

**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-III

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

|| 3.7.18 ||

arthābhāvaṃ viniścītya  
pratītasyāpi nātmanaḥ  
tām cāpi yuṣmac-caraṇa-  
sevayāhaṃ parāṇude

Convinced that the jīva does not actually suffer loss of  
knowledge (ātmanaḥ artha abhāvaṃ viniścītya), but not yet  
realizing it directly (na pratītasya api), I will destroy this lack  
of this realization (ahaṃ 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 ||

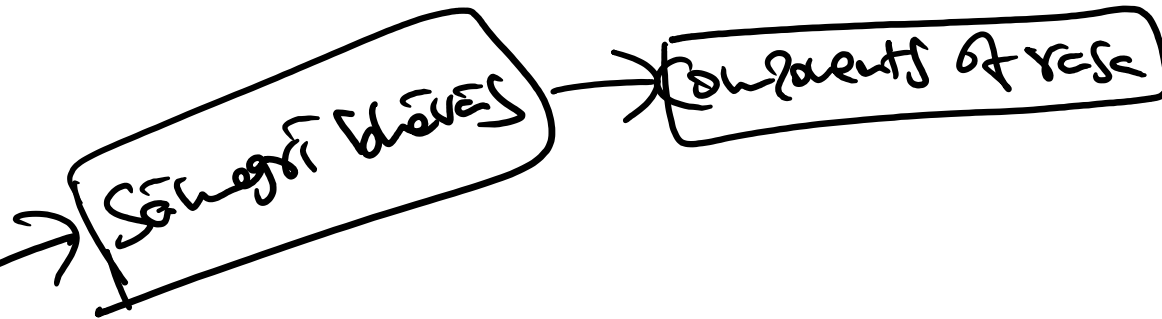
yat-sevayā bhagavataḥ  
kūṭa-sthasya madhu-dviṣaḥ  
rati-rāso bhavet tīvraḥ  
pādayor vyasanārdanaḥ

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?

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**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).