

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Four

Departure of Uddhava

Vidura Approaches Maitreya

Section – III

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

|| 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 ||

jñānam param svātma-rahah-prakāśam
provāca kasmai bhagavān samagram
api kṣamaṁ no grahaṇāya bhartar
vadāñjasā yad vṛjinam tarema

O Lord (bhartah)! You spoke (provāca bhagavān) this highest (param), complete knowledge (sagram jñānam) which reveals (prakāśam) 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 vṛjinam 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.

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.

If not, then do not speak it.

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

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.