

**Om Namō Bhagavathe Vaasudevayah!  
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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudevayah!**

**OM**

प्रथमस्कन्धः

**PRATHAMASKANDHAH (CANTO ONE)**

॥ चतुर्थोऽध्यायः ॥

**CHATHURTHTHOADHYAH (CHAPTER FOUR)**

**Vyaasa Chintā – Naaradhaagamanam (Contemplation of  
Vyaasa – Arrival of Naaradha)**

[This chapter will explain about Vyaasa's despondency and contemplation. Naaradha's arrival and his discussion with Vyaasa are narrated in this chapter also Vyaasa was advised to create Sreemadh Bhaagawatham narrating the glorifying life stories of Lord Sri Krishna Bhagawaan in order for him to get rid of his despondency.]

व्यास उवाच

**Vyaasa Uvacha (Vyaasa Said):**

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।

वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत् ॥ १ ॥

1

Ithi bruvaanam samsthooya muneenaam dheerghasathrinaam  
Vridhddhah kulapathih sootham bahwrichassaunakoabraveeth

On hearing what Sootha said like this, the great sage Saunaka who was elderly and scholarly and spiritually well learned of all Vedhaas and Upanishads and Puraanaas and the preceptor of those Brahmins and Rishis assembled there in Naimisaaranyaa to perform the sacrificial ceremony told like this:

शौनक उवाच

**Saunaka Uvacha (Saunaka Said):**

सूत सूत महाभाग वद नो वदतां वर ।  
कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥ २ ॥

2

Sootha! Sootha! Mahaabhaaga!!! Vada no vadhathaam vara!  
Katthaam bhaagawatheem punyaam yedhaaha bhagawaanjchukah

Hey Sootha! Hey Sootha! Oh, the great one with the most noble and divine experiences! Oh, the diamond of all the great divine and spiritual orators! Please narrate to us the most divine and holy Sreemadh Bhaagawatham, which is the only tool helpful to develop, improve and increase divinities and virtues within us and to anyone who listen to it, which had been explained by Sri Suka Brahmarshi [to Sri Pareekshith Maharaja].

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।  
कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥ ३ ॥

3

Kasmin yuge pravrittheyam stthaane vaa kena hethunaa  
Kuthah samchodhithah Krishnah krithavaan samhithaam munih

Please explain to us where, when, in which age, why, what for, with what purpose, who or what prompted, with what type of an impulse, with whose encouragement and for whom that great and most revered divine sage Sri Vedha Vyaasa Maharshi created this sacred and divine Sreemadh Bhaagawatham.

तस्य पुत्रो महायोगी समदृङ्गिनर्विकल्पकः ।  
एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥ ४॥

4

Thasya puthro mahaayogee samadhiringnirvikalpakah  
Ekanthamathirunnidhro gooddo moodda iveyathe.

Sri Suka Brahmarshi who is the son of Vedha Vyaasa is always in solitude and is not concerned of any material happenings around him and is not thoughtful of anything and hence totally worry-free and is monistic and is a true great divine mendicant and is free of any ignorance and is free of illusory entanglement of this material world and is very equipoise and very equi-balanced and is the one who can see equity and equality in everything around him and is the one who walks alone aimlessly like an ignorant fool.

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्रं  
देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।  
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति  
स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टेः ॥ ५॥

5

Dhrishtwaanuyaanthamrishimaathmajamapyanagnam  
Dhevyo hriyaa paridhaddhurna suthasya chithram  
Thadhweekshya prichcchathi munau jagadhusthavaasthi  
Stheepumbhidhaa na thu suthasya vivikthadhrishte

Once when the fully naked Suka Brahmarshi was walking along the side of the pool where the celestial beauties with almost in nudity were playing water games in the pool did not even bother the young Suka Brahmarshi walking along the side. But when his father Vedha Vyaasa, who was properly dressed in attire befitting a sage, followed him along the pool those celestial beauties even before he could see them they got up from the pool and got dressed properly out of shyness and with fickling and wavering mind. When Vedha Vyaasa asked them why they did like that their response was that Suka Brahmarshi, his son, had no differentiation between male and female whereas he himself is not free of such thoughts? [Here the underlying meaning is that Vedha Vyaasa has not yet reached such a stage with a monistic view. Though he is a maharshi he is still not a mendicant who had renounced the material life whereas Suka Brahmarshi has no such interest or concern of material life and for him there is no difference between man or woman, boy or girl, any other species or human being, dead or alive, etc. he sees everything as one and the same as the Ultimate God.]

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान् ।  
उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥ ६॥

6

Katthamaalakshithah pauraih sampraapthah kurujaanggalaan  
Unmaththamookajedavadhwicharan gejsaahwaye.

How the people were able to identify Suka Brahmarshi who was walking aimlessly as a retarded and or as a fool and or as an ignorant one and or as a mendicant and or as insane or crazy and or as a dead corpse senselessly around the places like Hasthinapuram, Kurujaangalam, etc.?

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।  
संवादः समभूतात यत्रैषा सात्वती श्रुतिः ॥ ७॥

7

Kattham vaa paandaveyasya raajarshermmuninaa saha

Samvaadhah samabhooththaatha yethraishaa sathwathee sruthih

Oh, the great scholar! How did Pareekshith Maharaja who was born in the dynasty of Pandu happen to have the conversation with Suka Brahmarshi who was the divinely top-most leader of all sages and rishis? And this Sreemadh Bhaagawatham is actually the result of that most divine conversation between two of them.

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।  
अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम् ॥ ८॥

8

Sa godhohanamaathram hi griheshu grihameddhinaam  
Avekshathe mahaabhaagasttheerththeekurvamsthadhaasramam.

O the great and noble Sootha! The hearsays are that this great self realized soul (Suka Brahmarshi) will not wait just even for a moment beyond the time to milk the cow in any of the houses of the family persons. [Saunaka was asking Sootha how come Suka Brahmarshi spent seven full days with King Pareekshith Maharaaja though Suka Brahmarshi was well known that he would never wait for more than a few minutes in any home of the Grihastthaasramies or family persons.]

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।  
तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः ॥ ९॥

9

Abhimanyusutham Sootha! Prahurbhaagawathoththamam  
Thasya jenma mahaascharyam karmmaani cha grineehee nah

Pareekshith Maharaaja, who was the son of Abhimanyu, was well known that he was the primary and supreme most personality who had the opportunity to listen to divine discourses and glorious stories of Lord Sri Krishna Bhagawaan beautifully and classically described in Sreemadh Bhaagawatham. Please explain to us the most

interesting and wondrous stories of the birth, origin and all deeds during the life of that Sri Pareekshith Maharaja.

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।  
प्रायोपविष्टो गङ्गायामनादृत्याधिराट् श्रियम् ॥ १०॥

10

Sa samraat kasya vaa hethoh paandoonaam maanavardhddhanah  
Praayopavishto Gamgaayaamanaadhrithyaaddhiraat sriyam.

Also please explain to us why that most popular and renowned emperor of Paandu dynasty renounced the prestigious position of emperorship and the most luxurious palace life and went to the banks of the holy river Ganga and observed praayopavesam i.e. starving until death without taking any food or water.

नमन्ति यत्पादनिकेतमात्मनः  
शिवाय हानीय धनानि शत्रवः ।  
कथं स वीरः श्रियमङ्ग दुस्त्यजां  
युवैषतोत्स्रष्टुमहो सहासुभिः ॥ ११॥

11

Namanthi yeth paadhanikethamaathmana-  
Ssivaaya haaneeya ddhanaani sathravah  
Kattham sa veerah Sriyamangga! Dhusthyajaam  
Yuvaishathoth srashtumaho sahaasubhih

Pareekshith Maharaja was such a great, brave and powerful emperor, and all his enemies and kings of neighboring states were scared of him and used to visit and pay tributes and taxes to be accepted as his subordinates. He had no opponents. All other kings and emperors used to bow their heads with folded hands and used to prostrate at his feet to show their respect and humility. It is so sad! Please let us know why such an emperor at such a young prime age and while he was at the pinnacle of his position decided to end his life so tragically.

शिवाय लोकस्य भवाय भूतये  
य उत्तमश्लोकपरायणा जनाः ।  
जीवन्ति नात्मार्थमसौ पराश्रयं  
मुमोच निर्विद्य कुतः कलेवरम् ॥ १२॥

12

Sivaaya lokasya bhayaaya bhoothaye  
Ya uththamaslokaparaayanaa jenaah  
Jeevanthi naathmaarththamasau paraasrayam  
Mumocha nirvvidhya kuthah kalebaram.

All the great self realized souls who had been gloriously praised in all great texts like Vedas and Puranas had devoted their lives selflessly for the betterment and progress and comfort and divinities and prosperities of the universe. But why did Pareekshith Maharaja who was an emperor who was detached to his glorious and luxurious life and who was tirelessly working for the universal betterment decided to take life away from his mortal body?

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन ।  
मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ॥ १३॥

13

Thath sarvvam nassamaachakshwa prishto yedhiha kimchana  
Manye thwaam vishaye vaachaam snaathamanyathra  
cchaandhasaath.

Oh Sootha! You are a great divine scholar who is an ultimate master not only of Vedas and Puranas but also of all other texts and also you are a great orator. Please explain to us and clear out and clarify all the questions and doubts and confusions we have.

**Vyasavaiklabhyam**

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।  
जातः पराशराद्योगी वासव्यां कलया हरेः ॥ १४॥

14

Dhwaapare samnupraapthe thritheeye yugaparyaye  
Jaathah Paraasaraadhyogee Vaasavyaam kalayaa Hareh

Veda Vyasa, an incarnation of Lord Sri Maha Vishnu or Hari, was born as the son of the great sage Paraasara on Sathyavathi who the daughter of Vasu at the beginning of the third Yuga was known as Dhwaapara Yuga on this earth.

स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचिः ।  
विविक्तदेश आसीन उदिते रविमण्डले ॥ १५॥

15

Sa kadhaachith Saraswathyaa upasprisya jalam suchih  
Viviktha eka aaseena udhithe Ravimandale.

Once upon a time on one fine sacred morning when the sun just started rising up that great sage after having his ritualistic bath and ablutions was sitting alone on the banks of the holy river Saraswathy meditatively concentrating his mind and worshiping his favorite deity.

परावरज्ञः स ऋषिः कालेनाव्यक्तरंहसा ।  
युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥ १६॥

16

Paraavarajnassa rishih kaalenaavyaktharamhasaa  
Yugaddharmavyathikaram praaptham bhuvi yuge yuge.

भौतिकानां च भावानां शक्तिहासं च तत्कृतम् ।  
अश्रद्धधानान् निःसत्त्वान् दुर्मेधान् हसितायुषः ॥ १७॥

78



Bhauthikaanaam cha bhaavaanaam sakthihraasam cha thathkritham  
Asradhdhaddhaanaan nissathwaan dhurmmmeddhaan  
hrasithaayushah

दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।  
सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ॥ १८॥

Dhurbhagaamscha jenaan veekshya munirdhdhivyena chakshushaa  
Sarvvavarnnaasramaanaam yedhdhddyau hithamamoghadhrik.

The divinely great scholar VedhaVyaasa who had a clear vision of the universe and beyond of this Yuga and all other past and future Yugas was deeply and meditatively contemplating to identify the cause why the species including the mankind on this earth are becoming lesser and lesser faithful after each Yuga. Similarly in the course of time on this earth each Yuga after Yuga people were turning out to be lesser fortunate, lesser intelligent, lesser knowledgeable, lesser careful, lesser healthy, with lesser longevity and with lesser of all other positive qualities and then all the evil qualities like greed, jealousy, cruelty, wickedness, killing, theft, robbery, intoxications, prostitution, scandalization, etc. were progressively growing in the positive direction. VedhaVyaasa was also trying to mitigate the situation by devising the most suitable, desirable, and promising solution for the well being of the universe and mankind on the earth. [Means: - People of Thretha Yuga were lesser of all positive qualities and more of all evil qualities than the people of Kritha Yuga. People of Dhwaapara Yuga were lesser of all positive qualities and more of evil qualities than those of Thretha Yuga. And similarly, people of Kali Yuga were lesser of all positive qualities and more of all evil qualities than those of Dhwaapara Yuga.]

चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।  
व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥ १९॥

Chaathurhothram karmma sudhddham prajaanaam veekshya  
vaidhikam

Vyadhaddhaadhyajnjasanthathyai vedhamekam chathurviddham.

That scholarly sage, VedhaVyaasa, divided the Vedhaas into four parts for clarity and better understanding of mankind. VedhaVyaasa foresaw that this editing of Vedhaas would definitely help the mankind to refine and purify the deeds and actions of the mankind by easily assimilating the norms prescribed therein and acting accordingly. Also, this division of the Vedhaas was in accordance with the duties assigned in the four Yugas. [The duties assigned in accordance with the Yugas are: 1) Kritha Yuga it is Meditation and Austerity, 2) Thretha Yuga it is Sacrifice and Realization of Soul or Athmajnjaanam, 3) Dhwaapara Yuga it is Puja or Worshipping and Sacrifice and 4) Kali Yuga it is Keerththanam or Singing the glorifying stories of the Ultimate God and Donations and Charities to Brahmins and Sages. These are known as Yuga Ddharmma Chathushtayam, or the Duties assigned for Four Yugas.]

ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ।  
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥ २० ॥

Rigyajjurssaamaattharvvakhyaa Vedhaaschathwaara udhddhrithah  
ltheehaasapuraanam cha panchamo Vedha uchyathe.

Oh, the divine sages! The four divisions of Vedhaas are Rig, Yejus, Saama and Attharva. The Mythologies (Purana) and Epics (Ithihaasa) are known as the fifth Vedha. [What is implied here is that VedhaVyaasa is the one who divided or edited the Vedha into four parts as listed above for lucid clarity and better understanding for mankind.]

तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः ।  
वैशम्पायन एवैको निष्णातो यजुषामुत ॥ २१ ॥

21

Thathrargwedhaddharo Paila ssaamago Jaiminih Kavih  
Vaisampaayana evaiko nishnaatho Yejushaamutha.

अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो मुनिः ।  
इतिहासपुराणानां पिता मे रोमहर्षणः ॥ २२॥

22

Attharvvaanggirasaamaaseethsumanthurdhdhaaruno munih  
Ithihaasapuraanaanaam pithaa me Romaharshanah

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।  
शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥ २३॥

23

Tha etha rishayo Vedham swam swam vyasyannanekaddhaa  
Sishyaih prasishyaisthachchishyair vvedhaasthesaakhinoabhavan.

VedhaVyaasa then taught Rig Vedha to Paila, Saama Vedha to Jaimini, Yejur Vedha to Vaisampaayana and finally Attharva Vedha to Sumanthu who was also known as Ghora Angiras. And VedhaVyaasa also taught all the Puraanaas and Ithihaasaas which together are known as the fifth Vedha to me, Romaharshana. Then each of these Vedhaas were further subdivided by these preceptors and taught to their disciples and then those disciples again further subdivided those and taught those portions to their disciples and in that order the teachings of Vedhaas continued with generations after generations. [This means VedhaVyaasa knew all Vedhaas and then he divided Vedhaas into four and taught to four of his primary disciples and then those disciples further divided and taught to their disciples and continued in those order from disciples to grand-disciples to great grand-disciples and great great grand-disciples. When the ages pass through it was difficult for one person to remember the whole Vedha and therefore the preceptors further divided the Vedha into many portions and then taught each portion to one of his disciples.]

त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।  
एवं चकार भगवान् व्यासः कृपणवत्सलः ॥ २४॥

24

Tha eva Vedhaa dhurmmeddhairdhdhaaryanthe purushairyetthaa  
Evam chakaaara Bhagawaan Vyaasah kripnavathsalah

Vyaasa Bhagawaan out of compassion and kindness decided that even let the retarded and the lazy ones and the lesser intelligent ones have a chance to learn the Vedhaas by dividing them like that. [What it means is that Vedha Vyaasa knew by dividing and then further subdividing the Vedhaas it was easier for the people of future generations to understand at least one of the Vedhaas or even a part of one of the Vedhaas as the intelligence and memory powers were deteriorating generations after generations.]

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।  
कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।  
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥ २५॥

25

Sthree soodhradhwijabenddhoonaam thrayee na sruthigocharaa  
Karmmasreyasi mooddaanaam sreya evam bhavedhiha  
Ithi Bhaarithamaakhyaanam kripayaa Muninaa kritham.

In spite of the divisions and subdivisions of the Vedhaas into four parts; the women, the Soodhraas (the low class or low caste people), the low mean type of Brahmins and the people of similar low status by intelligence and knowledge were unable to understand the essence and philosophical principles of the Vedhaas and therefore for the benefit and prosperity and to increase their knowledge; Sri Vedha Vyaasa created the great well-known epic Sri Mahaa Bhaaritham and gifted to them. [Mahaa Bhaaritham is the essence of all the Vedhaas. Mahaa Bhaaritham is full of stories which are easy to understand. Of course, we should note that Sreemadh Bhagawath Geetha, which has been considered to be the full

scripture, is contained within Mahaa Bhaaratham. More explicitly Geetha is seven hundred and one stanzas of one hundred and twenty-five thousand stanzas of Mahaa Bhaaratham. Let me quote: “Whatever you can see elsewhere in the world can definitely be seen in Mahaa Bharatham and whatever you cannot see in Mahabharatham cannot be seen anywhere else in the world also.” From this we can infer that Mahaa Bhaaratham is the essence of not only all the Vedhaas and Puraanaas and Upanishads but also far beyond all those.]

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।  
सर्वात्मकेनापि यदा नातुष्यद्दृढयं ततः ॥ २६॥

26

Evam pravritthasya sadhaa bhoothaanaam sreyasi dhwijaah  
Sarvvaathmakenaapi yedhaa naathushyadhdhridhayam thathah

Though VedaVyasa divided and edited Vedhaas into four parts and advised them to four of his primary disciples entrusting them to pass them over to the larger universe and wrote such a grandeur and magnificent book like Sri Mahaa Bhaaratham and advised to Sootha or Romaharshana with the intentions that the book would definitely be a helpful tool for acquiring material and spiritual knowledge and devotion by women and other people considered to be of lesser intelligence Vedha Vyaasa did not attain self satisfaction and or obtained the expected gratification.

नातिप्रसीदद्दृढयः सरस्वत्यास्तटे शुचौ ।  
वितर्कयन् विविक्तस्थ इदं चोवाच धर्मवित् ॥ २७॥

27

Naathipraseedhadhdhridhayassaraswathyaasthate suchau  
Vitharkkayan vivikthasttha idham provaacha ddharmmavith.

Therefore, in order to know the root cause of that dissatisfaction, VedhaVyaasa sat alone on the banks of that divine river Saraswathy and then meditatively and anxiously started contemplating. [This

contemplation is going to lead Sri VedaVyasa to create Sreemadh Bhaagawatham.]

धृतव्रते न हि मया छन्दांसि गुरवोज्ज्वयः ।  
मानिता निर्व्वलीकेन गृहीतं चानुशासनम् ॥ २८॥

28

“Ddhrithavrathe na hi mayaa cchandhaamsi guravoagnayah  
Maanithaa nirvvyaleekena griheetham chaanusaasanam.”

Vedha Vyaasa contemplated that “I did observe and maintain the penance according to prescribed norms without any deficiency. I did pay due reverence and respect to Vedhaas. On a day-to-day basis I strictly observed all stipulated norms prescribed in the Vedhaas and paid respect to the Fire god and my respectful Preceptors.” [Vedha Vyaasa’s concern was why he was not getting the soul satisfaction in spite of his strict observance of the prescribed norms.]

भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः ।  
दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥ २९॥

29

“Bhaarithavyapadhesena hyaamnaayaarththascha dhersithah  
Dhrisyathe yethra ddharmmadhi sthreesoodhraadhibhirapyutha.”

Vedha Vyaasa continued... “I also elaborated the Ithihaasam of Sri Mahabharatam in the simplest style of stories with an intention to create moral interest and spiritual knowledge for womanhoods and Soodhraas those who are considered to be in the lowest intelligence strata of the human society.”

तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।  
असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥ ३०॥

30

“Atthaapi betha me dhaihyo hyaathmaa chaivaathmanaa Vibhuh

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Asampanna ivaabhaathi brahmavarchchasya saththamah”

Vedha Vyaasa continued on his thoughts further:” Thus, though my Life-Soul or Jeevaathma is complete in all respects and though I myself is standing in the top level of the self realized souls because I feel short of satisfaction in spite of such major accomplishments to my credit.”

किं वा भागवता धर्मा न प्रायेण निरूपिताः ।  
प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥ ३१ ॥

31

“Kim vaa Bhaagawathaa ddharmmaa na praayena niroopithaah  
Priyaah paramahamsaanaam tha eva hyachyuthapriyaah”

Now Vyaasa Bhagawan was doubtful... “I did not properly elaborate the glorifying stories of Lord Sri Krishna Bhagawaan which are the moral principles and philosophies of Sreemadh Bhaagawatham. And definitely that is the dearest to Lord Sri Krishna Bhagawaan. And that is what Lord Sri Krishna Bhagawaan likes the most. That is the reason why I feel deficient in soul satisfaction and gratification.”

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।  
कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥ ३२ ॥

32

Thasyaivam khilamaathmaanam manyamaanasya khidhyathah  
Krishnasya Naaradhoabhyaagaadhaasramam praagudhaahritham.

तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।  
पूजयामास विधिवन्नारदं सुरपूजितम् ॥ ३३ ॥

33

Thamabhijnjaaya sahasaa prathyuththaayagatham munih  
Poojayaamaasa viddhivanNaaradham surapoojitham.

When VedhaVyaasa was sorrowfully sitting in his monastery with such stressful thoughts about his deficiency of not yet writing the glorifying and divinely supreme stories of Lord Sri Krishna Bhagawaan the most famous heavenly sage Naaradha, who was being worshiped and revered by the demigods of heaven and the sages of earth, just walked into his monastery. As soon as VedhaVyaasa recognized that heavenly sage Naaradha had arrived he got up and received him with folded hands and with full prostration and with observance of all other norms prescribed in the Vedhaas to how to receive such a revered divine sage.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥ ४॥

Ithi Sreemat Bhaagawathe Mahaa Puraane  
Paaramahamsyaam samhithaayaam  
Pratthamaskanddhe Naimisheeyopakhyane  
Chathurththoaddhyaayah

Thus, we conclude the Fourth Chapter named The Story of Naimisheeyam [i.e. the questions about the Subject Matter of Sreemad Bhagawatham asked by Sounaka as a Spokesperson for the Seers Assembled at Naimisaaranya] of the First Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham. [This chapter is named as Contemplation of Vyaasa Bhagawaan and arrival of Naradha.]

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namoh Bhagavathe Vaasudevayah!**  
**Om Namoh Bhagavathe Vaasudevayah!**  
**Om Namoh Bhagavathe Vaasudevayah!**