

# 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 – III

**Bewildering behavior of  
Lord Krsna (16-24)**

|| 3.2.19 ||

dr̥ṣṭā bhavadbhir nanu rājasūye  
caidyasya kṛṣṇam dviṣato 'pi siddhiḥ  
yām yoginaḥ saṁspr̥hayanti samyag  
yogena kaś tad-viraham saḥeta

At the rājasūya sacrifice (rājasūye) you saw (dr̥ṣṭā bhavadbhiḥ) how Kṛṣṇa gave liberation to Śiśupāla (caidyasya siddhiḥ), even though he held such hatred for the Lord (kṛṣṇam dviṣataḥ api). Yogīs desire to achieve that liberation (yām yoginaḥ saṁspr̥hayanti) by practicing yoga (samyag yogena). Who can tolerate separation from him (kaś tad-viraham saḥeta)?

Who did not have direct experience of his powers as the Supreme Lord?

Though Śiśupāla hated the Lord, the Lord showed unparalleled mercy to him.

|| 3.2.20 ||

tathaiiva cānye nara-loka-vīrā  
ya āhave kṛṣṇa-mukhāravindam  
netraiḥ pibanto nayanābhirāmaṁ  
pārthāstra-pūtaḥ padam āpur asya

Others (tathā eva ca anye), the best among warriors (nara-loka-vīrāḥ), who on the battlefield (ye āhave) drank with their eyes (netraiḥ pibantaḥ) the lotus face of Kṛṣṇa (kṛṣṇa-mukha-aravindam), delight to the eyes (nayana-abhirāmaṁ), and who were purified by the arrows of Arjuna (pārtha astra-pūtaḥ), attained the abode of Kṛṣṇa (asya padam āpuḥ).

Having described Kṛṣṇa's mercy which gives liberation to those who hated him, Uddhava now describes his mercy in giving prema to others who were neutral.

In mentioning that they drank with their eyes, Uddhava laments his own position.

“They were fortunate, and I am unfortunate, because by drinking the form of the Lord with their eyes, they attained the Lord.”



|| 3.2.21 ||

svayaṁ tv asāmyātiśayas tryadhīśaḥ  
svārājya-lakṣmy-āpta-samasta-kāmaḥ  
balim haradbhiś cira-loka-pālaiḥ  
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

No one is equal to him or superior to him (asāmya atiśayah). He is master of the three energies and three Viṣṇus (svayaṁ tryadhīśaḥ). All his desires (samasta-kāmaḥ) are fulfilled (āpta) by Lakṣmī (lakṣmi) and his rulership over his devotees, pastimes and qualities (svārājya). His feet are praised (eḍita-pāda-pīṭhaḥ) by the sound by ten million crowns (kirīṭa-koṭi) of the devatās (cira-loka-pālaiḥ) offering respects while presenting gifts (balim haradbhiḥ).

In two verses Uddhava laments how he could forget the sweetness of the Lord, his willingness to come under the control of his devotees.

Though he is the master of Brahmā and other devatās and the master of Viṣṇu forms as well, he becomes the servant of Ugrasena.

He has no equal what to speak of a superior (asāmyātiśayaḥ).

What is the reason?

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He is the lord of the three puruṣāvatāras, and the lord of cic-  
cakti, jīva-śakti and māyā-śakti.

All his desires are fulfilled by Laksmī and his rulership with  
his expansions, his devotees, śaktis, pastimes, powers and  
sweetness.

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His feet are praised (edita) by ten million crowns of long lasting protectors of the directions, by Brahmās acting as creators in ten million universes, by Visnus protecting the universes and by Śivas destroying the universes, and by Śeṣas holding up the universes.

The sound of the crowns when they offer respects is the praise.

|| 3.2.22 ||

tat tasya kairkaryam alam bhrtān no  
viglāpayaty aṅga yad ugrasenam  
tiṣṭhan niṣaṅgam parameṣṭhi-dhiṣṇye  
nyabodhayad deva nidhārayeti

O Vidura (aṅga)! Kṛṣṇa's acting as a servant of Ugrasena (tat tasya kairkaryam) gives us servants great pain (alam yat bhrtān viglāpayati). Standing in front of Ugrasena (ugrasenam niṣaṅgam) sitting on the king's throne (tiṣṭhan parameṣṭhi-dhiṣṇye) he informed him (nyabodhayad), "O king of kings (deva)! Please establish me in your service (nidhāraya iti)."

This verse describes Kṛṣṇa as a servant of Ugrasena.

O Vidura (**aṅga**)! Standing in front of Ugrasena seated (**niṣaṅgam**) on the king's throne, Kṛṣṇa informed him, "O king of kings (**deva**), please establish me in your service."

|| 3.2.23 ||

aho bakī yaṁ stana-kāla-kūṭaṁ  
jighāmsayāpāyayat apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam  
kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā (aho asādhvī bakī), who offered her poisonous breast (yaṁ stana-kāla-kūṭaṁ) to Kṛṣṇa to drink (apāyayat) with the intention of killing him (jighāmsaya api), attained the position (lebhe gatim) of a nurse in the spiritual world (dhātri-ucitām). Who else is so merciful (tatah anyad kaṁ vā dayāluṁ)? I surrender to him (śaraṇaṁ vrajema)!

Remembering Kṛṣṇa's sweet mercy to those who wanted to harm him when he first appeared in the world, Uddhava laments.

Even though Pūtanā who pretended to have sentiments of a mother gave him poison to kill him, she attained a position in Goloka similar to the nurses of Kṛṣṇa.



Kṛṣṇa has two real nurses named Ambikā and Kalimbā.

Though Pūtanā only had the dress of a devotee, she attained  
love suitable to a devotee.

Though she hated the Lord, he made her a special example.  
This incident shows Kṛṣṇa's quality of giving liberation and  
bhakti to even those who hate him.

|| 3.2.24 ||

manye 'surān bhāgavatāms tryadhīse  
saṁrambha-mārgābhiniṣṭa-cittān  
ye saṁyuge 'caksata tārksya-putram  
aṁse sunābhāyudham āpatantam

I consider that ~~the demons~~ (manye asurān) who had anger (saṁrambha mārga abhiniṣṭa-cittān) towards the Lord of three energies (tryadhīse) to be devotees (bhāgavatān), because during the battle (ye saṁyuge) they saw (acaksata) Garuḍa approaching with Kṛṣṇa (āpatantam tārksya-putram), carrying his cakra (sunābha āyudham), on his shoulder (aṁse).



Uddhava's lamentation is here shown as not the final conclusion.

Uddhava considers the demons whose hearts were filled with anger (samrambha) to be devotees because when they died they attained direct vision of the Lord and attained his lotus feet.

We on the other hand have not attained this.

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We will die without seeing Kṛṣṇa (since he has disappeared) and thus will not attain his abode.

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They saw Garuḍa (**tārksya-putram**), son of Kaśyapa, coming towards them (**āpatantam**) with the Lord, holder of the cakṛa (**sunābhāyudham**) on his shoulders.