

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

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Canto Three – Chapter One

Questions by Vidura

Section – IV

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

|| 3.1.18 ||

pureṣu puṇyopavanādri-kuñjeṣv
apañka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalañkrteṣu
cacāra tīrthāyataneṣv ananyaḥ

Alone he traveled (**ananyaḥ cacāra**) to sacred places (**tīrtha āyataneṣu**) where there were forms of the Lord (**ananta-liṅgaiḥ samalañkrteṣu**), in cities (**pureṣu**), in places with clear rivers and lakes (**apañka-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 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**).

|| 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 kilāvatīrṇau
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 svasṛṇām 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 (svasṛṇām 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.