

**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-II

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

|| 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?”

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This verse answers.

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

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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 ||

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

materialist

Saśhetāḥ

Perfectly  
Latter

Validation of  
their inclinations  
to enjoy

① → materialist

② Perfectly  
Latter

He who is the most foolish in this world (yaś ca mūdhatamo loke) and he who has attained (yaś 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.