Śrīmad-Bhāgavatam

Canto One

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ţhākura

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 veditum vibhor ananta-pārasya nivṛttitaḥ sukham

pravartamānasya gu<u>nair anātmanas</u>

tato bhavān darśaya cesțitam vibhoh

The wise person (vicaksaṇah), giving up material happiness (nivṛttitaḥ), can realize the happiness of the Lord (asya vibhoh sukham veditum 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 ceṣṭītam) for those materialists (unātmanah) 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 (itaraḥ janaḥ) 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 (nivṛttitaḥ), 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.

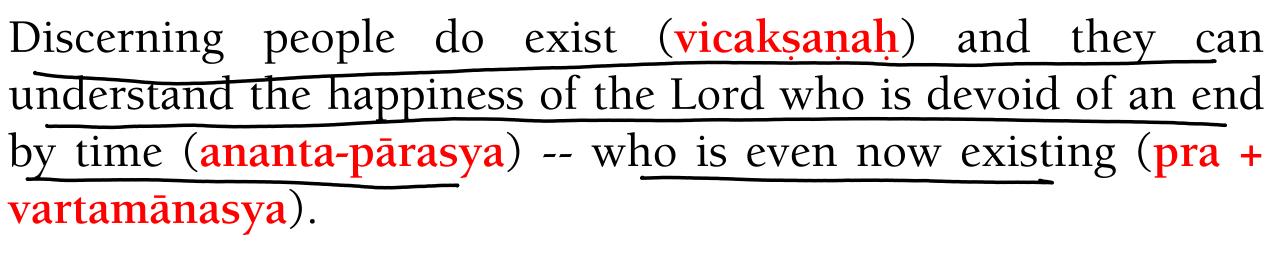
Yad <u>acarati</u> <u>śresthas tat tad evetaro janah</u>: whatever acti<u>ons the superior person performs others will follow</u>. (BG 3.21) For this reason (tatah) describe those pastimes of the Lord.

Show the pastimes of the Lord in order to liberate those who are devoid of discrimination (anatmanah), pushed by the gunas 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." "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.



Things which are temporary can be measured.

H<u>e has a body without material gunas (gunaih anātmanah)</u>, a body of eternity, knowledge and bliss — which is not possible to measure.

$\parallel 1.5.17 \parallel$

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

Actually Levis Actually Levis Actually Levis Actually Levis For black If a person having given up his duties in varņāśrama (tyaktvā svaldharmam), begins the worship of the Lord's lotus feet (hareh caranambujam bhajan), and happens to deviate or not reach perfection (apakvo vā atha patet tato vadi), there is no misfortune for him at all in the future (amusya kim kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of va<u>rnāśrama (sva-dharmatah) but does not worship</u> the Lord (abhajatām) gain (**āptah**)?