

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Fourteen

Yudhiṣṭhira's Doubts on Seeing Omens

The Disappearance of Lord Kṛṣṇa

Section – I

**Mahārāja Yudhiṣṭhira suspects the
disappearance of Kṛṣṇa for the
following reasons (1-10)**

|| 1.14.1-2 ||

sūta uvāca

samprasthite dvāarakāyām jīṣṇau bandhu-didr̥kṣayā
jñātuṃ ca puṇya-ślokasya kṛṣṇasya ca viceṣṭitam

vyatītāḥ katicin māsās tadā nāyāt tato 'rjunah
dadarśa ghora-rūpāṇi nimittāni kurūdvahah

Sūta said: When Arjuna (jīṣṇau) went to Dvāarakā (samprasthite dvāarakāyām) to see his friends (bandhu-didr̥kṣayā) and understand (jñātuṃ ca) the activities and intentions (viceṣṭitam ca) of famous Kṛṣṇa (puṇya-ślokasya kṛṣṇasya), he did not return (tato arjunah nāyāt) for some months (vyatītāḥ katicin māsāḥ). Yudhiṣṭhira saw (dadarśa kurūdvahah) inauspicious omens (ghora-rūpāṇi nimittāni) at that time (tadā).

In the fourteenth chapter, Yudhiṣṭhira understands the meaning of the inauspicious signs when he sees Arjuna arrive in distress.

He went to understand Kṛṣṇa's activities and his intentions (ca).

“Some months” means seven months.

Nimittāni means ill omens.

|| 1.14.3 ||

kālasya ca gatiṃ raudrām
viparyastu-dharmināḥ
pāpīyasīm nṛṇām vārtām
krodha-lobhānṛtātmanām

He saw a fearful change of time (kālasya ca gatiṃ raudrām), with seasons appearing in the wrong order (viparyasta rtu-dharmināḥ). He saw sinful men (pāpīyasīm nṛṇām) engaged in maintaining themselves by occupations (vārtām) which were characterized by anger, greed and cheating (krodha-lobha anṛta ātmanām).

Time passed with the sequence of seasons being reversed.

Men's livelihood (**vārtām**) became most sinful.

|| 1.14.4 ||

jihma-prāyaṃ vyavahṛtaṃ
śāṭhya-miśraṃ ca sauhṛdam
pitṛ-mātr-suhṛd-bhrātr-
dam-patīnām ca kalkanam

He saw dealings (vyavahṛtaṃ) that were filled with deception (jihma-prāyaṃ), and friendships (ca sauhṛdam) which were mixed with cheating (śāṭhya-miśraṃ). There were quarrels (kalkanam) between fathers, mothers, friends, brothers (pitṛ-mātr-suhṛd-bhrātr), husbands and wives (dam-patīnām ca).

|| 1.14.5 ||

nimittāny atyariṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṃ
dr̥ṣṭvovācānujaṃ nṛpaḥ

Seeing (dr̥ṣṭvā) the men's (nṛṇām) sinful qualities filled with greed (lobhādy adharma-prakṛtiṃ) and the extremely inauspicious symptoms (atyariṣṭāni nimittāny) appearing according to time (kāle tv anugate), he spoke to Bhīma (uvāca anujaṃ nṛpaḥ).

The cause everywhere is time.

His own time having arrived, seeing the nature (prakṛtim) of men, he spoke to Bhīma (anujam).

|| 1.14.6 ||

yudhiṣṭhira uvāca
sampireṣito dvāarakāyām
jiṣṇur bandhu-didrksayā
jñātuṃ ca puṇya-ślokasya
krṣṇasya ca viceṣṭitam

Yudhiṣṭhira said: I sent Arjuna (jiṣṇuh sampreṣitah) to Dvāarakā (dvāarakāyām) because I wanted him to see our friends there (bandhu-didrksayā) and to understand (jñātuṃ ca) the activities (viceṣṭitam) of famous Kṛṣṇa (puṇya-ślokasya krṣṇasya).

|| 1.14.7 ||

gatāḥ saptādhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor
nāham vededam añjasā

O Bhīmasena (bhīmasena)! Seven months have passed (sapta adhunā māsā gatāḥ). Your younger brother (tava anujaḥ) has not yet returned (na āyāti kasya vā hetoh). I do not know the reason at all (na aham veda idam añjasā).

|| 1.14.8 ||

api devarṣiṅādiṣṭaḥ
sa kālo 'yam upasthitaḥ
yadātmano 'ṅgam ākrīḍam
bhagavān utsisṛkṣati

Has the time (api saḥ kālah) indicated by Nārada (ayam devarṣiṅā ādiṣṭaḥ) arrived (upasthitaḥ), when the Lord (yadā bhagavān) desires to give up (utsisṛkṣati) his form engaged in pastimes (ātmanah ākrīḍam aṅgam)?

Yudhiṣṭhira speaks in this manner about Kṛṣṇa's departure to
express lamentation for a friend, and not to express the real
truth.

However Sarasvatī speaks through his mouth, giving another
meaning to his words.

He desires to establish (sisṛkṣati) his expansion form (ātmanaḥ aṅgam) of Nārāyaṇa above (ut) in Vaikuṅṭha.

What type of form has Nārāyaṇa?

It is somewhat expressive (ā) of pastimes (krīḍām).

|| 1.14.9 ||

yasmān nah sampado rājyaṁ
dārāḥ prāṇāḥ kulam prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

From him (yasmād), by his mercy (yad-anugrahāt) we have attained (nah āsan) wealth, kingdom (sampadah rājyaṁ), wives, life (dārāḥ prāṇāḥ), family, citizens (kulam prajāḥ), victory over enemies (sapatna-vijayah), and the higher worlds (lokāś ca).

Without the absence of Kṛṣṇa, the ill omens would not appear.

That is expressed in this verse.

Lokāḥ means “higher worlds attained by sacrifices.”

|| 1.14.10 ||

paśyotpātān nara-vyāghra
divyān bhaumān sadaihikān
dārunān śamsato 'dūrād
bhayaṁ no buddhi-mohanam

Lion among men (nara-vyāghra)! See (paśya) the ill omens (utpātān) in the sky land and bodies (divyān bhaumān sa daihikān) indicating fearful situation (dārunān bhayaṁ śamsataḥ) close at hand (adūrād) which will bewilder our intelligence (nah buddhi-mohanam).

The omens indicate fear (bhayaṁ śamsataḥ).

Section – II

Further bad omens experienced by
Yudhisthira (11-20)

|| 1.14.11 ||

ūrv-akṣi-bāhavo mahyam
sphuranty aṅga punaḥ punaḥ
vepathuś cāpi hṛdaye
ārād dāsyanti vipriyam

O Bhīma (**aṅga**)! My left thigh, eye and arm (**mahyam ūrv-akṣi-bāhavaḥ**) are repeatedly twitching (**punaḥ punaḥ sphuranty**). There is trembling in my heart (**vepathuś ca api hṛdaye**). Soon these omens will bring misfortune (**ārād dāsyanti vipriyam**).

Here the bodily omens are described.

Actually the trembling of the left side is inauspicious.

The plural case is poetic license.

|| 1.14.12 ||

śivaiṣodyantam ādityam
abhirauty analānanā
mām aṅga sārameyo 'yam
abhirebhaty abhīruvat

Bhīma (aṅga)! A jackal (śivā) spitting fire (anala ānanā) is howling (abhirauty) while facing the rising sun (eṣah udyantam ādityam). A fearless dog (ayam abhīruvat sārameyah) is looking at me and howling (mām abhirebhaty).

The omens on the earth are described.

A jackal (**śivā**) facing the rising sun is howling while vomiting fire from his mouth.

O **Bhīma** (**aṅga**)! A fearless dog looking at me is howling.

|| 1.14.13 ||

śastāḥ kurvanti mām savyam
dakṣiṇam paśavo 'pare
vāhāmś ca puruṣa-vyāghra
lakṣaye rudato mama

O tiger among men (puruṣa-vyāghra)! Auspicious animals (śastāḥ) are circling me counterclockwise (kurvanti mām savyam) and inauspicious animals (paśavo apare) are circling me clockwise (dakṣiṇam). I see (lakṣaye) that my horses (mama vāhāmś ca) are crying (rudatah).

Auspicious animals are ones like the cow.

They are going to the left (**savyam**).

Inauspicious animals like the donkey are going clockwise.

I see that the horses (**vāhān**) are crying.

|| 1.14.14 ||

mṛtyu-dūtaḥ kapoto 'yam
ulūkaḥ kampayan manah
pratyulūkaś ca kuhvānair
viśvaṁ vai śūnyam icchataḥ

This pigeon (ayam kapotaḥ), a messenger of death (mṛtyu-dūtaḥ), the owl (ulūkaḥ) which is making my mind tremble (kampayan manah) and the crow (pratyulūkaḥ) desire to empty the universe (viśvaṁ vai śūnyam icchataḥ) with their harsh cries (kuhvānaih).

Pratyulūkaḥ is a type of owl which is an enemy to the other owl, or a crow.

|| 1.14.15 ||

dhūmrā diśah paridhayaḥ
kampate bhūḥ sahādrībhiḥ
nirghātaś ca mahāns tāta
sākaṁ ca stanayitnubhiḥ

The air is hazy (dhūmrā) in all direction (diśah) like a wall (paridhayaḥ). The earth (bhūḥ) along with the mountains (sahādrībhiḥ) is trembling (kampate). There is sudden loud clamor (mahān nirghātaś ca) with cloudless thunder (sākaṁ ca stanayitnubhiḥ).

The grey directions are like a wall.

There is tremendous sudden clamor (nirghātaḥ) along with
cloudless thunder (stanayitnubhiḥ).

|| 1.14.16 ||

vāyur vāti khara-sparśo
rajasā visrjams tamaḥ
asṛg varṣanti jaladā
bībhatsam iva sarvataḥ

The wind (vāyuh), spreading darkness (tamaḥ visrjan) with dust (rajasā), blows (vāti) harshly (khara-sparśah). And the clouds (jaladā) rain (varṣanti) hideously (bībhatsam) as if spraying blood everywhere (asṛg iva sarvataḥ).

The wind creates intense (**vi**) darkness (**tamah**).

The clouds seem to rain blood (**asrk**.)

|| 1.14.17 ||

sūryam hata-prabham paśya
graha-mardam mitho divi
sasaṅkulair bhūta-gaṇair
jvalite iva rodasī

See (paśya) the sun (sūryam) with weak light (hata-prabham) fighting with other planets (mithah graha-mardam) in the sky (divi), [Note: Astrologically this means that the sun is very close to the other planets in the sky. This is not auspicious.] and see the earth and heavens ablaze (jvalite iva rodasī) with the followers of Śiva along with other beings (sasaṅkulaih bhūta-gaṇaih).

~~See the blazing earth and heavens (**rodasī**) with Śiva's attendants mixed with other living beings (**sa-saṅkulaiḥ**).~~

|| 1.14.18 ||

nadyo nadāś ca ksubhitāḥ
sarāṃsi ca manāṃsi ca
na jvalaty agnir ājyena
kālo 'yaṃ kiṃ vidhāsyati

The ~~male and female rivers~~ (nadyo nadāś ca), the lakes and the mind of all beings (sarāṃsi ca manāṃsi ca) are agitated (ksubhitāḥ). Fire does not burn (na jvalaty agnih) with ghee (ājyena). What does the future portend (ayaṃ kālah kiṃ vidhāsyati)?

Again he speaks of the omens on the earth.

|| 1.14.19 ||

na pibanti stanam vatsā
na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hr̥ṣyanty ṛṣabhā vraje

The calves (vatsā) do not drink milk (na pibanti stanam) and the cows do not give milk (na duhyanti ca mātaraḥ). The cows (gāvah) wail (rudanty) with tearful faces (aśru-mukhā) and the bulls (ṛṣabhā) do not enjoy (na hr̥ṣyanty) the fields (vraje).

Na duhyanti as a reflexive verb (the cows do not milk themselves) is poetic license.

It means that the cows do not give milk.

|| 1.14.20 ||

daivatāni rudantīva
svidyanti hy uccalanti ca
ime jana-padā grāmāḥ
purodyānākarāśramāḥ
bhraṣṭa-śriyo nirānandāḥ
kim agham darśayanti naḥ

The deities (daivatāni) seem to be weeping (rudanti iva), perspiring (svidyanti hy) and moving about (uccalanti ca). The populated areas (ime jana-padā), villages (grāmāḥ), towns, gardens (purah udyānaka), mines and hermitages (ākara āśramāḥ) are devoid of splendor and bliss (bhraṣṭa-śriyah nirānandāḥ). Why are they showing (kim darśayanti) us (naḥ) such suffering (agham)?

|| 1.14.21 ||

manya etair mahotpātaiḥ
nūnaṁ bhagavataḥ padaiḥ
ananya-puruṣa-śrībhir
hīnā bhūr hata-saubhagā

It seems (**manye**) the earth (**bhūh**), made inauspicious (**hata-saubhagā**) by these ominous signs (**etaiḥ mahā utpātaiḥ**), is devoid (**hīnā**) of the footsteps of the Lord (**bhagavataḥ padaiḥ**) endowed with glorious marks not seen in any one else (**ananya-puruṣa-śrībhiḥ**).

I consider (**manye**) that the earth is devoid of the feet of the
Lord whose marks like the thunderbolt and elephant goad do
not exist in other persons (**ananya-puruṣa-śrībhiḥ**).

Section – III

Mahārāja Yudhiṣṭhira's suspects
are supplemented by Arjuna's
appearance (22-24)

|| 1.14.22 ||

iti cintayatas tasya
dr̥ṣṭāriṣṭena cetasā
rājñaḥ pratyāgamad brahman
yadu-puryāḥ̣ kapi-dhvajaḥ

O brāhmaṇa (brahman)! While the king (rājñaḥ) was contemplating (iti cetasā cintayataḥ) the matter (tasya) with consideration of the ill omens (dr̥ṣṭa ariṣṭena), Arjuna (kapi-dhvajaḥ) arrived (pratyāgamad) in Hastināpura (yadu-puryāḥ̣).

॥ 1.14.23-24 ॥

taṁ pādayor nipatitam
ayathā-pūrvam āturam
adho-vadanam ab-bindūn
srjantam nayanābjayoḥ

vilokyodvigna-hṛdayo
vicchāyam anujam nrpaḥ
prcchati sma suhr̥n madhye
samsmaran nāraderitam

Seeing (vilokya) lusterless Arjuna (taṁ vicchāyam anujam) fallen at his feet (pādayor nipatitam), grieving like never before (ayathā-pūrvam āturam), with downcast face (adho-vadanam) and tears (ab-bindūn) flowing from his lotus eyes (srjantam nayanābjayoḥ), with an agitated heart (udvigna-hṛdayaḥ), Yudhiṣṭhira (nrpaḥ), remembering what Nārada has said (samsmaran nārada īritam), inquired from Arjuna (prcchati sma) in the presence of his friends (suhr̥d madhye).

Section – IV

**Mahārāja Yudhiṣṭhira makes
indirect inquiries to Arjuna about the
welfare of Yadu Dynasty (25-33)**

|| 1.14.25 ||

yudhiṣṭhira uvāca
kaccid ānarta-puryām naḥ
sva-janāḥ sukham āsate
madhu-bhoja-daśārha-
sātvatāndhaka-vṛṣṇayah

Yudhiṣṭhira said: O Arjuna! Are our relatives (kaccid naḥ sva-janāḥ),
the Madhus, Bhojas, Daśārhas (madhu-bhoja-daśārha), Arhas,
Sātvatas, Andhakas and Vṛṣṇīs (arha-sātvata-andhaka-vṛṣṇayah) well
(sukham āsate) in Dvārakā (ānarta-puryām)?

|| 1.14.26 ||

śūro mātāmahaḥ kaccit
svasty āste vātha māriṣaḥ
mātulaḥ sānujaḥ kaccit
kuśaly ānakadundubhiḥ

Is (kaccit) our respected maternal grandfather (māriṣaḥ mātāmahaḥ śūraḥ) well (svasty āste)? Are our maternal uncle (kaccit mātulaḥ) Vasudeva (ānakadundubhiḥ) and his younger brothers (sānujaḥ) well (kuśaly)?

[Note: Śūra was Vasudeva and Kuntī's father. They were therefore brother and sister. He had nine other sons and three other daughters. Kuntī was later adopted by Kuntibhoja.]

Māriṣaḥ means respected.

|| 1.14.27 ||

sapta sva-sāras tat-patnyo
mātulānyaḥ sahātmajāḥ
āsate sasnuṣāḥ kṣemaṁ
devakī-pramukhāḥ svayam

Are our seven aunts (sapta mātulānyaḥ), Vasudeva's wives (tat-patnyah), who are like sisters (sva-sārah), headed by Devakī (devakī-pramukhāḥ), and their sons (sahātmajāḥ) and their wives (sasnuṣāḥ) well (kṣemaṁ)?

[Note: His wives were Rohiṇī, Devakī, Upadevī, Vrkadevī, Saptamīdevī, Śraddhādevī, Śrutandharā, Janā. However Sraddhādevī was a vaiśya woman he met in the forest. However in the commentary on SB 1.11.29 it is mentioned that Vasudeva actually had eighteen wives. This is also mentioned in SB 10.84.47]

Svasārah means mutual, indicating sisters.

॥ 1.14.28-29 ॥

kaccid rājāhuko jīvaty
asat-putro 'sya cānujaḥ
hr̥dīkaḥ sasuto 'krūro
jayanta-gada-sāraṇāḥ
āsate kuśalam kaccid
ye ca śatrujīd-ādayaḥ
kaccid āste sukham rāmo
bhagavān sātvatām prabhuḥ

How are Ugrasena (kaccid rājā āhukah jīvaty), evil Kaṁsa (asya asat-putrah), and his younger brother Devaka (ca anujaḥ)? How are Hr̥dīka (hr̥dīkaḥ) and his son Kṛtavarmā (sa sutah), Akrūra (akrūrah), Jayanta, Gada and Sāraṇa (jayanta-gada-sāraṇāḥ)? How are (āsate kuśalam kaccid) Śatrujit and others (ye ca śatrujīd-ādayaḥ)? Is Balarāma (kaccid bhagavān rāmah), Lord of the Sātvas (sātvatām prabhuḥ) well (sukham āste)?

Āhuka is Ugrasena.

His evil son was Kāmsa, who is already dead.

He is asking about his (Kāmsa's) soul.

Ugrasena's younger brother is Devaka.

Hrdīka's son is Kṛtavarmā.

Jayanta, Gada, Sārana and Śatrujit (mentioned in the next verse) were brothers (Vasudeva's other sons).

[Note: Sārana and Gada were sons of Vasudeva and Rohiṇī.]

|| 1.14.30 ||

pradyumnaḥ sarva-vṛṣṇīnām
sukham āste mahā-rathaḥ
gambhīra-rayo 'niruddho
vardhate bhagavān uta

Is Pradyumna (pradyumnaḥ), the mahāratha (mahā-rathaḥ) among all the Vṛṣṇis (sarva-vṛṣṇīnām) happy (sukham āste)? Is Aniruddha (bhagavān aniruddhaḥ), fierce in fighting (gambhīra-rayah), prospering (vardhate)?

Gambhīra-rayah means “fierce in battle.”

|| 1.14.31-33 ||

suṣeṇaś cārudesnaś ca
sāmba jāmbavatī-sutaḥ
anye ca kārsni-pravarāḥ
saputrā ṛṣabhādayaḥ
tathaivānucarāḥ śaureḥ
śrutadevoddhavādayaḥ
sunanda-nanda-śirṣanyā
ye cānye sātvataṛṣabhāḥ
api svasty āsate sarve
rāma-kṛṣṇa-bhujāśrayāḥ
api smaranti kuśalam
asmākaṁ baddha-sauhrdāḥ

How are (api svasty āsate) Suṣeṇa, [Note: He was Satyabhāmā's son.] Cārudesna, [Note: He was Rukmiṇī's son.] (suṣeṇaś cārudesnaś ca) Jāmbavatī's son Sāmba (sāmba jāmbavatī-sutaḥ), and other prominent sons (anye ca kārsni-pravarāḥ), and their sons such as Rṣabha (saputrā ṛṣabhādayaḥ)? How are Śrutadeva, Uddhava (śrutadeva uddhava ādayaḥ) and other attendants of Kṛṣṇa (tathaiva śaureḥ anucarāḥ)? How are the best of the Sātvatas (ye ca anye sātvata ṛṣabhāḥ) headed by Nanda and Sunanda (sunanda-nanda-śirṣanyā), protected by the arms of Kṛṣṇa and Balarāma (rāma-kṛṣṇa-bhujā āśrayāḥ)? Do your firm friends (baddha-sauhrdāḥ) think of our welfare (api smaranti asmākaṁ kuśalam)?

Section – V

Yudhiṣṭhira directly inquires and
glorifies about Kṛṣṇa and His
influences (34-38)

|| 1.14.34 ||

bhagavān api govindo
brahmaṇyo bhakta-vatsalah
kaccit pure sudharmāyām
sukham āste suhrd-vṛtaḥ

Is Lord Govinda (kaccit bhagavān govindah), who is kind to the brāhmaṇas (brahmaṇyah) and affectionate to the devotees (bhakta-vatsalah), happily presiding over (sukham āste) the Sudharmā hall (sudharmāyām) surrounded by his friends (suhrd-vṛtaḥ) in the city (pure)?

It is not proper at all to ask if Kṛṣṇa, the Supreme Lord is
happy.

Therefore he asks “Is he happy in the assembly hall in
Dvārakā?”

|| 1.14.35 ||

maṅgalāya ca lokānām
kṣemāya ca bhavāya ca
āste yadu-kulāmbhodhāv
ādyo 'nanta-sakhaḥ pumān

Is the first person (ādyah pumān), Kṛṣṇa, with the help of Balarāma (ananta-sakhaḥ), residing happily (āste) in the ocean of the Yadu family (yadu-kula ambhodhāu) for giving prema (maṅgalāya), liberation (kṣemāya) and prosperity (bhavāya ca) to the people (lokānām)?

Maṅgalāya means “for giving prema.”

Kṣemāya means “for giving liberation.”

Bhavāya means “for giving material prosperity.”

Ananta-sakhaḥ means “with the help of Balarāma.”

|| 1.14.36 ||

yad bāhu-danḍa-guptāyām
sva-puryām yadavo 'rcitāḥ
krīḍanti paramānandam
mahā-pauruṣikā iva

The Yādavas (yadavah), worshipped even by the devatās (arcitāḥ), play (paramānandam krīḍanti) like the inhabitants of Vaikuṅṭha (mahā-pauruṣikā iva) in their city (sva-puryām) which is protected by Kṛṣṇa's strong arms (yad bāhu-danḍa-guptāyām).

They are worshipped even by the devatās.

Mahā-pauruṣikā iva means “like the followers of the Lord of
Vaikuṅṭha.”

Or it can mean “like conquerors with great prowess.”

|| 1.14.37 ||

yat-pāda-śuśrūṣaṇa-mukhya-karmanā
satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ
nirjitya saṅkhye tri-daśāms tad-āśiṣo
haranti vajrāyudha-vallabhocitāḥ

Satyabhāmā and the other sixteen thousand queens (satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ), by serving his feet (yat-pāda-śuśrūṣaṇa) as their main activity (mukhya-karmanā), (through Kṛṣṇa) defeated in battle (nirjitya saṅkhye) the devatās (tri-daśān), and took the pārijāta tree (haranti tad-āśiṣaḥ) which was being enjoyed by Indra's wife Saci (vajrāyudha-vallabha ucitāḥ).

“Defeating the devatās (**tridaśān**)” means “defeating through the strength of Kṛṣṇa.”

Tad-āśiṣaḥ means Pārijāta and other things.

Vajrāyudha-vallabha is Śaci.

|| 1.14.38 ||

yad bāhu-daṇḍābhyudayaṅujīvino
yadu-pravīrā hy akutobhayā muhuḥ
adhikramanty aṅghribhir āhṛtām balāt
sabhām sudharmām sura-sattamocitām

The fearless Yadu heroes (akutobhayā yadu-pravīrā), protected (anujīvinah) by the strength of his arms (yad bāhu-daṇḍa abhyudaya), constantly tread (muhuḥ adhikramanty) with their feet (aṅghribhir) over the Sudharmā assembly hall (sabhām sudharmām) which was taken by force (āhṛtām balāt) even though the devatās deserved it (sura-sattama ucitām).

Section – VI

Yudhistira inquires about

Arjuna's activities and personal welfare

(39-43)

|| 1.14.39 ||

kaccit te 'nāmayam tāta
bhraṣṭa-tejā vibhāsi me
alabdha-māno 'vajñātaḥ
kim vā tāta ciroṣitaḥ

Are you healthy (kaccit te anāmayam tāta)? You appear to me to have lost your effulgence (bhraṣṭa-tejā vibhāsi me). Staying away so long (ciroṣitaḥ), were you not given proper respect (alabdha-mānaḥ), or were you disrespected by your friends (kim vā avajñātaḥ)?

In six verses he asks about the welfare of Arjuna who was not speaking.

~~.....~~

Anāmayam means health.

Were you, who were staying there a long time (**ciroṣitaḥ**), not respected by your friends, or more than that, disrespected by them?

|| 1.14.40 ||

kaccin nābhihato 'bhāvaiḥ
śabdādibhir amaṅgalaiḥ
na dattam uktam arthibhya
āśayā yat pratiśrutam

Were you struck (kaccid na abhihatah) by harsh words (amaṅgalaiḥ śabdādibhiḥ) without affection (abhāvaiḥ)? Did you fail to give (na dattam) what you had promised (yat pratiśrutam uktam) to someone who requested from you (yat āśayā arthibhyah) and then remained silent (implied)?

Were you beaten (**abhihataḥ**) by words without love
(**abhāvaiḥ**)?

Did you fail to give what you promised to persons who were
wanting (**arthibhyaḥ**) something with a desire (**āśayā**) to
attain it?

And did you remain silent?

|| 1.14.41 ||

kaccit tvam brāhmaṇam bālam
gām vṛddham roḡiṇam striyam
śaraṇopasṛtam sattvam
nātyākṣiḥ śaraṇa-pradaḥ

Giver of shelter (śaraṇa-pradaḥ), did you perhaps (kaccit tvam)
reject (na atyākṣiḥ) brāhmaṇas, children (brāhmaṇam bālam),
cows, elders, invalids and women (gām vṛddham roḡiṇam
striyam), and other living beings (sattvam), who took shelter of
you (śaraṇa upasṛtam)?

|| 1.14.42 ||

kaccit tvam nāgamo 'gamyām
gamyām vāsat-kṛtām striyam
parājito vātha bhavān
nottamair nāsamaiḥ pathi

Did you perhaps (kaccit na tvam) approach an unworthy woman (āgamo agamyām) or did you approach (gamyām vā) a woman not properly attired (asat-kṛtām striyam)? Were you (atha vā bhavān) defeated (parājitaḥ) on the road (pathi) by inferiors in strength or caste (na uttamaiḥ na asamaiḥ)?

There are two sentences in the first line.

Asatkṛtām means “with contaminated clothing and other items.”

Asamaiḥ means “persons lesser in strength.”

Nottamaiḥ means “by those of inferior caste.”

|| 1.14.43 ||

api svit parya-bhukthās tvam
sambhojyān vṛddha-bālakān
jugupsitam karma kiñcit
kṛtavān na yad akṣamam

Did you perhaps (api svit) take your meal without feeding (tvam parya-bhukthās) elders and children (vṛddha-bālakān) who should be fed at the same time (sambhojyān)? Did you perform (yad na kṛtavān) some horrendous (yad kiñcit akṣamam), forbidden act (jugupsitam karma)?

Paryabhukthāḥ means “Did you eat without feeding others first?”

Akṣamam means something which should not be done.

**Mahārāja Yudhiṣṭhira finally asks
directly about the disappearance of
Lord (44)**

|| 1.14.44 ||

kaccit preṣṭhatamenātha
hrdayenātma-bandhunā
śūnyo 'smi rahito nityam
manyase te 'nyathā na ruk

Do you consider (kaccit manyase) yourself empty in consciousness
(śūnyah asmi) because of separation (nityam rahitah) from your most
dear friend (te hrdayena ātma-bandhunā)? There can be no other
reason for such devastation (anyathā na ruk).

But I should not have such doubts about you.

Remembering the words of Nārada, the following is possible
however.

You think to yourself, “I am devoid of consciousness
(**hrḍayena**), fainting, because of the absence of my dearest
friend at all times.”

That indeed can be the only cause.

Otherwise you should not have affliction in your mind (**ruk**).