

**Śrīmad-Bhāgavatam**

**Canto Three**

**With the**

**Sārārtha-darśinī commentary**

**by**

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# 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 upasr̥śya  
vṛkṣa-mūlam upāviśat

Seeing this action (tām gatiṁ avalokya) of his māyā (sva-ātma-māyāyā), Kṛṣṇa, sipping the water of the Sarasvatī River (saḥ upasr̥śya 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.

He also remained there in another form (aprakāṭa).

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

The reasons for the Lord speaking to him are given.

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 bhartuh 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.



|| 3.4.11 ||

śrī-bhagavān uvāca

vedāham antar manasīpsitam te  
dadāmi yat tad duravāpam anyaiḥ  
satre purā viśva-srjām vasūnām  
mat-siddhi-kāmena vaso tvayeṣṭaḥ

The Lord said: Oh Vasu (vasoh)! I know (veda aham) the desire in your heart (te antah manasi ipsitam). I will give you (dadāmi) what is rarely attained by others (yat tat duravāpam anyaiḥ). At a sacrifice (satre purā) performed by Brahmā and the Vasus (viśva-srjām vasūnām), you worshipped me (tvayā iṣṭaḥ) with a desire to attain me (mat-siddhi-kāmena).

Veda stands from **vedmi** (I know).

I will give you what is difficult for others to attain (**duravāpam anyaiḥ**), because you were previously **Vasu** at a sacrifice in which Brahmā and the Vasus participated.

I was worshipped by you with a desire to attain me.

**Actually this Vasu entered into the nitya-siddha Uddhava.**

Even though Uddhava is a nitya-siddha, here he is revealed as a  
sādhana-siddha along with Maitreya to protect the secret of his  
eternal pastimes.

Some say that the eternal Uddhava stayed in Dvārakā and the  
Uddhava who was Vasu came to the Sarasvatī River.

|| 3.4.12 ||

sa eṣa sādho caramo bhavānām  
āsāditas te mad-anugraho yat  
yan mām nr̥lokān raha utsrjantam  
diṣṭyā dadṛśvān viśadānuvṛtṭyā

O Uddhava (sādhoh)! This will be your last birth (eṣah te bhavānām caramah) since in this birth you have attained my mercy (yat mad-anugrahaḥ āsāditah). And with great devotion (viśada anuvṛtṭyā), in this private place (rahah), you have seen me (dadṛśvān), who am now giving up (mām utsrjantam) this world to go to Vaikuṅṭha (nr̥lokān). This also produces good fortune (yad diṣṭyā).

He pacifies Uddhava.

Among many births (**bhavānām**), this birth, in which (**yad**) you have attained my mercy, is the last.

And also you have seen me in this lonely place (**rahaḥ**) with pure devotion (**viśadānurvṛtṭyā**).

This produces good fortune (**diṣṭyā**).

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The Lord is about to give up the places of all the jīvas (**nrlokam**)  
and attain Vaikuṅṭha.

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|| 3.4.13 ||

purā mayā proktam ajāya nābhye  
padme niṣaṅṅāya mamādi-sarge  
jñānam param man-mahimāvabhāsam  
yat sūrayo bhāgavatam vadanti

Previously at the beginning of creation (purā adi-sarge), I spoke to Brahmā (mayā ajāya proktam) sitting on his lotus (padme niṣaṅṅāya) in lake of my navel (mama nābhye), the highest knowledge (jñānam param)-which reveals my pastimes (mat-mahimā avabhāsam), and which the devotees call (yat sūrayah vadanti) the four essential verses of Bhāgavatam (bhāgavatam).

Here the Lord describes what he promised to give Uddhava.

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Adi-sarge means the first day of Brahmā's life. [Note: See SB 2.8.28.]

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I spoke that knowledge which reveals my pastimes (**man-mahimā**).

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This meaning of **mahimā** is according to Śrīdhara Svāmī.

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Others say **mahimā** means glories.

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The Bhāgavatam refers to the four essential verses.

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# Section – III

Overwhelmed Uddhava glorified  
and prayed to the Lord (14-18)

|| 3.4.14 ||

ity ādr̥toktaḥ paramasya puṁsaḥ  
pratikṣaṇānugraha-bhājano 'ham  
snehottha-romā skhalitākṣaras taṁ  
muñcañ chucaḥ prāñjalir ābabhāṣe

When the Lord (puṁsaḥ) respected (ādr̥ta) and spoke to me in this way (iti uktaḥ), I became the recipient of the Supreme Lord's mercy (aḥam paramasya anugraha-bhājanah) at every moment (pratikṣaṇa). My hairs stood on end in prema (sneha uttha-romā) and my voice choked up (skhalita akṣarah). Tears flowing from my eyes (muñcañ śucaḥ), I spoke with folded hands (prāñjalih ābabhāṣe).

In this way the Lord respected and spoke to me.

**Pratīkṣaṇa** means consideration.

The Lord had previously considered, “No one except Uddhava knows about counseling. He should come to me. This will happen in the future.”

If the version is **pratiksana** it means at every moment.

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*Prati Kṣana*  
(I was the recipient of his mercy at every moment) or (I was the recipient of his mercy after he considered that I should get the instructions.)  
*Prati Kṣana*

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**Śucaḥ** means tears.

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|| 3.4.15 ||

ko nv īśa te pāda-saroja-bhājām  
sudurlabho 'rtheṣu caturṣv apiha  
tathāpi nāhaṁ pravṛṇomi bhūman  
bhavat-padāmbhoja-niṣevaṇotsukah

What among the four goals of artha, dharma, kāma and mokṣa (kaḥ nu artheṣu caturṣu api iha) is difficult to achieve (su-durlabhah) for one who worships your lotus feet (te pāda-saroja-bhājām)? O Lord (bhūman)! I therefore (tathā api) do not accept these things (na ahaṁ pravṛṇomi), since I am enthusiastically engaged in serving your lotus feet (bhavat-pada-ambhoja-niṣevaṇa-utsukah).

Do you desire to give knowledge of yourself so that I, your servant,  
can attain sārūpya or liberation from the material world?

Certainly not! Among the four goals of dharma, artha, kāma and  
mokṣa which of these is rare for those who worship your lotus feet?

And jñāna without these desires will bring about the result of  
liberation only by worship of your lotus feet.

And jñāna without these desires will bring about the result of liberation only by worship of your lotus feet.

I do not accept these things which are attained automatically, since I am enthusiastically engaged in serving your lotus feet.

What use do I have for jñāna?



|| 3.4.16 ||

kārmāṇy anīhasya bhavo 'bhavasya te  
durgāśrayo 'thari-bhayāt palāyanam  
kālātmano yat pramadā-yutāśramah  
svātman-rateḥ khidyati dhīr vidām iha

You are without action but you perform action (kārmāṇi anīhasya).  
You are without birth, but you take birth (bhavaḥ abhavasya te).  
You are the form of time (kāla atmanah), but you flee in fear of  
enemies (atha ari-bhayāt palāyanam) and take shelter in a fort  
(durga aśrayah). You are self-enjoying (svātman-rateḥ) but accept  
household life with thousands of wives (yat pramada-ayuta  
āśramah). The intelligence of the wise men is bewildered by this  
(khidyati dhīh vidām iha).

We servants attain supreme bliss by seeing and remembering your form, qualities and pastimes.

Knowledge of these items also is not sufficient, because it is impossible to know completely because of our meager knowledge.

Many pastimes are contrary to logic.

I am now asking about this in two verses.

You are without action yet you perform actions such as lifting Govardhana.

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Actions of creation of the universe are not included since it is done directly by māyā and the guṇas.

You are indirectly involved.

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Your svarūpa does not contact matter.

Thus, when the śrutis describe you as having no action, there is no contradiction if action refers to the creation of the material world.

Niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam: the lord is without parts, without action, peaceful, without fault, and without blemish. (Śvetāśvatara Upaniṣad 6.19)

But activities such as lifting Govardhana are performed by your svarūpa.

This is a contradiction to your quality of non-action.

This is my doubt.

Another meaning can be taken here.

You are the human form of the supreme Brahman.

In human form you perform unlimited spiritual actions.

But in the form as Brahman there is no material or spiritual action.

This is derived from the conventional meaning of Brahman.

One cannot say that Brahman is the svarūpa with no qualities and  
Bhagavān is the svarūpa with qualities--that there are different  
Brahmans-- since there are not two Brahman.

Thus there is a doubt.

This is expressed in the Sixth Canto.

You take birth though you have no birth.

Though you are the form of time itself, you flee out of fear of enemies like Jarāsandha and take shelter of a fort in the sea.

Though you enjoy in yourself, with thousands of women you are engaged in household life (**āśramah**), with performance of rites for devatās and Pitṛs.

You are attracted to these things though you enjoy in yourself.

By enjoying with Rukmiṇī and others you do not destroy your status as self-enjoying, because they are all expansions of yourself.

That I know.



Therefore I have used the word āśrama.

That part is contradictory.

The intelligence of wise people is perplexed by such contradiction.

It cannot be said that non-action, no birth, being the form of time and being self-enjoyer are the true aspects and that actions, birth, fear and accepting household life are imitations only.

Otherwise it would not be said that the intelligence of the wise becomes perplexed.

The wise would know these are imitations and not actual, and thus would not be perplexed.

It could be said that when the Lord is described as having no activity, material actions are excluded, but not spiritual actions.

Then with that knowledge, why should the wise be perplexed?

With knowledge that Brahman is without action and Bhagavān is without knowledge, where would be the perplexity?

What is implied here is that anyone who says that Kṛṣṇa's actions are imitations, or that non-action means spiritual action and non-birth means spiritual birth, or that Brahman is non-active and bhagavān is active, and is thus not perplexed in intelligence, is actually not wise.

The Lord himself says

na me viduḥ suragaṇāḥ prabhavaṁ no maharṣaya

Even the devatās headed by Brahmā and the great sages headed by Vyāsa do not know my excellent (**pra**) birth (**bhavam**). (BG 10.2)

Bhīṣma also says:

na hy asya karhicid rājan pumān veda vidhitsitam  
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**).

SB 1.9.16

|| 3.4.17 ||

mantreṣu mām vā upahūya yat tvam  
akunṭhitākhaṇḍa-sadātma-bodhaḥ  
prccheḥ prabho mugdha ivāpramattas  
tan no mano mohayatīva deva

O master (prabho)! O Lord (deva)! You who are always full of  
knowledge (tvam sadā ātma-bodhaḥ), unaffected by time and  
complete (akunṭhita akhaṇḍa), would call me (mām upahūya) for  
consultation (mantreṣu) and ask me (prccheḥ), just as ignorant  
people would do (mugdhaḥ iva), attentive to my advice  
(apramattaḥ). When you, though full of knowledge, act in this way,  
it bewilders my mind (tat nah manah mohayati iva).

In various undertaking such as killing Jarāsandha or performing a rājasūya sacrifice, he would definitely call me and ask “Uddhava, tell me what I should do.”

He was always aware of everything (**sadātma-bodhaḥ**) and was complete (**akhaṇḍa**), and not worn out by such things as time (**akunthita**).

Though he possessed the samvit-śakti, he was like a fool, asking like a person who does not know. But he was not inattentive to the advice.

Being at once ignorant and full of knowledge bewilders the mind  
indeed (**iva**).

In this verse it is said he was like a fool.

One could explain that this means that he appeared like a fool but  
was not.

Thus this is bewildering, but actually it only seems to be  
bewildering (**iva**).



Thus there is no incongruity here.

However, it would be useless to raise a point in the sentence where the statements are not contradictory, and therefore this type of explanation is rejected.

|| 3.4.18 ||

jñānaṁ param̐ svātma-rahah-prakāśam̐  
provāca kasmai bhagavān samagram  
api kṣamaṁ no grahaṇāya bhartar  
vadāñjasā yad vṛjinam̐ tarema

O Lord (bhartah)! You spoke (provāca bhagavān) this highest (param̐), complete knowledge (sagram jñānam̐) which reveals (prakāśam̐) what is difficult to understand about yourself (sva-ātma-rahah-) to Brahmā (kasmai). If I am qualified (nah api kṣamaṁ grahaṇāya), please tell me now (vada), for by that knowledge (yat) I will cross the ocean of sorrow arising from your disappearance (añjasā vṛjinam̐ tarema).

Therefore I desire knowledge which will eradicate these doubts.

This means knowledge which will solve these contradictions that I have just asked, which are unknown to all, and not just that knowledge which you promised to give me as mentioned in verse 13.

You spoke that knowledge to Brahmā (**kasmai**).

Or the meaning can be “You did not speak it to anyone.”

In that case, O Lord (**bhartar**), if you are merciful to me, then speak it.

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If I am qualified to receive it (**grahaṇāya kṣamam**), speak it, or if I am qualified and it is possible to explain, then explain it.

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If not, then do not speak it.

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From this knowledge I will cross the ocean of sorrow (**vṛjinam**) arising from the destruction of the Yadus and your disappearance which are happening now, and about which I am asking.

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# Section – IV

Hearing from the Lord, Uddhava  
started for Badarikasrama (19-22)

|| 3.4.19 ||

ity āvedita-hārdāya  
mahyam sa bhagavān paraḥ  
ādideśāravindākṣa  
ātmanaḥ paramām sthitim

When I thus asked (ity āvedita) the lotus-eyed Lord (aravinda-  
akṣah bhagavān paraḥ) what I desired in my heart (hārdāya), he  
explained to me (sah ādideśa mahyam) his supreme position  
(ātmanaḥ paramām sthitim).

He explained this to me, and not to Maitreya.

---

~~He explained the eternal abodes in Dvārakā and other places, the places of pastimes (**sthitim**).~~

---

He spoke about the inconceivable energy by which non-action and action co-exist in the Lord.

---

~~This was not revealed by Śukadeva, or by Uddhava to Vidura.~~

---

It was revealed by the Lord himself, to Uddhava alone, and to no one else,  
because there was not yet an authoritative conclusion on this matter.

It is said in Laghu-bhagavatāmṛta:

tat tan na vāstavaṁ cet syāt vidyāṁ buddhi-bhramas tadā |  
na syād evety acintyaiva śaktir līlāsu kāraṇam ||  
yathā yathā ca tasyecchā sā vyanakti tathā tathā ||

If contradiction was not a fact, then those wise sages would not have been  
bewildered. Thus the inconceivable energy is the cause of the pastimes of  
the Lord. Whenever the Lord desires, his inconceivable energy makes its  
appearance and acts.



|| 3.4.20 ||

sa evam ārādhita-pāda-tīrthād  
adhīta-tattvātma-vibodha-mārgaḥ  
praṇamya pādaḥ parivṛtya devam  
ihāgato 'ham virahāturātmā

Having attained knowledge (evam vibodha-mārgaḥ) by learning the truth (adhīta tattva) from the guru (tīrthāt) in the form of the worshipable Lord (ārādhita-pāda), I offered respects to his feet (aham pādaḥ praṇamya), circumambulated him (parivṛtya devam) and arrived here (iha āgataḥ), my heart pained by separation from him (viraha ātura-ātmā).

I (**sah**), having the path of knowledge of the Lord after studying it from the guru (**tīrtha**) who was the worshipable Lord (**ārādhita-pāda**), circumambulating him, I left.

I did not see what the Lord did later.

|| 3.4.21 ||

so 'ham tad-darśanāhlāda-  
viyogārti-yutaḥ prabho  
gamiṣye dayitaṁ tasya  
badaryāśrama-maṇḍalam

O Vidura (prabho) ! Joyous because of seeing Kṛṣṇa (tad-darśana  
ahlāda), and pained by separation from him (viyoga ārti-yutaḥ), I  
will now go to Badarikāśrama (aham gamiṣye badaryāśrama-  
maṇḍalam), his dear place (tasya dayitaṁ).

How will you live in pain of separation?

---

At every moment I experience joy from having met him, and sorrow because of separation from him.

Going to Badarikāśrama was the order of the Lord.

---

|| 3.4.22 ||

yatra nārāyaṇo devo  
naraś ca bhagavān ṛṣiḥ  
mṛdu tīvram tapo dīrgham  
tepāte loka-bhāvanau

There the Supreme Lord (yatra bhagavān) in the form of the sages (devah ṛṣiḥ) Nara-nārāyaṇa (nārāyaṇah ca narah), merciful to all (mṛdu), who give happiness to all people (loka-bhāvanau), have been performing austerities (tepāte tapah) difficult for others (tīvram) for a long time (dīrgham).

There the Lord's amśa, Nārāyaṇa, dwells.

They give happiness to all (**mṛdu**) and have performed for a long time (**dīrgham**) austerity difficult for others (**tīvram**).

They are the protectors of the world (**loka-bhāvanau**) or the producers of the world.

# Section – V

Vidura sought spiritual knowledge  
from Uddhava (23-27)

|| 3.4.23 ||

śrī-śuka uvāca

ity uddhavād upākarnya  
suhrdām duḥsaham vadham  
jñānenāśamayāt kṣattā  
śokam utpatitam budhaḥ

Śukadeva said: Hearing in this way from Uddhava (ity uddhavāt upākarnya) about the disappearance of his friends the Yadus (suhrdām vadham), which was difficult to bear (duḥsaham), intelligent Vidura (budhaḥ kṣattā) subdued his rising grief (aśamayāt utpatitam śokam) by knowledge (jñānena).



Vidura heard in this way (iti) from Uddhava the intolerable  
destruction of his friends.

He was pacified by the knowledge arising from reviewing what  
Uddhava said, starting from SB 3.2.7.

|| 3.4.24 ||

sa tam mahā-bhāgavatam  
vrajantam kauravarṣabhaḥ  
viśrambhād abhyadhattedam  
mukhyaṁ kṛṣṇa-parigrahe

The best of the Kurus, Vidura (sah kaurava rsabhah), then spoke out of great trust (viśrambhād abhyadhatta) the following words (idam) to the great devotee Uddhava (tam mahā-bhāgavatam), principle recipient of Kṛṣṇa's mercy (kṛṣṇa-parigrahe mukhyaṁ), as Uddhava was about to leave (vrajantam).

Viśvrambhāt means out of trust.

Though Uddhava was younger than <sup>Vidura</sup> himself, Uddhava controlled Kṛṣṇa (kṛṣṇa-parigrahe), and thus was superior to him (mukhyam).

Thus a younger person, superior in bhakti, should be the guru for someone elder.

---

Vidura's words are the proof of this.

|| 3.4.25 ||

vidura uvāca

jñānam param svātma-rahah-prakāśam  
yad āha yogeśvara īśvaras te  
vaktum bhavān no 'rhati yad dhi viṣṇor  
bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti

You should tell to us (bhavān nah vaktum arhati) that supreme knowledge (yat param jñānam) revealing the secrets about himself (sva ātma rahah prakāśam), which the master of yoga (yad yogeśvarah), the Supreme Lord (īśvarah), spoke to you (te āha), because the Vaiṣṇavas (yat viṣṇoh bhṛtyāḥ) wander the earth (caranti) giving teachings about bhakti (sva-bhṛtya-artha-kṛtah).

Nah (we) here indicates the two of us, Vidura and Maitreya.

The plural can be used to express the singular or the dual.

The Vaiṣṇavas (viṣṇor bhr̥tyāḥ), wander about the earth, acting to make people devotees, giving teachings on bhakti.

By mercy they become gurus for the ignorant.

Therefore teach me, identifying myself as a servant of the Lord, that knowledge of the Lord.

|| 3.4.26 ||

uddhava uvāca

nanu te tattva-saṁrādhyā

rṣiḥ kauṣāravo 'ntike

sākṣād bhagavatādiṣṭo

martya-lokaṁ jihāsatā

Uddhava said: Definitely (nanu) you should worship (te saṁrādhyā) Maitreya (rṣiḥ kauṣāravaḥ) for this knowledge (tattva) because he was directly taught (sākṣāt ādiṣṭaḥ) in front of me (antike) by the Lord (bhagavata) who desired to leave this world (martya-lokaṁ jihāsatā).

Thinking within himself, “How can I make Vidura, my elder  
worthy of respect, my disciple?” Uddhava speaks.

“Fortunate one! What I have heard from the mouth of the Lord, as  
I have explained, is that all of the Lord’s dear Yadus are situated in  
their respective abodes without giving up their bodies.

But if you are asking about the nature of the Lord’s birth and  
pastimes, then Maitreya should be your guru.”

Certainly (**nanu**) Maitreya should be worshipped (**saṁrādhyah**) as guru concerning the nature of the Lord (**tattva**), acting to make people into devotees (**sva-bhṛtyārtha-kṛtaḥ**), not I, because he was directly taught by the Lord for teaching this, in front of me (**antike**).



|| 3.4.27 ||

śrī-śuka uvāca

iti saha vidureṇa viśva-mūrter  
guṇa-kathayā sudhayā plāvitorutāpah  
kṣaṇam iva puline yamasvasus tām  
samuṣita aupagavir niśām tato 'gāt

Śukadeva said: Removing his great pain (iti plāvita uru tāpah) by conversing about the sweet qualities (guṇa-kathayā sudhayā) of the Lord (viśva-mūrteh) with Vidura (vidureṇa saha), Uddhava spent the night (aupagavir niśām), which passed like a moment (kṣaṇam iva), on the bank of the Yamunā (yamasvasus tām puline) and then departed in the morning (agāt tatah).

He remained for the night which passed like a moment.

Uddhava is a descendent of Aupagava and is thus called Aupagavi.

He left the next morning (**tatah**).

# Section – VI

Uddhava's special role after the disappearance of the Lord (28-32)

|| 3.4.28 ||

rājovāca

nidhanam upagateṣu vṛṣṇi-bhojeṣv  
adhiratha-yūthapa-yūthapeṣu mukhyaḥ  
sa tu katham avaśiṣṭa uddhavo yad  
dharir api tatyaja ākr̥tim tryadhīśaḥ

Parīkṣit said: How could Uddhava (sah tu katham), the chief among the heads (yūtha-pa mukhyaḥ) of groups of leaders of charioteer groups (adhiratha yūthapeṣu) among the Vṛṣṇis and Bhojas (vṛṣṇi-bhojeṣu), who had attained nearness to the Lord (nidhanam upagateṣu), remain alone (avaśiṣṭa)? But the Lord (tryadhīśaḥ api), remover of sorrows (harīh), avoided giving any counter orders (tatyaja ākr̥tim).

Since even the Lord, master of the three worlds, completely (ā) gave up his pastimes (kṛtim), ended his prakāṭa pastimes, how did Uddhava remain?

Nidhanam upagateṣu vṛṣṇi-bhojesv superficially means “When the Vṛṣṇis and Bhojas met destruction.”

However the real meaning is when the Vṛṣṇis and Bhojas attained nearness (upa) to Kṛṣṇa, their complete treasure, their all in all (nidhanam).

It is not proper that he, even in one portion, should remain alone to experience the pain of separation from Kṛṣṇa.

One should not think that he was not a Vṛṣṇi, for it is said, among them, he alone remained.

How could he avoid the Lord's order to go to Badarikāśrama? ~~That is explained here.~~

Though the Lord is the remover of all suffering (**hariḥ**), he avoided indicating other purposes (**ākṛtim**) to him.

To the gopīs he said tad yāta mā ciraṁ goṣṭhaṁ śuśrūṣadhvaṁ  
patīn satīḥ: now go back to the cowherd village, without delay, O  
chaste ladies, and serve your husbands. (SB 10.29.22)

If he would have given some hint to the contrary to the gopīs when  
he gave this order, then Uddhava, most intelligent, would not have  
gone to Badarikāśrama.

He would have stayed with the Lord.

|| 3.4.29 ||

śrī-śuka uvāca

brahma-śāpāpadeśena

kālenāmogha-vāñchitaḥ

samhṛtya sva-kulam sphītam

tyakṣyan deham acintayat

Śukadeva said: Using the excuse of the brāhmaṇa's curse (brahma-śāpa apadeśena), the Lord, whose desire cannot be thwarted by time (kālena amogha-vāñchitaḥ), thought (acintayat) of withdrawing (samhṛtya) his flourishing dynasty (sva-kulam sphītam) and separating himself from his Nārāyaṇa's form, which had merged into him when he appeared on earth (tyakṣyan deham).



Here is the answer.

---

The contrivance of the brāhmaṇa's curse was only a pretext for causing the disappearance of the Yadus from the material world.

The Lord, whose desire cannot be made useless (**amogha**) by time, thought of withdrawing his clan by that means.

He thought of giving up a body which was spread beyond its limits (**sphītam**).

Though his eternity, knowledge and bliss is confined to his svarūpa,  
it was now overextended in the sense of being visible to the eyes of  
the people in the material world.

There is the following rule.

sa-viśeṣaṇe vidhi-nisedhau viśeṣaṇam upasaṁkrāmatah sati  
viśeṣye bādhe: statements of affirmation and denial change the  
meaning of their particular descriptive elements if there is a  
contradiction to the principal subject. *[Note: This rule is found in Nyāya-*  
*vartika-tātparya by Vacaspati Miśra.]*

The word **tyaksan** should follow this rule, acting as a descriptive, not as the main subject. [Note: If the meaning of tyaksyan deham contradicts the main subject Krsna who has an eternal body, the statement must have another meaning.]

For example one can say, “Caitra was the king. Giving up the body, he burned it.”

The body refers to that of his wife who has died, since it is impossible that he die and burn his own body.

In the present verse, tyakṣan deham cannot mean that the Lord gave up his body and died, since his body is full of eternity, knowledge and bliss.

Thus Mahā-varāha Purāṇa says:

sarve nityāḥ śāśvatāś ca dehās tasya parātmanah  
hānopādāna-rahitā naiva prakṛtijāḥ kvacit  
paramānanda sandohā jñāna-mātraś ca sarvataḥ

All the forms of the Lord are eternal, appearing constantly within the material world with bodies of Paramātmā, without any destructible elements made of prakṛti.

This is confirmed in Madhva's commentary in which he quotes śruti:

vāsudevaḥ saṅkarṣaṇaḥ pradumno 'niruddho haṁso matsyaḥ kurmo  
varāho narasiṁho vāmano rāmo rāmo rāmaḥ kṛṣṇo buddhaḥ kalki rahaṁ  
śatadhā' haṁ sahasradhā 'haṁ ito' ahaṁ ananto 'haṁ naivete jāyante naite  
mriyante naiṣāṁ bandho na muktiḥ sarve eva hyete pūrṇā ajarā amṛtāḥ  
paramānandāḥ

I am Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Haṁsa, Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Balarāma, Kṛṣṇa, Buddha, and Kalki. I have hundreds and thousands of forms in this word. I am infinite. These forms are not born nor do they die. They are not conditioned nor do they become liberated. All of them are complete, ageless and deathless, full of the highest bliss.

govindam sac-cidānanda-vigraham vṛndāvana-sura-bhuruha-  
talāsīnam

Govinda is an eternal form of knowledge and bliss, seated under a  
desire tree in Vṛndāvana. Gopāla-tāpanī Upaniṣad

ṛtam satyam param brahma puruṣam nṛ-keśari-vigraham

The form of man-lion is truly the eternal, supreme Brahman.  
Nṛsimha-tāpanī Upaniṣad

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagarena ha  
kim nu naḥ kuśalam brūyām gata-śrīṣu grheṣv aham

Since Kṛṣṇa has disappeared like the sun (**kṛṣṇa-dyumaṇi nimloce**), how can I describe (**kim aham nu brūyām**) the condition of us, his friends (**naḥ kuśalam**), devoid of splendor (**gata-śrīṣu**), whose houses have been swallowed (**gīrṇeṣu grheṣu**) by the snake of lamentation (**ajagarena ha**)? SB 3.2.7

pradarśyātapta-tapasām avitrpta-drśām nr̥ṇām  
ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form (**yah sva-bimbaṁ pradarśya**), the center of attraction for all eyes (**loka-locanam**), then took that form (**ādāya**) and disappeared (**antaradhād**) from person who had not performed austerities but had attained the Lord's mercy (**atapta-tapasām nr̥ṇām**), and were continually craving a vision of his form (**avitrpta-drśām**). SB 3.2.11



jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanitānām vardhayan kāma-devam

Lord Śrī Kṛṣṇa lives eternally among the cowherd men and the Yādavas, and is conclusively both the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty and the cowherd men, and with his mighty arms he kills everything inauspicious, in Vraja, Mathurā and Dvārakā. By his presence he destroys all things inauspicious for all living entities, moving and inert, and the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the desires of the gopīs of Vṛndāvana and women of Mathurā and Dvārakā. He remains eternally in this situation.

SB 10.90.48

There are many statements in the śruti and smṛti showing that the Lord has an eternal form.

Thus if we take this verse to mean that Kṛṣṇa gave up his body, it does not recognize the contradiction to previous and later statements.

Persons who take such a meaning have a demonic mentality and are cheated of the nectar of prema-bhakti.

If the reading is **nūnam** (instead of sphītam), it means certainly (nu)  
lesser (ūnam), and modifies body (deham).

This refers to an amśa of Kṛṣṇa, Nārāyaṇa.

When Kṛṣṇa appeared, Nārāyaṇa appeared from Vaikuntha and  
entered into Kṛṣṇa's form.

Now to have Nārāyaṇa again return to Vaikuntha, he separated  
(**tyakṣan**) Nārāyaṇa from his own body.

According to the Sandarbha, the phrase means “giving the body of  
the earth (deham) to the devatās like Brahmā for protecting.”

॥ 3.4.30 ॥

asmāl lokād uparate  
mayi jñānam mad-āśrayam  
arhaty uddhava evāddhā  
sampraty ātmavatām varah

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

When I disappear from this planet with my shower of sweet form, qualities and pastimes, Uddhava will be qualified to know what I know (**mad-āśrayam**).

He is qualified, as my duplicate, to give knowledge to the sages of Badarikāśrama who want to receive knowledge from my mouth and want to see me.

---

**Ātmavatām** means of those who take me, ātmā, as their master.

|| 3.4.31 ||

noddhavo 'ṅv api man-nyūno  
yad guṇair nārditaḥ prabhuḥ  
ato mad-vayunam lokam  
grāhayann iha tiṣṭhatu

Uddhava (uddhavaḥ) is not less than me (na aṅu api mat-nyūnaḥ), because he is master of māyā (yat prabhuḥ) and not at all lacking in any spiritual quality (guṇaih na arditah). He should remain on this earth (ataḥ tiṣṭhatu iha), giving knowledge of me (grāhayan mad-vayunam) to the world (lokam).

This verse describes Uddhava's qualification as a replica of the Lord.

Uddhava is not all (anu) less than me, because (yad) he is not disturbed by the guṇas like sattva.

“There are many jīvan-muktas in this world who are undisturbed by the guṇas. Are they not also equal to the Lord?” That is true.

Therefore the following is the real meaning.



He is not at all pained by spiritual qualities of strength, intelligence  
knowledge and renunciation.

This means that he has the ability to control their effects.

This is similar to saying that a person has control over the impulse  
of lust, or is not pained by lust.

It has already been said that he was the chief among the best of the  
groups of warriors among all the Yadus.

Nowhere is there seen such strength as his.

Similarly he has other qualities like intelligence which are extraordinary.

He is addressed as prabhu because like the Lord he has control over māyā.

---

**Vayunam** means knowledge.

॥ 3.4.32 ॥

evam tri-loka-guruṇā  
sandiṣṭaḥ śabda-yoninā  
badaryāśramam āsādya  
harim ije samādhinā

Instructed in this way (evam sandiṣṭaḥ) by the Lord, guru of the three words (tri-loka-guruṇā) and source of the Vedas (śabda-yoninā), Uddhava went to Badarikāśrama (badaryāśramam āsādya) and worshipped the Lord with intense concentration (harim ije samādhinā).

The Lord is the guru of all three worlds, and is thus the guru for the inhabitants of Badrarikāśrama, through Uddhava.

To meet Śrutadeva, Kṛṣṇa went to Mithila.

To kill Bāṇāsura and other demons, he went to other places on earth.

To take the pārijāta flower he went to Svarga.

To bring back the brāhmaṇa's sons we went to Vaikuṇṭha, and to bring back Devakī's dead sons, he went to Sutala.

He gave the people of these places good fortune by showing them his form and giving teachings.

But he did not go to Badarikāśrama.

Remembering the eagerness of the sages there, he sent Uddhava there.

In some kalpas the Lord himself goes there.

In that case, he does not send Uddhava there.

Samdiṣṭah indicates some message was sent.

“Give this message to Nara-nārāyaṇa.”

The Lord said that Uddhava was not less than himself.

The Lord is described in this verse as the source of the Vedas.

This indicates that the Lord knows even what is not to be known in the Vedas.

He gave this to Uddhava, and Nara-nārāyaṇa would attain that knowledge from the mouth of Uddhava, who is not less than the Lord.

---

To the recipients of the message, Nara-nārāyaṇa, he sent information.

“My manifest pastimes on earth will last 125 years. That is the limit. Now it is finished. I will make these pastimes disappear along with my associates. Going to Prabhāsa and establishing the devatās back in their posts, I, in my portion of Visnu whom Brahmā requested to come, will go to Vaikuṅṭha. Invisible to all, I will come to Badarikāśrama with a portion of Arjuna. Since Uddhava, the chief of my dear devotees, endowed with all of my attractive qualities and similar form, has been assigned to you who long to see my perfect form, he should stay in Badarikāśrama to give knowledge to the world.”



# Section – VII

Vidura's enlightenment by  
Uddhava and further journey  
(33-36)

|| 3.4.33-35 ||

viduro 'py uddhavāc chrutvā  
kṛṣṇasya paramātmanah  
krīdayopātta-dehasya  
karmāṇi ślāghitāni ca

deha-nyāsam ca tasyaivam  
dhīrānām dhairya-varadhanam  
anyeṣām duṣkarataram  
paśūnām viklavātmanām

ātmānam ca kuru-śreṣṭha  
kṛṣṇena manaseksitam  
dhyāyan gate bhāgavate  
ruroda prema-vihvalah

O Parīksit (kuru-śreṣṭha)! Hearing from Uddhava (uddhavāt śrutvā api) the glorious activities of Kṛṣṇa (kṛṣṇasya ślāghitāni karmāṇi), Paramātmā (paramātmanah), who has a body for pastimes (krīdaya upātta-dehasya), and hearing of disappearance of the Yadus (tasya evam deha-nyāsam) which increases the faith of the intelligent (dhīrānām dhairya-varadhanam) and is incomprehensible to unintelligent person (anyeṣām duṣkara-taram) who are like animals (paśūnām viklava atmanām), Vidura (vidurah), overcome with love for the Lord (prema-vihvalah), thinking that (dhyāyan) he was remembered by the Kṛṣṇa (kṛṣṇena manasā iksitam), began to weep (ruroda) when Uddhava had departed (gate bhāgavate).

Kṛṣṇa has permanently accepted (upa ātta) a body because of his pastimes.

He is dependent on his līlā-śakti.

By that śakti his body appears and disappears.

By means of this śakti, the bodies of the Yadus (dhīrānām) were offered (nyāsam) to the unmanifest form of Dvārakā.

And also hearing about giving up bodies in Prabhāsa (indicated by the word ca), Vidura became firm in heart (dhairya-varadhanam).

Or dhairya-varadhanam can mean the disappearance caused him to lose self-control, since vardha means to cut.

These disappearances are difficult to understand for others who are not devotees, such as yogīs.

The yogīs cannot understand how the Lord can disappear in one place and a giving up his bodies in another place as a show for the common people.

Because those people are not devotees they are called animals.

**Viklavātmanām** means those with disturbed minds.

|| 3.4.36 ||

kālindyāḥ katibhiḥ siddha  
ahobhir bharatarṣabha  
prāpadyata svaḥ-saritaṁ  
yatra mitrā-suto munih

O best of the Kurus, Parīksit (bharata rṣabha)! The great devotee Vidura, after spending a few days (katibhiḥ ahobhiḥ siddhe) on the bank of the Yamunā River (kālindyāḥ), departed from there and went to the Gaṅgā (prāpadyata svaḥ-saritaṁ), where Maitreya dwelled (yatra mitrā-sutah munih).

Spending (siddhe) several days near the Yamunā, he went to the Gaṅgā.

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