

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 – III

Bewildering behavior of
Lord Krsna (16-24)

|| 3.2.16 ||

mām khedayaty etad ajasya janma-
viḍambanam yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ

Kṛṣṇa's appearance (ajasya janma) in the prison house of Kāṁsa in miserable circumstances (viḍambanam yad vasudeva-gehe), his stay in Vraja (svayaṁ vraje ca vāsaḥ) out of fear of enemies (ari bhayāt iva), and his leaving Mathurā (purāt vyavātsīt) though he has infinite power (yat ananta-vīryaḥ) used to give me great suffering (etat mām khedayati).

I have revealed the truth to you as I have understood it.

However, I could not understand this difficult subject before,
even though I asked learned people.

Thus previously I was full of grief.

That is explained in this verse.

How is it possible for a person without birth to take birth?

There should be no grief if what appears to be a birth is actually only an imitation of birth and is not actual birth.

It should be understood that Uddhava intends to show that Kṛṣṇa has both actual birth and an appearance of a birth.

His birth in the prison of Kamsa gives me pain.

This actually means it previously gave me pain.

The present tense is often used to express times near to the
present.

Because his birth pastime even in degraded circumstance
should create the greatest joy in his mother, father, friends,
and other devotees, why did he as the independent lord not
do anything about this?

He is naturally full of bliss but why is he known to stay in
Vraja out of fear of enemies?

The word **iva** is used to express the fact that he should not have been afraid of Kamsa while living in Vraja.

Then he fled from Mathurā.

Though he has unlimited strength he fled from Kālayavana and others out of fear.

Bhīṣma has said:

na hy asya karhicid rājan pumān veda vidhitsitam
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**). SB 1.9.16

However, when I asked the Lord in private he enlightened me.

|| 3.2.17 ||

dunoti cetah smarato mamaitad
yad āha pādāv abhivandya pitroḥ
tātāmba kaṁsād uru-śaṅkitānām
prasīdatam no 'kṛta-niṣkṛtīnām

Remembering his conduct (etat smaratah), my heart fills with pain (dunoti mama cetah). Bowing at the feet of his parents (pitroḥ pādāu abhivandya), he said (yad āha), “O father! O mother (tāta amba)! Forgive us (nah prasīdatam) because, being greatly fearful of Kamsa (kaṁsāt uru śaṅkitānām), we could not serve you (akṛta-niṣkṛtīnām).

When I remember Kṛṣṇa's activities my heart produced by karma becomes afflicted.

He consoles his parents for his offense.

“O father! O mother! Be pleased with the two of us!”

We were greatly fearful of Kāṁsa.

If this statement is true, it is a contradiction to his position as the Lord, and if it is false, how can the Lord speak untrue words?

Thus previously I was in grief.

How can I forget his humility conforming to convention, which nourished his sweetness, even though he is the highest form of the Lord?

His conduct pierces my heart like an arrow.

This is the lamentation of Uddhava.

|| 3.2.18 ||

ko vā amuṣyāṅghri-saroja-renum
vismartum īśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāram kṛtāntena tiraścakāra

After having tasted the dust from his feet (amuṣya aṅghri-saroja-renum vijighran), who can forget this person (kaḥ vismartum īśīta pumān), who removed (yah tiraścakāra) the burden of the earth (bhūmeh bhāram) by death (kṛtāntena) in the form of his ~~eyebrow~~ (visphurad-bhrū-viṭapena)?

“Those who are not the Lord can also act like this.

It is your faith only that he is the Lord.”

Three verses answer this doubt.

By the quivering buds of his brows (**bhrū-viṭapena**), which were death personified (**kṛtāntena**), he removed the burden of the earth.

Viśva-koṣa says that viṭapa means a bud, a shrub, or a branch.