

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 – 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 ākṛtiṃ 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 ākṛtiṃ).

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 upagatesu 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-bimbaṃ loka-locanam

The Lord, having shown his form (**yah sva-bimbaṃ 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 arditāḥ). 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.