

Canto Three - Chapter Seven

Further Inquires by
Vidura

3.7. Further Inquires by Vidura

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Part-I

Vidura's requests to clarify
misconceptions about
īśvara and the jīvas
(3.7.1-7)

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.1 ||

śrī-śuka uvāca

evam bruvāṇam maitreyaṁ
dvaipāyana-suto budhaḥ
prīṇayann iva bhāratyā
viduraḥ pratyabhāṣata

Śukadeva said: Then intelligent Vidura (**viduraḥ budhaḥ**), the son of Vyāsadeva (**dvaipāyana-sutaḥ**), pleasing Maitreya with sweet words (**prīṇayann iva bhāratyā**) after he had finished his explanation (**evam bruvāṇam**), addressed Maitreya (**maitreyaṁ pratyabhāṣata**).

Śrī Śukadeva Gosvāmī: Vidura pleased Maitreya and inquired from him

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

॥ 3.7.2 ॥

vidura uvāca

brahman katham bhagavataś
cin-mātrasyāvikāriṇaḥ
līlayā vāpi yujyeraṇ
nirguṇasya guṇāḥ kriyāḥ

Vidura said: O brāhmaṇa (**brahman**)! How is it possible that the Lord (**katham bhagavataḥ**), who is spiritual (**cin-mātrasya**), without change (**avikāriṇaḥ**), and beyond the guṇas (**nirguṇasya**), becomes connected (**līlayā vāpi yujyeraṇ**) with actions and guṇas (**guṇāḥ kriyāḥ**)?

How is the Lord, being spiritual, connected with the gunas and their activities?

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.3 ||

**krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-tr̥ptasya ca katham
nivṛttasya sadānyataḥ**

Kāma is the impetus (**cikrīḍiṣā kāmah**) for playing seen in children (**krīḍāyām udyamo arbhasya**). The impetus for the Lord's pastimes should be different (**anyataḥ**). How can the desire for play in the Lord arise from kāma, since the Lord is self-satisfied (**svatas-tr̥ptasya ca katham**)? How can it arise otherwise (**katham**), since nothing exists except the Lord (**sadā anyataḥ nivṛttasya**)?

Lord is self-satisfied, so what is the impetus for Him to do pastimes?

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.4 ||

**asrākṣīd bhagavān viśvam
guṇa-mayyātma-māyayā
tayā samsthāpayaty etad
bhūyaḥ pratyapidhāsyati**

The Lord (**bhagavān**) creates this universe (**asrākṣīd viśvam**) by māyā composed of the three guṇas (**guṇa-mayi ātma-māyayā**), and maintains it by māyā (**tayā samsthāpayaty etad**) and destroys it by māyā (**bhūyaḥ pratyapidhāsyati**).

Lord is in contact with gunas: Because He creates & withdraws the universe by māyāśakti.

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.5 ||

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetājayā katham

How can (**katham**) the jīva (**asāv**) whose knowledge cannot be destroyed (**avilupta avabodha ātmā**) by place, time (**deśataḥ kālataḥ**), condition, nature or other cause (**avasthātaḥ svataḥ anyataḥ**) become associated with ignorance (**ajayā yujyeta**)?

How does the pure soul become engaged in nescience?"

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.6 ||

**bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ**

The Lord (**eṣah eka eva bhagavān**) is situated in all bodies (**sarva-kṣetreṣv avasthitaḥ**). Why does the jīva (**kutaḥ amuṣya**) then suffer from ignorance (**kleśo vā karmabhiḥ**) and lose his sense of bliss (**durbhagatvaṁ vā**)?

The Lord is situated in every living being's heart. Why then do the living entities suffer?

Section: SB 3.7.1-7 :

Vidura's requests to clarify misconceptions about īśvara and the jīvas

|| 3.7.7 ||

etasmin me mano vidvan
khidyate 'jñāna-saṅkaṭe
tan naḥ parāṇuda vibho
kaśmalaṁ mānaśaṁ mahat

O learned one (**vidvan**)! This mass of ignorance (**etasmin ajñāna-saṅkaṭe**) is afflicting my mind (**me manah khidyate**). O Supreme Lord (**vibho**)! Destroy (**parāṇuda**) the great illusion (**mahat kaśmalaṁ**) in our minds (**naḥ mānaśaṁ**).

My mind is illusioned, and I request you to clear it up.

Part-II

Maitreya dispels all
misconceptions about
Īśvara and the jīvas
(3.7.8-14)

Section: SB 3.7.8-14:

Maitreya dispels all misconceptions about Īśvara and the jīvas

|| 3.7.8 ||

śrī-śuka uvāca
sa itthaṁ coditaḥ kṣattrā
tattva-jijñāsunā muniḥ
pratyāha bhagavac-cittaḥ
smayann iva gata-smayaḥ

Śukadeva said: When Vidura (**kṣattrā**), inquisitive about the absolute truth (**tattva-jijñāsunā**), asked Maitreya these questions (**muniḥ itthaṁ coditaḥ**), Maitreya, becoming absorbed in the Lord (**bhagavac-cittaḥ**), answered (**pratyāha**) as if astonished (**smayann iva**), though he was actually without astonishment (**gata-smayaḥ**).

Maitreya seemed to be astonished, but then he replied to Vidura

Section: SB 3.7.8-14:

Maitreya dispels all misconceptions about Īśvara and the jīvas

|| 3.7.9 ||

maitreya uvāca
seyam bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

Maitreya said: This māyā (**iyam māyā**) which cannot be understood by logic (**yad nayena virudhyate**), belonging to the Supreme Lord but not his svarūpa (**bhagavatah**), is the cause of deprivation and ignorance (**kārpaṇyam uta bandhanam**) for the jīva who has the possibility of realizing the form, knowledge and bliss of the Lord (**īśvarasya vimuktasya**).

First two lines of verse, is answer to misconception about Lord:-

The gunas belong to Lord, but Lord in His svarūpa, is without these guṇas.

Second two lines of verse, is answer to misconception about Jiva: -

Jīva loses knowledge because of māyā

Section: SB 3.7.8-14:

Maitreya dispels all misconceptions about Īsvara and the jīvas

|| 3.7.10 ||

yad arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś chedanādikaḥ

Because of māyā (**yad amuṣya**), the jīva's loss of knowledge and bliss (**puṁsaḥ ātma-viparyayaḥ**) makes its appearance (**pratīyata**) without cause or purpose (**vinā arthena**). The loss is illusory, just the seer of a dream (**upadraṣṭuḥ**) experiencing his head being cut off is illusory (**sva-śiraś chedana ādikaḥ**).

Answer to Vidura's question, Why Jiva suffers?: Distress of living entity is due to misidentification

Section: SB 3.7.8-14:

Maitreya dispels all
misconceptions about
Īśvara and the jīvas

|| 3.7.11 ||

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
dṛśyate 'sann api draṣṭur
ātmano 'nātmano guṇaḥ

The qualities belonging to the subtle body (**anātmano guṇaḥ**) do not belong to the ātmā (**ātmano asann**) but appear to be so (**dṛśyate draṣṭuh**), just as the trembling quality in the water imposed on the reflection of the moon is not trembling of the moon (**yathā jale kampa ādih tat-kṛto guṇaḥ candramasaḥ**), though it appears to be so (**dṛśyate api**).

Anaology to explain Jiva's misidentification.

Section: SB 3.7.8-14:

Maitreya dispels all misconceptions about Īsvara and the jīvas

|| 3.7.12 ||

sa vai nivṛtti-dharmeṇa
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha

This ignorance (**sah**) gradually disappears (**śanaih tirodhatte**) by bhakti-miśra-jñāna arising from destruction of impressions in the subtle body (**nivṛtti-dharmeṇa**), and by bhakti (**bhagavad-bhakti-yogena**) arising from the mercy of the Lord, coming through devotees (**vāsudeva anukampayā**).

Maitreya proposes solution to come out this bodily misidentification

Section: SB 3.7.8-14:

Maitreya dispels all misconceptions about Īsvara and the jīvas

|| 3.7.13 ||

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
vilīyante tadā kleśāḥ
saṁsuptasyeva kṛtsnaśaḥ

When the senses become fixed on the attractive Lord (**yadā indriya uparāmah harau**), who is beyond material influence (**pare**) and who glances upon his devotee with mercy (**draṣṭr ātmani**), the sufferings disappear completely (**tadā kleśāḥ vilīyante kṛtsnaśaḥ**), like the complete disappearance of suffering in deep sleep (**saṁsuptasya iva**).

When the senses are satisfied in the Supersoul, all miseries are vanquished.

Section: SB 3.7.8-14:

Maitreya dispels all
misconceptions about
Īśvara and the jīvas

|| 3.7.14 ||

aśeṣa-saṅkleśa-śamaṁ vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kiṁ vā punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdḥā

Hearing and speaking about the qualities of the Lord in sādhanabhakti (**murāreḥ guṇa anuvāda-śravaṇaṁ**) produces (**vidhatte**) destruction of unlimited suffering (**aśeṣa-saṅkleśa-śamaṁ**). How much more can be attained (**kiṁ vā punar**) by great attraction (**ratih**) for serving the pollen of the lotus feet of the Lord (**tat-caraṇāravinda-parāga-sevā**), appearing by its self-revealing nature (**ātma-labdḥā**), during the state of bhāva-bhakti (**implied**)!

Devotional service as the ultimate means to mitigate all miseries

Part-III

Vidura shares his heart
felt realizations with
Maitreya
(3.7.15-20)

Section: SB 3.7.15-20:

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.15 ||

vidura uvāca

sañchinnah saṁśayo mahyam
tava sūktāsinā vibho
ubhayatrāpi bhagavan
mano me sampradhāvati

Vidura said: O Lord (**vibho**)! All of my doubts have been cut (**sañchinnah saṁśayo mahyam**) by the sword of your skillful speech (**tava su-ukta asinā**). My mind completely understands (**me manah sampradhāvati**) both the independent Lord and the dependent jīva (**ubhayatra api**).

All my doubts have been removed.

[Section: SB 3.7.15-20:](#)

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.16 ||

sādhv etad vyāhṛtaṁ vidvann
ātma-māyānaṁ hareḥ
ābhāty apārthaṁ nirmūlaṁ
viśva-mūlaṁ na yad bahiḥ

O learned Maitreya (**vidvann**)! You have accurately explained (**sādhv etad vyāhṛtaṁ**) how the external energy (**ātma-māyā**), whose actions (**ayanam**) which are without purpose and without cause (**apārthaṁ nirmūlaṁ ābhāty**), is under the shelter of the Supreme Lord (**hareḥ**), and you have explained how the jīva's bondage (**ātma-māyānaṁ**), which is without purpose and without cause (**apārthaṁ nirmūlaṁ**), is under the shelter of the Lord's māyā (**hareḥ**). Except for that māyā, there is no cause for the universe (**yad bahiḥ na viśva-mūlaṁ**).

Disturbances of the jivas have no other basis than the external energy of the Lord.

Section: SB 3.7.15-20:

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.17 ||

yaś ca mūḍhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

He who is the most foolish in this world (**yaś ca mūḍhatamo loke**) and he who has attained (**yaś ca gataḥ**) the Lord beyond matter (**buddheḥ param**) increases happiness (**tāv ubhau sukham edhete**), whereas others just suffer (**kliśyaty antarito janaḥ**).

Both the lowest of fools and the liberated enjoy happiness, all others suffer.

Section: SB 3.7.15-20:

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.18 ||

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tām cāpi yuṣmac-caraṇa-
sevayāhaṁ parāṇude

Convinced that the jīva does not actually suffer loss of knowledge (ātmanaḥ artha abhāvaṁ viniścitya), but not yet realizing it directly (na pratītasya api), I will destroy this lack of this realization (ahaṁ tām parāṇude) by service to your lotus feet (yuṣmac-caraṇa-sevayā).

Serving great transcendentalists helps one to realize the Absolute Truth

Section: SB 3.7.15-20:

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.19 ||

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

By service to the devotees (**yat-sevayā**), intense rasa of bhāva-bhakti (**tīvraḥ rati-rāsaḥ**) to the Lord (**bhagavataḥ**) who is fixed in one form (**kūṭa-sthasya**) and destroys obstacles for the devotee (**madhu-dviṣaḥ**) appears (**bhavet**), and destruction of material suffering then takes place (**pādayor vyasana ardanaḥ**).

Serving devotees dispels all material distress

Section: SB 3.7.15-20:

Vidura shares his heart
felt realizations with
Maitreya

|| 3.7.20 ||

**durāpā hy alpa-tapasah
sevā vaikuṅṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ**

Service to the devotees, those on the path to Vaikuṅṭha (**sevā vaikuṅṭha-vartmasu**), who are constantly singing (**yatra upagīyate nityam**) about the Supreme Lord (**deva-devo janārdanaḥ**), is rarely achieved for those who perform little austerity (**durāpā hy alpa-tapasah**).

Persons whose austerity is meager can hardly obtain the service of the pure devotees

Part-IV

Vidura inquires in more
detail

(3.7.21-38)

Section: SB 3.7.21-38:

Vidura inquires in more detail

VIDURA INQUIRES TO KNOW MORE DETAILS ABOUT:

The different Vibhūtis of the Lord

‘Vibhūtis’ which populate the whole world

All that Brahma has created- Manus and the descendants of those Manus

Different planets

Species of living beings and their distributions

Guṇāvatāras and Pastimes of the SPOG

Varnāśrama, great Sages and divisions of Vedas

Yoga, jñāna, and sāṅkhya as well as Nāradapañcarātra

Faithless atheists, Cross breeding and different species of life, all based on the effects of three modes

4 puruṣārthas and rules for profession and for punishment

Death rites, Pitras and Constellation arrangement

Charity, austerity and Sacrifice and duties in different situations

Process of Completely satisfying the SPOG

Material dissolution and its effect on Lord and his associates

Truths of jīva and īśvara and essential knowledge of Vedas

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.21 ||

**sṛṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ**

Having first created mahat-tattva (**sṛṣṭvā agre mahad-ādīni**) and other elements (**sa-vikārāṇy**) successively (**anukramāt**) and constructing the universal form from them (**tebhyo virājam uddhṛtya**), the Lord then entered that form (**tam anu prāviśad vibhuḥ**).

The Lord entered into mahat-tattva, with senses and sense organs

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.22 ||

yam āhur ādyaṁ puruṣaṁ
sahasraṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśaṁ ta āsate

That Lord is called the first puruṣa (**yam āhur ādyaṁ puruṣaṁ**), with a thousand feet, thighs and arms (**sahasra aṅghry-ūru-bāhukam**), in which all the planets (**yatra viśva ime lokāḥ**) exist (**āsate**) with their extensions (**sa-vikāśaṁ**).

Description of Karnodakasayi Vishnu

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.23 ||

yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas tri-vṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

In the universal form (**yasmin**) you described (**tvayā īritah**) ten life
airs (**daśa-vidhaḥ prāṇaḥ**), of three kinds (**tri-vṛt**), along with
sense objects and senses (**sa indriya artha indriyah**), and from that
form the four varṇas arose (**yato varṇāh**). Please speak about the
vibhūtis of the Supreme Lord (**tad-vibhūtīh vadasva naḥ**).

Please speak about the vibhūtis of the Lord?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

॥ 3.7.24 ॥

yatra putraiś ca pautraiś ca
napṛbhiḥ saha gotrajaiḥ
prajā vicitrākṛtaya
āsan yābhir idam tatam

Amongst those vibhūtis (**yatra**) were the offspring (**prajā**), taking various forms (**vicitra ākṛtaya**) along with their sons, grandsons (**saha putraih ca pautraih ca**), grandsons on the daughter's side and families (**napṛbhiḥ gotrajaiḥ**), by which the whole universe became populated (**yābhir idam tatam**).

Vibhūtis' which populate the whole world?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.25 ||

prajāpatīnām sa patiś
cakṛpe kām prajāpatīn
sargāmś caivānusargāmś ca
manūn manvantarādhipān

Please describe all that Brahmā created (**prajāpatīnām sa patiś cakṛpe**): Prajāpatis (**prajāpatīn**), the various types of creation and sub-creations (**sargāmś ca anusargāmś ca**), and the Manus, who are lords of the Manvantara periods (**manūn manvantara adhipān**).

All that Brahma has created, Manus and the descendants of those Manus?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

॥ 3.7.26 ॥

upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣāṃ saṁsthāṃ pramāṇaṃ ca
bhūr-lokasya ca varṇaya

O Maitreya (**mitra ātmaja**)! Please describe (**varṇaya**) the planets above and below the earth (**bhūmeh upary adhaś ca ye lokā**), their appearance, dimensions (**teṣāṃ saṁsthāṃ pramāṇaṃ ca**), and also describe the earth (**bhūr-lokasya ca**).

Different planets?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.27 ||

tiryañ-mānuṣa-devānām
sarīrpa-patattriṇām
vada naḥ sarga-samvyūham
gārbha-sveda-dvijodbhidām

Please describe (**vada naḥ**) the devatās, humans, animals (**tiryañ-mānuṣa-devānām**), reptiles, birds (**sarīrpa-patattriṇām**) and creatures born from wombs, perspiration, eggs and seeds (**gārbha-sveda-dvija-udbhidām**), and the distribution of these creatures (**sarga-samvyūham**).

Categories of living beings and their distributions?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

॥ 3.7.28 ॥

guṇāvatārair viśvasya
sarga-sthity-apyayāśrayam
sr̥jataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

Please describe (**vyācakṣva**) the exploits of the lord of Lakṣmī (**śrīnivāsasya udāra-vikramam**), who has created (**sr̥jataḥ**) the authorities for creation, maintenance and destruction of the universe (**viśvasya sarga-sthity-apyaya āśrayam**) through the guṇāvatāras (**guṇa avatāraih**).

Guṇa-avatāras and Pastimes of the SPOG?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.29 ||

**varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣiṇām janma-karmāṇi
vedasya ca vikarṣaṇam**

Please describe the divisions of varṇa and āśrama (**varṇāśrama-vibhāgāṁś ca**) according to features, behavior, and nature (**rūpa-śīla-svabhāvataḥ**), as well as the birth and activities of the sages (**ṛṣiṇām janma-karmāṇi**) and the divisions of the Vedas (**vedasya ca vikarṣaṇam**).

Varṇāśrama, great Sages and divisions of Vedas

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.30 ||

yajñasya ca vitānāni
yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantram vā bhagavat-smṛtam

O master (**prabho**)! Please give a detailed description of sacrifice (**yajñasya ca vitānāni**), and the path of yoga (**yogasya ca pathaḥ**), jñāna, and sāṅkhya (**naiṣkarmyasya ca sāṅkhyasya**) as well as Nārada-pañcarātra (**tantram vā bhagavat-smṛtam**).

Yoga, jñāna, and sāṅkhya as well as Nārada-pañcarātra?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.31 ||

pāṣaṇḍa-patha-vaiṣamyam
pratiloma-niveśanam
jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ

Please describe the trouble caused by the path of the pāṣaṇḍas (**pāṣaṇḍa-patha-vaiṣamyam**), the situation of pratiloma progeny (**pratiloma-niveśanam**), and the destinations of the jīvas (**jīvasya gatayah yāś ca**) according to qualities and actions (**yāvatīr guṇa-karmajāḥ**).

Faithless atheists, Cross breeding and different species of life?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.32 ||

**dharmārtha-kāma-mokṣāṇām
nimittāny avirodhataḥ
vārtāyā daṇḍa-nīteś ca
śrutasya ca vidhiṁ pṛthak**

Please describe the methods of dharma, artha, kāma and mokṣa (**dharmārtha-kāma-mokṣāṇām nimittāny**) which do not conflict with each other (**avirodhataḥ**), and the rules in the scriptures for professions (**vārtāyā vidhiṁ pṛthak**), in artha-śāstra and in the Vedas (**daṇḍa-nīteś ca śrutasya ca**).

-4 puruṣārthas and rules for profession and for punishment?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.33 ||

śrāddhasya ca vidhiṃ brahman
pitṛṇām sargam eva ca
graha-nakṣatra-tārāṇām
kālāvayava-saṁsthitim

O brāhmaṇa (**brahman**)! Describe the rules for death rites (**śrāddhasya ca vidhiṃ**), the creation of the Pitṛs (**pitṛṇām sargam eva ca**), and the positions of the planets, constellations and stars in divisions of time (**graha-nakṣatra-tārāṇām kāla avayava-saṁsthitim**).

Death rites, Pitras and Constellation arrangement?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.34 ||

dānasya tapaso vāpi
yac ceṣṭā-pūrtayoḥ phalam
pravāsa-sthasya yo dharmo
yaś ca puṁsa utāpadi

Please describe the results (**phalam**) of charity, austerity (**dānasya tapaso vāpi**), agniṣṭoma sacrifice, community services (**yac ca iṣṭā-pūrtayoḥ**), and the authorized actions (**yaś dharmah**) prescribed for a man in distress (**puṁsah uta āpadi**) while traveling (**pravāsa-sthasya**).

Charity, austerity and Sacrifice and duties in different situations?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.35 ||

yena vā bhagavāms tuṣyed
dharma-yonir janārdanaḥ
samprasīdati vā yeṣām
etad ākhyāhi me 'nagha

O sinless one (**anagha**)! Please tell (**ākhyāhi me**) by what acts the Lord (**yena bhagavān**), the cause of dharma (**dharma-yonih**), who gives to his sakāma devotees what they want (**janārdanaḥ**), is satisfied (**tuṣyed**), and please describe the sādhana for pleasing the Lord who gives prema (**samprasīdati vā yeṣām**)?

Process of Completely satisfying the SPOG?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.36 ||

**anuvratānām śiṣyāṇām
putrāṇām ca dvijottama
anāpṛṣṭam api brūyur
guravo dīna-vatsalāḥ**

O best of the brāhmaṇas (**dvijottama**)! Though not asked (**anāpṛṣṭam api**), the gurus who are concerned for the suffering (**guravo dīna-vatsalāḥ**) teach what is necessary (**brūyuh**) to their obedient students (**anuvratānām śiṣyāṇām**) and sons (**putrāṇām**).

Please speak those subjects which I have not asked also.

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.37 ||

tattvānām bhagavaṁs teṣām
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate

How many types of destruction are there for the various elements (**tattvānām teṣām katidhā pratisaṅkramaḥ**)? Who remains serving the Lord during destruction (**ka u svid anuśerate**), and who goes to sleep (**tatra imaṁ ka upāsīran**)?

Details about destruction?

Section: SB 3.7.21-38:

Vidura inquires more in
detail

|| 3.7.38 ||

**puruṣasya ca saṁsthānam
svarūpaṁ vā parasya ca
jñānam ca naigamaṁ yat tad
guru-śiṣya-prayojanam**

Please describe knowledge concerning the Lord's form (**svarūpaṁ vā parasya ca**) and jīva's position (**puruṣasya ca saṁsthānam**), and the knowledge of the Upaniṣads (**jñānam ca naigamaṁ**) which is necessary for the student to learn from the guru (**yat tad guru-śiṣya-prayojanam**).

Truths of jīvaand īśvara and essential knowledge of Vedas

Part-V

Vidura declares his
confidence in Maaitreya
(3.7.39-42)

Section: SB 3.7.39-42:

Vidura declares his
confidence in Maaitreya

॥ 3.7.39 ॥

nimittāni ca tasyeha
proktāny anagha sūribhiḥ
svato jñānam kutaḥ puṁsām
bhaktir vairāgyam eva vā

O sinless Maitreya (**anagha**)! Tell me about the causes of this knowledge (**tasya nimittāni**) as described by the devotees (**sūribhiḥ proktāny**). Can a person (**kutaḥ puṁsām**) attain knowledge, bhakti or renunciation (**jñānam bhaktir vairāgyam eva vā**) on his own (**svataḥ**)?

The cause for knowledge is the association of the devotees.

Section: SB 3.7.39-42:

Vidura declares his
confidence in Maitreya

|| 3.7.40 ||

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me 'jñasya mitratvād
ajayā naṣṭa-cakṣuṣaḥ

Since I am ignorant (**ajñasya**), having lost my sight because of māyā (**ajayā naṣṭa-cakṣuṣaḥ**), I have asked these questions (**etān me pṛcchataḥ praśnān**) with a desire to know about the pastimes of the Lord (**hareḥ karma-vivitsayā**). Please reply to these questions (**brūhi me**) since you are a friend (**mitratvād**).

Reason behind the inquiries

Section: SB 3.7.39-42:

Vidura declares his
confidence in Maitreya

|| 3.7.41 ||

sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīran kalām api

O sinless Maitreya (**anagha**)! All the Vedas, sacrifices (**sarve vedāś ca yajñāś ca**), charity and austerity (**tapo dānāni ca**) cannot compare (**na kurvīran**) with a small particle (**kalām api**) of helping the jīva attain a solution to material existence (**jīva abhaya-pradānasya**).

Your answers to all these questions will grant immunity from all material miseries.

Section: SB 3.7.39-42:

Vidura declares his
confidence in Maitreya

॥ 3.7.42 ॥

śrī-śuka uvāca

sa ittham āpr̥ṣṭa-purāṇa-kalpaḥ
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyām
sañcoditas taṁ prahasann ivāha

Śukadeva said: When the best of the Kurus, Vidura (**sah kuru-pradhānena**), asked Maitreya in this way (**ittham āpr̥ṣṭa**), the chief among sages (**muni-pradhānaḥ**), capable of explaining the Purāṇas (**purāṇa-kalpaḥ**), inspired to speak about the Lord (**bhagavat-kathāyām sañcoditaḥ**), smiled at Vidura (**taṁ prahasann iva**) and spoke with great joy (**pravṛddha-harṣo āha**).

Śrī Śukadeva Gosvāmī: Maitreya began to speak to answer Vidura's questions