

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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# Canto Three – Chapter Five

Maitreya Describes Creation

Vidura's Talks with Maitreya

## Section – II

**Vidura's exclusive interest in  
Krishna-katha (10-16)**

|| 3.5.10 ||

parāvareṣām bhagavan vratāni  
śrutāni me vyāsa-mukhād abhikṣṇam  
atr̥pnuma kṣulla-sukhāvahānām  
teṣām r̥te kṛṣṇa-kathāmṛtaughāt

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

Maitreye

“But you have heard all of this in Mahābhārata.”

This verse answers.

I heard about the natures (**vrātāni**) of high entities such as devatās and low entities such as animals.

I was satiated with them (**atṛpnumaḥ**).

The usage is like nāgnis tṛpyati kāsthānām: a fire is not satisfied by sticks of wood.

Teṣam in the genitive case indicates that he was actually not satisfied with them.

They give insignificant happiness, being without the abundant nectar of Kṛṣṇa's pastimes.

This indicates “Whatever I have asked about, you should speak about but mixed with the sweetness of Kṛṣṇa's pastimes.”

|| 3.5.11 ||

kas tṛpnuyāt tīrtha-pado 'bhidhānāt  
satreṣu vaḥ sūribhir īḍyamānāt  
yaḥ karṇa-nāḍīm puruṣasya yāto  
bhava-pradām geḥa-ratim chinatti

What man can ever be fully satiated (kaḥ tṛpnuyāt) with hearing the names of Kṛṣṇa (tīrtha-padaḥ abhidhānāt), glorified by great sages (sūribhiḥ īḍyamānāt) in your assembly (vaḥ satreṣu)? Entering the ears (puruṣasya karṇa-nāḍīm yātaḥ), those topics (yaḥ) destroy attraction to material life (geḥa-ratim chinatti), the cause of material existence (bhava-pradām).

<sup>Maitreya</sup>  
“But you have heard plentiful discussions about Kṛṣṇa.”

This verse answers.

If even the names (**abhidhānāt**) cannot full satiated a person, what to speak of discussions of Kṛṣṇa’s pastimes?

**Abhidhānāt** can also refer to discussions about Kṛṣṇa.

The ablative indicates a missing participle: who can be satiated, from (hearing) the names of Kṛṣṇa.



|| 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).

The essence of the Mahābhārata is also the topics of Kṛṣṇa.

Muniḥ kṛṣṇaḥ is Vedavyāsa.

Guṇānām in genitive stands for the accusative.

Or it can indicate the abundance of the Lord's qualities.

The minds of men absorbed in material pleasure became controlled  
by Vyāsa through stories about artha and kāma in order that their  
minds enter into sections such as Bhagavad-gītā and Nārāyaṇīya.

They then became attracted to those topics.

Otherwise, not listening to spiritual topics, they would never come  
near them.

Itihāsa-samucchaya says:

kāmino varṇayan kāmān lobham lubdhasya varṇayan  
naraḥ kiṁ phalam āpnoti kupe 'ndham iva pātayan  
loka-cittāvatārārtham varṇayitvātra tena tau  
itihāsaiḥ pavitrārthaiḥ punar atraiva ninditau  
anyathā ghora-samsāra-bandha-hetu-janasya tau  
varṇayet sa katham vidvān mahā-kāruniko muniḥ

What result can be attained by describing the lust of lusty men and the greed of greedy men, except to send them into the darkness of a well? In the Mahābhārata, lust and greed are described to purify people's hearts, and are moreover condemned by stories with pure meaning. Otherwise, why would the most merciful and learned Vyāsa describe lust and greed, the cause of bondage to terrible material existence?