

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 – II

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

|| 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.