

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Seven

Vidura's Questions

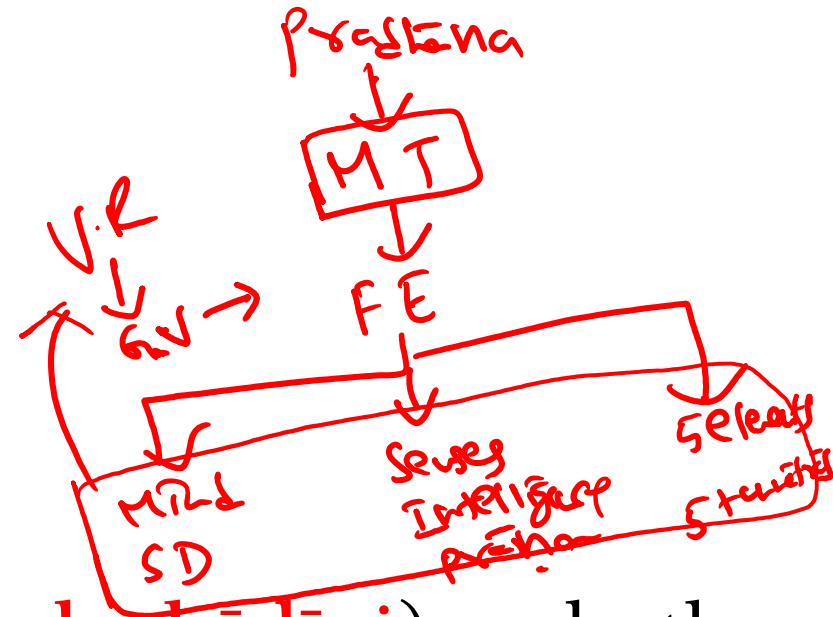
Further enquiries by Vidura

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 ādyam puruṣam
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśam ta āsate

That Lord is called the first purusa (yam āhur ādyam puruṣam), 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-vikāśam).

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 ||

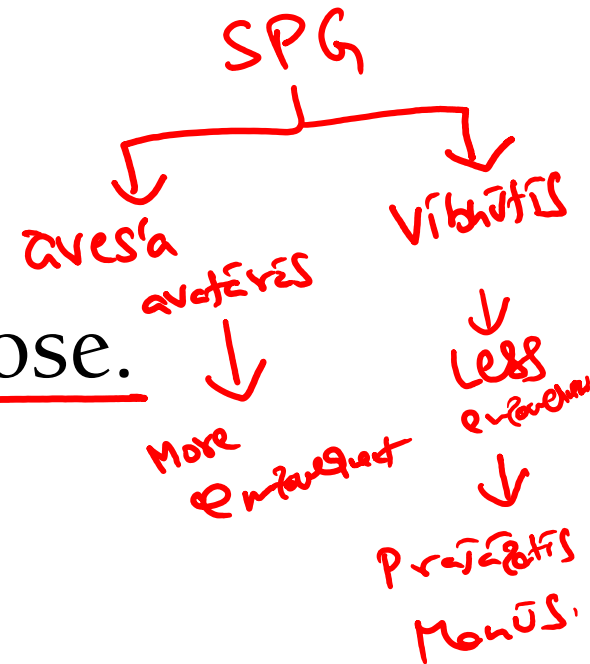
yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas tri-vṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

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.



Vibhūtīḥ refers to person such as Prajāpati.

॥ 3.7.24 ॥

yatra putraish ca pautraish ca
naptrbhiḥ saha gotrajaiḥ
prajā vicitrākṛtaya
āsan yābhir idam tatam

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

Yatra means “among the vibhūtis.” Naptrbhiḥ means “with daughters.”

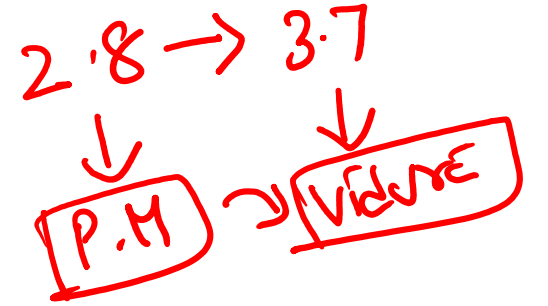
॥ 3.7.25 ॥

prajāpatīnām sa patiś
caḥḥpe kān prajāpatīn
sargāmś caivānusargāmś ca
manūn manvantarādhipān

Please describe all that Brahmā created (prajāpatīnām sa patih
caḥḥpe): 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 ||

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

Please describe (vada naḥ) the devatās, humans, animals (tiryaṅ-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
ṛṣiṇām 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 (ṛṣiṇām 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 vidhiṃ 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 vidhiṃ 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-samsthitim

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-samsthitim**).

Kālāvayava-samsthitim 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), (āgniṣṭoma 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 ṛte 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 (**ṛte**) 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-pradhānah
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-pradhānah), capable of explaining the Purānas (purāṇa-kalpah), inspired to speak about the Lord (bhagavat-kathāyām sañcoditah), 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.