

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudevayah!

प्रथमस्कन्धः

PRATHAMASKANDHAH (CANTO ONE)

॥ षष्ठोऽध्यायः ॥

SHASHTTOADHYAH (CHAPTER SIX)

The story about the previous birth of Naaradha

[This chapter Naaradha explains the story of his previous birth to Vyasa. Naaradha was the son of a maidservant who was at the service of some Yogis. Naaradha being the only son, he also used to live with her in the outhouse of the monastery. From a young age Naradha also was assigned with some responsibilities of servicing the Yogis. With the association and advice of those Yogis Naaradha also became self realized. And in the next birth he was born as the son of Brahma Dheva. Before his departure Naaradha asked Vyaasa to write Sreemadh Bhaagawatham as a solution to get rid of despondency.]

सूत उवाच

Sootha Uvaacha (Sootha Said):

एवं निशम्य भगवान् देवर्षेर्जन्म कर्म च ।
भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥

1

Evam nisamya Bhagawaan dhevarsherjjanma karmma cha
Bhooyah paprachccha tham Brahman! Vyaasah Sathyavatheesuthah

Oh Brahmins! After listening to the stories thus told by the heavenly sage Naaradha about his previous birth and activities, Vyaasa Bhagawaan who was a plenary incarnation of Lord Sri Maha Vishnu and the son of Sathyavathi asked again to Naradha.

व्यास उवाच

Vyaasa Uvaacha (Vyaasa Said):

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव ।
वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥

2

Bhikshubhirvipravasithe vijnaanaadheshtribhithava
Varththamaano vayasyaadye thathah kimakarodhbhavaan.

Oh, the most noble heavenly sage Naaradharshe! What did you, the young boy at that time, do when those divinely sages left after providing you with such most precious and divine advice of transcendental knowledge of devotion and spiritualism?

स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः ।
कथं चेदमुदस्राक्षीः काले प्राप्ते कलेवरम् ॥ ३ ॥

3

Swaayambhuvakayaa vrithyaa varththitham the paramvayah
Kathttham chedhamudhasraaksheeh kale praapthe kalebaram.

Oh, the son of Brahma Dheva! [Naaradha is the son of Brahma Deva and hence known as Swaayambhuva meaning Self Born or Ayonija meaning one who is not delivered from the womb of a woman.] How did you spend the remaining time of your life in that birth? And how did you relinquish your old material body at the end and how did you acquire this new divine form as heavenly sage?

प्राक्कल्पविषयामेतां स्मृतिं ते सुरसत्तम ।
न ह्येष व्यवधात्काल एष सर्वनिराकृतिः ॥ ४॥

4

Praakkalpavishayaamethaam smrithim the surasaththama!
Nahyesha vyavaddhaath Kaala esha sarvvaniraakrithih

Oh, the great sage, Naaradha! How come the Time which has the capacity to annihilate anything and everything in the universe did not remove what you have been taught and learned and inculcated in your memory in your past birth was not removed from your mind and intelligence? Or how is it that you are able to remember everything that happened in your previous birth? It is amazing that your devout knowledge and glorious stories of Lord Sri Krishna Bhagawaan are still remaining afresh in the horizon of your memory.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

भिक्षुभिर्विप्रवासिते विज्ञानादेष्टृभिर्मम ।
वर्तमानो वयस्याद्ये तत एतदकारषम् ॥ ५॥

5

Bhikshubhirvipravasithe vijnjaanaadheshtribhirmmama
Varththamaano vayasyaadhye thatha ethadhakaarasham.

Please listen, I am going to narrate to you all the details without leaving a single bit of information of all what happened after those sages left the young boy, me, or bid bye to the young boy, me, on that day.

एकात्मजा मे जननी योषिन्मूढा च किङ्करी ।
मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ ६॥

6

Ekaathmajaa me jenanee yoshinmooddaa cha kinkaree
Mayyaathmajeananyagethau chakre snehaanubanddhanam.

As I was the only child of my mother who was a maidservant and who was a simpleton and uneducated and unintelligent had an extremely strong attachment of bondage and staunch affection with me. And thus, she created a strong bondage with me by depositing all her love and affection onto me.

सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती ।
ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ ७॥

7

Saaaswathanthraa na kalpaaaseedhyogakshemam
mamechcchathee
Eesasya hi vase loko yoshaa dhaarumayee yetthaa.

Though she wanted to ensure proper maintenance and well being for me with all the prosperities and progress she was unable to upkeep it as she was not independent. In the hands of Destiny or God we are all like a small wooden doll or puppet in the hands of a puppet master. [We simply move according to the wish and will of the Supreme God.] We are all totally dependent on fate or our destiny.

अहं च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया ।
दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥ ८॥

Aham cha thadhBrahmakula ooshivaamsthadhavekshayaa
Dhigdhesakaalaavyuthpanno baalakah panjchahaayanah

As I was a small child of merely five years old at that time, I stayed in the same monastery along with my mother due to the unconditional and unbound love and affection she showered on me. But as a matter of fact, within my mind, heart, and soul I was really not so pleased with this material bondage. So, my life during that time in the monastery was not content within my soul as I was aware of the dependence of material love and affection of my mother.

एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि ।
सर्पोऽदशत्पदा स्पृष्टः कृपणां कालचोदितः ॥ ९॥

Ekadhaa nirgathaam gehaadhdhuantheem nisi gaam patthi
Sarppodhesath padhaa sprishtah kripanaam kaalachodhithah

One early morning in the darkness when my mother was going out to milk the cow she was bitten by a snake, and she went to the other world or died.

तदा तदहमीशस्य भक्तानां शमभीप्सतः ।
अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥ १०॥

Thadhaa thadhahameesasya bhakthaanaam samabheepsathah
Anugraham manyamaanah praathishttam dhisamuththaraam.

I considered that incident – the death of my mother – was due to the blessing, affection, and mercy of Lord Sri Krishna Bhagawaan who was always at the service of his devotees. With that belief I proceeded to the northern directions. [Naaradha proceeded to Himalaya after the death of his mother considering that it was due to the blessing of Lord Sri Krishna Bhagawaan with an intention to bring

him up from the ocean of miseries of material entanglements and entrapments of this universe.]

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
खेटखर्वटवाटीश्च वनान्युपवनानि च ॥ ११ ॥

11

Speethaanjjanapadhaamsthathra puragraamavrajaakaraan
Khetakharvatavaateescha vanaanyupavanaani cha.

चित्रधातुविचित्राद्रीनिभभग्रभुजद्रुमान् ।
जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ॥ १२ ॥

12

Chithraddhaathuvichithraadhreenibhabhagnabhujadhrumaan
Jelaasayaanjchivajelaan nalineessurasevithaah

चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ।
नलवेणुशरस्तम्बकुशकीचकगह्वरम् ॥ १३ ॥

13

Chithraswanaih pathraretthairvvibhramadhbhramarasriyah
Nalavenusarasthambakusakeechakagehwaram

एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥ १४ ॥

14

Eka evaathiyaathohamadhraaksham vipinam mahath
Ghoram prethibhayaakaaram vyaalolookasivaajiram.

Oh Vyasa! I passed through many different and varied types of areas like: mountains, hills, planes, plateaus, forests with thick woods, light forests, caves, rocky mountains, rivers, mountain slopes, valleys,

streams, villages where farmers live, very fertile agricultural lands, arid places, deserts, groups of mountain villages, town like places, caves where sages meditate, caves where scary lions and tigers live, many estates, many plantations, huge and wild forests with thick growth of tall trees, bushes, gardens, palaces, huts, many monasteries, many homes of Brahmins, stables and cows, homes of farmers, mountains and forests with many different types of animals like elephants, jackals, wolves, monkeys, etc., mountains and rivers with treasures of minerals and ores, many a trees whose branches were broken by elephants, places where bees moving around and bee hives, places where flies were moving around, places where birds flying and moving around, places where crickets and bats producing sounds, pools with full of lotus flowers, lakes and ponds where the celestial bodies take bath and playing around, beautiful palaces built in gold and diamonds and pearls, streams with purest of pure clear waters, etc. Thus after passing through such varied scenes and sceneries at the end I reached a location of huge and deep and dangerously fearful forest with full of bamboos and reeds and very large grass with very sharp and long blades and where jackals where making sounds and playing around and where owls were crying and due to pitch darkness that place was not accessible for anyone.

परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः ।
स्नात्वा पीत्वा ह्रदे नद्या उपस्पृष्टो गतश्चमः ॥ १५॥

15

Parisraanthendhriyaathmaaham thritpareetho bubhukshithah
Snaathwaa peethwaa hradhe nadhyaa upasprishto gethasremah

I was so tired and fully exhausted both physically and mentally. I was extremely hungry and too thirsty. So, I took a bath and ablution in the freshwater of a river I saw thereby and got refreshed. And by drinking enough fresh water I got rid of my thirst and hunger too and I was revitalized and re-energized.

तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः ।
आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥ १६॥

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Thasmin nirmmanujearanye pippalopasttha aasthithah
Aathmanaathmaanamaathmasttham yetthaasruthamachinthayam

I sat there in the shade of a banyan tree in that wild forest where there was no human occupation and hence very lonely. Sitting there meditatively I thought about the ultimate God who was permanently installed in my heart with my mind and intelligence and according to my understanding from the teachings of my sage teachers and advice of my preceptors.

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ।
औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥ १७॥

Ddhyaayathascharanaambhojam bhaavanirjjithachethasaa
Outhkkanttyaasrukalaakshasya hridhyaaseenme sanairHarih

I prayed and worshiped the lotus feet of Lord Sri Krishna Bhagawaan, who is beyond the reach of even our mind, with full devotion and with meditation. At the climax of the ecstasy of the devotion tears started flowing like streams from my eyes due to the anxiety and affection I had for Lord Sri Krishna Bhagawaan. Then Lord Sri Krishna Bhagawaan who is also known as Achyutha, meaning the one who has no destruction, slowly and slowly started appearing in my heart and mind and my eyes were filled with boundless tears.

प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः ।
आनन्दसम्प्लवे लीनो नापश्यमुभयं मुने ॥ १८॥

Premaathibharanirbhinnapulakaamgoathinirvrithah
Aanandhasamplave leeno naapasyamubhayam mune.

Oh, the most noble sage Vedha Vyaasa! Due to extreme and overpowering love, affection, and devotion I was horripilate throughout my body. And with boundless joy and ecstasy I was with my heart and mind fully involved in the thought of Lord Sri Krishna Bhagawaan. What a wonderful and exciting experience I had at that time! Then both my material body and Hari, Lord Sri Krishna Bhagawaan, faded away or disappeared from the horizon of my memory and thought process.

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
अपश्यन् सहसोत्तस्थे वैक्लव्याद्दुर्मना इव ॥ १९॥

19

Roopam Bhagawatho yeththanmanahkaantham suchaapaham
Apasyan sahasoththastthe vaiklavyaadhdhurmmaanaa iva.

When the most enticing and charming form of Lord Sri Krishna Bhagawaan, which is capable of removing all the sorrows and distresses from our mind and heart, disappeared from my mind then the happiness and ecstasy of joy were also taken away from my mind and heart. And I became very gloomy, distressed, and bewildered with despondency. Though I was terribly disappointed and dissatisfied for a moment but immediately I forgot all those feelings and got up with full consciousness.

दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥ २०॥

20

Dhidhrishusthadham bhooyah preniddhaaya mano hridhi
Veekshamaanopi naapasyamavithripta ivaathurah

Then again, I tried with all out effort with my whole heart and mind fully immersed into it to bring back that divine form of Lord Sri Krishna Bhagawaan into the horizon of my mind and thought process. But my efforts turned out to be futile. And because my efforts were futile, I

became terribly disappointed and unhappy and distressed and sorrowful.

एवं यतन्तं विजने मामाहागोचरो गिराम् ।
गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥ २१ ॥

21

Evam yethantham vijane maamaahaagocharo giraam
Gembheeraslakshnayaa vaachaa suchah presamanniva.

I sat down at a lonely place in solitude and meditatively worshiped Lord Sri Krishna Bhagawaan. And at that time Lord Sri Krishna Bhagawaan, who is above and beyond words to be explained, very softly and very clearly and very distinctly and very boldly and very profoundly told me the following words as if and in order to remove the unhappiness and distresses and difficulties and sorrows I felt in my heart.

हन्तास्मिञ्जन्मनि भवान् न मां द्रष्टुमिहार्हति ।
अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥ २२ ॥

22

“Hanthaasmin jenmani bhavaan na maam dhreshtumihaarhathi
Avipakwakaashaayaanaam dhurdhdharsoham kuyoginaam.

Naaradha heard the voices inside his consciousness: “Oh young boy! It is not possible for you to see me in this birth. I am imperceptible and I am incomprehensible, and I am invisible for those who are not self realized and for those who are not fully renounced and for those who are not perfected in yogas and meditations and for those who are immature spiritually with unconditional devotion to me.”

सकृद्यद्दर्शितं रूपमेतत्कामाय तेऽनघ ।
मत्कामः शनकैः साधु सर्वान् मुञ्चति हृच्छयान् ॥ २३ ॥

23

“Sakridhyadhdharsitham roopamethath kaamaaya theanagha
Mathkaamassanakaissaaddhuh sarvvaan munchathi hrichcchayaan.”

“The renounced sages who meditatively worship me would gradually
be released from kama which is passion or desire and krodha which
is anger and other similar highly terrible sorrows.”

सत्सेवयादीर्घया ते जाता मयि दृढा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २४॥

24

“Sathsevayaaadheerghayaa the jaathaa mayi dhriddaa mathih
Hithwaaavadhyamimam lokam genthaa majjanathamasi.”

“Oh, the most affectionate Naradha! I understand that your mind and
heart and wisdom had found complete solace and staunch devotion
in me due to the association you had with those divine sages for a
short period of time itself. And because of your staunch and
unshakable devotion when you reject this material body and accept
and occupy another more pure and divine body in the next birth you
would definitely be the foremost and topmost of my devotees. [You
would be my primary devotee in your next birth.]”

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।
प्रजासर्गनिरोद्धेऽपि स्मृतिश्च मदनुग्रहात् ॥ २५॥

25

“Mathirmmayi nibedhddheyam na vipadhyetha karhichith
Prejaasargganiroddheapi smrithischa madhanugrahaath.”

“Because of my blessings you would never have any deterioration for
your staunch and stable and firm and supreme devotion you had
found on me and also for your memories of these facts even in your
next birth.” [Lord Sri Krishna Bhagawaan confirmed to Naradha that
when his soul accepts another material body in the next birth he

would clearly remember all about the supreme devotion and affinity he had to Lord Sri Krishna Bhagawaan.]

एतावदुक्त्वोपरराम तन्मह-
द्भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
अहं च तस्मै महतां महीयसे
शीर्ष्णावनामं विदधेऽनुकम्पितः ॥ २६॥

26

Ethaavadhukthopararaama thanmahadh-
Bhootham nabholingamalingameeswaram
Aham cha thasmai mahathaam maheeyase
Seershnaavanaamam vidhaddheanukampithah

Thus when Lord Sri Krishna Bhagawaan who was celestially placed who was in my vision manifested as Cosmic Form but without any physical body and who was beyond the sight and vision of my physical eyes and who was constituted of pure and divine intelligence and who was that Supreme Divine Form spoke to me in my mind as above, I bowed my head and prostrated and worshiped that Formless Form out of respect and reverence because of my pure and truthful understanding that it was due to compassion and mercy and divine love and affinity towards me.

नामान्यनन्तस्य हतत्रपः पठन्
गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः
कालं प्रतीक्षन् विमदो विमत्सरः ॥ २७॥

27

Naamaanyananthasya hathathrapah pattan
Guhyaani bhadhraani krithaani cha smaran
Gaam paryatamsthushtamanaa gethasprihah
Kalam pretheekshan vimadho vimathsarah

Oh Vyasa! Thereafter I led a life by repeatedly and continuously and without any hesitation singing and reciting the glories and multitudes of names of Lord Sri Hari or Lord Sri Krishna Bhagawaan and thinking of nothing other than the divine stories of Lord Sri Krishna Bhagawan and performing offerings and poojas and Arpanaas to Lord Sri Krishna Bhagawaan throughout the day and days after days.

एवं कृष्णमतेर्ब्रह्मन्नसक्तस्यामलात्मनः ।
कालः प्रादुरभूत्काले तडित्सौदामनी यथा ॥ २८॥

28

Evam KrishnamatherBrahmannasakthasyaamalaathmanah
Kaalah praadhurabhooth kale vidhyuthsaudhaaminee yetthaa.

Oh, the great Brahmajnja (One who knows about Brahma), Vyaasa! While I was spending the whole time fully dedicated to singing and listening to the glorious stories and plays and worshiping of Lord Sri Krishna Bhagawaan my heart and mind naturally became pure and virtuous and divine. And while my heart and mind were pure and divine one day, suddenly, the Yema or the God of Death or the Time appeared in front of me just like the lightning suddenly appears from the chain of black cloudy skies which are fully impregnated with rain. [Naaradha passed away thinking of the compassion, love and affinity of Lord Sri Krishna Bhagawaan towards his votaries.]

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।
आरब्धकर्मनिर्वाणो न्यपतत्पाञ्चभौतिकः ॥ २९॥

29

Preyujiyamaane mayi thaam sudhddhaam Bhaagawatheem thanum
Aarabddhakarmmanirvvaano nyapathath panjchabhauthikah

At the very same moment Lord Sri Krishna Bhagawaan decided to provide me with the elevated status with a body befitting as the pure and divine associate of him, my body which was culminated with all the miseries and distresses and sorrows associated with the material

body which constituted of the five basic elements with no lapse of time fell on this earth as lifeless. [Naaradha's old body became lifeless, or he passed away.]

कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥ ३० ॥

30

Kalpaantha idhamaadhaaya sayaanemabhasyudhanwathah
Sisayishoranupraanam viviseantharaham vibhoh

I entered inside the body and life of Brahma Deva who wished to enter and dissolve and blend into inside the body of Supreme God, Lord Sri Maha Vishnu, who was and still is floating on the water of the milky ocean on the bed spread of the great divine serpent Lord Anantha with his one thousand hoods and who at the end of the great deluge or devastation destroys everything and anything and consumes the entire universes within his Cosmic Form. [Naaradha entered into Brahma Deva who would ultimately enter into Lord Sri Maha Vishnu.] Thus, I also went inside Lord Sri Maha Vishnu through Brahma Deva.

सहस्रयुगपर्यन्त उत्थायेदं सिसृक्षतः ।
मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥ ३१ ॥

31

Sahasrayugaparyantha utthtaayedham sisrikshathah
Mareechimukhyaa rishayah pranebhyoaham cha jejjire.

I stayed inside Lord Sri Maha Vishnu for one Chathuryuga. [One Chathuryuga consists of the whole Kritha, Thretha, Dhwaapara and Kali Yugas. And according to one assumption it is over Four point Three (4.3) Billion solar years or light years.] Then immediately when Brahma Deva woke up from his transcendental deep sleep or slumber during the great devastation along with creation of the universe and the seven sages starting from Mareechi and so forth, I was also created from the organs or part of Brahma Deva. [The

seven sages initially created by Brahma Deva are: 1) Mareechi, 2) Athri, 3) Angiras, 4) Pulasthya, 5) Pulaha, 6) Krathu and 7) Vasishta.]

अन्तर्बहिश्च लोकांस्त्रीन् पर्येम्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥ ३२ ॥

32

Antharbbahischa lokaamsthreen paremyaskandhithavrathah
AnugrahaanMahaaVishnoravighaathagethih kwachith.

With the unbound blessings showered on me by Sreenivaasa or Lord Sri Maha Vishnu my austerities and offerings and penance were continuing without any interruption. And again, with the blessing of Lord Sri Maha Vishnu I was able to move inside, outside and around all the species in all these three worlds of the universe freely and comfortably and without any interruptions or obstacles and according to my wishes.

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥ ३३ ॥

33

Dhevadheththaamimaam veenaam swaraBrahmavibhooshithaam
Moorchayithwaa Harikatthaam gaayamaanascharaamyaham.

I am moving around all these three worlds freely, comfortably and happily with immense pleasure and ecstasy of singing the glorious songs of Lord Sri Maha Vishnu and playing my Vina very rhythmically maintaining most perfect rhymes with all the seven knots which provides me heavenly and divinely satisfaction and blissful supreme happiness and comfort. Thus, I am always moving around with divine happiness enjoying the beauty of singing the glorious stories of Lord Sri Maha Vishnu.

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥ ३४ ॥

Pregaayathah swaveeryaani theerththapaadhah priyasrevaah
Aahootha iva me seeghram dhersanam yaathi chethasi.

Oh Vyasa, the son of Paraasara! All devotees who always sing the glories which proclaim all unmatched and supreme qualities of Lord Sri Maha Vishnu will appear clearly and vividly and permanently be installed into my heart and mind as if they had cordially been invited by me. And then the transcendental Supreme God, Lord Sri Maha Vishnu, would immediately provide me with a vision of the Cosmic Form with his compassion, mercy, love and affinity which is natural to all his votaries.

एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥ ३५॥

Ethadhdhyaathurachiththaanaam maathraasparsechcchayaa
muhuh
Bhavasinddhuplavo dhrishto Haricharyaanuvarnnanam.

Those who are suffering from the forces of sense organs and interested in enjoying the material pleasures are truly drowning under these entanglements and entrapments of material distresses and pains and sorrows and difficulties and trying to cross the ocean of material world with full of all such deep distresses and miseries would definitely be able to find the subject involved in proclaiming the glories of Lord Sri Maha Vishnu as the sure and secure boat which could help them to cross the ocean most securely and most certainly without any difficulties.

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत्तथाऽऽत्माद्वा न शाम्यति ॥ ३६॥

Yemaadhibhiryogapathaih kaamalobhahatho muhuh

Mukundhasevayaa yedhwaththatthaaathmaadhdhaa na saamyathi.

As their mind will again and again be beaten down with continuous pressures of greedy desires and covetousness or lust cannot and will not be released by following the path of Yoga as they could easily and comfortably be recovered and released by pure and sincere devotion and by worshiping and singing the glories of Lord Sri Maha Vishnu. You are sure not to attain tranquility and peace and thereby release from miseries of this material world by observing the methods of Vedic stipulations like Yama and Niyama. [Or in other words the best means to get rid of these material distresses are to simply pray and worship and sing the glories of Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawaan.]

सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ ।
जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ॥ ३७॥

37

Sarvvaam thadhidhamaakhyaatham yethprishtoaham thwayaanagha!
Jenmakarmmarehasyam me bhavathaschaathmathoshanam.

Oh, the sinless sage, Vyaasa! I have thus answered all your questions by explaining to you all about my births and the actions and deeds of my births in order to provide you with relief from your miseries and to get rid of discomforts and displeasures and distresses.

सूत उवाच

Sootha Uvaacha (Sootha Said):

एवं सम्भाष्य भगवान्नारदो वासवीसुतम् ।
आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥ ३८॥

38

Evam sambhaashya Bhagawaan Naaradho Vaasaveesutham
Aamanthrya Veenaam renayan yeyau yaadhrichcchiko munih

Oh, Saunaka and the Brahmins! Naaradha, the devotee and dedicated associate of Lord Sri Krishna Bhagawaan, went away after describing the story of his previous birth to Vyasa and by playing his Veena melodiously and sweetly and by singing the glories of his supreme divine master Lord Sri Krishna Bhagawaan who is the plenary incarnation of Lord Sri Maha Vishnu.

अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शाङ्गधन्वनः ।
गायन् माद्यन्निदं तन्त्र्या रमयत्यातुरं जगत् ॥ ३९॥

39

Aho dhevarshirdhddhanyoyam yeth keerththim saarnggaddhanwanah
Gaayanmaadhyannidham thanthryaa remayathyaathuram jegath.

Oh, how noble and divine and great that heavenly sage Narada is! He is able to move around all the three worlds of this universe by melodiously and sweetly and beautifully playing the glorious songs about his master, Lord Sri Krishna Bhagawaan who is the most perfect plenary incarnation of Lord Sri Maha Vishnu, in his Veena which he would always be holding in his hands wherever he goes. And with his melodious songs he is able to eradicate and remove all material distresses and sorrows and miseries from all those who are entrapped and are also able to provide supreme divine happiness to one and all those who listen to his songs with devotion.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः ॥ ६॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Pratthamaskanddhe VyaasaNaaradhasamvaadhe
Shashttoaddhyaayah

Thus, we conclude the Sixth Chapter named as the Conversation between Vyaasa and Naaradha of the First Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad

Bhagawatham. [This chapter is known as the Story of the Previous Birth of Narada.]

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudevayah!
Om Namo Bhagavathe Vaasudevayah!
Om Namo Bhagavathe Vaasudevayah!