

**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-vṛtṭyā 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-vṛtṭyā), 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 'yam 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-tr̥ptasya**),  
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 samsthāpayaty 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 samsthāpayaty 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.