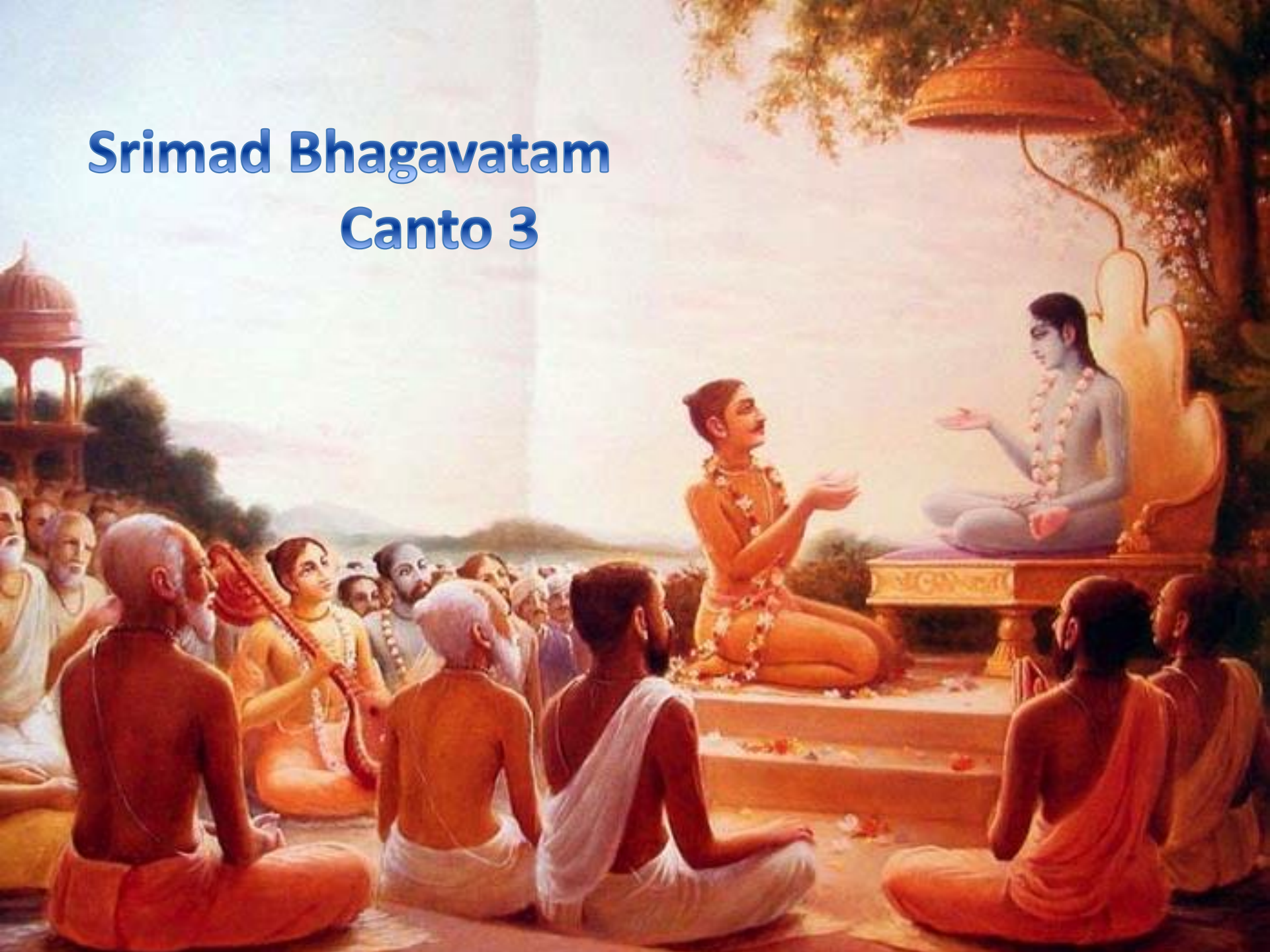


Srimad Bhagavatam

Canto 3



CANTO 3: SARGA & VISARGA

In 2.8, Parikshit asked some questions; Śukadeva, considering that these questions were previously asked by Vidura to Maitreya, decided to answer them through Vidura–Maitreya samvada.
[Also Saunaka & Parikshit desired to hear about Vidura–Maitreya samvada.]

Part A: Meeting of Uddhava & Vidura (3.1-4)
[Q1. Where & when Vidura–Maitreya samvada happened? (3.1.3-4)]

A1 (3.1-4): 3.1: Duryodana insulted Vidura & Vidura gave up family, went to pilgrimage & met Uddhava. Vidura inquired from Uddhava about Kṛṣṇa, Yadus, Kuru.

3.2-4: Uddhava remembers pastimes of Kṛṣṇa in & outside Vrindavana & informs about Yadus' disappearance

Vidura requested for spiritual knowledge from Uddhava, but Uddhava told him to meet Maitreya (also instructed by Kṛṣṇa along with Uddhava.) Vidura met Maitreya at Haridwar.

Part B: Sarga (3.5-11) & Visarga (3.12)

Vidura to Maitreya: Q2. Explain about Purusa avatars, Virat rupa, lila avatars, different planets & jivas? (3.5.1-9)

A2 (3.5-6): 3.5: Pastimes of purusa avatars (creation of material elements & sense devatas prayers) 3.6: Development of Virat rupa, manifestation of demigods, planets, living entities, varnas from Virat rupa.

After hearing 3.5.25-26, Vidura asked Q3: How can Lord be connected with gunas? How pure soul is engaged in nescience? Why jiva suffers, though Lord is situated in his heart? (3.7.2-7)

A3: Maya & gunas are powers of Lord & belong to Him. But He is without these gunas. Distress of jiva is due to misidentification & that distress is unreal.

Vidura asked more questions about Vibhūtis, visarga, Manus, planets, varnasrama, etc. These questions are similar to the questions asked by Parikshit in 2.8.

Maitreya explained, 3.8: Appearance of Brahma, 3.9-10: Brahma's prayers & Lord's reply to him. Brahma created 14 planetary systems.

Vidura heard 'Time' mentioned in 3.8 & asked Q4: What are the characteristics of time? (3.10.10)

A4 (3.10-11): Time in general explained in 3.10, and in detail like calculation of time, life span of people who are beyond kalpa, are described in 3.11. In 3.9 ten types of creation are explained (6 primary, 3 secondary & one mixed).

Visarga (3.12): Brahma creates 5 features of ignorance, Kumaras, Rudra, 10 sons, Vak, Swayambhuva Manu & Satarupa.

Part C: Pastimes of Lord Varaha (3.13-19)

Appearance of Manu was described in 3.12, Vidura: Q1. What did Swayambhuva Manu do after getting his wife? (3.13.2)

A1: Brahma asked Manu to beget children & rule earth. Manu asked him to retrieve earth. While Brahma was thinking how to lift earth, Varahadeva appeared & retrieved earth. Sages offered prayers. This Varahadeva appeared in 1st Manvantara, but Maitreya also narrated about the killing of Hiranyaksha by Varaha of 6th manvantara.

Q2. What was the reason for a battle between Hiranyaksha & Varaha? (3.14.2-4)

A2 (3.14-19): 3.14-16: Events leading to the birth of Hiranyaksha & Hiranyakasipu, 3.17: Birth & victory of the 2 demons, 3.18-19: The battle & killing of Hiranyaksha.

3.14: Diti approached Kasyapa for union, Kasyapa unable to convince her, fulfilled her desire. Diti repented & offered prayers to Siva.

3.15-16: Due to Diti's pregnancy darkness spread all over universe, Devatas approached Brahma, Brahma narrated how Jaya & Vijaya were cursed by 4 Kumaras & entered Diti's womb.

3.17: Birth of Hiranyaksha & Hiranyakasipu, inauspicious omens, Hiranyaksha conquers all directions & challenges Varuna who asks him to approach Lord.

3.18-19: Learning from Narada about Lord's place, Hiranyaksha entered Garbhodaka Ocean, conversed & fought with Varaha (Brahma offered prayers). Lord killed him.

CANTO 3 Part D: Appearance & teachings of Lord Kapila (3.21-33)
 [After hearing the pastime of Varhadeva, Vidura again inquired about *visarga*.
 Q1. What Brahmā did after creating the Prajāpatis? How did Prajapatis create jivas? (3.20.9-11)]

A1: 3.20: Visarga in summary – Creation of Yakshas, Raksasas, Devatas, Gandharvas, Apsaras, Manus, sages etc

Q2. Please describe about the glorious dynasty of Svayambhuva Manu? (3.21.1-5)

A2 (3.21-5.15): Svayambhuva Manu had 3 daughters & 2 sons. Their descendants & related stories are explained in 3.21-4.1: Devahuti, 4.1: Akuti, 4.1-7: Prasuti, 4.8-31: Uttanapada, 4.31-5.15: Priyavrata

3.21-22: Kardama performed penances & got Lord's darshan, Lord informed him about his marriage with Devahuti & Lord's appearance as his son. Svayambhuva Manu went to Kardama's hermitage & offered his daughter, Devahuti to Kardama.

3.23: Kardama was pleased with Devahuti's service & offered her benediction. On her request Kardama revived Devahuti's emaciated body & created a mystic airplane, & they enjoyed for 100 yrs. After Devahuti gave birth to 9 daughters, Kardama decided to leave, then Devahuti lamented for not taking the spiritual association of Kardama.

3.24: Lord Kapila appeared in Devahuti's womb, Brahma glorified Kardama & Devahuti. Marriage of 9 daughters, Kardama offered prayers to Kapila & renounced the world with Lord's permission.

(3.25-33) Teachings of Lord Kapila to Devahuti.
 After Kardama left, Kapila stayed with mother. She inquired from Him.

Q3. I am bewildered by Your maya, please dispel my illusion? (3.25.7-11)

A3 (3.25.12-27): Offers Adhyatmika yoga (consisting of Sankhya, Yoga, Bhakti) as solution. Establishes the superiority of Bhakti over other 2 paths. Describes characteristics of a devotee.

Having heard that best process to attach mind to the Lord is Bhakti in 3.25.19, Q4. What kind of bhakti should I perform to attain You easily? (3.25.28)

A4 (3.25.31-44): Recommends uttama bhakti for those who are at the stage of bhava, and Vaidhi Sadhana Bhakti for others.

I should know & perform bhakti approved by You, but intelligent people know others' ideas as well, Q5. Explain the processes of Jnana & yoga, how many limbs do they have? (3.25.29)

A5 (3.26-28): 3.26: Path of Jnana: Kapila describes the subject matter of Sankhya by describing characteristics of prakrti, purusha & 28 elements, Karya Srsti and development of Virat Rupa. 3.27-28: Method of liberation, difference b/w jiva & Prakrti, limbs of Astanga Yoga, description of Lord's form for performing dharana.

Devahuti again desires to hear about bhakti, since she should perform that process. Q6. Please tell me about the path of Bhakti? (3.29.1)

A6 (3.29): Various classes of bhakti, characteristics of pure bhakti, angas of bhakti, dangers of offences.

Q7. Please tell me about the nature of time? (3.29.3)

A7(3.29.38-45) Characteristics of time

Q8. Pl describe samsara of jivas? (3.29.2)

A8(3.30-32): 3.30: The pains in youth, old age, death and hell of materially attached persons. 3.31: The pains in the womb, at birth, as an infant, and as a child, also prayers of jiva within womb. 3.32: Criticizes sakama karma, Superiority of Bhakti yoga

3.33: Devahuti's prayers, Lord Kapila's final instructions, Devahuti follows those instructions and perfects her life.

3.1. Questions by Vidura

Section	Topic
SB 3.1.1-2	Sukadev Goswami introduces Vidura
SB 3.1.3-5	Pariksit M's inquisitiveness
SB 3.1.6-16	Events leading to Vidura's retirement
SB 3.1.17-23	Vidura's travel to places of pilgrimage
SB 3.1.24-25	Meeting of Vidura with Uddhava
SB 3.1.26-45	Vidura's inquiry about welfare of Yadus & Kurus



Offering respects to guru and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe.

I offer myself and everything I possess to he who is the life of the gopīs, the controller, for service to his dear devotees.

In the thirty-three chapters of the Third Canto, sarga, the creation of the totality of matter with elements manifesting from prakṛti by the glance of Viṣṇu, is described.

[Note: From the Third to Twelfth Canto, Viśvanātha identifies each Canto with one of the ten topics of Bhāgavatam.]

Having already shown that the Bhāgavatam was first revealed by the Lord to Brahmā and Nārada, it is again revealed by Śeṣa to the Kumāras. [Note: This is explained in SB 3.8.4.]

The conversation between Vidura and Uddhava continues for four chapters.

Eight chapters deal with sarga and visarga.

Seven chapters describe the pastimes of Varāha.

One chapter describes the visarga in summary and four chapters describe Kapila.

Nine chapters describe his teachings. This completes the Third Canto.

In the First Chapter, giving up his elder brother, Vidura departs and goes on pilgrimage.

There he meets Uddhava and asks questions, though he was unsteady in hearing because of separation from the Lord.

Uddhava answers two or three of the questions asked by Parīkṣit in the eighth chapter of the Second Canto.

Śukadeva, considering that the questions of Parīkṣit were previously asked by Vidura to Maitreya, decided to answer Parīkṣit's questions by first describing the introduction which gave rise to their conversation.

Section: SB 3.1.1-2:

Sukadev Goswami
introduces Vidura

|| 3.1.1 ||

śrī-śuka uvāca

evam etat purā pṛṣṭo
maitreyo bhagavān kila
kṣattrā vanam̐ praviṣṭena
tyaktvā sva-gṛham ṛddhimat

Śukadeva said: Previously Vidura (**purā kṣattrā**), after giving up his prosperous house (**tyaktvā sva ṛddhimat gṛham**) for entering the forest (**vanam̐ praviṣṭena**), asked this question (**evam etat pṛṣṭah**) to the powerful Maitreya (**maitreyo bhagavān**).

Vidura asked same question which you have inquired

Section: SB 3.1.1-2:

Sukadev Goswami
introduces Vidura

॥ 3.1.2 ॥

yad vā ayam mantra-kṛd vo
bhagavān akhileśvaraḥ
pauravendra-gṛham hitvā
praviveśātmāsāt kṛtam

The Supreme Lord (**ayam bhagavān akhileśvaraḥ**) who acted as your advisor (**vah mantra-kṛd**) gave up the house of Duryodhana (**pauravendra-gṛham hitvā**) and entered the house of Vidura (**yad praviveśā**), accepting it as his own (**ātmāsāt kṛtam**).

Lord Kṛṣṇa considered house of Vidura as His own but neglected house of Duryodhana

Vidura should not have give up his house which was superior to all the pilgrimage places to wtich he went.

However he gave it up because of the pain inflicted by his brother, Dhṛtarāṣṭra.

Kṛṣṇa, acting as the advisor of you the Pāṇḍavas, thinking of them all the time, rejected Duryodhana's house, and entered Vidura's house, even though not invited, since he accepted it as his own house (ātmasāt).

Section: SB 3.1.3-5:

Pariksit M's
inquisitiveness

|| 3.1.3 ||

rājovāca

kutra kṣattur bhagavatā
maitreyeṇāsa saṅgamaḥ
kadā vā saha-saṁvāda
etad varṇaya naḥ prabho

The King said: O master (**prabho**)! Where did Vidura (**kutra kṣattuh**) meet the powerful Maitreya (**bhagavatā maitreyeṇa saṅgamaḥ āsa**)? When did they speak with each other (**kadā vā saha-saṁvādah**)? Please describe this to me (**etad varṇaya naḥ**).

Pariksit M asked: When and where this discussion took place. Kindly explain

Section: SB 3.1.3-5:

Pariksit M's
inquisitiveness

|| 3.1.4 ||

na hy alpārthodayas tasya
vidurasyāmalātmanah
tasmin varīyasi praśnah
sādhu-vādopabṛmhitah

The questions which the pure soul Vidura asked (**tasya amalātmanah vidurasya praśnah**) to the excellent Maitreya (**tasmin varīyasi**) were not insignificant (**na hy alpa artha udayah**), and were nourished by the pleasure of the devotees (**sādhu-vāda upabṛmhitah**).

Glories of Vidura's questions

Because the questions of Vidura to Maitreya were not insignificant, they are nourished by the pleasure of the devotees (sādhu-vāda), or they were praised by the statements of Maitreya.

Section: SB 3.1.3-5:

Parikṣit M's
inquisitiveness

|| 3.1.5 ||

sūta uvāca

sa evam ṛṣi-varyo 'yaṁ
prṣṭo rājñā parīkṣitā
praty āha taṁ subahu-vit
prītātmā śrūyatām iti

Sūta said: Omniscient Śukadeva (**sah subahu-vit**), the best of sages (**ṛṣi-varyah**), on being requested by King Parīkṣit (**evam ayam rājñā prṣṭah**), with great affection (**prītātmā**) then said him (**taṁ praty āha**), “Please listen (**śrūyatām iti**).”

Sukadev Goswami pleasingly answered

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.6 ||

śrī-śuka uvāca

yadā tu rājā sva-sutān asādhūn
puṣṇan na dharmeṇa vinaṣṭa-drṣṭiḥ
bhrātur yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

Śukadeva said: Dhṛtarāṣṭra (**yadā tu rājā**), blind to knowledge (**vinaṣṭa-drṣṭiḥ**), supporting his own evil sons (**asādhūn sva-sutān puṣṇan**) illegally (**na dharmeṇa**), made the fatherless sons (**vibandhūn sutān**) of Pāṇḍu, his younger brother (**yaviṣṭhasya bhrātuh**), live in a lac house (**lākṣā-bhavane praveśya**) and burned them (**dadāha**).

Blinded by desire to nourish his sinful son, Dhritarashtra tried to kill fatherless Pandavas.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.7 ||

yadā sabhāyām kuru-deva-devyāḥ
keśābhimarśam suta-karma garhyam
na vārayām āsa nṛpaḥ snuṣāyāḥ
svāsrair harantyāḥ kuca-kuṅkumāni

Dhṛtarāṣṭra (**yadā nṛpaḥ**) did not forbid (**na vārayām āsa**) his son's despicable action (**suta-karma garhyam**) of dragging the wife of Yudhiṣṭhira by the hair (**kuru-deva-devyāḥ keśa abhimarśam**) into the assembly (**sabhāyām**), while Draupadī wept (**snuṣāyāḥ**), washing away the kuṅkuma on her breasts with tears (**sva asraih harantyāḥ kuca-kuṅkumāni**).

Dhritarashtra did not forbid disrobing of Draupadi

Kuru-deva-devyāḥ refers to Draupadī.

She washed away the kumkuma on her breasts by her tears.

Also indicated is that she would wash away the kumkuma on the breasts of the enemy's wives, with their tears, when she would have their husbands killed.

This is the fourth type of atiśayokti (hyperbole).

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.8 ||

dyūte tv adharmeṇa jitasya sādhoḥ
satyāvalambasya vanaṁ gatasya
na yācato 'dāt samayena dāyaṁ
tamo-juṣāṇo yad ajāta-śatroḥ

Righteous Yudhiṣṭhira (**sādhoḥ ajāta-śatroḥ**), defeated by unfair means (**adharmeṇa jitasya**) in the gambling match (**dyūte**), went to the forest (**vanaṁ gatasya**) according to his promise (**satya avalambasya**), and then returned to claim his rightful claim to the kingdom (**samayena dāyaṁ yācatah**). But, overcome with illusion (**yad tamo-juṣāṇah**), Dhṛtarāṣṭra did not give it back (**na adāt**).

Dhritarastra and party cheated Yudhistir M and later refused to share his rightful kingdom

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.9 ||

yadā ca pārtha-prahitaḥ sabhāyām
jagad-gurur yāni jagāda kṛṣṇaḥ
na tāni puṁsām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

Duryodhana (**yadā rājā**), whose piety had been destroyed (**kṣata-puṇya-leśaḥ**), did not give respect (**na uru mene**) to the sweet words (**tāni amṛtāyanāni**) that Kṛṣṇa (**yāni kṛṣṇaḥ**), guru of the universe (**jagad-guruh**), sent by Yudhiṣṭhira (**pārtha-prahitaḥ**), spoke (**jagāda**) to the men in the Kuru assembly (**sabhāyām puṁsām**).

Kauravas did not pay attention to Lord krsna's sweet words of treaty

Puṁsām refers to Bhīṣma and others who were present in the assembly. Dhṛtarāṣṭra or Duryodhana did not greatly respect those words. The reason is that he had lost all piety.

He did not lose the piety for keeping happiness, fame or wealth, but lost the piety to rule the kingdom.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.10 ||

yadopahūto bhavanam praviṣṭo
mantrāya pṛṣṭaḥ kila pūrvajena
athāha tan mantra-dṛśām variyān
yan mantriṇo vaidurikaṁ vadanti

Vidura, the supreme adviser (**yadā mantra-dṛśām variyān**), whose wise counsel the wise even today call “advice of Vidura (**yad mantriṇo vaidurikaṁ vadanti**),” called by Dhṛtarāṣṭra (**pūrvajena pṛṣṭaḥ**) for advice (**mantrāya**), then entered his house (**atha bhavanam praviṣṭaḥ**) and spoke (**āha**).

Vidura gave well appreciated advice on being invited by Dritarastra

Vidura's humiliation by Duryodhana is described in the following six verses.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.11 ||

ajāta-śatroḥ pratiyaccha dāyaṁ
titikṣato durviśahaṁ tavāghaḥ
sahānujo yatra vṛkodarāhiḥ
śvasan ruṣā yat tvam alaṁ bibheṣi

“Give the rightful portion of the kingdom (**pratiyaccha dāyaṁ**) to Yudhiṣṭhira (**ajāta-śatroḥ**), who has tolerated (**titikṣatah**) your intolerable aggression (**tava durviśahaṁ aghaḥ**)-- because of which (**yat**), Bhīma, along with his brothers (**vṛkodarāh saha anujah**), remains breathing heavily in anger at your offenses (**ahih śvasan ruṣā**). This gives you fear (**tvam alaṁ bibheṣi**).

Yudhistira is patiently tolerating your atrocities. Bhima is hissing like snake at all of you.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.12 ||

pārthāms tu devo bhagavān mukundo
grhītavān sakṣiti-deva-devaḥ
āste sva-puryām yadu-deva-devo
vinirjitāśeṣa-nṛdeva-devaḥ

“The Supreme Lord Kṛṣṇa (**devah bhagavān mukundah**), supported by brāhmaṇas and the devatās (**sa kṣiti-deva-devaḥ**), strongest among the best of the Yadus (**yadu-deva-devah**), who has defeated innumerable kings (**vinirjita aśeṣa-nṛdeva-devaḥ**), resides in his own city of Dvārakā (**āste sva-puryām**) and has accepted the Pāṇḍavas as himself (**pārthāms tu grhītavān**).

Lord Kṛṣṇa, along with Brahmanas and Demigods, is on the side of Pandavas

Hear about other aspects of their even greater power that they have accrued now.

Kṛṣṇa is worshipable (deva) because he is the Supreme Lord (bhagavān, along with whom reside the brāhmaṇas (kṣiti-deva) and the devatās.

The brāhmaṇas and devatās are on his side.

He resides in his own city of Dvārakā, not in any other place.

He is the strength of the best of the Yadus.

Where he exists, the Yadus are most powerful.

Hear about his strength.

He has defeated unlimited kings.

Starting from his childhood he defeated Kaṁsa, Jarāsandha and even devatās such as Brahmā, Indra, Varuṇa and Śiva.

If you desire your own good, then give a share of the kingdom to the Pāṇḍavas.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.13 ||

sa eṣa doṣaḥ puruṣa-dvid āste
grhān praviṣṭo yam apatya-matyā
puṣṇāsi kṛṣṇād vimukho gata-śrīs
tyajāśv aśaivam kula-kauśalāya

“Duryodhana is fault personified (**sah eṣa doṣaḥ**) since he hates the supreme lord (**puruṣa-dvid āste**). But he has entered your house, your mind and intelligence (**grhān praviṣṭah**), and you support him (**yam puṣṇāsi**) and consider him your son (**apatya-matyā**). Because he rejects Kṛṣṇa (**kṛṣṇād vimukhah**), Lakṣmī has departed from your house (**gata-śrīh**). Immediately give up (**tyaja āśu**) this inauspicious person (**aśaivam**), for the benefit of the family (**kula-kauśalāya**).”

Get rid of your son, fault personified

“But my son Duryodhana will oppose this.”

In answer to this, Vidura speaks.

He is fault personified. He has arisen as a result of your sins committed for ten million life times!

He is fault personified because he hates the supreme lord (puruṣa-dvīṭ).

Moreover he has entered externally your houses, and internally, even your mind and intelligence.

Moreover you encourage him and think of him as your son. But he is not your son.

Apatya or son means “he who does not fall away (patati) from us.”

You can guess that if you reject Kṛṣṇa, then prosperity will also go away.

Please understand that Lakṣmī has left your house.

“What is the solution?”

Give up inauspicious (aśaivam) Duryodhana immediately.

“If I reject my son, there will be a black spot for my family.”

No. It will be a benefit to the family, for it is said that one can give up one person of the family, for the benefit of the whole family. Otherwise your whole family will perish.

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.14 ||

ity ūcivāms tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asat-kṛtaḥ sat-spr̥haṇīya-śīlaḥ
kṣattā sakarṇānuja-saubalena

When Vidura (**kṣattā**), who desired the best for all (**sat-spr̥haṇīya-śīlaḥ**), spoke thus in the assembly (**ity ūcivāms tatra**), he was scolded by Duryodhana (**suyodhanena asat-kṛtaḥ**), whose lips began to tremble in anger (**pravṛddha-kopa-sphurita adhareṇa**), as well as by his brothers and Karṇa (**sa karṇa anuja-saubalena**).

Having spoken thus Vidura was scolded by Duryodhana (suyodhanena), along with Karṇa, Duḥśāsana and Śakuni.

Vidura was insulted by Duryodhan who is bubbling with anger and biting lips

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

॥ 3.1.15 ॥

ka enam atropajuhāva jihmam
dāsyāḥ sutam yad-balinaiva puṣṭaḥ
tasmin pratīpaḥ parakṛtya āste
nirvāsyatām āśu purāc chvasānaḥ

“Who has called (**ka enam upajuhāva**) this wicked son of a maidservant (**jihmam dāsyāḥ sutam**) into the assembly (**atra**)? Betraying those who have nourished him (**yad-balinā eva puṣṭaḥ**), he supports the enemy (**tasmin pratīpaḥ parakṛtya āste**). Drive him from the city (**purāt āśu nirvāsyatām**) with only his breath (**śvasānaḥ**).”

Drive away this son of maidservant, leaving him only with breath

This verse describes the scolding.

“Who has called him into the great assembly? He does not deserve to be called here, because he is the son of a maidservant, with low birth.

Thus he is deceitful (jihmam).

By his actions as well he is deceitful.

He betrays his master whose food nourishes him and performs actions for the enemy.

If he stays here he will destroy the whole family.

Whoever is on my side should remove him from this place.

Do it quickly, do not delay!

Only his breath should remain. This means beat him with canes till he is breathless.”

Another version has śmaśāna instead of śvasānaḥ

This means “Vidura is inauspicious like a place where they burn dead bodies.

Remove from this house that person who creates inauspiciousness for me.

Do it quickly, otherwise he will make the whole kingdom inauspicious.”

Section: SB 3.1.6-16:

Events leading to
Vidura's retirement

|| 3.1.16 ||

sa ittham atyulbaṇa-karṇa-bāṇair
bhrātuḥ puro marmasu tāḍito 'pi
svayaṁ dhanur dvāri nidhāya māyām
gata-vyatho 'yād uru mānayānaḥ

Struck to his nerves (**marmasu tāḍitah api**) by the sharp words of Duryodhana (**bhrātuḥ aty ulbaṇa-karṇa-bāṇaih**), directly spoken in front of him (**ittham purah**), considering that this was simply the action of māyā (**māyām uru mānayānaḥ**), without pain (**gata-vyathah**), Vidura (**sah**), placing his bow at the door (**svayaṁ dhanuh dvāri nidhāya**), left the palace (**ayād**).

Vidura's considered the incident as act of Maya and left

When the sharp words entered his ears like arrows, hitting sensitive spots (marmasu), since he did not defend himself by saying “How can you speak like this to your brother?”

Vidura had dispelled his suffering.

“You have blessed me, Duryodhana! You have dispelled my suffering completely.

This is because, being driven out of the palace, living in some distant place, in holy places, being completely detached, what pain can I suffer, having given up attachment to persons like you?”

He then left (ayāt), by his own free will.

It was better that he go by his free will than be removed by the sinful.

He gave up everything of that house, even the bow.

When I sit alone worshipping Kṛṣṇa in the future, of what use is this bow?

Or, let there be not fear from sinful Duryodhana that I will fight on the side of Bhīma.

He considered the great power (uru) of māyā, thinking that Duryodhana, blinded by māyā, does not see Kṛṣṇa, though he exists in front of him.

Or another meaning is “How great is the māyā of Kṛṣṇa, the Supreme Lord, because, driving out the devotee of the Lord in this way, these persons will be killed by Bhīma and others!”

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.17 ||

sa nirgataḥ kaurava-puṇya-labdho
gajāhvayāt tīrtha-padaḥ padāni
anvākramat puṇya-cikīrṣayorvyām
adhiṣṭhito yāni sahasra-mūrtiḥ

Leaving Hastināpura (**gajāhvayāt nirgataḥ**), Vidura, who was piety for the Kurus (**saḥ kaurava-puṇya-labdhaḥ**), desiring to perform beneficial acts (**puṇya-cikīrṣayā**), wandered here and there (**anvākramat**) on the earth (**urvyām**), to all the holy places of the Lord, whose two feet are sacred (**tīrtha-padaḥ padāni**), where many deities of the Lord were installed (**adhiṣṭhito yāni sahasra-mūrtiḥ**).

Vidura starts his pilgrimage to holy places

Vidura produced piety for the Kurus (kaurava-puṇya-labdhaḥ).

He desired to see those places of the Lord whose two feet are holy places (tīrtha-padaḥ), thinking of those places as the Lord's feet, in which the forms of the Lord such as Matsya and Kūrma were situated.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.18 ||

pureṣu puṇyopavanādri-kuñjeṣv
apaṅka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalaṅkrteṣu
cacāra tīrthāyataneṣv ananyaḥ

Alone he traveled (**ananyaḥ cacāra**) to sacred places (**tīrtha āyataneṣu**) where there were forms of the Lord (**ananta-liṅgaiḥ samalaṅkrteṣu**), in cities (**pureṣu**), in places with clear rivers and lakes (**apaṅka-toyeṣu sarit-saraḥsu**), mountain groves (**adri-kuñjeṣu**), and pleasing gardens (**puṇya upavana**).

He travelled alone in many places like cities, orchards, villages etc., where different deities of Lord exist.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.19 ||

**gām paryaṭan medhya-vivikta-vṛttiḥ
sadāpluto 'dhaḥ śayano 'vadhūtaḥ
alakṣitaḥ svair avadhūta-veṣo
vratāni cere hari-toṣaṇāni**

Wandering over the earth (**gām paryaṭan**), maintaining himself solely according to his pure vow (**medhya-vivikta-vṛttiḥ**), bathing constantly for purity (**sadā āplutaḥ**), sleeping on the earth (**adhah śayano**), not caring for his body (**avadhūtaḥ**), wearing clothing of a renunciate (**avadhūta-veṣaḥ**), and remaining unrecognized by his relatives (**svaih alakṣitaḥ**), he performed austerities for the satisfaction of the Lord (**vratāni cere hari-toṣaṇāni**).

Vidura's ideal conduct in pilgrimage

Traveling over the earth (gām), he maintained himself by pure (medhya) unmixed (vivikta) means (this mean begging).

He bathed in every holy place (sadāplutaḥ) and thus purified himself.

If he touched something impure after bathing then again he took bath.

He always purified himself in order to remember the mantras concerning the Lord (which required a pure body).

But he did not decorate his body (avadhūtaḥ). He wore bark clothing (avadhūta-vesaḥ) and was unrecognized by his relatives.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.20 ||

ittham vrajan bhāratam eva varṣam
kālena yāvad gatavān prabhāsam
tāvac chaśāsa kṣitim eka cakrām
ekātapatrām ajitena pārthaḥ

Wandering in this way (**ittham vrajan**) over the land of Bhārata (**bhāratam varṣam**), when in time (**yāvad kālena**) Vidura arrived at Prabhāsa (**prabhāsam gatavān**), Yudhiṣṭhira (**tāvad pārthaḥ**) had gained control of the earth (**kṣitim śaśāsa**), under one army (**eka cakrām**) and one king (**ekātapatrām**), with the help of Kṛṣṇa (**ajitena**).

In his travels he reached prabhasa ksetra. At this time earth is under Yudhishtir M's rule.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.21 ||

tatrātha śuśrāva suhr̥d-vinaṣṭim
vanam yathā veṇuja-vahni-saṁśrayam
saṁspardhayā dagdham athānuśocan
sarasvatīm pratyag iyāya tūṣṇīm

In Prabhāsa (**tatra**) he heard (**śuśrāva**) about the destruction of his friends (**suhr̥d-vinaṣṭim**) by rivalry (**saṁspardhayā**), just as a forest (**vanam yathā**) is burned up (**dagdham**) by fire generated by friction of bamboos (**veṇuja-vahni-saṁśrayam**). In grief (**atha anuśocan**) he proceeded silently (**iyāya tūṣṇīm**) to the Sarasvatī River flowing west (**sarasvatīm pratyag**).

At prabhāsa Vidura got to know result of kuruksetra war.
Analogy :Forest is burned up by fire generated by friction of bamboos

In Prabhāsa (tatra) he heard about the destruction of his friends, the Kauravas.

Because he was not friends with Duryodhana and others, some explain that destruction of friends means the destruction of the Yadus, which he heard on meeting Uddhava.

This was just like a forest burning up.

Pratyak means flowing west.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

॥ 3.1.22 ॥

tasyām tritasyośanaso manoś ca
pṛthor athāgner asitasya vāyoḥ
tīrtham sudāsasya gavām guhasya
yac chrāddhadevasya sa āsiṣeve

In that holy place (**tasyām**) he served (**sah āsiṣeve**) other holy spots (**tīrtham**) of Trita, Uśanas, Manu (**tritasya uśanaso manoś ca**), Pṛthu, Agni, Asita, Vāyu (**pṛthor atha agneh asitasya vāyoḥ**), Sudāsa, Go, Guha (**sudāsasya gavām guhasya**), and Śraddhadeva (**śrāddhadevasya**).

Vidura saw 11 places on banks of sarasvati:, (1) Trita, (2) Uśanā, (3) Manu, (4) Pṛthu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Śrāddhadeva.

Section: SB 3.1.17-23:

Vidura's travel to places
of pilgrimage

|| 3.1.23 ||

anyāni ceha dvija-deva-devaiḥ
kṛtāni nānāyatanāni viṣṇoḥ
pratyaṅga-mukhyāṅkita-mandirāṇi
yad-darśanāt kṛṣṇam anusmaranti

He also served other holy places of Viṣṇu (**anyāni viṣṇoḥ mandirāṇi**) built by Ṛṣabha and other great men (**dvija-deva-devaiḥ kṛtāni**), and temples (**nānā āyatanāni**) marked with Viṣṇu's cakra (**praty aṅga-mukhya aṅkita**), by seeing which men remember Kṛṣṇa (**yad-darśanāt kṛṣṇam anusmaranti**).

Visited many temples and deities and remembered Lord Kṛṣṇa. (yad-darśanāt kṛṣṇam anusmaranti)

Section: SB 3.1.24-25:

Meeting of Vidura with
Uddhava

|| 3.1.24 ||

tatas tv ativrajya surāṣṭram ṛddham
sauvīra-matsyān kurujāṅgalāṁś ca
kālena tāvad yamunām upetya
tatroddhavam bhāgavatam dadarśa

After walking over (**tatas tv ativrajya**) the prosperous areas (**ṛddham**) of Saurāṣṭra, Sauvīra, Matsya and Kurujāṅgala (**surāṣṭram sauvīra-matsyān kurujāṅgalāṁś ca**), after some time (**kālena**), when he finally arrived at the bank of the Yamunā (**tāvad yamunām upetya**), he saw the great person Uddhava (**tatra uddhavam bhāgavatam dadarśa**).

At place known as kurujangala, at bank of Yamuna, Vidura met Uddhava

Section: SB 3.1.24-25:

Meeting of Vidura with
Uddhava

|| 3.1.25 ||

sa vāsudevānucaram praśāntam
br̥haspateḥ prāk tanayaṁ pratītam
āliṅgya gādham praṇayena bhadrām
svānām apr̥cchad bhagavat-prajānām

With great affection (**praṇayena**), Vidura (**sah**) tightly embraced (**āliṅgya gādham**) the famous, peaceful Uddhava (**pratītam praśāntam**), the associate of Kṛṣṇa (**vāsudeva anucaram**), the previous student of Br̥haspati (**br̥haspateḥ prāk tanayaṁ**), and inquired from him about the welfare of his relatives (**svānām bhadrām apr̥cchad**) under the protection of Kṛṣṇa (**bhagavat-prajānām**).

Vidura embraced Uddhava and asked following questions.

Though Vidura embraced him, Uddhava did not respond because he had fainted.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.26 ||

**kaccit purāṇau puruṣau svanābhya-
pādmānuvṛttyeha kilāvatīrṇau
āsāta urvyāḥ kuśalam vidhāya
kr̥ta-kṣaṇau kuśalam sūra-gehe**

Do eternal Kṛṣṇa and Balarāma (**kaccit āsāta purāṇau puruṣau**), who appeared (**avatīrṇau**) through the prayers of Brahmā (**svanābhya-pādma anuvṛttyā**) on this earth (**iha**), producing auspiciousness on the earth (**urvyāḥ kuśalam vidhāya**), reside happily in the house of Vasudeva (**kr̥ta-kṣaṇau kuśalam sūra-gehe**)?

Are the Supreme Lords who descended on request of brahma doing well in house of Vasudeva.

Since the welfare of his devotees depends on the situation of the Lord, he asks about the situation of the Lord first.

Though Kṛṣṇa and Balarāma are eternally well, he asks such a question out of prema.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.27 ||

kaccit kurūṇām paramaḥ suhr̥n no
bhāmaḥ sa āste sukham aṅga śauriḥ
yo vai svasr̥ṇām pitṛvad dadāti
varān vadānyo vara-tarpaṇena

How is our friend Vasudeva (**kaccit sukham āste nah suhr̥d śauriḥ**), the greatest of the Kurus (**kurūṇām paramaḥ**), and the husband of our sister (**bhāmaḥ**), who (**yah**), generous like a father to Kuntī and her sisters (**svasr̥ṇām pitṛvad vadānyah**), gave gifts (**varān dadāti**) for the pleasure of their husbands (**vara-tarpaṇena**)?

How is Vasudev, who is munificent and cares for sisters as daughters.

Vasudeva had greatest affection for Kuntī among all his sisters.

When it mentions here that he was like a father to his sisters, it means he had great affection for Kuntī, since he did not show such affection to the other sisters.

[Section: SB 3.1.26-45:](#)

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.28 ||

**kaccid varūthādhīpatir yadūnām
pradyumna āste sukham aṅga vīraḥ
yaṁ rukmiṇī bhagavato 'bhilebhe
ārādhya viprān smaram ādi-sarge**

O Uddhava (**aṅga**)! How is the brave Pradyumna (**kaccid sukham āste vīraḥ pradyumna**), commander of the Yadus (**yadūnām varūtha adhipatir**) whom Rukmiṇī obtained from the Lord (**yaṁ rukmiṇī bhagavato abhilebhe**) after worshiping the brāhmaṇas (**ārādhya viprān**), and who was Cupid in his previous birth (**smaram ādi-sarge**).

How is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life?

Because of his emotions, Vidura does not ask this question in proper order (since he was younger).

The leader of the troops (varuthādhpatiḥ) was in his previous birth Kāmadeva (smaram).

Since Kāmadeva is a devatā and Pradyumna is acting as a human, the statement is meant as praise.

However the real truth is different.

Kāmadeva is Pradyumna's vibhūti or expansion.

Later in the text also, many expansions are described as equal to the Lord in telling various stories.

For instance Vasudeva and Devakī are identified with Prṣnī and Sutapā by the Lord himself.

Tvam eva pūrva-sarge 'bhūḥ prṣniḥ svāyambhuve sati: you were previously Prṣni in Svāyambhuva's time. (SB 10.32)

This however is stated only to create astonishment within the human pastimes.

Similarly in the present verse, the statement that previously Pradyumna was Kāmadeva and in verse 30 the statement that Jāmbavatī performed austerities to get Kārtikeya as her son cannot be taken literally since Jāmbavatī and Rukmiṇī are the svarūpa-śakti of the Lord, and do not need to perform sādhana to get devatās as their sons.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.29 ||

**kaccit sukham sātṽata-vṛṣṇi-bhoja-
dāśārhakāṇām adhipaḥ sa āste
yam abhyaṣiṅcac chata-patra-netro
nr̥pāsanāśām parihr̥tya dūrāt**

How is (**kaccit sukham āste**) Ugrasena, the king of the Sātṽatas, Vṛṣṇis, Bhojas, Dāśārhas (**sātṽata-vṛṣṇi-bhoja-dāśārhakāṇām adhipaḥ**), who had lived in exile (**parihr̥tya dūrāt**) and whom Kṛṣṇa established (**śata-patra-netro yam abhyaṣiṅcat**) on the throne (**nr̥pa āsana āśām**).

How is Ugrasena , who lost all hopes to rule-but he was restored in position by Lord krsna..

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.30 ||

kaccid dhareḥ saumya sutaḥ sadṛkṣa
āste 'graṇī rathinām sādhu sāmbaḥ
asūta yaṁ jāmbavatī vratādhyā
devaṁ guhaṁ yo 'mbikayā dhṛto 'gre

O Uddhava (**saumya**)! How is Sāmba (**kaccid āste sāmbaḥ**), leader of all the great warriors (**rathinām agrāṇī**), the son of Kṛṣṇa (**hareḥ sutaḥ**) with similar form (**sadṛkṣa**), whom previously was born (**yaḥ dhṛtaḥ agre**) to Durgā as Kārtikeya (**ambikayā guhaṁ devaṁ**) and now was born to Jāmbavatī (**yaṁ jāmbavatī**) after she performed austerities (**vratādhyā**)?

O gentle one, does Sāmba fare well? In a previous birth he was born as Kārttikeya in the womb of the wife of Lord Śiva.

Since the amśa and the amśī are considered non-different, Śiva is considered non-different from Kṛṣṇa.

Similarly, Śiva's son Kārtikeya, considered an amśa of Kṛṣṇa's son Sāmba, is considered non-different from him.

Or this statement can be explained in another way.

When Kṛṣṇa appears on earth, Nārāyaṇa enters him and appears also.

It is later said parāvareśo mahad-amśa-yukto: Kṛṣṇa appears with his amśas. (SB 3.2.15)

Thus it is said that Nārāyaṇa appeared in Vasudeva's house. (SB 10.48.24)

Similarly because Kārtikeya entered Sāmba, Kāmadeva entered Pradyumna, and Vasu entered Uddhava in the same way, such statements as are made in the present verse are not wrong.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.31 ||

kṣemaṁ sa kaccid yuyudhāna āste
yaḥ phālgunāl labdha-dhanū-rahasyaḥ
lebhe 'ñjasādhokṣaja-sevayaiva
gatim tadīyām yatibhir durāpām

Is Sātyaki (**kaccid yuyudhānah**), who learned the art of archery from Arjuna with its secrets (**yaḥ phālgunād labdha-dhanūr-rahasyaḥ**) and who, serving the Supreme Lord (**ādhokṣaja-sevayā eva**), gained the goal (**lebhe tadīyām gatim**) hardly attained by yogīs (**yatibhir durāpām**), in good health (**kṣemaṁ āste**)?

How is satyaki, the disciple of arjuna doing?

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.32 ||

kaccid budhaḥ svasty anamīva āste
śvaphalka-putro bhagavat-prapannaḥ
yaḥ kṛṣṇa-pādāṅkita-mārga-pāmsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ

How is (kaccid svasty āste) wise (budhaḥ), sinless Akrūra (anamīva śvaphalka-putraḥ), surrendered to the Lord (bhagavat-prapannaḥ), who, losing control out of strong prema (yaḥ prema-vibhinna-dhairyaḥ), rolled (aceṣṭata) in the dusty path marked by the footprints of Kṛṣṇa (kṛṣṇa-pāda aṅkita-mārga-pāmsuṣu)?

Tell about Akrura, great devotee of Lord, who lost his balance on touching dust of Vrindavan marked with Lord's feet.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.33 ||

kaccic chivaṁ devaka-bhoja-putryā
viṣṇu-prajāyā iva deva-mātuḥ
yā vai sva-garbheṇa dadhāra devam
trayī yathā yajña-vitānam artham

How is Devakī (**kaccit śivaṁ devaka-bhoja-putryā**), who, like Aditi (**deva-mātuḥ iva**), who also gave birth to the Lord (**viṣṇu-prajāyā**), held in her womb the Lord (**sva-garbheṇa dadhāra devam**), and who was just like the three Vedas (**trayī yathā**) containing the meaning of sacrifice (**yajña-vitānam artham**)?

How is Devaki, who conceived SPOG.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.34 ||

**apisvid āste bhagavān sukham vo
yaḥ sātvatām kāma-dugho 'niruddhaḥ
yam āmananti sma hi śabda-yonim
mano-mayaṁ sattva-turīya-tattvam**

How is Aniruddha (**apisvid sukham āste bhagavān aniruddhaḥ**), fulfiller of all desires of the devotees (**yaḥ sātvatām kāma-dughaḥ**), whom the sages call the source of the Vedas (**yam āmananti sma hi śabda-yonim**), who instigates action of the mind (**mano-mayaṁ**), is śuddha-sattva (**sattva**) and is the fourth member of the catur-vyūha (**turīya-tattvam**)?

How is Aniruddha, the desire fulfiller of devotees, fourth expansion of Lord, creator of mind, origin of rig veda.

Sātvatām can refer to the Yādavas or can mean devotees.

He is called the source of the Vedas because the Vedas appear from his breathing.

Evam vā are asya mahato bhūtasya niḥśvasitam etad yad ṛgveda:
From the Lord's breathing arose the Ṛg-veda. (Bṛhad-āraṇyaka Upaniṣad)

Manomaya means “he who moves (mayate) the mind.”

He is the instigator of mental activities.

He is the fourth member (turīya) of the catur-vyūha (tattvam) composed of śudda-sattva.

Being bound up during the conflict of arrows is a pastime created by his own will, similar to the pastimes of Rāmacandra.

That he is part of the catur-vyūha is shown in the answers of Mārkaṇḍeya to Vraja in the Viṣṇu-dharmottara.

**bhūyo bhūyas tv asau dr̥ṣṭo māyā devo jagat-patiḥ
kalpa-kṣaye na vijñātaḥ sa mayā mohitena vai
kalpa-kṣaye vyatīte tu tan tu devaṁ pitāmahāt
aniruddhāṁ vijānāmi pitaraṁ te jagat-patim**

The Lord of the universe seen by me again and again at the end of the kalpa was unknown to me, since I was covered by illusion. When the destruction at the end of the kalpa ended, I understood from Brahmā that the lord of the universe is your father, Aniruddha. Viṣṇu-dharmottara 1.79.2-3

When Bhīṣma begins to speak to Duryodhana about the appearance of Kṛṣṇa, he relates how Brahmā came to Gandhamādana and saw in his mind the Lord as Aniruddha.

**sr̥ṣṭvā saṅkarṣanaṁ devaṁ svayam ātmānam ātmanā
kṛṣṇasattvam ātmanāsrākṣīḥ pradyumnaṁ hy ātmā-sambhavam
pradyumnāc cāniruddhaṁ tu yaḥ vidur viṣṇum avyayam
aniruddho 'sr̥jan mām vai brahmāṇaṁ loka-dhāriṇam
vāsudeva-mayaḥ so 'haṁ tvayaivāsmi vinirmitah**

Having manifested Saṅkarṣaṇa, non-different from himself by his own potency, from himself the Lord manifested Pradyumna, non-different from Kṛṣṇa, by his own potency. From Pradyumna he manifested Aniruddha whom the wise know as indestructible Viṣṇu. Aniruddha created me, Brahmā, the maintainer of the worlds. Aniruddha is non-different from Vāsudeva. Thus I have been created by you.

Mahā-bhārata 6.61.65-67

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.35 ||

apisvid anye ca nijātma-daivam
ananya-vṛtṭyā samanuvratā ye
hr̥dīka-satyātmaja-cārudeṣṇa-
gadādayaḥ svasti caranti saumya

How are others (**apisvid svasti caranti anye**) such as Hṛdīka (**hr̥dīka**), the son of Satyabhāmā (**satya ātmaja**), Cārudeṣṇa (**cārudeṣṇa**) and Gada (**gadā ādayaḥ**), completely dedicated to Kṛṣṇa (**samanuvratā**) with all their senses (**ananya-vṛtṭyā**), whose very soul was Kṛṣṇa (**nija ātma-daivam**)?

How are Hṛdīka, Cārudeṣṇa, Gada who always follow Lord Kṛṣṇa.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus

|| 3.1.36 ||

**api sva-dorbhyām vijayācyutābhyām
dharmeṇa dharmah paripāti setum
duryodhano 'tapyata yat-sabhāyām
sāmrajya-lakṣmyā vijayānuvṛtṭyā**

Is Yudhiṣṭhira (**api dharmah**) along with his two arms Kṛṣṇa and Arjuna (**sva-dorbhyām vijaya acyutābhyām**) maintaining the boundaries of dharma by proper principles (**paripāti dharmeṇa setum**)? In his assembly (**yat-sabhāyām**) Duryodhana became envious (**duryodhanah atapyata**) on seeing the wealth of governance (**sāmrajya-lakṣmyā**) conforming to the highest excellence (**vijayā anuvṛtṭyā**)?

How is King Yudhistir ruling kingdom being protected by Krsna and Arjuna..

In six verses Vidura asks about the Pāṇḍavas. Yudhiṣṭhira, (dharmah) using his two arms in the form of Arjuna and Kṛṣṇa, protected the limits of dharma (setum).

Duryodhana became envious of the wealth of governance which was in compliance with the highest excellence (vijayānuvrttyā).

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

॥ 3.1.37 ॥

kim vā kṛtāgheṣv agham atyamarṣī
bhīmo 'hivad dīrghatamaṁ vyamuñcat
yasyāṅghri-pātaṁ raṇa-bhūr na sehe
mārgaṁ gadāyāś carato vicitram

Has snake-like (**kim vā ahivad**), intensely angry Bhīma (**ati amarṣī bhīmah**), wandering over the battle field (**mārgaṁ caratah**) with his club and other weapons (**gadāyāh**), whose footsteps (**yasya aṅghri-pātaṁ**) the battlefield could not tolerate (**raṇa-bhūh na sehe**), given up (**vyamuñcat**) his long standing anger (**dīrghatamaṁ agham**) towards those who offended him (**kṛta aghesu**)?

Has Bhima given up his anger.

Has snake-like Bhīma given up the impurity (agham), like poison, caused by thinking for a long time of killing the Kurus who offended him?

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.38 ||

**kaccid yaśodhā ratha-yūthapānām
gāṇḍīva-dhanvoparatārīr āste
alakṣīto yac-chara-kūṭa-gūḍho
māyā-kirāto giriśas tutoṣa**

How is (**kaccid āste**) Arjuna, famous among greatest of warriors (**yaśodhā ratha-yūthapānām**), destroyer of enemies with his Gāṇḍīva bow (**gāṇḍīva-dhanva uparata ariḥ**), who satisfied Śiva (**giriśah tutoṣa**), disguised as a hunter (**māyā-kirāto**), after Śiva was covered (**alakṣītaḥ**) with Arjuna's multitude of arrows (**yat-śara-kūṭa-gūḍhah**)?

How is Arjuna, the carrier of gandiva who pleased Lord Siva.

Arjuna was famous (yaśodhā) among the best of the chariot fighters.

He was the destroyer of the enemy (uparatāriḥ).

Śiva was covered (gūḍhaḥ) with a mass of arrows.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.39 ||

**yamāv utasvit tanayau pṛthāyāḥ
pārthair vṛtau pakṣmabhir akṣiṇīva
remāta uddāya mṛdhe sva-riktham
parāt suparṇāv iva vajri-vaktrāt**

Are the twins Nakula and Sahadeva (**yamāv utasvit**), sons of Kuntī (**tanayau pṛthāyāḥ**), protected by the Pāṇḍavas (**pārthair vṛtau**) like eyelashes protect the two eyes (**pakṣmabhir akṣiṇī iva**), enjoying (**remāta**), after they snatched the kingdom (**uddāya sva-riktham**) from Duryodhana in battle (**parāt mṛdhe**), just as two Garuḍas snatch nectar from the mouth of Indra (**suparṇāv iva vajri-vaktrāt**)?

How are Nakula and Sahadeva – who are always protected by their brothers.

Though Nakula and Sahadeva were the sons of Mādri, they were also considered the sons of Kuntī, for just as the two eyes are surrounded by eyelashes, they were surrounded by the sons of Kuntī.

They were protected like jewels.

Snatching away (uddāya) the kingdom (sva-rktham) from the enemy (parāt), Duryodhana, like two Garuḍas snatching the nectar from the mouth of Indra (vajri-vaktrāt), are they now enjoying?

Or another meaning is as follows.

After the Pāṇḍavas snatched away the kingdom from the enemy, do the twins enjoy like birds who, after having stolen nectar from Indra's mouth, are protected by the Pāṇḍavas?

Comparing the twins to Garuḍas is an example of adbhūta upameya (astonishing comparison).

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.40 ||

aho pṛthāpi dhriyate 'rbhakārthe
rājarṣi-varyeṇa vināpi tena
yas tv eka-vīro 'dhiratho vijigye
dhanur dvitīyaḥ kakubhaś catasraḥ

Oh! How is Kuntī (**aho pṛthā api**), who maintained her life only for the sake of her young sons (**dhriyate arbhaka arthe**) in the absence of her husband Pāṇḍu (**rājarṣi-varyeṇa vinā**), who without assistance of others (**yah adhirathah eka-vīrah**), conquered the four directions (**vijigye kakubhaś catasraḥ**) with the assistance of only his bow (**dhanur dvitīyaḥ**)?

Is Kunti still living? Except for sake of her children-she could not have lived after death of pandu..

In stating that Kuntī lived for preservation of her sons, the intention is to ask about her well being.

Aho expresses astonishment. “What are you saying?”

Without her husband, Pāṇḍu, she lived only to raise her sons.

If they had not been present, she would not have maintained her life.

Pāṇḍu, without assistance (eka-vīraḥ), and whose bow was the second person assisting him, conquered the four directions.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.41 ||

saumyānuśoce tam adhaḥ-patantaṁ
bhrātre paretāya vidudruhe yaḥ
niryāpito yena suhṛt sva-puryā
ahaṁ sva-putrān samanuvratena

O Uddhava (**saumya**)! I lament for Dhṛtarāṣṭra (**tam anuśoce**), who will fall to hell (**adhaḥ-patantaṁ**). He committed violence (**yaḥ vidudruhe**) against his dead brother (**paretāya bhrātre**) by afflicting the Pāṇḍavas (**yena**), and he drove (**niryāpitaḥ**) me (**ahaṁ**), his friend (**suhṛt**), out of the palace (**sva-puryā**), following the advice of his sons (**sva-putrān samanuvratena**).

I simply lament for Dhritarastra-who threw me out even though I am his wellwisher.

O Uddhava! I do not ask about the welfare of blind Dhṛtarāṣṭra, but lament for his eventual fall to hell.

O Uddhava (saumya)!

He committed violence against his dead (paretāya) brother by violence against his brother's sons, the Pāṇḍavas.

He committed violence against me, his living brother, by driving me out of the palace, though I was his well wisher (suhṛt).

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.42 ||

so 'ham harer martya-vidāmbanena
dr̥śo nr̥ṇām cālayato vidhātuḥ
nānyopalakṣyaḥ padavīm prasādāc
carāmi paśyan gata-vismayo 'tra

By the mercy of the Lord (**harer prasādāt**), being able to see (**paśyan**) the lotus feet of the Lord (**padavīm**) who is hidden from the vision of ordinary men (**na anya dr̥śo upalakṣyaḥ**) by cheating men like Dhṛtarāṣṭra (**martya-vidāmbanena cālayato vidhātuḥ**), I wander to the holy places without doubts (**gata-vismayah carāmi**).

I am not astonished at action of lord's maya which bewilders jivas.

But his violence towards me did not harm me. Rather it was beneficial for me.

By the Lord's mercy, I have seen the feet of the Lord who hides from the intellectual faculties (dṛṣaḥ) of materialistic men by cheating persons such as Dhṛtarāṣṭra.

The Lord, affectionate to his devotee, is astonishing in this way!

Free from doubt, I wander to all the holy places (ātra) unrecognized by others, since I do not reveal this secret about the Lord to anyone.

The Lord, revealing himself to Vidura who was drowning in an ocean of grief when he was driven out of the palace by Duryodhana, spoke to him.

“O Vidura, my greatest devotee! Are you lamenting because of separation from me?

Having given my promise to you now, you will see me wherever you travel, since I will go there before you.”

This is the blessing of the Lord.

Even after the death of Duryodhana, when Yudhiṣṭhira gains the kingdom, Vidura was without effort able to see the Lord with great bliss, whereas for others great effort was needed to see the Lord.

However, with the Lord’s final disappearance, he would be withdrawn from the vision of Vidura. Therefore until he met Uddhava he was again disturbed because he could not see the Lord.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.43 ||

nūnam nṛpāṇām tri-madotpathānām
mahīm muhuś cālayatām camūbhiḥ
vadhāt prapannārti-jihīṣayeśo
'py upaikṣatāgham bhagavān kurūṇām

Though the Lord could have immediately killed (**bhagavān vadhāt īśah api**) all the kings intoxicated with pride in wealth, education and birth (**tri-mada utpathānām nṛpāṇām**) who constantly (**muhuh**) disturbed the earth with their armies (**mahīm cālayatām camūbhiḥ**), in order to relieve the devotees' suffering (**prapanna ārti-jihīṣayā**), he tolerated the offenses of the Kurus (**kurūṇām agham upaikṣata**).

Lord Kṛṣṇa personally refrained from killing kurus, even though he descended to kill wicked.

Is it pleasing to the Lord that his devotees were exiled to the forest?

And when the Lord became a messenger, Duryodhana and others tried to capture Kṛṣṇa, but was defeated.

Because of this offense, they were later killed.

The Lord did not overlook their offense.

Desiring to destroy the suffering of his devotees by killing kings bewildered by pride in wealth, knowledge and birth, thought the Lord was capable of king them all as soon as they committed offense, he tolerated the sins of the Kurus.

Killing them at once would not vanquish all the evil rulers.

**vidyāmado dhana-madas tatahivābhijano madah
ete madā madāndhānām ta eve hi satām damā**

Those who are blind with pride have pride in education, pride in wealth and pride in birth. These persons are avoided by the wise. Mahābhārata 5.34.421

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.44 ||

ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogaṁ
paro guṇānām uta karma-tantram

Though the Lord is without birth (**ajasya**), he appeared in this world to destroy the wicked (**janma utpatha-nāśanāya**). Though without action (**akartur**), the Lord performed actions to attract his devotees (**karmāṇy grahaṇāya puṁsām**). On the other hand (**nanv anyathā**) the jīvas of this world are dependent on karma (**karma-tantram**) and rebirth (**deha-yogaṁ**). How can one who is beyond the guṇas (**kaḥ paro guṇānām**) take a body (**deha-yogaṁ arhati**) and perform material actions (**karma-tantram**)?

Lord came to establish dharma- His pastimes are transcendental. Else what is His purpose to come to this world.

“Why should the Supreme Lord full of knowledge and bliss involve himself in the material world of sin and piety?”

That is true. The Lord appears in this world for two reasons: affection for his devotee and desiring the good of all other beings.

This is what the verse explains.

The Lord is devoid of transformations such as birth caused by dependence on *māyā*, which is the condition of ordinary *jīvas*.

But he takes birth, through *yoga-māyā*, because of dependence on his devotees' *prema*, for destroying the demons who stray from the correct path (*utpatha*).

By killing them he gives them liberation.

Though he is not the doer, and does not perform material actions, he performs actions full of knowledge and bliss such as lifting Govardhana, without being the performer of action, which causes bondage in the guṇas.

He performs these actions for the pleasure of his devotees (pūṁsām) who are detached from the happiness of Svarga or liberation.

Or he performs these actions for attracting the people to himself, for attracting the people of the material world, those desiring liberation and those who are already liberated.

**nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt**

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

SB 10.1.4

On the other hand the jīvas are dependent on their karmas.

The Lord is not like that.

If the Lord received birth and actions by karma, he would have a relationship with a material body and be dependent on karma.

But even his devotee perfect in bhakti, beyond the guṇas, does not have a relationship with a material body, what to speak of the Supreme Lord himself.

What jīva, separate from the guṇas, would be dependent on karma (deha-yogam)? No one.

Thus the meaning is that he has a relationship with a body not dependent on karma.

Because there is no possibility that the Lord can be connected with māyā, it is concluded that his body is knowledge and bliss.

Section: SB 3.1.26-45:

Vidura's inquiry about
welfare of Yadus &
Kurus:

|| 3.1.45 ||

**tasya prapannākhila-lokapānām
avasthitānām anuśāsane sve
arthāya jātasya yaduṣv ajasya
vārtām sakhe kīrtaya tīrtha-kīrteḥ**

O friend (**sakhe**)! Though the Lord is without birth (**ajasya**), he appears in the Yadu dynasty (**yaduṣu jātasya**) for his pure devotees who follow his instructions (**sve anuśāsane avasthitānām arthāya**) and for surrendered kings (**prapanna akhila-lokapānām**). Please describe (**kīrtaya**) the pastimes (**vārtām**) of Kṛṣṇa, famous as the best place of pilgrimage (**tīrtha-kīrteḥ**).

Lord descends for sake of devotees:

Lord who is glorified in places of pilgrimage came down to bestow mercy on surrendered souls.

Please speak about the birth and activities of the Lord who is full of knowledge and bliss.

Speak the pastimes of the Lord who is famous as a holy place (tīrtha-kīrteḥ) which can purify everyone and deliver them from saṁsāra, for the benefit of those kings surrendered to the Lord and for others who follow his orders. I have bathed in almost all the holy places.

Now bathe me in the nectar of famous place called Kṛṣṇa, which will make all the other holy places successful.