

# Canto Three - Chapter Five

## Vidura's Talks with Maitreya

|| 3.5.1 ||

śrī-śuka uvāca

dvāri dyu-nadyā ṛṣabhaḥ kurūṇām  
maitreyam āsīnam agādha-bodham  
kṣattopasṛtyācyuta-bhāva-siddhaḥ  
papraccha sauśīlya-guṇābhitṛptaḥ

Śukadeva said: Vidura (**kṣattah**), best of the Kurus (**ṛṣabhaḥ kurūṇām**), completely absorbed in Kṛṣṇa (**acyuta-bhāva-siddhaḥ**) and satisfied with the gentle qualities of Maitreya (**maitreyam sauśīlya guṇa-abhitṛptaḥ**), who had deep knowledge (**agādha-bodham**), approached Maitreya (**upasṛtya**) as he sat (**āsīnam**) on the bank of the Gaṅgā at Haridvāra (**dvāri dyu-nadyāḥ**) and asked him questions (**papraccha**).

|| 3.5.2 ||

vidura uvāca

sukhāya karmāṇi karoti loko  
na taiḥ sukham vānyad upāramam vā  
vindeta bhūyas tata eva duḥkham  
yad atra yuktaṁ bhagavān vaden naḥ

Vidura said: Men in this world (**lokaḥ**) engage in action (**karmāṇi karoti**) for material happiness (**sukhāya**), but do not attain happiness (**na taiḥ sukham vindeta**) and do not destroy distress (**vā anyat**). Nor do they become detached (**upāramam vā**). Rather by this (**tataḥ**), they increase their suffering (**bhūyah duḥkham eva vindeta**). You know everything (**atra yuktaṁ bhagavān**). Therefore please tell me about this (**yat vaden naḥ**).

The Lord taught the secret knowledge to Uddhava, the greatest and most intimate among Kṛṣṇa's devotees, not to Maitreya who was listening.

But that cannot be!

To understand if Maitreya heard that knowledge or not, in the beginning I will not ask that great soul in case he does not know.

I will ask only some of my own questions.

If he knows that knowledge then he will say, "O Vidura! I was taught by the Lord just for giving this knowledge to you. Please understand this knowledge about the Lord who has no birth but takes birth, in which the contradictions are resolved, which the Lord explained to me."

On his own, he will explain this. In this way he begins speaking to Maitreya.

|| 3.5.3 ||

janasya kṛṣṇād vimukhasya daivād  
adharmā-śīlasya suduḥkhitasya  
anugrahāyeha caranti nūnam  
bhūtāni bhavyāni janārdanasya

In order to give mercy (**anugrahāya**) to the suffering people (**suduḥkhitasya janasya**) engaged in sin (**adharmā-śīlasya**), who are under the control of karma (**daivāt**) and ignorant of Kṛṣṇa (**kṛṣṇāt vimukhasya**), the auspicious devotees of the Lord (**janārdanasya bhavyāni bhūtāni**) move in this world (**iha caranti nūnam**).

|| 3.5.4 ||

tat sādhu-varyādiśa vartma śam naḥ  
samrādhito bhagavān yena puṁsām  
hṛdi sthito yacchati bhakti-pūte  
jñānam sa-tattvādhigamaṁ purāṇam

O best of devotees (**sādhu-varya**) ! Please speak (**naḥ ādiśa**) about the auspicious path (**śam vartma**) by which the Supreme Lord (**yena bhagavān**), worshipped by men (**samrādhito puṁsām**), situated in the heart (**hṛdi sthitah**) purified by bhakti (**bhakti-pūte**), gives the original knowledge (**yacchati jñānam purāṇam**) from which one can understand Brahman, Paramātmā and Bhagavān (**sa-tattva adhigamaṁ**).

|| 3.5.5 ||

karoti karmāṇi kṛtāvatāro  
yāny ātma-tantro bhagavāṁs tryadhīśaḥ  
yathā sasarjāgra idaṁ nirīhaḥ  
saṁsthāpya vṛttiṁ jagato vidhatte

Please describe how Kṛṣṇa (**yathā ātma-tantraḥ bhagavān**), the lord of three puruṣas (**tryadhīśaḥ**), without desire (**nirīhaḥ**), performs pastimes in this world (**karoti karmāṇi kṛtāvatāro**) and how, as Mahāviṣṇu, lord of three guṇas (**tryadhīśaḥ**), after destroying the universe (**jagataḥ saṁsthāpya**), again creates (**sasarja agre**) and maintains it (**vṛttiṁ vidhatte**).

|| 3.5.6 ||

yathā punaḥ sve kha idaṁ niveśya  
śete guhāyām sa nivṛtta-vṛttiḥ  
yogeśvarādhiśvara eka etad  
anupraviṣṭo bahudhā yathāsīt

Please describe how the Lord (**yathā sah**), fixing himself in the space (**sve kha idaṁ niveśya**), free of the effects of māyā (**nivṛtta-vṛttiḥ**), sleeps in the Virajā River (**śete guhāyām**), and how, though alone (**yathā punaḥ ekaḥ**), the lord of all lords (**yogeśvara adhiśvara**) enters into the universe (**anupraviṣṭah**) and becomes many forms (**bahudhā āsīt**).



|| 3.5.7 ||

krīḍan vidhatte dvija-go-surāṇām  
kṣemāya karmāṇy avatāra-bhedaiḥ  
mano na tṛpyaty api śṛṇvatām naḥ  
suśloka-mauleś caritāmṛtāni

Please describe how Kṛṣṇa in different avatāras (**avatāra-bhedaiḥ**) performs pastimes (**krīḍan vidhatte**), producing auspiciousness (**kṣemāya karmāṇy**) for the brāhmaṇas, cows and devatās (**dvija-go-surāṇām**). Hearing the sweet pastimes (**carita amṛtāni śṛṇvatām api**) of the most glorified beings (**su-śloka-mauleh**), our minds (**naḥ manah**) can never be satisfied (**na tṛpyati**).

## ॥ 3.5.8 ॥

yais tattva-bhedair adhiloka-nātho  
lokān alokān saha lokapālān  
acīkṣpad yatra hi sarva-sattva-  
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

Please describe how the lord of all planets (**adhiloka-nāthah**) produces the various planets (**acīkṣpad lokān**) and their protectors (**saha lokapālān**) by means of various elements (**tattva-bhedaih**), and as well how he produces the area beyond the Lokāloka mountain range (**acīkṣpat alokān**), and describe the types of living bodies (**sarva-sattva-nikāya-bhedah**) assigned to the jīva (**adhikṛtaḥ**) according to qualification which are seen (**pratītaḥ**).

|| 3.5.9 ||

yena prajānām uta ātma-karma-  
rūpābhidhānām ca bhidām vyadhatta  
nārāyaṇo viśvasṛg ātma-yonir  
etac ca no varṇaya vipra-varya

Best of the brāhmaṇas (**vipra-varya**)! Please describe (**naḥ varṇaya**) how the Lord (**nārāyaṇah**), in the form of Brahmā for creating the universe (**viśvasṛk ātma-yonih**), produces varieties (**vyadhatta bhidām**) of natures (**ātma**), activities (**karma**), forms and names (**rūpa abhidhānām**) for the jīvas (**prajānām**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni  
śrutāni me vyāsa-mukhād abhīkṣṇam  
atr̥pnuma kṣulla-sukhāvahānām  
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) 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 (**ṛte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

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

This verse answers.

I heard about the natures (vratāni) of high entities such as devatās and low entities such as animals. I was satiated with them (atṛpnumaḥ).

The usage is like nāgnis tṛpyati kāṣṭhānām: 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-ratiṁ 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-ratiṁ chinatti**), the cause of material existence (**bhava-pradām**).

“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?

॥ 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.

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 lobhaṁ lubdhasya varṇayan  
naraḥ kiṁ phalam āpnoti kupe 'ndham iva pātayan  
loka-cittāvatārārthaṁ varṇayitvātra tena tau  
itihāsaḥ pavitrārthaiḥ punar atraiva ninditau  
anyathā ghora-saṁsāra-bandha-hetu-janasya tau  
varṇayet sa kathāṁ vidvān mahā-kāruṇiko 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?

|| 3.5.13 ||

sā śraddadhānasya vivardhamānā  
viraktim anyatra karoti puṁsaḥ  
hareḥ padānusmṛti-nirvṛtasya  
samasta-duḥkhāpyayam āśu dhatte

Topics of the Lord (**sā**), increasing in the mind of the devotee (**śraddadhānasya puṁsaḥ vivardhamānā**), create disgust with everything else (**anyatra viraktim karoti**). They quickly (**āśu**) destroy all suffering (**samasta-duḥkha apyayam dhatte**) for the person blissfully engaged in constant remembrance of the feet of the Lord (**hareḥ pada-anusmṛti-nirvṛtasya**).

|| 3.5.14 ||

tāñ chocya-śocyān avido 'nuśoce  
hareḥ kathāyām vimukhān aghena  
kṣiṇoti devo 'nimiṣas tu yeṣām  
āyur vṛthā-vāda-gati-smṛtīnām

I lament (**anuśoce**) for the most lamentable (**tāñ śocyā-śocyān**), ignorant people (**avidah**) who are opposed to the topics of the Lord (**hareḥ kathāyām vimukhān**) because of offenses (**aghena**). Time destroys (**devah animiṣah kṣiṇoti**) the life of those (**āyuh yeṣām**) who are absorbed in useless (**vṛthā**) words, actions and mind (**vāda-gati-smṛtīnām**).

There are three types of people related to topics of the Lord: those with faith, those with no faith and those who are opposed.

According to Bhāgavatam, those are called faithful who have conviction that bhakti is the highest process and goal, since it is mentioned in many verses.

**tāvat karmāṇi kurvīta na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of varṇāśrama. **SB**  
**11.20.9**

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu  
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ śraddhānur dr̥ḍha-niścayaḥ  
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan

Having developed faith in topics about me and being disgusted with all karmas, he knows that all enjoyments are filled with misery. But he is unable to given them up. Still, with affection for me, with faith and determination, he will continue worshipping me, at the same time partaking of those enjoyments which give rise to suffering and condemning them. **SB 11.20.27-**

**28**

Such persons have faith that bhakti is the only process for achieving the highest spiritual goal.

Those who desire to achieve artha, dharma, kāma and mokṣa without bhakti are the opposers.

The faithful are described with joy, the unfaithful are omitted, and the opposers are lamented.

The pure devotees lament for those engaged in practices for Svarga or liberation.

And they lament for those practicing karma, jñāna and yoga without bhakti.

The cause is their ignorance.

Though they may study the scriptures they do not understand the final meaning.

They oppose the Lord's topics because of great offense (aghena), either recent or ancient.

Animiṣaḥ means time.

To establish their opinions, they boldly show off their words, actions and minds.

This is criticized as useless (vr̥thā).

॥ 3.5.15 ॥

tad asya kauṣārava śarma-dātur  
hareḥ kathām eva kathāsu sāram  
uddhṛtya puṣpebhya ivārta-bandho  
śivāya naḥ kīrtaya tīrtha-kīrteḥ

O Maitreya (**kauṣārava**), friend of the suffering (**ārta-bandho**)! Therefore (**tad**), for the auspiciousness of the world (**śivāya**), please sing to us (**naḥ kīrtaya**) the topics of the purifying Lord (**tīrtha-kīrteḥ hareḥ kathām**), who bestows all auspiciousness (**śarma-dātuh**). These are the essence of all topics (**tad eva kathāsu sāram**), like the honey of the flowers (**uddhṛtya puṣpebhya iva**).



|| 3.5.16 ||

sa viśva-janma-sthiti-saṁyamārthe  
kṛtāvatārahḥ pragṛhīta-śaktiḥ  
cakāra karmāṇy atipūruṣāṇi  
yāniśvaraḥ kīrtaya tāni mahyam

Showing kindness to me (**mahyam**), please describe (**kīrtaya**) how the Supreme Lord (**yāni sah iśvaraḥ**), endowed with power (**pragṛhīta-śaktiḥ**), having already appeared as the puruṣas (**kṛta avatārahḥ**) for creating, maintaining and destroying the universe (**viśva-janma-sthiti-saṁyamama arthe**), performs superhuman actions (**cakāra atipūruṣāṇi karmāṇi**).

|| 3.5.17 ||

śrī-śuka uvāca

sa evaṁ bhagavān prṣṭaḥ  
kṣattrā kauṣāravo muniḥ  
puṁsām niḥśreyasārthena  
tam āha bahu-mānayan

Śukadeva said: Being asked in this way (**evaṁ prṣṭaḥ**) by Vidura (**kṣattrā**), whose purpose was to deliver the people of Kali-yuga (**puṁsām niḥśreyasa arthena**), Maitreya (**bhagavān kauṣāravo muniḥ**), giving him great respect (**bahu-mānayan**), began to speak to him (**tam āha**).

|| 3.5.18 ||

maitreya uvāca

sādhu prṣṭam tvayā sādho  
lokān sādhu anugṛhṇatā  
kīrtim vitanvatā loke  
ātmano 'dhokṣajātmanah

Maitreya said: O noble Vidura (**sādho**)! You, whose mind is absorbed in the Lord (**adhokṣaja ātmanah**), showing great mercy to the people (**lokān sādhu anugṛhṇatā**), spreading your own glory to the people (**loke ātmanah kīrtim vitanvatā**), have asked excellent questions (**sādhu prṣṭam tvayā**).

॥ 3.5.19 ॥

naitac citraṁ tvayi kṣattar  
bādarāyaṇa-vīryaje  
gr̥hīto 'nanya-bhāvena  
yat tvayā harir īśvaraḥ

This is not at all astonishing (**na etat citraṁ**) since you have been born from the seed of Vyāsa (**yat tvayi bādarāyaṇa-vīrya-je**) and, endowed with pure bhakti (**gr̥hītaḥ ananya-bhāvena**), have directly met the Supreme Lord (**tvayā harir īśvaraḥ**).

॥ 3.5.20 ॥

māṇḍavya-śāpād bhagavān  
prajā-saṁyamano yamaḥ  
bhrātuḥ kṣetre bhujīṣyāyām  
jātaḥ satyavatī-sutāt

You were Yamarāja (**bhagavān yamaḥ**), punisher of all beings (**prajā-saṁyamanah**), but by the curse of Māṇḍavya (**māṇḍavya śāpāt**) you were born through Vyāsadeva (**satyavatī-sutāt jātaḥ**) in the womb of the servant woman of Vicitravīrya (**bhrātuḥ bhujīṣyāyām kṣetre**).

|| 3.5.21 ||

**bhavān bhagavato nityam  
sammataḥ sānugasya ha  
yasya jñānopadeśāya  
mādiśad bhagavān vrajan**

You are recognized (**bhavān sammataḥ**) by the Lord eternally (**bhagavataḥ nityam**). When the Lord departed to Vaikuṅṭha (**bhagavān vrajan**), he instructed me (**mā ādiśat**) to teach knowledge to you (**jñāna upadeśāya**), his devotee (**sānugasya**).

॥ 3.5.22 ॥

atha te bhagaval-līlā  
yoga-māyorubr̥mhitāḥ  
viśva-sthity-udbhavāntārthā  
varṇayāmy anupūrvaśaḥ

I will describe to you (**te varṇayāmi**) the pastimes of the Lord (**bhagavat līlā**) in creating, maintaining and destroying the universe (**viśva-sthiti-udbhava anta arthāḥ**), nourished by his energy of māyā (**yoga-māya uru-br̥mhitāḥ**), in sequence (**anupūrvaśaḥ**).

॥ 3.5.23 ॥

bhagavān eka āsedam  
agra ātmātmanām vibhuḥ  
ātmecchānugatāv ātmā  
nānā-maty-upalakṣaṇaḥ

Bhagavān (**bhagavān**), who exists (**upalakṣaṇaḥ**) in the form of Paramātmā (**ātmanām ātmā**) and Brahman (**vibhuḥ**) according to the viewpoint (**nānā mati**), alone existed before the creation of the universe (**eka āsa idam agre**), when the desire (**ātma icchā**) to create bodies of the jīvas (**ātmā**) was absent (**anugatāu**).



|| 3.5.24 ||

sa vā eṣa tadā draṣṭā  
nāpaśyad dṛśyam ekarāt  
mene 'santam ivātmānaṁ  
supta-śaktir asupta-dṛk

The one puruṣa (**sah**), who glances over prakṛti (**dṛśyam draṣṭā**), at the beginning of creation (**tadā**), could not see her (**na apaśyat**). He, the possessor of māyā (**eka-rāt**), who was sleeping (**supta-śaktih**), and the possessor of spiritual consorts, who were awake (**asupta-dṛk**), considered himself non-existent without her (**mene ātmānaṁ asantam iva** ).

The puruṣa is certainly (vai) the glancer over prakṛti (draṣṭā).

At the beginning of creation (tadā), he did not see what should be glanced on for creation, the pradhāna (dṛśyam).

He considered himself (ātmānam) as if not existing (asantam).

This is a poetic convention, like the householder feels non-existent without a wife.

This can also refer to the collective jīvas who existed only in subtle form (ātmānam) within himself and would later become visible.

Though they existed, he considered them non-existent at that time.

With glancing over prakṛti, it was impossible for the Lord to manifest the worlds (but prakṛti was invisible).

In what state was his dear māyā who was to receive his glance?

Māyā (śakti) was sleeping.

A sleeping lover cannot be enjoyed.

But there were many lovers willing to give the Lord bliss who were awake.

He had many consorts such as Lakṣmī, functions of his cit-śakti (asupta-dṛk).

However, for creating the universe, the Lord at that time needed the external energy, māyā-śakti, though she is inferior.

॥ 3.5.25 ॥

sā vā etasya saṁdraṣṭuḥ  
śaktiḥ sad-asad-ātmikā  
māyā nāma mahā-bhāga  
yayedam nirmame vibhuḥ

O great soul (**mahā-bhāga**)! That energy (**sā śaktiḥ**), composed of cause and effect (**sad-asad-ātmikā**), which belongs to the glancing Lord (**etasya saṁdraṣṭuḥ**), is called māyā (**māyā nāma**). By this energy (**yayā**) the Lord (**vibhuḥ**) creates the universe (**idam nirmame**).

॥ 3.5.26 ॥

kāla-vṛtṭyā tu māyāyām  
guṇa-mayyām adhokṣajaḥ  
puruṣeṇātma-bhūtena  
vīryam ādhatta vīryavān

Bhagavān, lord of Mahā-vaikuṅṭha (**adhokṣajaḥ**), in his svāmśa expansion as the puruṣa (**ātma-bhūtena puruṣeṇa**), full of potency (**vīryavān**), at a certain moment of time (**kāla-vṛtṭyā**), placed the jīvas into māyā (**vīryam ādhatta māyāyām**) which became agitated by the guṇas (**guṇa-mayyām**).

|| 3.5.27 ||

tato 'bhavan mahat-tattvam  
avyaktāt kāla-coditāt  
vijñānātmātma-deha-stham  
viśvam vyañjams tamo-nudaḥ

Impelled by time (**tataḥ kāla-coditāt**), from the invisible prakṛti (**avyaktāt**) arose mahat-tattva (**mahat-tattvam abhavat**), composed of knowledge, in sattva-guṇa (**vijñāna-atmā**). This manifests the universe (**viśvam vyañjan**) situated within itself (**ātma-deha-stham**), and destroys ignorance (**tamah-nudaḥ**).

॥ 3.5.28 ॥

so 'py amśa-guṇa-kālātmā  
bhagavad-dṛṣṭi-gocarah  
ātmānam vyakarod ātmā  
viśvasyāsyā sisṛkṣayā

Mahat-tattva (**sah**), the shelter of the universe which was being created (**viśvasya**), whose form arises by jīva-śakti, guṇas of prakṛti and time (**amśa guṇa kāla ātmā**), and is glanced upon by the Lord (**bhagavat dṛṣṭi-gocarah**), transformed itself into another form (**ātmānam vyakarot ātmā**), by the Lord's desire to create ahaṅkāra (**asya sisṛkṣayā**).

॥ 3.5.29 ॥

**mahat-tattvād vikurvāṇād  
aham-tattvaṁ vyajāyata  
kārya-kāraṇa-kartrātmā  
bhūvendriya-mano-mayaḥ  
vaikārikas taijasaś ca  
tāmasaś cety ahaṁ tridhā**

From transformation of mahat-tattva (**mahat-tattvāt vikurvāṇāt**) arose ahaṅkāra (**aham-tattvaṁ vyajāyata**), which is the shelter of adhibhūta, adhyātma and adhidaiva (**kārya kāraṇa kartr ātmā**), which transforms into gross elements, senses, mind and sense devatās (**bhūta indriya manah-mayaḥ**). It (**aham**) is divided into sattva, rajas and tamas (**vaikārikah taijasaḥ ca tāmasaḥ ca iti tridhā**).



|| 3.5.30 ||

ahaṁ-tattvād vikurvāṇān  
mano vaikārikād abhūt  
vaikārikāś ca ye devā  
arthābhivyañjanam yataḥ

From the transformation of ahaṅkāra (**ahaṁ-tattvāt vikurvāṇāt**) in sattva (**vaikārikāt**) arose the mind (**manah abhūt**). The sense devatās also arose (**ye devāh ca**) from ahaṅkāra in sattva (**vaikārikāh**) and from the devatās of the senses (**yataḥ**), the sense objects become revealed (**artha abhivyañjanam**).

|| 3.5.31 ||

**taijasānīndriyaṅy eva  
jñāna-karma-mayāni ca**

From ahaṅkāra in rajas (**taijasānī eva**) arose the knowledge and action senses (**jñāna karma mayāni indriyaṅi**).

॥ 3.5.32 ॥

tāmaso bhūta-sūkṣmādir  
yataḥ khaṁ liṅgam ātmanaḥ

From ahaṅkāra in tamas (**tāmasaḥ**) arose the sense objects starting with sound (**bhūta-sūkṣma-ādih**), pervaded by the Lord (**liṅgam ātmanaḥ**), from which ether arose (**yataḥ khaṁ**).

|| 3.5.33 ||

kāla-māyāṁśa-yogena  
bhagavad-vīkṣitaṁ nabhaḥ  
nabhaso 'nusṛtaṁ sparśaṁ  
vikurvan nirmame 'nilam

The Lord glanced upon ether (**bhagavat vīkṣitaṁ nabhaḥ**) with a mixture of time and a portion of māyā (**kāla māya aṁśa yogena**). From ether arose touch (**nabhasah anusṛtaṁ sparśaṁ**), which, transforming itself (**vikurvan**), produced air (**nirmame anilam**).

॥ 3.5.34 ॥

anilo 'pi vikurvāṇo  
nabhasoru-balānvitaḥ  
sasarja rūpa-tanmātram  
jyotir lokasya locanam

Air (**anilah api**), getting great strength from ether (**nabhaso uru-balānvitaḥ**), transformed itself (**vikurvāṇah**) and became the tanmātra of form (**rūpa-tanmātram**). From form arose light (**jyotih sasarja**), which illuminates the eyes of people (**lokasya locanam**).

॥ 3.5.35 ॥

anilenānvitam̐ jyotir  
vikurvat paravīkṣitam  
ādhattāmbho rasa-mayam̐  
kāla-māyāṁśa-yogataḥ

Light (**jyotih**), together with air (**anilena anvitam̐**), under the glance of the Lord (**paravīkṣitam**), from a mixture of time and a portion of māyā (**kāla māyā aṁśa yogataḥ**), transformed (**vikurvat**) and produced taste and water (**ādhatta ambhah rasa-mayam̐**).

॥ 3.5.36 ॥

jyotiṣāmbho 'nusaṃsr̥ṣṭam  
vikurvad brahma-vīkṣitam  
mahīm gandha-guṇām ādhāt  
kāla-māyāṃśa-yogataḥ

Water (**āmbhah**), mixing with light (**jyotih anusam̐sr̥ṣṭam**) under the glance of the Lord (**brahma-vīkṣitam**) and by the influence of time and a portion of māyā (**kāla māyā aṃśa yogataḥ**), transformed (**vikurvāt**) and produced fragrance and earth (**mahīm gandha-guṇām ādhāt**).

॥ 3.5.37 ॥

**bhūtānām nabha-ādīnām  
yad yad bhavyāvarāvaram  
teṣām parānusaṃsargād  
yathā saṅkhyam guṇān viduḥ**

O Vidura (**bhavya**)! One should know (**viduḥ**) that the qualities (**guṇān**) of each element starting with ether (**bhūtānām nabha-ādīnām**) increase successively (**yathā saṅkhyam**) as they progress towards the inferior (**yathā avara varam**), combining with the qualities of the superior elements (**teṣām para anusamsargāt**).



॥ 3.5.38 ॥

ete devāḥ kalā viṣṇoḥ  
kāla-māyāṁśa-liṅgināḥ  
nānātvāt sva-kriyānīśāḥ  
procuḥ prāñjalayo vibhum

The devatās of the various elements (**ete devāḥ**), known as portions of Viṣṇu (**viṣṇoḥ kalāḥ**), and possessing power of transformation (**kāla**), emotional states (**māya**) and consciousness (**amśa-liṅgināḥ**), were unable to perform their functions in creating the universe (**sva-kriya anīśāḥ**) because they were not related with each other (**nānātvāt**). With folded hands (**prāñjalayah**) they began praising the Lord (**procuḥ vibhum**).

॥ 3.5.39 ॥

devā ūcuḥ

namāma te deva padāravindam  
prapanna-tāpopaśamātapatram  
yan-mūla-ketā yatayo 'ñjasoru-  
saṁsāra-duḥkham bahir utkṣipanti

The devatās said: O Supreme Lord (**deva**)! We offer respects to your lotus feet (**namāma te padāravindam**) which are the umbrella (**ātapatram**) which relieves the suffering of those surrendered to you (**prapanna-tāpa upaśama**). The devotees (**yatayah**) who take shelter of the soles of your feet (**yad-mūla-ketā**) quickly uproot (**añjasa bahih utkṣipanti**) the suffering of material life (**uru saṁsāra-duḥkham**).

Those who take shelter (ketā) of the soles of your lotus feet, the devotees and not others, quickly throw far away at the root (uru) the suffering of material life.

When one casts off to a great distance a leech attached to one's body with force, it does not come back.

They throw it quickly, at the root, and at a great distance.

Those who do not take shelter of the Lord's feet throw off material life with delay and not at the root, and again get attacked by material life.

It should be understood that even if there were no devotees present at that the beginning of creation, by knowledge of the conclusion of all scriptures, these knowers of truth, knowers of past present and future, proclaimed this.

|| 3.5.40 ||

dhātar yad asmin bhava īśa jīvās  
tāpa-trayeṇābhihatā na śarma  
ātman labhante bhagavaṁs tavāṅghri-  
cchāyām sa-vidyām ata āśrayema

O maintainer (**dhātaḥ**)! O Lord (**īśa**)! Bhagavān (**bhagavan**)!  
Since the jīvas (**yad jīvāḥ**), afflicted by the three miseries (**tāpa-  
trayeṇa abhihatā**), do not attain peace (**na śarma labhante**)  
within themselves (**ātman**) in the material world (**yat asmin  
bhava**), even with knowledge (**sa-vidyām**), we take shelter of the  
shade of your lotus feet (**ata āśrayema tava aṅghri-chāyām**).

॥ 3.5.41 ॥

mārganti yat te mukha-padma-nīḍaiś  
chandaḥ-suparṇair ṛṣayo vivikte  
yasyāgha-marṣoda-sarid-varāyāḥ  
paḍam paḍam tīrtha-padaḥ prapaṇnāḥ

We have taken shelter of your lotus feet (**prapaṇnāḥ paḍam paḍam**), a place of pilgrimage (**tīrtha-padaḥ**), which gives rise to the Gaṅgā, best of rivers (**yasya sarit varāyāḥ**) and the destroyer of sin (**agha marṣa uda**), and which sages seek in their minds (**yat ṛṣayah vivikte mārganti**) by the following the bird of the Vedas (**chandaḥ suparṇaih**) situated in the nest of your lotus mouth (**mukha-padma-nīḍaih**).

|| 3.5.42 ||

yac chraddhayā śrutavatyā ca bhaktyā  
sammṛjyamāne hṛdaye 'vadhāya  
jñānena vairāgya-balena dhīrā  
vrajema tat te 'ṅhri-saroja-pīṭham

We should take shelter of your lotus feet (**vrajema tat te aṅhri-saroja-pīṭham**). Realizing those feet (**yad avadhāya**) in a pure heart (**sammṛjyamāne hṛdaye**) by bhakti (**bhaktyā**) heard with faith through the mouth of guru (**śraddhayā śrutavatyā**) --by attaining realization of that sweetness (**jñānena**) which gives strong disgust with the material world (**vairāgya-balena**) --people become wise (**dhīrā**).

Among all these people, those who take shelter of the Lord with pure bhakti are the best.

Realizing those feet in one's heart purified by bhakti which contains the path taught from the mouth of guru, people become wise (dhīrāḥ) by that realization of sweet taste (jñānena), which gives distaste for all else (vairāgya-balena).

If there is honey in the arka tree, why go to the mountain? [Note: arke cet madhu vindeta kim artham parvatam vrajet iti nyāya]

Thus there is no necessity of labor in searching out the Vedas, as was mentioned in the previous verse.

॥ 3.5.43 ॥

viśvasya janma-sthiti-saṁyamārthe  
kṛtāvatārasya padāmbujam te  
vrajema sarve śaraṇam yad īśa  
smṛtam prayacchaty abhayam sva-puṁsām

O Lord (īśa)! We all take shelter (vrajema sarve śaraṇam) of lotus feet of you (padāmbujam te) who take forms as avatāras (kṛta avatārasya) for creating, maintaining and destroying the universe (viśvasya janma sthiti saṁyama arthe). We take shelter of those feet which, remembered by devotees (yat smṛtam sva-puṁsām), give them fearlessness (abhayam prayacchati).

The devatās here recollect the mercy of the Lord to the devotees in order to show how easy this process of bhakti is.





*sañcintayed bhagavataś caraṇāravindam  
vajrāṅkuśa-dhvaja-saroruha-lāñchanādhyam  
uttuṅga-rakta-vilasan-nakha-cakravāla  
jyotsnābhirāhata-mahad-dhṛdayāndhakāram  
(SB 3.28.21)*



One should meditate on the Lord's lotus foot (sañcintayed bhagavataś caraṇāravindam) marked with (lāñchana ādhyam) a thunderbolt, elephant goad, flag, and lotus (vajra-aṅkuśa-dhvaja-saroruha), which destroys (āhata) the great darkness of the heart (mahad-hṛdaya andhakāram) with the brilliance (jyotsnābhir) of the array (cakravāla) of his gleaming (vilasan), raised (uttuṅga), red (rakta) toenails (nakha).





*yac-chauca-niṣṛta-  
sarit-pravarodakena  
tīrthena mūrdhny adhi  
kṛtena śivaḥ śivo 'bhūt  
dhyātur manah-śamala-  
śaila-niṣṛta-vajram  
dhyāyec ciraṁ bhagavataś  
caraṇāravindam  
(SB 3.28.22)*





One should meditate continually upon the Lord's lotus feet (dhyāyet ciraṁ bhagavataś caraṇāravindam), the water washing which (yat-śauca-udakena), the Ganga (sarit-pravara), flows (niḥsrta) and makes (abhūt) the auspicious Lord Siva (śivaḥ), who holds this Ganga on his head (tīrthena mūrdhny adhikṛtena), more auspicious (śivaḥ). The Lotus feet acts as thunderbolt (vajraṁ) which is released amongst mountain of sins (śamala-śaila nisṛṣṭa) in the meditator's mind (dhyātur manaḥ).





॥ 3.5.44 ॥

yat sānubandhe 'sati deha-gehe  
mamāham ity ūḍha-durāgrahāṇām  
puṁsām sudūram vasato 'pi puryām  
bhajema tat te bhagavan padābjam

We worship (**bhajema**) your lotus feet (**te pada-abjam**) which are hard to attain (**ūḍha durāgrahāṇām**) for men (**puṁsām**) with strong attachment (**sa-anubandhe**) to body, house and accessories (**asati deha gehe**), thinking of me and mine (**mama aham iti**), even though you dwell in their bodies (**su-dūram puryām vasatah api**).

Bhakti is hard to attain for unfortunate jīvas.

The Lord lives in manifest and unmanifest forms in his cities (puryām) of Mathurā and Dvārakā.

Or the Lord lives in the city of the body.

|| 3.5.45 ||

tān vai hy asad-vṛttibhir akṣibhir ye  
parāhṛtāntar-manasaḥ pareśa  
atho na paśyanty urugāya nūnam  
ye te padanyāsa-vilāsa-lakṣmyāḥ

O Supreme Lord (**pareśa**)! O most praiseworthy (**urugāya**)! Those whose inner minds (**ye tān antah-manasaḥ**) are stolen far away by material senses (**parāhṛta asat-vṛttibhih akṣibhih**) do not see (**na nūnam paśyanti**) the devotees who have reached success by the wealth of remembering (**ye vilāsa-lakṣmyāḥ**) and glorifying your pastimes (**te pada-nyāsa**).

Why do these people not take to pure bhakti which is easy to attain by associating with the many devotees wandering about in this world?

Those whose minds situated in their bodies are carried far off by senses engrossed in material enjoyment (asad-vṛttibhiḥ) and consequently (athaḥ), definitely (nunam), do not see the devotees.

Why?

It is because of their association with the senses.

The devotees possess an abundance (lakṣmyāḥ) of your enchanting movements (pada-nyāsa).

This means that they are fully satisfied with remembering and singing pleasing stories of your pastimes.

Another version has lakṣyāḥ instead of lakṣmyāḥ and pathaḥ instead of athaḥ.

The meaning is then “The materialists do not see the devotees who are on the path characterized by your playful pastimes.”

Another meaning is that they do not recognize the devotees who are mad with absorption in the Lord’s pastimes, because of their offensive thinking.



|| 3.5.46 ||

pānena te deva kathā-sudhāyāḥ  
pravṛddha-bhaktiyā viśadāśayā ye  
vairāgya-sāram pratilabhya bodham  
yathāñjasānvīyur akunṭha-dhiṣṇyam

O Lord (**deva**)! Those materialists (**ye**) who attain (**pratilabhya**) strength and realization of the Lord's sweetness (**vairāgya-sāram bodham**) by pure bhakti (**viśada-āśayā bhaktiyā**), increased (**pravṛddha**) through drinking the nectar of your pastimes (**te kathā-sudhāyāḥ pānena**), quickly attain (**añjasa anvīyuh**) Vaikuṅṭha (**akunṭha-dhiṣṇyam**).

Just as devotees are very happy from the beginning of practice, the jñānīs are full of misery from the beginning of practice.

Two verses now speak of this difference between bhakti and jñāna.

Vairāgya-sāram (essence of detachment) is the strength achieved beyond merging in Brahman.

One achieves realization (bodham) from strong bhakti.

Having attained realization of the sweetness of the Lord, one attains Vaikuṅṭha (akuṅṭha-dhiṣṇyam).

This is according to Śrīdhara Svāmī.

|| 3.5.47 ||

tathāpare cātma-samādhi-yoga-  
balena jitvā prakṛtiṁ baliṣṭhām  
tvām eva dhīrāḥ puruṣaṁ viśanti  
teṣāṁ śramaḥ syān na tu sevayā te

Others, desiring only liberation (**tathā apare dhīrāḥ**), conquer strong material energy (**jitvā prakṛtiṁ baliṣṭhām**) by mental concentration (**ātma samādhi yoga-balena**) and merge with the Lord (**tvām eva puruṣaṁ viśanti**). They become distressed in order to do this (**teṣāṁ śramaḥ syāt**), whereas by bhakti there is no pain (**na tu sevayā te**).

By the practice of jñāna, the process making the mind steady (ātmā-samādhi), or by aṣṭāṅga-yoga, they enter into you, the Supreme Lord. They attain sāyujya.

But to do this they become exhausted by great effort. If they perform bhakti, they do not become fatigued.

**śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām**

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

**pureha bhūman bahavo 'pi yoginas  
tvad-arpitehā nija-karma-labdhayā  
vibudhya bhaktyaiva kathopanītayā  
prapedire 'ñjo 'cyuta te gatiṁ parām**

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode. SB 10.14.6

From this it is understood that without bhakti it is impossible to achieve jñāna, what to speak of liberation. Thus they suffer extremely.

For them, only suffering and nothing else remains (kleśalah). This is like beating on empty husk.

By means of bhakti which is an aṅga of jñāna, they attain sāyujya, but in the stage of practice it is clear that there is great effort in searching out the method of concentrating the mind.

In the state of perfection they accept merging into the Lord which is rejected by the devotees who attain prema-- which is the cause of controlling you.

That choice also is only suffering!

According to the devotees, the jñānīs in liberation suffer.

“But it should be inferred that the devotees also become tired in serving the Lord.”

The verse says, “They do not become tired by serving.”

The proof is the experiencers of bhakti.

There are no difficulties for men or women or for persons of any āśrama.

But even in not having difficulties. there is some sort of pain, for by not attaining service the devotees suffer greatly.

One should not think that by serving you, the devotee enters into you, for this contradicts the previous verse which states that the devotee attains you, the abode of no fatigue (akuṅṭha-dhiṣṇyam).

This is the explanation, since kuṅṭha means weak.

As well the word anvīyuh, “they attain” would be meaningless if one argues that the devotees merge into the Lord.

|| 3.5.48 ||

tat te vayan̄ loka-sisṛkṣayādya  
tvayānusṛṣṭās tribhir ātmabhiḥ sma  
sarve viyuktāḥ sva-vihāra-tantram  
na śaknumas tat pratihartave te

O original person (**ādya**)! You (**tvayā**), desiring to carry out creation of the universe (**loka-sisṛkṣaya**), have created us with three natures (**anusṛṣṭāḥ tribhiḥ ātmabhiḥ sma**). Because we are disunited (**sarve viyuktāḥ**) we cannot offer to you (**te pratihartave na śaknumah**) the universe (**tat**), your plaything (**sva-vihāra-tantram**).



॥ 3.5.49 ॥

yāvad balim te 'ja harāma kāle  
yathā vyaṁ cānam adāma yatra  
yathobhayeṣāṁ ta ime hi lokā  
balim haranto 'nnam adanty anūhāḥ

O birthless Lord (**a**ja)! We should profusely offer you objects (**yāvad balim te harāma**) at the appropriate time (**kāle**). We should eat food (**vyaṁ annam adāma yatra**). All the living beings (**ta ime lokāḥ**) should offer (**harantah**) to you and us (**ubhayeṣāṁ**) worthy objects (**balim**) and should eat food without conjecture (**annam adanti anūhāḥ**).

“Please tell me how I can fulfill your desires.”

O birthless Lord! At the appropriate time we should offer you complete (yāvat) articles of worship.

Constructing a host of playthings in the form of the material world composed of men, devatās and various houses, we should offer it to you.

Being functions of your māyā-śakti, we should eat food.

This means that, ordered by the king, the householders, mothers and elders eat food to full satisfaction for subsistence.

All these beings (ime lokā) such as devatās and animals, functions of your jīva-śakti, should offer objects to you and us (ubhayeṣām) since they are dependent on us and on your māyā-śakti.

They should perform worship in the form of various sacrifices, yoga and jñāna, and eat food.

They should enjoy the results of their respective karmas.

Without conjecture such as “Will the Lord give results of karma or not?” they should receive their results.

Give this to us. This is what we desire.

The śruti says tā enam abruvan āyatanam naḥ prajñānīhi yasmin pratiṣṭhitā annam adāma: they said to the Lord, “provide us an abode where we can eat food.” (Aitareya Upaniṣad 2.1)

॥ 3.5.50 ॥

tvam̐ naḥ surāṇām̐ asi sānvayānām̐  
kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ  
tvam̐ deva śaktyām̐ guṇa-karma-yonau  
retas tv ajāyām̐ kavim ādadhe 'jaḥ

O Lord (**deva**)! For us devatās (**naḥ surāṇām**), who have some power of creation (**asi sa-anvayānām**), you are without change (**tvam̐ kūṭa-stha**), the original cause (**ādyaḥ**), the controller (**puruṣaḥ**), without beginning (**purāṇaḥ**). You alone bestow (**tvam̐ ādadhe**) the mass of jīvas (**retas tu ajāyām**), full of consciousness (**kavim**), to unborn māyā (**ajaḥ śaktyām**), who is the womb of guṇas and karma (**guṇa karma yonau**).

They explain the relationship of the Lord and the servant.

Anvaya means cause. For us who are endowed with causal power (sānvayānām), you are without change (kuṭasthaḥ).

You are the first person. Like cintāmaṇi stone you are the cause.

You are the controller (puruṣaḥ). You are the ancient one (purāṇaḥ), without beginning.

O Lord! You give your semen in the form of the mass of jīvas which are knowledge (kavim) to māyā (śaktyā), to the womb composed of guṇas like sattva, karma and mahat-tattva.

You are to be served like a father by us and all the jīvas.

|| 3.5.51 ||

tato vyaṁ mat-pramukhā yad-arthe  
babhūvimātman karavāma kiṁ te  
tvam naḥ sva-cakṣuḥ paridehi śaktyā  
deva kriyārthe yad-anugrahāṇām

O supreme soul (**ātman**)! Give us (**naḥ paridehi**), headed by mahat-tattva (**mat-pramukhā**), who have arisen for action (**babhūvima yat-arthe**) the order of what to do (**karavāma kiṁ te**). O Lord (**deva**)! Give to us (**naḥ paridehi**), who need your mercy to act (**kriya arthe yat-anugrahāṇām**), your knowledge and power for carrying out your desired action (**sva-cakṣuḥ śaktyā**)!

O Lord (atman)! How are we, the elements headed by mahat-tattva (mat-pramukhā), to carry out your creation? Please tell us.

Give us your eyes along with power: give us your knowledge for creating the universe, and give us the power to do it.

Only with your knowledge and power can we create.

O lord (deva)! We, who need your mercy in order to create, desire that we should happily do service as instructed by you and nothing else.

The presiding deities of the elements, because of their devotion, had bodies spontaneously constructed by the Lord.

This prayer is for construction of other bodies. This is explained in the Krama-sandarbha.