

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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)

|| 1.5.14 ||

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

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

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

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

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

And this causes a different type of vision.

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

It is like a boat beaten by the wind.

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

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

|| 1.5.15 ||

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

Karma → Act Piously & enjoy.

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

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

But that is not my real intention.

The proof is Vidura’s words:

The proof is Vidura's words:

munir vivakṣur bhagavad-guṇānām
sakhāpi te bhāratam āha kṛṣṇaḥ |
yasminn nṛṇām grāmya-sukhānuvādair
matir grhītāḥ 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 (grhītā nṛṇām matih) to topics of the Lord (hareḥ kathāyām) through topics about material happiness (grāmya-sukha anuvādaih). (SB 3.5.12)

That is true.

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

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

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

How?

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

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

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

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

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

Thus this is explained in the beginning.