

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Two

Uddhava Remembers Kṛṣṇa

Remembrance of Lord Kṛṣṇa

Section – I

Uddhava's exalted position
(1-6)

|| 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 kuśalam 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 kuśalam), 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.