

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 – 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 kārṣṇi-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 kārṣṇi-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 śabdādibhih) 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**).