

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 – 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 vṛṣṇīnām Kṛṣṇa-cetasām.

How could the brāhmaṇas curse the Vṛṣṇis (vipra-śāpaḥ vṛṣṇīnām 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 ardhham), 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 ramhasā
tat-tejasā kham kakubho na rejire

The sky, filled with airplanes (dyauh 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 ramhasā), 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.
