

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-guṇābhitṛptaḥ

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-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).

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 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 sukhaṁ 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).

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,

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“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.”

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On his own, he will explain this.

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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**).

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

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Please give an answer to this question.

|| 3.5.3 ||

janasya kṛṣṇād vimukhasya daiivād  
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 (daiivāt) 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.

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**Bhavyāni bhūtāni** means auspicious devotees.

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|| 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 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).

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 (tac 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 bhagavāns 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 (samsthāpya) 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).

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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.