

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.15.2-4

The Pāṇḍavas Retire Timely

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 1.15.2 ||

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhaḥ
vibhum tam evānusmaran
nāśaknot pratibhāṣitum

Due to grief, Arjuna's mouth and lotus-like heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

|| 1.15.3 ||

kṛcchreṇa saṁstabhya śucaḥ
pāṇināmṛjya netrayoḥ
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātarah

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.

|| 1.15.4 ||

sakhyam maitrīm sauhrdam ca
sārathyādiṣu saṁsmaran
nr̥pam agrajam ity āha
bāṣpa-gadgadayā girā

Remembering Lord Kṛṣṇa and His well-wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

Srila Prabhupada's Purport

The Supreme Living Being is perfect in all relations with His pure devotee.

Śrī Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal relationship, and the Lord's dealings with Arjuna are displays of friendship of the highest perfect order.

He was not only a well-wisher of Arjuna but actually a benefactor, and to make it still more perfect the Lord tied him into a family relationship by arranging Subhadrā's marriage with him.

And above all, the Lord agreed to become a chariot driver of Arjuna in order to protect His friend from warfare risks, and the Lord became actually happy when He established the Pāṇḍavas to rule over the world.

Arjuna remembered all these one after another, and thus he became overwhelmed with such thoughts.

Discussion

Theme - 1

Setting the Scene

Arjuna had gone to Dwaraka to meet Krsna and had not returned for a long time (7 months)

Yudhishthira started to see ill omens

Yudhishthira inquires from Bhima – Has the time indicated by Nārada arrived? Has Krsna wound up His pastimes?

He then shares his observations of the ill omens to Bhima

Arjuna arrived at that Point

Arjuna had lost his luster and he was weeping uncontrollably

Seeing that immediately reminded Yudhishthira of Narada's prediction

But, he chooses not to ask about it directly, but asks about the welfare of all others in Dwaraka

Madhus, Bhojas, Arhas, Sātvatas, Andhakas and Vṛṣṇīs

Surasena, Vasudeva, Devaki and other wives, Ugrasena, Akrura, Pradyumna, Aniruddha, Susena, Carudesna, Samba, Uddhava.....

Is Lord Govinda happily presiding over the Sudharmā hall

Is Kṛṣṇa residing happily in the Yadu family for giving prema, liberation and prosperity to the people?

Are you healthy? You appear to me to have lost your effulgence. Staying away so long, were you not given proper respect, or were you disrespected by your friends?

Were you struck by harsh words without affection? Did you fail to give what you had promised to someone who requested from you and then remained silent?

Did you reject the brāhmaṇas, children, cows, elders, invalids and women, and other living beings, who took shelter of you?

Did you approach an unworthy woman or did you approach a woman not properly attired? Were you defeated on the road by inferiors in strength or caste?

Did you perhaps take your meal without feeding elders and children who should be fed at the same time? Did you perform some horrendous, forbidden act?

Do you consider yourself empty in consciousness because of separation from your most dear friend? There can be no other reason for such devastation.

|| 1.15.1 ||

sūta uvāca

evam kṛṣṇa-sakhaḥ kṛṣṇo
bhrātrā rājñā vikalpitaḥ
nānā-śaṅkāspadam rūpam
kṛṣṇa-viśleṣa-karśitaḥ

Sūta said: The friend of Kṛṣṇa (**kṛṣṇa-sakhaḥ**), Arjuna (**kṛṣṇah**), was thus questioned (**evam vikalpitaḥ**) by his brother, the king (**bhrātrā rājñā**), because he presented himself as an object of worry (**nānā-śaṅkāspadam rūpam**). He had become thin because of separation from Kṛṣṇa (**kṛṣṇa-viśleṣa-karśitaḥ**).

|| 1.15.2 ||

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhāḥ
vibhum tam evānusmaran
nāśaknot pratibhāṣitum

Arjuna, his lotus heart (**hṛt-sarojah**) and face (**vadana**) dried up because of grief (**śokena śuṣyad**), with dull complexion (**hata-prabhāḥ**), remembering the Lord (**tam vibhum eva anusmaran**), could not reply (**pratibhāṣitum nāśaknot**).

|| 1.15.3-4 ||

kṛcchreṇa samstabhya śucaḥ pāṇināmṛjya netrayoḥ
parokṣeṇa samunnaddha-praṇayautkaṇṭhya-kātarah
sakhyam maitrīm sauhṛdam ca sārathyādiṣu saṁsmaran
nr̥pam agrajam ity āha bāṣpa-gadgadayā girā

Stopping with difficulty (**kṛcchreṇa samstabhya**) the tears (**śucaḥ**) and wiping his eyes with his hands (**pāṇinā āmṛjya netrayoḥ**), extremely pained (**kātarah**) by the increased (**samunnaddha**) longing of love (**praṇaya autkaṇṭhya**) due to separation (**parokṣeṇa**), remembering (**saṁsmaran**) the pure friendship with Kṛṣṇa, friendship mixed with servitude, and friendship mixed with parental feelings towards Kṛṣṇa (**sakhyam maitrīm sauhṛdam ca**), he spoke to the king (**nr̥pam agrajam ity āha**) with choked voice filled with tears (**bāṣpa-gadgadayā girā**).

Theme - 2

Difference between Arjuna's show of emotions in Srimad Bhagavatam and Bhagavad Gita

arjuna uvāca

dr̥ṣṭvemaṁ sva-janaṁ kṛṣṇa yuyuṭsum samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

vepathuś ca śarīre me roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate

Nature of those emotions – Material like created by Yoga maya

1. **Sthita prajnasya ka bhasa – Qualities of a self realized person**
2. **Jyayasi cet..... Vyamisreneva – Defining Karma and Jnana Adhikara**
3. **Bahuni me vyatitani – Janma rahasya of Krsna**
4. **Sannyasam karmanam Krsna punar yogam – Practicality of NKKY over JY**
5. **ayatiḥ śraddhayopeto yogāc calita-mānasaḥ aprāpya yoga-samsiddhim kām gatiṁ kṛṣṇa gacchati – Fate of an unsuccessful yogi**
6. **Nasto mohah smritr labdha.....**

- Whole thing orchestrated by yoga maya.....Rte artham yat pratiyeta
- Sarvopanisado gavo
- Pariksit Maharaj Garlanding the snake
- Prthu Maharaj Section

- 700 verses of Bhagavad Gita – Bhakto ‘si me sakha....
- Verses of BG should not be used to understand the Adhikara of Arjuna – 1. **hato va prapsyasi** 2. **karmany eva adhikaras te** 3. **tasmad yogi bhavarjuna** 4. **sarva dharman parityajya**
- Yoga maya creates this so that Krsna can utilize Arjuna as a prototype for teaching people with different Adhikaras

Theme - 3

The real emotions of Pandavas due to
Separation from Krsna from Srimad
Bhagavatam

|| 1.15.5 ||

arjuna uvāca

vañcito 'ham mahā-rāja

hariṇā bandhu-rūpiṇā

yena me 'pahṛtaṁ tejo

deva-vismāpanaṁ mahat

Arjuna said: O King! My friend the Lord has left me. He has taken with him my great power which astonished the devatās.

This statement is not an indication of Arjuna's attachment to power, But His acknowledgement of Krsna being the source of His power.

Therefore, he is not lamenting the loss of power, but loss of Krsna's association

Proof

|| 1.15.6 ||

yasya kṣaṇa-viyogena
loko hy apriya-darśanaḥ
ukthena rahito hy eṣa
mṛtakaḥ procyate yathā

Just as a dead person without life becomes repulsive, the world which is separated from Kṛṣṇa even for a moment appears repulsive.

It was only by His mercy that:

- 1. I won the swayamvara of Draupadi**
- 2. I conquered Indra**
- 3. Bhima defeated Jarasandha**
- 4. Bhima killed all 100 Kauravas**
- 5. We were saved from the wrath of Durvasa**
- 6. I could astonish Lord Siva in fight**
- 7. I could defeat the Nivatakavacas**
- 8. I could defeat all the Kauravas**

But where was Arjuna's real attachment?

|| 1.15.18 ||

narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hṛdi-sprśāni
smartur luṭhanti hṛdayam mama mādhasya

O King! On remembering Mādhava's joking words, splendid with smiles, charm and eloquence, our conversations, which touched the heart, while he addressed me as "Pārtha, Arjuna, friend, joy of Kurus," my heart becomes agitated.

In all of that Arjuna was appreciating Kṛṣṇa's association and not His empowerment to make Arjuna perform great tasks.

|| 1.15.21 ||

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'ham rathī nr̥patayo yata ānamanti
sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ
bhasman hutam kuhaka-rāddham ivoptam ūṣyām

I, the warrior, and the bow, the arrows, the chariot and the horses which made kings bow to me, have become powerless in a moment without the Lord. They are as fruitless as sacrificing ghee into ashes, or as immaterial as getting an illusory gift from a magician, or as perishable as sowing seeds in salty earth.

Theme - 4

The real emotions of separation of the Pandavas due to Separation from Krsna from Brhad Bhagavatamrita

Laying the foundation of Narada Muni's Journey

Part-1

The Pāṇḍavas greet Nārada
(1-4)

Narada reaches Hastinapur dancing

What was Yudhishthira doing?

Having a big meeting with his ministers about how to see Kṛṣṇa by bringing Him (**kasyāpi kṛṣṇam ānāyya paśyāma**) on the pretext of some sacrifice or calamity (**yāgasya vipat-pātasya vā miṣāt**)

One idea had been to send Bhīma to invite Kṛṣṇa to an Aśvamedha sacrifice, but the assembly thought this wouldn't make Kṛṣṇa come soon enough, because sacrifices take a long time to arrange.

A second proposal was to ask Kṛṣṇa to help defend Hastināpura from enemy attack.

Even though there was no need for another sacrifice and no threat of attack on the city, the Pāṇḍavas were scheming to get Kṛṣṇa's association by whatever means.

In general, the Supreme Lord's devotees encounter two kinds of danger, one created by the Lord to proclaim His devotees' glories, the other simulated by the Lord's devotees when they are intensely anxious to see Him.

Proof

apy adya nas tvam sva-kṛteḥita prabho
jihāsasi svit suḥṛdo 'nujīvinaḥ |
yeṣām na cānyad bhavataḥ padāmbujāt
parāyaṇam rājasu yojitāṃhasām ||

O Lord (**prabho**)! Do you (**apy tvam**), whose deeds are automatically accomplished (**sva-kṛteḥita**), desire to reject us today (**nah jihāsasi svit adya**), though we are your friends and depend on you (**suhṛdah anujīvinaḥ**)? We, having created trouble with many kings (**yeṣām rājasu yojita aṃhasām**), have no other shelter (**na anyad parāyaṇam**) than your lotus feet (**bhavataḥ padāmbujāt**).

Proof

ke vayam nāma-rūpābhyām
yadubhiḥ saha pāṇḍavāḥ |
bhavato 'darśanam yarhi
hr̥ṣīkāṇām iveśituḥ ||

Without your presence (**bhavato adarśanam**) who are we (**ke vayam**), the Pāṇḍavas along with the Yadus (**yadubhiḥ saha pāṇḍavāḥ**) with their fame and strength (**nāma-rūpābhyām**)? We are like the senses without the jīva (**yarhi hr̥ṣīkāṇām iva īśituḥ**).

Proof

neyam śobhiṣyate tatra
yathedānīm gadādhara |
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ ||

O holder of the club (**gadādhara**)! When you go (**tatra**), this land (**iyam**), marked with the special signs on your feet (**tvat-padair sva-lakṣaṇa-vilakṣitaiḥ aṅkitā bhāti**), will not glow (**na śobhiṣyate**) as it does now (**yathā idānīm**).

Proof

ime jana-padāḥ svṛddhāḥ
supakvausadhi-vīrudhaḥ |
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ ||

This thriving land (**ime jana-padāḥ svṛddhāḥ**), filled with ripe herbs and fruit-laden trees (**supakva ausadhi-vīrudhaḥ**), forests, mountains, rivers and seas (**vana-adri-nady-udanvanto**), has grown prosperous by your glance (**edhante tava vīkṣitaiḥ**).

Part-2

Nārada praises Kṛṣṇa and the
Pāṇḍavas (5-44)

Narada Muni started praising the Pandavas as he had heard from Hanumanji

1. You Pandavas are most fortunate as Krsna has acted as your friend, Guru, cousin, sarathi . (sarathya parasada)
2. He is difficult to realize even to Brahma and Rudra
3. He is Vedokti tatparya visesa gocara
4. Ramadi murtisu kala..... ete ca amsa kala.....
5. He is the source of even Narayana

Narada Muni started praising the Pandavas as heard from Hanuman

6. While we sages can only pray to satisfy Him, but He is controlled by you (yuyam nr loke bata bhuri bhaga)
7. Till Krsna appeared, very few people attained mukti – demons – tan aham dvisatah
8. Nrsimha gave PDS only to Prahlada. Rama gave PDS to Guha, Hanumān, Jāmbavān, Vibhīṣaṇa, Daśaratha, and Sugrīva
9. Even they did not get show that degree of Prema

Narada Muni started praising the Pandavas as heard from Hanuman

10. But from Krsna, so many have attained mukti and see the level of Prema
11. Even demons attained mukti
12. Sages like Vishwamitra, Gautama and Vasishta – seen many avataras – but when they saw Krsna in Kuruksetra, they got desire to pray for Prema. They got it from Krsna.
13. Prior to meeting Kṛṣṇa, they were not pure devotees but were seeking dharma, artha, kama and moksa

Narada Muni started praising the Pandavas as heard from Hanuman

15. Krsna generates unprecedented Prema even in trees and creepers (compare with Lord rama)
16. How can I properly glorify Krsna's infinite beauty and charm, His Guna and Lila?
17. If Svayam Bhagavan Krsna had not descended, His full display of Bhagavatta would not have been displayed
18. Even Krsna's punishments are praiseworthy. Proof is Putana, Kamsa etc....

Narada Muni started praising the Pandavas as heard from Hanuman

19. Is there anyone who is bold enough to claim that he can describe “Pandavas love for Krsna” and “Krsna’s mercy upon the Pandavas”?
20. Example: When Kunti heard once from the mouth of Akrura about Krsna’s kind inquiry about the Pandavas well being, Kunti was plunged into Prema....
21. Her lamenting heart would shatter the hearts of people

Narada Muni started praising the Pandavas as heard from Hanuman

22. In fact, she loves you pandavas only because Krsna loves you
23. Her complaints and expressions of anxiety did not arise from a materially contaminated consciousness, but rather were her own special symptoms of ecstasy.
24. Whenever Krsna (Yadu-Jivana) would want to go to Dwaraka, Kunti's heartfelt prayers would stop him from going
25. Krsna, by enthroning KY, bestowed the highest prestige greater than anyone in the 3 worlds.

Narada Muni started praising the Pandavas as heard from Hanuman

- 26. Krsna gave Bhima unequalled fame by allowing him to kill powerful Jarasandha**
- 27. Who can sufficiently understand and glorify Arjuna's intimacy with Krsna?**
- 28. Everyone could understand the love the twins had towards Krsna by hearing their deliberations on who should receive the Agra Puja during the Rajasuya**

Narada Muni started praising the Pandavas as heard from Hanuman

29. And to Draupadi, Krsna personally sanctified her hair during the Rajasuya sacrifice and also protected her from Durvasa and Duhsasana
30. Krsna accepted Vidura's offering and personally arranged for Bhishma's passing away only because they supported you Pandavas
31. Even your ordinary citizens (the women of Hastinapura) are so full of Knowledge and Devotion. Their prayers are the Proof. ---
Citizens are Virtuous when the Ruler is Virtuous

Proof of Jñāna
in their words

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani
agre guṇebhyo jagad-ātmaniśvare
nimīlitātman niśi supta-śaktiṣu

Kṛṣṇa is certainly that ancient puruṣa (sa vai kila ayaṁ puruṣaḥ purātanaḥ) who alone existed (ya eka āsīd) without expansions (aviśeṣa ātmani) before the agitation of the guṇas (agre guṇebhyo) and during devastation (niśi), when all the jīvas along with their identities (supta-śaktiṣu) were merged within him (nimīlitātman), the soul of prakṛti (jagad-ātmaniśvare). (Bhāgavatam 1.10.21)

Then the women began speaking like Vaisnavas steeped in devotional ecstasy:

Proof for their
words filled with
bhakti

aho alam ślāghya-tamaṁ yadoḥ kulam
aho alam puṇya-tamaṁ madhor vanam
yad eṣa puṁsām ṛṣabhaḥ priyaḥ śriyaḥ
sva-janmanā caṅkramaṇena cāñcati

“Oh (aho alam), how supremely glorious (ślāghya-tamaṁ) is the dynasty of King Yadu (yadoḥ kulam), and how virtuous (aho alam puṇya-tamaṁ) the land of Mathurā (madhor vanam), where the supreme leader of all living beings (yad eṣa puṁsām ṛṣabhaḥ), the beloved husband of the goddess of fortune (priyaḥ śriyaḥ), has taken His birth (sva-janmanā) and wandered in His childhood (caṅkramaṇena cāñcati).” (Bhāgavatam 1.10.26)

Narada Muni started praising the Pandavas as heard from Hanuman

32. PM received mercy of ND along with Bali, while Hanumanji received mercy of Rama alone, but you Pandavas have received mercy with all your family members and Subordinates

33. Once in a great assembly Krsna told that – “Krsna’s friends are my friends too. Krsna’s enemies are mine too. Pandavas are my Life air”.

Kṛṣṇa therefore says in the Mahābhārata (Udyoga-parva 89.28):

yas tān dveṣṭi sa mām dveṣṭi

yas tān anu sa mām anu

aikātmīyam āgataṁ viddhi

pāṇḍavair dharma-cāribhiḥ

“He who hates the Pāṇḍavas hates Me (yas tān dveṣṭi sa mām dveṣṭi), and he who follows them follows Me (yas tān anu sa mām anu). Know that I am one in spirit (aikātmīyam āgataṁ viddhi) with the righteous Pāṇḍavas (pāṇḍavair dharma-cāribhiḥ).”

And Kṛṣṇa elsewhere says:

dviṣad-annaṁ na bhoktavyaṁ
dviṣantaṁ naiva bhojayet
pāṇḍavān dviṣase rājan
mama prāṇā hi pāṇḍavāḥ

“One should not eat the food of one who is hateful (dviṣad-annaṁ na bhoktavyaṁ), nor should one feed a hateful person (dviṣantaṁ naiva bhojayet). You, O king (rājan), hate the Pāṇḍavas (pāṇḍavān dviṣase), and the Pāṇḍavas are My very life airs (mama prāṇā hi pāṇḍavāḥ).”

Narada Muni started praising the Pandavas as heard from Hanuman

34. Only Krsna can fully glorify you Pandavas.

**35. It is very clear to me that Krsna has descended only for you
Pandavas**

Part-3

Yudhiṣṭhira refutes Nārada's
praise (45-57)

Embarrassed KY spoke in response

He took this exaggerated praise to be false and thought that Nārada was teasing him.

O crest jewel of brilliant speakers (**vāvadūka-śiro-dhārya**), Lord Hari has no mercy for us. We cannot remember any mercy He has shown us, even after we consider this for a long time.

By calling Nārada an eloquent speaker, Yudhiṣṭhira subtly accused him of distorting the truth.

If ordinary people see the calamities that we have gone through, their faith in Krsna and desire to perform Bhakti will be destroyed –

Since simple people believe that Krsna's devotees do not undergo suffering.

We cannot tolerate seeing people losing their faith in Krsna because of seeing our suffering

We do not resent being subjected to troubles, but we feel responsible for diminishing the faith of other devotees, and this makes us sad.

Therefore, on the pretext of arranging rajasuya sacrifice, I begged Krsna to show how the fortunes of a devotee and non-devotee differs.

When people see this kind of opulence of devotees, common men will gain faith, and become fearless and misery free

Everyone could see that the extraordinary wealth and power of the Pāṇḍavas was untainted by material faults because that wealth and power was intended only for the service of Kṛṣṇa.

Now, our non-devotee enemies have been killed, our kingdoms returned but our grief has increased much more than before.

We actually had been happier when struggling against one threat of destruction after another.

WHY???? – Because many of elders like Bhishma and Drona and Sons like Abhimnyu died because of my greed for Kingdom

Their association is more dearer than our lives, what to speak of the Kingdom

Most importantly, Krsna's visits have become very infrequent and he stays for a very short time

You mentioned that Krsna acted in various capacities – “Sarathya Parasada”. But he did that only because:

1. Absolve Himself of all His debts to us
2. Destroy our sins
3. Protect our religious principles

Not out of any special preference towards us

But the Yadavas are His true friends. They always live with Him and He is always busy pleasing them.

Part-4

Bhīma refutes Nārada's
praise (58-59)

śṛṇu śrī-kṛṣṇa-śiṣya he -

Bhīma (Narma Sakha) was so intimate with Kṛṣṇa that Bhīma could pretend to discern in Nārada's character the faults the sage had acquired in Kṛṣṇa's association.

For example, Nārada must have learned from Kṛṣṇa how to cleverly juggle the meaning of words, just as Kṛṣṇa always juggled words Himself.

Kṛṣṇa is the crest jewel of all deceivers and we do not have any trust in His words and actions

Part-5

Arjuna refutes Nārada's
praise (60-70)

Arjuna (**kṛṣṇa-prāṇa-sakhah**) spoke with great dejection. Arjuna was more dearer than Bhima (**Narma Sakha**).

The so called mercy that Krsna has bestowed upon us has become
the cause of our greatest misery

Because Arjuna was dearer to Krsna than Bhima, While Bhima dismissed Krsna's kindness as mere pretense with selfish motives, Arjuna acknowledges His mercy to be Real, Sincere, yet resulting in
contrary results...

How Krsna's good intentions often brought grief to the Pandavas?

- Sva-dharma eka paraih – Bhisma and others bindly attached to their Ksatriya dharma, attacked Krsna because it was according to their dharma.
- śuṣka-jñānavadbhiḥ – Also, because they reasoned that as Krsna was the Supreme Lord, He would not be affected by the attack
- But, Krsna took all the attack, was bleeding and not attacking them with His Sudarshan Cakra because He wanted to give all credits to me and He wanted me to win at all cost and take the glory of the victory
- I tried to stop Him from charging towards Bhisma as I did not want Him to publicly break His promise and expose Himself to the attack of Bhisma. But, His desire to protect me and glorify me was so intense that I could not stop Him.

How Krsna's good intentions often brought grief to the Pandavas?

- For 18 days continuously I had to endure the torture of seeing Krsna bleed profusely in front of my eyes.
- Even now I feel so tormented remembering those scenes. Where is the question of mercy and How can I be happy?
- How can acts which bring so much pain and torment to the loved ones be a sign of love and compassion?

But You are so fortunate that Krsna spoke the Bhagavad Gita Personally to
you

Arjuna's opinion about Bhagavad Gita

- Oh, Krsna spoke BG to me just to induce me to kill Bhishma and Drona.
- Hearing the literal meaning of BG may please the dry scholars, but to us whose life and soul lies in glorifying pure devotional service, those instructions by the Lord give great pain

Srila Sanatan Goswami's insight

The Upaniṣads convey the essence of Vedic knowledge, and Śrīmad Bhagavad-gītā conveys the essence of the Upaniṣads.

Various exalted sages became the receivers, or ṛṣis, of each of the Upaniṣads, but Bhagavān Śrī Kṛṣṇa chose to speak His own Gītā directly to His friend and devotee Arjuna.

Because Arjuna is too humble to think himself great and is disappointed by Kṛṣṇa's having left the Pāṇḍavas, he does not consider himself a favored devotee of Kṛṣṇa's.

Therefore he tries to deny the transcendental value of the Gītā.

This is only a ploy, however, to distract Nārada; Arjuna's argument here is not valid.

In the Bhagavad-gītā Kṛṣṇa teaches pure devotional service, and He chose to speak it to Arjuna because Arjuna is one of His purest devotees:

**sarvopaniṣado gāvo
dogdhā gopāla-nandanah
pārtho vatsah su-dhīr bhoktā
dugdham gītāmṛtaṁ mahat**

Arjuna's opinion about Bhagavad Gita

- Even carefully studying the purport of those instructions has not made me any happier.
- Rather, His words only make me remember how He deceived me.

Srila Sanatan Goswami's insight

- According to all the Vaiṣṇava Acaryas, the purport of Bhagavad-gītā is that Kṛṣṇa is the Supreme Truth and that the perfection of life is to serve Him with devotion.
- But in the ecstasy of separation, Arjuna reads the purport otherwise: He thinks Kṛṣṇa spoke these instructions just to trick him into agreeing to kill his teachers Bhīṣma and Droṇa.

Arjuna suddenly flips and admits his firm trust in Krsna

No one is dearer to me than Krsna

He has given Himself completely to me as I have full faith in Him because:

1. He is the reservoir of all mercy
2. He is the upholder of all His words
3. The best well-wishing friend of all
4. He is omnipotent too

Here Arjuna admits His firm trust in Kṛṣṇa.

This solid faith is the reality underlying Arjuna's ecstatic consciousness.

His contrary expressions of apparent distrust are **countercurrents of secondary ecstasies**, which increase his pleasure, the pleasure of his beloved Lord, and the pleasure of the rasika devotees like Nārada to whom he divulges these feelings.

Theme - 5

Understanding the Samagri Bhavas

Samagri Bhavas – Overview of Rasas

1. Vibhava

- Alambana
 - a) Visaya Alambana
 - b) Asraya Alambana
- Uddipana

2. Sattvika Bhavas – 8

3. Anubhavas

4. Sancari Bhavas

5. Sthayi Bhavas

Sattvika Bhavas

Definition: When the heart becomes overwhelmed by bhāva in relation to Kṛṣṇa, it is called as sattva. The transformations which arise purely out of this sattva are called as Sattvika Bhavas

8 Sattvika Bhavas

1. Stambha – Paralysis
2. Sveda – Perspiration
3. Romanca – Hair standing on end
4. Gadgada – choking of voice
5. Vepathuh – trembling
6. Vaivarnya – changing color
7. Asru – tears
8. Pralaya - Fainting

Anubhavas

Definition: Sāttvika-bhāvas arise solely from deep emotions and anubhāvas arise from deep emotions with the addition of intellect as well.

Dancing, rolling on the ground, singing, shouting, laughing loudly etc.

Sancari Bhavas

33 in number. They are called vyabhicāri-bhāvas since they move (**caranti**) against the sthāyi-bhāva, while assisting it in a distinctive way (**viśeṣena abhimukhyena**)

All the vyabhicāri-bhāvas, rising and falling like waves in the sweet ocean of the sthāyi-bhāva, increase the sthāyi-bhāva and then merge into the sthāyi-bhāva.

Sancari Bhavas

1. Asuya – Fault-finding
2. Dainyam – Thinking oneself unqualified
3. Nirveda – Self-disgust
4. Sanka – Apprehension
5. Augrya – Ferocity
6. Vyadhi – Sickness
7. Garva – Pride

- Bhava utpatti – Appearance
- Bhava Sandhi – Mixing
- Bhava Shabalya – Conflict
- Bhava Santa – Disappearance

Part-8

Kuntī refutes Nārada's praise
(82-87)

Then Kuntī, remembering
P's mercy & lack of it,
with tears spoke

1.5.82

śrī-parīkṣid uvāca

śokārteva tataḥ kuntī

kṛṣṇa-darśana-jīvanā

sāsrām sa-karuṇam prāha

smarantī tat-kṛpākrpe

Śrī Parīkṣit said: Mother Kuntī (kuntī), for whom the sight of Kṛṣṇa was life (kṛṣṇa-darśana-jīvanā), seemed tormented with sorrow (śoka ārtā iva), remembering how Kṛṣṇa had at times shown His mercy (smarantī tat-kṛpā) and at other times not (akṛpe). She then (tataḥ) spoke (prāha), pitifully (sa-karuṇam), with tears in her eyes (sāsrām).

Ⓧ always protected
me more than even
Devakī

1.5.83

śrī-prthovāca
anāthāyāḥ sa-putrāyā
mamāpad-ganato 'sakṛt
tvarayā mocanāt samyag
devakī-mātrto 'pi yaḥ
kṛpā-viśeṣaḥ kṛṣṇasya
svasyām anumito mayā

Śrī Prthā [Kuntī] said: I had no husband to protect me (anāthāyāḥ), but Kṛṣṇa always interceded just in time (asakṛt tvarayā) to save (samyag mocanāt) me and my sons (mama sa-putrāyā) from calamity (āpad-ganato). From this I understood (anumito mayā) that Kṛṣṇa's mercy on me was special (kṛṣṇasya svasyām kṛpā-viśeṣaḥ), greater even than His mercy on His mother, Devakī (devakī-mātrto 'pi).

Queen Kuntī, in her famous prayers to Kṛṣṇa, compares her relation with Kṛṣṇa to Devakī's:

yathā hr̥ṣīkeśa khalena devakī
kaṁsena ruddhāti-ciraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

“O master of the senses (hr̥ṣīkeśa)! O Lord (vibho)! Just as you protected Devakī (yathā devakī vimocitā) imprisoned for a long time (aticiraṁ ruddhā) by evil Kaṁsa (khalena kaṁsena) one time, you, my master (tvayaiva nāthena), released me (vimocitā ahaṁ) along with my sons (saha ātmajā) repeatedly (muhuh) from even greater dangers (vipad-gaṇāt), since I was afflicted with great suffering (śuca arpitā).

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahā-rathāstrato
drauṇy-astrataś cāsmā hare 'bhirakṣitāḥ

“You saved us (hare abhirakṣitāḥ āsmā) from Bhīma getting poisoned (viṣān), from the burning house of lac (mahāgneḥ), from the sight of rākṣasas like Hidimbā (puruṣāda-darśanād), from the gambling den (asat-sabhāyā), from the hardships of living in the forest (vana-vāsa-kṛcchrataḥ), from unlimited weapons thrown by great warriors in countless battlefields (mṛdhe mṛdhe aneka-mahāratha astrato), and from the brahmāstra of Aśvatthāmā (drauṇy-astrataḥ). (Bhāgavatam 1.8.23–24)

Śrīmatī Kuntī here implies that Kṛṣṇa's mercy on her differs from His mercy on Devakī.

Kṛṣṇa saved Devakī from Kāṁsa's persecution, but only after Devakī had been imprisoned for a long time.

Moreover, He released Devakī only once, and even when freed she was still unhappy because Kṛṣṇa had not rescued the first six of her sons from murder by Kāṁsa.

But Kṛṣṇa saved Kuntī repeatedly, together with her sons.

Kṛṣṇa always came to their rescue without delay—when Duryodhana tried to feed Bhīma a poisoned cake, when Duryodhana tried to burn the Pāṇḍavas alive in a palace made of lac, when the brothers had to face man-eating Rākṣasas like Hidimba, when they were cheated by the Kauravas in gambling, and on numerous other occasions.

Devakī had protectors other than Kṛṣṇa, including her husband and other Vṛṣṇi heroes, whereas for Kuntī, Kṛṣṇa was the only shelter.

Kuntī therefore considered her own dependence on Kṛṣṇa more complete.

1.5.84

But that was
Past. Now, the thought
that (P) is merciful to
me does not enter my mind.
↓
Why?
↓
Bcoz, He has allowed so
many of our relatives
to die

sa cādhunātmano 'nyeṣām

api geheṣu sarvataḥ

strīṇām nihata-bandhūnām

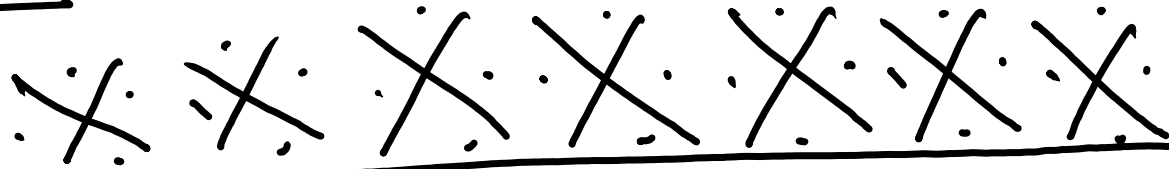
mahā-rodana-saṁśruteḥ

manasy api padaṁ jātu

na prāpnoti kiyam mama

But now (adhunā) the thought that Kṛṣṇa is merciful to me (sah) never enters (na jātu kiyat prāpnoti) my mind (mama manasy api), for everywhere (sarvataḥ), in our home and the homes of our neighbors (ātmano anyeṣām api geheṣu), I hear the loud mourning (mahā-rodana-saṁśruteḥ) of the women whose relatives have been slain (strīṇām nihata-bandhūnām).

In the aftermath of the devastating battle at Kurukṣetra, Kuntī cannot even think to herself that Kṛṣṇa has special affection for her family.



Certainly while speaking to others she is reluctant to say anything about Kṛṣṇa's mercy

Therefore, I begged @
to give me more calamities
to bring Him within our sight

1.5.85

atas tad-darśana-tyaktāḥ
sampadaḥ parihṛtya vai
āpadaḥ prārthitās tasmin
mayā tad-darśanāpikāḥ

Therefore (ataḥ), deprived of seeing Him (tad-darśana-tyaktāḥ), I begged Kṛṣṇa (prārthitās tasmin) to take away our wealth (sampadaḥ parihṛtya) and give us more calamities (āpadaḥ) to bring Him again within our sight (mayā tad-darśana āpikāḥ).

Though her family has won back their kingdom, Kuntī still sees no happiness, because they no longer can see Kṛṣṇa.

They were happier when struggling against one danger after another. Thus Kuntī prayed to Kṛṣṇa:

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar-bhava-darśanam

O guru of the universe (**jagad-guro**)! May we have dangers (**tāḥ vipadaḥ santu**) in such situations (**tatra tatra**) continually (**śaśvat**), because in those dangers (**yat**) we will see you (**bhavato darśanam syād**), and by that we will gain release from this material world (**apunar bhava-darśanam**). (Bhāgavatam 1.8.25)

A devotee who has seen the lotus feet of Kṛṣṇa is guaranteed liberation from the cycle of birth and death.

But the Kṛṣṇa conscious devotee sees also that this liberation (apunar-bhava-darśanam) is nothing compared with the pleasure of serving Kṛṣṇa in one's own relationship with Him.

Giving us the kingdom
free from thorny opponents,
thinking that we are now
happy, He stays in Dvārakā

1.5.86

dattvā niṣkaṅṭakam rājyam
pāṇḍavāḥ sukhitā iti
matvādhunā vihāyāsmān
dvārakāyām avasthitam

Kṛṣṇa gave the Pāṇḍavas (dattvā pāṇḍavāḥ) their kingdom (rājyam), freed from thorny opponents (niṣkaṅṭakam). Now (adhunā), thinking the brothers satisfied (matvā sukhitā iti), He has abandoned us (asmān vihāya) and resides in Dvārakā (dvārakāyām avasthitam).

Now, I have given up
hope that He will ever
come back.
∴ I think His real mercy
would be my quick death.

1.5.87

ato 'tra tasyāgamane
'py āśā me 'pagatā bata
manye 'dhunātmanaḥ śīghra-
maraṇam tad-anugraham

So (atah) I have given up hope (āśā me apagatā bata) that He will ever come back (atra tasya āgamane). Now (adhunā) I think (manye) His real mercy (tad-anugraham) would be my quick death (ātmanaḥ śīghra-maraṇam).