

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter One

Questions by Vidura

Section – I

Sukadev Goswami
introduces Vidura (1-2)

|| 3.1.1 ||

śrī-śuka uvāca

evam etat purā prsto

maitreyo bhagavān kila

kṣattrā vanam praviṣṭena

tyaktvā sva-grham rddhimat

Śukadeva said: Previously Vidura (purā kṣattrā), after giving up his prosperous house (tyaktvā sva rddhimat grham) for entering the forest (vanam praviṣṭena), asked this question (evam etat prstah) to the powerful Maitreya (maitreyo bhagavān).

Offering respects to guru and Kṛṣṇa, the ocean of mercy, I
take shelter of Śukadeva, master of the world, eye of the
universe.

I offer myself and everything I possess to he who is the life of
the gopīs, the controller, for service to his dear devotees.

Sarga

In the thirty-three chapters of the Third Canto, sarga, the creation of the totality of matter with elements manifesting from prakṛti by the glance of Viṣṇu, is described.

[Note: From the Third to Twelfth Canto, Viśvanātha identifies each Canto with one of the ten topics of Bhāgavatam.]

Having already shown that the Bhāgavatam was first revealed by the Lord to Brahmā and Nārada, it is again revealed by Śeṣa to the Kumāras. [Note: This is explained in SB 3.8.4.]

The conversation between Vidura and Uddhava continues for four chapters.

Eight chapters deal with sarga and visarga.

Seven chapters describe the pastimes of Varāha.

One chapter describes the visarga in summary and four chapters describe Kapila.

Nine chapters describe his teachings.

This completes the Third Canto.

In the First Chapter, giving up his elder brother, Vidura
departs and goes on pilgrimage.

There he meets Uddhava and asks questions, though he was
unsteady in hearing because of separation from the Lord.

2.8 → Questions by P.M

Uddhava answers two or three of the questions asked by Parīkṣit in the eighth chapter of the Second Canto.

Śukadeva, considering that the questions of Parīkṣit were previously asked by Vidura to Maitreya, decided to answer Parīkṣit's questions by first describing the introduction which gave rise to their conversation.

|| 3.1.2 ||

yad vā ayam mantra-kṛd vo
bhagavān akhileśvaraḥ
pauravendra-gr̥ham hitvā
praviveśātmāsāt kṛtam

The Supreme Lord (ayam bhagavān akhileśvaraḥ) who acted as your advisor (vah mantra-kṛd) gave up the house of Duryodhana (pauravendra-gr̥ham hitvā) and entered the house of Vidura (yad praviveśa), accepting it as his own (ātmasāt kṛtam).

Vidura should not have given up his house which was superior to all the pilgrimage places to which he went.

However he gave it up because of the pain inflicted by his brother, Dhṛtarāṣṭra.

Kṛṣṇa, acting as the advisor of you the Pāṇḍavas, thinking of them all the time, rejected Duryodhana's house, and entered Vidura's house, even though not invited, since he accepted it as his own house (ātmāsāt).

Section – II

Pariksit Maharaja's inquisitiveness (3-5)

|| 3.1.3 ||

rājovāca

kutra ksattur bhagavatā

maitreyeṇāsa saṅgamaḥ

kadā vā saha-saṁvāda

etad varṇaya naḥ prabho

The King said: O master (prabho)! Where did Vidura (kutra ksattuh) meet the powerful Maitreya (bhagavatā maitreyeṇa saṅgamaḥ āsa)? When did they speak with each other (kadā vā saha-saṁvādah)? Please describe this to me (etad varṇaya naḥ).

|| 3.1.4 ||

na hy alpārthodayas tasya
vidurasyāmalātmanah
tasmin variyasi praśnah
sādhu-vādopabṛmhitah

How is Vaiṣṇava SEVA
the yoga dharma?
↓
[seva]
↓
Pṛiti
↓
Sādhu Saṅga
↓
Hāsinīna Śukṛitā

The questions which the pure soul Vidura asked (tasya
amalātmanah vidurasya praśnah) to the excellent Maitreya
(tasmin variyasi) were not insignificant (na hy alpa artha
udayah), and were nourished by the pleasure of the devotees
(sādhu-vāda upabṛmhitah).

Because the questions of Vidura to Maitreya were not insignificant, they are nourished by the pleasure of the devotees (**sādhū-vāda**), or they were praised by the statements of Maitreya.

|| 3.1.5 ||

sūta uvāca

sa evam ṛṣi-varyo 'yam

prṣṭo rājñā parīkṣitā

praty āha taṁ subahu-vit

prītātmā śrūyatām iti

Sūta said: Omniscient Śukadeva (sah subahu-vit), the best of sages (ṛṣi-varyah), on being requested by King Parīkṣit (evam ayam rājñā prṣṭah), with great affection (prītātmā) then said to him (taṁ praty āha), “Please listen (śrūyatām iti).”

Section – III

Events leading to
Vidura's retirement
(6-16)

|| 3.1.6 ||

śrī-śuka uvāca

yadā tu rājā sva-sutān asādhūn
puṣṇan na dharmeṇa vinaṣṭa-drṣṭiḥ
bhrātur yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

Śukadeva said: Dhṛtarāṣṭra (yadā tu rājā), blind to knowledge (vinaṣṭa-drṣṭiḥ), supporting his own evil sons (asādhūn sva-sutān puṣṇan) illegally (na dharmeṇa), made the fatherless sons (vibandhūn sutān) of Pāṇḍu, his younger brother (yaviṣṭhasya bhrātuh), live in a lac house (lākṣā-bhavane praveśya) and burned them (dadāha).

|| 3.1.7 ||

yadā sabhāyām kuru-deva-devyāh
keśābhimarśam suta-karma garhyam
na vārayām āsa nṛpaḥ snuṣāyāḥ
svāsrair harantyāḥ kuca-kuṅkumāni

Dhṛtarāṣṭra (yadā nṛpaḥ) did not forbid (na vārayām āsa) his son's despicable action (suta-karma garhyam) of dragging the wife of Yudhiṣṭhira by the hair (kuru-deva-devyāh keśa abhimarśam) into the assembly (sabhāyām), while Draupadī wept (snuṣāyāḥ), washing away the kuṅkuma on her breasts with tears (svā asraih harantyāḥ kuca-kuṅkumāni).

Kuru-deva-devyāḥ refers to Draupadī.

She washed away the kumkuma on her breasts by her tears.

Also indicated is that she would wash away the kumkuma on the breasts of the enemy's wives, with their tears, when she would have their husbands killed.

This is the fourth type of atiśayokti (hyperbole).

|| 3.1.8 ||

dyūte tv adharmena jitasya sādhoḥ
satyāvalambasya vanam gatasya
na yācato 'dāt samayena dāyam
tamo-juṣāṇo yad ajāta-śatroḥ

Righteous Yudhiṣṭhira (sādhoḥ ajāta-śatroḥ), defeated by unfair means (adharmena jitasya) in the gambling match (dyūte), went to the forest (vanam gatasya) according to his promise (satya avalambasya), and then returned to claim his rightful claim to the kingdom (samayena dāyam yācatah). But, overcome with illusion (yad tamo-juṣāṇah), Dhṛtarāṣṭra did not give it back (na adāt).

|| 3.1.9 ||

yadā ca pārtha-prahitaḥ sabhāyām
jagad-gurur yāni jagāda kṛṣṇaḥ
na tāni puṁsām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

Duryodhana (yadā rājā), whose piety had been destroyed (kṣata-puṇya-leśaḥ), did not give respect (na uru mene) to the sweet words (tāni amṛtāyanāni) that Kṛṣṇa (yāni kṛṣṇaḥ), guru of the universe (jagad-guruh), sent by Yudhiṣṭhira (pārtha-prahitaḥ), spoke (jagāda) to the men in the Kuru assembly (sabhayām puṁsām).

Puṁsām refers to Bhīṣma and others who were present in the assembly.

Dhṛtarāṣṭra or Duryodhana did not greatly respect those words.

The reason is that he had lost all piety.

He did not lose the piety for keeping happiness, fame or wealth, but lost the piety to rule the kingdom.

|| 3.1.10 ||

yadopahūto bhavanam praviṣṭo
mantrāya prṣṭaḥ kila pūrvajena
athāha tan mantra-dṛśām variyān
yan mantriṇo vaidurikaṁ vadanti

Vidura, the supreme adviser (yadā mantra-dṛśām variyān), whose wise counsel the wise even today call “advice of Vidura (yad mantriṇo vaidurikaṁ vadanti),” called by Dhṛtarāṣṭra (pūrvajena prṣṭaḥ) for advice (mantrāya), then entered his house (atha bhavanam praviṣṭaḥ) and spoke (āha).

Vidura's humiliation by Duryodhana is described in the following six verses.