

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)

|| 1.5.16 ||

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

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

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

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

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

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

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

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

(BG 3.21)

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

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

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

Or the verse has another meaning.

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

No, it is not so.

In this world not all people are undiscerning.

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

Things which are temporary can be measured.

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

|| 1.5.17 ||

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

Actually having
Qualification
for bhakti

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