

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 – II

**Vidura's exclusive interest in
Krishna-katha (10-16)**

॥ 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
yānīśvaraḥ kīrtaya tāni mahyam

Showing kindness to me (mahyam), please describe (kīrtaya) how the Supreme Lord (yāni saḥ īśvaraḥ), 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 bhūjiṣyāyām
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 bhūjiṣyāyām 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**).