

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Three

Uddhava Remembers Kṛṣṇa in Mathurā and Dvārakā

The Lord's Pastimes Out of Vṛndāvana

Section – I

**Krsna's education and marriage
(1-11)**

|| 3.3.1 ||

uddhava uvāca

tataḥ sa āgatyā puram sva-pitroś
cikīrṣayā śam baladeva-samyutaḥ
nipātya tuṅgād ripu-yūtha-nātham
hataṁ vyakarṣad vyasum ojasorvyām

Uddhava said: To give happiness to his parents (sva-pitroh śam cikīrṣayā), Kṛṣṇa along with Baladeva (sah baladeva-samyutaḥ) went to Mathurā (puram āgatyā), and pulling Kāmsa (ripu-yūtha-nātham nipātya) from the platform (tuṅgāt), he dragged the body on the earth to reassure his parents (ojasa urvyām vyakarṣat) after beating and killing him (hataṁ vyasum).

The Third Chapter describes the pastimes of Kṛṣṇa in Mathurā and Dvārakā, such as the killing of Kāṁsa.

The destruction of the Yadu dynasty is also described in brief.

In order to give happiness to his parents (**śam cikīrsayā**) he came to Mathurā with Baladeva.

Dragging Kamsa from the platform (tuṅgāt), having beaten him (hatam) and then killed him (vyasum), he dragged that body on the ground in order to prevent his frightened parents from fainting since they thought that he could get killed.

|| 3.3.2 ||

sāndīpaneḥ sakṛt proktaṁ
brahmādhītya sa-vistaram
tasmai prādād varam putram
mṛtaṁ pañca-janodarāt

After learning the Vedas (brahma adhītya) and their six aṅgas (sa-vistaram) uttered only once by Sāndīpani (sāndīpaneḥ sakṛt proktaṁ), Kṛṣṇa pierced the stomach of Pañcajana (pañca-jana udarāt), retrieved Sāndīpani's son and presented him to his father (tasmai mṛtaṁ putram varam prādāt).

After learning the Vedas (brahma) with its six aṅgas (sa-
vistaram), piercing the stomach of Pañcajana, he brought the
son from death and gave him to Sāndīpani.

Ablative is used to represent a missing verb participle: panca-
janodarāt vidīrya.

|| 3.3.3 ||

samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛtṭyā miṣatām sva-bhāgam
jahre padam mūrdhni dadhat suparṇaḥ

The kings had assembled (ye samāhutā), attracted by the beauty of Rukmiṇī (bhīṣmaka-kanyayā), equal to Lakṣmī (śriyaḥ savarṇena), with a desire to take her as their bride (bubhūṣaya gāndharva-vṛtṭyā). Stepping on their heads (padam mūrdhni dadhat) while they glanced here and there thinking that Kṛṣṇa may come (miṣatām), Kṛṣṇa seized her (jahre) just as Garuda seized the pot of nectar (suparṇaḥ sva-bhāgam).

The kings assembled (**samāhutā**), being attracted by the beauty of Rukminī, which was equal to Lakṣmī's (**śriyaḥ savarnena**).

In the phrase **bhīṣmaka-kanyayā** the instrumental case is used to represent the genitive case.

Samāhutā is poetic license for samāhūtā.

Sometimes **samāhṛtā** is seen instead of samāhutā.

Kṛṣṇa placed his foot on the heads of those kings and seized Rukmiṇī just as Garuḍa seized the nectar.

The kings were thinking in their minds of taking her for themselves (**gāndharva-vṛttyā**). (*Gāndharva marriage requires only mutual consent of bride and groom.*)

Śiśupāla thought that she would be his wife, and other kings
thought that she would be their wife.

They desired in this way (**bubhūsayā**).

At the same time, they were glancing (**miṣatām**) here and
there, thinking that perhaps Kṛṣṇa would come at any time.

|| 3.3.4 ||

kakudmino 'viddha-naso damitvā
svayaṁvare nāgnajitīm uvāha
tad-bhagnamānān api grdhyato 'jñāñ
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

Kṛṣṇa, after taming the bulls which were without pierced noses (damitvā aviddha-nasah kakudminah), married Nāgnajitī (nāgnajitīm uvāha) at the svayaṁvara ceremony (svayaṁvare). Covered with the blows of a multitude of weapons (śastra-bhṛtaḥ), he remained uninjured (akṣataḥ), and with their own weapons (sva-śastraiḥ) killed the ignorant kings (jaghne ajñāñ) who desired Nāgnajitī (grdhyataḥ), after they had been defeated in trying to tame the bulls (tad-bhagnamānān).

Taming the bulls (**kakudminah**) which did not have rings in their noses, he married Nāgnajitī.

Covered with their attacking weapons (**śastra-bhṛtaḥ**), he remained unwounded, and with their own weapons killed those kings, who had been disappointed (**bhagna-mānān**), defeated in trying to tame the bulls, yet, who, being ignorant, desired (**grdhyataḥ**) to possess Nāgnajitī.

|| 3.3.5 ||

priyaṁ prabhur grāmya iva priyāyā
vidhitsur ārcchad dyutarum yad-arthe
vajry ādravat taṁ sa-gaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayaṁ vadhūnām

Desiring to give his wife what she wanted (priyaṁ vidhitsuh priyāyā) like an ordinary husband (grāmya iva), Kṛṣṇa stole the pārijāta tree (prabhuh ārcchat dyutarum). Because of this (yad-arthe), Indra (vajri), a plaything of his wives (vadhūnām krīḍā-mṛgaḥ), came along with his assistants (sa-gaṇah) in anger (ruṣā andhaḥ) to fight with Kṛṣṇa (taṁ ādravat).

Kṛṣṇa appeared to be an ordinary husband controlled by his wife.

However, actually he desired to give a dear object out of prema to his wife who had prema.

He thus took the pārijāta tree (**dyutarum**), because of which Indra went to fight him (**ādravat**) with his thunderbolt.

Ā in ādravat means to attack.

The reason: he was blinded with anger.

The reason for that was that he was the plaything of his wife Śaci.

According to the principle that one thinks that everyone else is similar to oneself (**ātmavan manyate jagat**), Indra thought that Kṛṣṇa was also a plaything of Satyabhāmā.

Criticizing Kṛṣṇa in this way, he pursued him for fighting.

|| 3.3.6 ||

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ
dr̥ṣṭvā sunābhonmathitaṁ dharitryā
āmantritas tat-tanayāya śeṣaṁ
dattvā tad-antaḥ-puram āviveśa

Seeing that her son Narakāśura (dr̥ṣṭvā sutaṁ), who swallowed the sky with his form (grasantaṁ khaṁ vapuṣā), had been slain by the cakra (mṛdhe sunābha unmathitaṁ), and requested by his mother (the earth) (dharitryā āmantritaḥ), Kṛṣṇa, gave the kingdom (śeṣaṁ dattvā) to Narakāśura's son Bhagadatta (tat-tanayāya) and then entered into that palace (tad-antaḥ-puram āviveśa).

Seeing that her son Narakāśura (**sutam**), who swallowed the sky with his form, had been slain by the cakra (**sunābhena**), and requested by his mother the earth, Kṛṣṇa, after giving the kingdom to his son Bhagadatta, entered into that palace.

Though Narakāśura's mother lineage was pure, by association with Bānāśura he developed a demonic mind.

One can understand about the power of bad association from the story in another Purāṇa.

[Note: Mother is an expansion of Satyabhāmā or Bhū. One story says that Nāraka was born when Hiraṇyaksa touched the earth and make it sink in the ocean.]

|| 3.3.7 ||

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim āṛta-bandhum
utthāya sadyo jagṛhuḥ prahaṛṣa-
vrīḍānurāga-prahitāvalokaiḥ

Within the palace (tatra), the princesses stolen by Narakāsura (kujena āhṛtāḥ nara-deva-kanyāḥ), on seeing the Lord (dṛṣṭvā harim) who is the friend of the distressed (āṛta-bandhum), immediately stood up (sadyah utthāya) and accepted him as their husband (jagṛhuḥ) with glances (avalokaiḥ) impelled by joy, bashfulness and attraction (prahaṛṣa-vrīḍa-anurāga-prahitā).

Within the palace (**tatra**) there were many princesses stolen by Narakāsurā (**kujena**).

By glances impelled (**prahita**) by joy, bashfulness, and attraction, they each accepted him as their husband.

|| 3.3.8 ||

āsām muhūrta ekasmin
nānāgāreṣu yoṣitām
sa-vidham jagrhe paṇin
anurūpaḥ sva-māyayā

According to proper method (sa-vidham), in each of the palaces (nānā-āgāreṣu), with suitable form (anurūpaḥ), he accepted (jagrhe) each bride in marriage (āsām yoṣitām paṇin) at the same time (ekasmin muhūrta) by his power of yoga-māyā (sva-māyayā).

He accepted them according to the regulations of marriage (sa-vidham).

He performed this act by his yoga-māyā (sva-māyayā) or without
bewilderment (su + amāyayā).

|| 3.3.9 ||

tāsv apatyāny ajanayad
ātma-tulyāni sarvataḥ
ekaikasyām daśa daśa
prakṛter vibubhūṣayā

With a desire to show his nature in many forms (prakṛteh vibubhūṣayā), in each of the queens (tāsu eka ekasyām) he produced (ajanayad) ten sons (daśa daśa apatyāni) exactly equal to himself (sarvataḥ ātma-tulyāni).

Prakṛter vibubhūṣayā means “with a desire to show his nature,” since it is mentioned that he produced sons who were the same as himself.

Amara-koṣa says that prakṛti means nature or form.

Section – II

**Killing of the demons and the
Kuruksetra war (10-15)**

|| 3.3.10 ||

kāla-māgadha-śālvādīn
anīkai rundhataḥ puram
ajīghanat svayaṁ divyaṁ
sva-puṁsām teja ādiśat

He alone killed (svayaṁ ajīghanat) Kālayanava, Jarāsandha and Śalva (kāla māgadha śālva ādīn) who had surrounded his city (rundhataḥ puram) with armies (anīkai) (through Mucukunda, Bhīma and others). He gave special powers and consequent fame (divyaṁ teja ādiśat) to his devotees (sva-puṁsām).

Kālah means Kālayavana.

He alone killed those who surrounded (**rundhataḥ**) his city with troops (**anīkaiḥ**), using Mucukunda, Bhīma and others as his instruments.

He gave power and fame (**tejah**) to his devotees.

|| 3.3.11 ||

śambaram dvividam bāṇam
muram balvalam eva ca
anyāṁś ca dantavakrādīn
avadhīt kāmś ca ghātayat

He killed (**avadhīt**) or had others kill (**kān ca ghātayat**) Śambara, Dvivida, Bāna (**śambaram dvividam bāṇam**), Mura, Balvala (**muram balvalam eva ca**), Dantavakra and others (**anyān ca dantavakra adīn**).

After that, he had others kill other kings.

Ghātayat should be aghātayat (he had killed). This is poetic license.

Another version has **ghātayan**.

In that case the verb **babhuva** should be supplied.

|| 3.3.12 ||

atha te bhrātr-putrāṇām
pakṣayoḥ patitān nrpān
cacāla bhūḥ kurukṣetram
yeṣām āpatatām balaiḥ

He killed the kings (nrpān patitān) siding with the sons of your
brothers (pakṣayoḥ te bhrātr-putrāṇām). When they assembled at
Kurukṣetra (kurukṣetram āpatatām), their armies made (yeṣām
balaiḥ) the whole earth tremble (cacāla bhūḥ).

Who were the others mentioned in the last verse?

He killed or had killed other kings taking the sides of the sons of
your brothers (Yudhiṣṭhira and Duryodhana) whose armies
(balaih), when the kings assembled (āpatatām) at Kurukṣetra, made
the whole earth tremble.

|| 3.3.13 ||

sa karṇa-duḥśāsana-saubalānām
kumantra-pākena hata-śriyāyuṣam
suyodhanam sānucaram śayānam
bhagnorum ūrvyām na nananda paśyan

Kṛṣṇa was not pleased (sah na nananda), seeing Duryodhana (paśyan suyodhanam) lying on the ground with his followers (śayānam ūrvyām sā-anucaram), his legs broken (bhagna ūrum), devoid of splendor (hata-śriya āyuṣam) as a result of taking advice (kumantra-pākena) from Karṇa, Duḥśāsana, Saubala and others (karṇa duḥśāsana saubalānām).

Sa refers to Kṛṣṇa.

Seeing this, he was not pleased.

|| 3.3.14 ||

kiyān bhuvo 'yam kṣapitoru-bhāro
yad droṇa-bhīsmārjuna-bhīma-mūlaiḥ
aṣṭādaśākṣauhiṇiko mad-amśair
āste balaṁ durviśahaṁ yadūnām

The burden of the earth (bhuvah uru-bhārah) caused by the eighteen aksauhinis (aṣṭādaśa akṣauhiṇikah) formed by Droṇa, Bhīṣma, Arjuna and Bhīma (droṇa bhīṣma arjuna bhīma mūlaiḥ) has only been slightly reduced (kiyān kṣapitaḥ). The intolerable strength of the Yadus (yadūnām durviśahaṁ balaṁ) remains because of my portions such as Pradyumna (mad-amśair āste).

This verse explains why Kṛṣṇa did not rejoice.

The great burden of the earth consisting of eighteen akṣauhīnis caused by (mūlaih) Drona, Bhīṣma, Arjuna and Bhīma has been reduced only to a small degree (kiyān).


The sandhi of kṣapitaḥ and uru is poetic license.

In composition, lack of consideration of the secondary elements should be tolerated.



The burden of the earth was reduced only a little because the intolerable strength of the Lord's portions such as Pradyumna remains.

The burden of the earth is not produced by the abundance of oceans and mountains, but rather by the prominence of irreligious persons.

The Lord decreased such irreligious persons.



One cannot also say that the Yadus were irreligious, since they are eternal associates of the Lord.



This is understood from the following verses:



brahmaṇyānām vadānyānām nityam vṛddhopasevinām
vipra-śāpaḥ katham abhūd vṛṣṇinām Kṛṣṇa-cetasām.

How could the brāhmaṇas curse the Vṛṣṇis (vipra-śāpaḥ vṛṣṇinām katham abhūd), who were always respectful to the brāhmaṇas (brahmaṇyānām), who were charitable (vadānyānām), who were inclined to serve seniors (vṛddhopasevinām) and whose minds were always absorbed in Kṛṣṇa (nityam kṛṣṇa-cetasām)? SB 11.1.8

śayyāsanātanālāpa-kṛīḍā-snānāśanādiṣu
na viduḥ santam ātmānam vṛṣṇayaḥ kṛṣṇa-cetasah

Absorbed in Kṛṣṇa while sleeping, sitting, walking, speaking, playing, bathing and eating, they did not know that they existed. SB 10.90.47

The burden is of two types: suffering and happiness.

The first is difficult to tolerate, and the second is easy to tolerate.

Examples of the second type of burden are the lover carrying his female lover, the affectionate mother carrying her child, or the merchant carrying his wealth on his head.

But weak persons cannot even carry these happy burdens which are heavier than themselves.

Even the earth could not tolerate the weight of the great devotee
Dhruva, who became immensely heavy because of his austerities:

yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīditā mahī
nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

When the prince (yadā sa pārthiva arbhakah) stood on one leg (eka-pādena tasthau), the earth, pressed by his big toe (mahī tad-aṅguṣṭha-nipīditā), sank lower by a half pradeśa (nanāma tatra ardham), just as a boat with and elephant (ibhendra-dhiṣṭhitā tara iva) rocks from side to side (nanāma savya itarataḥ) with each of its steps (pade pade).

When Nṛsimha appeared it is said

dyaus tat-saṭotkṣipta-vimāna-saṅkulā
protsarpata kṣmā ca padābhipīditā
śailāḥ samutpetur amuṣya raṁhasā
tat-tejasā kham kakubho na rejire

The sky, filled with airplanes (dyaus vimāna-saṅkulā) dislocated by his flying mane (tat-saṭa utkṣipta), and the earth as well, afflicted by his feet (kṣmā ca pada-ābhipīditā), slipped from their positions (protsarpata). Mountains sprang up (śailāḥ samutpetuh) by his vehemence (amuṣya raṁhasā), and the sky and the directions (kham kakubhah) lost their luster (na rejire) because of his effulgence (tat-tejasā). SB 7.8.33

Thus the burden of the Yadus should not be considered a burden on the earth (in the sense of causing suffering).

It is similar to the following situation.

Though ornaments are heavy burden for a young woman, the weight of ornaments are put temporarily on her limbs during festivals by her affectionate lover.

This is always done according to the circumstance.

Thus the devatās who had entered by their amśas into the forms of the Yadus who were eternal associates of the Lord, left from Dvārakā and disappeared at Prabhāsa (while the eternal associates remained invisible in Dvārakā).

|| 3.3.15 ||

mitho yadaishām bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naiṣām vadhopāya iyān ato 'nyo
mayy udyate 'ntardadhate svayaṁ sma

When they will quarrel (yadā eṣām bhavitā vivādah) among themselves (mithah), with eyes red (ātāmra-vilocanānām) because of complete intoxication from liquor (madhu-āmada), they actually will not die (na eṣām vadhah-upāyah), though they will appear to die like others (anyah atah iyān). Only when I decide that they disappear (mayy udyatē), they will disappear spontaneously (svayaṁ antardadhate sma).

The Yadus cannot be destroyed like others.

They must be destroyed only amongst themselves.

When there will be a quarrel amongst the Yadus, whose eyes will become red because of complete (ā) intoxication (mada) with liquor (madhu), it is not a method of killing them.

Because others die like this (ataḥ), it appears (iyān) that they also are killed.

But it is not so.

People see that they kill each other, though they cannot be killed.

The real situation is made clear.

When I want to make them disappear (**mayi udyate**), they will disappear.

Sma indicates certainty.

Section – III

Krsna in Dwarka (16-23)

|| 3.3.16 ||

evam sañcintya bhagavān
sva-rājye sthāpya dharmajam
nandayām āsa suhrdaḥ
sādhūnām vartma darśayan

The Lord, thinking in this way (evam sañcintya bhagavān), enthroned Yudhiṣṭhira (dharmajam sthāpya) in his kingdom (sva-rājye). Showing the devotional path (sādhūnām vartma darśayan), he made his friends happy (nandayām āsa suhrdaḥ).

|| 3.3.17 ||

uttarāyām dhṛtaḥ pūror
vaṁśaḥ sādhu-abhimanyunā
sa vai drauṇy-astra-sampluṣṭaḥ
punar bhagavatā dhṛtaḥ

The heir to the Puru dynasty, Parīkṣit (pūroh vaṁśaḥ), placed in the womb of Uttarā (uttarāyām dhṛtaḥ) by gentle Abhimanyu (sādhu-abhimanyunā), when almost destroyed by the weapon of Aśvatthāmā (drauṇi-astra sampluṣṭaḥ), was saved by the Lord (punah bhagavatā dhṛtaḥ).

Dhṛtaḥ means placed. The second dhṛtaḥ means saved.

|| 3.3.18 ||

ayājayad dharma-sutam
aśvamedhais tribhir vibhuḥ
so 'pi kṣmām anujai rakṣan
reme kṛṣṇam anuvrataḥ

Kṛṣṇa had Yudhiṣṭhira perform (vibhuḥ dharma-sutam ayājayat) three horse sacrifices (aśvamedhah tribhiḥ). Yudhiṣṭhira, surrendered to Kṛṣṇa (sah api kṛṣṇam anuvrataḥ), protecting the earth (kṣmām rakṣan) ~~along with his brothers~~ (anujaih), ruled over the kingdom (reme).

Reme means “he ruled.”

|| 3.3.19 ||

bhagavān api viśvātmā
loka-veda-pathānugah
kāmān siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

Bhagavān, acting like the soul of the universe (bhagavān api viśvātmā), following the path of Vedic and popular rules (loka-veda patha-anūgaḥ), fixed in discrimination (sāṅkhyam āsthitaḥ), and unattached to all material objects (asaktaḥ), enjoyed in Dvārakā (dvārvatyām kāmān siṣeve).

This verse describes the fifth and sixth qualities of Bhagavān: jñāna and vairāgya.

Though he is Bhagavān he acted like the soul of the universe.

Without being attached, he enjoyed objects which gave happiness presented by Indra and others which were not forbidden by Vedic or popular rules.

Asaktaḥ indicated vairāgya and sāṅkhyam indicates jñāna

|| 3.3.20-21 ||

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā

imaṁ lokam amuṁ caiva
ramayan sutarāṁ yadūn
reme kṣaṇadayā datta-
kṣaṇa-stri-kṣaṇa-sauhrdaḥ

By affectionate (snigdha), smiling glances (smita avalokena), sweet words (vācā pīyūṣa-kalpayā), impeccable actions (anavadyena caritreṇa) and beautiful form (śrī-niketena ca atmanā), Kṛṣṇa gave pleasure to the devotees on earth (ramayan imaṁ lokam) and the devatās (amuṁ ca eva), and particularly to the Yādavas (yadūn sutarāṁ). And showing greatest affection for the queens by his conjugal acts (stri kṣaṇa sauhrdaḥ) at suitable times (datta-kṣaṇa) in the evening (kṣaṇadayā), he derived the greatest pleasure (reme).

This verse explains that though the Lord is not attracted to the actions of māyā-śakti, he is attached to the actions of the cit-śakti.

By sweetness of four elements—glances, words, actions and form the Lord gave pleasure to the devotees on earth (imam lokam) and on Svarga (amum) and especially with the Yadus.

But among the Yadus, he enjoyed especially with the women.

Showing affection through a festival (kṣana-sauhrdah) of conjugal actions for these women at suitable opportunities (datta-kṣana) during the night (kṣaṇadayā), he enjoyed.

This is because these queens were actually composed of his cit-śakti, arising from his svarūpa.

This shows greater and greater attachment.

This can be understood from the conversation between Śiva and Pārvatī
in the Skanda Purāṇa, Prabhāsa-khaṇḍa, in which the sixteen thousand
queens are described with ten sons each:

haṁsa eva mataḥ kṛṣṇaḥ paramātmā janārdanaḥ
tasyaitāḥ śaktayo devī ṣoḍaśaiva prakīrttitāḥ
candrarūpī mataḥ kṛṣṇaḥ kalārūpās tu tāḥ smṛtāḥ

Kṛṣṇa is known as Haṁsa, paramātmā and Janardana. O Pārvatī! His
sixteen śaktis are well known. He is like the moon and the śaktis are
like the phases of the moon.

This will be described in detail in the Tenth Canto.

|| 3.3.22 ||

tasyaivaṁ ramamāṇasya
saṁvatsara-gaṇān bahūn
gṛhamedheṣu yogeṣu
virāgaḥ samajāyata

Enjoying in this way (evaṁ ramamāṇasya) with his queens (tasya), he showed complete detachment (virāgaḥ samajāyata) from the activities of the householder (gṛhamedheṣu), though following the rules of karma-yoga (yogeṣu) continuously for many years (bahūn saṁvatsara-gaṇān).

Kṛṣṇa showed complete (**samajāyata**) (indifference (**virāgaḥ**)) to the path of **karma** typified by rajo-guṇa in performing household activities, and to the enjoyable items offered by such household persons.

This continued at all times, but at **this time** it became **very evident**.

guṇesv asaṅgo vairāgyam: detachment means no association with
the guṇas. (SB 11.19.27)

Because of this definition, there is no question of such detachment
in his pastimes with Rukmiṇī and others which are śuddha-sattva,
beyond the material guṇas.

|| 3.3.23 ||

daivādhīneṣu kāmeṣu
daivādhīnaḥ svayaṁ pumān
ko viśrambheta yogena
yogeśvaram anuvrataḥ

What man (what to speak of the Lord) (kaḥ pumān), knowing himself to be a jīva subject to the control of karma (daiva-adhīnaḥ svayaṁ), surrendering to the Lord (yogeśvaram anuvrataḥ) in bhakti-yoga (yogena), will have faith in material objects (viśrambheta) and desires which produce karma (daiva adhīneṣu kāmeṣu)?

This verse explains the Lord's detachment in his activities.

If the Lord has detachment from his actions which are not subject to karma, what person will have affection (**viśrambheta**) for his own actions which produce karma (**daivādhīnaḥ**)?

If he practices bhakti-yoga he surrenders to the Lord of yoga.

Section – IV

**Events leading to the annihilation
of the Yadus (24-28)**

|| 3.3.24 ||

puryām kadācit krīḍadbhir
yadu-bhoja-kumārakaiḥ
kopitā munayaḥ śepur
bhagavan-mata-kovidāḥ

One time in Dwaraka (kadācit puryām), a group of sages (munayaḥ), angered (kopitā) by the joking young boys of the Yadu and Bhoja dynasties (krīḍadbhir yadu-bhoja-kumārakaiḥ), and knowing the intention of the Lord (bhagavat-mata-kovidāḥ), uttered a curse (śepuh).

The sages knew the intention of the Lord (**bhagavān-mata-kovidāḥ**).

Thus they had no fault in cursing.

The cause of the Lord's intention will be described at the end of the Eleventh Canto.

|| 3.3.25 ||

tataḥ katipayair māsaḥ
vṛṣṇi-bhojāndhakādayaḥ
yayuhḥ prabhāsaṁ saṁhr̥ṣṭā
rathair deva-vimohitāḥ

After several months (tataḥ katipayaih māsaḥ) the Vṛṣṇis, Bhojas and Andakas (vṛṣṇi-bhoja andhaka ādayaḥ), in forms created by the Lord's illusory energy (deva-vimohitāḥ), joyfully went (saṁhr̥ṣṭāh yayuhḥ) to Prabhāsa on their chariots (prabhāsaṁ rathaih).

The Vṛṣṇis eternally remain in Dvārakā.

They do not leave.

They remained there, invisible to the eyes of common people.

Their going was an appearance created by the Lord (**deva-mohitāḥ**).

This phrase can also mean that the devatā portions of the Vṛṣṇis became bewildered and went to Prabhāsa.

|| 3.3.26 ||

tatra snātvā pitṛn devān
ṛṣīmś caiva tad-ambhasā
tarpayitvātha viprebhyo
gāvo bahu-guṇā daduḥ

Bathing there (tatra snātvā), worshipping (tarpayitva) the Pitṛs, devatās and sages (pitṛn devān ṛṣīmś ca eva) with its sacred water (tad-ambhasā), they gave the best quality cows (atha daduḥ gāvah bahu-guṇāh) to the brāhmaṇas (viprebhyah).

Gāvah should be gāḥ. Bahu-guṇāḥ means the cows gave plentiful milk.

|| 3.3.27 ||

hiranyaṃ rajataṃ śayyāṃ
vāsāṃsy ajina-kambalān
yānaṃ rathān ibhān kanyā
dharāṃ vṛtti-karīm api

They also gave the brāhmanas gold, silver, beds (hiranyaṃ rajataṃ śayyāṃ), cloth, skins, blankets (vāsāṃsi ajina-kambalān), carts, chariots, elephants (yānaṃ rathān ibhān), brides and land (kanyā dharāṃ) for gaining subsistence (vṛtti-karīm api).

Vṛttikarīm means land by which they could support themselves.

|| 3.3.28 ||

annaṁ coru-rasaṁ tebhyo
dattvā bhagavad-arpaṇam
go-viprārthāsavaḥ śūrāḥ
praṇemur bhuvi mūrdhabhiḥ

The warriors (śūrāḥ), whose lives were dedicated to cows and
brāhmanas (go-vipra asavaḥ artha), after offering the brāhmanas
(tebhyah dattvā) tasty food (uru-rasaṁ annaṁ) offered to the Lord
(bhagavad-arpaṇam), offered respects on the earth (praṇemuh
bhuvi) with their heads (mūrdhabhiḥ).

The Vṛṣṇis whose lives (**asavaḥ**) were dedicated to cows and brāhmaṇas, offered them food which was offered to the Lord.

This shows that they were strict followers of dharma.

Thus their disappearance^① was completely dependent on the Lord alone.

②

He also intended to show that it is not proper for the brāhmaṇa to show anger.

③

By this act as well, the devatā portions now separated from the Yadus who were eternal associates of the Lord and returned to their places in Svarga.

④

This act also indicates the Lord's sixth aiśvarya, detachment.

5

By hiding the glories of his devotees, bhakti, his abode, his pastimes and associates, the Lord deceived the materialistic people and produced longing in his devotees.

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