

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 – I

**Vidura's questions to Maitreya Rsi
(1-9)**

|| 3.5.1 ||

śrī-śuka uvāca

dvāri dyu-nadyā ṛṣabhaḥ kurūnām
maitreyam āsīnam agādha-bodham
kṣattopasṛtyācyuta-bhāva-siddhaḥ
papraccha sauśīlya-guṇābhitrptaḥ

Śukadeva said: Vidura (kṣattah), best of the Kurus (ṛṣabhaḥ kurūnām), completely absorbed in Kṛṣṇa (acyuta-bhāva-siddhaḥ) and satisfied with the gentle qualities of Maitreya (maitreyam sauśīlya guṇa-abhitrptaḥ), 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).

In the Fifth Chapter Vidura asks about the creation of the universe of happiness and suffering.

Maitreya describes the primary creation with elements and praises the Lord.

Having described the nature of the shelter of creation, the aṅgī, the supreme Lord, in four chapters, the creation or sarga, which is composed of his aṅgas, is now described in detail.

Maitreya was sitting on the bank of the Gaṅgā (dyu-nadyāḥ) at Haridvāra (dvāri).

He was not engaged in material activities.

There is another version with sauśīlya-guṇabhitṛptam.

In this case the phrase means Maitreya was satisfied with Vidura's gentle behavior.

|| 3.5.2 ||

vidura uvāca

sukhāya karmāṇi karoti loko

na taiḥ sukhaṁ vānyad upāramam vā

vindeta bhūyas tata eva duḥkhaṁ

yad atra yuktaṁ bhagavān vaden naḥ

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

Having received secret knowledge from Uddhava who had been
taught by the Lord, Vidura considered himself unqualified.

Being despondent, he considered in his mind.

Uddhava has said:

tasyānuraktasya muner mukundaḥ
pramoda-bhāvānata-kandharasya
āśṛṇvato mām anurāga-hāsa-
samīkṣayā viśramayann uvāca

Kṛṣṇa spoke (mukundaḥ uvāca) to the sage Maitreya (muneh), who was attached to the Lord (tasya anuraktasya), and attentive to listening (āśṛṇvataḥ), whose head was bowed (ānata-kandharasya) out of love and joy (pramoda-bhāva), while glancing at me (mām samīkṣayā) with affection and smiling (anurāga-hāsa). This relieved me of fatigue (viśramayann). SB 3.4.10

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.

By these activities man does not get happiness and does not get relief from distress (**anyad**).

Nor does he become detached (**uparamam**).

Rather, again and again, by doing actions, he experiences suffering only.

Please give an answer to this question.

|| 3.5.3 ||

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

In order to give mercy (anugrahāya) to the suffering people (suduḥkhitasya janasya) engaged in sin (adharma-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).

Only great devotees like you, merciful to all souls, know the truth.

That is explained in this verse.

Bhavyāni bhūtāni means auspicious devotees.

|| 3.5.4 ||

tat sādhu-varyādiśa vartma śam naḥ
saṁrādhito bhagavān yena puṁsām
hr̥di 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 (saṁrādhito puṁsām), situated in the heart (hr̥di sthitaḥ) purified by bhakti (bhakti-pūte), gives the original knowledge (yacchati jñānam purāṇam) from which one can understand Brahman, Paramātmā and Bhagavān (sa-tattva adhigamaṁ).

Teach us the auspicious (śam) path, the path of worship.

Tattva here means the knowledge explained in the verse vadanti tat
tattva-vidah. (SB 1.2.11)

The Lord gives knowledge from which one can understand
Brahman, Paramātmā and Bhagavān.

tac chraddadhānā munayo jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānam bhaktyā śruta-grhītayā

The seriously inquisitive student or sage (tat śraddadhānā
munayo), well equipped with knowledge and detachment (jñāna-
vairāgya-yuktayā), realizes (ātmani paśyanty) that Absolute Truth
(ātmānam) by rendering devotional service (bhaktyā) after hearing
from guru (śruta-grhītayā). SB 1.2.12

Purānam means ancient, not recent, like Mīmāṃsa and other
philosophies.

|| 3.5.5 ||

karoti karmāṇi kṛtāvātāro
yāny ātma-tantro bhagavāṁs tryadhīśah
yathā sasarjāgra idaṁ nirīhaḥ
saṁsthāpya vṛttim jagato vidhatte

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

The verses till verse 9 are all connected with verb “please describe.”

Tryadhīśaḥ means Kṛṣṇa, the lord of the three puruṣas.

Describe how he performs actions like lifting Govardhana.

Describe how the controller of the three guṇas, Mahāviṣṇu, previously (**agre**), at the end of the last life of Brahmā, after destroying (**saṁsthāpya**) the universe, again at the beginning of Brahmā’s life, a mahā-kālpa, created the universe, and then maintained it (**vṛttim**).

|| 3.5.6 ||

yathā punaḥ sve kha idaṁ niveśya
śete guhāyāṁ 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 guhāyāṁ), and how, though alone (yathā punaḥ ekah), the lord of all lords (yogeśvara adhiśvara) enters into the universe (anupraviṣṭah) and becomes many forms (bahudhā āsīt).

Establishing himself in the space of his heart, he sleeps in the Virajā River (guhāyām) which is called secret, since no one can understand this place.

He is unaffected by māyā (nivṛtta-vṛttiḥ).

At the same time, he enters into the world he created and exists in many forms such as men and devatās.

The question about creation is asked repetitively to find out if the creation takes place the same way in each mahā-kalpa or not.

|| 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).

Avatāras refers to forms such as Matsya and Kūrma.

|| 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).

Describe how the Lord made the planets such as Pātala out of earth and other elements, which are based on the Vairāja form, in which the different types of bodies of living beings, accepted according to qualification of bhakti, jñāna, yoga or karma, are known (pratītaḥ).

[Note: Vairāja is a form of Brahmā consisting of all the planets and elements.]

|| 3.5.9 ||

yena prajānām uta ātma-karma-
rūpābhidhānām ca bhidām vyadhata
nārāyaṇo viśvasrg 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 (viśvasrk ātma-yonih), produces varieties (vyadhata
bhidām) of natures (ātma), activities (karma), forms and names
(rūpa abhidhānām) for the jīvas (prajānām).

As well (uta), describe how Nārāyaṇa, becoming Brahmā (ātmā-yoniḥ) for creation (viśvasṛg), produces natures (ātmā) of the jīvas, which produce actions, which produce bodies, which produce names.

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 rte 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 (rte) 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 (**vratāni**) of high entities such as devatās and low entities such as animals.

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

The usage is like nāgnis tr̥pyati 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).

^{Maitreya}
“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?

॥ 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).

This verse describes the result of absorbing the mind in topics of the Lord, according to qualification.

Topics of the Lord (**sā**) increase within that faithful devotee who thinks that they are the highest goal of human life (**śraddadhānasya**).

Those topics bring detachment from dharma, artha, kama and mokṣa (**anyatra**).

But if they produce detachment from even liberation, how can there be destruction of material life and bliss?

For the person who has gained bliss (**nirvṛtasya**) by realizing the sweetness of the Lord by remembrance of his feet at every moment (**anusmṛti**), those topics destroy the suffering of material life very quickly.

|| 3.5.14 ||

tāñ chocya-śocyān avido 'nuśoce
hareḥ kathāyām vimukhān aghena
kṣiṇoti devo 'nimīṣas 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 animīṣah 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: ^① those with faith, those with no faith and those who are opposed.
② ③

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 (na nirvidyeta yāvatā) or has not awakened his faith (śraddhā yāvan na jāyate) in hearing topics about me (mat-kathā-śravaṇādau vā), one must perform one's prescribed duties of varṇāśrama (tāvat karmāṇi kurvīta). SB 11.20.9

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

tato bhajeta mām prītaḥ śraddhānur dr̥ḍha-niścayaḥ
juṣamānaś ca tan kāmān duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all prescribed activities (varṇāśrama) (nirviṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakān kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhānur dr̥ḍha-niścayaḥ). Even though he is sometimes engaged in sense enjoyment (juṣamānaś ca tan kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan).

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 moksa 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 (vrthā).

|| 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 (tat), 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-dātur). These are the essence of all topics (tad eva kathāsu sāram), like the honey of the flowers (uddhṛtya puṣpebhya iva).

Tat means therefore.

|| 3.5.16 ||

sa viśva-janma-sthiti-saṁyamārthe
kṛtāvatārah pragṛhīta-śaktiḥ
cakāra karmāṇy atipūruṣāṇi
yānīśvarah kīrtaya tāni mahyam

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

After briefly answering my questions in order to satisfy me, then in detail describe about the avatāras of Kṛṣṇa, since things should end in sweetness.

[Note: Madhuryena samāpaya iti nyāya.]

Kṛtāvatārah means his appearance as the puruṣas.

Mahyam means “to show mercy to me.”

Section – III

**Maitreya Rsi honoured Vidura and
expressed gratitude (17-21)**

|| 3.5.17 ||

śrī-śuka uvāca

sa evaṁ bhagavān pṛṣṭaḥ
kṣattrā kauṣāravo munih
pumsām niḥśreyasārthena
tam āha bahu-mānayan

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

He was asked by Vidura (kṣattrā), whose purpose as an associate of the Lord was to deliver the future people of Kali-yuga.

|| 3.5.18 ||

maitreya uvāca

sādhu pṛṣṭam 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 pṛṣṭam tvayā).

Your mind is absorbed in the lord (**adhoksajā ātmanah**).

You have spread your (**ātmanah**) glory to the people.

|| 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, gr̥hītaḥ ananya-bhāvena, have directly met the Supreme Lord (tvayā harir īśvaraḥ).

This is not astonishing since you were born from Vyāsa and met the Lord.

|| 3.5.20 ||

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

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

Maitreya shows that Vidura was not an ordinary person by reciting his history.

He was born in the womb (kṣetre) of the servant woman (bhujis̥yāyām) of Vicitravīrya (brhātuh).

|| 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).

You are not only a devotee having a post as Yamarāja, but you are also an eternal associate of the Lord in another form.

The Lord, going to Vaikuṅṭha (**vrajan**), ordered me (**mā**).

Section – IV

**Maitreya Rsi described the process
of creation (22-38)**

|| 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-ārthāḥ), nourished by his energy of māyā (yoga-māya uru-br̥mhitāḥ), in sequence (anupūrvaśaḥ).

First I will begin to describe the pastimes of the puruṣāvatāras in answer to your question in verse 5.

I will describe the subjects of creation, maintenance and destruction, which are made powerful by the Lord's material māyā, a special aspect of the Lord's svarūpa-śakti (yogamāyā).

It is explained in the Nārada-pañcarātra that māyā arises as a ^{mahe-}portion of the yogamāyā.

|| 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).

In order to describe creation, the prior state is first described.

Before the creation of the universe (**idam agre**), Bhagavān, full of six powers, existed alone, since everything was merged in him.

This means that the Lord acted as the adhiṣṭhana-kāraṇa, the basis of everything and that all his energies, which still existed at that time, are considered the effect.

He is the Paramātmā, (**ātmātmanām**), worshipped by the yogīs, and he is the all-pervading Brahman worshipped by the jñānīs (**vibhuḥ**).

He is thus described differently because of the differing views the differing worshippers—bhaktas, yogīs and jñānīs.

Even the śrutis describe this.

Vāsudevo vā idamagra āsinna brahmā na ca śaṅkara: in the beginning, before the creation of the universe Vāsudeva alone existed, and not Brahmā or Śiva.

Eko nārāyaṇa evāsinna brahmā neśāna: Only Nārāyaṇa exists, and not Brahmā or Śiva.

Ātmaivedamagra āsīd: the Lord alone existed in the beginning.

Sadevāsīt: the Lord always existed.

Before the creation, for how long was he alone?

It started from the previous destruction of matter, when there was disappearance (**anugatau**) of the desire to create (**icchā**) bodies for the jīvas (**ātmā**).

|| 3.5.24 ||

sa vā eṣa tadā draṣṭā
nāpaśyad drśyam eka-rāt
mene 'santam ivātmānam
supta-śaktir asupta-drk

^{ka}
The one puruṣa (sah), who glances over prakṛti (drśyam 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-drk), considered himself non-existent without her (mene ātmānam 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-dr̥k**).

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-aṣad-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).

kaV

By his will, māyā-śakti awoke.

That is explained here.

That energy (sā), certainly (vai) has the form of cause and effect (sad-asad-ātmikā).

By that energy the Supreme Lord (vibhuḥ) creates this universe (idam).

↓ Integration
A Pradhāna
Śānti-Śānti

|| 3.5.26 ||

kāla-vṛttyā tu māyāyām
guṇa-mayyām adhokṣajah
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

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

Bhagavān, the Lord of Mahā-vaikuṅṭha, the source of the first puruṣa
who is the master of māyā, is shown as the cause of all causes, the
final shelter.

Then the beginning of creation is described.

“With the initial action of time (**kāla-vṛttyā**)” means “at the initial
moment of inhalation and exhalation of the mahā-puruṣa.

Adhokṣaja refers to the lord of Mahā-vaikuṅṭha, Bhagavān.

By his svāmśa portion, the first purusa, the controller of māyā, he placed the jīva-śakti, a semblance of consciousness (vīryam), in māyā, who was enjoyed from a distance by his glance.

mama yonir mahad brahma tasmin garbham dadhāmy aham: the great expanse of prakṛti is my womb and in that womb, I place the seed of all jīvas. (BG 14.3)

In the Gītā verse garbham refers to the mass of jīvas.

Śrīdhara Svāmī and Madhusūdana Sarasvatī explain it in this way: at the time of creation, I combine the jīvas who were merged in me at pralaya and attached to ignorance, lust and karma with the field meant for enjoying.

This action takes place because without the combination of prakṛti with the jīva, creation of the universe does not take place.

The Viṣṇu Purāṇa explains yayā kṣetrajñāśaktiḥ sa tāratamyena vartate: the jīva or kṣetra-jña is surrounded by this prakṛti in various degrees.

[Note: viṣṇuśaktiḥ parā proktā jñākhyā tathāparā /
avidyākarmasamjñānyā tṛtīyā śaktiriṣyate s
yayā kṣetrajñaśaktiḥ sāvēṣṭitā nṛpasarvagā ViP_6,7.61-62]

Because the jīva-śakti enters māyā-śakti, it becomes dependent on
māyā-śakti.

However, because there are unlimited jīvas, there are unlimited jīvas
who do not enter into māyā.

Such jīvas, like Visvaksena and others, are nitya-siddha, whether in manifested or unmanifested condition.

The word vīryavān indicates the Lord's capacity to place the jīvas in prakṛti.

It is well known among the common people that strong proof of a man's continued potency (vīryam) is his ability to impregnate a woman.

|| 3.5.27 ||

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

Impelled by time (tatah 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-nudah).

Among the twenty-three divisions of māyā which will appear by the influence of cause and effect, caused by the addition of consciousness through the power of the Lord, mahat-tattva first appears.

Pradhāna

From māyā (avyaktāt), impelled by time, undergoing transformation necessary for creation by the influence of time, mahat-tattva arose.

Mahān (without the word tattva) is then described: it is composed of knowledge (vijñānātmā), by predominance of sattva.

It is the form of excellent knowledge.

It exists in partial form as citta in all bodies.

It reveals (**vyañjayan**) the universe situated in its body, just as a seed sprouts and then manifests as a tree.

It removes darkness of ignorance caused by pralaya.

It should be understood (though not mentioned here) that it then becomes sūtra-tattva, differentiated from mahat-tattva by the kriya-śakti, with a predominance of rajas.

|| 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 (viśvasyā), 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 vyakarod ātmā), by the Lord's desire to create ahaṅkāra
(asyā sisṛkṣayā).

When the tamas portion of mahat-tattva becomes prominent,
ahaṅkāra arises.

This maha-tattva, whose form arises by the jīva-śakti (aṁśa),
portions of prakṛti in the form of the gunas, and time, the impeller
of creation, glanced upon (dṛṣṭi) by the Lord, transformed itself into
another form, by the desire of the Lord to create ahaṅkāra.

Mahat-tattva is the shelter (ātmā) of the universe being created.

adhibhūta → Gross matter
adhyātma → Subtle matter
adhidaiva → Controlling
devatās

|| 3.5.29 ||

mahat-tattvād vikurvāṇād
aham-tattvaṁ vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-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).

Because of transformation of mahat-tattva, ahaṅkāra arose.

Its qualities are described.

It is the shelter (**ātmā**) of effect (**adhibhūta**), cause (**adhyātma**) and doer (**adhidaiva**), since it transforms (**maya**) into gross elements, senses and mind.

Mind also includes the sense devatās.

The divisions of ahaṅkāra are explained: sattva (vaikārikaḥ), rajas (taijasa) and tamas.

|| 3.5.30 ||

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

From the transformation of ahaṅkāra (aham-tattvāt vikurvānāt) 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).

Those who are devatās such as dik-devatās arose from ahankara in sattva and from those devatās (yataḥ) the sense objects (artha) such as sound are revealed.

[Note: These devatās are the adhidaiva or kārṭṛ mentioned in verse 29.]

|| 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).

The senses are **taijasa**: they arise from ahaṅkāra in rajas. [Note: The senses are the adhyātma aspect or kāraṇa.]

Some one may object that the knowledge senses give knowledge so they are in sattva, not rajas.

To counter this, the word **eva** is used, meaning that all the senses arise from ahaṅkāra in rajas.

subtle → gross
↓
finer → Element

Sound → Ether
↓

air ← touch

Form → Fire
↓

Water ← taste
↓
↓ smell → Earth

|| 3.5.32 ||

tāmaso bhūta-sūkṣmādir
yataḥ khaṁ liṅgam ātmanah

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

Ahaṅkāra in tamas is the cause (ādi) of the sense objects such as sound, from which arose ether (kham), [Note: The gross elements are the adhibhūta aspect or kārya.] which is a form of the Supreme Lord (ātmanah), since it reveals the Lord through sound describing his qualities.

Or another meaning is “From sound, which is a form of the Lord (atmanah) arose the form of ether. Being an effect of the Lord, sound is called ātmā, for the śruti says tasmād vā etasmād ātmanah ākāśah sambhutaḥ: the ether arose from the Lord, who pervades sound (ātmanah). (Taittirīya Upaniṣad 2.1)

|| 3.5.33 ||

kāla-māyāṁśa-yogena
bhagavad-vīkṣitam nabhaḥ
nabhaso 'nusṛtaṁ sparśam
vikurvan nirmame 'nilam

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

Nabhas is the subject.

From ether arose touch, and transforming itself produced air.

In all these cases the tan-mātra gives rise to the gross element.

|| 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).

Air, getting great strength with ether, became form.

From form light arose, which reveals the eyes of people.

|| 3.5.35 ||

anilenānvitam jyotir
vikurvat paravīkṣitam
ādhattāmbho rasa-mayaṁ
kāla-māyāṁśa-yogataḥ

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

Light produced (ādhatta) water with the quality of taste.

|| 3.5.36 ||

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

Water (**āmbhah**), mixing with light (**jyotih anusamr̥ṣṭam**) 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**).

Water combined (anusamr̥ṣṭam) with light.

|| 3.5.37 ||

bhūtānām nabha-ādīnām
yad yad bhavyāvarāvaram
teṣām parānusamsargād
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**).

O Vidura (**bhavya**)! Another version has bhāvya, which means the effects, elements such as ether.

Among the respectively lower elements starting with ether and then air, the effects, from successive combination with the superior causes, one should know the qualities (tan-mātras) are repeatedly found (**yathā saṅkhyam**).

Ether is the cause of air.

It has two qualities sound and touch, being endowed with the previous cause (ether).

Light has two causes—ether and air.

Combined with those causes, it has three qualities—form, touch and sound.

Similarly water has four qualities and earth has five qualities.

Primary Creation
↓
① Kārahā ~~Prāṇa~~ Sṛṣṭi
② Kṣyā Sṛṣṭi

|| 3.5.38 ||

ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginah
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 (māyā) and consciousness (amśa-liṅginah), were unable to perform their functions in creating the universe (sva-kriyā anīśāḥ) because they were not related with each other (nānātvāt). With folded hands (prāñjalayah) they began praising the Lord (procuḥ vibhum).

“Mahat-tattva, ahaṅkāra and other elements bound by their qualities, throw the jīvas to Svarga or hell and push them into repeated births. These causeless inflictors should be destroyed completely.”

One should not say so.

Rather, the elements are causeless assistants and should be worshipped. This verse explains.

Jñāna and niskāma-karma, the practices for liberation, cannot be accomplished without these elements.

The practices for prema, such as hearing, chanting, remembering, servitude and friendship, are accomplished by these elements, imbued with the Lord's mercy.

But actions which lead to hell, such as stealing another's wife or property, or violence to cows and brāhmanas, are also accomplished by these elements.

They should not be condemned.

Gaṅgā water is sweet and purifying for saintly people.

Entering into grass and shrubs on its banks, into grains and wheat,
into jackfruit, mangos, grapes and sugarcane, it is most nourishing
and pleasurable for all men.

But when Gaṅgā water enters a poisonous tree, it can directly kill
humans.

This is not the fault of Gaṅgā water, but depends on the bad quality of the receiver.

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I cast (**ahaṁ kṣipāmy**) those hateful, cruel (**tān dviṣataḥ krūrān**), and lowest of humans (**saṁsāreṣu narādhamān**), constantly doing evil (**ajasram aśubhān**), into repeated birth and death in the wombs of demons (**āsurīṣv eva yoniṣu**). BG 16.19

According to the Gītā statement, what is the fault of the devotees appointed by the Lord as devatās of the elements who are situated in these evil persons?

They are actually advanced Vaiṣṇavas.

This becomes evident in their prayers which follow.

These presiding deities of elements such as mahat-tattva are called portions of Viṣṇu since they function for māyā-śakti.

They are the forms of time or transformation, the form of māyā or emotions such as deliberation, joy or sorrow, and the form of consciousness (amśa-linginah).

Because of not having relationship with each other (nānātvāt), the elements are unable (anīśāh) to create the universe (sva-kriyā).

They began praising the Lord.

By the inconceivable will of the Lord, they suddenly possessed all senses and bodies to do this.

This shows that they are completely dependent on the Lord's will.

Section – V

Elemental demigods offered
prayers to the Lord (39-51)

|| 3.5.39 ||

devā ūcuḥ

namāma te deva padāravindam
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'ñjasoru-
samsāra-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 samsara-duḥkham).

Ātapartam means umbrella.

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.

Why should one
suffer?
By knowledge ↓
ignorance & thus ↑
Overcome
Suffering?

|| 3.5.40 ||

dhātar yad asmin bhava īśa jīvās
tāpa-trayenaḥbhihatā 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-trayena 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 āṅghri-chāyām).

The suffering of material life is rooted in ignorance and by knowledge it is alleviated.

Can those who possess knowledge get freedom from suffering?

This verse explains that bhakti alone is the process.

Without worshiping your feet the jīvas do not get peace in this material world (~~asmin bhava~~) within the self (**atman**), even if they have knowledge (**sa-vidyām**).

Ātman stands for ātmani.

Or ātman can be a vocative case.

Knowledge only exists in the shade of your lotus feet and nowhere else.

Without bhakti, jñāna cannot reach its goal.

Such persons are false jñānīs.

Lotus feet of (P) ← Hst. || 3.5.41 ||

2 ladders that lead to the lotus feet of (P)

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

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

Those who desire to see your lotus feet, by taking shelter of the two ladders of happiness constructed by your mercy to attain direct vision of your lotus feet, are intelligent.

They are the real jñānīs.

We have surrendered to your lotus feet, a place of pilgrimage, which the sages seek.

By what means do they search? They search by the birds of the Vedas which are sitting in the nest of your lotus mouth.

Homeless people looking for shelter at the base of some tree,
wandering here and there, follow the flight of birds which enter
their nest at night.

Thus they attain the base of the tree which is the home of birds.

Similarly sages worship you and attain you after understanding the
conclusion of the Vedas which spring from your mouth and which
are confirmed by you.

This is one ladder.

The second ladder is then described.

We surrender to your feet which are the place of emanation
(**padam**) of the best of rivers, the Gaṅgā (**varāyāḥ**), whose water
destroys all sins.

This means that by worshipping the Gaṅgā they attain your feet
from which the Gaṅgā emanates.

|| 3.5.42 ||

Taking Shelter
of the feet through
Bhakti → leads to vairāgya
& the person becomes wise
↓
The shelter of
of guru-mukha-para-
Vedya

yac chraddhayā śrutavatyā ca bhaktyā
sammrjyamāne hrdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'nghi-saroja-pīṭham

We should take shelter of your lotus feet (vrajema tat te anghi-saroja-pīṭham). Realizing those feet (yad avadhāya) in a pure heart (sammrjyamāne hrdaye) 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-samyamārthe
kṛtāvatārasya padāmbujam te
vrajema sarve śaraṇam yad īśa
smṛtam prayacchaty abhayam sva-puṁsām

How easy is
this process of bhakti
↓
Just by remembering the
Lotus feet
→ one recovers fearlessness

O Lord (īśa)! We all take shelter (vrajema sarve śaraṇam) of lotus feet of you (padāmbujam te) who take forms as avatars (kṛta avatārasya) for creating, maintaining and destroying the universe (viśvasya janma sthiti samyamā 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)*

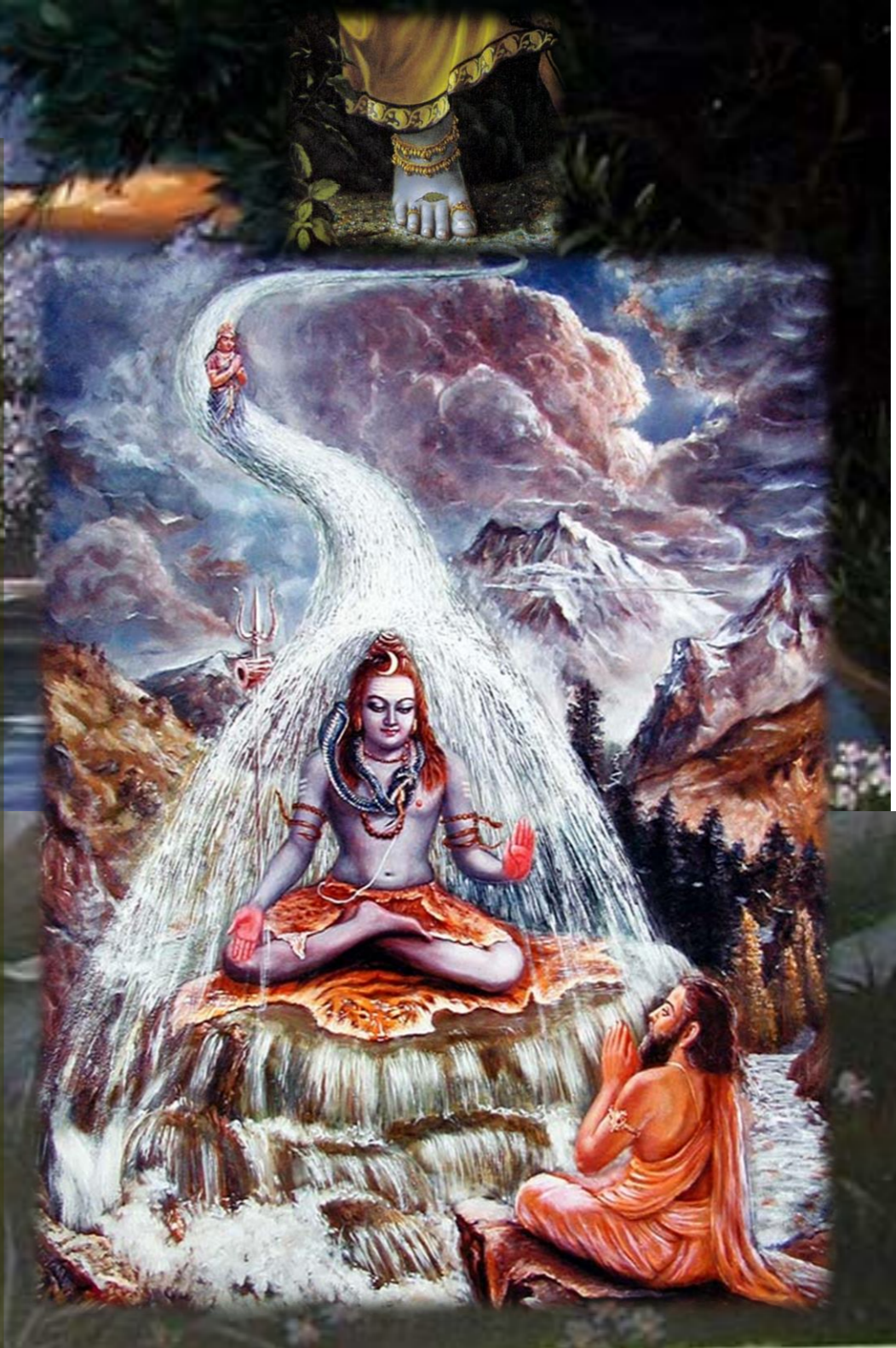
One should meditate on the Lord's lotus foot (sañcintayed bhagavataś caraṇāravindam) marked with (lāñchana ādhyam) a thunderbolt, elephant goad, flag, and lotus (vajra-aṅkuśa-dhvaja-saroruha), which destroys (āhata) the great darkness of the heart (mahad-hṛdaya andhakāram) with the brilliance (jyotsnābhir)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



*yac-chauca-niḥsṛta-
sarit-pravarodakena
tīrthena mūrdhny adhi
kṛtena śivaḥ śivo 'bhūt
dhyātur manah-śamala-
śaila-nisṛṣṭa-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-śaucāudakena), 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).



Ur lotus feet is
hard to attain by those
who have strong material attachments

|| 3.5.44 ||

yat sānubandhe 'sati deha-gehe
mamāham ity ūdha-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 (ūdha 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.

Material
Attachments distract
one from
seeing
spiritual wealth

|| 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-vṛttibhiḥ akṣibhiḥ) 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 (**athah**), 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 pathah instead of athah.

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

Materialists by
drinking the
of k-kṛtā-
sweetness of
attain (V) → realize the
& ecstasy

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 (añjasā anvīyuh)
Vaikunṭha (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.

While the
lot of the
pleasure, but the
there is distressed.

|| 3.5.47 ||

tathāpare cātma-samādhi-yoga-
balena jivā 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 (jivā 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-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdha
teṣāṃ asau kleśāla 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 jñana, 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.

पुष्पा-परिच
“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 (**akunṭha-dhiṣṇyam**).

This is the explanation, since **kunṭha** 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

we are
disunited → ∴ we
cannot offer U the
universe which U desire

O original person (ādya)! You (tvayā), desiring to carry out creation of the universe (loka-sisṛkṣayā), 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).

Therefore (**tat**) we, your (**te**) servants, not attaining service, are suffering.

They describe this situation of no service.

We have been systematically created by you who desire to create the worlds, and have natures of sattva, rajas and tamas.

Because of having contrasting natures, we are disunited (**viyuktāḥ**).

Because of that, we cannot offer you the created universe which is your plaything.

Our service
to you will not
be denied. If we remain
disabled.

|| 3.5.49 ||

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

O birthless Lord (aja)! We should profusely offer you objects (yāvad balim te harāma) at the appropriate time (kāle). We should eat food (vyaṃ annam adāma yatra). All the living beings (ta ime lokāḥ) should offer (harantaḥ) to you and us (ubhayesām) 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.

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

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 prajñānihi 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 nah̐ 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 (nah̐ surāṇām̐), who have some power of creation (asi sa-anvayānām̐), 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 ajāyām̐), full of consciousness (kavim), to unborn māyā (ajaḥ śaktyām̐), 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 vayan̄ mat-pramukhā yad-arthe
babhūvimātman karavāma kim te
tvam̄ naḥ sva-caḡṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām

PIS empower
us with knowledge
& mercy to carry out
your order.

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 kim te). O Lord (deva)! Give to us (naḥ paridehi), who need your mercy to act (kriyā arthe yat-anugrahāṇām), your knowledge and power for carrying out your desired action (sva-caḡṣuḥ 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.

Thus ends the commentary on Fifth Chapter of the Third Canto of the Bhāgavatam for the pleasure of the devotees, in accordance with the previous ācāryas.

