing (bata)!

The sentence continues till verse 9.

How will you create, not knowing about that place with  
one man, a country and a hole.

There is a river flowing in both directions.

There is an astonishing house made of twenty-five  
elements. This is Viṣṇu.

He is called an astonishing house, because the devotees can remain in the twenty-five elements, since they take on spiritual qualities by the mercy of the Lord.

There is a sharp object made of razors and thunderbolts.

## Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.9 ||

katham sva-pitur ādeśam  
avidvāṁso vipaścitaḥ  
anurūpam avijñāya  
aho sargam kariṣyatha

How will you create (**katham sargam kariṣyatha**), not knowing the instruction of your father (**sva-pituh ādeśam avidvāṁsah**) who is knowledgeable (**vipaścitaḥ**), while not seeing these things (**anurūpam avijñāya**)?

**Theme-2: Haryaśvas'  
understanding of  
Narada's allegory & their  
renunciation (10-22)**

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.10 ||

śrī-śuka uvāca

tan niśamyātha haryaśvā  
autpattika-manīṣayā  
vācaḥ kūṭam tu devaṛṣeḥ  
svayaṁ vimamṛśur dhiyā

Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni (**tad devaṛṣeḥ kūṭam vācaḥ niśamyā**), the Haryaśvas considered those words (**svayaṁ vimamṛśur dhiyā**) with their natural intelligence (**autpattika-manīṣayā**).



## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.11 ||

**bhūḥ kṣetram jīva-samjñam yad  
anādi nija-bandhanam  
adrṣtvā tasya nirvāṇam  
kim asat-karmabhir bhavet**

Not seeing (**adrṣtvā**) the end or destruction of the subtle body (which you called the earth) (**bhūḥ kṣetram**) of the jīva (**yad jīva-samjñam**), which causes bondage without beginning (**anādi nija-bandhanam**), what will be the result of performance of karma-yoga (**kim asat-karmabhir bhavet**)?

The ten items mentioned by Nārada are explained in ten verses to understand their meaning clearly.

First there is an explanation of “not seeing the end of the earth.”

Earth refers to the subtle body (jiva-samjñam), the cause of bondage without beginning for the soul.

Nirvāṇam means destruction by knowledge.

What can result from insubstantial karma-yoga? Rather you should strive to destroy karma.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.12 ॥

eka eveśvaras turyo  
bhagavān svāśrayaḥ paraḥ  
tam adṛṣṭvābhavaṁ puṁsaḥ  
kim asat-karmabhir bhavet

Not seeing or not worshipping the Supreme Lord (**adṛṣṭvā bhagavān svāśrayaḥ paraḥ**) who is the one person in the universe (**eka eva īśvarah**), who is beyond the states of waking, dreaming and deep sleep (**turyah**), and who releases the devotees from bondage (**abhavaṁ puṁsaḥ**), what is the use of insubstantial karma-yoga for man (**kim asat-karmabhir bhavet**)?

This verse explains “one kingdom with one person.”

Turyaḥ refers to that fourth state different from waking (viśva), dreaming (taijasa) and deep sleep states (prājñā). The kingdom is the universe.

Abhavam means the Lord by whom saṁsāra does not exist for the devotees.

“Not seeing the Lord” means “not perceiving him through worship.”

One should therefore worship him.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.13 ||

pumān naivaiti yad gatvā  
bila-svargam gato yathā  
pratyag-dhāmāvida iha  
kim asat-karmabhir bhavet

What is the use of insubstantial karmas performed (**kim asat-karmabhir bhavet**) by a person ignorant of the Lord's abode (**pratyag-dhāma avida**), upon going to which (**yad gatvā**) he does not return (**pumān na eva eti**), just as one goes to Pātāla and does not return (**yathā bila-svargam gatah**)?

This verse explains the hole from which one does not return.

Having gone to the abode of the Lord, one does not return, just as one does not return from Pātāla since one becomes attached to its enjoyment.

What is the use of the ignorant person performing karmas?

He should strive to attain Vaikuṅṭha.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.14 ||

nānā-rūpātmano buddhiḥ  
svairiṇīva guṇānvitā  
tan-niṣṭhām agatasyeha  
kim asat-karmabhir bhavet

The woman represents intelligence (**svairiṇī buddhiḥ**) with many forms, absorbed in material objects (**nānā-rūpa ātmanah**) and endowed with many qualities like learning (**guṇa anvitā**). What is the use of insubstantial karmas performed (**kim asat-karmabhir bhavet**) by a person who does not discern the good and bad tendencies of the intelligence (**tad-niṣṭhām agatasya**)?

This verse explains the woman with many forms.

The intelligence is absorbed in material pleasures (svairiṇī) not in Kṛṣṇa, and endowed with qualities like beauty, grace and learning.

What is the use of insubstantial karmas performed by a person who does not consider or know the intelligence's attraction for beneficial or detrimental objects?

By discrimination one should place one's intelligence in Kṛṣṇa.



## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.15 ॥

tat-saṅga-bhramśitaiśvaryaṁ  
saṁsarantaṁ kubhāryavat  
tad-gatīr abudhasyeha  
kim asat-karmabhir bhavet

The man is the jīva who, like a householder with an unfaithful wife (intelligence) (**saṁsarantaṁ kubhāryavat**), loses all his powers in her association (**tat-saṅga-bhramśita aiśvaryaṁ**). What is the use of insubstantial karmas performed (**kim asat-karmabhir bhavet**) by a person who does not know his destination (**tad-gatīr abudhasya**)?

This verse explains the man who is attached to the woman.

The jīva in the material world (saṁsarantam) is like a householder with an unfaithful wife.

Abudhasya should be ajānataḥ.

What is the use of insubstantial karmas performed by a person who does not know his destination such as Svarga or hell?

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.16 ||

**sṛṣṭy-apyaya-karīm māyām  
velā-kūlānta-vegitām  
mattasya tām avijñasya  
kim asat-karmabhir bhavet**

What is the use of insubstantial karmas performed (**kim asat-karmabhir bhavet**) by a helpless person (**mattasya**) who does not consider māyā (**tām māyām avijñasya**), like a river which flows in one direction during creation and in the opposite direction during destruction (**sṛṣṭy-apyaya-karīm**), and flows quickly near the bank (**velā-kūlānta-vegitām**)?

This verse explains the river flowing in both directions.

Māyā causes creation and destruction.

At the time of creation the elements flow out one after the other, and at the time of destruction they enter in reverse order.

Velā means a bank or water.

Thus vela-kūlānta means “near the bank.”

The river flows quickly near the bank.

For those who have fallen in saṁsāra, “the place to get out” refers to austerity and knowledge.

But māyā flows quickly there with prominent anger and ego, to prevent the person from getting out.

Kṛta-vegam and vegitām are the two versions.

Mattasya means the person has no control because of the speed.

What is the use of insubstantial karmas performed by a person who does not discern māyā?

Giving up material position, you should strive to cross over māyā.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.17 ||

pañca-vimśati-tattvānām  
puruṣo 'dbhuta-darpaṇaḥ  
adhyātman abudhasyeha  
kim asat-karmabhir bhavet

The house made of twenty-five elements is the person controlling the twenty-five elements (**pañca-vimśati-tattvānām puruṣaḥ**). He is an astonishing mirror (**adbhuta-darpaṇaḥ**). What is the use of karmas performed by a person (**kim asat-karmabhir bhavet**) who cannot discern (**abudhasya**) the Lord situated in the ātmā as his object of worship (**adhyātman**)?

This verse explains the house made of twenty-five elements.

Viṣṇu is an astonishing mirror.

The devotees offer to Viṣṇu the twenty-five elements such as citta. [Note: Perhaps in this list the jīva is not included and citta is added instead to make twenty-five elements. ]

Entering Viṣṇu, they become pure, spiritual and eternal.

Giving up the nature of reflections, they take on the qualities of Viṣṇu, the mirror.



That is the astonishing quality of the Viṣṇu as a mirror.

Normal objects seen in a normal mirror are simply reflections of those objects, and do not take up the purity that is in the mirror.

What is the use of karmas performed by a person who does not know Viṣṇu (adhyātman), existing in the ātmā, as the object of worship?

Therefore you should offer body and soul to the Supreme Lord.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.18 ॥

aiśvaram śāstram utsṛjya  
bandha-mokṣānudarśanam  
vivikta-padam ajñāya  
kim asat-karmabhir bhavet

What is the use of insubstantial karmas for a person (**kim asat-karmabhir bhavet**) who, giving up scriptures which describe the Lord (**aiśvaram śāstram utsṛjya**) and illustrate bondage and liberation (**bandha-mokṣānudarśanam**), does not know (**ajñāya**) the conclusions mentioned there using inflected words (**vivikta-padam**)?

This verse explains the meaning of the swan who speaks.

The swan refers to scriptures which speak about the Supreme Lord.

Bondage and liberation are illustrated by attractive talks.

This is the meaning of citra-katham.

The swan refers to having the ability to distinguish ātmā from non-ātmā, just as the swan distinguishes milk from water.

The inflected words are endowed with proper conclusions (vivikta-padam).

Taking faith in the scriptures, worship the Lord in order to attain liberation.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.19 ||

kāla-cakram bhrami tīkṣṇam  
sarvaṁ niṣkarṣayaj jagat  
svatantram abudhasyeha  
kim asat-karmabhir bhavet

What is the use of insubstantial karmas (**kim asat-karmabhir**) performed (**bhavet**) by a person who does not recognize (**abudhasya**) the independent wheel of time (**svatantram kāla-cakram**) rotating relentlessly (**bhrami tīkṣṇam**), destroying the whole universe (**sarvaṁ jagat niṣkarṣayat**)?

This verse explains the rotating object with razors and thunderbolts.

The wheel of time is described as having razors or thunderbolts because time gives fear.

It is described as rotating because time is always moving.

It is described as sharp because it destroys harshly.

Why do you not worship the Lord, since tomorrow or the next day you will die?

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.20 ॥

śāstrasya pitur ādeśam  
yo na veda nivartakam  
katham tad-anurūpāya  
guṇa-visrambhy upakramet

How can one, entangled in the path of enjoyment (**katham yah guṇa-visrambhy**), who does not know (**na veda**) the instruction of the scripture (**śāstrasya ādeśam**), which is the real father (**pituh**) and which teaches liberation (**nivartakam**), engage in following the scriptures (**tad-anurūpāya upakramet**)?

This verse explains “You do not know the order of your father.”

The father is not the person who impregnates, but the scriptures.

That order of that father is to stop material existence, not to continue it.

If you do not know this instruction to stop material life, how can you commence to follow its instructions?



You have faith in the instruction to follow the path of material enjoyment (guṇa-viṣrambhī).

You should follow the real order of scriptures, your father, which is the path of renunciation.

You do not incur sin by not following the instructions of Dakṣa which are not according to the purport of the scriptures, since he is not a real father.

Therefore, taking Viṣṇu mantra from me, sitting in a quiet place, worship Viṣṇu. This is the indication.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.21 ॥

iti vyavasitā rājan  
haryaśvā eka-cetasah  
prayayus tam parikramya  
panthānam anivartanam

O King (**rājan**)! The Haryaśvas (**haryaśvā**), firmly convinced (**iti vyavasitā**), reaching the same conclusion (**eka-cetasah**), circumambulated Nārada (**tam parikramya**) and followed (**prayayuh**) the path by which one never returns to this world (**anivartanam panthānam**).

Vyavasitā means they were entirely convinced.

They all had the same opinion.

“Circumambulating” means that they accepted Nārada as guru, drank his foot water and offered full obeisances as well.

## Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.22 ॥

svara-brahmaṇi nirbhāta-  
hr̥ṣīkeśa-padāmbuje  
akhaṇḍam cittam āveśya  
lokān anucaran muniḥ

Nārada traveled through the planets (**lokān anucaran muniḥ**), absorbed continuously (**akhaṇḍam cittam āveśya**) in the lotus feet of the Lord (**hr̥ṣīkeśa-padāmbuje**), whom he revealed through seven notes of spiritual sound (**svara-brahmaṇi nirbhāta**).

Nārada drowned in an ocean of bliss “Oh! All these persons were delivered from hell.

I will glorify the Lord using my vīṇā.”

He was absorbed in the lotus feet of Kṛṣṇa who attracts all the senses (hr̥ṣīkeśa) who was revealed by singing his pastimes in seven notes of spiritual sound.

**Theme-3: Savalāśvas' follow  
the path of  
Haryaśvas (23-35)**

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

|| 6.5.23 ||

nāśam niśamya putrāṇām  
nāradāc chīla-śālinām  
anvatapyata kaḥ śocan  
suprajastvaṁ śucām padam

Hearing about the loss of his sons (**putrāṇām nāśam niśamya**) of good character (**śīla-śālinām**) because of Nārada (**nāradāt**), Dakṣa then lamented (**kaḥ śocan anvatapyata**) that having good sons was a cause of sorrow (**suprajastvaṁ śucām padam**).

For the householder, becoming a Vaiṣṇava is a loss.

Dakṣa (kaḥ) then lamented.

“Oh! All my good sons have been bewildered by Nārada.”

He lamented that having good sons was a cause of sorrow.

He wailed, “Persons destined for sorrow and lamentation have good sons.”



## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

|| 6.5.24 ||

sa bhūyaḥ pāñcajanyaām  
ajena parisāntvitaḥ  
putrān ajanayad dakṣaḥ  
savalāśvān sahasriṇaḥ

Pacified by Brahmā (**ajena parisāntvitaḥ**), Dakṣa (**sah dakṣaḥ**) begot (**bhūyaḥ ajanayad**) one thousand more sons (**sahasriṇaḥ putrān**) named Śavalāśvas (**savalāśvān**) in the womb of his wife, Pāñcajanī (**pāñcajanyaām**).

They were known as Śavalāśvas and numbered one thousand.

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.25 ॥

te ca pitrā samādiṣṭāḥ  
prajā-sarge dhṛta-vratāḥ  
nārāyaṇa-saro jagmur  
yatra siddhāḥ sva-pūrvajāḥ

In accordance with their father's order (**pitrā samādiṣṭāḥ**) to beget children (**prajā-sarge**), the second group of sons (**te ca**), to undertake great vows of austerity (**dhṛta-vratāḥ**), also went to Nārāyaṇa-saras (**nārāyaṇa-sarah jagmuh**), where their brothers had previously attained perfection (**yatra siddhāḥ sva-pūrvajāḥ**).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.26 ॥

tad-upasparśanād eva  
vinirdhūta-malāśayāḥ  
japanto brahma paramam  
tepus tatra mahat tapaḥ

Purified of all contamination in the heart (**vinirdhūta-mala āśayāḥ**) by touching that water (**tad-upasparśanād eva**), they chanted the supreme mantra (**japanto brahma paramam**) and underwent severe austerities (**tepuh tatra mahat tapaḥ**).

The mantra will be mentioned next.

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.27-28 ॥

ab-bhakṣāḥ katicin māsān  
katicid vāyu-bhojanāḥ  
ārādhayan mantram imam  
abhyasyanta idaspatim

om namo nārāyaṇāya  
puruṣāya mahātmane  
viśuddha-sattva-dhiṣṇyāya  
mahā-hamsāya dhīmahī

Taking only water for some months (**ab-bhakṣāḥ katicit māsān**), and taking only air for some months (**katicid vāyu-bhojanāḥ**), they worshipped (**ārādhayan**) the Lord, lord of mantras (**idaspatim**), using the following mantra (**imam mantram abhyasyanta**). I offer respects to Nārāyaṇa (**om namo nārāyaṇāya**), the supreme person (**puruṣāya**), the supreme soul (**mahātmane**), the abode of pure sattva (**viśuddha-sattva-dhiṣṇyāya**). I meditate on the great swan (**mahā-hamsāya dhīmahī**).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.29 ॥

iti tān api rājendra  
prajā-sarga-dhiyo munih  
upetya nāradaḥ prāha  
vācaḥ kūṭāni pūrvavat

O King (**rājendra**)! Nārada Muni (**nāradaḥ**) also approached these sons of Prajāpati Dakṣa (**tān api upetya**), who were engaged in austerity to beget children (**prajā-sarga-dhiyah**), and spoke enigmatic words to them (**prāha iti kūṭāni vācaḥ**) just as he had spoken to their elder brothers (**pūrvavat**).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.30 ॥

dākṣāyaṇāḥ saṁśṛṇuta  
gadato nigamaṁ mama  
anvicchatānupadavīm  
bhrātṛṇām bhrātr-vatsalāḥ

O sons of Dakṣa (**dākṣāyaṇāḥ**)! Please hear attentively (**saṁśṛṇuta**) my words of instruction (**gadato nigamaṁ mama**). You are all very affectionate to your elder brothers, the Haryaśvas (**bhrātr-vatsalāḥ**). Therefore you should follow their path (**bhrātṛṇām anupadavīm anvicchata**).



## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.31 ॥

**bhrātṛṇām prāyaṇam bhrātā**  
**yo 'nutiṣṭhati dharmavit**  
**sa puṇya-bandhuḥ puruṣo**  
**marudbhiḥ saha modate**

A brother (**bhrātā**), knower of dharma (**dharmavit**), who follows (**yo anutiṣṭhati**) the path of renunciation of his brothers (**bhrātṛṇām prāyaṇam**), full of piety (**puṇya-bandhuḥ**), enjoys life with the Maruts (**sah puruṣah marudbhiḥ saha modate**).

You will enjoy with the Maruts who were affectionate to their brothers.

This example indicates, “You will enjoy with your elder brothers who have gone to Vaikuṅṭha.”

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.32 ॥

etāvad uktvā prayayau  
nārado 'mogha-darśanaḥ  
te 'pi cānvagaman mārgam  
bhrātṛṇām eva māriṣa

Respectable person (**māriṣa**)! Saying this (**etāvad uktvā**), Nārada (**nāradaḥ**), seeing whom desires are fulfilled (**amogha-darśanaḥ**), departed (**prayayau**). They followed (**te api ca anvagaman**) the path of their brothers (**bhrātṛṇām eva mārgam**).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.33 ॥

sadhrīcīnaṃ prācīnaṃ  
parasyānupathamṃ gatāḥ  
nādyāpi te nivartante  
paścimā yāminīr iva

Having followed (**gatāḥ**) the correct path (**sadhrīcīnaṃ**) favorable for attaining the Lord (**parasya anupathamṃ**), which gives internal realization (**prācīnaṃ**), they have not returned even till today (**na adya api te nivartante**), just as night after passing, does not return (**paścimā yāminīh iva**).

Having taken to the proper (sadhricīnam) path of bhakti (anupatham), the favorable path of the Lord, for attaining internal realization, they did not return, like the passing of night (paścimāḥ yāminīḥ).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

|| 6.5.34 ||

etasmin kāla utpātān  
bahūn paśyan prajāpatiḥ  
pūrvavan nārada-kṛtaṁ  
putra-nāśam upāśṛṇot

At this time (**etasmin kāla**), Dakṣa (**prajāpatiḥ**), observing many disturbances (**bahūn utpātān paśyan**), heard (**upāśṛṇot**) about the loss of his sons (**putra-nāśam**) caused by Nārada (**nārada-kṛtaṁ**), who had done the same before (**pūrvavat**).

## Theme-3: Savalāśvas' follow the path of Haryaśvas (23-35)

॥ 6.5.35 ॥

cukrodha nāradāyāsau  
putra-śoka-vimūrcchitaḥ  
devarṣim upalabhyāha  
roṣād visphuritādharah

Dakṣa (**asau**), fainting from lamentation (**putra-śoka-vimūrcchitaḥ**), became was angry at Nārada (**nāradāya cukrodha**). When Dakṣa met Nārada (**devarṣim upalabhya**), Dakṣa, with trembling lips (**roṣād visphurita adharah**), spoke as follows (**āha**).

Nārada considered as follows.

“The dynasty of Svāyambhuva Manu, Priyavrata, Uttānapāda, Dhruva, and others all attained the Lord by my efforts.

Pracīnabharhi also though involved in karma, was delivered.

His sons the ten Pracetās and his grandsons the Haryaśvas and the thousand Śavalāśvas were delivered.



How is it that only Dakṣa remains playing in the blind hole of household life?

I will deliver him also.

Hearing that his sons have renounced, lamenting Dakṣa now remains in his house with detachment.

Now is a suitable time to give him mercy.

If he does not come to me, I will go to his house.” For this reason Nārada went to see Dakṣa.

# Theme-4: Dakṣa curses Nārada muni (36-44)

## Theme-4: Dakṣa curses Nārada muni (36-44)

॥ 6.5.36 ॥

śrī-dakṣa uvāca

aho asādho sādḥūnām  
sādhu-liṅgena nas tvayā  
asādhv akāry arbhakāṇām  
bhikṣor mārgaḥ pradarśitaḥ

Prajāpati Dakṣa said: O imposter (**aho asādho**)! You have acted improperly (**tvayā asādhv akāry**) among us saintly persons (**nah sādḥūnām**) while disguising yourself as saintly (**sādhu-liṅgena**). You have shown my sons the path of renunciation (**arbhakāṇām bhikṣoh mārgaḥ pradarśitaḥ**).

By wearing the dress of a saintly person, you are causing great deception.

We are saintly (sādhūnām). Plural case is used out of pride.

“I am saintly. You have produced great misfortune for me, who would never show such hatred to you even in dreams.

Your great offense has become visible now after some time.” “What injustice did I do?”

“You, with envy, not tolerating the happiness of household life, have shown the path of the beggars to my small children.

They are like children, innocent, and they accepted the teachings of a cheater like you.”

Another meaning can be given to this verse.

“O Nārada, to whom no one can compare as a saint!

There is no one with such marks of a saint.

You have shown the path of the saintly to my sons.”

This double meaning can be taken in verses following as well, but will not explained in order that the commentary remains concise.

## Theme-4: Dakṣa curses Nārada muni (36-44)

॥ 6.5.37 ॥

ṛṇais tribhir amuktānām  
amīmāṃsita-karmaṇām  
vighātaḥ śreyasaḥ pāpa  
lokayor ubhayoḥ kṛtaḥ

My sons were not at all freed from their three debts (**tribhir ṛṇaih amuktānām**). They did not properly consider their obligations (**amīmāṃsita-karmaṇām**). O sinful Nārada (**pāpa**)! You have obstructed their progress (**vighātaḥ kṛtaḥ**) toward good fortune (**śreyasaḥ**) in this world and the next (**lokayor ubhayoḥ**).

“By taking to renunciation, it is possible to cross over saṁsāra.

But renunciation is not suitable for persons in household life to follow.” Śruti says:

**jāyamāno ha vai brāhmaṇas tribhir ṛṇavān jāyate  
brahmacaryeṇa ṛṣibhyaḥ, yajñena devebhyaḥ  
prajayā pitṛbhyaḥ, eṣa vā anṛṇo  
yaḥ putrī yajñakṛt brahmacārī vāpi**

The brāhmaṇa has three debts by birth. By brahmacārya one repays the sages, by sacrifice one repays the devatās and by producing offspring one repays the Pitṛs. He who has sons, performs sacrifice and observes brahmacārī life has no debts. **Vāsistha-dharma-śāstra**



My sons did not repay their debts and did not consider their karmas.

They are not free from debts to the sages yet.

They are not free from debts to the devatās and Pitṛs since they will not produce children or perform sacrifice.

O sinner! Killer of trust! Because of renouncing material enjoyment (without paying their debts), their fortune in this life has been ruined.

Fortune in next life is also ruined, because they have taken to renunciation without being qualified.

Manu says:

**ṛṇāni trīṇy apākṛtya mano mokṣe niveśayet  
anapākṛtya mokṣan tu sevamāno vrajaty adhaḥ**

Having paid one's three debts, the mind should enter into liberation. Not paying those debts and practicing for liberation, a person goes to hell. Manu Smṛti 6.35

## Theme-4: Dakṣa curses Nārada muni (36-44)

|| 6.5.38 ||

evaṁ tvam niranukrośo  
bālānām mati-bhid dhareḥ  
pārṣada-madhye carasi  
yaśo-hā nirapatrapaḥ

Without compassion (**niranukrośaḥ**), destroying the mind of young boys (**bālānām mati-bhid**) and destroying the Lord's fame (**hareḥ yaśo-hā**) among the devotees of the Lord (**pārṣada-madhye**), you travel about without shame (**tvam carasi nirapatrapaḥ**).

“What can I say to such an evil person as you?

The Lord becomes defamed by servants like you.”

You are without compassion.

You spoil the intelligence fixed in performing karmas according to scripture.

You have destroyed the fame of the Lord.”

This means that you have committed offense against the Lord, among the Vaiṣṇavas, among the devotees of the Lord like me.

That offense is therefore difficult to remove.

What to speak of doing bad activities, being without compassion, being without remorse and betraying trust!

## Theme-4: Dakṣa curses Nārada muni (36-44)

|| 6.5.39 ||

nanu bhāgavatā nityaṁ  
bhūtānugraha-kātarāḥ  
ṛte tvāṁ sauhr̥da-ghnaṁ vai  
vairāṅ-karam avairiṅāṁ

Except for you (**ṛte tvāṁ**), who are breaker of friendship (**sauhr̥da-ghnaṁ**) and producer of enmity (**vairāṅ-karam**) among those without enmity (**avairiṅāṁ**), the devotees are always (**bhāgavatā nityaṁ**) compassionate to the living beings (**bhūta anugraha-kātarāḥ**).

“You have come before me and what type of face will you show? You are so shameless!”

Devotees are compassionate, but you show violence to other beings.

I have shown friendship to you but you have broken friendship with me. You create enmity.

Having shown explicit enmity to me, what type of face are you showing me? You are certainly shameless.

Thus I am making you just a little ashamed.

## Theme-4: Dakṣa curses Nārada muni (36-44)

॥ 6.5.40 ॥

netthaṁ puṁsāṁ virāgaḥ syāt  
tvayā kevalinā mṛṣā  
manyase yady upaśamaṁ  
sneha-pāśa-nikṛntanam

Though you think that renunciation will bring tranquility (**manyase yady upaśamaṁ**) and cut the knots of affection (**sneha-pāśa-nikṛntanam**), real detachment (**virāgaḥ**) will not arise (**na syāt**) simply by your false show in which you bewilder innocent boys (**itthaṁ tvayā kevalinā mṛṣā**).



“I recommend renunciation.

From that arises tranquility of mind and from that comes cutting the knot of affection.

How can you say your sons are not qualified for liberation because you think that they do not come to you, their father?

It is not necessary for a renounced person to pay his three debts.

Śruti says:

**yad ahar eva virajyet, tad ahar eva pravrajat  
yadi cetarathā brahmacaryād eva pravrajat**

When one becomes detached one should leave the house.  
If circumstances are otherwise, one can renounce from  
brahmacārī life itself. **Jābāla Upaniṣad**

And I have given mercy to them through teachings on  
detachment.”

It is true that detachment is possible by the mercy of great devotees.

Though you have bewildered the minds of these boys and for seven or eight days they show detachment, real detachment arising from correct rules will not appear by this false show--dressing as a renunciate without having knowledge, or thinking that you are a pure Vaiṣṇava.

Though you think of tranquility, that will not arise since you are not a great devotee.

## Theme-4: Dakṣa curses Nārada muni (36-44)

|| 6.5.41 ||

nānubhūya na jānāti  
pumān viṣaya-tīkṣṇatām  
nirvidyate svayaṁ tasmān  
na tathā bhinna-dhīḥ paraiḥ

Without experiencing it (**na anubhūya**), a person will not know (**pumān na jānāti**) the pains of material enjoyment (**viṣaya-tīkṣṇatām**). From that experience (**tasmād**) he will naturally become detached (**nirvidyate svayaṁ**). A person whose mind is torn up by others' ideas will not become detached (**na tathā bhinna-dhīḥ paraiḥ**).

Therefore you have no knowledge.

Hear from me the royal path of detachment.

Without having experienced how material enjoyment gives suffering, a person cannot know that condition.

After understanding the suffering arising from enjoyment, he will be come naturally detached.

A person whose intelligence is torn apart by others, like you, will not become naturally detached.

## Theme-4: Dakṣa curses Nārada muni (36-44)

॥ 6.5.42 ॥

yan nas tvam̐ karma-sandhānām  
sādhūnām gṛhamedhinām  
kṛtavān asi durmarṣam̐  
vipriyam̐ tava marṣitam

You can be forgiven once (**nah tvam̐ marṣitam**) for causing (**kṛtavān asi**) such intolerable harm (**durmarṣam̐ vipriyam̐**) to an honest householder (**sādhūnām gṛhamedhinām**) following the rules of karma (**karma-sandhānām**).

I can give four times the result for whatever causeless enmity you have shown to me.

But I will not do that.

See my tolerance as a householder.

I follow the rules (sandhānām) on the path of karma.

Another version has kartum andhānām.

This means “I do not know how to act inimically to others.”

I forgive (marṣitam) you, who are unworthy of the renounced order, intent on doing harm to others, who have broken the rules of jñāna and bhakti, for your intolerable offense.



## Theme-4: Dakṣa curses Nārada muni (36-44)

॥ 6.5.43 ॥

tantu-kṛntana yan nas tvam  
abhadram acaraha punaha  
tasmāl lokesu te mūdha  
na bhaved bhramataha padam

O cause of separation from sons (**tantu-kṛntana**)! O fool (**mūdha**)! Because you have created misfortune for me (**yad nah tvam abhadram acaraha**), you will wander about (**tasmāt bhramataha te**) without a permanent place (**na bhaved padam**) in all the planets (**lokesu**).

You will also have misfortune.

O person who causes separation from children!

You have caused my sons to fall from their position.

Therefore you will not have a place to stay in the worlds.

## Theme-4: Dakṣa curses Nārada muni (36-44)

|| 6.5.44 ||

śrī-śuka uvāca

pratijagrāha tad bādham  
nāradaḥ sādhu-sammataḥ  
etāvān sādhu-vādo hi  
titikṣeteśvaraḥ svayam

Śrī Śukadeva Gosvāmī said: Nārada Muni, of saintly conduct (**nāradaḥ sādhu-sammataḥ**), when he was thus cursed by Prajāpati Dakṣa (**etāvān**), accepted the curse (**pratijagrāha tad bādham**). Though capable of cursing Dakṣa (**īśvaraḥ svayam**), he tolerated him (**titikṣeta**) since that is the nature of a saintly person (**sādhu-vādah hi**).

Nārada accepted the curse.

Sādhu-sammataḥ means “the saintly tolerate such things.”

It gives the meaning to the famous phrase sādhuvādaḥ.

Etāvān sādhuvādaḥ means that he was capable of counter the cursing but he did not because he was saintly.

“Nārada came to give Dakṣa mercy.

When he heard the criticisms of Dakṣa, why did Nārada not leave the place?”

This was Nārada’s intention.

“Controlled by anger, let him criticize a lot! Let him curse! This is the result of anger.

When his anger subsides, he will see that I did not criticize him or curse him in return, and tolerated everything.

Then he will repent that he has criticized and cursed a devotee of the Lord, like the Kumāras when they went to the gates of Vaikuṅṭha.

Then he will be a suitable field for sowing the seed of bhakti.

I will then go and sow the seed of pure bhakti in him.”

Thinking in this way, Nārada remained there for the proper moment.

But seeing that Dakṣa was not repentant, he then left, remembering “Oh! What power the remnants of offense to Śiva have!”