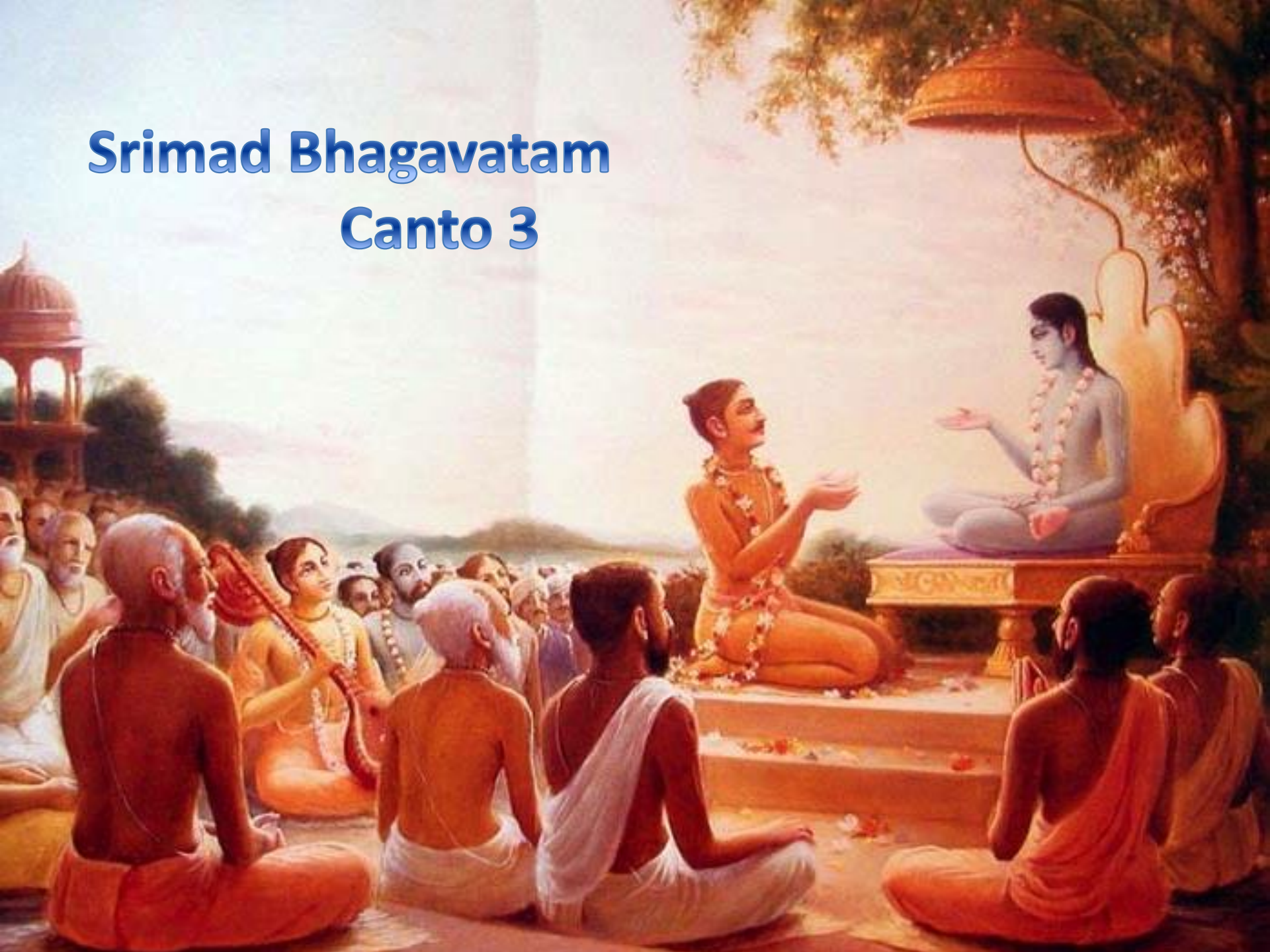


# Srimad Bhagavatam

## Canto 3

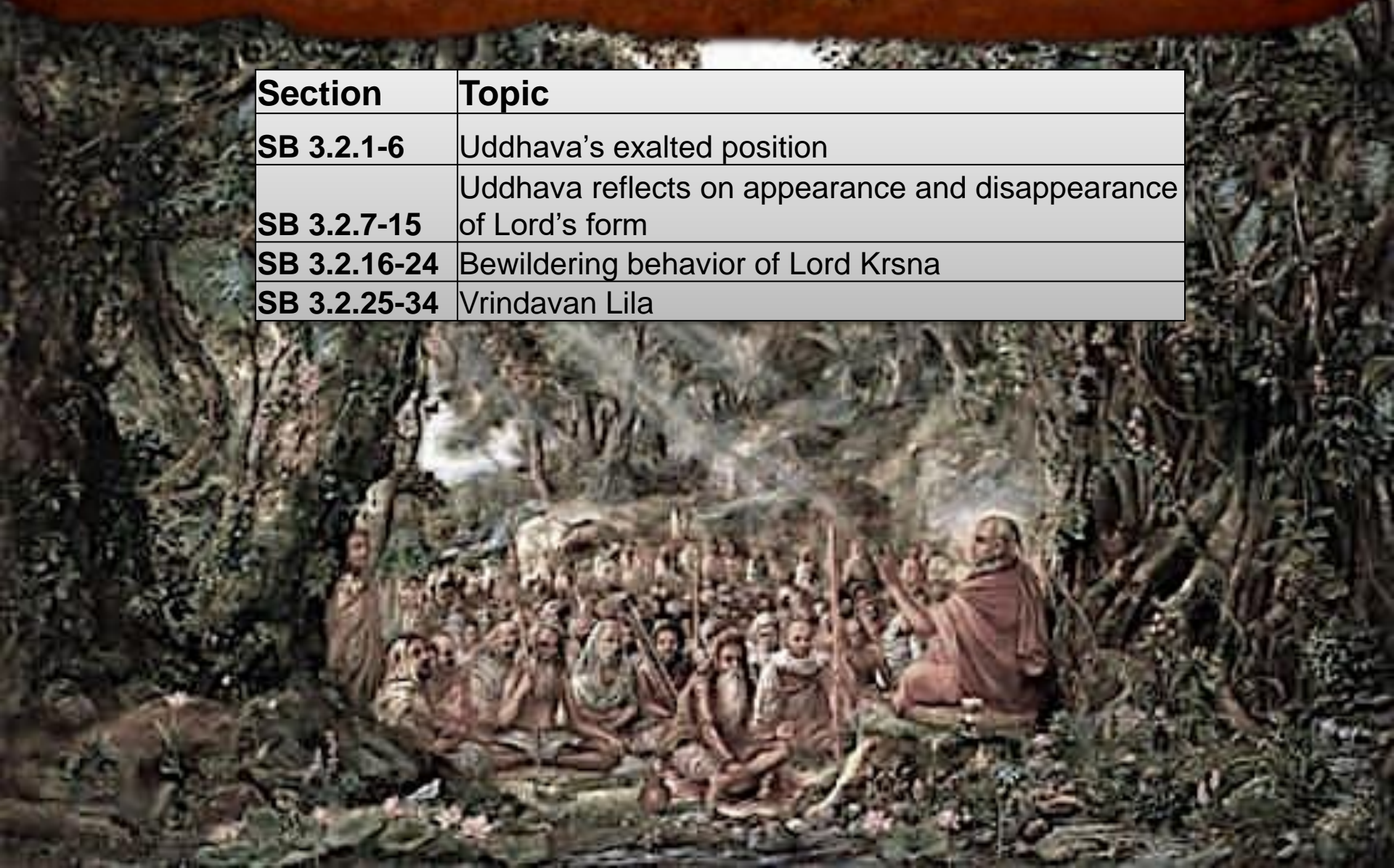


# Canto Three - Chapter Two

## Uddhava Remembers Kṛṣṇa

# 3.2. Uddhava Remembers Kṛṣṇa

Section	Topic
SB 3.2.1-6	Uddhava's exalted position
SB 3.2.7-15	Uddhava reflects on appearance and disappearance of Lord's form
SB 3.2.16-24	Bewildering behavior of Lord Kṛṣṇa
SB 3.2.25-34	Vrindavan Lila



Section: SB 3.2.1-6:

Uddhava's exalted  
position

|| 3.2.1 ||

śrī-śuka uvāca  
iti bhāgavataḥ pṛṣṭaḥ  
kṣattrā vārtām priyāśrayām  
prativaktum na cotseha  
autkaṅṭhyāt smāriteśvaraḥ

Śukadeva said: When Vidura asked Uddhava (**kṣattrā iti bhāgavataḥ pṛṣṭaḥ**) for news concerning Kṛṣṇa (**vārtām priyā-āśrayām**), Uddhava could not reply out of pain (**prativaktum na ca utseha**) due to separation from Kṛṣṇa (**autkaṅṭhyāt**), but he began to remember the Lord (**smārita iśvaraḥ**).

Uddhava was unable to speak due to anxiety of remembrance of Lord.

In the Second Chapter Uddhava, his face washed in tears because of disturbance due to prema, describes the pastimes of Kṛṣṇa in Vraja until the rāsa dance.

Uddhava, fainting because of increased prema in separation from Kṛṣṇa, spoke without being able to reply to the questions of Vidura.

By this he shows his condition.

He began to remember the Lord when his fainting was broken by the loud questions of Vidura.

Section: SB 3.2.1-6:

Uddhava's exalted  
position

॥ 3.2.2 ॥

yaḥ pañca-hāyano mātṛā  
prātar-āśāya yācitaḥ  
tan naicchad racayan yasya  
saparyām bāla-līlayā

When he was only five years old (**yaḥ pañca-hāyanah**), making an image of Kṛṣṇa, Uddhava (**racayan yasya**) used to offer items of worship to it (**saparyām bāla-līlayā**), and when his mother called him for breakfast (**mātṛā prātar-āśāya yācitaḥ**), he did not want to eat (**tat na icchat**) while his worship was incomplete (**implied**).

In childhood he was so absorbed in playing with Lord's doll that he would skip breakfast.

Playing as a boy of five years, he worshipped a five year old form of Kṛṣṇa using articles of worship he had made.

Though his mother called him for breakfast, he did not want to eat since he had not completed his worship.

Section: SB 3.2.1-6:

Uddhava's exalted  
position

॥ 3.2.3 ॥

sa katham̐ sevayā tasya  
kālena jarasam̐ gataḥ  
pr̥ṣṭo vārtām̐ pratibrūyād  
bhartuḥ pādāv̐ anusmaran

How could Uddhava (**sa katham̐**), who did not age (**kāle na jarasam̐ gataḥ**) because of his service to the Lord (**tasya sevayā**), when asked by Vidura for news about Kṛṣṇa (**pr̥ṣṭah vārtām̐**), reply (**pratibrūyād**), since he began immediately thinking of the Lord's lotus feet (**bhartuḥ pādāv̐ anusmaran**)?

Even in old age, his devotion did not slacken.



Even though years passed (kale) he did not age, being under the influence of service to Kṛṣṇa.

Another meaning is “Under the influence of service performed at the proper time, he did not age.”

The word kāle should not be taken to mean “with time,” since that would mean that Uddhava was influenced by time.

It would contradict the statement tatra pravayaso 'py āsan yuvāno 'ti-balaujaṣaḥ: even the most elderly inhabitants of the city appeared youthful, full of strength and vitality. (SB 10.45.19)

Section: SB 3.2.1-6:

Uddhava's exalted  
position

|| 3.2.4 ||

sa muhūrtam abhūt tūṣṇīm  
kṛṣṇāṅghri-sudhayā bhṛśam  
tīvreṇa bhakti-yogena  
nimagnaḥ sādhu nirvṛtaḥ

For forty-eight minutes he remained silent (**sah muhūrtam abhūt tūṣṇīm**), since he had become peaceful and blissful (**sādhu nirvṛtaḥ**), being submerged in the sweetness of Kṛṣṇa's lotus feet (**kṛṣṇa-āṅghri sudhayā nimagnaḥ**) which arose from prema (**tīvreṇa bhakti-yogena**) caused by intense separation (**bhṛśam**).

Separation- Prema- Absorption in sweetness of Lord- Ecstatic symptoms

This verse describes his remembrance of Kṛṣṇa.

When he recovered from fainting by the questions of Vidura, Uddhava, exclaimed, “Oh! I have been separated from by master!”

He remained silent for forty-eight minutes (muhūrtam) because of relishing the nectar of Kṛṣṇa’s beauty attained by meeting the Lord directly through remembrance of his lotus feet.

He became submerged in the sweetness of prema (bhakti-yogena) which appeared when the pain of separation from Kṛṣṇa increased (tivreṇa).

This made him forget his previous pain (sādhu—peaceful). He remained in this blissful state (nirvṛtaḥ).

Section: SB 3.2.1-6:

Uddhava's exalted  
position

|| 3.2.5 ||

pulakodbhinna-sarvāṅgo  
muñcan mīlad-dṛśā śucaḥ  
pūrṇārtho lakṣitas tena  
sneha-prasara-samplutaḥ

His whole body (**sarva aṅgaḥ**) erupted in goose bumps (**pulaka-udbhinna**), and tears flowed (**muñcan śucaḥ**) from his closed eyes (**mīlat dṛśā**). Vidura understood (**lakṣitaḥ tena**) that Uddhava had reached the perfection of prema (**pūrṇa arthaḥ**). Uddhava then became inundated in sneha (**sneha prasara samplutaḥ**).

Bodily transformations of Uddhava.

This verse describes the symptoms of Uddhava's bliss.

Pulakodbhinna-sarvāṅgaḥ means that his whole body was filled with sprouting hairs, like sprouts of trees or shrubs.

He also became stunned. Tears flowed from his closed eyes.

Vidura (tena) understood that Uddhava had become successful because he had attained prema, as indicated by his symptoms, and because of that prema, he was absorbed (samplutaḥ) completely in melting of his heart (sneha) for the Lord.

First he was absorbed in prema, and then he was absorbed in sneha, the next stage of pure love. [Note: Sneha is more intense than prema. ]

Section: SB 3.2.1-6:

Uddhava's exalted  
position

|| 3.2.6 ||

śanakair bhagaval-lokān  
nr̥lokaṁ punar āgataḥ  
vimṛjya netre viduraṁ  
prītyāhoddhava utsmayan

Gradually returning to this world (śanakaih nr̥lokaṁ āgataḥ punah) from the Lord's abode (bhagavat-lokāt) and rubbing his eyes (vimṛjya netre), Uddhava, amazed at the Lord's skill in pastimes (uddhavaḥ utsmayan), spoke to Vidura with affection (prītyā viduraṁ āha).

Soon Uddhava came back to normal consciousness and spoke to vidura.

From the world of the Lord (bhagaval-lokāt), from Dvārakā filled with eternal pastimes, attained by his intense prema, he returned to external consciousness (nr̥lokam) again, attracted by the questions of Vidura.

A second time his trance was broken.

He became amazed (utsmayan) by remembering the skill with which Kṛṣṇa performed acts such as relieving the world of its burden.

Or he burst into a smile by the soothing advice given by the Lord who had said, “O Uddhava!

Please return to answer the questions of Vidura.”

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.7 ||

uddhava uvāca  
kṛṣṇa-dyumaṇi nimloce  
gīrṇeṣv ajagareṇa ha  
kiṁ nu naḥ kuśalam brūyām  
gata-śrīṣu gṛheṣv aham

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

Sun of world, Krsna has set. What can I speak of our welfare?



First Uddhava brings out the philosophical conclusion in order to pacify Vidura, who was overcome with grief.

By his own external appearance he conveys the unfortunate condition of all those afflicted by the pain of separation from Kṛṣṇa.

When Kṛṣṇa, like the sun, has set, how can I speak of the welfare of us, his friends whom you asked about, in houses swallowed by the darkness of lamentation, taking the form of a huge snake?

While in a particular place one sees the setting of the sun deity along with his associates and his charier within the zodiac, in other places people see the sun rising, and at positions of forenoon and noon.

Similarly when Kṛṣṇa who immerses the universe in his sweet pastimes is seen to disappear from one universe along with his devotees in Gokula, Mathurā and Dvārakā, he is seen to appear in other universes performing pastimes such as birth, rāsa dance, killing Kāmsa, and marrying Rukmiṇī.

The rising, noontime and setting of the sun are not actually different forms of the sun, since they are appearances only.

However, Kṛṣṇa's birth and other actions are not apparent but real since they are all eternal. This is the difference.

It has been shown that all of the pastimes of the Lord are eternal in the First Canto, and in the Tenth Canto this is again shown with evidence.

Just as in a country affected by the setting sun, dark appears, the lotuses wither, the cakravāka birds lament and thieves, dacoits, Rākṣasas and ghosts become joyful, when Kṛṣṇa disappears from one universe, the world is devoured by the snake of lamentation, the righteous people wither, the devotees lament, the devatās in charge of religion become unsettled and the irreligious people rejoice.

This is indicated by Uddhava's statement about being devoured by the snake.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

॥ 3.2.8 ॥

**durbhago bata loko 'yam  
yadavo nitarām api  
ye samvasanto na vidur  
harim mīnā ivodupam**

The inhabitants of Dvārakā (**ayam lokah**) and the Yādavas more so (**yadavah**), who live together with the Lord (**ye samvasantah**), having a close relationship with the Lord (**nitarām api**) since they do not know that Kṛṣṇa is the Supreme Lord (**na vidur harim**), are most unfortunate (**durbhagah bata**), just as fish in the Milk Ocean do not recognize the greatness of the moon situated in the water, and think of it as another fish (**mīnāh iva uḍupam**).

Universe is unfortunate and yadus are more unfortunate.  
Analogy: Fish consider moon as their family member.

Having shown the unfortunate condition of the superior persons of this world without the Lord, out of bewilderment of prema, he criticizes those persons, from seeing his own awareness of the Lords' great powers which has suddenly arisen from his feeling of great separation, and not seeing that awareness of the Lord's powers in the Lord's associates in Dvārakā.

These inhabitants of Dvārakā (ayam lokaḥ) who appear in my heart are unfortunate, though they have very close relationship to him by family ties (yadavaḥ nitarām api).

Though they live with him, they do not know the Lord, being bewildered by his sweetness.

But I am unfortunate because, though I know Kṛṣṇa as the Lord, I did not live together with him at this moment.

It is like the fish in the water who on seeing the moon which is situated in the Milk Ocean, think of it as another fish like them, but very attractive.

They do not recognize the moon as a devatā, with rays of nectar, who is lord of the night.

Similarly the Yādavas recognize Kṛṣṇa's sweetness, and not his great powers.

Saddened by that thought, I call them unfortunate.

Actually however, they have great fortune, because it will be explained in the Tenth Canto that those who are aware of Kṛṣṇa's sweetness are greater than those who are aware of his powers.

Na viduḥ is in the present tense to indicate to Vidura that the Yādavas about whom Vidura is inquiring are eternal associates of the Lord and are even now performing pastimes with the Lord.

If they were not presently living with the Lord, they would not know him at all.

But Uddhava says they do not know him as the Lord while living with him in the present.

However, you who ask and I who am asked, being deprived of living with the Lord (since we remain while they have disappeared to join the aprakāṭa pastimes), we alone are unfortunate, and we alone should lament.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.9 ||

iṅgita-jñāḥ puru-prauḍhā  
ekārāmāś ca sātvatāḥ  
sātvatām ṛṣabhaṁ sarve  
bhūtāvāsam amaṁsata

The Yādavas (**sātvatāḥ**), knowing the inner heart of the Lord (**iṅgita-jñāḥ**), being very intelligent (**puru-prauḍhāḥ**), enjoying individually with him (**eka ārāmāḥ**), knew him as the best among them (**amaṁsata sarve sātvatām ṛṣabhaṁ**) and knew him as Paramātmā (**bhūta-āvāsam**).

Yadus understood Lord as Supersoul.



“The inhabitants of Dvārakā were not devoid of knowledge of the Lord’s powers as were the inhabitants of Gokula who experienced only sweetness in pure prema.

How then can Uddhava say that they did not know the Lord’s powers?” This verse explains.

Because they had great intelligence (puru-prauḍhā) they knew what was in Kṛṣṇa’s heart, what to speak of the sweetness of his form.

But in spite of that, they did not know his powers.

They enjoyed with him individually, in sitting, resting and other activities (ekārāmāḥ).

They thought of Kṛṣṇa, who was present as their eternal master and the best person among themselves, as Paramātmā in all beings (bhūtāvāsam).

The śruti says eko devaḥ sarva-bhūteṣu gūḍhaḥ: the one lord is residing within all beings. (Śvetāśvatara Upaniṣad)

But they did not know Kṛṣṇa as Svayam Bhagavān, as the source of Nārāyaṇa.

That is the meaning when Uddhava said that they did not know the Lord.

In this world it is proper that some know Kṛṣṇa as Bhagavān and some do not. That is not criticized.

Criticized are those who are intermediate, those who half know Bhagavān.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.10 ||

**devasya māyayā spr̥ṣṭā  
ye cānyad asad-āśritāḥ  
bhrāmyate dhīr na tad-vākyair  
ātmany uptātmano harau**

The intelligence of the devotee (**dhīh**) who is absorbed in Paramātmā (**ātmani upta-ātmanah harau**) is not bewildered by the words (**na bhrāmyate tad-vākyaih**) of those touched by the Lord's māyā (**devasya māyayā spr̥ṣṭāḥ**) or those who (**ye anyat**) take shelter of a demonic mentality (**asad-āśritāḥ**).

Devotees are not affected by words of those influenced by external energy.

Those devotees living in the material world suffer in separation from the Lord, and the Yādavas, eternally in his association, are happy in his association.

These two types of persons are fortunate since they have devotion.

Others, not being devotees, have hellish existence.

That is explained in this verse.

Those touched by the Lord's māyā, thinking themselves learned, and those who take shelter of evil mentality, completely different from the real conclusions, the demons, say that Kṛṣṇa gave up his body and went to Vaikuṅṭha.

They say that Kṛṣṇa along with his dynasty was destroyed by the curse of a brāhmaṇa, since he committed unjustified violence against great kings like Dhṛtarāṣṭra and Jarāsandha.

However the intelligence of the devotee who has absorbed his mind (uptātmanaḥ) in Paramātmā is not bewildered by such critical words.

Rather, he is absorbed in Kṛṣṇa's sweetness.

Those who are bewildered by such words deserve hell.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

॥ 3.2.11 ॥

**pradarśyātapta-tapasām  
avitṛpta-dṛśām nṛṇām  
ādāyāntaradhād yas tu  
sva-bimban̄ loka-locanam**

The Lord, having shown his form (**yah sva-bimban̄ 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 nṛṇām**), and were continually craving a vision of his form (**avitṛpta-dṛśām**).

Lord removed His form from vision of those who did not have sufficient tapasya.

The view of the devotees is correct. What is that? This verse answers.

The Lord, showing his form (sva-bimbam) to men, made them taste his sweetness, and ignoring the fact that their eyes were unsatisfied (avitr̥pta-dr̥śām), took his form, covered it from their eyes, and suddenly disappeared. (He did not give up a material body).

Genitive case (avitr̥pta-dr̥śām nṛnām) is used to show disregard.

It is suggested in this verse that the Lord thought that those who were greedy for him even without his disappearance would taste his sweetness more profoundly by separation.

“But this will make the Lord someone who takes back what he has given.”

This is answered in the last line.

The eyes of all people (loka-locanam) are situated in him.

He gave his form to men so that he could attract all their eyes, not to give them a spiritual benediction and then take it away like a thief.



This verse also suggests vyāja-stuti, criticism acting as praise for his attractive features.

When Kṛṣṇa appeared on earth, he made everyone blind by attracting their eyes, rather than protecting them!

“Since the Lord has unlimited sweetness what harm would it do him if he were to let everyone taste it for a long time?

What would be the fault, since he is the ocean of mercy? His disappearance creates misfortune for all people.”

The answer is given in the words atapta-tapasām.

The expression is used to indicate a common man's view.

They had not performed austerity, but they had attained his great mercy.

Detachment from matter is not a cause of great attraction for the Lord. Thus the real cause is suggested by the phrase avitr̥pta-dṛśām.

The phrase avitr̥pta-dṛśām, “having unsatisfied eyes” has the following meaning.

When one sees the Lord, after attaining great mercy, then one is never satisfied even by seeing him many times: atrodite bhavēj jātu na tr̥ptir darśanādiṣu. (Ujjvala-nīlamanī 14.79)

This is a symptom of the stage of sneha. Therefore, taking his form, he disappeared.

And by this statement, the idea that the Lord gave up his body is also defeated.

In the following two verses also, the argument that Kṛṣṇa gave up a material form and assumed a spiritual form is defeated by the words describing his form.

The phrases “showing his form” and “disappearing” also merely indicate that people cannot see the form.

As well those phrases indicate that the Lord performs these actions by his will.

Those that argue that Kṛṣṇa is dependent on karma are defeated.

The statements of Uddhava, rather than those of opposed to the Lord, should be taken as authoritative to defeat the ideas of the materialists presented in the previous verse.

His statement, like the statement *kṛṣṇas tu bhagavān svayam*, should be taken as conclusive.

Thus Bhāgavatam becomes full of flavor and pleasing for the listener.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.12 ||

yan martya-līaupayikaṁ sva-yoga-  
māyā-balaṁ darśayatā gr̥hītam  
vismāpanaṁ svasya ca saubhagarddheḥ  
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (**yat martya-līlā-upayikaṁ**) to show the full capacity of his yoga-māyā (**darśayatā sva-yoga-māyā balaṁ**). That form astonishes (**vismāpanaṁ**) even the lord of Vaikuṅṭha (**svasya**). It is the pinnacle of auspicious qualities (**paraṁ padaṁ saubhaga-rddheḥ**) and enhances the beauty of his ornaments (**bhūṣaṇa-bhūṣaṇa-aṅgam**).

Lord's pastimes even mesmerize Lord Vishnu. Lord Krishna is ornament of all ornaments

“When he made his form disappear, did he go to Vaikuṅṭha?”

How could he take that form suitable for human pastimes (martya-līlaupayikam) to Vaikuṅṭha?

This means that even now, as previously, he is residing in Dvārakā.

But one should not think that the Lord has some fault because he has human pastimes.

On the contrary, the human pastimes are superior to the Vaikuṅṭha pastimes.

He accepted a form suitable for human pastimes in order to show the full capacity (balaṁ) of his yoga-māyā, his spiritual energy arising from his svarūpa.

He does not establish this form by hiding sweetness or power, but by depositing all his powers in this human form.

Such capacity is not displayed even in Vaikuṅṭha.

Though it is said that the Lord accepted this form, his form is inseparable from himself.

No time of accepting that form is indicated. In the following statement gr̥hitā is used in a similar way.

Actually māyā eternally accepts the guṇas.

**sattvaṁ rajas tama iti nirguṇasya guṇās trayah  
sthiti-sarga-nirodheṣu gr̥hitā māyayā vibhoḥ**

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas, are accepted by the māyā of the Lord for creation, maintenance and destruction. SB 2.5.18

Intelligence makes distinctions in the Lord even though the Lord cannot be distinguished in parts.

Thus gr̥hītam simply means “he revealed” according to Bhagavat-sandarbha.

Another meaning is as follows.

In order to show that human form, the Lord accepted the strength of his yoga-māyā for accomplishing pastimes such as marrying sixteen thousand queens, which would astonish even Kṛṣṇa’s expansion, the Lord of Vaikuṅṭha (svasya).

“This human form with such qualities astonishes even me, what to speak of astonishing the associates of the lord in Vaikuṅṭha, who can see all the forms and qualities of all the avatāras!”



This form is the supreme position (param padam) of complete auspiciousness (saubhagardheḥ). Even the lord of Vaikuṅṭha desires to see this form:

**dvijātmajā me yuvayor didṛkṣuṅā mayopanītā bhuvī  
dharma-guptaye**

I have brought the brāhmaṇa's sons here because I wanted to see the two of you, who have descended to the earth to save the principles of religion. SB 10.89.58

His limbs are ornaments (enhancers) of ornaments.

This indicates Kṛṣṇa's supreme beauty.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.13 ||

yad dharma-sūnor bata rājasūye  
nirīkṣya dr̥k-svastyayanam tri-lokaḥ  
kārtsnyena cādyeha gataṁ vidhātur  
arvāk-sṛtau kauśalam ity amanyata

At the rājasūya sacrifice of Yudhiṣṭhira (**dharmasūnoh rājasūye**), all the people of the universe, seeing the form of the Lord (**trilokaḥ yad nirīkṣya**) which created auspiciousness in all directions (**dr̥k-svastyayanam**), considered that the skill of the creator (**amanyata vidhātuh kauśalam**) in making the most beautiful objects (**kārtsnyena gataṁ ca**) in the recent universe (**iha**) was nullified completely (**kārtsnyena arvāk-sṛtau**) at that time (**adya**).

Demigods concluded during Rajasuya sacrifice that- Kṛṣṇa was the ultimate dexterous creation of Brahmā, the creator of human beings.

In this verse Uddhava reminds Vidura, “You have directly witnessed the great auspiciousness of Kṛṣṇa.”

All people within the three worlds including Brahmā and Indra considered that today in this universe the skill of the creator in constructing the recent, variegated world had all been nullified by seeing the beauty of Kṛṣṇa’s limbs.

There is now disgust with the creations of the blossoming blue lotus, lamp black ointment, the blue sapphire and the rain cloud.

Seeing the beauty of his face, what is the use of the moon and the lotus?

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.14 ||

yasyānurāga-pluta-hāsa-rāsa-  
līlāvaloka-pratilabdha-mānāḥ  
vraja-striyo dṛgbhir anupravṛtta-  
dhiyo 'vatasthuh kila kṛtya-śeṣāḥ

The women of Vraja (**vraja-striyah**), after pastimes of laughter, rasas and exchanges of glances (**anurāga-pluta hāsa-rāsa-līlā avaloka**), followed him with their eyes when he left (**yasya dṛgbhih anupravṛtta**), and thus they sat down with stunned intelligence (**dhiyah avatasthuh**) and could not finish their household duties (**kila kṛtya-śeṣāḥ**).

Gopis followed the Lord with their eyes, stunned in separation

But the attraction of the gopīs for Kṛṣṇa was much greater than all others in the universe including Brahmā and Indra, because Kṛṣṇa did not respect these devatās as much as he respected the gopīs.

Having great respect for Kṛṣṇa after he had respected them by his playful glances and by all rasas accompanied by smiles permeated with love (anurāga-pluta), the women of Vraja, whose minds followed him with their eyes, at that moment remained standing, unable to move at all because of paralysis due to ecstasy.

They stopped all activities such as cleaning, smearing cow dung, churning yogurt, and serving food.

Even in the midst of doing activities, if they happened to see him suddenly, they remained motionless, not completing their chores.

This love which astonished the whole universe including Kṛṣṇa himself, and the bewilderment it created in the women of Vraja, arose from the profusion of their prema.

By repeated descriptions of Kṛṣṇa's human pastimes, the eternal position of his abodes of Gokula, Mathurā and Dvārakā, compared to the rising and setting of the sun, is suggested.

Section: SB 3.2.7-15:

Uddhava reflects on  
appearance and  
disappearance of Lord's  
form

|| 3.2.15 ||

sva-śānta-rūpeṣv itaraiḥ sva-rūpair  
abhyardyamāneṣv anukampitātmā  
parāvareśo mahad-amśa-yukto  
hy ajo 'pi jāto bhagavān yathāgniḥ

Being compassionate in mind (**anukampita-ātmā**), when his devotees (**sva-śānta-rūpeṣu**) are afflicted by the demons (**itaraiḥ abhyardyamāneṣu**), Svayam Bhagavān Kṛṣṇa (**bhagavān**), though not having material birth (**ajah api**), appears (**jātaḥ**) within this world along with all his Viṣṇu expansions (**mahat-amśa-yuktaḥ**), since he is the lord of all forms of God and devatās (**para-avara-iśah**).

Lord is unborn, But to protect His devotees , He descends.  
Analogy fire. (hy ajo 'pi jāto bhagavān yathāgniḥ)

“But from your mouth we hear that Vaikuṅṭha Nārāyaṇa came and appeared in Vasudeva’s house, that the ancient Lord took a black and white hair, that Kṛṣṇa expands from Kṣīrodakaśāyī Viṣṇu, that he expands from Nara-nārāyaṇa or Vāmana, and we also hear that Kṛṣṇa, with human pastimes, is situated in Dvārakā and other places as the highest form.

What is the real truth?”

Kṛṣṇa is the lord of the Nārāyaṇa forms (para) beyond prakṛti, is the lord of Brahmā and others (avara), who is Svayam Bhagavān, and is endowed with forms such as Mahā-viṣṇu creator of mahat-tattva (mahad) and aṁśas like Matsya, Kūrma, Nṛhari, Nara-nārāyaṇa, and Vāmana.



When the devotees are afflicted by the demons, Kṛṣṇa, whose mind is full of compassion (anukampitātmā, appears in this world, though he is unborn, without material birth. According to the śruti the Lord is called mahat.

Mahāntam vibhumātmānam matvā dhīras na śocati:  
knowing the Lord as the producer of mahat-tattva, the wise person does not lament. (Kāṭha Upaniṣad 2.22)

He is just like fire, which being eternally present as one of the five basic elements, appears when jewels or stones are rubbed.

This means that he is eternally present in his abodes such as Mathurā.

When his devotees in Mathurā like Vasudeva and Ugrasena are afflicted, by his kṛpā-śakti, which is like the friction that produces fire, the Lord becomes visible.

Rising like the sun in the eastern direction (Devakī) on Sunrise Mountain (Mathurā) he extinguishes the evil persons similar to darkness and satisfies the lotuses (religious persons) and cakravāka birds (devotees in longing) who have been tormented by the darkness, and establishes the rules of dharma.

Then he disappears on the Sunset Mountain (Prabhāsa).

In this way the example of the sun is a suitable comparison with Kṛṣṇa's appearance and disappearance.

It clearly shows how the Lord is present in his abode and makes his appearance.

He is not Nārāyaṇa coming from Vaikuṅṭha, or Kṣīrodakaśāyī coming from the Milk Ocean or Nara-nārāyaṇa or Vāmana coming from their abodes to make an appearance in this world.

Though all these forms have their eternal abodes, when Kṛṣṇa appears he comes with all these aṁśas (mahad-aṁśa-yuktaḥ) since they merge within Kṛṣṇa, the Lord of them all (parāvareśaḥ).

Thus all doubts are resolved. This is in accordance with the statements of the sages.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.16 ||

mām khedayaty etad ajasya janma-  
viḍambanam yad vasudeva-gehe  
vraje ca vāso 'ri-bhayād iva svayam  
purād vyavātsīd yad-ananta-vīryaḥ

Kṛṣṇa's appearance (**ajasya janma**) in the prison house of Kāṁsa in miserable circumstances (**viḍambanam yad vasudeva-gehe**), his stay in Vraja (**svayam vraje ca vāsaḥ**) out of fear of enemies (**ari bhayāt iva**), and his leaving Mathurā (**purāt vyavātsīt**) though he has infinite power (**yad ananta-vīryaḥ**) used to give me great suffering (**etat mām khedayati**).

Lord's birth in prison house, His escape to Vraja and later Dwarka is bewildering and distressful.

I have revealed the truth to you as I have understood it.

However, I could not understand this difficult subject before, even though I asked learned people.

Thus previously I was full of grief.

That is explained in this verse.

How is it possible for a person without birth to take birth?

There should be no grief if what appears to be a birth is actually only an imitation of birth and is not actual birth.

It should be understood that Uddhava intends to show that Kṛṣṇa has both actual birth and an appearance of a birth.

His birth in the prison of Kamsa gives me pain.

This actually means it previously gave me pain.

The present tense is often used to express times near to the present.

Because his birth pastime even in degraded circumstance should create the greatest joy in his mother, father, friends, and other devotees, why did he as the independent lord not do anything about this?

He is naturally full of bliss but why is he known to stay in Vraja out of fear of enemies?

The word *iva* is used to express the fact that he should not have been afraid of Kamsa while living in Vraja.

Then he fled from Mathurā. Though he has unlimited strength he fled from Kālayavana and others out of fear. Bhīṣma has said:

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

O King, no one can know the plan of Kṛṣṇa. Even though great philosophers inquire exhaustively, they are bewildered. SB 1.9.16

However, when I asked the Lord in private he enlightened me. Now my lamentation has gone.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Krsna

|| 3.2.17 ||

**dunoti cetah smarato mamaitad  
yad āha pādāv abhivandya pitroḥ  
tātāmba kaṁsād uru-śaṅkitānām  
prasīdatam no 'kṛta-niṣkṛtīnām**

Remembering his conduct (**etat smaratah**), my heart fills with pain (**dunoti mama cetah**). Bowing at the feet of his parents (**pitroḥ pādāu abhivandya**), he said (**yad āha**), “O father! O mother (**tāta amba**)! Forgive us (**nah prasīdatam**) because, being greatly fearful of Kamsa (**kaṁsāt uru śaṅkitānām**), we could not serve you (**akṛta-niṣkṛtīnām**).

Lord begged pardon from parents for His inability to protect them, such behavior of His gives me pain at heart.



When I remember Kṛṣṇa's activities my heart produced by karma becomes afflicted.

He consoles his parents for his offense.

“O father! O mother! Be pleased with the two of us!”

We were greatly fearful of Kāmsa.

If this statement is true, it is a contradiction to his position as the Lord, and if it is false, how can the Lord speak untrue words?

Thus previously I was in grief.

How can I forget his humility conforming to convention, which nourished his sweetness, even though he is the highest form of the Lord?

His conduct pierces my heart like an arrow. This is the lamentation of Uddhava.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.18 ||

ko vā amuṣyāṅghri-saroja-reṇuṁ  
vismartum īśīta pumān vijighran  
yo visphurad-bhrū-viṭapena bhūmer  
bhāraṁ kṛtāntena tiraścakāra

After having tasted the dust from his feet (**amuṣya aṅghri-saroja-reṇuṁ vijighran**), who can forget this person (**kaḥ vismartum īśīta pumān**), who removed (**yaḥ tiraścakāra**) the burden of the earth (**bhūmeh bhāraṁ**) by death (**kṛta-antena**) in the form of his eyebrow (**visphurad-bhrū-viṭapena**)?

Once smelling lotus feet no one forgets lord.  
Lord killed enemies by His glance.

“Those who are not the Lord can also act like this.

It is your faith only that he is the Lord.”

Three verses answer this doubt.

By the quivering buds of his brows (bhrū-viṭapena), which were death personified (kṛtāntena), he removed the burden of the earth.

Viśva-koṣa says that viṭapa means a bud, a shrub, or a branch.

Section: SB 3.2.16-24:

Bewildering behavior  
of Lord Kṛṣṇa

|| 3.2.19 ||

**dr̥ṣṭā bhavadbhir nanu rājasūye  
caidyasya kṛṣṇam dviṣato 'pi siddhiḥ  
yām yoginaḥ saṁspr̥hayanti samyag  
yogena kaś tad-viraham saḥeta**

At the rājasūya sacrifice (**rājasūye**) you saw (**dr̥ṣṭā bhavadbhir**) how Kṛṣṇa gave liberation to Śiśupāla (**caidyasya siddhiḥ**), even though he held such hatred for the Lord (**kṛṣṇam dviṣataḥ api**). Yogīs desire to achieve that liberation (**yām yoginaḥ saṁspr̥hayanti**) by practicing yoga (**samyag yogena**). Who can tolerate separation from him (**kaś tad-viraham saḥeta**)?

Lord gave liberation to even inimical sisupala, which yogis aspire for. Who can tolerate separation from Him?

Who did not have direct experience of his powers as the Supreme Lord?

Though Śiśupāla hated the Lord, the Lord showed unparalleled mercy to him.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.20 ||

tathaiva cānye nara-loka-vīrā  
ya āhave kṛṣṇa-mukhāravindam  
netraiḥ pibanto nayanābhirāmaṁ  
pārthāstra-pūtaḥ padam āpur asya

Others (**tathā eva ca anye**), the best among warriors (**nara-loka-vīrāḥ**), who on the battlefield (**ye āhave**) drank with their eyes (**netraiḥ pibantah**) the lotus face of Kṛṣṇa (**kṛṣṇa-mukha-aravindam**), delight to the eyes (**nayana-abhirāmaṁ**), and who were purified by the arrows of Arjuna (**pārtha astra-pūtaḥ**), attained the abode of Kṛṣṇa (**asya padam āpuh**).

On being purified by arrows of Arjuna, seeing lord's lotus face, warriors attained perfection

Having described Kṛṣṇa's mercy which gives liberation to those who hated him, Uddhava now describes his mercy in giving prema to others who were neutral.

In mentioning that they drank with their eyes, Uddhava laments his own position.

“They were fortunate, and I am unfortunate, because by drinking the form of the Lord with their eyes, they attained the Lord.”

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.21 ||

svayaṁ tv asāmyātiśayas tryadhīśaḥ  
svārājya-lakṣmy-āpta-samasta-kāmaḥ  
balim haradbhiś cira-loka-pālaiḥ  
kirīṭa-koty-eḍita-pāda-pīṭhaḥ

No one is equal to him or superior to him (**asāmya atiśayaḥ**). He is master of the three energies and three Viṣṇus (**svayaṁ tryadhīśaḥ**). All his desires (**samasta-kāmaḥ**) are fulfilled (**āpta**) by Lakṣmī (**lakṣmi**) and his rulership over his devotees, pastimes and qualities (**svārājya**). His feet are praised (**eḍita-pāda-pīṭhaḥ**) by the sound by ten million crowns (**kirīṭa-koti**) of the devatās (**cira-loka-pālaiḥ**) offering respects while presenting gifts (**balim haradbhiḥ**).

Lord is master of three. He is worshiped by the demigods by touching their millions of helmets to His feet.



In two verses Uddhava laments how he could forget the sweetness of the Lord, his willingness to come under the control of his devotees.

Though he is the master of Brahmā and other devatās and the master of Viṣṇu forms as well, he becomes the servant of Ugrasena.

He has no equal what to speak of a superior (asāmyātiśayaḥ).

What is the reason?

He is the lord of the three puruṣāvatāras, and the lord of cic-cakti, jīva-śakti and māyā-śakti.

All his desires are fulfilled by Lakṣmī and his rulership with his expansions, his devotees, śaktis, pastimes, powers and sweetness.

His feet are praised (edita) by ten million crowns of long lasting protectors of the directions, by Brahmās acting as creators in ten million universes, by Viṣṇus protecting the universes and by Śivas destroying the universes, and by Śeṣas holding up the universes.

The sound of the crowns when they offer respects is the praise.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.22 ||

**tat tasya kairkaryam alam bhrtān no  
vigliāpayaty aṅga yad ugrasenam  
tiṣṭhan niṣaṅgaṁ parameṣṭhi-dhiṣṇye  
nyabodhayad deva nidhārayeti**

O Vidura (**aṅga**)! Kṛṣṇa's acting as a servant of Ugrasena (**tat tasya kairkaryam**) gives us servants great pain (**alam yat bhrtān vigliāpayati**). Standing in front of Ugrasena (**ugrasenam niṣaṅgaṁ**) sitting on the king's throne (**tiṣṭhan parameṣṭhi-dhiṣṇye**) he informed him (**nyabodhayad**), "O king of kings (**deva**)! Please establish me in your service (**nidhāraya iti**)."

Lord's sub-servience to Ugrasena gives me great pain

This verse describes Kṛṣṇa as a servant of Ugrasena.

O Vidura (aṅga)! Standing in front of Ugrasena seated (niṣaṅgam) on the king's throne, Kṛṣṇa informed him, “O king of kings (deva), please establish me in your service.”

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Krsna

|| 3.2.23 ||

aho bakī yaṁ stana-kāla-kūṭaṁ  
jighāmsayāpāyayat apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam  
kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā (**aho asādhvī bakī**), who offered her poisonous breast (**yaṁ stana-kāla-kūṭaṁ**) to Kṛṣṇa to drink (**apāyayat**) with the intention of killing him (**jighāmsaya api**), attained the position (**lebhe gatim**) of a nurse in the spiritual world (**dhātri-ucitām**). Who else is so merciful (**tatah anyad kaṁ vā dayāluṁ**)? I surrender to him (**śaraṇaṁ vrajema**)!

Crescendo of Mercy: Deliverance of Putana.

Remembering Kṛṣṇa's sweet mercy to those who wanted to harm him when he first appeared in the world, Uddhava laments.

Even though Pūtanā who pretended to have sentiments of a mother gave him poison to kill him, she attained a position in Goloka similar to the nurses of Kṛṣṇa.

Kṛṣṇa has two real nurses named Ambikā and Kalimbā.

Though Pūtanā only had the dress of a devotee, she attained love suitable to a devotee.

Though she hated the Lord, he made her a special example. This incident shows Kṛṣṇa's quality of giving liberation and bhakti to even those who hate him.

# Types of Ragatmika Bhakti

yad-arīṇām priyāṇām ca  
prāpyam ekam ivoditam |  
tad brahma-kṛṣṇayor aikyāt  
kīraṇārkopamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (**yad-arīṇām priyāṇām ca ekam prāpyam iva uditam**), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (**tad brahma-kṛṣṇayor aikyāt**), in the manner that the rays of the sun and the sun are one (**kīraṇa-arka-upamā-juṣoḥ**). (BRS)

## Types of Ragatmika Bhakti

brahmaṇy eva layam yānti  
prāyeṇa ripavo hareḥ |  
kecit prāpyāpi sārūpyā  
bhāsam majjanti tat-sukhe ||

The enemies of the Lord (**hareḥ ripavaḥ**) generally (**prāyeṇa**) merge into the impersonal brahman (**brahmaṇy eva layam yānti**). Some of them (**kecit**), even though they attain semblance of a form similar to the Lord's (sārūpyābhāsam) (**sārūpyābhāsam prāpya api**), remain absorbed in the happiness of brahman (**majjanti tat-sukhe**). (BRS)



# Types of Ragatmika Bhakti

## SVCT

- Among the enemies some merge into brahman.
- Others, such as Śṛgāla Vāsudeva , attain forms somewhat resembling that of the Lord, but remain merged in the happiness of brahman (rather than serving the Lord).

# Types of Ragatmika Bhakti

siddha-lokas tu tamasaḥ  
pāre yatra vasanti hi |  
siddhā brahma-sukhe magnā  
daityāś ca hariṇa hatāḥ ||

Siddha-loka (the spiritual world) is beyond prakṛti (**siddha-lokas tu tamasaḥ pāre**). There (**yatra**), demons killed by the Lord (**daityāś ca hariṇa hatāḥ**) and some sages (**siddhāh**) dwell (**vasanti hi**), merged in the happiness of brahman (**brahma-sukhe magnā**).  
(**Brahmāṇḍa Purāṇa**)

# Types of Ragatmika Bhakti

Jiva Goswami

- The proof that the demons merge in the brahman will be given in the first half of verse 282.
- The proof that some demons attain the planet of the Lord but still remain merged in the happiness of brahman is stated in this verse.
- Thus the phrase tathā ca brahmāṇḍa purāṇe (moreover...) is used.
- Siddhā refers to sages.
- The sages and the demons dwell on that planet of the Lord, merged in the happiness of brahman.

# Types of Ragatmika Bhakti

rāga-bandhena kenāpi  
tam bhajanto vrajanty amī |  
aṅghri-padma-sudhāḥ prema-  
rūpās tasya priyā janāḥ ||

Those persons most devoted to the Lord (**tasya priyā janāḥ**), who are the very form of prema (**prema-rūpāḥ**) and who worship Him with intense, spontaneous absorption (**tam bhajanto rāga-bandhena**), attain the nectar of His lotus feet (**vrajanty aṅghri-padma-sudhāḥ**).  
(**BRS**)

- This verse describes especially the supreme position of the devoted gopīs. The word priyā indicates this.

Section: SB 3.2.16-24:

Bewildering behavior of  
Lord Kṛṣṇa

|| 3.2.24 ||

manye 'surān bhāgavatāms tryadhīse  
samrambha-mārgābhiniṣṭa-cittān  
ye samyuge 'cakṣata tārksya-putram  
amse sunābhāyudham āpatantam

I consider that the demons (**manye asurān**) who had anger (**samrambha mārga abhiniṣṭa-cittān**) towards the Lord of three energies (**tryadhīse**) to be devotees (**bhāgavatān**), because during the battle (**ye samyuge**) they saw (**acakṣata**) Garuḍa approaching with Kṛṣṇa (**āpatantam tārksya-putram**), carrying his cakra (**sunābha āyudham**), on his shoulder (**amse**).

I consider the demons to be more than the devotees. While fighting in enmity, they die absorbed in Lord.

Uddhava's lamentation is here shown as not the final conclusion.

Uddhava considers the demons whose hearts were filled with anger (samrambha) to be devotees because when they died they attained direct vision of the Lord and attained his lotus feet.

We on the other hand have not attained this.

We will die without seeing Kṛṣṇa (since he has disappeared) and thus will not attain his abode.

They saw Garuḍa (tārksya-putram), son of Kaśyapa, coming towards them (āpatantam) with the Lord, holder of the cakṛa (sunābhāyudham) on his shoulders.

|| 7.1.27 ||

yathā vairānubandhena  
martyas tan-mayatām iyāt  
na tathā bhakti-yogena  
iti me niścītā matiḥ

One cannot achieve (**martyah na tathā iyāt**) such intense absorption in thought of the Supreme Lord (**tan-mayatām**) by devotional service (**bhakti-yogena**) as one can through enmity toward him (**yathā vairānubandhena**). That is my opinion (**iti me niścītā matiḥ**).

<b>VERSE</b>	<b>PASTIME</b>
2.25	Lord's appearance in prison house
2.26	Vasudev brought Lord to Gokula in fear of kamsa. He stayed in Vrindavan for 11 years.
2.27	Calf grazing pastimes (Vatsa-carana Lila)
2.28	Naughty Infant pastimes in Vraja. Killed demons like lion cub
2.29	Cow grazing pastimes (Go-carana Lila)
2.30	Uncle Kamsa sent toy-demons for Krishna whom He duly broke
2.31	Subdued Kaliya
2.32	Govardhan Puja
2.33	Govardhan Dharan
2.34	Rasa Lila



In order to answer Vidura's questions, Uddhava had to tell him about the disappearance of Kṛṣṇa.

Now he attempts to explain this sad pastime along with the joyous pastimes.

He was born in the prison (bandhane) of Kāmsa.

He desired to give happiness (śam) to the earth (asyāḥ) at the request of Brahmā (ajena).

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.26 ||

tato nanda-vrajam itaḥ  
pitrā kamsād vibibhyatā  
ekādaśa samās tatra  
gūḍhārciḥ sa-balo 'vasat

His father, afraid of Kamsa (**pitrā kamsāt vibibhyatā**), brought him to Vraja (**tatah itaḥ nanda-vrajam**) and for eleven years (**ekādaśa samāh tatra**) he lived there with Balarāma (**avasat sa-balah**), like a covered flame (**gūḍha-arcīḥ**).

Vasudev brought Lord to gokula in fear of kamsa. Stayed in Vrindavan for 11 years.

He was brought (itaḥ) by his father to Vraja.

He lived there for eleven years (samāḥ).

He is described as a covered flame because he performed his bālyā, paugaṇḍa and kaiśora pastimes there, unknown to Kāmsa and others.

Or he can be called a covered flame because he covered his qualities as supreme lord with sweetness.

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.27 ||

parīto vatsapair vatsāṁś  
cārayan vyaharad vibhuḥ  
yamunopavane kūjad-  
dvija-saṅkulitāṅghripe

Herding the calves (**cārayan vatsān**) and surrounded by his young friends (**parītaḥ vatsapaiḥ**), the Lord played (**vyaharad vibhuḥ**) on the bank of the Yamunā (**yamunā**) in forests (**saṅkulita upavane**) whose trees were filled with chirping birds (**aṅghripe kūjad-dvija**).

Lord performed pastimes in Vraja's beautiful forests in association of cowherd boys and cows.

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.28 ||

kaumārīm darśayaṁś ceṣṭām  
prekṣaṇīyām vrajaukasām  
rudann iva hasan mugdha-  
bāla-simhāvalokanaḥ

Showing (**darśayan**) his attractive infant pastimes (**prekṣaṇīyām kaumārīm ceṣṭām**) to the people of Vraja (**vraja-okasām**), he would pretend to weep to get what he wanted (**rudan iva**) and laugh when he got those things (**hasan**). When demons attacked, he appeared like a young lion (**bāla-simha avalokanaḥ**), showing his bravery in spite of his fear (**mugdha**).

Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

Kṛṣṇa displayed crying like a child without the typical symptoms of tears (rudan iva).

In front of the elder women he would seem to cry, stubbornly asking for things that should be given to him, and then when he got them he would smile and laugh.

When fierce demons came to Vraja, Kṛṣṇa appeared just like a young lion who, though afraid of fierce animals in the forest, threatens them by showing his bravery.

This caused anxiety in his parents who had affection for him.

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.29 ||

sa eva go-dhanam lakṣmyā  
niketaṁ sita-go-vṛṣam  
cārayann anugān gopān  
raṇad-veṇur arīramat

While herding a multitude of cows (**cārayann go-dhanam**) of various colors (**lakṣmyā niketaṁ**) along with white bulls (**sita-go-vṛṣam**), he played with the cowherd boys (**sah anugān gopān arīramat**) while playing his flute (**raṇat veṇuh**).

Lord would herd cows, bulls and play with cowherd boys

Some time later, he gave up herding calves and while herding a wealth of cows who were the abode of beauty (lakṣmyāḥ nīketam)—being white, blue, green, yellow and grey along with white bulls, he played with the cowherd boys.



Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.30 ||

prayuktān bhoja-rājena  
māyinaḥ kāma-rūpiṇaḥ  
līlayā vyanudat tāms tān  
bālaḥ krīḍanakān iva

As if they were toys (**krīḍanakān iva**), the young boy (**bālaḥ**) casually (**līlayā**) killed all the demons (**vyanudat tān tān**) who produced illusory forms according to their will (**māyinaḥ kāma-rūpiṇaḥ**) and who were sent by Kamsa (**bhoja-rājena prayuktān**).

Uncle Kamsa sent raksasas whom the Lord killed as easily as a child breaks dolls.

Section: SB 3.2.25-34:

Vrindavan Lila

॥ 3.2.31 ॥

**vipannān viṣa-pānena  
nigr̥hya bhujagādhipam  
utthāpyāpāyayat gāvas  
tat toyam prakṛti-sthitam**

Subduing Kāliya (**nigr̥hya bhujaga-adhipam**), he revived the dead cowherd boys and cows (**utthāpya gāvah**) who died because of drinking poisoned water (**vipannān viṣa-pānena**), and made them drink (**apāyayat**) the water which became free of poison (**tat prakṛti-sthitam toyam**).

Kaliya troubled Vrajavasis. Lord subdued the Snake king.

Section: SB 3.2.25-34:

Vrindavan Lila

॥ 3.2.32 ॥

ayājayad go-savena  
gopa-rājam dvijottamaiḥ  
vittasya coru-bhārasya  
cikīrṣan sad-vyayam vibhuḥ

The Lord (**vibhuḥ**) had Nanda (**gopa-rājam**) perform sacrifice (**ayājayad**) by worshipping the cows (**go-savena**) using brāhmaṇas (**dvija-uttamaiḥ**), desiring to make proper use (**cikīrṣan sad-vyayam**) of abundant wealth (**uru-bhārasya vittasya**).

Lord directed the worship of Vrajavasis towards cows

Go-savena means worship of the cows in place of sacrifice to Indra.

The word ca indicates that not only did Kṛṣṇa desire to use the accumulated (uru-bhārasya) wealth properly, but he desired also to break the pride of Indra.

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.33 ||

varṣatīndre vrajaḥ kopād  
bhagnamāne 'tividhvalaḥ  
gotra-līlātapatreṇa  
trāto bhadraṅgrṇatā

O Vidura (**bhadra**)! When Indra, deprived of sacrifice (**indre bhagnamāne**), angrily showered rain (**varṣati kopād atividhvalaḥ**), the inhabitants of Vraja were saved (**vrajaḥ trātaḥ**) by merciful Kṛṣṇa (**anugrṇatā**), who used a mountain as an umbrella to protect them (**gotra-līlā-ātapatreṇa**).

Lord saved Vrajavasis from downpour of rains caused by Indra. He lifted Govardhan hill like umbrella.

O Vidura (bhadra)! When Indra, being deprived of sacrifice, in anger began to pour rain (varṣati indre) Kṛṣṇa saved the people of Vraja by playfully using a mountain (gotra) as a large umbrella (ātapatra).

Section: SB 3.2.25-34:

Vrindavan Lila

|| 3.2.34 ||

śarac-chaśi-karair mṛṣṭam  
mānayan rajanī-mukham  
gāyan kala-padam reme  
strīṇām maṇḍala-maṇḍanaḥ

Respecting the evening (**mānayan rajanī-mukham**) bright with the rays of the full moon (**śarat-śaśi-karair mṛṣṭam**), singing soft melodies (**gāyan kala-padam**), ornamenting the group of women (**strīṇām maṇḍala-maṇḍanaḥ**), Kṛṣṇa enjoyed the rāsa-līlā (**reme**).

Rasalila in autumn season night.

Bringing joy to the face of Rādhā by rubbing away her perspiration with his hand, making her think that she alone was his lover, Kṛṣṇa, beautiful as the full moon, singing softly, ornamenting the whole group of gopīs, enjoyed rāsa-līlā with them.

Rajanī-mukham means evening.

Thus one meaning is “considering the suitability of the evening lit by the rays of the autumn moon.”



However it has another meaning: he make joyful (mānayan) the face of his independent lover (rajanī-mukham) known svādhina-bharṭṛkā, which was made bright by removing her perspiration, using hands of the male lover, like the full moon (śarac-chasi-karaiḥ).

She became joyful, thinking “I alone am with Kṛṣṇa.” Ornamenting the whole group of women (with his presence) during enjoyment of the rāsa-līlā (maṇḍala-maṇḍanaḥ) he enjoyed that pastime.