

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)

|| 3.2.11 ||

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-dr̥śām**), took his form, covered it from their eyes, and suddenly disappeared. (He did not give up a material body).

Genitive case (avitṛpta-dr̥śām 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 tr̥ptir 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 grhītā 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 (grhītā 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.