

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 – II

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

|| 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-avāra-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.

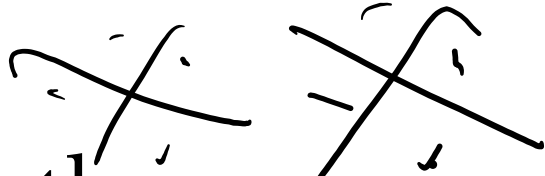
According to the śruti the Lord is called mahat.

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.