

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 – V

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

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?

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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 nectar  
of K. Kṛtī → realize the  
sweetness of (K) & ecstasy  
attain (V).

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  
lots of bhakti is  
present, but the BTT of  
Jñe is distressed.

|| 3.5.47 ||

tathāpare cātma-samādhi-yoga-  
balena jitvā 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 (jitvā 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-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhaḥ  
teṣāṁ 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-पत्र-सु  
“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.