

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Two

Uddhava Remembers Kṛṣṇa

Remembrance of Lord Kṛṣṇa

Section – I

Uddhava's exalted position
(1-6)

|| 3.2.1 ||

śrī-śuka uvāca
iti bhāgavataḥ pṛṣṭaḥ
kṣattrā vārtām priyāśrayām
prativaktum na cotseha
autkaṅṭhyāt smāriteśvaraḥ

Śukadeva said: When Vidura asked Uddhava (kṣattrā iti bhāgavataḥ pṛṣṭaḥ) for news concerning Kṛṣṇa (vārtām priyā-āśrayām), Uddhava could not reply out of pain (prativaktum na ca utseha) due to separation from Kṛṣṇa (autkaṅṭhyāt), but he began to remember the Lord (smārita iśvaraḥ).

In the Second Chapter Uddhava, his face washed in tears
because of disturbance due to prema, describes the pastimes
of Kṛṣṇa in Vraja until the rāsa dance.

Uddhava, fainting because of increased prema in separation
from Kṛṣṇa, spoke without being able to reply to the questions
of Vidura.

By this he shows his condition.

He began to remember the Lord when his fainting was broken
by the loud questions of Vidura.

|| 3.2.2 ||

yaḥ pañca-hāyano mātṛā
prātar-āśāya yācitaḥ
tan naicchad racayan yasya
saparyām bāla-līlayā

When he was only five years old (yaḥ pañca-hāyanah), making an image of Kṛṣṇa, Uddhava (racayan yasya) used to offer items of worship to it (saparyām bāla-līlayā), and when his mother called him for breakfast (mātṛā prātar-āśāya yācitaḥ), he did not want to eat (tat na icchat) while his worship was incomplete (implied).

Playing as a boy of five years, he worshipped a five year old form of Kṛṣṇa using articles of worship he had made.

Though his mother called him for breakfast, he did not want to eat since he had not completed his worship.

|| 3.2.3 ||

sa katham sevayā tasya
kālena jarasam gataḥ
prṣṭo vārtām pratibrūyād
bhartuḥ pādāv anusmaran

How could Uddhava (sah katham), who did not age (kāle na jarasam gataḥ) because of his service to the Lord (tasya sevayā), when asked by Vidura for news about Kṛṣṇa (prṣṭah vārtām), reply (pratibrūyād), since he began immediately thinking of the Lord's lotus feet (bhartuḥ pādāu anusmaran)?

Even though years passed (**kale**) he did not age, being under the influence of service to Kṛṣṇa.

Another meaning is “Under the influence of service performed at the proper time, he did not age.”

The word kāle should not be taken to mean “with time,”
since that would mean that Uddhava was influenced by time.

It would contradict the statement tatra pravayaso 'py āsan
yuvāno 'ti-balaujasah: even the most elderly inhabitants of
the city appeared youthful, full of strength and vitality. (SB
10.45.19)

|| 3.2.4 ||

sa muhūrtam abhūt tūṣṇīm
kṛṣṇāṅghri-sudhayā bhr̥śam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

For forty-eight minutes he remained silent (sah muhūrtam abhūt tūṣṇīm), since he had become peaceful and blissful (sādhu nirvṛtaḥ), being submerged in the sweetness of Kṛṣṇa's lotus feet (kṛṣṇa-āṅghri sudhayā nimagnaḥ) which arose from prema (tīvreṇa bhakti-yogena) caused by intense separation (bhr̥śam).

This verse describes his remembrance of Kṛṣṇa.

When he recovered from fainting by the questions of Vidura, Uddhava, exclaimed, “Oh! I have been separated from by master!”

He remained silent for forty-eight minutes (**muhūrtam**) because of relishing the nectar of Kṛṣṇa’s beauty attained by meeting the Lord directly through remembrance of his lotus feet.

He became submerged in the sweetness of prema (**bhakti-yogena**) which appeared when the pain of separation from Kṛṣṇa increased (**tivrena**).

This made him forget his previous pain (**sādhū**—peaceful). He remained in this blissful state (**nirvṛtaḥ**).

|| 3.2.5 ||

pulakodbhinna-sarvāṅgo
muñcan mīlad-drśā śucaḥ
pūrṇārtho laksitas tena
sneha-prasara-samplutaḥ

His whole body (sarva aṅgaḥ) erupted in goose bumps (pulaka-udbhinna), and tears flowed (muñcan śucaḥ) from his closed eyes (mīlat drśā). Vidura understood (laksitah tena) that Uddhava had reached the perfection of prema (pūrṇa arthah). Uddhava then became inundated in sneha (sneha prasara samplutaḥ).

This verse describes the symptoms of Uddhava's bliss.

Pulakodbhinna-sarvāṅgaḥ means that his whole body was filled with sprouting hairs, like sprouts of trees or shrubs.

He also became stunned.

Tears flowed from his closed eyes.

Vidura (tena) understood that Uddhava had become successful because he had attained prema, as indicated by his symptoms, and because of that prema, he was absorbed (samplutah) completely in melting of his heart (sneha) for the Lord.

First he was absorbed in prema, and then he was absorbed in sneha, the next stage of pure love.

[Note: Sneha is more intense than prema.]

|| 3.2.6 ||

śanakair bhagaval-lokān
nṛlokaṁ punar āgataḥ
vimṛjya netre viduraṁ
prītyāhoddhava utsmayan

Gradually returning to this world (śanakaih nṛlokaṁ āgataḥ punah) from the Lord's abode (bhagavat-lokāt) and rubbing his eyes (vimṛjya netre), Uddhava, amazed at the Lord's skill in pastimes (uddhavaḥ utsmayan), spoke to Vidura with affection (prītyā viduraṁ āha).

From the world of the Lord (bhagaval-lokāt), from Dvārakā filled with eternal pastimes, attained by his intense prema, he returned to external consciousness (nr̥lokam) again, attracted by the questions of Vidura.

A second time his trance was broken.

He became amazed (utsmayan) by remembering the skill with which Kṛṣṇa performed acts such as relieving the world of its burden.

Or he burst into a smile by the soothing advice given by the
Lord who had said, “O Uddhava!

Please return to answer the questions of Vidura.”

Section – II

Uddhava reflects on
appearance and
disappearance of Lord's form
(7-15)

|| 3.2.7 ||

uddhava uvāca

kṛṣṇa-dyumaṇi nimloce

gīrṇeṣv ajagareṇa ha

kiṁ nu naḥ kuśalaṁ brūyām

gata-śrīṣu gr̥heṣv aham

Uddhava said: Since Kṛṣṇa has disappeared like the sun (kṛṣṇa-dyumaṇi nimloce), how can I describe (kiṁ aham nu brūyām) the condition of us, his friends (naḥ kuśalaṁ), devoid of splendor (gata-śrīṣu), whose houses have been swallowed (gīrṇeṣu gr̥heṣu) by the snake of lamentation (ajagareṇa ha)?

First Uddhava brings out the philosophical conclusion in order to pacify Vidura, who was overcome with grief.

By his own external appearance he conveys the unfortunate condition of all those afflicted by the pain of separation from Kṛṣṇa.

When Kṛṣṇa, like the sun, has set, how can I speak of the welfare of us, his friends whom you asked about, in houses swallowed by the darkness of lamentation, taking the form of a huge snake?

While in a particular place one sees the setting of the sun deity along with his associates and his chariot within the zodiac, in other places people see the sun rising, and at positions of forenoon and noon.

Similarly when Kṛṣṇa who immerses the universe in his sweet pastimes is seen to disappear from one universe along with his devotees in Gokula, Mathurā and Dvārakā, he is seen to appear in other universes performing pastimes such as birth, rāsa dance, killing Kaṁsa, and marrying Rukmiṇī.

The rising, noontime and setting of the sun are not actually different forms of the sun, since they are appearances only.

However, Kṛṣṇa's birth and other actions are not apparent but real since they are all eternal. This is the difference.

It has been shown that all of the pastimes of the Lord are eternal in the First Canto, and in the Tenth Canto this is again shown with evidence.

Just as in a country affected by the setting sun, dark appears,
the lotuses wither, the cakravāka birds lament and thieves,
dacoits, Rākṣasas and ghosts become joyful, when Kṛṣṇa
disappears from one universe, the world is devoured by the
snake of lamentation, the righteous people wither, the
devotees lament, the devatās in charge of religion become
unsettled and the irreligious people rejoice.

This is indicated by Uddhava's statement about being
devoured by the snake.

|| 3.2.8 ||

durbhago bata loko 'yam
yadavo nitarām api
ye samvasanto na vidur
harim mīnā ivodupam

The inhabitants of Dvārakā (ayam lokah) and the Yādavas more so (yadavah), who live together with the Lord (ye samvasantah), having a close relationship with the Lord (nitarām api) since they do not know that Kṛṣṇa is the Supreme Lord (na vidur harim), are most unfortunate (durbhagah bata), just as fish in the Milk Ocean do not recognize the greatness of the moon situated in the water, and think of it as another fish (mīnāh iva udupam).

Having shown the unfortunate condition of the superior persons of this world without the Lord, out of bewilderment of prema, he criticizes those persons, from seeing his own awareness of the Lords' great powers which has suddenly arisen from his feeling of great separation, and not seeing that awareness of the Lord's powers in the Lord's associates in Dvārakā.

These inhabitants of Dvārakā (ayam lokah) who appear in my heart are unfortunate, though they have very close relationship to him by family ties (yadavaḥ nitarām api).

Though they live with him, they do not know the Lord, being bewildered by his sweetness.

But I am unfortunate because, though I know Kṛṣṇa as the Lord, I did not live together with him at this moment.

It is like the fish in the water who on seeing the moon which is situated in the Milk Ocean, think of it as another fish like them, but very attractive.

They do not recognize the moon as a devatā, with rays of nectar, who is lord of the night.

Similarly the Yādavas recognize Kṛṣṇa's sweetness, and not his great powers.

Saddened by that thought, I call them unfortunate.

Actually however, they have great fortune, because it will be explained in the Tenth Canto that those who are aware of Kṛṣṇa's sweetness are greater than those who are aware of his powers.

Na viduḥ is in the present tense to indicate to Vidura that the Yādavas about whom Vidura is inquiring are eternal associates of the Lord and are even now performing pastimes with the Lord.

If they were not presently living with the Lord, they would not know him at all.

But Uddhava says they do not know him as the Lord while living with him in the present.

However, you who ask and I who am asked, being deprived of living with the Lord (since we remain while they have disappeared to join the aprakāṭa pastimes), we alone are unfortunate, and we alone should lament.

|| 3.2.9 ||

iṅgita-jñāḥ puru-praudhā
ekārāmāś ca sātvatāḥ
sātvatām ṛṣabhaṁ sarve
bhūtāvāsam amaṁsata

The Yādavas (sātvatāḥ), knowing the inner heart of the Lord (iṅgita-jñāḥ), being very intelligent (puru-praudhāḥ), enjoying individually with him (eka ārāmāḥ), knew him as the best among them (amaṁsata sarve sātvatām ṛṣabhaṁ) and knew him as Paramātmā (bhūta-āvāsam).

“The inhabitants of Dvārakā were not devoid of knowledge of the Lord’s powers as were the inhabitants of Gokula who experienced only sweetness in pure prema.”

How then can Uddhava say that they did not know the Lord’s powers?”

This verse explains.

Because they had great intelligence (puru-praudhā) they knew what was in Kṛṣṇa's heart, what to speak of the sweetness of his form.

But in spite of that, they did not know his powers.

They enjoyed with him individually, in sitting, resting and other activities (ekārāmāḥ).

They thought of Kṛṣṇa, who was present as their eternal master and the best person among themselves, as Paramātmā in all beings (bhūtāvāsam).

The śruti says **eko devaḥ sarva-bhūteṣu gūḍhaḥ**: the one lord is residing within all beings. (Śvetāśvatara Upaniṣad)

But they did not know Kṛṣṇa as Svayam Bhagavān, as the source of Nārāyaṇa.

That is the meaning when Uddhava said that they did not know the Lord.

In this world it is proper that some know Kṛṣṇa as Bhagavān and some do not. That is not criticized.

Criticized are those who are intermediate, those who half know Bhagavān.

|| 3.2.10 ||

devasya māyayā sprstā
ye cānyad asad-āśritāh
bhrāmyate dhīr na tad-vākyair
ātmany uptātmano harau

The intelligence of the devotee (dhīh) who is absorbed in Paramātmā (ātmani upta-ātmanah harau) is not bewildered by the words (na bhrāmyate tad-vākyaih) of those touched by the Lord's māyā (devasya māyayā sprstāh) or those who (ye anyat) take shelter of a demonic mentality (asad-āśritāh).

Those devotees living in the material world suffer in
separation from the Lord, and the Yādavas, eternally in his
association, are happy in his association.

These two types of persons are fortunate since they have
devotion.

Others, not being devotees, have hellish existence.

That is explained in this verse.

Those touched by the Lord's māyā, thinking themselves
learned, and those who take shelter of evil mentality,
completely different from the real conclusions, the demons,
say that Kṛṣṇa gave up his body and went to Vaikuṅṭha.

They say that Kṛṣṇa along with his dynasty was destroyed by the curse of a brāhmaṇa, since he committed unjustified violence against great kings like Dhṛtarāṣṭra and Jarāsandha.

However the intelligence of the devotee who has absorbed his mind (**uptātmanah**) in Paramātmā is not bewildered by such critical words.

Rather, he is absorbed in Kṛṣṇa's sweetness.

Those who are bewildered by such words deserve hell.

|| 3.2.11 ||

pradarśyātapta-tapasām
avitṛpta-dṛśām nṛṇām
ādāyāntaradhād yas tu
sva-bimbaṁ loka-locanam

The Lord, having shown his form (**yah sva-bimbaṁ pradarśya**), the center of attraction for all eyes (**loka-locanam**), then took that form (**ādāya**) and disappeared (**antaradhād**) from person who had not performed austerities but had attained the Lord's mercy (**atapta-tapasām nṛṇām**), and were continually craving a vision of his form (**avitṛpta-dṛśām**).

The view of the devotees is correct. What is that? This verse answers.

The Lord, showing his form (**sva-bimbam**) to men, made them taste his sweetness, and ignoring the fact that their eyes were unsatisfied (**avitṛpta-dṛśām**), took his form, covered it from their eyes, and suddenly disappeared. (He did not give up a material body).

Genitive case (avitṛpta-dṛśām nṛnām) is used to show disregard.

It is suggested in this verse that the Lord thought that those who were greedy for him even without his disappearance would taste his sweetness more profoundly by separation.

“But this will make the Lord someone who takes back what he has given.”

This is answered in the last line.

The eyes of all people (**loka-locanam**) are situated in him.

He gave his form to men so that he could attract all their eyes, not to give them a spiritual benediction and then take it away like a thief.

This verse also suggests vyāja-stuti, criticism acting as praise for his attractive features.

When Kṛṣṇa appeared on earth, he made everyone blind by attracting their eyes, rather than protecting them!

“Since the Lord has unlimited sweetness what harm would it do him if he were to let everyone taste it for a long time?

What would be the fault, since he is the ocean of mercy? His disappearance creates misfortune for all people.”

The answer is given in the words atapta-tapasām.

The expression is used to indicate a common man's view.

They had not performed austerity, but they had attained his great mercy.

Detachment from matter is not a cause of great attraction for the Lord.

Thus the real cause is suggested by the phrase **avitrpta-dṛśām**.

The phrase avitrpta-dṛśām, “having unsatisfied eyes” has the following meaning.

When one sees the Lord, after attaining great mercy, then one is never satisfied even by seeing him many times: **atrodite bhavēj jātu na trptir darśanādiṣu**. (Ujjvala-nīlamanī 14.79)

This is a symptom of the stage of sneha.

Therefore, taking his form, he disappeared.

And by this statement, the idea that the Lord gave up his body is also defeated.

In the following two verses also, the argument that Kṛṣṇa gave up a material form and assumed a spiritual form is defeated by the words describing his form.

The phrases “showing his form” and “disappearing” also merely indicate that people cannot see the form.

As well those phrases indicate that the Lord performs these actions by his will.

Those that argue that Kṛṣṇa is dependent on karma are defeated.

The statements of Uddhava, rather than those of opposed to the Lord, should be taken as authoritative to defeat the ideas of the materialists presented in the previous verse.

His statement, like the statement **kr̥ṣṇas tu bhagavān svayam**, should be taken as conclusive.

Thus Bhāgavatam becomes full of flavor and pleasing for the listener.

|| 3.2.12 ||

yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā grhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (yat
martya-līlā-upayikaṁ) to show the full capacity of his yoga-
māyā (darśayatā sva-yoga-māyā balaṁ). That form astonishes
(vismāpanaṁ) even the lord of Vaikuntha (svasya). It is the
pinnacle of auspicious qualities (paraṁ padaṁ saubhaga-
rddeḥ) and enhances the beauty of his ornaments (bhūṣaṇa-
bhūṣaṇa-aṅgam).

“When he made his form disappear, did he go to Vaikuṅṭha?”

How could he take that form suitable for human pastimes
(**martya-līlaupayikam**) to Vaikuṅṭha?

This means that even now, as previously, he is residing in
Dvārakā.

But one should not think that the Lord has some fault
because he has human pastimes.

On the contrary, the human pastimes are superior to the Vaikuṅṭha pastimes.

He accepted a form suitable for human pastimes in order to show the full capacity (**balam**) of his yoga-māyā, his spiritual energy arising from his svarūpa.

He does not establish this form by hiding sweetness or power, but by depositing all his powers in this human form.

Such capacity is not displayed even in Vaikuṇṭha.

Though it is said that the Lord accepted this form, his form is inseparable from himself.

gr̥hitā

No time of accepting that form is indicated. In the following statement gr̥hitā is used in a similar way.

Actually māyā eternally accepts the gunas.

sattvaṁ rajas tama iti nirguṇasya guṇās trayah
sthiti-sarga-nirodheṣu gr̥hītā māyayā vibhoḥ

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas (sattvaṁ rajas tama iti nirguṇasya guṇāḥ trayah), are accepted by the māyā of the Lord (gr̥hītā māyayā vibhoḥ) for creation, maintenance and destruction (sthiti-sarga-nirodheṣu). SB 2.5.18

Intelligence makes distinctions in the Lord even though the Lord cannot be distinguished in parts.

Thus grhītam simply means “he revealed” according to Bhagavat-sandarbha.

Another meaning is as follows.

In order to show that human form, the Lord accepted the strength of his yoga-māyā for accomplishing pastimes such as marrying sixteen thousand queens, which would astonish even Kṛṣṇa's expansion, the Lord of Vaikuṅṭha (svasya).

“This human form with such qualities astonishes even me, what to speak of astonishing the associates of the lord in Vaikuntha, who can see all the forms and qualities of all the avatāras!”

This form is the supreme position (param padam) of complete auspiciousness (saubhagardheḥ).

Even the lord of Vaikuṅṭha desires to see this form:

dvijātmajā me yuvayor didṛkṣuṅā mayopanītā bhuvī dharmaguptaye

I have brought the brāhmaṇa's sons here because I wanted to see the two of you, who have descended to the earth to save the principles of religion. SB 10.89.58

His limbs are ornaments (enhancers) of ornaments.

This indicates Kṛṣṇa's supreme beauty.

|| 3.2.13 ||

yad dharma-sūnor bata rājasūye
nirīkṣya drk-svastyayanam tri-lokaḥ
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata

At the rājasūya sacrifice of Yudhiṣṭhira (dharma-sūnoh rājasūye), all the people of the universe, seeing the form of the Lord (tri-lokaḥ yad nirīkṣya) which created auspiciousness in all directions (drk-svastyayanam), considered that the skill of the creator (amanyata vidhātuh kauśalam) in making the most beautiful objects (kārtsnyena gataṁ ca) in the recent universe (iha) was nullified completely (kārtsnyena arvāk-sṛtau) at that time (adya).

In this verse Uddhava reminds Vidura, “You have directly witnessed the great auspiciousness of Kṛṣṇa.”

All people within the three worlds including Brahmā and Indra considered that today in this universe the skill of the creator in constructing the recent, variegated world had all been nullified by seeing the beauty of Kṛṣṇa’s limbs.

There is now disgust with the creations of the blossoming
blue lotus, lamp black ointment, the blue sapphire and the
rain cloud.

Seeing the beauty of his face, what is the use of the moon and
the lotus?

|| 3.2.14 ||

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratīlabdha-mānāḥ
vraja-striyo dr̥gbhir anupravṛtta-
dhiyo 'vatasthuh kila kṛtya-śeṣāḥ

The women of Vraja (vraja-striyah), after pastimes of laughter, rasas and exchanges of glances (anurāga-pluta hāsa-rāsa-līlā avaloka), followed him with their eyes when he left (yasya dr̥gbhih anupravṛtta), and thus they sat down with stunned intelligence (dhiyah avatasthuh) and could not finish their household duties (kila kṛtya-śeṣāḥ).

But the attraction of the gopīs for Kṛṣṇa was much greater than all others in the universe including Brahmā and Indra, because Kṛṣṇa did not respect these devatās as much as he respected the gopīs.

Having great respect for Kṛṣṇa after he had respected them by his playful glances and by all rasas accompanied by smiles permeated with love (**anurāga-pluta**), the women of Vraja, whose minds followed him with their eyes, at that moment remained standing, unable to move at all because of paralysis due to ecstasy.

They stopped all activities such as cleaning, smearing cow dung, churning yogurt, and serving food.

Even in the midst of doing activities, if they happened to see him suddenly, they remained motionless, not completing their chores.

This love which astonished the whole universe including Kṛṣṇa himself, and the bewilderment it created in the women of Vraja, arose from the profusion of their prema.

By repeated descriptions of Kṛṣṇa's human pastimes, the eternal position of his abodes of Gokula, Mathurā and Dvārakā, compared to the rising and setting of the sun, is suggested.

|| 3.2.15 ||

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-amśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

Being compassionate in mind (anukampita-ātmā), when his devotees (sva-śānta-rūpeṣu) are afflicted by the demons (itaraiḥ abhyardyamānesu), Svayam Bhagavān Kṛṣṇa (bhagavān), though not having material birth (ajah api), appears (jātaḥ) within this world along with all his Viṣṇu expansions (mahat-amśa-yuktaḥ), since he is the lord of all forms of God and devatās (para-avara-iśaḥ).

“But from your mouth we hear that Vaikunṭha Nārāyaṇa came and appeared in Vasudeva’s house, that the ancient Lord took a black and white hair, that Kṛṣṇa expands from Kṣīrodakaśāyī Viṣṇu, that he expands from Nara-nārāyaṇa or Vāmana, and we also hear that Kṛṣṇa, with human pastimes, is situated in Dvārakā and other places as the highest form.

What is the real truth?”

Kṛṣṇa is the lord of the Nārāyaṇa forms (para) beyond prakṛti, is the lord of Brahmā and others (avara), who is Svayam Bhagavān, and is endowed with forms such as Mahā-
viṣṇu creator of mahat-tattva (mahad) and amśas like Matsya, Kūrma, Nṛhari, Nara-nārāyaṇa, and Vāmana.

When the devotees are afflicted by the demons, Kṛṣṇa, whose mind is full of compassion (anukampitātmā), appears in this world, though he is unborn, without material birth.

According to the śruti the Lord is called mahat.

Mahāntam vibhumātmānam matvā dhīras na śocati:
knowing the Lord as the producer of mahat-tattva, the wise
person does not lament. (Kaṭha Upaniṣad 2.22)

He is just like fire, which being eternally present as one of
the five basic elements, appears when jewels or stones are
rubbed.

This means that he is eternally present in his abodes such as
Mathurā.

When his devotees in Mathurā like Vasudeva and Ugrasena are afflicted, by his kṛpā-śakti, which is like the friction that produces fire, the Lord becomes visible.



Rising like the sun in the eastern direction (Devakī) on Sunrise Mountain (Mathurā) he extinguishes the evil persons similar to darkness and satisfies the lotuses (religious persons) and cakravāka birds (devotees in longing) who have been tormented by the darkness, and establishes the rules of dharma.

Then he disappears on the Sunset Mountain (Prabhāsa).

In this way the example of the sun is a suitable comparison with Kṛṣṇa's appearance and disappearance.

It clearly shows how the Lord is present in his abode and makes his appearance.

He is not Nārāyaṇa coming from Vaikuṅṭha, or Kṣīrodakaśāyī coming from the Milk Ocean or Nara-nārāyaṇa or Vāmana coming from their abodes to make an appearance in this world.

Though all these forms have their eternal abodes, when Kṛṣṇa appears he comes with all these aṁśas (mahad-aṁśa-yuktaḥ) since they merge within Kṛṣṇa, the Lord of them all (parāvareśaḥ).

Thus all doubts are resolved. This is in accordance with the statements of the sages.

Section – III

**Bewildering behavior of
Lord Krsna (16-24)**

|| 3.2.16 ||

mām khedayaty etad ajasya janma-
vidambanam yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayam
purād vyavātsid yad-ananta-vīryah

Kṛṣṇa's appearance (ajasya janma) in the prison house of Kāṁsa in miserable circumstances (vidambanam yad vasudeva-gehe), his stay in Vraja (svayam vraje ca vāsaḥ) out of fear of enemies (ari bhayāt iva), and his leaving Mathurā (purāt vyavātsit) though he has infinite power (yad ananta-vīryah) used to give me great suffering (etat mām khedayati).

I have revealed the truth to you as I have understood it.

However, I could not understand this difficult subject before,
even though I asked learned people.

Thus previously I was full of grief.

That is explained in this verse.

How is it possible for a person without birth to take birth?

There should be no grief if what appears to be a birth is actually only an imitation of birth and is not actual birth.

It should be understood that Uddhava intends to show that Kṛṣṇa has both actual birth and an appearance of a birth.

His birth in the prison of Kamsa gives me pain.

This actually means it previously gave me pain.

The present tense is often used to express times near to the present.

Because his birth pastime even in degraded circumstance
should create the greatest joy in his mother, father, friends,
and other devotees, why did he as the independent lord not
do anything about this?

He is naturally full of bliss but why is he known to stay in
Vraja out of fear of enemies?

The word **iva** is used to express the fact that he should not have been afraid of Kamsa while living in Vraja.

Then he fled from Mathurā.

Though he has unlimited strength he fled from Kālayavana and others out of fear.

Bhīṣma has said:

na hy asya karhicid rājan pumān veda vidhitsitam
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**). SB 1.9.16

However, when I asked the Lord in private he enlightened me.

|| 3.2.17 ||

dunoti cetah smarato mamaitad
yad āha pādāv abhivandya pitroḥ
tātāmba kaṁsād uru-śaṅkitānām
prasīdatam no 'kṛta-niṣkṛtīnām

Remembering his conduct (etat smaratah), my heart fills with pain (dunoti mama cetah). Bowing at the feet of his parents (pitroḥ pādāu abhivandya), he said (yad āha), “O father! O mother (tāta amba)! Forgive us (nah prasīdatam) because, being greatly fearful of Kamsa (kaṁsāt uru śaṅkitānām), we could not serve you (akṛta-niṣkṛtīnām).

When I remember Kṛṣṇa's activities my heart produced by karma becomes afflicted.

He consoles his parents for his offense.

“O father! O mother! Be pleased with the two of us!”

We were greatly fearful of Kāṁsa.

If this statement is true, it is a contradiction to his position as the Lord, and if it is false, how can the Lord speak untrue words?

Thus previously I was in grief.

How can I forget his humility conforming to convention, which nourished his sweetness, even though he is the highest form of the Lord?

His conduct pierces my heart like an arrow.

This is the lamentation of Uddhava.

|| 3.2.18 ||

ko vā amuṣyāṅghri-saroja-renum
vismartum īśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāram kṛtāntena tiraścakāra

After having tasted the dust from his feet (amuṣya aṅghri-saroja-renum vijighran), who can forget this person (kaḥ vismartum īśīta pumān), who removed (yah tiraścakāra) the burden of the earth (bhūmeh bhāram) by death (kṛtāntena) in the form of his ~~eyebrow~~ (visphurad-bhrū-viṭapena)?

“Those who are not the Lord can also act like this.

It is your faith only that he is the Lord.”

Three verses answer this doubt.

By the quivering buds of his brows (**bhrū-viṭapena**), which were death personified (**kṛtāntena**), he removed the burden of the earth.

Viśva-koṣa says that viṭapa means a bud, a shrub, or a branch.

|| 3.2.19 ||

dr̥ṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇam dviṣato 'pi siddhiḥ
yām yoginaḥ saṁspr̥hayanti samyag
yogena kaś tad-viraham saḥeta

At the rājasūya sacrifice (rājasūye) you saw (dr̥ṣṭā bhavadbhiḥ) how Kṛṣṇa gave liberation to Śiśupāla (caidyasya siddhiḥ), even though he held such hatred for the Lord (kṛṣṇam dviṣataḥ api). Yogīs desire to achieve that liberation (yām yoginaḥ saṁspr̥hayanti) by practicing yoga (samyag yogena). Who can tolerate separation from him (kaś tad-viraham saḥeta)?

Who did not have direct experience of his powers as the Supreme Lord?

Though Śiśupāla hated the Lord, the Lord showed unparalleled mercy to him.

|| 3.2.20 ||

tathaiiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpur asya

Others (tathā eva ca anye), the best among warriors (nara-loka-vīrāḥ), who on the battlefield (ye āhave) drank with their eyes (netraiḥ pibantaḥ) the lotus face of Kṛṣṇa (kṛṣṇa-mukha-aravindam), delight to the eyes (nayana-abhirāmaṁ), and who were purified by the arrows of Arjuna (pārtha astra-pūtaḥ), attained the abode of Kṛṣṇa (asya padam āpuḥ).

Having described Kṛṣṇa's mercy which gives liberation to those who hated him, Uddhava now describes his mercy in giving prema to others who were neutral.

In mentioning that they drank with their eyes, Uddhava laments his own position.

“They were fortunate, and I am unfortunate, because by drinking the form of the Lord with their eyes, they attained the Lord.”

|| 3.2.21 ||

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

No one is equal to him or superior to him (asāmya atiśayah). He is master of the three energies and three Viṣṇus (svayaṁ tryadhīśaḥ). All his desires (samasta-kāmaḥ) are fulfilled (āpta) by Lakṣmī (lakṣmi) and his rulership over his devotees, pastimes and qualities (svārājya). His feet are praised (eḍita-pāda-pīṭhaḥ) by the sound by ten million crowns (kirīṭa-koṭi) of the devatās (cira-loka-pālaiḥ) offering respects while presenting gifts (balim haradbhiḥ).

In two verses Uddhava laments how he could forget the sweetness of the Lord, his willingness to come under the control of his devotees.

Though he is the master of Brahmā and other devatās and the master of Viṣṇu forms as well, he becomes the servant of Ugrasena.

He has no equal what to speak of a superior (asāmyātiśayaḥ).

What is the reason?

He is the lord of the three puruṣāvatāras, and the lord of cic-
cakti, jīva-śakti and māyā-śakti.

All his desires are fulfilled by Laksmī and his rulership with
his expansions, his devotees, śaktis, pastimes, powers and
sweetness.

His feet are praised (edita) by ten million crowns of long lasting protectors of the directions, by Brahmās acting as creators in ten million universes, by Visnus protecting the universes and by Śivas destroying the universes, and by Śeṣas holding up the universes.

The sound of the crowns when they offer respects is the praise.

|| 3.2.22 ||

tat tasya kairkaryam alam bhrtan no
viglapayaty anga yad ugrasenam
tisthan nisannam paramesthi-dhisnye
nyabodhayad deva nidharayeti

O Vidura (anga)! Kṛṣṇa's acting as a servant of Ugrasena (tat tasya kairkaryam) gives us servants great pain (alam yat bhrtan viglapayati). Standing in front of Ugrasena (ugrasenam nisannam) sitting on the king's throne (tisthan paramesthi-dhisnye) he informed him (nyabodhayad), "O king of kings (deva)! Please establish me in your service (nidharaya iti)."

This verse describes Kṛṣṇa as a servant of Ugrasena.

O Vidura (**aṅga**)! Standing in front of Ugrasena seated (**niṣaṅgam**) on the king's throne, Kṛṣṇa informed him, "O king of kings (**deva**), please establish me in your service."

|| 3.2.23 ||

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāmsayāpāyayat apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam
kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā (aho asādhvī bakī), who offered her poisonous breast (yaṁ stana-kāla-kūṭaṁ) to Kṛṣṇa to drink (apāyayat) with the intention of killing him (jighāmsaya api), attained the position (lebhe gatim) of a nurse in the spiritual world (dhātri-ucitām). Who else is so merciful (tatah anyad kaṁ vā dayāluṁ)? I surrender to him (śaraṇaṁ vrajema)!

Remembering Kṛṣṇa's sweet mercy to those who wanted to harm him when he first appeared in the world, Uddhava laments.

Even though Pūtanā who pretended to have sentiments of a mother gave him poison to kill him, she attained a position in Goloka similar to the nurses of Kṛṣṇa.

Kṛṣṇa has two real nurses named Ambikā and Kalimbā.

Though Pūtanā only had the dress of a devotee, she attained
love suitable to a devotee.

Though she hated the Lord, he made her a special example.
This incident shows Kṛṣṇa's quality of giving liberation and
bhakti to even those who hate him.

|| 3.2.24 ||

manye 'surān bhāgavatāms tryadhīse
saṁrambha-mārgābhiniṣṭa-cittān
ye saṁyuge 'caksata tārksya-putram
aṁse sunābhāyudham āpatantam

I consider that ~~the demons~~ (manye asurān) who had anger (saṁrambha mārga abhiniṣṭa-cittān) towards the Lord of three energies (tryadhīse) to be devotees (bhāgavatān), because during the battle (ye saṁyuge) they saw (acaksata) Garuḍa approaching with Kṛṣṇa (āpatantam tārksya-putram), carrying his cakra (sunābha āyudham), on his shoulder (aṁse).



Uddhava's lamentation is here shown as not the final conclusion.

Uddhava considers the demons whose hearts were filled with anger (samrambha) to be devotees because when they died they attained direct vision of the Lord and attained his lotus feet.

We on the other hand have not attained this.

We will die without seeing Kṛṣṇa (since he has disappeared) and thus will not attain his abode.

They saw Garuḍa (**tārksya-putram**), son of Kaśyapa, coming towards them (**āpatantam**) with the Lord, holder of the cakṛa (**sunābhāyudham**) on his shoulders.

Section – IV

Vrindavan Lila (25-34)

VERSE	PASTIME
2.25	Lord's appearance in prison house
2.26	Vasudev brought Lord to Gokula in fear of kamsa. He stayed in Vrindavan for 11 years.
2.27	Calf grazing pastimes (Vatsa-carana Lila)
2.28	Naughty Infant pastimes in Vraja. Killed demons like lion cub
2.29	Cow grazing pastimes (Go-carana Lila)
2.30	Uncle Kamsa sent toy-demons for Krishna whom He duly broke
2.31	Subdued Kaliya
2.32	Govardhan Puja
2.33	Govardhan Dharan
2.34	Rasa Lila

In order to answer Vidura's questions, Uddhava had to tell him about the disappearance of Kṛṣṇa.

Now he attempts to explain this sad pastime along with the joyous pastimes.

He was born in the prison (**bandhane**) of Kaṁsa.

He desired to give happiness (**śam**) to the earth (**asyāḥ**) at the request of Brahmā (**ajena**).

|| 3.2.26 ||

tato nanda-vrajam itah
pitrā kamsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat

His father, afraid of Kamsa (pitrā kamsāt vibibhyatā),
brought him to Vraja (tatah itah nanda-vrajam) and for
eleven years (ekādaśa samāh tatra) he lived there with
Balarāma (avasat sa-balah), like a covered flame (gūḍha-
arciḥ).

He was brought (**itah**) by his father to Vraja.

He lived there for eleven years (**samāh**).

He is described as a covered flame because he performed his bālyā, pauganḍa and kaiśora pastimes there, unknown to Kāṁsa and others.

Or he can be called a covered flame because he covered his qualities as supreme lord with sweetness.

|| 3.2.27 ||

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitāṅghripe

Herding the calves (cārayan vatsān) and surrounded by his young friends (parītaḥ vatsapaiḥ), the Lord played (vyaharad vibhuḥ) on the bank of the Yamunā (yamunā) in forests (saṅkulita upavane) whose trees were filled with chirping birds (aṅghripe kūjad-dvija).

|| 3.2.28 ||

kaumārīm darśayaṁś ceṣṭām
prekṣaṇīyām vrajaukasām
rudann iva hasan mugdha-
bāla-simhāvalokanaḥ

Showing (darśayan) his attractive infant pastimes (prekṣaṇīyām kaumārīm ceṣṭām) to the people of Vraja (vraja-okasām), he would pretend to weep to get what he wanted (rudan iva) and laugh when he got those things (hasan). When demons attacked, he appeared like a young lion (bāla-simha avalokanaḥ), showing his bravery in spite of his fear (mugdha).

Kṛṣṇa displayed crying like a child without the typical symptoms of tears (rudan iva).

In front of the elder women he would seem to cry, stubbornly asking for things that should be given to him, and then when he got them he would smile and laugh.

When fierce demons came to Vraja, Kṛṣṇa appeared just like a young lion who, though afraid of fierce animals in the forest, threatens them by showing his bravery.

This caused anxiety in his parents who had affection for him.

|| 3.2.29 ||

sa eva go-dhanam lakṣmyā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat

While herding a multitude of cows (cārayann go-dhanam) of various colors (lakṣmyā niketaṁ) along with white bulls (sita-go-vṛṣam), he played with the cowherd boys (sah anugān gopān arīramat) while playing his flute (raṇat veṇuh).

Some time later, he gave up herding calves and while herding
a wealth of cows who were the abode of beauty (lakṣmyāh
niketam)—being white, blue, green, yellow and grey along
with white bulls, he played with the cowherd boys.

|| 3.2.30 ||

prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat tāms tān
bālaḥ krīḍanakān iva

As if they were toys (krīḍanakān iva), the young boy (bālaḥ) casually (līlayā) killed all the demons (vyanudat tān tān) who produced illusory forms according to their will (māyinaḥ kāma-rūpiṇaḥ) and who were sent by Kāmsa (bhoja-rājena prayuktān).

|| 3.2.31 ||

vipannān viṣa-pānena
nigrhya bhujagādhipam
utthāpyāpāyayad gāvas
tat toyam prakṛti-sthitam

Subduing Kāliya (nigrhya bhujaga-adhipam), he revived the
dead cowherd boys and cows (utthāpya gāvah) who died
because of drinking poisoned water (vipannān viṣa-pānena),
and made them drink (apayayat) the water which became
free of poison (tat prakṛti-sthitam toyam).

|| 3.2.32 ||

ayājayad go-savena
gopa-rājam dvijottamaiḥ
vittasya coru-bhārasya
cikīrṣan sad-vyayam vibhuḥ

The Lord (vibhuḥ) had Nanda (gopa-rājam) perform sacrifice (ayājayad) by worshipping the cows (go-savena) using brāhmanas (dvija-uttamaiḥ), desiring to make proper use (cikīrṣan sad-vyayam) of abundant wealth (uru-bhārasya vittasya).

Go-savena means worship of the cows in place of sacrifice to Indra.

The word ca indicates that not only did Kṛṣṇa desire to use the accumulated (uru-bhārasya) wealth properly, but he desired also to break the pride of Indra.

|| 3.2.33 ||

varṣatīndre vrajaḥ kopād
bhagnamāne 'tividhvalaḥ
gotra-līlātapatreṇa
trāto bhadraṇugrṇatā

O Vidura (**bhadra**)! When Indra, deprived of sacrifice (**indre bhagnamāne**), angrily showered rain (**varṣati kopād atividhvalaḥ**), the inhabitants of Vraja were saved (**vrajaḥ trātaḥ**) by merciful Kṛṣṇa (**anugrṇatā**), who used a mountain as an umbrella to protect them (**gotra-līlā-ātapatreṇa**).

O. Vidura (**bhadra**)! When Indra, being deprived of sacrifice,
in anger began to pour rain (**varṣati indre**) Kṛṣṇa saved the
people of Vraja by playfully using a mountain (**gotra**) as a
large umbrella (**ātapatra**).

|| 3.2.34 ||

śarac-chaśi-karair mrṣṭam
mānayan rajanī-mukham
gāyan kala-padam reme
strīṇām maṇḍala-maṇḍanaḥ

Respecting the evening (mānayan rajanī-mukham) (bright
with the rays of the full moon (śarat-śaśi-karair mrṣṭam),
singing soft melodies (gāyan kala-padam), ornamenting the
group of women (strīṇām maṇḍala-maṇḍanaḥ), Kṛṣṇa
enjoyed the rāsa-līlā (reme).

Bringing joy to the face of Rādhā by rubbing away her perspiration with his hand, making her think that she alone was his lover, Kṛṣṇa, beautiful as the full moon, singing softly, ornamenting the whole group of gopīs, enjoyed rāsa-līlā with them.

Rajānī-mukham means evening.

However it has another meaning: he make joyful (mānayan) the face of his independent lover (rajanī-mukham) known svādhina-bhartrkā, which was made bright by removing her perspiration, using hands of the male lover, like the full moon (śarac-chasi-karaiḥ).

She became joyful, thinking “I alone am with Kṛṣṇa.”

Ornamenting the whole group of women (with his presence)
during enjoyment of the rāsa-līlā (maṇḍala-maṇḍanaḥ) he
enjoyed that pastime.

Thus ends the commentary on Second Chapter of the Third
Canto of the Bhāgavatam for the pleasure of the devotees, in
accordance with the previous ācāryas.