

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 – II

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

|| 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**).

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

|| 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.

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

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

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

Others say **mahimā** means glories.

The Bhāgavatam refers to the four essential verses.

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.

Prati ksana
(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 ksana

Śucaḥ means tears.

|| 3.4.15 ||

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

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-utsukaḥ).

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.

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

You are indirectly involved.

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