

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva

Section – I

**Nārada inquires about Vyāsa's
despondency (1-4)**

|| 1.5.1 ||

sūta uvāca

atha tam sukham āsīna
upāsīnaṁ brhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

Sūta said: The famous Nārada (brhac-chravāḥ devarṣiḥ), with vīṇā in his hand (vīṇā-pāṇiḥ), being seated comfortably (sukham āsīna), while slightly smiling (smayann iva), then spoke to Vyāsa (atha tam viprarṣiṁ prāha), who was worshipping him (upāsīnaṁ).

In the Fifth chapter, showing the uselessness of jñāna and karma, Nārada teaches Vyāsa about bhakti with its chief component kīrtana.

Welcoming his guest, Vyāsa was worshipping (**upāsīnam**) him by offering āsana, arghya, pādya and other items.

A slight smile appeared on Nārada's lips, which shows that he, knowing everything, was internally pleased with Vyāsa.

It was not possible for him to hide his smile by pretending something else, because of the interesting questions he would pose.

|| 1.5.2 ||

nārada uvāca

pārāśarya mahā-bhāga

bhavataḥ kaccid ātmanā

parituṣyati śārīra

ātmā mānasa eva vā

Nārada said: Great soul, son of Parāśara (pārāśarya mahā-bhāga)! If you think you are your body (śārīra ātmā), is your body (kaccid bhavataḥ śārīra) pleased with your body or not (ātmanā parituṣyati)? Or if you think you are your mind (mānasa ātmā), is your mind (kaccid bhavataḥ mānasa) pleased with your mind or not (ātmanā parituṣyati)?

Śārīrah ātmā here means “identifying oneself with the body.”

Is this self satisfied with the body (ātmanā)?

Is your self identifying with the mind (mānasa ātmā)
satisfied with the mind (ātmanā)?

Kaccid means “or not.”

Addressing Vyāsa as the most fortunate son of Parāśara,
Nārada suggests that if Vyāsa possesses such powerful
ancestry, how could he lament?

Thus he implies disappointment in Vyāsa.

|| 1.5.3 ||

jijñāsitaṃ susampannam
api te mahad-adbhutam
kṛtavān bhārataṃ yas tvam
sarvārtha-paribr̥mhitam

You wrote (tvam kṛtavān) the most astonishing Mahābhārata (te mahad-adbhutam bhārataṃ), complete with all instructions on artha, dharma, kāma and mokṣa (sarva artha-paribr̥mhitam). All that one desires to know is presented perfectly in this work (jijñāsitaṃ susampannam).

You cannot say that the source of your dissatisfaction is lack of scriptural knowledge, because you wrote the Mahābhārata.

|| 1.5.4 ||

jijñāsitam adhītam ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam
akṛtārtha iva prabho

You have also investigated and realized (jijñāsitam adhītam
ca) the brahman which is eternal (brahma yat tat sanātanam).
Then why should you lament (tathāpi śocasy) that you have
been unsuccessful (ātmānam akṛtārtha iva prabho)?

Nor can you say that the reason for lamentation is lack of realized knowledge, because you have investigated and made conclusions in the Vedānta-sūtras about the eternal brahman that spreads everywhere in impersonal form.

Not only did you inquire about brahman (**jijñāsitam**), but you have understood and realized (**adhītam**) that brahman.

Śrīdhara Svāmī says **adhītam** means understood or attained.

Section – II

**Vyāsadeva admits his
dissatisfaction (5-7)**

|| 1.5.5 ||

vyāsa uvāca

asty eva me sarvam idaṁ tvayoktaṁ

tathāpi nātmā parituṣyate me

tan-mūlam avyaktam agādha-bodham

pr̥cchāmahe tvātma-bhavātma-bhūtam

Vyāsa said: What you said about me (sarvam idaṁ me tvayā uktam) is true (asty eva). Yet my mind and body are not satisfied (tathāpi me ātmā na parituṣyate). I am asking the imperceptible reason for this from you (pr̥cchāmahe tvāṁ tad avyaktam mūlam) because you were born from the body of self-born Brahmā (ātma-bhavātma-bhūtam) and hence you possess great knowledge (agādha-bodham).

I ask you the cause (**tan-mūlam**) which is hard to understand (**me avyaktam**).

The particle he indicates that he does not know.

I ask you because you were born (**bhūtam**) from the body (**ātma**) of Brahmā (**ātma-bhava**).

The power derived from the lineage of your father is the cause of your having great unfathomable knowledge (**agādha-bodham**).

Further stories
9 NM

|| 1.5.6 ||

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ
parāvareśo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ

The Lord is also you since you are an avatāra of the Lord (saḥ vai bhavān). Certainly you know all secrets (veda samasta-guhyam), because you worship the original person (yat purāṇaḥ puruṣaḥ upāsitaḥ), the lord of cause and effect (para āvara īśaḥ), who, remaining unaffected (asaṅgaḥ), creates, maintains and destroys (sṛjaty avaty atti) the universe along with the guṇas (viśvaṁ guṇaiḥ) by his will alone (manasā eva).

You have described me as the son of Parāśara, with a great lineage, with knowledge of the four Vedas and realization of brahman.

But you are the son of Brahmā, omniscient (**agādha-bodham**), and worshipper of the Supreme Lord.

In all ways you thus surpass me!

That is understood when Vyāsa says “You worship the Supreme Lord (purāṇaḥ puruṣaḥ upāsitaḥ).”

The words starting with parāvareśaḥ (Lord of cause and effect) further describe that Supreme Lord.

That Lord (**sah**) is certainly (**vai**) you (**bhavān**), since you,
Nārada, are an avatāra of the Lord.

Therefore you know the whole secret and the secret behind all
things (**samasta-guhyam**).

|| 1.5.7 ||

tvam paryatann arka iva tri-lokīm
antaś-carō vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataih
snātasya me nyūnam alam vicakṣva

You wander (tvam paryatann) like the sun (arka iva) throughout the three worlds (tri-lokīm) seeing everything (implied) and wander like the life air throughout the body (antah-carah vāyur iva) as the witness of everyone's intelligence (ātma-sākṣī). Though I have become very proficient (snātasya me alam) in the Vedas (avare brahmaṇi) and have realized the brahman (para brahmaṇi) by proper methods (dharmato vrataih), it is not enough (nyūnam). Please consider this (vicakṣva).

The original person, the supreme lord, has descended as you to give benefit to the world.

Today, please help me.

You wander throughout the three worlds like the sun, which sees everything and like the life air which moves within, knowing the actions of the intellect (**ātma-sākṣī**).

I am well versed by proper method (**dharmataḥ**) in the supreme brahman (**para brahmaṇi**), and in the statements of the Veda (**avare brahmaṇi**) by rules of study (**vrataiḥ**).

Dharma refers to “method” in this verse because Yājñavalkya says:

ijyācāra-damāhiṃsā-dāna-svādhyāya-karmaṇām |
ayaṃ tu paramo dharmo yad-yogena ātma-darśanam ||

The supreme dharma (ayaṃ tu paramo dharmah) by which method one can realize ātma (yad-yogena ātma-darśanam) consists of worship, proper conduct, control of the senses (ijya-ācāra-damah), non-violence, charity, and study (ahimsā-dāna-svādhyāya-karmaṇām). (Yājñavalkya-smṛti 1.8)

This is sufficient (alam), but it is still insufficient (nyūnam).

Please consider all this.

Section – III

Nārada reveals to Vyasa the
importance of describing
Krishna's pastimes (8-22)

|| 1.5.8 ||

śrī-nārada uvāca

bhavatānudita-prāyaṃ

yaśo bhagavato 'malam

yenaivāsau na tuṣyeta

manye tad darśanam khilam

Nārada said: You have not sufficiently described (bhavatā anudita-prāyaṃ) the glories of the spotless Lord Kṛṣṇa (amalam bhagavato yaśah). Because your mind could never be satisfied with Vedānta (yena eva asau na tuṣyeta), I think that writing the Vedānta-sūtras is insufficient (manye tad darśanam khilam).

You have not described much at all (anudita-prāyam) about the spotless glories of the Lord—the superior position of bhagavān’s forms above all other forms, and the supreme attractiveness of his pastimes and bhakti.

“But I have produced the brahma-mīmāṃsa scripture, the vedānta-darsana.”

“I consider that darśana scripture to be deficient (**khilam**).

You are the writer of Vedānta and if your mind is dissatisfied with this, then how will those who continually study this darśana be satisfied?

You are the proof that this darśana is insufficient.”

But I have
described the
glories of
the Lord in
& other verses

|| 1.5.9 ||

yathā dharmādayaś cārthā
muni-varyānukīrtitāh
na tathā vāsudevasya
mahimā hy anuvarṇitāh

O venerable sage (muni-varya)! You have not repeatedly described (na tathā anuvarṇitāh) the glories of Vāsudeva Kṛṣṇa (vāsudevasya mahimā) to the extent that you have glorified dhārma, arthā, kāma and mokṣa (yathā dharmādayaś ca arthā anukīrtitāh).

“But I have described the wonderful qualities and pastimes of Kṛṣṇa in the Padma Purāṇa and others as well.”

The word ca here means “though.”

NM says

You have not described the glories of Vāsudeva as much as you have described artha, dharma, kāma and mokṣa as the goals of human life (arthā) even though they are much inferior to the glories of Vāsudeva.

Though Vāsudeva is the crest jewel of human goals, you have not described him as the goal of human endeavor.

Though you have described the glories of Kṛṣṇa abundantly in many places, they have been described only as a means of getting mokṣa.

How can your mind be satisfied when there is a lack of regard for that which should have been given the most regard?

“But I have described bhakti to be higher than liberation in many places in other scriptures.”

anyatra puṇya-tīrtheṣu muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir mathurāyām ca labhyata

Liberation is the highest goal (muktir eva mahā-phalam) in
visiting other holy places (anyatra puṇya-tīrtheṣu), but
devotion to the Lord (harer bhaktih), prayed for by the
liberated souls (muktaiḥ prārthyā), can be obtained at
Mathurā (mathurāyām ca labhyata). (Padma Purāṇa)

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām ||

Having attained the state of Brahman (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament in loss of what he had nor does he desire what he does not have (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then manifests **prema-bhakti** (**mad-bhaktim labhate parām**). (BG 18.54)”

“But you have not done so repeatedly (na anuvāṇitah).

You must do so, because it is said that the meaning of
scriptures is revealed by repetition as in ānandamayo 'bhyāsāt:
the ānandamaya-puruṣa is the supreme lord because of
repetition of words to indicate this (Vedānta-sūtra 1.1.13).

Your mind will be satisfied only when you describe very
clearly with repetition the glories of the Lord, since those
glories alone are finally the most excellent.”

|| 1.5.10 ||

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

Works whose attractive verses (yad citra-padam vacah) do not sing at
all (na karhicit pragṛṇīta) the glories of the Lord (harer yaśah),
which purify not only the author but the whole world (jagat-
pavitram), are considered (tad uśanti) by the devotees who have
captured the mind of the Lord (manasa) to be the place for crows
(vāyasam tīrtham), in which the swans, living in pleasant lakes (yatra
uśik-kṣayāḥ haṁsā), take no enjoyment at all (na niramanty).

Even poetic works should be condemned if they are devoid of glorification of the Vāsudeva.

A work whose verses do not proclaim the glories of the Lord — which purify even the whole world composed of speakers and listeners, what to speak of the author — is actually like a dead body.

It is very impure without describing the glories of the Lord
which are like life itself, even though it may be endowed with
qualities and poetic ornaments (citra-padam) and is also a
cause for surprise or dismay (another meaning of citra).

It is considered to be (uśanti) a place for crows, a hole filled
with various left-over foods, which is desired by persons filled
with lust, who are like crows.

It is a place where the swans of Mānasa-sarovara (mānasā haṁsā) or the devotees situated in the mind of the Lord absolutely (ni for nitarām) never enjoy (ramanti).

sādhavo hrdayam mahyam sādḥunām hrdayam tv aham
mad-anyat te na jānanti nāham tebhyo manāg api

The pure devotee (sādhavo) is my very heart (hrdayam mahyam): what pains him pains me (implied). I am the heart of the pure devotee (sādḥunām hrdayam tv aham): what pleases him pleases me (implied). My devotees do not know anything else but me (mad-anyat te na jānanti), and I do not know more than they do (nāham tebhyo manāg api). (SB 9.4.68)

māna - respect
sa → destroy

Or mānasāḥ can mean “those who destroy (sā) respect (māna) for those words since they find no pleasure in them.”

Or mānasāḥ can mean the mental sons of Brahmā such as the Kumāras.

The Kumāras proclaim (mānasāḥ uśanti) this.

Uśik means pleasant and kśaya means lake in the case of reference to the swans, or it can mean abode.

Thus uśik-kṣayāḥ means those possessing the abode of the Lord.

This would refer to the Kumāras who were free to enter the Lord's abode.

The word **vacah** means statements, what is spoken.

Therefore statements like the following would appear to make Bhāgavatam a place for the crows.

**nābhāgo nabhagāpatyaṃ yaṃ tataṃ bhrātarah kavim
yaviṣṭhaṃ vyabhajan dāyaṃ brahmacāriṇam āgatam**

Śukadeva Gosvāmī said: The brothers (**bhrātarah**) gave (**vyabhajan**) to their youngest, learned brother Nābhāga (**yaṃ yaviṣṭhaṃ kavim nābhāgo nabhaga apatyaṃ**) their father Nabhaga (**tataṃ**) as his share of the property (**dāyaṃ**) when he returned from brahmacārī life (**brahmacāriṇam āgatam**). (SB 9.4.1)

And it may be argued that none of the Purānas written by Vyāsa should be considered as a place of crows, since nothing there is completely devoid of the glories of the Lord.

Blagavata is also a place of pilgrimage for the crows

Vandevatis
creation
20 creation
sthanam.

None of the Purānas are
Vayasan firther

Why?

But their subject
matter is not
completely devoid
of glories of Lord

To this however it can be said:

kali-mala-saṁhati-kālano 'khileśo
harir itaratra na gīyate hy abhikṣṇam
iha tu punar bhagavān aśeṣa-mūrtiḥ
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (harīh akhila īśah), who annihilates the accumulated sins of the Kali age (kali-mala-saṁhati-kālanah), is not glorified much in other works (itaratra na gīyate hy abhikṣṇam). But Bhagavān (tu bhagavān), with unlimited forms (aśeṣa-mūrtiḥ), is abundantly and constantly (punah) described throughout (paripaṭhito anu-padam) the various narrations of this Śrīmad-Bhāgavatam (kathā-prasaṅgaiḥ). SB 12.12.66

Taking this verse and the next verse in the Bhāgavatam into consideration, the word **vacah** should mean the general import of the discussion, rather than each sentence.

That being the case, the chapters and stories of Bhāgavatam are all ornaments to the glories of the Lord.

In other Purāṇas, however many of the stories are devoid of the glories of the lord and are therefore the place of the crows.

Thus there is no contradiction.

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṃ abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhanavah

The use of words (tad-vāg-visargo) in which, though not perfectly composed (yasmin prati-ślokaṃ abaddhavaty api), there are the names of the Lord (anantasya nāmāny) and descriptions of his glories (yat yaśo ankitāni) which devotees hear, sing, and again receive (śṛṇvanti gāyanti gṛṇanti sādhanavah), destroys the sins of all people (janatā agha-viplavo).

Having expressed the negative side, now the positive is expressed.

The production and use of words or stories (tad-vāg-visargaḥ)
which destroy the sins of all people, which are sometimes
composed strictly and sometimes carelessly, but with sparse
ornaments in the verses (prati-ślokaṁ abaddhavati), contain
names and descriptions of the Lord's glories.

The devotees hear, and having heard, sing, and having sung, again
they hear, since they are not fully satiated.

Or if a speaker is present, they hear the glories.

If a hearer is present they speak the glories (**gr̥hanti**).

And, otherwise, they spontaneously sing the glories.

Śrīdhara Svāmī explains that **abaddhavati** can also mean ungrammatical language.

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutah punah śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutah punah śaśvad abhadram), and niskāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īsvare na ca arpitam)?

Not only are the words important.

If there is no bhakti, the work is useless.

The realization coming from the words of the Vedas is useless
without bhakti, what to speak of mere scriptural knowledge,
and what to speak of niṣkāma-karma.

And so much more, sakāma-karma is useless without bhakti.

Even knowledge devoid of fruitive intentions does not appear wonderful without bhakti, in which one thinks of the Lord who has a form of knowledge and bliss (acyuta-bhāva).

Even if bhakti is present in jñāna and one thinks that the Lord and bhakti are mixed with māyā, then that does not produce liberation.

Though devoid of ignorance (nirañjanam), though one has realized knowledge, what is the use of that knowledge (alam)?

What then to speak of unrealized scriptural knowledge!

One should not say that you can achieve liberation just by destroying ignorance.

By the inconceivable energy of the Lord, the destroyed ignorance again arises.

The Pariśiṣṭā-vacanam of the Vāsanā-bhāṣya says:

jīvan-muktā api punar bandhanam yānti karmabhiḥ |
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ |

Even the liberated persons (jīvan-muktā api) again get bound (punar bandhanam yānti) by karma (karmabhiḥ) if they commit offense against the Lord (yady bhagavaty aparādhinaḥ), possessor of great, inconceivable powers (acintya-mahā-śaktau).

There it also says:

jīvan-muktā prapadyante kvacit saṁsāra-vāsanām |
yogino na vilipyante karmabhir bhagavat-parāḥ ||

Liberated souls (jīvan-muktā) sometimes are subjected (kvacit prapadyante) to birth and death (saṁsāra-vāsanām), but the yogīs who surrender to the Lord (bhagavat-parāḥ yoginah) are not touched by karma (na vilipyante karmabhiḥ).

Thus the effect of jñāna is destruction of karma.

jñānāgniḥ sarva-karmāṇi bhasmasāt kurute 'rjuna: O Arjuna,
by the fire of knowledge all karmas are burned to ashes. (BG
4.33)

But that is not so wonderful because it is also said concerning
rathayātrā in Viṣṇu-bhakti-candrodaya of another Purāna:

nānuvrajati yo mohād vrajantaṁ jagad-īśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||

He who does not follow (yah mohād na anuvrajati) the Lord in his
chariot when he moves (vrajantaṁ jagad-īśvaram) becomes a brahma-
rākṣasa (sah bhaved brahma-rākṣasaḥ) even though he has destroyed
all karmas with the fire of knowledge (jñānāgni-dagdha-karmāpi).

उत्कम मुक्ता

It will also be said later āruhya kṛcchreṇa param padam tataḥ patanty
adho 'nādrta-yusmad-aṅghrayaḥ: after reaching the height of
liberation with great difficulty, again they fall down because they do
not worship the lotus feet of the Lord. (SB 10.2.32)

Since jñāna is devoid of real bhakti to the Lord, the offense caused by thinking that the Lord is material is unavoidable.

If such jñāna devoid of bhakti is useless, what then to speak of karma which is filled with desires for enjoyment and which causes suffering (**abhadram**) at all times (**śaśvat**)--during practice and at the time of receiving the result.

And even if the karma is without the goal of enjoyment (**akāraṇam**), because it is not offered to the Lord it is not successful.

|| 1.5.13 ||

atho mahā-bhāga bhavān amogha-drk
śuci-śravāḥ satya-rato dhrta-vrataḥ
urukramasyākḥila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

Fortunate one (mahā-bhāga)! Therefore (athah), since you have useful knowledge (bhavān amogha-drk), spotless character (śuci-śravāḥ), dedication to truth (satya-rato) and determined vows (dhrta-vrataḥ), remember with attention (samādhinā anusmara) the pastimes of the Lord (urukramasya tad-viceṣṭitam) which bring about liberation from all bondage (ākḥila-bandha-muktaye).

Love for Acyuta is most cherished by you since it is topmost.

That is attained by chanting and hearing his name, pastimes, etc.

The names of Rāma and Kṛṣṇa are famous.

How are his pastimes attractive to you?

Please teach the world about those pastimes.

Your knowledge is useful (amogha-dr̥k).

Your character is pure (śuci-sravāḥ).

You are devoted to truth (satya-rataḥ) and determined in your
vows (dhr̥ta-vrataḥ).

Remember with fixed attention (samādhinā) the various pastimes of the Lord which give liberation for all people or give liberation from all bondage.

The word “remember” is used because the pastimes appear spontaneously in the pure mind filled with devotion, since they are all self-revealing, infinite, most confidential, and impossible to speak or receive by any other means.

After recollecting the pastimes, please recite them to us.

One must also have productive knowledge and pure character.

It cannot be otherwise.

Because you are a person with pure eyes (amogha-dr̥k) and with pure ears (śuci-sravāḥ), you have seen some pastimes with your eyes and heard some with your ears.

And by attached mind (satya-rataḥ) and determined intelligence (dhrta-vrataḥ), you should remember with concentrated attention at this moment some very confidential pastimes which cannot be seen or heard but which you have observed.

After remembering them, please tell them to us.

Anusmara is in the second person instead of saying “one should remember” because of the distinctiveness of the statement.

|| 1.5.14 ||

tato 'nyathā kiñcana yad vivakṣataḥ
prthag drśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam

The intelligence (matih) of people desiring to speak on other subjects (yad anyathā kiñcana vivakṣataḥ), who develop another vision (prthag drśah), become disturbed (duḥsthitā) by the words describing these other objects (tat-kṛta-rūpa-nāmabhiḥ), and can never attain its proper object (na karhicit kvāpi labheta āspadam). It is like a boat attacked by the wind (vāta āhata-nauh iva).

The positive statement having been made, the negative version
is now expressed.

Some people desire to speak about topics other than the
pastimes of the Lord.

Having desired, they speak, and having spoken someone hears
from them.

And this causes a different type of vision.

For persons having a vision of objects other than the lord's pastimes resulting from desire to speak about other things, the intelligence, disturbed by words (**nāmabhiḥ**) describing other objects (**rūpa**) produced by the different vision, at no time and at no place can attain its destination.

It is like a boat beaten by the wind.

Being turned about by the wind and going in various directions, struck by the wind, it sinks.

Similarly the intelligence is destroyed because of skilful words, poetry, karma and jñāna.

|| 1.5.15 ||

jugupsitaṁ dharma-krte 'anuśāataḥ
svabhāva-raktasya mahān vyatikramah
yad-vākyato dharma itītarah sthito
na manyate tasya nivāraṇaṁ janah

Karma → Act Piously & enjoy.

You have created a great disturbance (mahān vyatikramah) by teaching a condemned subject (jugupsitaṁ anuśāataḥ) to people (itarah janah) attached to material enjoyment (svabhāva-raktasya) in order to make them accept dharma (dharma-krte). Thinking that what you have taught is real dharma (yad-vākyato dharma iti sthitah), they do not consider giving it up (na manyate tasya nivāraṇaṁ).

“I wrote the Mahābhārata and other works so that people could hear the glories of the Lord, but I have first presented material happiness in these works in order to promote scriptures to materialistic persons who do not want bhakti.”

But that is not my real intention.

The proof is Vidura’s words:

The proof is Vidura's words:

munir vivakṣur bhagavad-guṇānām
sakhāpi te bhāratam āha kṛṣṇaḥ |
yasminn nṛṇām grāmya-sukhānuvādair
matir grhītānhareḥ kathāyām ||

O sage! Your friend Vedavyāsa (te sakhāpi munih kṛṣṇaḥ), desiring to describe (vivakṣuh) the qualities of the Lord (bhagavad-guṇānām), wrote Mahābhārata (bhāratam āha). In that work (yasmin) he attracted men's attention (grhītā nṛṇām matih) to topics of the Lord (hareḥ kathāyām) through topics about material happiness (grāmya-sukha anuvādaih). (SB 3.5.12)

That is true.

As Vidura said, in order to make people accept worship of the Lord (dharma-kṛte) you have taught what is condemned, karma (jugupsitam).

A great disturbance has come about for materialistic people who are attached to enjoy from impressions arising for sense objects (svabhāva-raktasya) because you have taught material dharma.

But though your intention was to help them, you have actually injured them.

How?

Because materially minded men (**prākṛtaḥ**) ascertaining what you explained to be the correct path (**dharma iti**)—thinking that it is not a fault to offer meat to the devatās and pitṛs, do not consider giving up that path, and do not consider what is actually to be done: **sarva-dharmān parityajya mām ekaṁ śaraṇam vraja.**

They think that this statement is not part of the path you have outlined for enjoyment.'

Bhaṭṭa has said the following in relation to a different topic:

tatraivam śakyate vaktum ye'nye paṅgv-ādayo narāḥ |
gr̥hasthatvam na śakyante kartum teṣām ayaṁ vidhiḥ ||
naiṣṭhika-brahmacaryam vā parivrājakatāthavā |
tair avaśyam gr̥hītavyā tenādāv etad ucyate ||

It should be said that this instruction is for those who cannot follow
household life such as disabled persons. Such persons only must take
vows of permanent brahmacarya or sannyāsa.

Thus this is explained in the beginning.

|| 1.5.16 ||

vicakṣaṇo 'syārhati vedituṃ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṃ vibhoḥ

The wise person (vicakṣanah), giving up material happiness (nivṛttitaḥ), can realize the happiness of the Lord (asya vibhoḥ sukham vedituṃ arhati) who is beyond measure (ananta-pārasya) and then take to bhakti, setting an example for others (implied). Describe the pastimes of the Lord (tato bhavān darśaya vibhoḥ ceṣṭitaṃ) for those materialists (anātmanah) who are pushed by the guṇas of matter (guṇaih pravartamānasya).

Please condemn other paths and describe the glories of the Lord only!

It was said in the previous verse that the people devoid of proper discrimination (itarah janah) were certain that you recommended the material path.

Now, those people who have discernment (**vicaksanah**) can understand the happiness of the Lord, giving up material pleasure (**nivṛttitah**), since the Lord is beyond time (**ananta-pārasya**) and measurement whereas material pleasure is very limited.

Understanding that the happiness of the Lord is unlimited, he will perform bhakti for attaining that happiness.

By seeing the preference of the discerning person for bhakti the undiscerning person will also take up the process.

Yad yad ācarati śreṣṭhas tat tad evetaro janah: whatever actions the superior person performs others will follow.

(BG 3.21)

For this reason (**tataḥ**) describe those pastimes of the Lord.

Show the pastimes of the Lord in order to liberate those who are devoid of discrimination (**anatmanah**), pushed by the guṇas of material nature.

O Lord! This address to the Lord implies: “This is possible because that even such a person, giving up all else and performing pure bhakti will attain your bliss.”

Or the verse has another meaning.

“But if the people do not think of giving up their path, even now if I follow your instruction and preach bhakti with rejection of all else, they will reject this scripture.”

No, it is not so.

In this world not all people are undiscerning.

Discerning people do exist (vicakṣaṇaḥ) and they can understand the happiness of the Lord who is devoid of an end by time (ananta-pārasya) -- who is even now existing (pra + vartamānasya).

Things which are temporary can be measured.

He has a body without material gunas (guṇaiḥ anātmanah), a body of eternity, knowledge and bliss — which is not possible to measure.

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

Actually having
Qualification
for bhakti

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareḥ caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kaḥ vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)?

“But Bhagavad-gītā says:

na buddhi-bhedam janayed ajñānām karma-saṅginām |
yojayet sarva-karmāṇi vidvān yuktaḥ samācaran ||

→ jñāna yogi → Qualities to give up karma.

The wise man (vidvān) should not disturb the intelligence (na buddhi-bhedam janayed) of the ignorant attached to results of work (ajñānām karma-saṅginām). Engaging in all work himself with detachment (samācaran yuktaḥ), he should engage them in activity (sarva-karmāṇi yojayet). (BG 3.26)

Thus it is forbidden to give up karma.”

That is true.

This instruction is given to one who is teaching jñāna to another person.

Practicing jñāna depends on inner purification, and that purification depends on niṣkāma-karma.

This is not an instruction for one teaching another person about bhakti, for bhakti is independently powerful, not depending on prior inner purification.

Lord Ajita says:

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi |
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ ||

One who knows the highest good (svayaṁ niḥśreyasaṁ vidvān) will never instruct a foolish person (na vakty ajñāya) to engage in material enjoyment (karma hi), just as an experienced physician (bhiṣaktamaḥ) does not give his patient (na rogiṇo rāti) food injurious to his health (apathyaṁ), even if the patient desires it (vāñchatah api). (SB 6.9.50)

Therefore the Lord says sarva-dharmān parityajya mām ekam śaraṇam vraja (BG 18.66) and as well:

dharmān santyajya yah sarvān mām bhajeta sa tu sattamaḥ

A person who (yah), understanding good and bad aspects of dharma as taught by me gives up all his duties (dharmān santyajya sarvān) and simply worships me (mām bhajeta) is the best of all (sah tu sattamaḥ). (SB 11.11.32)

From the strength of these statements one should teach only bhakti to the Lord, while giving up attachment to daily and periodic duties in varnāśrama.

↓
Nāśritāka karmā → śraddhā.

↓
Nitya karmā

With this intention the verse is spoken.

Even in the beginning stage of bhakti, practice of karma is forbidden →

Having given up ones dharma (tyaktvā svadharmān) even at the beginning stages of bhakti, a person who worships the lotus feet of the Lord will incur no sin by giving up that dharma.

This is understood also from the following:

devarṣi-bhūtāpta-nṛṇām pitṛṇām

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundaṁ parihṛtya kartam

جنتی - کائنات - شرف
شرف

O King (rājan)! One who has given up all varṇāśrama duties (yaḥ parihṛtya kartam) and has taken full shelter of the lotus feet of Mukunda (sarvātmanā mukundaṁ śaraṇam gataḥ), who offers shelter to all (śaraṇyam), is not a debtor to or servant (na kiṅkaro nāyam ṛṇī ca) of the devatās, great sages, ordinary living beings, relatives or Pitṛs (deva-rṣi-bhūta-āpta-nṛṇām pitṛṇām). (SB 11.5.41)

And if the person dies without being qualified to attain the Lord, or (vā), if while alive falls down because of sinful acts, being attached to material pleasures, even then, there is no misfortune incurred by having given up karmas, because the impressions created by bhakti are indestructible, and remain in subtle form

↑
needs not X

In such a state one should not revert to performance of karma.

Is there any misfortune somewhere (yatra kva), in his next life?

No there is no misfortune at all.

Vā indicates a remote possibility of falling.

It is stated as a concession to the opponent (tusyatu durjana nyāya).

His falling after leaving the present body is actually not a fall—one does not take a low body because of omitting karmas.

This is shown by the following statement of the Lord:

na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ

O Uddhava (uddhava)! Because I have personally established
it (mayā samyak vyavasitaḥ), this process of niṣkāma-bhakti
(mad-dharmasya anāśiṣaḥ) is beyond the guṇas
(nirguṇatvād). Even by starting and not completing the
process (upakrame), there is no destruction of results (aṅu api
dhvaṁsah). (SB 11.29.20)

This is because certainly the sprout of bhakti, being productive, will eventually bear leaves, flowers and fruit. Instead of the present or future verb, the past tense is used (abhūt).

This implies a criticism of all those who object (by showing that the fact is already proven).

And what is gained from performing all of one's karmas (sva-dharmataḥ) by persons who do not worship the Lord (abhajatām).

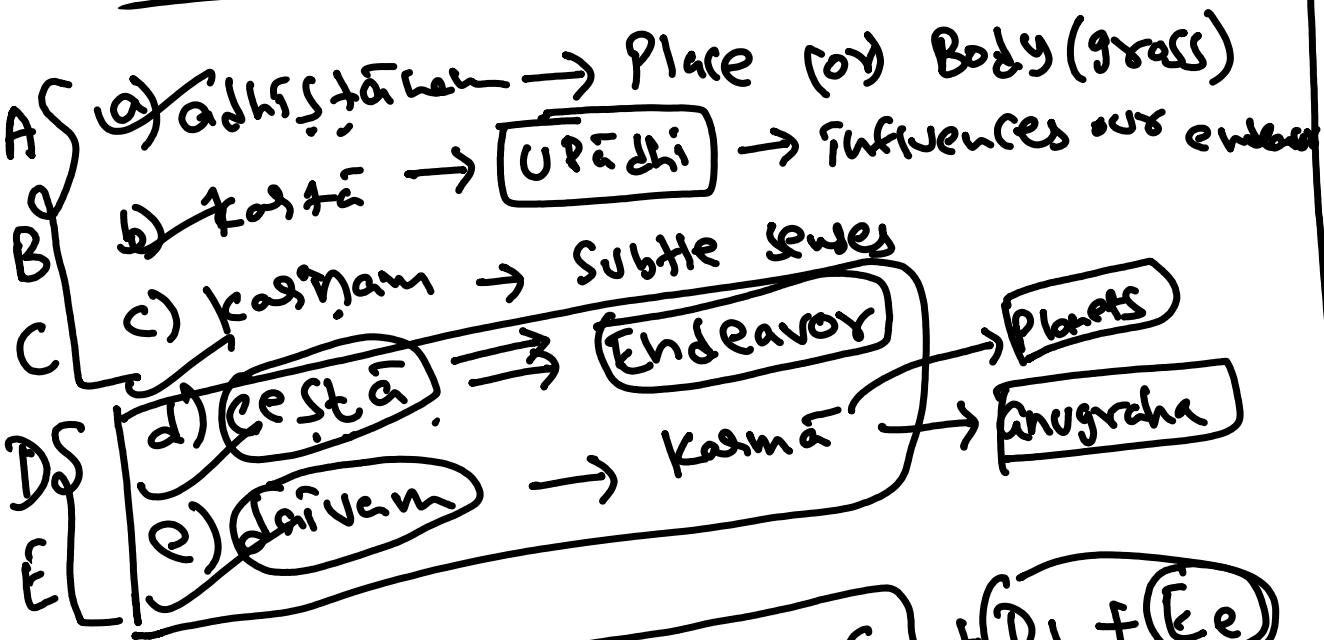
|| 1.5.18 ||

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā

The wise man (kovidah) strives (prayateta) for that happiness (tasya eva hetoḥ) which is not attained (yad na labhyate) by jīvas wandering from Brahma-loka to the lowest species (bhramatām upary adhaḥ). Material happiness (tad sukham) is attained in all cases (sarvatra labhyate) without endeavor, by the law of karma (anyataḥ), just like distress (duḥkhavad), through the force of fast moving time (gabhīra-ramhasā kālena).

Is everything predestined? (18.14)

5 Causes of Success of an activity



% Success → $\frac{A + B + C + D + E}{100}$

$$A + B + C + D + E = 100$$

$$D = 0$$

$$E = 100$$

$$50\% = D$$

$$50\% = E$$

“But the śrutis say karmaṇā pitṛ-loka: by karma one goes to
Pitṛ-loka (Bṛhad Āraṇyaka Upaniṣad 1.5)”

And apām somam amrtā abhūma: we drank soma and became
immortal. (R̥g Veda 8.48.3)

These encourage people to seek happiness of Svarga in the
next life.

The mercantile people encourage others to seek happiness in this life. ↓ Business mentality

How can one promote bhakti for people by rejecting one's dharma and consequently the happiness in this and next life?

True, but the wise are not deluded by this at all.

That is expressed in this verse.

A person with discrimination (**kovidah**) should endeavor for that cause which is not attained by the jīvas wandering up to Brahma-loka or down to non-moving bodies.

But there material happiness is attained without endeavor (**anyatah**), due to ancient karmas, even being born as pigs or being born in hell, just as distress is also attained without endeavor (**duḥkhavat**).

It is said:

aprārthitāni duḥkhāni yathāivāyānti dehinām |
sukhāny api tathā manye dainyam atrātiricyate ||

Just as one does not pray for misery (yathā aprārthitāni duḥkhāni), and it nevertheless comes to all creatures (āyānti dehinām), in the same way (tathā manye) happiness predominates over suffering (sukhāny api dainyam atra atiricyate).

|| 1.5.19 ||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsrtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

Oh (aṅga)! The person who serves Mukunda (mukunda-sevy janah) will never (na vai jātu) (under any condition (kathañcana) return to the material world (saṁsrtim āvrajet), unlike practitioners of other processes (anyavad). Remembering the embrace of the Lord's lotus feet (smaran mukunda aṅghry-upagūhanam), eager for that taste he has experienced (rasa-grahah), he will not desire to give up those feet again (punar na vihātum icchet).

→ Birth in the material world due to Karma
→ Favorable experience in Bhakti

This verse elaborates the point that there is no misfortune for the devotee.

Even if overcome because of poor determination, the person who serves Mukunda never (na jātu) returns to saṁsāra, the place for enjoying the results of karma, whereas those practicing karma (anyavat) return.

That is because he does not experience happiness and distress from karmas, since he experiences only the fruit of happiness and distress directly given by the Lord.

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

When a person realizes You (**tvad avagamī**), he no longer cares about his good and bad fortune arising from past pious and sinful acts (**na vetti**), since it is You alone who control this good and bad fortune (**bhavad-uttha-śubha aśubhayor**). (SB 10.87.40)

na karma-bandhanam janma vaiṣṇavānām ca vidyate

The Vaiṣṇavas (**vaiṣṇavānām**) do not have rebirth caused by karma (**na karma-bandhanam janma vidyate**). (Padma Purāṇa)

Remembering from previous practice alone the mental
embrace (upagūhanam) of the Lord's lotus feet, he has no
desire to give that up.

The verse does not say “remembering his lotus feet” but rather
“remembering the embrace of his lotus feet.”

And the word “again” is used.

The implication of these two words is that even though he
may give up by his own choice the worship, once, twice or
three times because of poor determination, after some time, by
remembering his previous state of bliss from remembering the
Lord and also remembering his present state of distress from
not remembering the Lord, he repents.

“Oh! Oh! What have I foolishly done? Let that be. I will not
again abandon worship of Lord.”

He again begins worshipping the Lord.

The verse also uses the phrase “does not desire to give up”
instead of “does not give up.”

This implies that he desires that he be devoid of pride in his practice.

The accomplishment is in the hands of the Lord.

The cause of not desiring to give up is then mentioned.

Rasa-graha means one who is eager for tasting, or one who has a taste which is something like a ghost which cannot be given up, "haunted by rasa."

The meaning is then that worship after the stages of nisthā, ruci and āsakti, becomes actual rasa at the stage of rati.

↑
Bhava

However, even from the first day of worshipping the Lord,
there is certainly a portion of tasting rasa in a very covered
form.

Thus it is said:

**bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ ksud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ ksud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**āśnataḥ**). (SB 11.2.42)

|| 1.5.20 ||

idam hi viśvam bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tad dhi svayam veda bhavāms tathāpi te
prādeśa-mātram bhavataḥ pradarśitam

This universe is the Lord (idam hi viśvam bhagavān iva) but the Lord is also
different from the universe (itarah) for from him arises the maintenance,
destruction and creation of the universe (yato jagat-sthāna-nirodha-
sambhavāḥ). You know this naturally since you are an avatāra of the Lord (tad
dhi bhavān svayam veda). Thus I have shown to you (tathāpi bhavataḥ
pradarśitam) a small portion of bhakti and knowledge concerning the Lord's
power (prādeśa-mātram).

Having taught about bhakti, now Nārada teaches about
knowledge of the worshippable Lord which is necessary for
the devotees.

This universe is like the Lord: it exists, has life and a form of
bliss, but it is not the Lord's form of eternity, knowledge and

bliss.

This is because the Lord's qualities like existence are eternal,
whereas the universes quality of existence is temporary,
because the Lord is different from the universe (itarah).

How is the Lord like the universe and also different from it?

From the Lord, who is the possessor of māyā-śakti, arises the
maintenance, destruction and creation of the universe.

The universe is described as a form of the Lord in small portion (like the Lord), because it is an effect of the Lord.

Because the Lord is the cause, he is different. Because brahman is the cause, the universe is also designated as brahman in the śruti: **sarvam khalv idam brahma**: this universe is brahman. (Chāndogya Upaniṣad 3.14.1)

You know all this spontaneously (**svayam**) because you are an avatāra of the Lord.

Thus I have shown only a small portion, ten fingers (prādeśa-mātram) of bhakti and knowledge of the powers of the Lord who measures more than ten million times a hundred trillion, in order to fulfill the statement ācāryavān puruṣo veda: one who has a teacher knows. (Chāndogya Upaniṣad 6.14.2)

Amara-kośa says prādeśa-tāla-gokarṇās tarjany-ādi-yute tate: prādeśa, tāla and gokarṇa mean a measure from the thumb to the end of the forefinger.

|| 1.5.21 ||

tvam ātmanātmānam avehy amogha-dr̥k
parasya puṁsaḥ paramātmānaḥ kalām
ajam̐ prajātam̐ jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhiganyatām

You possess useful knowledge (tvam amogha-dr̥k)! Please understand
spontaneously (ātmanā ātmānam avehy) that you were born
(prajātam̐) as a portion (kalām) of the supreme person (parasya
puṁsaḥ), the paramātmā (paramātmānaḥ), for the benefit of the
world (jagataḥ śivāya). Therefore please describe (tad adhiganyatām)
the glories of the all powerful Lord (mahānubhāva abhyudayah).

This verse explains how Vyāsa knows spontaneously.

O person with useful knowledge (**amogha-dr̥k**)!

Therefore (**tat**) please describe (**gaṇyatām**) more fully (**adhikam**) the most auspicious glories (**abhyudayaḥ**) of the mighty Lord (**mahānubhāva**)

|| 1.5.22 ||

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

The unfailing cause of perfection (avicyuta arthah) from men's
austerity, study of the Vedas (puṁsah tapasaḥ śrutasya vā),
performance of sacrifices, chanting of mantras (sviṣṭasya sūktasya
ca), practicing jñāna and giving charity (buddhi-dattayoḥ) is defined
by the wise (kavibhir nirūpitaḥ) as glorifying the qualities of the Lord
(yad-uttamaśloka-guṇānuvarṇanam).

I have said that one becomes successful by bhakti, after giving up all dharmas.



result of these dharmas
↑ like a) evange
b) moksa
c) bhakti

Now, if some devotee has some desire for (some dharmas), those dharmas will be produced by bhakti.

That is now explained.

The unfailing cause (avicyutaḥ arthaḥ) of men's austerity and the other items of dharma has been described to be narrating the qualities of the Lord.

Medinī says:

artho viṣayānarthayor dhana-kāraṇa-vastuni |
abhidheye ca śabdānām nivṛttau ca prayojane ||

Artha means an object of the senses, obstacle, wealth, cause, thing, meaning of a word, prevention and goal.

The results of austerity and other acts are achieved by bhakti according to the statement of the Lord and thus what is their necessity?

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (yat karmabhir yat tapasā), knowledge, detachment (jñāna-vairāgyataś ca yat), mystic yoga, charity, religious duties (yogena dāna dharmeṇa) and all other means of perfecting life (śreyobhir itarair api) is easily achieved by My devotee (sarvaṁ mad-bhaktah labhate 'ñjasā) through loving service unto Me (mad-bhakti-yogena). If somehow or other My devotee desires (kathañcid mad-bhaktah yadi vāñchati) promotion to heaven, liberation, or residence in My abode (for service) (svargāpavargam mad-dhāma), he easily achieves such benedictions (sarvaṁ anjasā labhate). (SB 11.20.32-33)

smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||

One should always remember Viṣṇu (**smartavyaḥ satataṁ viṣṇur**) and never forget Him (**vismartavyo na jātucit**). All injunctions and prohibitions (**sarve vidhi-niṣedhāḥ**) are dependent on these two principles (**etayor eva kiṅkarāḥ syuh**). (Padma Purāṇa)

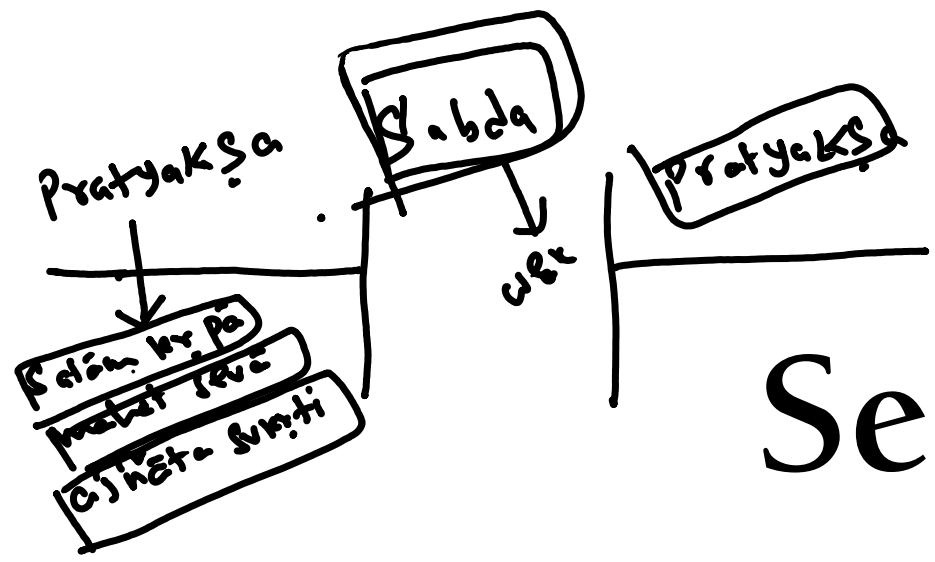
According to this, all dharmas are (unnecessary)

→ provided requisite one has the sukṛti to practice bhakti.

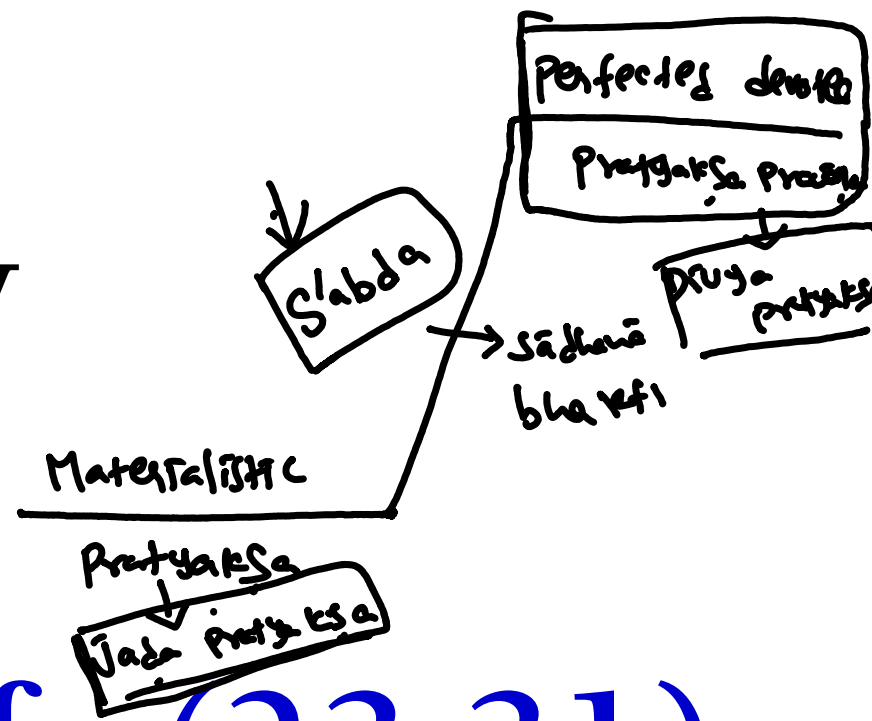
2nd meaning

Or another meaning is because performance of bhakti to the Lord is the conclusion of all the scriptural statements recommending austerity, studying the Vedas etc., chanting the Lord's name is the unmistakably mentioned process.

And in his commentary on the Lord's words **dharmo yasyām mad-ātmakah** (SB 11.14.3) Madhusūdana Sarasvatī says that the purport of all scriptural statements is the Supreme Lord.



Section – IV



Nārada tells of his life (23-31)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (aham purā atīta-bhave), I was born as the son of a maidservant (kasyāścana dāsyāh tu abhavam) engaged by some persons studying the Vedas (veda-vādinām nirūpitah). Though a child (bālaka eva), I was also engaged in serving them (yoginām śuśrūṣaṇe) during the monsoon season when they decided to stay in one place (prāvṛṣi nirvivikṣatām).

There is no cause for pure bhakti other than the fortunate
mercy of the devotees of the Lord.

Austerity and other processes are not the cause.

To illustrate this Nārada recounts a previous birth.

In a previous kalpa (day of Brahmā) in a previous birth (atīta-bhave) I was born from a maid servant of some studiers of the Vedas.

I was engaged (nirūpitaḥ) in serving those persons having (bhakti-yoga) and who desired to stay in one place (nirvivikṣatām) during the rainy season.

That they also practiced bhakti-yoga is understood later from the following verse:

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛnvataḥ
priyaśravasy aṅga mamābhavad ruciḥ

By the mercy (**anugraheṇa**) of the sages who were chanting (**pragāyatām**) about the attractive pastimes of Kṛṣṇa (**manoharāḥ**) daily (**anu**), I heard about Kṛṣṇa in that place (**tatra aham kṛṣṇa-kathāḥ āśṛṇavam**) with āsakti (**tāḥ śraddhayā**). Hearing constantly (**anupadam viśṛnvataḥ**), I then developed rati for Kṛṣṇa (**mama abhavad priya-śravasy ruciḥ**). (SB 1.5.26)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhr̥ta-krīḍanake 'nuvartini
cakruḥ kṛpām yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (yadyapi munayah tulya-
darśanāḥ), they showed mercy to me (te mayy kṛpām cakruḥ), by
which I, though a boy (apeta akhila-cāpale arbhake), developed sense
control (dānte), gave up child's play and all agitation (adhṛta-
krīḍanake), became obedient (anuvartini), served attentively
(śuśrūṣamāṇe), and spoke little (alpa-bhāṣiṇi).

Nārada had controlled senses (dānte), had given up childish play (adhṛta-kṛīḍanake).

Those sages saw equally good-tempered and bad-tempered, those who are praiseworthy and those who are to be criticized, those who have good conduct and those who are sinful (tulya-darśanāḥ), and thus they should not show mercy to one and reject in disgust another.

However, they showed mercy to me.

Though great devotees such as Bharata and Prahlāda see equally, they also show some partiality concerning giving mercy.

Their first show of mercy did not depend on Nārada's good qualities and show of respect.

He developed the good qualities by their mercy.

Then those qualities became the cause of further mercy.

It must be explained that the cause of their mercy was not due to seeing qualities.

If one says that though they had equal vision, they showed mercy because he showed good qualities, then their equal vision would be contradicted by their seeing good and bad qualities.

One should not explain in this way because then the first mercy would be prejudiced.

There are two types of mercy; affected by seeing material qualities and not affected by seeing material qualities.

The first type of mercy is explained as follows.

All persons in the material world have mercy caused by
qualities.

If they see qualities they show mercy, if the qualities are
absent, they withdraw mercy.

And if they see bad qualities, they show hatred.

The second type of mercy is as follows.

Those who are beyond the influence of material world show
mercy without such causes, without dependence on seeing
material qualities, since they see everything in the material
world as the same.

Śukadeva has said:

girayo mumucus toyam kvacin na mumucuh śivam
yathā jñānāmṛtaṁ kāle jñānino dadate na vā

During this season (kāle) the mountains sometimes released (girayo kvacid mumucuh) their pure water (śivam toyam) and sometimes did not (kvacid na mumucuh), just as experts in transcendental science (yathā jñāninaḥ) sometimes give the nectar of transcendental knowledge and sometimes do not (jñānāmṛtaṁ dadate na vā). (SB 10.20.36)

In this manner sometimes these persons show mercy to some person.

When hardness of the heart caused by gunas is destroyed and becomes soft by devotion to the Lord, mercy will appear in the heart.

śuddha-sattva-viśeṣātmā prema-sūryāṁśu-sāmya-bhāk |
rucibhiś citta-māsṛṇya-kṛd asau bhāva ucyate ||

That part of bhakti is called bhāva (asau bhāva ucyate), whose essence is saṁvit and hlādinī śakti (śuddha-sattva-viśeṣātmā), which is one ray of the sun of prema which will soon rise in the heart (prema-sūryāṁśu-sāmya-bhāk), and which softens the heart (citta-māsṛṇya-kṛd) with desires to meet, serve, and exchange love with the Lord (rucibhih). (Bhakti-rasāmṛta-sindhu 1.3.1)

- ① Satām kṛpā
- ② mahat sevā
- ③ Faith
- ④ guru āśraye

The first four stages of bhakti are understood here: mercy of the devotees, service to devotees, faith, and taking shelter of guru.

|| 1.5.25 ||

- ① Satān kṛpā
- ② māhāt svā
- ③ śreḍdhā
- ④ gūṇa-pedāṅgāya

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbisah
evam pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate

- ⑤ bhāṣaṇe'su sprhā
- ⑥ bhāṣaṇa kriyā (bhakti)
- ⑦ Anāsthe nivṛtti
- ⑧ nīstā
- ⑨ ūcī

One time only I happened to eat (sakṛt sma bhuñje) their food remnants (ucchiṣṭa-lepān) with their permission (dvijaiḥ anumoditah). All obstacles to bhakti disappeared by that (tad-apāsta-kilbisah). Having developed an inclination for bhakti (evam pravṛttasya), being pure in mind (viśuddha-cetasah), taste for devotional processes inevitably developed in my mind (tad-dharma eva ātma-ruciḥ prajāyate).

After getting permission from them to do so, I ate one time
some rice stuck to one of their dishes.

Insight

By that all obstacles to bhakti were destroyed (tad-apāsta-
klibiṣah).

Having taken their food, I developed without effort bhakti in
the form of hearing, chanting and remembering the Lord
continually.

Having developed a tendency for bhakti after eating the devotees' food (evam pravṛttasya), which applies to anyone else as well, I inevitably developed a taste (ruciḥ prajāyate) for hearing and chanting (tad-dharme) in the mind (ātma).

By this verse five stages of bhakti should be understood: desire for worship (sprhā), bhakti, anartha-nivṛtti, niṣṭhā and ruci.

[Note: These five stages and the four stages mentioned in the previous commentary are listed first in the commentary on 1.2.21.]

|| 1.5.26 ||

tatrānvaham kṛṣṇa-kathāḥ pragāyatām

anugraheṇāśṛṇavam manoharāḥ

tāḥ śraddhayā me 'nupadam viśṛṇvataḥ

priya-śravasy aṅga mamābhavad ruciḥ

Niṣṭhā → steady + love + attraction
ruci → steady + taste + attraction
āśakti → steady + taste + attraction
Blāva → steady + taste + attraction
↓
Spontaneous
Devotion

10 Āśakti
11 yati / bhāva

10

11

By the mercy (anugraheṇa) of the sages who were chanting (pragāyatām) about the attractive pastimes of Kṛṣṇa (manoharāḥ) daily (anu), I heard about Kṛṣṇa in that place (tatra aham kṛṣṇa-kathāḥ āśṛṇavam) with (āśakti) (tāḥ śraddhayā). Hearing constantly (anupadam viśṛṇvataḥ), I then developed rati for Kṛṣṇa (mama abhavad priya-śravasy ruciḥ).

Śraddha here indicates the tenth stage āsakti.

At every moment or at hearing every word, I developed rati
(bhāva) for Kṛṣṇa, whose qualities are pleasing to hear (priya-
śravasi).

Ruci should here mean rati, the eleventh stage, since the stage
of ruci has already been mentioned in the previous verse.

|| 1.5.27 ||

tasmiṁs tadā labdha-ruceḥ mahā-mate
priya-śravasy askhalitā matir mama
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare

⑪ → bhāva

⑩ → āśākti

Having attained an excellent taste for the Lord (tasmiṁs tadā labdha-ruceḥ), my intelligence (mama matih) did not waver from the Lord (priya-śravasy askhalitā). By my intelligence (yayā), I directly experienced (aham paśye) that my gross and subtle bodies (etat mayi sad-asat) created by the Lord's material energy (sva-māyayā kalpitaṁ) were fixed only in the Supreme Lord (pare brahmaṇi).

Having attained an excellent taste, my intelligence became steadily fixed in the Lord.

By that intelligence I saw the gross and subtle body (sad-asat) existing in me by the influence of the Lord's material energy to be established in Kṛṣṇa (**brahmaṇi**).

The gross body became fixed in offering respects, carrying the Lord's water pot and other actions, not in material actions for oneself.

The subtle body with senses such as ear, eye, mind and intelligence became fixed in tasting the sweetness of the lord's qualities and form, not in material objects for one's own pleasure.

Previously the eye and mind were not fixed in the Lord even by exerting much effort.

That is not the case now.

With the development of rati, the mind and other senses,
giving up the practice of fixing themselves on their material
sense objects to which they had been long accustomed,
became automatically fixed only on the Lord.

Thus 'I see' here means "directly experience."

12. Prema

|| 1.5.28 ||

ittham śarat-prāvṛṣikāv ṛtū harer
viśṛṅvato me 'nusavaṁ yaśo 'malam
saṅkīrtiyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

(2 months)

In this way (ittham), for the two seasons of monsoon and autumn (śarat-prāvṛṣikāv ṛtū), I constantly heard (me anusavaṁ viśṛṅvataḥ) the pure glories of the Lord (hareḥ amalam yaśaḥ) chanted by the generous sages (mahātmabhir munibhir saṅkīrtiyamānaṁ). I then developed prema (bhaktiḥ pravṛtta), which destroys rajas and tamas in the jīvas (ātma-rajas-tamopahā).

Extending over two seasons (four months) I heard constantly
(anusavam).

Premā (bhaktiḥ) which destroys (apahā) rajas and tamas in all
jīvas (ātma) then appeared.

It is implied here that there was destruction of rajas and tamas
in others as well who realized devotion to the Lord.

Speed of Progress

- a) Power of absorption.
- b) Mood of reception.
- c) Prior (load of baggage)

This is the twelfth stage of bhakti.

13. bhagavad darshanam

14. hara madhurya anubhava

Direct vision of the Lord and the experience of sweetness will be explained in the next chapter.

|| 1.5.29-30 ||

tasyaivam me 'nuraktasya praśritasya hatainasah
śraddadhānasya bālasya dāntasyānucarasya ca

jñānam guhyatamaṁ yat tat sāksād bhagavatoditam
anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ

Though I was a boy (bālasya), I had developed prema for the Lord (tasya evam anuraktasya). I was humble (praśritasya), sinless (hata enasah), filled with faith (śraddadhānasya), sense-controlled (dāntasya), and was willing to serve (anucarasya ca). The sages, most affectionate to the fallen (kṛpayā dīna-vatsalāḥ), as they were about to depart (gamiṣyantaḥ), taught me (me anvavocan) the most confidential knowledge of pure bhakti (jñānam guhyatamaṁ), which was taught by the Lord himself (yat tat sāksād bhagavatoditam).

They gave knowledge to me who had developed prema-bhakti for the Lord (**tasya evam anuraktasya**).

This knowledge was revealed directly by the Lord, son of Devakī (**bhagavatoditam**).

Jñāna-śāstra has a prevalence of monistic jñāna.

gūhya jñāna → gūhi bhāta bhakti

Confidential scripture (śāstra-guhyam) consists of a predominance of jñāna mixed with some bhakti.

More confidential scripture (śāstra-guhyataram) is that which predominantly bhakti with a little mixture of jñāna.

gūhya tana jñāna → prādīhī bhōte bhakti

Most confidential scripture (śāstra-guhyatamam) is pure bhakti, which was given to Uddhava and Brahmā in the Bhāgavatam and to Arjuna in the Gītā by the Lord.

gūhya tana jñāna → suddha bhakti

Contemplating that they would depart the next day (gamisyantah), the sages taught (anvavocan) him the most confidential knowledge, pure bhakti.

→ weight of svct

|| 1.5.31 ||

yenaivāham bhagavato
vāsudevasya vedhasaḥ
māyānubhāvam avidam
yena gacchanti tat-padam

By this knowledge (yena eva) I understood (aham avidam)
the influence of the spiritual and material energies
(māyānubhāvam) of the creator Lord Vāsudeva (bhagavato
vāsudevasya vedhasaḥ). By this understanding the devotees
attain the Lord's abode (yena gacchanti tat-padam).

By this knowledge of Bhāgavatam, I understood the influence or effect of the Lord's cit-śakti, the kṛpa-śakti, the acit-śakti of three gunas, and the influence of the knowledge of the Lord's powers and sweetness (māyānubhāvam).

triguṇātmikātha jñānaṁ ca viṣṇu-śaktis tathaiva ca |
māyā-śabdena bhāṇyate śabda-tattvārtha-vedibhir ||

Those who know the true meaning of words (śabda-tattvārtha-vedibhih) say (bhāṇyate) that māyā means (māyā-śabdena) what is made of the three guṇas of matter (triguṇātmikā), knowledge and the śakti of Viṣṇu (jñānaṁ ca viṣṇu-śaktih tathaiva ca). (Śabda-mahodadhi)

Nighaṅṭu says māyā ca vayunaṁ jñānam: māyā means knowledge.

Trikāṇḍa-śeṣa of the Amara-kosa says māyā syāc chambarī-buddhyor:
māyā means a maidservant of Śambara and intelligence.

Viśva-kośa says māyā dambhe kṛpāyām ca: māyā means deceit and
mercy.

The Lord is endowed with his eternal śakti arising from his svarūpa,
which is called māyā.

In a commentary, Madhva quotes the following śruti text:

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ
ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam

They call (pravadanti) the eternal Visnu (sanātanam viṣṇuṁ) māyā-
mayam (māyā-mayaṁ), because he is endowed (yutaḥ) with his
eternal śakti (nitya-śaktyā) arising from his svarūpa (svarūpa-
bhūtayā), which is called māyā (māyākhyayā).

Later in the Bhāgavatam the word māyā may mean ^① cit-śakti, ^② acit-śakti,
^③ knowledge or ^④ mercy according to the context.

Section – V

Nārada advises Vyasa (32-40)

|| 1.5.32 ||

Indirect 2nd.

etat saṁsūcitam brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam

O brāhman (brahman)! They indirectly explained (saṁsūcitam) the destruction of the three types of miseries (etat tāpa-traya-cikitsitam), in which actions are offered (yad karma bhāvitam) to Paramātmā (īśvare), Bhagavān (bhagavati) and the impersonal brahman (brahmaṇi).

Having had me practice bhakti beyond the modes of nature, and experience prema, and taught the Bhāgavatam which was spoken by the Lord, who is the direct speaker of bhakti, they taught me the process of jñāna which gives rise to knowledge and the goal of liberation, even though I did not request it.

Considering that the question of jñāna may arise when the boy grows older, they then taught me jñāna indirectly for the purpose of developing indifference to the world.

That is explained in this verse.

Since it was not my goal they spoke indirectly about it
(**samsūcitam**).

What did they speak about?

They explained the remedy for, or destruction of, the three
miseries in which actions are offered (**bhāvitam**) to the
Paramātmā (**īsvare**), to Bhagavān with six opulences or to the
impersonal brahman.

|| 1.5.33 ||

āmāyo yaś ca bhūtānām

jāyate yena suvrata

tad eva hy āmayam dravyam

na punāti cikitsitam

The substance (yaś ca) by which a living being's disease arises (yena bhūtānām āmayo jāyate) and which does not cure the disease (implied), when combined with other substances (tad eva hy dravyam) in a medicine (cikitsitam), destroys the disease (āmāyam na punāti).

“How can karma, the cause of saṃsāra, destroy the three miseries?”

In two verses, examples are given to show that by different combinations, the destruction can occur.

That ghee or some other substance which causes disease (**āmayah**) when infused (**cikitsitam**) with medicines (**dravyam**) does not protect the disease (**na punāti**), but destroys the disease.

The word **na punāti** (it does not purify) here means “it does not protect.”

|| 1.5.34 ||

evam nṛṇām kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

In the same way (evam), all types of karma-yoga performed
by men (nṛṇām kriyā-yogāḥ sarve), which are normally
causes of continued rebirth in this world (saṁsṛti-hetavaḥ),
are able to destroy karma (te eva ātma-vināśāya kalpante)
when offered to the Supreme Lord (pare kalpitāḥ).

All the actions in karma-yoga (**kriyā-yogāḥ**) - daily duties, duties to fulfill specific desires, periodic duties, and desireless duties - when offered to the Supreme Lord become capable of destroying karma (**ātma-vināśāya**).

Kāmya Karma

Naimittika Karma

Nitya Karma

NKRY → Purification of heart
↓
Qualification for jñāna

|| 1.5.35 ||

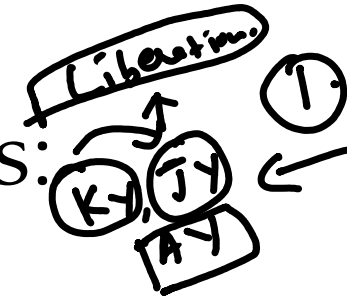
yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānam yat tad adhīnam hi
bhakti-yoga-samanvitam

That jñāna (yat jñānam) which arises from karma (tad karma adhīnam), which is pleasing to the Lord (bhagavat-paritoṣaṇam) because of being offered to him (yad atra kriyate), is endowed with bhakti (bhakti-yoga-samanvitam).

That karma which is offered to the Lord is a sādhana of jñāna,
because it causes purification to the level of sattva-guṇa.

That knowledge generated from (**tad-adhīnam**) karma which
is without desire and which is pleasing to the Lord because of
being offering to the Lord, is endowed with bhakti, since
jñāna devoid of bhakti will not yield liberation.

Such jñāna is condemned in many places:



① Guṇī bhūta bhakti
↓
bhakti is secondary

② Prādhātī bhūta
↓
bhakti is primary

KMB
JMB
JMB
③ Suddha bhakti
↓
only bhakti
P.D.S

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alaṁ nirañjanam

Knowledge of self-realization, even though free from all
material affinity, does not look well if devoid of a conception
of the Infallible [God]. (SB 1.5.12)

Pradikāṅgi
6.1.17a

|| 1.5.36 ||

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gr̥ṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

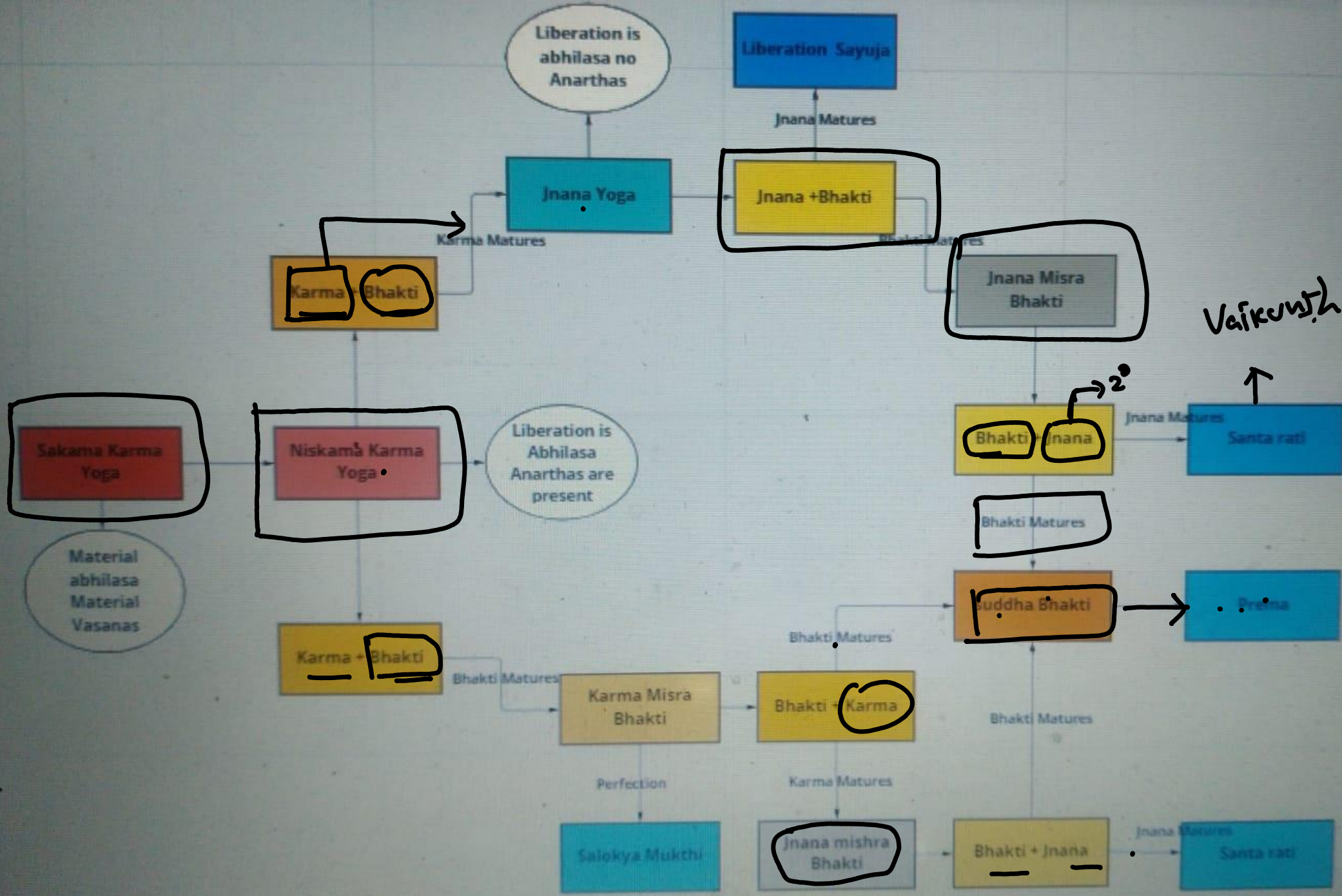
Element of bhakti

When those engaged in karma continuously (asakṛt karmāṇi kurvāṇāḥ) perform those activities according to the instruction of the Lord (bhagavat-śikṣayā), they also chant (gr̥ṇanti) and remember (anusmaranti ca) the qualities and names of Kṛṣṇa (kṛṣṇasya guṇa-nāmāni).

It has just been said that by karma-yoga mixed with bhakti (bhakti-miśra-karma) one achieves jñāna mixed with bhakti, which aims at liberation.

SK KY → NK KY → JY → Liberation

Now it is said that sometimes, some people, who practice niṣkāma-karma mixed with bhakti, can develop bhakti mixed with karma (karma-miśra-bhakti) by association with devotees having karma-miśra-bhakti.



When persons in karma-yoga perform actions according to the Lord's instructions, by unexpected association of devotees, some perform bhakti consisting of chanting and remembering.

The instruction of the Lord is:

↓ KMB
↳ Bhakti is predominant
↑ KY → only the VA prescribes actions are offered to the Lord.

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva mad-arpanam ||

KMB → All actions are offered to the Lord.

Whatever you do, whatever you eat (yat karoṣi yad aśnāsi), whatever you sacrifice, whatever you give (yaj juhoṣi dadāsi yat), whatever austerity you perform (yat tapasyasi), offer it to Me (tat kuruṣva mad-arpanam), O son of Kuntī (kaunteya). (BG 9.27)

|| 1.5.37 ||

oṃ namo bhagavate tubhyaṃ
vāsudevāya dhīmaḥi
pradyumnāyaniruddhāya
namaḥ saṅkarṣaṇāya ca

I offer respects to you (oṃ namo tubhyaṃ), Bhagavān Kṛṣṇa (bhagavate). Let us respect (namaḥ) Vāsudeva, Pradyumna, Aniruddha (vāsudevāya pradyumnāya aniruddhāya) and Saṅkarṣaṇa (Balarāma) (saṅkarṣaṇāya ca) in our minds (dhīmaḥi).

It has been explained that both jñāna and karma without bhakti are condemned completely (SB 1.5.12).

It has also been said in three verses (SB 1.5.17-19) that pure bhakti beyond the guṇas is the supreme process.

The whole process from the first appearance of pure bhakti to its increase up to prema has also been described in six verses (SB 1.5.23-28).

Then according to qualification, bhakti-miśra-jñāna was permitted (SB 1.5.35), and karma-miśra-bhakti was mentioned as superior to that (SB 1.5.36).

↓
Gurū bhāṣita

Now in two verses, desiring to teach his personal mantra received from the gurus, Nārada first creates faith in those mantras.

This is according to the statement **brūyuh snigdhasya śiṣyasya guravo guhyam apy uta**: the gurus should speak the secret to the disciple who has affection for the gurus. (SB 1.1.8)

This mantra has thirty-three syllables.

Vāśudeva
Sankarṣaṇa
Pradyumna
Aniruddha

Its devatā is bhagavān, who consists of four forms.

Insight

By placing the members out of order, one can understand that this is a listing of the members of Kṛṣṇa's caturvyūha rather than the one in Vaikunṭha (Kṛṣṇa, Balarāma and Kṛṣṇa's son and grandson), with his son Pradyumna and his grandson Aniruddha placed next to Vāsudeva (Kṛṣṇa).

Or this the order of persons mentioned in the mantra can be
taken as a statement of creation (Pradyumna), maintenance
(Aniruddha) and destruction (Saṅkarsaṇa).

↓
ksv

↓
ksv

↓
ksv

Let us meditate upon offering respects (**namo dhīmahi**).

This means let us offer respects in the mind.

- Consequence
- ① Mantra
 - ② Form that we worship
 - ③ Association
 - ④ Books that we read
 - ⑤ Source of helping
 - ⑥ Sādhanā

|| 1.5.38 ||

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣam
sa samyag darśanaḥ pumān

Using this mantra indicating the four forms (iti mūrty-abhidhānena), one worships (yajate) the deity (amūrtikam) who is the subject of the dhyāna-mantra (mantra-mūrtim), the Lord worthy of worship (yajña-puruṣam). That person is worthy of being seen (sah pumān samyag darśanaḥ).

One worships using the four names indicating the four forms starting with Vāsudeva.

One should worship the Lord, who is the subject of the dhyāna-mantra (**mantra-mūrtim**), with the sixteen items of worship while uttering vāsudevāya namaḥ etc. according to the rules of Pañcarātra.

↓
stavaśa upacāraś

By chanting the mantra, the deity makes his appearance.

Or **mantra-mūrti** can mean the deity whose body is the mantra.

That Lord does not have a material form (**amūrtikam**).

Amūrtikam can also mean that the Lord who is not hard, but rather soft with mercy.

Amara-kosa says **mūrtiḥ kāṭhinya-kāyayor**: mūrti means hard and body.

Yajña-puruṣam means “the Lord who should be worshipped.”

He is pleasant to behold (samyag-darśanaḥ).

This means that when others see that worshipper, they
become successful.

Or darśanaḥ can mean knowledge.

One who worships the lord has complete knowledge.

Or **darśanaḥ** can mean “by which something is seen.”

That means scripture which denotes bhakti, such as the
Pañcarātra, which is most wholesome (**samyak**), because it is
satisfying to the soul.

One who worships the Lord possesses the complete scriptural conclusion.

This does not refer to scriptures devoid of bhakti, which are not wholesome but deficient.

bhavatānudita-prāyam yaśo bhagavato 'malam |
yenaivāsau na tuṣyeta manye tad darśanam khilam ||

Nārada said: You have not sufficiently described (**bhavatā anudita-prāyam**) the glories of the spotless Lord Kṛṣṇa (**amalam bhagavato yaśah**). Because your mind could never be satisfied with Vedānta (**yena eva asau na tuṣyeta**), I think that writing the Vedānta-sūtras is insufficient (**manye tad darśanam khilam**). (SB 1.5.8)

This means : “Though you wrote the Vedānta-darśana, your mind is not satisfied completely, but I became fully satisfied in mind by writing the Pañcarātra.”

|| 1.5.39 ||

imaṁ sva-nigamaṁ brahmann

avetya mad-anuṣṭhitam

adān me jñānam aiśvaryaṁ

svasmin bhāvaṁ ca keśavaḥ

O brāhmaṇa (**brahmann**)! The Lord (**keśavaḥ**), knowing that (**avetya**) I had undertaken (**mad-anuṣṭhitam**) the highest instructions given by him (**imaṁ sva-nigamaṁ**), gave me (**me adāt**) realization of himself (**jñānam**), then powerful siddhis (**aiśvaryaṁ**), and finally prema for him (**svasmin bhāvaṁ ca**).

Sva-nigamam (nigama—going within) means instructions given by the Lord, given in his own confidential version of the Vedas (Pañcarātra).

First the Lord gave realization of Himself (jñānam).

Then he gave powers, such as aṇima and other siddhis.

Then knowing that I was unattached to those powers, the Lord
gave me great prema for him (svasmin bhāvam adāt).

The intelligent persons can understand that then Vyāsa prayed
to Nārada, “Please teach me this mantra” and then learned this
same mantra.

|| 1.5.40 ||

tvam apy adabhra-śruta viśrutam vibhoḥ
samāpyate yena vidām bubhutsitam
prākhyāhi duḥkhair muhur arditātmanām
saṅkleśa-nirvāṇam uśanti nānyathā

O omniscient Vyāsa (adabhra-śruta)! Explain the glories of Kṛṣṇa (tvam prākhyāhi vibhoḥ viśrutam), by which (yena) the curiosity of persons already having so much knowledge (vidām bubhutsitam) will be satisfied (samāpyate). The wise do not consider that there is any other way (na anyathā uśanti) to destroy the afflictions (saṅkleśa-nirvāṇam) of the jīvas tormented by suffering (duḥkhair muhur arditātmanām).

O knower of many scriptures (adabhra-śruta)! O omniscient one! Please relate the glories (viśrutam) of the Lord.

By understanding them, the desire of the knowers who want to know will be satisfied.

This means that those who become devoted solely to these confidential scriptures which have the sweet taste of the lord's glories will not have a desire for jñāna.

Those with intelligence do not consider that the calamity of the jīvas afflicted by suffering can be removed by any other means.