

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 – IV

Vrindavan Lila (25-34)

VERSE	PASTIME
2.25	Lord's appearance in prison house
2.26	Vasudev brought Lord to Gokula in fear of kamsa. He stayed in Vrindavan for 11 years.
2.27	Calf grazing pastimes (Vatsa-carana Lila)
2.28	Naughty Infant pastimes in Vraja. Killed demons like lion cub
2.29	Cow grazing pastimes (Go-carana Lila)
2.30	Uncle Kamsa sent toy-demons for Krishna whom He duly broke
2.31	Subdued Kaliya
2.32	Govardhan Puja
2.33	Govardhan Dharan
2.34	Rasa Lila

In order to answer Vidura's questions, Uddhava had to tell him about the disappearance of Kṛṣṇa.

Now he attempts to explain this sad pastime along with the joyous pastimes.

He was born in the prison (**bandhane**) of Kaṁsa.

He desired to give happiness (**śam**) to the earth (**asyāḥ**) at the request of Brahmā (**ajena**).

|| 3.2.26 ||

tato nanda-vrajam itah
pitrā kamsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat

His father, afraid of Kamsa (pitrā kamsāt vibibhyatā),
brought him to Vraja (tatah itah nanda-vrajam) and for
eleven years (ekādaśa samāh tatra) he lived there with
Balarāma (avasat sa-balah), like a covered flame (gūḍha-
arciḥ).

He was brought (**itah**) by his father to Vraja.

He lived there for eleven years (**samāh**).

He is described as a covered flame because he performed his bālyā, pauganḍa and kaiśora pastimes there, unknown to Kāṁsa and others.

Or he can be called a covered flame because he covered his qualities as supreme lord with sweetness.

|| 3.2.27 ||

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitāṅghripe

Herding the calves (cārayan vatsān) and surrounded by his young friends (parītaḥ vatsapaiḥ), the Lord played (vyaharad vibhuḥ) on the bank of the Yamunā (yamunā) in forests (saṅkulita upavane) whose trees were filled with chirping birds (aṅghripe kūjad-dvija).

|| 3.2.28 ||

kaumārīm darśayaṁś ceṣṭām
prekṣaṇīyām vrajaukasām
rudann iva hasan mugdha-
bāla-simhāvalokanaḥ

Showing (darśayan) his attractive infant pastimes (prekṣaṇīyām kaumārīm ceṣṭām) to the people of Vraja (vraja-okasām), he would pretend to weep to get what he wanted (rudan iva) and laugh when he got those things (hasan). When demons attacked, he appeared like a young lion (bāla-simha avalokanaḥ), showing his bravery in spite of his fear (mugdha).

Kṛṣṇa displayed crying like a child without the typical symptoms of tears (rudan iva).

In front of the elder women he would seem to cry, stubbornly asking for things that should be given to him, and then when he got them he would smile and laugh.

When fierce demons came to Vraja, Kṛṣṇa appeared just like a young lion who, though afraid of fierce animals in the forest, threatens them by showing his bravery.

This caused anxiety in his parents who had affection for him.

|| 3.2.29 ||

sa eva go-dhanam lakṣmyā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat

While herding a multitude of cows (cārayann go-dhanam) of various colors (lakṣmyā niketaṁ) along with white bulls (sita-go-vṛṣam), he played with the cowherd boys (sah anugān gopān arīramat) while playing his flute (raṇat veṇuh).

Some time later, he gave up herding calves and while herding a wealth of cows who were the abode of beauty (lakṣmyāh nīketam)—being white, blue, green, yellow and grey along with white bulls, he played with the cowherd boys.

|| 3.2.30 ||

prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat tāms tān
bālaḥ krīḍanakān iva

As if they were toys (krīḍanakān iva), the young boy (bālaḥ) casually (līlayā) killed all the demons (vyanudat tān tān) who produced illusory forms according to their will (māyinaḥ kāma-rūpiṇaḥ) and who were sent by Kāmsa (bhoja-rājena prayuktān).

|| 3.2.31 ||

vipannān viṣa-pānena
nigrhya bhujagādhipam
utthāpyāpāyayad gāvas
tat toyam prakṛti-sthitam

Subduing Kāliya (nigrhya bhujaga-adhipam), he revived the
dead cowherd boys and cows (utthāpya gāvah) who died
because of drinking poisoned water (vipannān viṣa-pānena),
and made them drink (apayayat) the water which became
free of poison (tat prakṛti-sthitam toyam).

|| 3.2.32 ||

ayājayad go-savena
gopa-rājam dvijottamaih
vittasya coru-bhārasya
cikīrṣan sad-vyayam vibhuḥ

The Lord (vibhuḥ) had Nanda (gopa-rājam) perform sacrifice (ayājayad) by worshipping the cows (go-savena) using brāhmanas (dvija-uttamaih), desiring to make proper use (cikīrṣan sad-vyayam) of abundant wealth (uru-bhārasya vittasya).

Go-savena means worship of the cows in place of sacrifice to Indra.

The word ca indicates that not only did Kṛṣṇa desire to use the accumulated (uru-bhārasya) wealth properly, but he desired also to break the pride of Indra.

|| 3.2.33 ||

varṣatīndre vrajaḥ kopād
bhagnamāne 'tividhvalaḥ
gotra-līlātapatreṇa
trāto bhadrānugṛhṇatā

O Vidura (**bhadra**)! When Indra, deprived of sacrifice (**indre bhagnamāne**), angrily showered rain (**varṣati kopād atividhvalaḥ**), the inhabitants of Vraja were saved (**vrajaḥ trātaḥ**) by merciful Kṛṣṇa (**anugṛhṇatā**), who used a mountain as an umbrella to protect them (**gotra-līlā-ātapatreṇa**).

O Vidura (bhadra)! When Indra, being deprived of sacrifice,
in anger began to pour rain (varṣati indre) Kṛṣṇa saved the
people of Vraja by playfully using a mountain (gotra) as a
large umbrella (ātapatra).

|| 3.2.34 ||

śarac-chaśi-karair mrṣṭam
mānayan rajanī-mukham
gāyan kala-padam reme
strīṇām maṇḍala-maṇḍanaḥ

Respecting the evening (mānayan rajanī-mukham) (bright
with the rays of the full moon (śarat-śaśi-karair mrṣṭam),
singing soft melodies (gāyan kala-padam), ornamenting the
group of women (strīṇām maṇḍala-maṇḍanaḥ), Kṛṣṇa
enjoyed the rāsa-līlā (reme).

Bringing joy to the face of Rādhā by rubbing away her perspiration with his hand, making her think that she alone was his lover, Kṛṣṇa, beautiful as the full moon, singing softly, ornamenting the whole group of gopīs, enjoyed rāsa-līlā with them.

Rajani-mukham means evening.

However it has another meaning: he make joyful (mānayan) the face of his independent lover (rajanī-mukham) known svādhina-bhartrkā, which was made bright by removing her perspiration, using hands of the male lover, like the full moon (śarac-chasi-karaiḥ).

She became joyful, thinking “I alone am with Kṛṣṇa.”

Ornamenting the whole group of women (with his presence)
during enjoyment of the rāsa-līlā (maṇḍala-maṇḍanaḥ) he
enjoyed that pastime.

Thus ends the commentary on Second Chapter of the Third
Canto of the Bhāgavatam for the pleasure of the devotees, in
accordance with the previous ācāryas.