

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Seven

Vidura's Questions

Further enquiries by Vidura

Section-I

Vidura's requests to clarify
misconceptions about īśvara
and the jīvas
(3.7.1-7)

|| 3.7.1 ||

śrī-śuka uvāca

evam bruvāṇam maitreyaṁ

dvaipāyana-suto budhaḥ

prīṇayann iva bhāratyā

viduraḥ pratyabhāṣata

Śukadeva said: Then intelligent Vidura (viduraḥ budhaḥ), the son of Vyāsadeva (dvaipāyana-sutaḥ), pleasing Maitreya with sweet words (prīṇayann iva bhāratyā) after he had finished his explanation (evam bruvāṇam), addressed Maitreya (maitreyaṁ pratyabhāṣata).

In the Seventh Chapter Vidura asks questions to resolve his doubts about the Lord and the jīva and other questions about bhakti.

Maitreya had explained as follows:

॥ 3.5.25 ॥

sā vā etasya saṁdrastuḥ
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-asad-ātmikā), which belongs to the glancing Lord (etasya saṁdrastuḥ), is called māyā (māyā nāma). By this energy (yayā) the Lord (vibhuḥ) creates the universe (idam nirmame).

|| 3.5.26 ||

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

Bhagavān, lord of Mahā-vaikuṅṭha (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).

“O brāhmaṇa! You have delivered me from the well of material life!”

By such sweet words (bhāratyā) Vidura seemed to (iva) please Maitreya.

Actually he could not please Maitreya with such words because Maitreya could easily understand the objections in Vidura’s mind to what he had said.

|| 3.7.2 ||

vidura uvāca

brahman katham bhagavataś

cin-mātrasyāvikaṛiṇaḥ

līlayā cāpi yujyeraṇ

nirguṇasya guṇāḥ kriyāḥ

Vidura said: O brāhmaṇa (**brahman**)! How is it possible that the Lord (**katham bhagavataḥ**), who is spiritual (**cin-mātrasya**), without change (**avikāriṇaḥ**), and beyond the guṇas (**nirguṇasya**), becomes connected (**līlayā vāpi yujyeraṇ**) with actions and guṇas (**guṇāḥ kriyāḥ**)?

How can a spiritual entity have activities like creation of the universe with guṇas like sattva, rajas and tamas?

Vidura has not used the words cinmaya or cid-rūpa but the word **cin-mātrasya**.

This word limits the Lord to only spiritual substance, with no trace of matter.

However, māyā, with material gunas, was described in the verse quoted from chapter 5 as being a śakti of the Lord.

Because the Lord cannot be separated from his śakti, the Lord must have material guṇas.

How can that be possible that he has these guṇas if he is only exclusively spiritual, cinmātra.

And if he has these guṇas, how can he be considered
completely spiritual? This is one question.

Transformation is caused by time, and is a quality of the
guṇas.

Because the Lord is purely spiritual, if he is without change,
how can he perform actions which indicate change?

If he performs actions, how can he be spiritual? This is the second question.

“It is impossible for him to have such guṇas and actions.”

But they do appear if the Lord has independent pastimes.

By using the phrase **līlayā vā** (does he really have such pastimes?) instead of simply līlayā, it is possible to avoid contradiction.

If he actually has such pastimes, then it is impossible for him to avoid guṇas.

Bhagavatah is a subject with modifying words such as **cinmatrasya** and **avikariṇah**.

bhagavān eka āsedam agre: only the Lord existed before the creation. (SB 3.5.23)

Maitreya will also mention Bhagavān later with seyam
bhagavato māyā. (SB 3.7.9)

If one describes the Lord as dealing with māyā, such a
Bhagavān cannot be purely spiritual. He cannot be said to
have bhaga (spiritual qualities), for in the Viṣṇu Purāṇa it is
said that bhagavān means “having bhagas or qualities, which
is non-material.”

jñāna-sakti-balaśvarya-vīrya-tejāmsy aśeṣataḥ
bhagavac-chabda vācyāni vinā heyair guṇādibhir

The word bhagavān means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior guṇas.

dehadehi-vibhāgo 'yaṁ neśvare vidyate kvacid

There is not separation of the Lord from his body at all.

Thus the word bhaga indicates that the six great qualities are purely spiritual, not a transformation of the material guṇas such as sattva.

Such qualities of Bhagavān are his chief qualities (svarūpa-lakṣaṇa).

Saying that these qualities of Bhagavān are secondary qualities (tataṣṭha-lakṣaṇa) because they are material is completely wrong.

One may say that Indra possesses māyā, and that Indra becomes a bull by māyā's power.

This means that there is an appearance of a bull belonging to Indra created by himself.

Similarly, in saying that the Lord has māyā (**seyam bhagavato māyā**), the Lord becomes the universe by the use of māyā.

This means that the Lord has a universal form made of māyā, but this is not the Lord.

|| 3.7.3 ||

krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-trptasya ca katham
nivṛttasya sadānyataḥ

Kāma is the impetus (cikrīḍiṣā kāmah) for playing seen in children (krīḍāyām udyamo arbhasya). The impetus for the Lord's pastimes should be different (anyataḥ). How can the desire for play in the Lord arise from kāma, since the Lord is self-satisfied (svatas-trptasya ca katham)? How can it arise otherwise (katham), since nothing exists except the Lord (sadā anyataḥ nivṛttasya)?

There cannot be any resolution in the contradiction when
speaking of his pastimes.

As well, the pastimes should not occur without some reason
on the part of the Lord.

An example is given.

For children the inspiration for playing is kāma.

This is the natural cause of inclination for playing.

Or the desire to play arises by impetus of other children.

Because the Supreme Lord is self-satisfied (**svatas-triptasya**),
how can kāma be the cause?

And since no one exists except the Lord (**anyataḥ nivṛttasya**),
how does the desire to play arise by other influence?

|| 3.7.4 ||

asrāksīd bhagavān viśvaṁ
guṇa-mayyātma-māyayā
tayā saṁsthāpayaty etad
bhūyaḥ pratyapidhāsyati

The Lord (bhagavān) creates this universe (asrāksīd viśvaṁ) by māyā composed of the three guṇas (guṇa-mayi ātma-māyayā), and maintains it by māyā (tayā saṁsthāpayaty etad) and destroys it by māyā (bhūyaḥ pratyapidhāsyati).

One cannot hide the fact that the Lord does not have gunas and actions.

It is well known.

Pratyapīdhāsyati means that he withdraws or destroys the creation.

|| 3.7.5 ||

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetājayā katham

How can (katham) the jīva (asāv) whose knowledge cannot be destroyed (avilupta avabodha ātmā) by place, time (deśataḥ kālataḥ), condition, nature or other cause (avasthātaḥ svataḥ anyataḥ) become associated with ignorance (ajayā yujyeta)?

Another question arises.

How can the jīva be bewildered by māyā?

How can the jīva whose awareness cannot be destroyed by place and time become associated with ignorance (ajayā)?

How does the jīva lose knowledge in the association of ignorance?

The jīva becomes affected by place, just as a seed sown in barren earth does not grow.

The jīva is influenced by time, just as lightning is affected by time.

It is affected by conditions, just as memory is affected by conditions.

It is influenced by its nature, such as sleep is.

It is influenced by other objects just as a pot is affected by other objects.

Because the jīva is a spiritual object, its knowledge should not become lost.

How is the jīva's knowledge destroyed by ignorance?

|| 3.7.6 ||

bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ

The Lord (eṣaḥ eka eva bhagavān) is situated in all bodies (sarva-kṣetreṣv avasthitaḥ). Why does the jīva (kutaḥ amuṣya) then suffer from ignorance (kleśo vā karmabhiḥ) and lose his sense of bliss (durbhagatvaṁ vā)?

The Lord is not like an irresponsible king, who assigns incapable rulers to his states, causing the innocent jīvas to suffer.

The Lord is situated in all jīvas as the Paramātmā personally.

He is not like a king who rules by his representative in his kingdom.

He alone does this.

This statement excludes the possibility of dividing the responsibilities among others.

Though the Lord, protector of all beings, resides in all jīvas why does the jīva have misfortune or destruction of bliss (**durbhagatvam**), and suffering from ignorance (**karmabhiḥ**)?

|| 3.7.7 ||

etasmin me mano vidvan
khidyate 'jñāna-saṅkate
tan naḥ parāṇuda vibho
kaśmalaṁ mānaśaṁ mahat

O learned one (vidvan)! This mass of ignorance (etasmin
ajñāna-saṅkate) is afflicting my mind (me manah khidyate).
O Supreme Lord (vibho)! Destroy (parāṇuda) the great
illusion (mahat kaśmalaṁ) in our minds (naḥ mānaśaṁ).

My mind is afflicted by this stronghold (**saṅkaṭe**) of ignorance.

Remove this illusion (**kaśmālam**).

Nah stands for two people (Vidura and Maitreya) though it is in the plural.

Section-II

**Maitreya dispels all
misconceptions about Īśvara
and the jīvas
(3.7.8-14)**

|| 3.7.8 ||

śrī-śuka uvāca

sa ittham coditaḥ kṣattrā
tattva-jijñāsunā munih
pratyāha bhagavac-cittaḥ
smayann iva gata-smayaḥ

Śukadeva said: When Vidura (kṣattrā), inquisitive about the absolute truth (tattva-jijñāsunā), asked Maitreya these questions (munih ittham coditaḥ), Maitreya, becoming absorbed in the Lord (bhagavac-cittaḥ), answered (pratyāha) as if astonished (smayann iva), though he was actually without astonishment (gata-smayaḥ).

Thinking of how to resolve these questions, Maitreya remembered the Lord (bhagavac-cittah).

Then he got the answer.

Externally acting surprised, he seemed to say, “Oh these are difficult doubts to resolve!”

However, he had actually resolved the doubts.

|| 3.7.9 ||

maitreya uvāca

seyam bhagavato māyā

yan nayena virudhyate

īśvarasya vimuktasya

kārṇyam uta bandhanam

īśvay
īśvara (God) → kāraṇya
vimukta → bandhanam.

Logic

Maitreya said: This māyā (iyam māyā) which cannot be understood by logic (yad nayena virudhyate), belonging to the Supreme Lord (but not his svarūpa) (bhagavatah), is the cause of deprivation and ignorance (kārṇyam uta bandhanam) for the jīva who has the possibility of realizing the form, knowledge and bliss of the Lord (īśvarasya vimuktasya).

This is māyā which belongs to the Lord with inconceivable powers (bhagavataḥ), and which cannot be known by logic (nayena).

This energy, being acit by nature, belongs to the Lord who is purely spiritual or cit.

The guṇas such as sattva also belong to the Lord. But Bhagavān, in his svarūpa, is without these guṇas.

Similarly the sun, though pure light, possesses clouds, darkness and snow, which are unfavorable to the light or fire.

yathaiiva sūryāt prabhavanti vārah
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ

Just as water arises from the sun (yathā eva sūryāt prabhavanti vārah) and again enters the sun in due course of time (punaś ca tasmin praviśanti kāle), and just as animals and plants arise from the earth and enter the earth (sthira-jaṅgamāni bhūtāni bhūmau), the world made of guṇas arises from the Lord and enters him (tathā harāv eva guṇa-pravāhaḥ). SB 4.31.15

yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evam pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

O King (**bhūpā**)! Just as (**yathā**) clouds (**abhra**), darkness, and light (**tamaḥ-prakāśā**) appear and disappear (**bhavanti na bhavanty**) in the sky (**nabhasy**) in succession (**anukramāt**), the energies of rajas, tamas and sattva (**evam rajas tamaḥ sattvam iti śaktayah pravāhaḥ**) appear and disappear in the Supreme Lord (**pare brahmaṇi**). SB 4.31.17

tam kleśa-karma-paripāka-guṇa-pravāhair
avyāhatānubhavam īśvaram advitīyam
prāṇādibhiḥ sva-vibhavair upagūḍham anyo
manyeta sūryam iva megha-himoparāgaiḥ

But although the consciousness of the Lord, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by his own creations of prāṇa and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse. SB

10.84.33

These verses show that this is beyond logic.

Thus, the action of creating the universe takes place by māyā,
an energy of the Lord, whereas the Lord is without change in
his svarūpa.

Because of non-difference between the possessor of the śakti
and the śakti, it can be said that the Lord creates the universe.

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ
sato 'bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham

Prakṛti is the material cause (**prakṛtir yasya upādānam**), the puruṣa is the foundational cause (**ādhāraḥ puruṣaḥ paraḥ**). Time, the indirect cause (**kālah satah**), is the agitator of prakṛti (**abhivyañjakaḥ**). I am all three (**brahma tat tritayaṁ tv aham**). SB 11.24.19

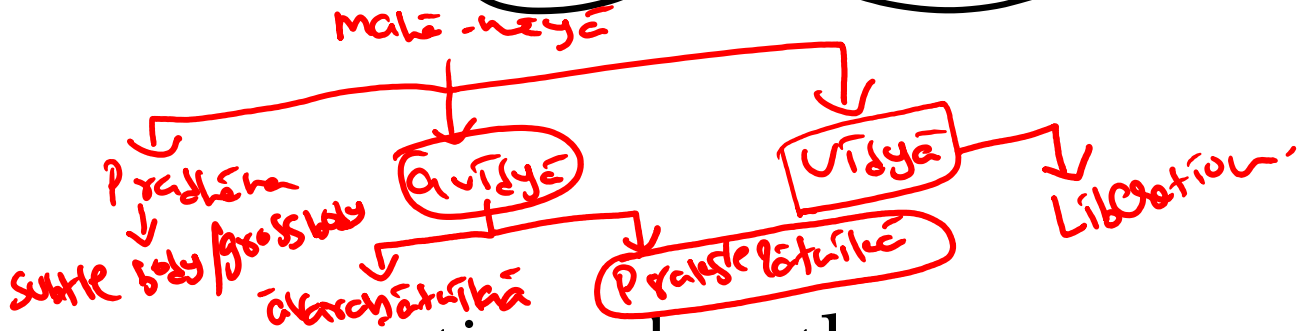
Thus the doubt concerning the Lord has been resolved.

The second line and the next verse resolve the doubt concerning the jīva.

Though the jīva has the capacity (īṣvarasya) for realizing his form of knowledge and bliss, and thus can be called free of contamination (vimuktasya), he is in a condition of deprivation (kāraṇyam) or (durbhagatvam).

Thus the jīva is in a state of bondage..

This is because of māyā, which here means avidyā or ignorance, a function of māyā.



These two, ignorance and bondage are mentioned as the cause.

The meaning is this.

You have asked how the jīva loses knowledge because of māyā.

If it is true that there is actual destruction of knowledge by māyā, then māyā, the Lord's energy, should be punished by the Lord.

But this is not the case.

One may forget that one has a jewel locket hanging over one's chest, and lament that one has lost the jewel.

Or perhaps it is like this: I get accused of theft by mistake,
though it is not my fault and get punished by the state
officials.

Because of jīva's association with beginningless ignorance, the
jīva forgets his knowledge and bliss, identifies with the body
and the body's qualities, and thus becomes (durbhagatvam).

↓ unfortunate.

If he suffers, whose fault is that?

Losing his powers by the association of ignorance, he wanders
around, like a man with a bad wife.

Because the jīva has possibility of some small amount of
power he is called īśvara in the verse.

Others explain the verse as follows.

Verse 5 refers to the Paramātmā, a form of pure consciousness, whose knowledge is unaffected by place and time.

Why does he associate with ignorance?

If this is the question, the answer is also found in this verse.

This māyā is only the bewildering potency of the Lord.

If it did not have the power to bewilder, there would be no question asked (since no one would be bewildered).

This is because (**yat**) it is contrary by its behavior (**nītyā virudhayte**).

The contrary conduct is explained.

There is a mistake (**kārpaṇyam**) in thinking that the Paramātmā is bewildered, that he is a jīva.

The one Paramātmā of pure consciousness cannot be bewildered
by māyā, but the jīva always is.

It is proper to say that Paramātmā is never bewildered.

And who can be simultaneously bewildered and unbewildered by
his own māyā?

Whoever asks such questions or concludes this by extreme
imagination is bewildered by māyā.

The paramātmā and jīvātmā are like the sun and the sun's ray,
which have the same qualities, but are also different.

One is ^{s/s} conscious and the other is a ^{jīva} conscious particle.

This is the correct conclusion.

Reflection and light rays arise from the sun and are particles
similar to the sun, They are not distinguished from the sun and
are also distinguished from the sun.

Similarly though ^{reflection} māyā-śakti and ^{Sun ray} jīva-śakti arise from the Lord, and without beginning are not separate from the Lord, by svarūpa they are different from the Lord.

pumso 'sti prakṛtir nityā praticchāyaiva bhāsvate

Prakṛti of the Lord is eternal, and shines as a reflection of the Lord. From a text of Āyurveda

Jīva-śakti is described in the śruti:

yathāgneḥ kṣudrā visphulingā vyuccarantīty evam
evātmanah

Just as a small spark from the fire wanders about, the jīva also
wanders. Bṛhad-āraṇyaka Upaniṣad 2.2.20

Gītā also says:

apareyam itastvanyām prakṛtiṁ viddhi me parām.
jīvabhūtām mahāvāho yayedam dhāryate jagad

This is ~~My inferior energy (iyam aparā)~~. But understand (viddhi tu) My superior energy (me parām prakṛtiṁ) which is different from this inferior energy (itas tv anyām). It is the jīvas (jīva-bhūtām mahā-bāho), who employ the inferior energy for their enjoyment (yayā idam dhāryate jagat).

BG 7.5

|| 3.7.10 ||

yad arthena vināmuṣya
puṁsa ātma-viparyayah
pratīyata upadrastuḥ
sva-śiraś chedanādikaḥ

Because of māyā (yad amuṣya), the jīva's loss of knowledge
and bliss (puṁsah ātma-viparyayah) makes its appearance
(pratīyata) without cause or purpose (vinā arthena). The loss
is illusory, just the seer of a dream (upadrastuḥ) experiencing
his head being cut off is illusory (sva-śiraś chedana ādikaḥ).

The jīva situated behind the Lord with beginningless aversion loses knowledge by beginningless ignorance which is also situated behind the Lord.

There is no cause and no purpose for the jīva doing this.

This is the nature of tamas that it eclipses the power of the jīva, who has only small power.

Because of māyā, the loss of knowledge and bliss (ātma-viparyayah) of the jīva (pumsah) appears to be without cause or goal (arthena).

Medinī says that artha means object of the senses, wealth, cause, thing, meaning of a word, prevention and goal.

An example is given.

The seer of a dream (**draṣṭuḥ**), near himself (**upa**), sees his head is cut off.

Though his head is intact, in the dream state he experiences that his head is gone.

Though the jīva does not actually have a destruction of knowledge and bliss, in a state of ignorance he perceives this destruction.

The brilliant luster of gold and silver is not lost by darkness, but is only covered.

Just as a very brilliant ruby destroys even darkness, the life of the devotee destroys even ignorance.

From the second explanation of the previous verse, it is incorrect to think that there is bondage of ignorance for the Supreme Lord, Paramātmā, full of eternity, knowledge and bliss, who is omniscient and all-pervading.

The idea that Paramātmā by ignorance becomes jīvātmā and by the disappearance of ignorance becomes Paramātmā is false.

But even the bondage by ignorance of the jīva, who is the tāṭastha-śakti of the Lord, a particle of consciousness, having consciousness like the Lord but being different since he is a particle with incomplete knowledge, is unreal.

This verse then describes the nature of the bondage, the same as explained above.

Puṁsah refers to the jīva, not to the Paramātmā who is the witness of all jīvas.

|| 3.7.11 ||

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
drśyate 'sann api draṣṭur
ātmano 'nātmano guṇaḥ

The qualities belonging to the subtle body (anātmano guṇaḥ)^{body} do not belong to the ātmā (ātmano asann)^{Qualities} but appear to be so (drśyate draṣṭuh), just as the trembling quality in the water imposed on the reflection of the moon is not trembling of the moon (yathā jale kampa ādih tat-kṛto guṇaḥ candramasaḥ), though it appears to be so (drśyate api).

“The knowledge and bliss of the jīva may be covered, but how does the jīva obtain qualities such as attachment, hatred, lamentation, illusion and lust?”

The qualities such as lamentation and illusion belong to the antaḥkaraṇa (**anātmanah**).

They do not belong (**asan**) to the jīva (**ātmanah**), the seer, though they appear to be so.

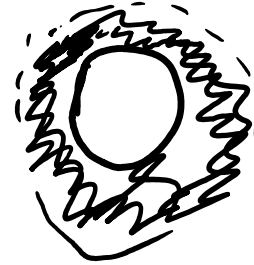
Further more, when the rays of the moon or sun produce clear images in the water like trees, walls or stones which are clear, they are called reflections.

Also, the moon is perceived by person living on the moon to have a face, nose, hands and feet, ornaments, vehicle and associates.

This example may be compared to perception of Bhagavān.

He spread out rays from his svarūpa, and is realized by those situated somewhat close to have some specific qualities, and is realized by those situated far off to have no specific qualities.

This is an example of seeing the Lord as Paramātmā and Brahman.



The abundant rays extending externally in the form of a circle around the moon are like the mass of jīvas.

The rays are then perceived as a reflection on the water.

The mass of jīvas is only perceived as a reflection, though they are not actually a reflection.

Because of the perception of real rays in the water, that reflection imposed on the water takes up the qualities of the water such as quivering.

Just as the reflection of the rays of the moon take on quivering
which is a quality of the water, the jīvas takes on lamentation
and illusion which are qualities of the antah-karaṇa because of
that imposition.

The individual rays emanating all around may be compared to
the individual jīvas.

|| 3.7.12 ||

sa vai nivṛtti-dharmena

vāsudevānukampayā

bhagavad-bhakti-yogena

tirodhatte śanair iha

NKRY → Purification of
ahimsa-karma.

↓
bhagavad bhakti yoga.

↓
Vāsudeva anukampayā

This ignorance (sah) gradually (disappears) (śanair tirodhatte)
by bhakti-miśra-jñāna arising from ~~destruction of impressions~~
in the subtle body (nivṛtti-dharmena), and by bhakti
(bhagavad-bhakti-yogena) arising from the mercy of the Lord,
coming through devotees (vāsudeva anukampayā).

How can the jīva be delivered?

By bhakti generated from destroying the qualities in the antaḥ-
karaṇa (nivr̥tti-dharmena), which means by bhakti-miśra-
jñāna, and then by bhakti arising from mercy of the Lord
through his devotees, the ignorance disappears.

Thus the meaning is that destruction of ignorance takes place by either jñāna or bhakti.

This takes place gradually (śanaiḥ), according to sādhana, with various degrees of anartha-nivṛtti.

|| 3.7.13 ||

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
viliyante tadā kleśāḥ
samsuptasyeva kṛtsnaśaḥ

When the senses become fixed on the attractive Lord (yadā indriya uparāmah harau), who is beyond material influence (pare) and who glances upon his devotee with mercy (draṣṭr ātmani), the sufferings disappear completely (tadā kleśāḥ viliyante kṛtsnaśaḥ), like the complete disappearance of suffering in deep sleep (samsuptasya iva).

When is anartha-nivṛtti complete? → ātyantiki aśeṭhe nivr̥tti?

According to jñāna, this takes place when the senses and the functions of the mind are destroyed (uparāmaḥ).

This is indicated by the example of removal of active senses during deep sleep.

When the jīva (**draṣṭṛ**) realizes the Paramātmā (**ātmani**),
Brahman (**pare**), Bhagavān (**harau**) by bhakti arising as an
aṅga of jñāna, the suffering stops.

An example is given of the complete destruction of suffering.

For one who has achieved deep sleep, sufferings such as loss
of wealth or sons disappear.

Another meaning of the verse is now given.

According to bhakti, when the senses such as eye and ear become fixed (uparāmah) in the Lord (harau--attractor), who is attractive with beauty and other qualities, when the eye, ear, nose, skin, tongue and mind become completely absorbed in the beauty, voice, fragrance, softness of body, sweetness and cleverness of the Lord, and no longer desire to experience material form, sound, smell, touch, taste, and thoughts, suffering is destroyed.

How is this Lord (**harau**) described?

He is, by his svarūpa, the witness of the devotee (**drastr**
ātmani), who glances upon his devotee with mercy.

He is the Supreme Lord (**pare**), or beyond prakṛti.

An example of complete absence of suffering is given.

It is like a person whose sleep is not broken by dreams
(**samsuptasya**).

The sufferings of seeing one's head cut off in a dream are all
destroyed.

|| 3.7.14 ||

aśesa-saṅkleśa-samaṁ vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kiṁ vā punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdḥā

Hearing and speaking about the qualities of the Lord in sādhana-bhakti (murāreḥ guṇa anuvāda śravaṇaṁ) produces (vidhatte) destruction of unlimited suffering (aśeṣa-saṅkleśa-samaṁ). How much more can be attained (kiṁ vā punar) by great attraction (ratih) for serving the pollen of the lotus feet of the Lord (tat-caraṇāravinda-parāga-sevā), appearing by its self-revealing nature (ātma-labdḥā), during the state of bhāva-bhakti (implied)!

Between jñāna and bhakti, which is better for producing destruction of ignorance?

Bhakti is better.

How much can be said (kim vā) about great attachment (ratiḥ) to serving the lotus feet of the Lord, attained on its own accord or in itself (ātma-labdḥā).

This indicates that rati (bhāva) is self-revealing, and is not produced.

Sādhana-bhakti destroys ignorance.

How much more results its goal, rati or bhāva will produce!

The chief result of rati is not destruction of ignorance, but rather bringing the Lord under control.

That is indicated in this verse.

Section-III

Vidura shares his heartfelt
realizations with Maitreya
(3.7.15-20)

|| 3.7.15 ||

vidura uvāca

sañchinnah saṁśayo mahyam

tava sūktāsinā vibho

ubhayatrāpi bhagavan

mano me sampradhāvati

Vidura said: O Lord (vibho)! All of my doubts have been cut (sañchinnah saṁśayo mahyam) by the sword of your skillful speech (tava su-ukta asinā). My mind completely understands (me manah sampradhāvati) both the independent Lord and the dependent jiva (ubhayatra api).

By your skillful words (**su ukta**) which are like a sword (**asinā**) to give enlightenment to me (**mahyam**), my doubts have been completely cut.

My mind enters completely (**sampradhāvati**) into both the Lord and the jīva.

|| 3.7.16 ||

sādhv etad vyāhṛtaṁ vidvan
nātma-māyāyanam hareḥ
ābhāty apārtham nirmūlam
viśva-mūlam na yad bahiḥ

O learned Maitreya (vidvann)! You have accurately explained (sādhv etad vyāhṛtaṁ) how the external energy (ātma-māyā), whose actions (ayanam) which are without purpose and without cause (apārtham nirmūlam ābhāty), is under the shelter of the Supreme Lord (hareḥ), and you have explained how the jīva's bondage (ātma-māyāyanam), which is without purpose and without cause (apārtham nirmūlam), is under the shelter of the Lord's māyā (hareḥ). Except for that māyā, there is no cause for the universe (yad bahiḥ nā viśva-mūlam).

“What did you think of my explanation?”

This verse answers.

O brāhmaṇa! You explained it accurately (**sādhu**).

What?

You explained that the external energy (**ātmā-māyā**) is under the shelter of the Supreme Lord.

Though the Lord is without guṇas, he possesses these guṇas through possessing māyā.

By these guṇas the doership for material creation manifests (**ābhāti**).

Because the Lord is self-satisfied, this act is said to be without goal (**apārtham**).

It has no cause (**nirmūlam**) because there is no other instigator.

This is inconceivable.

You have explained this concerning the Lord.

The bondage of the jīva by ignorance, and the resulting misfortune of losing knowledge (ātma-māyānam), is under the shelter of māyā.

This also is without goal and without cause.

Thus you have explained the facts concerning the jīva.

This is the esoteric meaning of Vidura's words..

There is no cause of the universe other than māyā (yad bahih).

This means that the existence of the Lord does not depend upon being the creator of the universe and having guṇas and material action.

|| 3.7.17 ||

Spontaneous D.S

Mechanical D.S

Spontaneous SG

Perfect Servitor

materialist

Saśhetāṣ

Perfect Servitor

yaś ca mūdhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janah

Validation of their inclinations to enjoy

1 -> materialist

He who is the most foolish in this world (yaḥ ca mūdhatamo loke) and he who has attained (yaḥ ca gataḥ) the Lord beyond matter (buddheḥ param) increases happiness (tāv ubhau sukham edhete), whereas others just suffer (kliśyaty antarito janah).

Until now I have been drowning in the sorrow of doubt because of ignorance.

This is expressed in this verse.

One person who is the most foolish, like an animal (**mūḍatamaḥ**), whose intelligence is engaged in enjoying material objects (and ignoring the suffering), and another person who has achieved the Supreme Lord who is beyond (**param**) matter (**buddheḥ**)—these two persons increase happiness by deriving bliss from either material objects or the Lord, without suffering.

He who desires to reject the material world by examining the suffering cannot accomplish this without attaining bhakti.

He who is between these two (**antaritah**) suffers in the ocean of doubt by not having either type of bliss.

|| 3.7.18 ||

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tām cāpi yuṣmac-caraṇa-
sevayāhaṁ parāṇude

Convinced that the jīva does not actually suffer loss of
knowledge (ātmanaḥ artha abhāvaṁ viniścitya), but not yet
realizing it directly (na pratītasya api), I will destroy this lack
of this realization (ahaṁ tām parāṇude) by service to your
lotus feet (yuṣmac-caraṇa-sevayā).

At this very moment my suffering has come to an end.

I have become convinced by the conclusions coming from your mouth that the soul has no actual misfortune (**arthābhāvam**).

Though not perceiving this fact (**na partītasya api**), I will destroy (**parānude**) my lack of perception (**tām**) by service to your lotus feet.

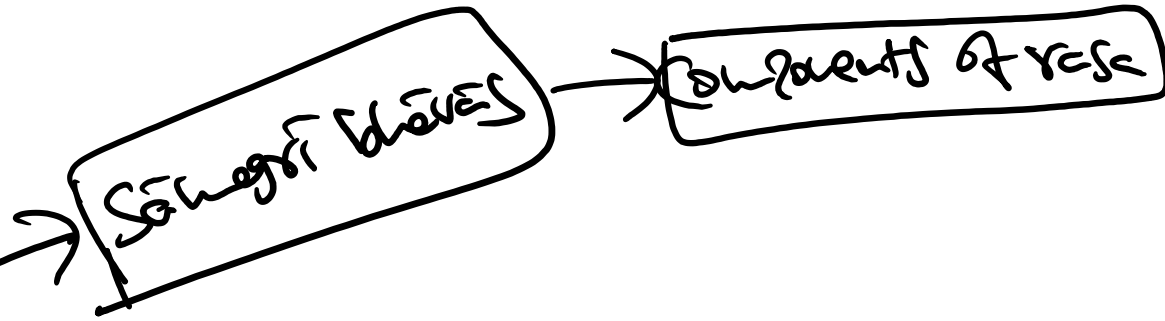
|| 3.7.19 ||

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

By service to the devotees (yat-sevayā), intense rasa of bhāva-
bhakti (tīvraḥ rati-rāsaḥ) to the Lord (bhagavataḥ) who is
fixed in one form (kūṭa-sthasya) and destroys obstacles for the
devotee (madhu-dviṣaḥ) appears (bhavet), and destruction of
material suffering then takes place (pādayor vyasana
ardanaḥ).

What is impossible by serving the devotee?

Kutāstha means “fixed in one form over all time” according to the Amara-koṣa.



By service to devotees, the rāsa of rati or bhāva-bhakti (composed of vibhāva, anubhāva, sthāyi-bhava, sāttvika-bhāva and vyabhicāri-bhāvas) with varieties such as śānta and dāsya arises for Bhagavān, who is fixed as Bhagavān over all time (**kūṭa-sthasya**), who destroys material life of the devotee just as he destroyed the Madhu demon (**madhu-dviṣaḥ**).

Bhāva-bhakti is called **tivrah** or sharp because by its sweetness it suppresses all other material or spiritual sweetness.

It impels one to become unaware of all else.

|| 3.7.20 ||

durāpā hy alpa-tapasah
sevā vaikunṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ

Service to the devotees, those on the path to Vaikunṭha (sevā vaikunṭha-vartmasu), who are constantly singing (yatra upagīyate nityam) about the Supreme Lord (deva-devo janārdanaḥ), is rarely achieved for those who perform little austerity (durāpā hy alpa-tapasah).

Service to the great devotees is very rare.

Though the verse says that those with little austerity rarely attain devotees, this is only a conventional expression.

Service to devotees is attained only by mercy of devotees.

It is not attained as a result of austerity.

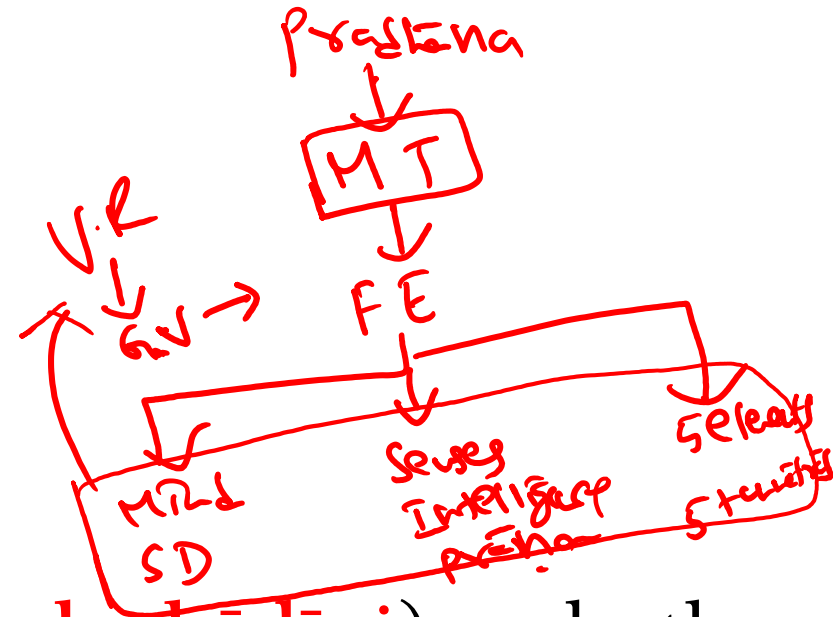
“Those on the path to Vaikuṅṭha” means those who are constantly engaged in sādhana-bhakti or sādhya (prema-bhakti).

Section-IV

Vidura inquires in more detail
(3.7.21-38)

|| 3.7.21 ||

sr̥ṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ



Having first created mahat-tattva (sr̥ṣṭvā agre mahad-ādīni) and other elements (sa-vikārāṇy) successively (anukramāt) and constructing the universal form from them (tebhyo virājam uddhṛtya), the Lord then entered that form (tam anu prāviśad vibhuḥ).

Out of joy of achieving satisfaction, Vidura repeats what Maitreya said in order to ask details of the pastimes just heard.

|| 3.7.22 ||

yam āhur ādyaṁ puruṣaṁ
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśaṁ ta āsate

That Lord is called the first purusa (yam āhur ādyaṁ puruṣaṁ), with a thousand feet, thighs and arms (sahasra aṅghry-ūru-bāhukam), in which all the planets (yatra viśva ime lokāḥ) exist (āsate) with their extensions (sa-vikāśaṁ).

This is a description of Kāranodakaśāyī. All (viśve) the planets exist in him, since all the universes reside in his hair holes.

॥ 3.7.23 ॥

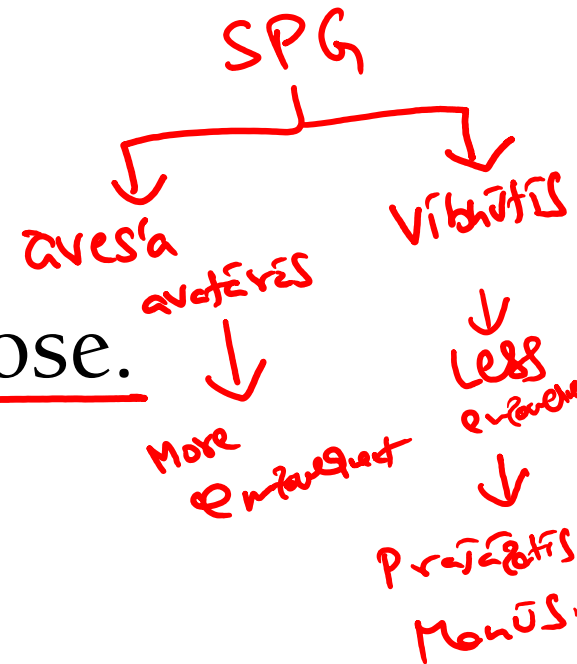
yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas tri-vṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

In the universal form (yasmin) you described (tvayā īritah) ten life airs (daśa-vidhaḥ prāṇaḥ), of three kinds (tri-vṛt), along with sense objects and senses (sa indriya artha indriyah), and from that form the four varṇas arose (yato varṇāh). Please speak about the vibhūtīs of the Supreme Lord (tad-vibhūtīh vadasva naḥ).

In that universal form you described the ten prāṇas along with the sense objects and the senses.

Triṇṛt refers to **saha** (strength of mind), **oja** (strength of senses) and **bala** (strength of body).

From that form the varnas such as brāhmaṇas arose.



Vibhūtiḥ refers to person such as Prajāpati.

॥ 3.7.24 ॥

yatra putraiś ca pautraiś ca
napṭrbhiḥ saha gotrajaiḥ
prajā vicitrākṛtaya
āsan yābhir idaṁ tatam

Amongst those vibhūtiś (**yatra**) were the offspring (**prajā**), taking various forms (**vicitra ākṛtaya**) along with their sons, grandsons (**saha putraiḥ ca pautraiḥ ca**), grandsons on the daughter's side and families (**napṭrbhiḥ gotrajaiḥ**), by which the whole universe became populated (**yābhir idaṁ tatam**).

Yatra means “among the vibhūtiś.” Napṭrbhiḥ means “with daughters.”

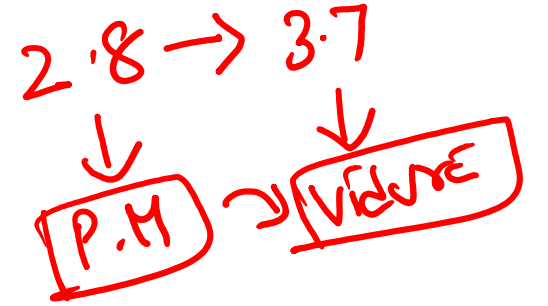
॥ 3.7.25 ॥

prajāpatīnām sa patiś
cakṛpe kām prajāpatīn
sargāmś caivānusargāmś ca
manūn manvantarādhipān

Please describe all that Brahmā created (prajāpatīnām sa patih cakṛpe): Prajāpatis (prajāpatīn), the various types of creation and sub-creations (sargāmś ca anusargāmś ca), and the Manus, who are lords of the Manvantara periods (manūn manvantara adhipān).

Having a similar mind to Parīkṣit, Vidura asks questions on the same subjects as Parīkṣit until the end of the chapter.

Prajāpatinām patih is Brahmā.



There are ten divisions of creation (**sargān**).

Anusargān means subdivisions of those divisions.

॥ 3.7.26 ॥

upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣāṃ saṁsthāṃ pramāṇaṃ ca
bhūr-lokasya ca varṇaya

O Maitreya (mitra ātmaja)! Please describe (varṇaya) the planets above and below the earth (bhūmeh upary adhaś ca ye lokā), their appearance, dimensions (teṣāṃ saṁsthāṃ pramāṇaṃ ca), and also describe the earth (bhūr-lokasya ca).

Mitrātmaja is the son of Mitrā, Maitreya. Samsthām means appearance.

|| 3.7.27 ||

tiryāṅ-mānuṣa-devānām
sarīsrpa-patattriṇām
vada naḥ sarga-saṁvyūham
gārbha-sveda-dvijodbhidām

Please describe (vada naḥ) the devatās, humans, animals (tiryāṅ-mānuṣa-devānām), reptiles, birds (sarīsrpa-patattriṇām) and creatures born from wombs, perspiration, eggs and seeds (gārbha-sveda-dvija-udbhidām), and the distribution of these creatures (sarga-saṁvyūham).

Samvyūham means distribution.

Gārbha-ja means born from wombs, such as humans.

Those born from perspiration are worms and stinging insects etc.

Those born from eggs (dvi-ja) are birds.

Those that germinate (udbhidām) are trees and shrubs.

॥ 3.7.28 ॥

guṇāvatārair viśvasya
sarga-sthity-apyayāśrayam
srjataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

Please describe (vyācakṣva) the exploits of the lord of Lakṣmī
(śrīnivāsasya udāra-vikramam), who has created (srjataḥ) the
authorities for creation, maintenance and destruction of the universe
(viśvasya sarga-sthity-apyaya āśrayam) through the guṇāvatāras
(guṇa avatāraiḥ).

Viṣṇu has created the sanction for creation, maintenance and
destruction.

|| 3.7.29 ||

varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣiṇāṁ janma-karmāṇi
vedasya ca vikarṣaṇam

Please describe the divisions of varna and āśrama (varṇāśrama-vibhāgāṁś ca) according to features, behavior, and nature (rūpa-śīla-svabhāvataḥ), as well as the birth and activities of the sages (ṛṣiṇāṁ janma-karmāṇi) and the divisions of the Vedas (vedasya ca vikarṣaṇam).

Rūpa means their features, śīla means conduct and svabhāva means qualities like sense control and mind control.

॥ 3.7.30 ॥

yajñasya ca vitānāni
yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantram vā bhagavat-smṛtam

3.25-33
↓
11th Goto

O master (**prabho**)! Please give a detailed description of sacrifice (**yajñasya ca vitānāni**), and the path of yoga (**yogasya ca pathaḥ**), jñāna, and sāṅkhya (**naiṣkarmyasya ca sāṅkhyasya**) as well as Nārada-pañcarātra (**tantram vā bhagavat-smṛtam**).

Vitānāni means “detailed descriptions.”

Yoga refers to aṣṭāṅga-yoga.

Naiṣkarmyasya refers to the path of jñāna, which is the method of destroying karma.

Describe the paths of yoga, jñāna and sāṅkhya and (vā) Nārada-
pañcarātra (bhagavat-smrtam tantram-- the tantra taught by the
Lord).

|| 3.7.31 ||

pāṣaṇḍa-patha-vaiṣamyam
pratiloma-niveśanam
jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ

Please describe the trouble caused by the path of the pāṣaṇḍas (pāṣaṇḍa-patha-vaiṣamyam), the situation of pratiloma progeny (pratiloma-niveśanam), and the destinations of the jīvas (jīvasya gatayah yāś ca) according to qualities and actions (yāvatīr guṇa-karmajāḥ).

Pāṣaṇḍa-patha-vaiṣamyam means the disturbance caused by path of the pāṣaṇḍas.

Pratiloma refers to products of mixed caste where the mother's caste is higher than the father's, such as the sūtas (brāhmaṇa mother, kṣatriya father).

॥ 3.7.32 ॥

dharmārtha-kāma-mokṣāṇām
nimittāny avirodhataḥ
vārtāyā daṇḍa-nīteś ca
śrutasya ca vidhim pṛthak

Please describe the methods of dharmā, artha, kāma and mokṣa (dharmārtha-kāma-mokṣāṇām nimittāny) which do not conflict with each other (avirodhataḥ), and the rules in the scriptures for professions (vārtāyā vidhim pṛthak), in artha-śāstra and in the Vedas (daṇḍa-nīteś ca śrutasya ca).

Describe the processes (nimittāni), which are mutually not conflicting (avirdhataḥ).

Please describe the rules for professions like merchants according to the scriptures for professions, the rules for punishment according to artha-śāstra and the rules according to Vedic scriptures.

|| 3.7.33 ||

śrāddhasya ca vidhiṃ brahman
pitṛṇām sargam eva ca
graha-nakṣatra-tārānām
kālāvayava-saṁsthitim

O brāhmaṇa (**brahman**)! Describe the rules for death rites (**śrāddhasya ca vidhiṃ**), the creation of the Pitṛs (**pitṛṇām sargam eva ca**), and the positions of the planets, constellations and stars in divisions of time (**graha-nakṣatra-tārānām kāla avayava-saṁsthitim**).

Kālāvayava-saṁsthitim means the position of the planets, constellations and stars according to days, nights, months and years.

|| 3.7.34 ||

dānasya tapaso vāpi
yac ceṣṭā-pūrtayoḥ phalam
pravāsa-sthasya yo dharmo
yaś ca puṁsa utāpadi

Please describe the results (phalam) of charity, austerity (dānasya tapaso vāpi), (agniṣṭoma sacrifice), community services (yac ca iṣṭā-pūrtayoḥ), and the authorized actions (yah dharmah) prescribed for a man in distress (puṁsah uta āpadi) while traveling (pravāsa-sthasya).

The digging of reservoirs of water for public use is a great work of charity, and retiring from family life after fifty years of age is a great act of penance performed by the sober human being.

|| 3.7.35 ||

yena vā bhagavāms tuṣyed
dharma-yonir janārdanaḥ
samprasīdati vā yeṣām
etad ākhyāhi me 'nagha

O sinless one (anagha)! Please tell (ākhyāhi me) by what acts the Lord (yena bhagavān), the cause of dharma (dharma-yonih), who gives to his sakāma devotees what they want (janārdanaḥ), is satisfied (tuṣyed), and please describe the sādhana for pleasing the Lord who gives prema (samprasīdati vā yeṣām)?

Vidura has already said:

parāvareṣām bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atr̥pnuma kṣulla-sukhāvahānām
teṣām rte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**parāvareṣām 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**). SB 3.5.10

He has already understood these things from Vyāsa.

However, now he wants to hear again from the mouth of Maitreya
the necessary knowledge in order to become detached.

Having completed those questions, now he asks what he really
wants to know.

Vā here means “but.”

But, Janārdana, he who bestows things to his sa-kāma-
bhaktas, is the cause of all dharmas.

Or Janārdana can mean “he who gives suffering to his pure
devotees by the pain of increased prema.”

What is the method for pleasing this Lord?

Please describe the type of qualification of such devotees.

|| 3.7.36 ||

anuvratānām śiṣyāṇām
putrāṇām ca dvijottama
anāpr̥ṣṭam api brūyur
guravo dīna-vatsalāḥ

O best of the brāhmanas (dvijottama)! Though not asked (anāpr̥ṣṭam api), the gurus who are concerned for the suffering (guravo dīna-vatsalāḥ) teach what is necessary (brūyuh) to their obedient students (anuvratānām śiṣyāṇām) and sons (putrāṇām).

I do not know the most valuable thing to ask for.

You should speak about it by your mercy!

The genitive case (**anuvratānām śisyānām**) is used to represent the dative case.

|| 3.7.37 ||

tattvānām bhagavaṁs teṣām
katidhā pratisaṅkramah
tatremam ka upāsīran
ka u svid anuśerate

How many types of destruction are there for the various
elements (tattvānām teṣām katidhā pratisaṅkramah)? Who
remains serving the Lord during destruction (ka u svid
anuśerate), and who goes to sleep (tatra imam ka upāsīran)?

Having asked about sādhana-bhakti, since sādhyā-bhakti is eternal, to dispose of any erroneous conceptions about this fact, Vidura now asks about destruction of the material world.

Pratisaṅkramah refers to destruction.

At the time of this destruction, who serves the Supreme Lord while he is sleeping, just as one serves the king by waving a cāmara? Who sleeps?

This is the meaning Śrīdhara Svāmī gives to this verse.

This implies that the bhakti of the associates of the Lord and the Lord's planet are eternal.

It is said in the Kāśī-khaṇḍa: **na cyavante hi mad-bhaktā mahatyām pralayāpadi**: my devotees are not destroyed at the time of the final destruction of the universe.

|| 3.7.38 ||

puruṣasya ca samsthānam
svarūpaṁ vā parasya ca
jñānam ca naigamaṁ yat tad
guru-śiṣya-prayojanam

Please describe ~~knowledge concerning the Lord's form~~
(svarūpaṁ vā parasya ca) and jīva's position (puruṣasya ca
samsthānam), and the knowledge of the Upanisads (jñānam
ca naigamaṁ) which is necessary for the student to learn
from the guru (yat tad guru-śiṣya-prayojanam).

What is the position of the worshipper, the jīva (puruṣasya), what is his absolute (sam) condition or nature (sthānam)?

And what is the svarūpa of the Supreme Lord, the object of worship (parasya)?

What is the knowledge mentioned in the Vedas which is necessary for me as disciple to know, from the guru?

The meaning is that from the guru I should learn about bhakti.

Part-V

Vidura declares his confidence
in Maitreya
(3.7.39-42)

|| 3.7.39 ||

nimittāni ca tasyeha
proktāny anagha-sūribhiḥ
svato jñānam kutaḥ puṁsām
bhaktir vairāgyam eva vā

O sinless Maitreya (anagha)! Tell me about the causes of this
knowledge (tasya nimittāni) as described by the devotees
(sūribhiḥ proktāny). Can a person (kutaḥ puṁsām) attain
knowledge, bhakti or renunciation (jñānam bhaktir
vairāgyam eva vā) on his own (svataḥ)?

The cause for knowledge (**nimittāni**) is the association of the devotees.

Describe this cause which is told by the offenseless, knowledgeable devotees (**sūribhiḥ**).

This verse indicates that without guru, knowledge is impossible.

|| 3.7.40 ||

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me 'jñasya mitratvād
ajayā naṣṭa-cakṣuṣah

Since I am ignorant (ajñasya), having lost my sight because of māyā (ajayā naṣṭa-cakṣuṣah), I have asked these questions (etān me pṛcchataḥ praśnān) with a desire to know about the pastimes of the Lord (hareḥ karma-vivitsayā). Please reply to these questions (brūhi me) since you are a friend (mitratvād).

“Why have you asked so many questions?”

Please answer these questions asked only with a desire to know about the pastimes of the Lord and service to him.

When all these questions are answered, I will have complete concentration on the Lord’s service with indifference to all else.

When I have my full attention on the Lord, then I can attain him

Brūhi me here indicates “Speak in order to deliver me.”

In this way the repetition of the word me is not a fault.

Addressing Maitreya as a friend (mitratvāt) means that though he is the son of Mitrā, he is also the friend of the whole universe.

|| 3.7.41 ||

sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīran kalām api

O sinless Maitreya (**anagha**)! All the Vedas, sacrifices (**sarve vedāś ca yajñāś ca**), charity and austerity (**tapo dānāni ca**) cannot compare (**na kurvīran**) with a small particle (**kalām api**) of helping the jīva attain a solution to material existence (**jīva abhaya-pradānasya**).

Not only do I get deliverance by this, but you also gain great fame for having done pious acts.

|| 3.7.42 ||

śrī-śuka uvāca

sa ittham āpr̥ṣṭa-purāṇa-kalpah
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyām
sañcoditas taṁ prahasann ivāha

Śukadeva said: When the best of the Kurus, Vidura (sah kuru-pradhānena), asked Maitreya in this way (ittham āpr̥ṣṭa), the chief among sages (muni-pradhānaḥ), capable of explaining the Purānas (purāṇa-kalpah), inspired to speak about the Lord (bhagavat-kathāyām sañcoditaḥ), smiled at Vidura (taṁ prahasann iva) and spoke with great joy (pravṛddha-harṣo āha).

Purāṇa-kalpaḥ means “capable of explaining the Purāṇas.”

Maitreya, capable of explaining the Purāṇas, questioned (āprṣṭa) by Vidura, smiling out of joy (prahasann iva), spoke.

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