

Canto 1 Chapter 5

Nārada's Instructions on
Śrīmad-Bhāgavatam for
Vyāsadeva

Theme – I Narada Muni glorifies Vyasadeva's works and inquires about his despondency (1-4)

|| 1.5.1 ||

sūta uvāca

atha taṁ sukham āsīna
upāsīnaṁ bṛhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

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

Verse Summary: Narada then smilingly spoke to Vyasadeva.

- 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.

Theme – I Narada Muni glorifies Vyasadev's works and inquires about his despondency (1-4)

|| 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**)?

Verse Summary: Are you satisfied by identifying with the body or the mind as objects of self-realization?

- 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.

Theme – I Narada Muni glorifies Vyasadev's works and inquires about his despondency (1-4)

|| 1.5.3 ||

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhārataṁ yas tvam
sarvārtha-paribr̥mhitam

You wrote (**tvam kṛtavān**) the most astonishing Mahābhārata (**te mahad-adbhutam bhārataṁ**), 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 (**jijñāsitaṁ susampannam**).

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

Theme – I Narada Muni glorifies Vyasadev's works and inquires about his despondency (1-4)

|| 1.5.4 ||

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

You have also investigated and realized (**jijñāsitam adhītaṁ 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**)?

Verse Summary: Nor can you say that the reason for lamentation is lack of realized knowledge, because you wrote the Vedanta Sutras.

Theme – II Vyasadeva 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
pṛcchāmahe 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 (**pṛcchāmahe tvām 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**).

Verse Summary: What you told about me is true. Please explain the reason for my dissatisfaction.

Theme – II Vyasadeva admits his dissatisfaction (5-7)

|| 1.5.6 ||

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

The Lord is also you since you are an avatāra of the Lord (**sah 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 (**viśvam guṇaih**) by his will alone (**manasā eva**).

Verse Summary: You know everything mysterious as you worship the Supreme Lord, and are an avatara yourself.

- 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).”
- That Lord (saḥ) 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).

Theme – II Vyasadeva admits his dissatisfaction (5-7)

॥ 1.5.7 ॥

tvam paryatann arka iva tri-lokīm
antaś-carō vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataiḥ
snātasya me nyūnam alaṁ 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 alaṁ**) in the Vedas (**avare brahmaṇi**) and have realized the brahman (**para brahmaṇi**) by proper methods (**dharmato vrataiḥ**), it is not enough (**nyūnam**). Please consider this (**vicakṣva**).

Verse Summary: Like the sun you can see everything, and like the air you are the witness of everyone's intelligence. Please find my deficiency.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Kṛṣṇa's Pastimes (8-22)

|| 1.5.8||

śrī-nārada uvāca
bhavatānudita-prāyaṃ
yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
manye tad darśanaṃ 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 darśanaṃ khilam**).

Verse Summary: You have not sufficiently described the glories of the Lord. That's why you are not satisfied even after writing the Vedānta Sūtra.

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

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Kṛṣṇa’s Pastimes (8-22)

|| 1.5.9 ||

yathā dharmādayaś cārthā
muni-varyānukīrtitāḥ
na tathā vāsudevasya
mahimā hy anuvarṇitāḥ

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

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

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.

- “But I have described the wonderful qualities and pastimes of Kṛṣṇa in the Padma Purāṇa and others as well.”
- 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 in visiting other holy places, but devotion to the Lord, prayed for by the liberated souls, can be obtained at Mathurā.” **Padma Purāṇa**

One who attains brahman, equal to all living entities, does not lament or desire. He then attains pure devotion to me. (**brahma bhuta prasannatma**) **BG 18.54”**

- “But you have not done so repeatedly (na anuvarṇitaḥ).
- 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.”

|| 12.12.66 ||

kali-mala-samhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
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-samhati-kālanah**), is not glorified much in other works (**itaratra na gīyate hy abhīkṣṇam**). 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**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atṛpnuma kṣulla-sukhāvahānām
teṣām rte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**parāvareṣām vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣām atṛpnuma**) which give insignificant happiness (**kṣulla sukhāvahānām**), being devoid of (**rte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

Srila Prabhupada about this verse

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

Srila Prabhupada about this verse

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.
- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 1.5.10 ||

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

Works whose attractive verses (**yad citra-padaṁ vacaḥ**) do not sing at all (**na karhicit praṅṇīta**) the glories of the Lord (**harer yaśaḥ**), 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 (**mānasā**) 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**).

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

- 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 hṛdayam mahyam**)
- 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.
- The word vacaḥ means statements, what is spoken. Therefore statements like the following would appear to make Bhāgavatam a place for the crows. (**vamsavalis etc.**)

- And it may be argued that none of the Purāṇas written by Vyāsa should be considered as a place of crows, since nothing there is completely devoid of the glories of the Lord.
- To this however it can be said:

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

Nārāyaṇa, the soul of the universal form (**hariḥ 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 abhīkṣṇam**). But Bhagavān (**tu bhagavān**), with unlimited forms (**aśeṣa-mūrṭiḥ**), is abundantly and constantly (**punah**) described throughout (**paripaṭhito anu-padam**) the various narrations of this Śrīmad-Bhāgavatam (**kathā-prasaṅgaiḥ**). (SB 12.12.36)

- Taking this verse and the next verse in the Bhāgavatam into consideration, the word vacaḥ 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.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaḥ

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

Verse Summary: On the other hand, scriptures glorifying the Supreme Lord, even though improperly composed, are heard, sung and accepted by purified men.

- 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.

Theme – III Narada Muni reveals to Vyasadeva the importance of
describing Kṛṣṇa's Pastimes (8-22)

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ 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 (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy akāraṇam karma**), when not offered to the Lord (**īsvare na ca arpitam**)?

Verse Summary: 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.

- 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 again get bound by karma if they commit offense against the Lord, possessor of great, inconceivable powers.

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

Liberated souls sometimes are subjected to birth and death, but the yogīs who surrender to the Lord are not touched by karma.

- 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 Purāṇa:

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

He who does not follow the Lord in his chariot when he moves becomes a brahma-rakṣasa even though he has destroyed all karmas with the fire of knowledge.

- It will also be said later āruhya kṛcchreṇa param padam tataḥ patanty adho 'nādrta-yuṣmad-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 (śāśvat)--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.

Theme – III Narada Muni reveals to Vyasadeva the importance of
describing Kṛṣṇa's Pastimes (8-22)

|| 1.5.13 ||

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

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

Verse Summary: Because you are so qualified with knowledge and character, attentively remember the potent pastimes of the Lord.

- 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-dṛk) 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 (dhr̥ta-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.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Kṛṣṇa's Pastimes (8-22)

|| 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**).

Verse Summary: The intelligence of people desiring to speak on other subjects (karma-kanda) can never attain its proper objective.

|| 2.44 ||

bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

For those people, who are attached to enjoyment and power (**bhoga aiśvarya-prasaktānām**), whose consciousness has been deluded by that talk (**tayā apahṛta-cetasām**), the resolute intelligence (**vyavasāyātmikā buddhiḥ**) does not take place (**na vidhīyate**) in the mind (**samādhau**).

- 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.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 1.5.15 ||

jugupsitaṁ dharmā-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharmā itī taraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

You have created a great disturbance (**mahān vyatikramaḥ**) by teaching a condemned subject (**jugupsitaṁ anuśāsataḥ**) to people (**itarāḥ janaḥ**) attached to material enjoyment (**svabhāva-raktasya**) in order to make them accept dharma (**dharmā-kṛte**). Thinking that what you have taught is real dharma (**yad-vākyato dharmā iti sthitaḥ**), they do not consider giving it up (**na manyate tasya nivāraṇaṁ**).

Verse Summary: But, I wrote the other scriptures like Mahabharata to indirectly attract the materialistic persons to the Supreme Lord.

Yes. But this will create great disturbance as people who are naturally attached to enjoyment, will not consider giving up material enjoyment. They have your authorization now.

|| 3.5.12 ||

**munir vivakṣur bhagavad-guṇānām
sakhāpi te bhāratam āha kṛṣṇaḥ
yasmin nr̥ṇām grāmya-sukhānuvādair
matir gr̥hītā nu hareḥ 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 (**gr̥hītā nr̥ṇām matih**) to topics of the Lord (**hareḥ kathāyām**) through topics about material happiness (**grāmya-sukha anuvādaih**).

- 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 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.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Kṛṣṇa's Pastimes (8-22)

|| 1.5.16 ||

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

The wise person (**vicakṣaṇah**), 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**).

Verse Summary: Please describe the pastimes of the Lord so that the discerning person can take up to bhakti. Then seeing him, others will also follow.

- While common people (itarah janah) will accept only the karma kanda, at least people with discernment (vicakṣaṇah) 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
- For this reason (tatah) describe those pastimes of the Lord.
- Show the pastimes of the Lord in order to liberate those who are devoid of discrimination (anātmanah), pushed by the guṇas of material nature.

- 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

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 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

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh 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**)?

Verse Summary: Even fall down in bhakti does not matter. On the other hand, perfection in one's duties without bhakti is useless.

- “But Bhagavad-gītā says “**na buddhi-bhedam janayed**” - 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.

॥ 6.9.50 ॥

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**).

- Therefore the Lord says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja (BG 18.66) and as well:
- dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ (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 varṇāśrama.
- 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 - **devarṣi-bhūtāpta-nṛṇām**

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

Duties Expected of a Qualified Practitioner

ananuṣṭhānato doṣo
bhakty-aṅgānām prajāyate
na karmaṇām akaraṇād
eṣa bhakty-adhikāriṇām

niṣiddhācārato daivāt
prāyaścittam tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyam tad-vidām matam

The person qualified for bhakti (**eṣa bhakty-adhikāriṇām**) is at fault (**doṣah prajāyate**) for failing to perform all of the important aṅgas of bhakti (**bhakty-aṅgānām akaraṇād**). But he is not at fault for failing to perform the duties of varṇa and āśrama (**na karmaṇām akaraṇād**). If he, by chance (**daivāt**), happens to commit some sin (**niṣiddha ācārato**), there is no atonement prescribed for him (**prāyaścittam tu na ucitam**). This is the opinion (**iti matam**) of those who know the secret of Vaiṣṇava scriptures (**vaiṣṇava-śāstrāṇām rahasyam tad-vidām**).

Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād
ubhayaor eṣa niścayaḥ

Steadiness in one's own position (**sve sve adhikāre yā niṣṭhā**) is declared to be actual piety (**sa guṇaḥ parikīrtitaḥ**), whereas deviation from one's position is considered impiety (**viparyayah tu doṣaḥ syād**). In this way the two are definitely ascertained (**ubhayaor eṣa niścayaḥ**). (**SB 11.21.2**)

- With the words sve sve ādhikāre, different qualifications are signified for karma, jñāna and bhakti.
- For the person qualified for pure bhakti, performance of the actions of karma or jñāna, and failure to perform bhakti are both faults.

Proof for the Duties Expected of a Qualified Practitioner

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādaṁ vā
śraddhā yāvan na jāyate

One should continue to perform the Vedic ritualistic activities (**tāvat karmāṇi kurvīta**) until one actually becomes detached from material sense gratification (**na nirvidyeta yāvatā**) and develops faith for hearing and chanting about Me (**mat-kathā-śravaṇādaṁ vā śraddhā yāvan na jāyate**). (SB 11.20.9)

Proof for Duties Expected of a Qualified Practitioner

- Those qualified for jñāna and karma are persons without such faith in bhakti.
- Though they may begin practicing pure bhakti by devotee association, they quickly show disrespect.
- As a result they fail to attain their goals.
- In that sense they become full of fault by giving up that for which they are qualified, namely, jñāna and karma.
- Viparyayaḥ (opposite) means “not to be fixed in performing work for which one is qualified,” and also “to become fixed in some other work for which one is not qualified.”

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 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**).

Verse Summary: But the śrutis encourage people to seek happiness of Svarga in the next life?

True, but the wise are not deluded by this at all. They strive for that spiritual happiness which is not attained by going even till Brahma-loka.

Theme – III Narada Muni reveals to Vyasadeva the importance of
describing Krsna's Pastimes (8-22)

|| 1.5.19 ||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
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 (**saṁsṛtim 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**).

Verse Summary: But, how can you say that there is no misfortune for the devotee who gives up bhakti also?

The person who has served the Lord will never under any condition return to the material world. Remembering the embrace of the Lord's lotus feet, he will not desire to give up those feet again.

- 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, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. SB 10.87.40

na karma-bandhanam janma vaiṣṇavānām ca vidyate

The Vaiṣṇavas do not have rebirth caused by karma. 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 niṣṭhā, ruci and āsakti, becomes actual rasa at the stage of rati.
- 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**

Theme – III Narada Muni reveals to Vyasadeva the importance of
describing Krsna's Pastimes (8-22)

|| 1.5.20 ||

idam hi viśvam bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tad dhi svayaṁ veda bhavāṁs 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 svayaṁ veda**). Thus I have shown to you (**tathāpi bhavataḥ pradarśitam**) a small portion of bhakti and knowledge concerning the Lord's power (**prādeśa-mātram**).

Verse Summary: Having taught about bhakti, now let me teach you about knowledge of the Lord. This universe is the Lord but the Lord is also different from the universe for from him arises the maintenance, destruction and creation of the universe.

- 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 (itaraḥ).
- 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.
- You know all this spontaneously (svayam) because you are an avatāra of the Lord.
- Thus I have shown only a small portion 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

Theme – III Narada Muni reveals to Vyasadeva the importance of
describing Kṛṣṇa's Pastimes (8-22)

|| 1.5.21 ||

tvam ātmanātmānam avehy amogha-dṛk
parasya puṁsaḥ paramātmānaḥ kalām
ajam prajātam jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhiganyatām

You possess useful knowledge (**tvam amogha-dṛk**)! Please understand spontaneously (**ātmanā ātmānam avehy**) that you were born (**prajātam**) 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**).

Verse Summary: As an empowered plenary portion of the Lord, you know the Lord, and should glorify Him more vividly.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 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 arthaḥ**) 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 nirūpitah**) as glorifying the qualities of the Lord (**yad-uttamaśloka-guṇānuvarṇanam**).

Verse Summary: Even if some devotee has desire for some other dharmas, those dharmas will be produced by bhakti.

- I have said that one becomes successful by bhakti, after giving up all dharmas.
- 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.
- 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**
- **smartavyaḥ satataṁ viṣṇur**

- According to this, all dharmas are unnecessary.
- 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.

|| 2.4.17 ||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumañgalāḥ |
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ ||

I offer continual respects to the Lord full of auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). Without worshipping him (**vinā yad-arpaṇaṁ**), the *jñānīs* (**tapasvinaḥ**), *karmīs* (**dāna-parā**), specialized *karmīs* (**yaśasvinaḥ**), *yogīs* (**manasvinaḥ**), scholars of the Vedas (**mantra-vidaḥ**) and followers of proper conduct (**sumañgalāḥ**) cannot attain any benefit (**kṣemaṁ na vindanti**).

Verse Summary: And by not worshipping this form, neither the jnanis or karmis or yogis or anyone can attain any benefit.

|| 2.4.21 ||

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanah |
vadanti caitat kavayo yathā-rucaṁ
sa me mukundo bhagavān prasīdatām ||

May Mukunda be pleased with me (**sa me mukundo bhagavān prasīdatām**)! Purified by meditation on his feet (**yad-aṅghry-abhidhyāna-samādhi-dhautayā**) the wise sages see with their intelligence (**dhiyā anupaśyanti**) the truth about Paramātmā (**hi tattvam ātmanah**) and while others speak of him (**vadanti ca etat kavayah**) according to their impure intelligence (**yathā-rucaṁ**).

Verse Summary: Meditation on His feet purifies the intelligence to understand the truth about Himself. But people with impure intelligence propagate various improper theories about Him.

|| 2.4.16 ||

vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanah |
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ ||

I offer repeated respects to the Lord with all auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). By worshipping his feet (**yac-caraṇa upasādanāt**) the *jñānīs* (**vicakṣaṇā**) destroy the attachments (**saṅgam vyudasya**) of this world and the next (**ubhayatah**) which reside in the heart (**antar-ātmanah**), and attain their spiritual goal of *brahman* (**vindanti hi brahma-gatiṁ**) without fatigue (**gata-klamāh**).

Verse Summary: Even the Jnanis have to worship this form of the Lord to attain Brahman easily.

Theme – IV Narada Muni narrates about his life (23-40)

|| 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 nirūpitaḥ**). 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**).

Verse Summary: In a previous birth, being the son of a maid servant, I was engaged in the service of some bhakti-vedantas during the rainy season.

- 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.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhr̥ta-kṛīḍanake '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-kṛīḍanake**), became obedient (**anuvartini**), served attentively (**śuśrūṣamāṇe**), and spoke little (**alpa-bhāṣiṇi**).

Verse Summary: Though the sages saw everything equally, they showed mercy to me, by which I developed all good qualities.

- Those sages were tulya-darśanāḥ, and thus they should not show mercy to one and reject in disgust another.
- However, they showed mercy to me.
- 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.

girayo mumucus toyam kvacin na mumucuḥ śivam

yathā jñānāmṛtaṁ kāle jñānino dadate na vā

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

- In this manner, sometimes these persons show mercy to some person.
- When hardness of the heart caused by guṇas 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

Stages of Progression of Bhakti

1. **satām kṛpā** – Mercy of devotees
2. **mahat-sevā** – Service to devotees
3. **Śraddhā** – Faith
4. **guru-padāśrayaḥ** – Surrender to Guru
5. **bhajaneṣu spr̥hā** – Desire for performing Bhakti
6. **Bhaktih** – Bhajana Kriya
7. **anarthāpagamah** - clearance of anarthas
8. **Niṣṭhā** – Steady practice of bhakti
9. **Rucih** – Taste for practice of bhakti
10. **Āsaktī** – Attachment for pleasing the Lord
11. **Ratih** – Bhava
12. **Prema** – Prema
13. **Darśanam** – Seeing the Lord
14. **harer mādhyānubhava** – Experiencing the Lord's sweetness

- The first four stages of bhakti are understood here

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.25 ||

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

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-kilbiṣaḥ**). 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**).

Verse Summary: Once I took their remnants and by that act I quickly progressed from anartha nivṛtti to ruci.

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
2. mahat-sevā – Service to devotees
3. Śraddhā – Faith
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu spr̥hā – Desire for performing Bhakti
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9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

- Next five stages are described in this verse.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.26 ||

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priya-śravasy 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 viśṛṇvataḥ**), I then developed rati for Kṛṣṇa (**mama abhavad priya-śravasy ruciḥ**).

Verse Summary: Regularly hearing from them about Krsna with great attachment (asakti), I then developed bhava for Krsna.

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
2. mahat-sevā – Service to devotees
3. Śraddhā – Faith
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu sprhā – Desire for performing Bhakti
6. Bhaktih – Bhajana Kriya
7. anarthāpagamaḥ - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

- Next two stages are described in this verse

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.27 ||

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

Having attained an excellent taste for the Lord (**tasmims tadā labdha-ruceh**), 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**).

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

- 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."

॥ 4.9.6 ॥

dhruva uvāca

yo 'ntaḥ praviśya mama vācam imām prasuptām
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

Dhruva said: I offer respects to the Supreme Lord (**namo bhagavate purusaya tubhyam**), possessor of all powers (**akhila-śakti-dharaḥ**), who, entering within me (**yah antaḥ praviśya**), has brought to life (**sañjīvayaty**) by his spiritual energy (**sva-dhāmnā**) my power of speech (**mama vācam**), as well as my hands, feet, ears, skin and life airs (**anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn prāṇān**), which had been sleeping (**imām prasuptām**).

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.28 ||

ittham śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavam yaśo 'malam
saṅkīrtyamānam munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

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

Verse Summary: In this way, by constantly hearing from them, I developed Prema.

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
 2. mahat-sevā – Service to devotees
 3. Śraddhā – Faith
 4. guru-padāśrayaḥ – Surrender to Guru
 5. bhajaneṣu spr̥hā – Desire for performing Bhakti
 6. Bhaktih – Bhajana Kriya
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 8. Niṣṭhā – Steady practice of bhakti
 9. Rucih – Taste for practice of bhakti
 10. Āsaktī – Attachment for pleasing the Lord
 11. Ratiḥ – Bhava
 12. Prema – Prema
 13. Darśanam – Seeing the Lord
 14. harer mādhyānubhava – Experiencing the Lord's sweetness
- The 12th stage is described in this verse. Last two stages are described in the next chapter

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.29-30 ||

tasyaivaṁ me 'nuraktasya
praśritasya hatainasah
śraddadhānasya bālasya
dāntasyānucarasya ca

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ

Though I was a boy (**bālasya**), I had developed prema for the Lord (**tasya evaṁ 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 (**jñānaṁ guhyatamaṁ**), which was taught by the Lord himself (**yat tat sākṣād bhagavatoditam**).

Verse Summary: They gave the knowledge of bhakti to me who had developed prema-bhakti for the Lord.

Theme – IV Narada Muni narrates about his life (23-40)

|| 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**).

Verse Summary: By this knowledge I understood the influence of yoga-maya and maha-maya. By this understanding the devotees attain the Lord's abode.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.32 ||

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**).

Verse Summary: They also indirectly spoke to me about the path of jnana for producing indifference to this material world.

- Having had me practice bhakti beyond the modes of nature, and experience prema, and taught the Bhāgavatam which was spoken by the Lord, 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.
- Since it was not my goal they spoke indirectly about it (saṁsūcitam).
- 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 (īśvare), to Bhagavān with six opulences or to the impersonal brahman.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.33 ||

āmayo 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 (**āmayam na punāti**).

Verse Summary: How can karma, the cause of saṁsāra, destroy the three miseries?

Just like indigestion caused due to one milk item can be cured by another milk item, saṁsara, caused by karma, can be cured by offering the same activities to the Supreme Lord.

Theme – IV Narada Muni narrates about his life (23-40)

॥ 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**).

Verse Summary: Just like indigestion caused due to one milk item can be cured by another milk item, samsara, caused by karma, can be cured by offering the same activities to the Supreme Lord.

Theme – IV Narada Muni narrates about his life (23-40)

|| 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**).

Verse Summary: That knowledge generated from karma which is without desire and which is pleasing to the Lord because of being offering to the Lord, is endowed with bhakti.

- 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: **naiṣkarmyam apy**

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.36 ||

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

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

Verse Summary: Higher than Bhakti Misra Karma is Karma Misra Bhakti.

- 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.
- 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.
- In Bhakti Misra karma or karma yoga, the practitioner offers the fruits of only his prescribed duties to the Lord.
- In Karma Misra bhakti one offers the fruits of both the prescribed duties and regular duties. (**yat karoṣi yad aśnāsi**)

- Through Karma-Misra Bhakti one achieves rati for the Lord along with liberation.
- This is called śānta-bhakti.
- This is understood from the following verse:

**ātmārāmāś ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ**

Some sages who are ātmārāmas (**ātmārāmāś ca munayah**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**urukrame**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo hariḥ**).

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.37 ||

**om namo bhagavate tubhyam
vāsudevāya dhīmahi
pradyumnāyaniruddhāya
namaḥ saṅkarṣaṇāya ca**

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

Verse Summary: They initiated me through this mantra.

- 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).

- 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)

- 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 Vaikuṅṭha (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 (Saṅkarṣaṇa).
- Let us meditate upon offering respects (namo dhīmahi). This means let us offer respects in the mind.

Theme – IV Narada Muni narrates about his life (23-40)

|| 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**).

Verse Summary: One who worships the deity form of the Lord using this mantra is worthy of being seen.

- 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.
- 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 mūrṭiḥ kāṭhinya-kāyayor: mūrṭi means hard and body.

- 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. (**bhavatānuditaprayam.....manye tad darśanam khilam**)
- 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.”

Theme – IV Narada Muni narrates about his life (23-40)

|| 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**).

Verse Summary: The Lord then gave me (1) Realization of Himself (2) Powerful siddhis (3) Prema

- 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.

Theme – IV Narada Muni narrates about his life (23-40)

|| 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**).

Verse Summary: Therefore, describe the Lord's activities that (1) satisfy the hankering of learned men (2) mitigate miseries of common people

- 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.