

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Five

Conversation Between Vyāsa and Nārada

Nārada's Instructions on
Śrīmad-Bhāgavatam for Vyāsadeva

Section – III

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

|| 1.5.10 ||

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

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

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

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

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

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

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

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

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

māna - respect
sa → destroy

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

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

The Kumāras proclaim (mānasāḥ uśanti) this.

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

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

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

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

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

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

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

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

Blagavatan is
also a place of pilgrimage
for the crows

Vandevatis
creation
20 creation
sthanam.

None of the
Purānas are
Vayasan Arthan

Why?

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

To this however it can be said:

kali-mala-samhati-kālano 'khileśo
harir itaratra na gīyate hy abhikṣṇam
iha tu punar bhagavān aśeṣa-mūrṭiḥ
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 abhikṣṇam). 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 12.12.66

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

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

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

Thus there is no contradiction.

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṃ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṅvanti gāyanti gṛṅanti sādḥavah

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

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

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

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

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

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

And, otherwise, they spontaneously sing the glories.

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