

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 nr̥ṇām vārtām
krodha-lobhānr̥tātmanām

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 nr̥ṇām) engaged in maintaining themselves by occupations (vārtām) which were characterized by anger, greed and cheating (krodha-lobha anr̥ta 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 atyarīṣṭāni
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 (atyarīṣṭāni 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 sah 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 Vaikunṭha.

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 'pare) 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 kṣubhitāḥ
sarāṁsi ca manāṁsi ca
na jvalaty agnir ājyena
kālo 'yaṁ kiṁ vidhāsyati

The ~~male and female rivers~~ (nadyo nadāś ca), the lakes and the mind of all beings (sarāṁsi ca manāṁsi ca) are agitated (kṣubhitāḥ). Fire does not burn (na jvalaty agnih) with ghee (ājyena). What does the future portend (ayaṁ kālah kiṁ 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
rājñah pratyāgamad brahman
yadu-puryāḥ kapi-dhvajah

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

॥ 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).