

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 Kaṁsa (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 jagṛhe pāṇin
anurūpaḥ sva-māyayā

According to proper method (sa-vidham), in each of the palaces (nānā-āgāreṣu), with suitable form (anurūpaḥ), he accepted (jagṛhe) each bride in marriage (āsām yoṣitām pāṇin) 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.