

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 – 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 rsabhaḥ), 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 ^{Vidura} 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

ṛṣiḥ kauṣāravo 'ntike

sākṣād bhagavatādiṣṭo

martya-lokaṁ jihāsatā

Uddhava said: Definitely (nanu) you should worship (te saṁrādhyā) Maitreya (ṛṣiḥ kauṣāravah) for this knowledge (tattva) because he was directly taught (sākṣāt ādiṣṭah) 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**).