

Canto 1 Chapter 4

The Appearance of Śrī Nārada

Section – I

Saunaka's further questions
to Suta (1-13)

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.1 ||

vyāsa uvāca

iti bruvāṇaṁ saṁstūya
munīnāṁ dīrgha-satṛiṇām
vṛddhaḥ kula-patiḥ sūtaṁ
bahvṛcaḥ śaunako 'bravīt

Śrī Vyāsadeva said: Among the sages gathered for the long sacrifice (**munīnāṁ dīrgha-satṛiṇām**), Śaunaka (**śaunakah**), eldest by age (**vṛddhaḥ**), of high parentage (**kula-patiḥ**) and superior in Vedic knowledge (**bahvṛcaḥ**), praising Sūta (**saṁstūya sūtaṁ**) who had just spoken (**iti bruvāṇaṁ**), began speaking (**abravīt**).

Verse Summary: Saunaka started to speak to Suta.

- In the Fourth chapter the excellence of the speaker and the hearer of the Bhāgavatam are declared.
- Also, the mercy that Vyāsa received and its previous absence are described.
- Because he was the eldest by age (vr̥ddhaḥ), superior by family lineage (kula-pati) and superior by knowledge acquired through studying the Veda (bahvrcaḥ), Śaunaka was chosen by the sages to ask the questions.

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.2 ||

śaunaka uvāca
sūta sūta mahā-bhāga
vada no vadatām vara
kathām bhāgavatīm puṇyām
yad āha bhagavāñ chukaḥ

Śaunaka said: O Sūta! O Sūta! Fortunate soul (**sūta sūta mahā-bhāga**)! Best of speakers (**vadatām vara**)! Please tell us (**nah vada**) the pure stories related to the Lord (**kathām bhāgavatīm puṇyām**) which the glorious Śuka spoke at the assembly of Parīkṣit (**yad āha bhagavāñ śukaḥ**).

Verse Summary: Oh Suta! Pls narrate to us all that Suka spoke to Pariksit.

- He addresses Sūta twice out of joy.

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.3 ||

**kasmin yuge pravṛtṭeyam
sthāne vā kena hetunā
kutaḥ sañcoditaḥ kṛṣṇaḥ
kṛtavān saṁhitām muniḥ**

In which yuga (**kasmin yuge pravṛttā**), in what place (**sthāne vā**), and for what reason (**kena hetunā**) did the sage Vyāsa (**muniḥ kṛṣṇaḥ**) write this work (**saṁhitām kṛtavān**)? Who inspired him (**kutaḥ sañcoditaḥ**) to write this work (**kṛtavān saṁhitām**)?

Verse Summary: When, where and why did he write this work. Who inspired him?

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.4 ||

tasya putro mahā-yogī
sama-dṛṣṭiḥ nirvikalpakah
ekānta-matir unnidro
gūḍho mūḍha iveyate

His son, a great yogī (**tasya putro mahā-yogī**), seeing all things equally (**sama-dṛṣṭiḥ**), fully realized in brahman (**nirvikalpakah**), with mind concentrated on one goal (**ekānta-matir**), having dispelled ignorance (**unnidraḥ**), hid himself from the public (**gūḍhaḥ**) and appeared to be a fool (**mūḍha iva īyate**).

Verse Summary: His son, a great yogi, Brahman realized, hid himself from public, and appeared like a fool.

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.5 ||

dr̥ṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ
devyo hriyā paridadhur na sutasya citram
tad vīkṣya pṛcchati munau jagadus tavāsti
strī-pum-bhidā na tu sutasya vivikta-dr̥ṣṭeh

The young women playing in the water (**devyah**), on seeing the clothed Vyāsa (**dr̥ṣṭvā anagnaṁ ṛṣim**), pursuing his naked son who had left home (**ātmajam anuyāntam**), became bashful and put on their clothing (**hriyā paridadhur**). Vyāsa was astonished that they were not embarrassed when his naked son passed by (**na sutasya tad citram vīkṣya**). When Vyāsa asked them the reason (**pṛcchati munau**), they replied (**jagaduh**), “You make distinctions of male and female (**tava asti strī-pum-bhidā**) and he does not (**na tu sutasya**). He has pure eyes (**vivikta-dr̥ṣṭeh**).”

Verse Summary: Naked women covered themselves seeing Vyasa but not Suka. When inquired by Vyasa, they replied: “You make male-female distinctions, but he does not”.

- This verse shows Śukadeva's absorption in brahman (nirvikalpakah).
- Seeing Vyāsa with clothing on, who was following his son as he left home, the women, who were playing in the water, became bashful, and put their clothing on.
- They did not do so on seeing Śukadeva, his son.
- That is astonishing.
- “Aah! The women were not bashful on seeing my naked, young son looking everywhere. On the other hand, seeing me, an old man wearing clothes, who did not even look at them, since I understood that women were playing in the water, they became bashful. I will ask them the reason.”

- When he asked, they said, “You make distinctions, thinking ‘this is a man, or this is a woman.’ Your son does not do this.”
- How did this situation arise?
- Your son has pure eyes (vivkta-dṛṣṭeḥ).
- We young women, skilful in the arts, have the power to know the inner truth of men and women just by looking at their eyes.”

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.6 ||

katham ālakṣitaḥ pauraiḥ
samprāptaḥ kuru-jāṅgalān
unmatta-mūka-jaḍavad
vicaran gaja-sāhvaye

After coming to the province of Kuru-jāṅgala (**samprāptaḥ kuru-jāṅgalān**), Śukadeva wandered in Hastināpura (the capital) (**vicaran gaja-sāhvaye**), like a madman, a mute or a fool (**unmatta-mūka-jaḍavad**). How did the people of the city recognize him (**katham ālakṣitaḥ pauraiḥ**)?

Verse Summary: He wandered like a mad-man in Hastinapur. How did people recognize him?

Theme – I Saunaka’s further questions to Suta (1-13)

|| 1.4.7 ||

katham vā pāṇḍaveyasya
rājarṣer muninā saha
samvādaḥ samabhūt tāta
yatraiṣā sātvatī śrutih

How did (**katham vā**) the conversation (**samvādaḥ**) of Parīkṣit with Śukadeva (**rājarṣer pāṇḍaveyasya muninā saha**) arise (**samabhūt**), through which this Vaiṣṇava scripture appeared (**yatra eṣā sātvatī śrutih**)?

Verse Summary: How did the conversation between the two happen?

Theme – I Saunaka’s further questions to Suta (1-13)

|| 1.4.8 ||

sa go-dohana-mātram hi
gr̥heṣu gr̥ha-medhinām
avekṣate mahā-bhāgas
tīrthī-kurvaṁs tad āśramam

The great devotee (**sah mahā-bhāgah**) would wait in the houses of married couples (**gr̥ha-medhinām gr̥heṣu avekṣate**) only as long as it took to milk a cow (**go-dohana-mātram hi**), purifying the inhabitants by giving spiritual benefit (**tīrthī-kurvan tad āśramam**).

Verse Summary: He used to wait at a grhastha’s house only for a short time to enlighten them.

- Śukadeva must have remained a long time with Parīkṣit in order to explain this work.
- It could not be otherwise.
- On the pretext of begging alms, he would wait in a house for only the time it took to milk a cow.
- However, he actually purified their houses.
- He went there to give all the jīvas the spiritual goal of life.

Theme – I Saunaka’s further questions to Suta (1-13)

|| 1.4.9 ||

abhimanyu-sutaṁ sūta
prāhur bhāgavatottamam
tasya janma mahāścaryaṁ
karmāṇi ca gṛṇīhi naḥ

O Sūta (**sūta**)! Parīkṣit (**abhimanyu-sutaṁ**) is called the greatest of devotees (**prāhur bhāgavatottamam**). Please tell us (**naḥ gṛṇīhi**) about his astonishing birth and activities (**tasya mahāścaryaṁ janma karmāṇi ca**).

Verse Summary: Parikṣit is the greatest of devotees. Pls tell about his astonishing birth and activities.

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.10 ||

sa samrāt kasya vā hetoḥ
pāṇḍūnām māna-varḍhanaḥ
prāyopaviṣṭo gaṅgāyām
anādr̥tyādhirāt-śriyam

Why did (**kasya vā hetoḥ**) this king (**sah samrāt**), the glory of the Pāṇḍavas (**pāṇḍūnām māna-varḍhanaḥ**), neglect the wealth of kings (**anādr̥tya adhirāt-śriyam**) and fast to death on the bank of the Gaṅgā (**prāyopaviṣṭo gaṅgāyām**)?

Verse Summary: Why did PM neglect his wealth and fast?

Theme – I Saunaka’s further questions to Suta (1-13)

|| 1.4.11 ||

namanti yat-pāda-niketam ātmanah
śivāya hāniya dhanāni śatravaḥ
katham sa vīraḥ śriyam aṅga dustyajām
yuvaiṣatotsraṣṭum aho saḥasubhiḥ

Why did this brave young man (**katham sa yuvā vīraḥ**), to whose feet (**yat-pāda-niketam**) enemies (**śatravaḥ**) brought wealth (**hāniya dhanāni**) and clearly bowed down (**namanti**) for their own benefit (**ātmanah śivāya**), desire to give up such wealth (**utsraṣṭum aiṣata**), which is difficult to give up (**dustyajām**), along with his life airs (**saha asubhiḥ**)?

Verse Summary: His enemies were completely surrendered to him and his wealth was enormous. Why did he desire to give them up?

- Pāda-niketam means “foot-stool.”

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.12 ||

śivāya lokasya bhavāya bhūtaye
ya uttama-śloka-parāyaṇā janāḥ
jīvanti nātmārtham asau parāśrayam
mumoca nirvidya kutaḥ kalevaram

Persons who are surrendered to the Lord (**uttama-śloka-parāyaṇā janāḥ**) live for the auspiciousness of the world (**lokasya śivāya jīvanti**): extinguishing repeated birth and death (**bhavāya**) and supplying material needs (**bhūtaye**), and not for themselves (**na ātmārtham**). Why did Parīkṣit (**kutaḥ asau**), becoming renounced (**nirvidya**), give up his body (**kalevaram mumoca**), which was meant as a shelter for others (**parāśrayam**)?

Verse Summary: Devotees live for increasing auspiciousness of world by extinguishing samsara and supplying material needs. Why did PM miss this opportunity by giving up his body?

- Those surrendered to the Lord live for the auspiciousness of the world (lokasya sivāya) in two ways: for extinguishing material life (bhavāya) and for giving material wealth (bhūtaye).
- Bhavāya literally means “for material life” but here it means “the devotees live for helping people give up their material life” in the manner that smoke is used to smother mosquitoes.
- Parāśrayam means helping others.
- One should not give up something upon which others depend for life, even though one may be personally detached from it.

Theme – I Saunaka's further questions to Suta (1-13)

|| 1.4.13 ||

tat sarvaṁ naḥ samācakṣva
prṣṭo yad iha kiñcana
manye tvāṁ viṣaye vācāṁ
snātam anyatra chāndasāt

Please explain to us (**naḥ samācakṣva**) whatever I have asked you on this subject (**tat sarvaṁ prṣṭo yad iha kiñcana**). I think that you are most capable of explaining all subjects (**manye tvāṁ viṣaye vācāṁ snātam**), except some portions of the Veda (**anyatra chāndasāt**).

Verse Summary: I think you are most qualified to speak on these matters. Pls speak.

- Snatam vācām means “having full ability to say.”
- Anyatra chāndasāt means “other than the statements of the Vedas, since you are not qualified for that.”
- One should not worry that Bhāgavatam is therefore inferior to the Vedas, because of Sūta’s particular qualification.
- All persons are qualified for the final fruit of the tree of all the Vedas, the Bhāgavatam, and Bhāgavatam, being the fruit of the tree of the Vedas, is the essence of all śrutis.

Section – II

Vyasadeva divides the
Vedas (14-25)

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.14 ||

sūta uvāca

dvāpare samanuprāpte
tṛtīye yuga-paryaye
jātaḥ parāśarād yogī
vāsavyām kalayā hareḥ

Sūta said: Vyāsa was born (**yogī jātaḥ**) in the womb of Satyavatī (**parāśarād vāsavyām**) as a portion of the Lord (**hareḥ kalayā**) when the third part of Dvāpara-yuga arrived (**dvāpare tṛtīye samanuprāpte**) in the passing of yugas (**yuga-paryaye**).

Verse Summary: Vyasa was born as the son of Satyavati towards the end of Dvapara Yuga.

- In answer to the questions mentioned in verse 3 “in which yuga, at what place” a short account of Vyāsa’s birth and activities is now presented.
- According to Amara-koṣa, paryaya means a lapse. With a lapse of many yuga cycles (yuga-paryaye), in Dvāpara-yuga, when Kṛṣṇa appeared, Vyāsa was born.
- It will be explained that Kṛṣṇa appeared in Dvāpara-yuga of the twenty-eighth cycle of yugas in Vaivasvata-manvantara.
- All yugas are divided into three parts: the beginning portion (saṅdhyā-rūpa), the middle portion (yuga-rūpa) and the end portion (sandhyāṁśa-rūpa).

- Tṛtīye refers to the third part of Dvāpara-yuga.
- [Note: The proportions are .1 for the beginning portion, .8 for the middle portion and .1 for the concluding portion of the yuga.]
- Vyāsa was born from Satyavatī who was the daughter of Uparicara Vasu.
- Thus vāsavyām means “in the womb of Satyavatī.”

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.15 ||

sa kadācit sarasvatyā
upaspr̥śya jalam śuciḥ
vivikta eka āsīna
udite ravi-maṇḍale

At one time (**kadācit**), Vyāsa (**sah**), performing ācamana with water from the Sarasvatī River (**sarasvatyā jalam upaspr̥śya**), being purified (**śuciḥ**), sat alone in an isolated spot (**vivikta eka āsīna**) while the sun rose (**udite ravi-maṇḍale**).

Verse Summary: One time Vyasa was sitting on the bank of Saraswati.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.16-18 ||

parāvara-jñāḥ sa ṛṣiḥ kālenāvyakta-ramhasā
yuga-dharma-vyatikaram prāptam bhuvi yuge yuge

bhautikānām ca bhāvānām śakti-hrāsam ca tat-kṛtam
āsraddadhānān niḥsattvān durmedhān hrasitāyusaḥ

durbhagāṁś ca janān vīkṣya munir divyena cakṣuṣā
sarva-varṇāśramāṇām yad dadhyau hitam amogha-dṛk

Vyāsa, who could see the past and the future (**parāvara-jñāḥ sa ṛṣiḥ**), having pure vision (**amogha-dṛk**), observed by his spiritual eye (**divyena cakṣuṣā vīkṣya**) that the dharmas for the yugas had been destroyed (**yuga-dharma-vyatikaram prāptam**) on the earth (**bhuvi**), yuga after yuga (**yuge yuge**), by the invisible force of time (**kālena avyakta-ramhasā**); that the bodies had decreased in ability (**bhautikānām ca bhāvānām śakti-hrāsam ca tat-kṛtam**); and that the people were devoid of faith (**āsraddadhānān**), dominated by rajas and tamas (**niḥsattvān**), dull-witted, short-lived (**durmedhān hrasitāyusaḥ**), and filled with misfortunes (**durbhagān**). He began to contemplate (**yad dadhyau**) on what would be beneficial for all the varṇas and āśramas (**sarva-varṇāśramāṇām hitam**).

Verse Summary: Tri-kala-jna Vyasa, observed the vices of Kali-Yuga and began to contemplate on what is beneficial for all Varnas and Ashramas.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.19 ||

cātur-hotram karma śuddham
prajānām vīkṣya vaidikam
vyadadhād yajña-santatyai
vedam ekam catur-vidham

Seeing the purifying power of Vedic rites (**vīkṣya karma śuddham**) performed by the four priests (**cātur-hotram**) for the people at large (**prajānām**) who were not inclined for jñāna, yoga or bhakti (**vaidikam**), he divided the one Veda into four (**vedam ekam catur-vidham vyadadhād**) for continuation of sacrifice (**yajña-santatyai**).

Verse Summary: Seeing the purifying power of Vedic rites, he divided one Veda into 4.

- Vyāsa considered that Vedic rites were purifying (śuddham) for all people who were not qualified for jñāna, yoga or bhakti.
- These sacrifices were accomplished by four priests, the hotā (reciter of Ṛg-veda, offerer of oblations), udgātā (reciter of Sāma-veda, corrector of irregularity), adhvaryu (reciter of Yajur-veda, preparer of items for sacrifice), and the brahmā (reciter of Atharva-Veda, knower of all Vedas, supervisor).
- Santatyai means “for continuation.”

Theme – II Vyasadeva divides the Vedas (14-25)

॥ 1.4.20 ॥

ṛg-yajuḥ-sāmātharvākhyā
vedāś catvāra uddhṛtāḥ
itihāsa-purāṇam ca
pañcamo veda ucyate

He divided the Veda into the Ṛg, Yajus, Sāma and Atharvā (**ṛg-yajuḥ-sāma-atharvākhyā vedāś catvāra uddhṛtāḥ**). Histories and Purāṇas are called the fifth Veda (**itihāsa-purāṇam ca pañcamo veda ucyate**).

Verse Summary: He divided the vedas into 4. Itihasas and Puranas are called the 5th veda.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.21-22 ||

tatrarg-veda-dharaḥ pailaḥ sāmago jaiminiḥ kaviḥ |
vaiśampāyana evaiko niṣṇāto yajuṣām uta ||

atharvāṅgirasām āsīt sumantur dāruṇo muniḥ |
itihāsa-purāṇānām pitā me romaharṣaṇaḥ ||

For the Vedas, Paila became responsible for the Ṛg-veda (**tatra rg-veda-dharaḥ pailaḥ**), wise Jaimini chanted the Sama-veda (**sāmago jaiminiḥ kaviḥ**), Vaiśampāyana became learned in the Yajur-veda (**vaiśampāyana eva ekah niṣṇāto yajuṣām uta**), the sage Sumantu, inclined to incantations, became learned in the Atharva-veda (**atharva āṅgirasām āsīt sumantur dāruṇo muniḥ**) and my father Romaharṣaṇa became learned in the histories and Purāṇas (**itihāsa-purāṇānām pitā me romaharṣaṇaḥ**).

Verse Summary: Rg-Veda-Paila, Sama Veda-Jaimini, Yajur-Veda-Visampayana, Atharva Veda-Sumantu and Itihasa-Puranas – Romaharshana.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.23 ||

ta eta ṛṣayo vedam
svam svam vyasyann anekadhā |
śiṣyaiḥ praśiṣyais tac-chiṣyair
vedās te śākhino 'bhavan ||

Each of these sages (**ete ṛṣayah**) divided up his Veda (**svam svam vedam vyasyann**) into many divisions (**anekadhā**) and these Vedas then developed branches as they were passed on (**vedās te śākhino abhavan**) to disciples, grand-disciples and great-grand-disciples (**te śiṣyaiḥ praśiṣyaih tac-śiṣyaih**).

Verse Summary: Each sage divided the vedas into many divisions and were passed on to disciples, grand-disciples etc.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.24 ||

ta eva vedā durmedhair
dhāryante puruṣair yathā |
evam cakāra bhagavān
vyāsaḥ kṛpaṇa-vatsalaḥ ||

The Supreme Lord Vyāsa (**bhagavān vyāsaḥ**), merciful to the most fallen (**kṛpaṇa-vatsalaḥ**), thus divided the Vedas (**evam cakāra vedā**) so that (**yathā**) they could be understood by the foolish (**te eva dhāryante durmedhair puruṣair**).

Verse Summary: Thus Vyasa divided the vedas so that they could be understood by the foolish.

Theme – II Vyasadeva divides the Vedas (14-25)

|| 1.4.25 ||

stri-śūdra-dvijabandhūnām
trayī na śruti-gocarā
karma-śreyasi mūḍhānām
śreya evaṁ bhaved iha
iti bhāratam ākhyānam
kṛpayā muninā kṛtam

The women, śūdras and dvija-bandhus (**stri-śūdra-dvijabandhūnām**) were not qualified to hear the Vedas (**trayī na śruti-gocarā**). Thinking what would be the best for the foolish (**mūḍhānām śreya evaṁ bhaved iha**) in terms of the best sādhana (**karma-śreyasi**), Vyāsa (**muninā**) by his mercy wrote (**kṛpayā kṛtam**) the Mahābhārata (**bhāratam ākhyānam**).

Verse Summary: Thinking that Stri-Sudra-Dvija Bandhus were not qualified for hearing vedas, Vyasa wrote Mahabharata.

Section – III

Vyasadeva's Dissatisfaction and Contemplation (26-31)

Theme – III Vyasadeva’s Dissatisfaction and Contemplation (26-31)

|| 1.4.26-27 ||

evam pravṛttasya sadā bhūtānām śreyasi dvijāḥ
sarvātmakenāpi yadā nātuṣyad dhr̥dayam tataḥ

nātiprasīdad-dhr̥dayaḥ sarasvatyās taṭe śucau
vitarkayan vivikta-stha idam covāca dharma-vit

O brāhmaṇas (**dvijāḥ**)! Though he had engaged himself in this way (**evam pravṛttasya sadā**) for the welfare of all beings (**bhūtānām śreyasi**), his heart was not satisfied with all of that (**sarvātmakenāpi nātuṣyad dhr̥dayam tataḥ**). Being not completely satisfied in heart (**nātiprasīdad-dhr̥dayaḥ**), sitting in a solitary spot on the bank of the Sarasvatī River (**śucau sarasvatyās taṭe vivikta-sthah**), the knower of dharma (**dharma-vit**) began to contemplate (**vitarkayan**). He then spoke as follows (**idam ca uvāca**).

Verse Summary: Though he acted in this way for the welfare of all, he was still not satisfied. He reflected and spoke to himself, sitting on the bank of Saraswati.

Theme – III Vyasadeva's Dissatisfaction and Contemplation (26-31)

|| 1.4.28 ||

**dhṛta-vratena hi mayā
chandāmsi guravo 'gnayaḥ
mānitā nirvyaḷikena
gṛhītaṃ cānuśāsanam**

I have respected (**mayā mānitā**) the Vedas, the gurus and fire (**chandāmsi guravo agnayaḥ**) with sincerity (**nirvyaḷikena**) and strict vows (**dhṛta-vratena**), and observed the rules (**gṛhītaṃ cānuśāsanam**).

Verse Summary: I have followed all the vedic etiquettes and vows with sincerity!!!

Theme – III Vyasadeva's Dissatisfaction and Contemplation (26-31)

|| 1.4.29-30 ||

**bhārata-vyapadeśena hy āmnāyārthaś ca pradarśitaḥ |
drśyate yatra dharmādi strī-śūdrādibhir apy uta ||**

**tathāpi bata me daihyo hy ātmā caivātmanā vibhuḥ |
asampanna ivābhāti brahma-varcasy asattamaḥ ||**

Through the Mahābhārata (**bhārata-vyapadeśena**), in which dharma, artha, kāma and mokṣa (**yatra dharmādi**) for the women, śūdras, what to speak of the higher castes (**strī-śūdrādibhir apy**), is seen (**drśyate**), I have clearly shown the meaning of the Vedas (**āmnāya arthah ca pradarśitaḥ**). But still (**tathāpi**), my soul situated in the body (**me daihyo hy ātmā**), though powerful with austerity and knowledge by nature (**ātmanā vibhuḥ**), appears incomplete and inferior (**asampanna asattamaḥ iva ābhāti**), even though endowed with power arising from studying the Vedas (**brahma-varcasy**).

Verse Summary: I have explained the meaning of Vedas to the less intelligent through Mahabharata. But still, I feel incomplete and inferior, in spite of studying the vedas.

Theme – III Vyasadeva’s Dissatisfaction and Contemplation (26-31)

|| 1.4.31 ||

kim vā bhāgavatā dharmā
na prāyeṇa nirūpitāḥ |
priyāḥ paramahamsānām
ta eva hy acyuta-priyāḥ ||

Perhaps (**kim vā**) the path of bhakti (**bhāgavatā dharmā**) pleasing to the most elevated devotees (**paramahamsānām priyāḥ**) has not been sufficiently described (**na prāyeṇa nirūpitāḥ**). And the elevated devotees alone are dear to the Lord (**ta eva hy acyuta-priyāḥ**).

Verse Summary: Perhaps, I have not sufficiently described Bhakti.

- Vyāsā begins to intuit the reason for his dissatisfaction.
- Prāyena means abundantly. The word te refers to the paramahamsas.
- It is not possible to explain the word bhāgavatā dharmā as jñāna. It is bhakti only for it is later said:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat
śṛṅvanti gāyanti gṛṅanti sādhaḥ

The use of words in which, though not perfectly composed, there are the names of the Lord and descriptions of his glories which devotees hear, sing, and again receive, destroys the sins of all people. **SB 1.5.11**

- And thus the word paramahamsānām refers only to the devotees, not to the jñānīs.
- Bhāgavatam should always be connected with the devotees who are called paramahamsas.
- It should never be taken as the property of the jñānīs.

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

You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless. **SB 1.5.8**

Section – IV

Narada visits Vyasadeva
(32-33)

Theme – IV Narada visits Vyasadeva (32-33)

|| 1.4.32 ||

tasyaivam khilam ātmānam
manyamānasya khidyataḥ |
kṛṣṇasya nārado 'bhyāgād
āśramam prāg udāhṛtam ||

As Vyāsa was lamenting (**evam khidyataḥ**), considering himself most vile (**ātmānam khilam manyamānasya**), Nārada approached the hermitage (**nāradaḥ kṛṣṇasya āśramam abhyāgād**), which was previously described (**prāg udāhṛtam**).

Verse Summary: As Vyasa was thus lamenting, Narada came to his Asrama.

- Khilam means “vile.”
- Vyāsa’s hermitage was on the bank of the Sarasvatī as previously described (prāg udāhṛtam).
- Lacking complete knowledge and being dissatisfied are impossible for Vyāsa, since he is an avatāra of the Lord.
- Therefore it should be understood that these conditions were strongly produced by Kṛṣṇa himself in order to manifest the Bhāgavatam, the crest jewel of all the scriptures, which is non-different from him.
- Similarly, even Balarāma’s knowledge became covered by Kṛṣṇa for the beauty of the pastimes in bewildering Brahmā.

- The Bhāgavatam became manifest by the instructions of Nārada; however it should be understood that the even the chief goal of human endeavor, liberation, is achieved only by bhakti, and not by any other method.

**yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair apisarvaṁ
mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati**

Everything that can be achieved by karma, penance, jñāna, vairāgya, mystic yoga, charity, dharma and all other auspicious means of perfecting life is easily achieved by my devotee through bhakti. If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. **SB 11.20.32-33**

**kim vā yogena sāṅkhyena nyāsa-svādhyāyayor api
kim vā śreyobhir anyaiś ca na yatrātma-prado hariḥ**

What is the use of yoga, sāṅkhya, sannyāsa, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? **SB 4.31.12**

- Thus the unique meaning of all the scriptures becomes visible to all people by bhakti.

Theme – IV Narada visits Vyasadeva (32-33)

|| 1.4.33 ||

tam abhijñāya sahasā
pratyutthāyāgataṁ muniḥ |
pūjayām āsa vidhivan
nāradaṁ sura-pūjitam ||

Understanding (**abhijñāya**) that Nārada, worshipped by the devatās (**nāradaṁ sura-pūjitam**), had suddenly arrived (**sahasā āgataṁ**), Vyāsa worshipped him (**muniḥ pratyutthāya pūjayām āsa**) as if he were Brahmā (**vidhivat**).

Verse Summary: Vyasa immediately got up and worshipped him.