

**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

|| 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.

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This shows that they were strict followers of dharma.

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Thus their disappearance<sup>①</sup> 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.

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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.

# Canto Three – Chapter Four

## Departure of Uddhava

## Vidura Approaches Maitreya

# Section – I

## Disappearance of the Yadus (1-3)

|| 3.4.1 ||

uddhava uvāca

atha te tad-anujñātā

bhuktvā pītvā ca vārunīm

tayā vibhramśita-jñānā

duruktair marma pasprśuḥ

Uddhava said: Then taking the permission of Kṛṣṇa (atha tad-anujñātā), they ate and drank wine (te bhuktvā pītvā ca vārunīm). Losing their intelligence (vibhramśita-jñānā) by the wine (tayā), they touched each others' vulnerable spots (pasprśuḥ marma) with harsh words (duruktaih).

In the Fourth Chapter, having heard from Uddhava of the disappearance of Kṛṣṇa and his dynasty, Vidura, went to Maitreya to receive instructions.

Taking permission from Kṛṣṇa or the brāhmaṇas, the Yadus ate.

They mutually insulted each other.



|| 3.4.2 ||

teṣām maireya-doṣeṇa  
viṣamīkṛta-cetasām  
nimlocati ravāv āsīd  
veṇūnām iva mardanam

As the sun was setting (ravāu nimlocati āsīt), with consciousness distorted (viṣamīkṛta cetasām) by intoxication of liquor (maireya-doṣeṇa), they destroyed each other (mardanam teṣām), just as bamboos by mutual friction start a fire and destroy the whole forest (veṇūnām iva).

~~By the fault of liquor (maireya) they destroyed each other (mardanam) as the sun was setting (nimlocati).~~

|| 3.4.3 ||

bhagavān svātma-māyāyā  
gatiṁ tām avalokya saḥ  
sarasvatīm upasprśya  
vṛkṣa-mūlam upāviśat

Seeing this action (tām gatiṁ avalokya) of his māyā (sva-ātma-māyāyā), Kṛṣṇa, sipping the water of the Sarasvatī River (saḥ upasprśya sarasvatīm), sat down under a tree (vṛkṣa-mūlam upāviśat).

How could the Lord, compassion to the elevated and fallen souls, witness the killing of his servants, sons, grandsons, persons most dear like Pradyumna, arranged by himself?

This verse answers.

This was the action (**gatim**) of māyā.

It was a convincing display by which common people would think that the Yādavas were destroyed quickly by killing each other.

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This māyā belonged to the Lord (**svātmā-māyā**).

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That māyā therefore could never bewilder him, since the nature of māyā is that it does not bewilder its controller.

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Therefore it is said that the Lord saw this action of māyā.

The Yādavas such as Pradyumna, eternal associates in his pastimes, actually remained in Dvārakā.

The devatās who had entered into various Yādavas separating themselves from those Yādavas, came to Prabhāsa in those separate forms, ate, drank wine and, with the Lord's permission, returned to Svarga.

This is the meaning of the tad-anujñātā, mentioned in the first verse: they took his permission and returned to their abodes in Svarga.

Since Balarāma, Pradyumna and Aniruddha are part of the caturvyūha, they are eternally with the Lord.

Padma Purāṇa makes the following statements:

ete hi yādavāḥ sarve madgaṇā eva bhāmini  
These Yādavas are all my people, dear lady!

sarvadā mat-priyā devi mat-tulya-guṇa-śālina

They are eternally dear to me and equal in qualities to me, O goddess!

yathā saumitribharatau yathā saṅkarsaṇādayaḥ  
tathā tenaiva jāyante nija-lokad-yadṛcchayā

They appear on earth by their own will from their spiritual planet,  
as Lakṣmaṇa, Bhārata and Saṅkarsaṇa.

In Hari-vamśa Akrura says:

devānāñca hitārthāya vyaṁ prāptā manuṣyatām

For helping the devatās we have appeared as humans on earth.

Because the Yādavas are eternal associates of the Lord, they will never be destroyed.

And even the continuing posts of the devatās such as Guha (Kārtikeya) who had entered into Śāmba and others should not be destroyed.



Thus the whole mauśala pastime is illusory.

Though it is illusory, since it is included in the pastimes of Kṛṣṇa, it is accepted by the inconceivable yoga-māyā and is eternal, existing even in the absence of the material creation.

[Note: It is eternal in the sense that when Kṛṣṇa appears in a universe, he then disappears using this pastime.]

# Section – II

Lord Krsna met Uddhava and  
Maitreya Rsi (4-13)

|| 3.4.4 ||

aham cokto bhagavatā  
prapannārti-hareṇa ha  
badarīm tvam prayāhīti  
sva-kulam sañjihīṣuṇā

The Lord (bhagavatā), who dispels sorrow in his devotees (prapanna ārti-hareṇa ha), desiring to withdraw his family from the vision of the world (sva-kulam sañjihīṣuṇā), said to me (aham ca uktah), “Go to Badarikāśrama (tvam badarīm prayāhi iti).”

The Lord spoke to me previously, at Dvārakā.

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He also remained there in another form (aparakāṭa).

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The word **ca** indicates that Uddhava was sent to the Sarasvatī River, where Kṛṣṇa also spoke to him.

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The reasons for the Lord speaking to him are given.

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①

The first reason is that the Lord wanted to remove the suffering of separation of Uddhava, who was surrendered to the Lord (prapannārti-hareṇa).

②

The second reason is that the Lord would relieve the pain in the form of longing (ārti) to hear about bhakti, jñāna, vairāgya and the Lord's pastimes of those living in Badarikāśrama, who were also surrendered to the Lord, such as the Lord's portion Nara-nārāyana, by what he would speak to Uddhava, as expressed at the end of this chapter:

asmāl lokād uparate mayi jñānaṁ mad-āśrayam  
arhaty uddhava evāddhā sampraty ātmavatām varaḥ

When I leave this planet (asmāt lokāt uparate), Uddhava (uddhava eva), the best among those who take me as their master (ātmavatām varaḥ), will be qualified to directly impart (addhā arhati) knowledge about me (mayi jñānaṁ mad-āśrayam).

SB 3.4.30

|| 3.4.5 ||

tathāpi tad-abhipretam  
jānann aham arindama  
prṣṭhato 'nvagamam bhartuh  
pāda-viśleṣaṇākṣamaḥ

O Vidura, conquerer of foes (arim-dama)! Thus (tatha), though understanding his order (tad-abhipretam jānann api), and unable to bear separation from his lotus feet (pāda-viśleṣaṇa akṣamaḥ), I followed after him (aham bhartuḥ anvagamam prṣṭhatah).

**Abhipretam** (intention) means that though the Lord ordered that he go to Badarikāśrama, Uddhava understood that Kṛṣṇa would not give him up so easily, and thus he followed the Lord.

Or it can mean that Uddhava understood Kṛṣṇa's intention to destroy the dynasty.



|| 3.4.6 ||

adrākṣam ekam āsīnam  
vicinvan dayitam patim  
śrī-niketaṁ sarasvatyām  
kṛta-ketaṁ aketanam

Searching for my dear Lord (vicinvan dayitam patim), who has no abode (aketanam), and who is the abode of Lakṣmī (śrī-niketaṁ), I saw him alone (adrākṣam ekam āsīnam), taking shelter of the bank of the Sarasvatī River (sarasvatyām kṛta-ketaṁ).

Kṛṣṇa is addressed as having no shelter because he is the shelter of all material and spiritual entities.

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Everything takes shelter of him.

|| 3.4.7 ||

śyāmāvadātaṃ virajaṃ  
praśāntāruṇa-locanam  
dorbhiś caturbhir viditaṃ  
pīta-kaśāmbareṇa ca

He had a glowing dark complexion (śyāma-avadātaṃ), and tranquil, red eyes (praśānta aruṇa-locanam). He was pure, devoid of material qualities (virajaṃ). I could recognize him (viditaṃ) by his yellow silk cloth (pīta kaśā ambareṇa ca) and four arms (caturbhih dorbhih).

|| 3.4.8 ||

vāma ūrāv adhiśritya  
dakṣiṇāṅghri-saroruham  
apāśritārbhakāśvattham  
akṛśam tyakta-pippalam

His right foot (dakṣiṇa-aṅghri-saroruham) was placed on his left thigh (vāme ūrāu adhiśritya) and he was leaning against a young aśvattha tree (apāśrita arbhaka aśvattham). Giving up his pastimes in this world (tyakta-pippalam), he was blissful (akṛśam).

He had his right foot placed over (**adhiśritya**) his left thigh.

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His back was leaning against (**apāśrita**) a young aśvattha tree.

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The derivation of aśvattha is **na śvaḥ tiṣṭhati**: what does not last till  
tomorrow (śvas means tomorrow).

This refers to the material world made of five elements, which is  
temporary.

Māyā stands behind the Lord.

“May materialistic people not see me!”

This is the intention of Kṛṣṇa’s action of leaning against the aśvattha tree.

The tree is described as young to indicate that among all the universes, this universe is very small.

Tyakta-pippalam means that Lord had given up his pastimes in this world, since the word pippala refers to the material happiness in the śrutis.

[Note: dvā suparṇā sayujā sakhāyā  
samānam vṛkṣam pariśasvajāte  
tayor anyah pippalam svādv atty  
anaśnann anyo 'bhicākaśīti

Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend.” Śvetāśvatara Upaniṣad 4.6]

|| 3.4.9 ||

tasmin mahā-bhāgavato  
dvaipāyana-suhṛt-sakhā  
lokān anucaran siddha  
āśasāda yadṛcchayā

The great devotee (mahā-bhāgavatah) Maitreya, friend of Vyasadeva (dvaipāyana-suhṛt-sakhā), while walking the earth (lokān anucaran), suddenly appeared (āśasāda yadṛcchayā) at that famous place (tasmin siddhe).



Maitreya is called a close friend of Dvaipāyana because he was like a son to his guru, Parāśara, who was Vyāsadeva's father.

Yadṛcchayā means suddenly.

|| 3.4.10 ||

tasyānuraktasya muner mukundah  
pramoda-bhāvānata-kandharasya  
āśṛṇvato mām anurāga-hāsa-  
samīkṣayā viśramayann uvāca

Kṛṣṇa spoke (mukundah uvāca) to the sage Maitreya (muneh), who was attached to the Lord (tasya anuraktasya), and attentive to listening (āśṛṇvatah), whose head was bowed (ānata-kandharasya) out of love and joy (pramoda-bhāva), while glancing at me (mām samīkṣayā) with affection and smiling (anurāga-hāsa). This relieved me of fatigue (viśramayann).

Though Maitreya is described by Uddhava with many pleasing words, Kṛṣṇa actually spoke to Uddhava, since he had more prema than Maitreya.

Thus the words describing Maitreya are in the genitive case, to show less respect to him.

Kṛṣṇa glanced, showing (hāsa) his affection (anurāga).

Or Kṛṣṇa glanced with smiling and affection.