

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)

|| 3.1.43 ||

nūnam nrpāṇām 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 nrpāṇām) 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).

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 because 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

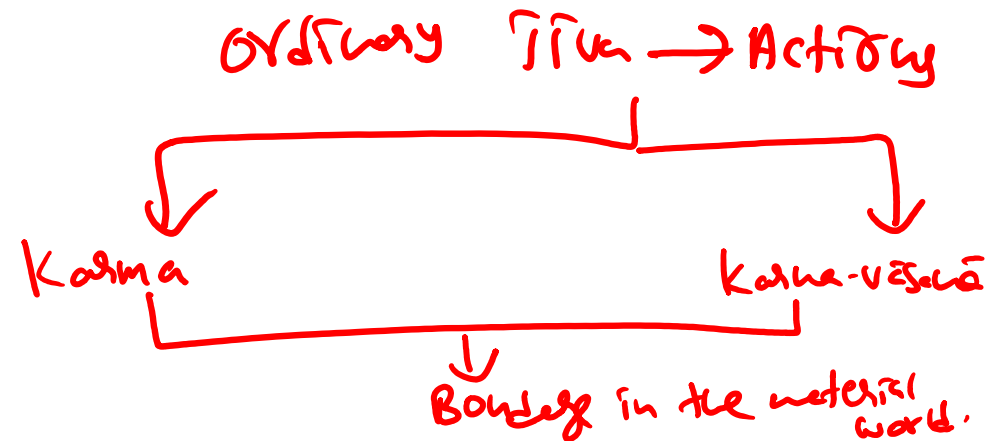
This is what the verse explains.

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.