

# Śrīmad-Bhāgavatam

## Canto Three

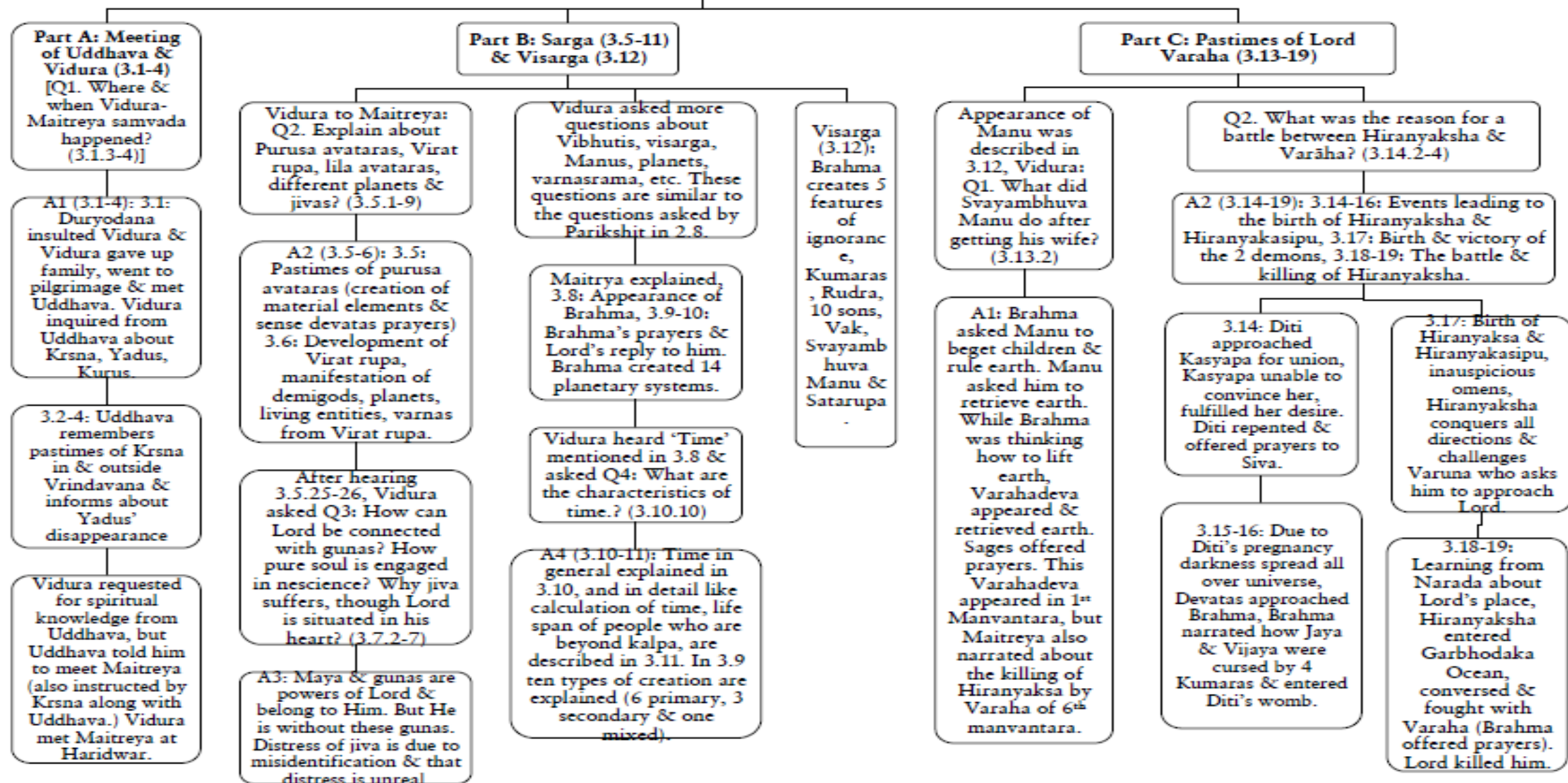
With the  
Sārārtha-darśinī commentary

by

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## 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.]



**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, Rakshasas,  
 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  
 instruction  
 s, Devahuti  
 follows  
 those  
 instruction  
 s and  
 perfects  
 her life.

# Canto Three – Chapter One

Questions by Vidura

# Section – I

Sukadev Goswami  
introduces Vidura (1-2)

|| 3.1.1 ||

śrī-śuka uvāca

evam etat purā prsto

maitreyo bhagavān kila

kṣattrā vanam praviṣṭena

tyaktvā sva-grham rddhimat

Śukadeva said: Previously Vidura (purā kṣattrā), after giving up his prosperous house (tyaktvā sva rddhimat grham) for entering the forest (vanam praviṣṭena), asked this question (evam etat prstah) to the powerful Maitreya (maitreyo bhagavān).

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.

Sarga

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.

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

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Nine chapters describe his teachings.

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This completes the Third Canto.

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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.

2.8 → Questions by P.M

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.

## || 3.1.2 ||

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

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

Vidura should not have given up his house which was superior to all the pilgrimage places to which 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 (ātmāsāt).

# Section – II

## Pariksit Maharaja's inquisitiveness (3-5)



|| 3.1.3 ||

rājovāca

kutra ksattur bhagavatā

maitreyeṇāsa saṅgamaḥ

kadā vā saha-saṁvāda

etad varṇaya naḥ prabho

The King said: O master (prabho)! Where did Vidura (kutra ksattuh) 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).

|| 3.1.4 ||

na hy alpārthodayas tasya  
vidurasyāmalātmanah  
tasmin variyasi praśnah  
sādhu-vādopabṛmhitah

How is Vaiṣṇava SEVA  
the yuga dharma?  
[seva] ↓  
Pṛiti ↓  
sādhu saṅga ↓  
Hāsināna śukṛitā

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

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

|| 3.1.5 ||

sūta uvāca

sa evam ṛṣi-varyo 'yam

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 to him (taṁ praty āha), “Please listen (śrūyatām iti).”

# Section – III

Events leading to  
Vidura's retirement  
(6-16)

|| 3.1.6 ||

śrī-śuka uvāca

yadā tu rājā sva-sutān asādhūn  
puṣnan 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 puṣnan) 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).

|| 3.1.7 ||

yadā sabhāyām kuru-deva-devyāh  
keśābhimarśam suta-karma garhyam  
na vārayām āsa nṛpaḥ snuṣāyāḥ  
svāsrair harantyaḥ 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-devyāh keśa abhimarśam) into the assembly (sabhāyām), while Draupadī wept (snuṣāyāḥ), washing away the kuṅkuma on her breasts with tears (svā asraih harantyaḥ kuca-kuṅkumāni).

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).



|| 3.1.8 ||

dyūte tv adharmena jitasya sādhoḥ  
satyāvalambasya vanam gatasya  
na yācato 'dāt samayena dāyam  
tamo-juṣāṇo yad ajāta-śatroḥ

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

### || 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-punya-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 (sabhayām puṁsām).

**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.

|| 3.1.10 ||

yadopahūto bhavanam praviṣṭo  
mantrāya prṣṭaḥ 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 prṣṭaḥ) for advice (mantrāya), then entered his house (atha bhavanam praviṣṭaḥ) and spoke (āha).

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

|| 3.1.11 ||

ajāta-śatroḥ pratiyaccha dāyam  
titikṣato durviśaham tavāghaḥ  
sahānujo yatra vṛkodarāhiḥ  
śvasan ruṣā yat tvam alam bibheṣi

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

|| 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 (devaḥ bhagavān mukundaḥ), supported by brāhmanas and the devatās (sa kṣiti-deva-devaḥ), strongest among the best of the Yadus (yadu-deva-devaḥ), 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).

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.

|| 3.1.13 ||

sa eṣa doṣaḥ puruṣa-dvid āste  
grhān praviṣṭo yam apatya-matyā  
puṣṇāsi kṛṣṇād vimukho gata-śrīḥ  
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-śrīḥ). Immediately give up (tyaja āśu) this inauspicious person (aśaivam), for the benefit of the family (kula-kauśalāya).”

“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-dviṭ**).

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.

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“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.

|| 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.



|| 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).”

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.”

|| 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).

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.

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

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

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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 – IV

Vidura's travel to places  
of pilgrimage  
(17-23)

|| 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 produced piety for the Kurus (kaurava-punya-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.

|| 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**).

|| 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-veṣah**), and remaining unrecognized by his relatives (**svaih alakṣitaḥ**), he performed austerities for the satisfaction of the Lord (**vratāni cere hari-toṣaṇāni**).



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.

|| 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**).

|| 3.1.21 ||

tatrātha śuśrāva suhr̥d-vinaṣṭim  
vanam̐ yathā veṇuja-vahni-samśrayam  
samspardhayā dagdham athānuśocan  
sarasvatīm̐ pratyag̐ iyāya tūṣṇīm̐

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

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.

## || 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**).

|| 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 Rṣabha 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**).

# Section – V

Meeting of Vidura with  
Uddhava (24-25)



## || 3.1.24 ||

tatas tv ativrajya surāṣṭram ṛddham  
sauvīra-matsyān kurujāṅgalāṁś ca  
kālena tāvad yamunām upetya  
tatroddhavam bhāgavataṁ 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 bhāgavataṁ dadarśa**).

|| 3.1.25 ||

sa vāsudevānucaram praśāntam  
br̥haspateḥ prāk tanayam pratītam  
āliṅgya gādham praṇayena bhadram  
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 Bṛhaspati (**br̥haspateḥ prāk tanayam**), and inquired from him about the welfare of his relatives (**svānām bhadram apr̥cchad**) under the protection of Kṛṣṇa (**bhagavat-prajānām**).

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

# Section – VI

Vidura's inquiry about  
welfare of Yadus & Kurus  
(26-45)

|| 3.1.26 ||

kaccit purāṇau puruṣau svanābhya-  
pādmānuvṛttyeha kilāvātīrṇau  
āsāta urvyāḥ kuśalam vidhāya  
kṛta-kṣaṇau kuśalam śūra-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 (kṛta-kṣaṇau kuśalam śūra-gehe)?

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.

|| 3.1.27 ||

kaccit kurūṇām paramaḥ suhr̥n no  
bhāmaḥ sa āste sukham aṅga śauriḥ  
yo vai svas̥ṇām 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 (svas̥ṇām pitṛvad vadānyah), gave gifts (varān dadāti) for the pleasure of their husbands (vara-tarpaṇena)?

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.

|| 3.1.28 ||

kaccid varūthādhipatir yadūnām  
pradyumna āste sukham aṅga vīrah  
yam rukmiṇī bhagavato 'bhilebhe  
ārādhya viprān smaram ādi-sarge

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



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

The leader of the troops (**varuthādhīpatiḥ**) 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 Prśnī  
and Sutapā by the Lord himself.

Tvam eva pūrva-sarge 'bhūh prśniḥ svāyambhuve sati: you  
were previously Prśni 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.

|| 3.1.29 ||

kaccit sukham sātṡvata-vṛṣṇi-bhoja-  
dāśārhakāṇām adhipaḥ sa āste  
yam abhyaṣiṅcac chata-patra-netro  
nṛpāsanāśām parihr̥tya dūrāt

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

|| 3.1.30 ||

kaccid dhareḥ saumya sutah 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 sutah**) 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**)?

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-aṁśa-yukto: Kṛṣṇa appears  
with his aṁśas. (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.

|| 3.1.31 ||

kṣemaṁ sa kaccid yuyudhāna āste  
yaḥ phālgunāḥ labdha-dhanū-rahasyaḥ  
lebhe 'ñjasādhokṣaja-sevayaiva  
gatiṁ tadīyāṁ yatibhir durāpāṁ

Is Sātyaki (kaccid yuyudhānaḥ), who learned the art of archery from Arjuna with its secrets (yaḥ phālgunāḥ labdha-dhanūr-rahasyaḥ) and who, serving the Supreme Lord (ādhokṣaja-sevayā eva), gained the goal (lebhe tadīyāṁ gatiṁ) hardly attained by yogīs (yatibhir durāpāṁ), in good health (kṣemaṁ āste)?

|| 3.1.32 ||

kaccid budhaḥ svasty anamīva āste  
śvaphalka-putro bhagavat-prapannaḥ  
yaḥ kṛṣṇa-pādānkita-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)?

|| 3.1.33 ||

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

How is Devakī (kaccit śivam 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)?

|| 3.1.34 ||

apisvid āste bhagavān sukham vo  
yaḥ sātvatām kāma-dugho 'niruddhaḥ  
yam āmananti sma hi śabda-yoniṁ  
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-yoniṁ), who instigates action of the  
mind (mano-mayaṁ), is śuddha-sattva (sattva) and is the fourth  
member of the catur-vyūha (turīya-tattvam)?

**Sātvatām** can refer to the Yādavas or can mean devotees.

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

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**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.”

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He is the instigator of mental activities.

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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 show in the answers of Mārkaṇḍeya to Vraja in the Viṣṇu-dharmottara.

Vajra

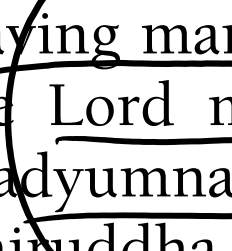
bhūyo bhūyas tv asau dr̥ṣṭo māyā devo jagat-patiḥ  
kalpa-kṣaye na vijñātaḥ sa mayā mohitena vai  
kalpa-kṣaye vyatīte tu tan tu devaṃ pitāmahāt  
aniruddhāṃ vijānāmi pitaraṃ te jagat-patim

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 ātmanāsr̥kṣīḥ pradyumnaṁ hy ātmā-sambhavam  
pradyumnāc cāniruddhaṁ tu yaḥ vidur viṣṇum avyayam  
aniruddho 'sr̥jan mām vai brahmānaṁ loka-dhāriṇam  
vāsudeva-mayaḥ so 'haṁ tvayaivāsmi vinirmitah

 Having manifested Saṅkarṣana, 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

|| 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)?

|| 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 Krsna 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)?

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 (vijayānurvṛtyā).

|| 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-bhūr na sehe), given up (vyamuñcat) his long standing anger (dīrghatamaṁ agham) towards those who offended him (kṛta aghēṣu)?

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

|| 3.1.38 ||

kaccid yaśodhā ratha-yūthapānām  
gāṇḍīva-dhanvoparatārīr āste  
alakṣito 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 arih), who satisfied Śiva (giriśah tutoṣa), disguised as a hunter (māyā-kirāto), after Śiva was covered (alakṣitah) with Arjuna's multitude of arrows (yat-śara-kūṭa-gūḍhah)?

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

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He was the destroyer of the enemy (**uparatāriḥ**).

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

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|| 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 akṣiṇīva), 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)?

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).

|| 3.1.40 ||

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

Oh! How is Kuntī (aho prthā 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)?

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-vīrah), and whose bow was the second person assisting him, conquered the four directions.

|| 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 Dhrtarāṣṭra (tam anuśoce),  
who will fall to hell (adhaḥ-patantaṁ). He committed violence  
(yaḥ vidudruhe) against his dead brother (paretāya bhrātre) by  
afflicting the Pāṇdavas (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).

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).



|| 3.1.42 ||

so 'ham harer martya-vidambanena  
dr̥śo nṛṇām cālayato vidhātuḥ  
nānyopalakṣyah 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 upalakṣyah) by cheating  
men like Dhṛtarāṣṭra (martya-vidambanena cālayato vidhātuḥ), I  
wander to the holy places without doubts (gata-vismayah carāmi).

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 (dṛṣah) 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 (atra)  
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.

|| 3.1.43 ||

nūnam nr̥pāṇām tri-madotpathānām  
mahīm muhuś cālayatām camūbhiḥ  
vadhāt prapannārti-jihīrṣayeśo  
'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 nr̥pāṇām) who constantly (muhuh) disturbed the earth with their armies (mahīm cālayatām camūbhiḥ), in order to relieve the devotees' suffering (prapanna ārti-jihīrṣayā), he tolerated the offenses of the Kurus (kurūṇām agham upaikṣata).

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,  
though the Lord was capable of killing 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

① Material birth

- a) Helplessness / No free will
- b) Under the influence of karma
- c) Getting a material body which is temporary.
- d) Suffering which one cannot choose one's species or parents.

|| 3.1.44 ||

② Birth → Re 1

ajasya janmotpatha-nāśanāya

karmāṇy akartur grahaṇāya puṁsām

nanv anyathā ko 'rhati deha-yogaṁ

paro guṇānām uta karma-tantram

③ актутыа

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 (kahparo guṇānām) take a body (deha-yogaṁ arhati) and perform material actions (karma-tantram)?

“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.

①  
②

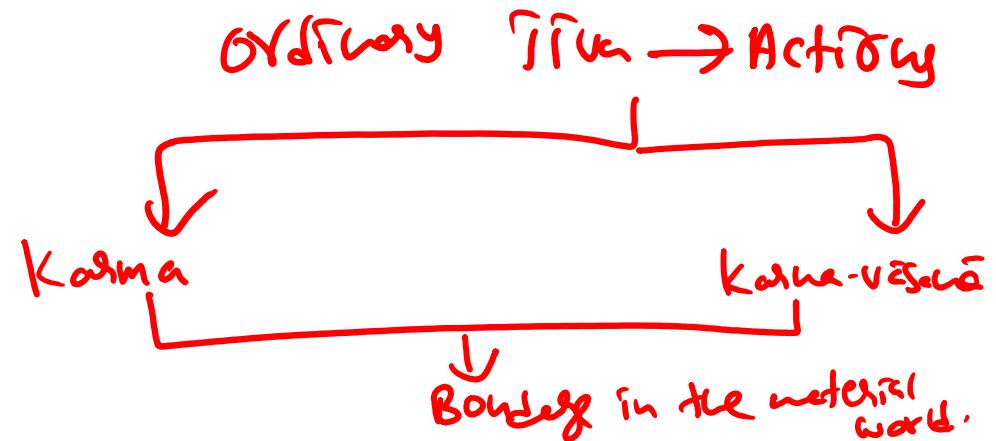
This is what the verse explains.

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  
(pumsām) 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)  
① ← (bhavauṣadhāc) (śrotra-mano-'bhirāmāt) → ②  
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 (**uttamaśloka-guṇānuvādāt**). Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation (**nivṛtta-tarṣair upagīyamānād**). Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death (**bhavauṣadhāt śrotra-mano-'bhirāmāt**). Therefore, who will cease hearing such glorification of the Lord (**ka pumān virajyeta**) except a butcher or one who is killing his own self (**vinā paśughnāt**)? 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.

|| 3.1.45 ||

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

no material birth

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).

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.