

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

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Canto Three – Chapter One

Questions by Vidura

Section – VI

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

|| 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-putrah), 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.

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

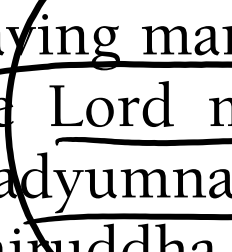
Vajra

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-vṛttyā 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-vṛttyā), 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.

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

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

|| 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.