

# 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)

|| 3.2.13 ||

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.