

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Fifteen

The Pāṇḍavas Ascend to the
Spiritual World

The Pāṇḍavas Retire Timely

Section – I

Strong feelings of separation
from Kṛṣṇa (1-4)

|| 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 (bhrātrā), the king (rājñā), because he presented himself as an object of worry (nānā-śaṅkāspadam rūpam). He had become thin (karśitaḥ) because of separation from Kṛṣṇa (kṛṣṇa-viśleṣa).

In the Fifteenth Chapter, hearing the lamentation of Arjuna, and seeing the entrance of Kali, the King enthrones his grandson, and giving up the kingdom, marches to death with his brothers.

Arjuna became the object of doubt (**vikalpitaḥ**) for the king: was it because of this or was it because of that?

The cause was Arjuna's worrisome condition.

He had become thin because of separation from Kṛṣṇa.

॥ 1.15.2 ॥

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhaḥ
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-prabhaḥ), remembering the Lord (tam vibhum eva anusmaran), could not reply (pratibhāṣitum nāśaknot).

॥ 1.15.3-4 ॥

kṛcchrena samstabhya śucaḥ
pāṇināmṛjya netrayoḥ
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātarah

sakhyam maitrīm sauhṛdam ca
sārathyādisu saṁsmaran
nṛpam agrajam ity āha
bāṣpa-gadgadayā girā

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

Stopping the tears of grief (**śucaḥ**) in his eyes, he wiped those tears which flowed anyway.

Because of Kṛṣṇa not being present (**parokṣeṇa**), he was in pain.

Sakhyam is mutual affection and mutual helping each other.

Maitrīm is sakhya mixed with dāsya.

Sauhrḍam is sakhya mixed with vātsalya.

Section – II

*Arjuna recalls experiences of
Lord's favors and intimate
protection (5-17)*

|| 1.15.5 ||

arjuna uvāca

vañcito 'ham mahā-rāja
hariṇā bandhu-rūpiṇā
yena me 'pahṛtaṁ tejo
deva-vismāpanaṁ mahat

Arjuna said: O King (mahā-rāja)! My friend the Lord (hariṇā bandhu-rūpiṇā) has left me (vañcītaḥ ahaṁ). He has taken with him (yena apahṛtaṁ) my great power (me mahat tejah) which astonished the devatās (deva-vismāpanaṁ).

Vañcitaḥ means “abandoned.”

I have been left by my friend, the Lord, who has taken my
powers which were given by him.

|| 1.15.6 ||

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

Just as a dead person (yathā eṣaḥ mṛtakaḥ) without life (ukthena rahitaḥ) becomes repulsive (apriya-darśanaḥ procyate), the world (lokaḥ) which is separated from Kṛṣṇa even for a moment (yasya kṣaṇa-viyogena) appears repulsive (implied).

This and the verses following till verse thirteen are all connected with “the lord” in verse five.

An example is given to show that what was attractive becomes repulsive without life (**ukthēna**).

Eṣa refers to persons like a father.

|| 1.15.7 ||

(yat-saṁśrayād) drupada-geham upāgatānām
rājñām svayaṁvara-mukhe smara-durmadānām
tejo hr̥taṁ khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā

By taking shelter of him (yat-saṁśrayād), I stole (mayā khalu hr̥taṁ) the power of the kings (rājñām tejah) who had come to Drupada's house (drupada-geham upāgatānām) for the svayaṁvara ceremony (svayaṁvara-mukhe) and were mad with lust (smara-durmadānām), then pierced the fish (abhihataḥ ca matsyaḥ) with the strung bow (dhanuṣā sajjīkṛtena) and obtained Draupadī (adhigatā ca kṛṣṇā).

yat-sannidhāv aham u khāṇḍavam agnaye 'dām
indram ca sāmara-gaṇam tarasā vijitya
labdhā sabhā maya-kṛtādbhuta-śilpa-māyā
digbhyo 'haran nṛpatayo balim adhvare te

~~ॐ नमो भगवते वासुदेवाय~~

In his company (yat-sannidhāu), I conquered (aham vijitya) with my strength (tarasā) Indra and the devatās (indram ca sa amara-gaṇam), gave (adām) the Khāṇḍava forest (khāṇḍavam) to Agni (agnaye), obtained (labdhā) the assembly hall (sabhā) of wonderful construction (ādbhuta-śilpa-māyā) made by Maya (maya-kṛta), and presented it to you as a gift (te balim aharan) at the Rājasūya sacrifice (adhvare) where kings (nṛpatayo) from all directions had assembled (digbhyah).

U expresses astonishment.

The Khāṇḍava forest belonged to Indra.

I obtained the hall made by Maya whom I saved from the burning forest.

In that marvelous hall, the sacrifice was held.

(yat-tejasā) nrpa-śiro-'nghrim ahan makhārtham
āryo 'nujas tava gajāyuta-sattva-vīryaḥ
tenāhṛtāḥ pramatha-nātha-makhāya bhūpā
~~yan-mocitās~~ tad-anayan balim adhvare te

By his strength (yat-tejasā), Bhīma (tava anujah), endowed with the strength and enthusiasm (sattva-vīryaḥ) of ten thousand elephants (ayuta gaja), killed (ahan) Jarasandha at whose feet kings surrendered (nrpa-śiraḥ-anghrim) for the purpose of the sacrifice (makha artham), by which (tena) kings (bhūpā) who had been taken (āhṛtāḥ) prisoner for Jarāsandha's sacrifice to Śiva (pramatha-nātha-makhāya) were released (mocitāḥ), and brought gifts (tad-anayad balim) to your Rājasūya sacrifice (adhvare te).

He who had kings of his own nature at his feet was
Jarāsandha.

Tava anuja is Bhīma.

Without conquering him, the sacrifice could not be
performed.

Bhīma had perseverance (**sattva**) and strength (**vīryaḥ**).

Jarāsandha had gathered them in prison to sacrifice them to Bhairava-śiva.

Because they were released, they brought tribute to the sacrifice.

|| 1.15.10 ||

patnyās tavādhimakha-kl̥pta-mahābhiṣeka-
ślāghiṣṭha-cāru-kabaram kitavaiḥ sabhāyām
spr̥ṣṭam vikīrya padayoḥ patitāśru-mukhyā
yas tat-striyo 'kr̥ta-hateśa-vimukta-keśāḥ

And Bhīma (yah) made widows (tat-striyah akr̥ta-hata īśa-vimukta-
keśāḥ) of those whose rascal husbands in the assembly (kitavaiḥ
sabhāyām) untied and pulled (spr̥ṣṭam vikīrya) the hair bound up
beautifully (ślāghiṣṭha-cāru-kabaram) during the bathing ceremony
(kl̥pta-mahā abhiseka) at the Rājasūya sacrifice of your wife (tava
patnyāḥ adhimakha), whose tears fell on the feet of Kṛṣṇa (padayoḥ
patita aśru-mukhyā).

You made widows of the wives (**tat-striyo 'kr̥ta-hateśa-**
vimukta-keśāḥ) of rascals like Duḥśāsana by whom your
wife's hair done up nicely for the bathing ceremony at the
Rājasūya sacrifice was untied (**vikīrya**) and pulled (**spr̥ṣtam**).

Yah refers to Bhīma from the previous verse.

From Draupadī's face tears fell on the feet of Kṛṣṇa who
appeared in her mind by remembrance.

Or the phrase can mean Draupadī with a tearful face fell at the
feet of Kṛṣṇa.

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgra-bhug yaḥ
śākānna-śiṣṭam upayujya yatas tri-lokīm
tr̥ptām amaṁsta salile vinimagna-saṅghaḥ

Kṛṣṇa (yaḥ), arriving at the forest (vana etya) and eating (upayujya)
the remnants from the food pot (śākānna-śiṣṭam), saved us (naḥ
jugopa) from the scheme of our enemy (ari-racitād) in the form of
Durvāsa (durvāsasā) who is difficult to overcome (duranta-kṛcchrād)
and who eats with ten thousand followers (yaḥ ayuta agra-bhug),
because (yataḥ) they felt completely satisfied (tri-lokīm tr̥ptām
amaṁsta) while submerging themselves in the water (salile
vinimagna-saṅghaḥ).

Because of Durvāsa, whose visit was planned out by the enemy; who has a terrible curse; who eats at the head of a line of ten thousand disciples (yah ayutāgra-bhuk), Kṛṣṇa came to us in the forest and saved us, after eating (upayujya) the remnants of food in the pot.

Due to that, the group of sages bathing in the water felt satisfied up to the three worlds.

The story is told in the Mahābhārata.

Once, Duryodhana had Durvāsa as his guest.

Durvāsa, satisfied, wanted to grant him a boon.

Thinking in his mind that the Pāṇḍavas can be destroyed by the
curse of Durvāsa, he said,

“Yudhiṣṭhira is the head of our family.

Therefore you should be his guest with your ten thousand
disciples.

But you should go to their house when Draupadī has eaten and is
not hungry.”

When Durvāsa arrived, Yudhiṣṭhira with great respect invited him for food after Durvāsa had performed the noon bathing rituals.

The sages submerged themselves in water for purifying themselves with agha-marṣaṇa.

The moment Draupadī thought of Kṛṣṇa he left Rukminī's side and came there immediately out of affection for his devotee.

When she told him what had happened, he said, “O Draupadī,
I want to eat. First feed me.”

In great shame she said, “Oh! This is my misfortune and
fortune. The lord of the three worlds, the lord of sacrifice, has
come to my house and is asking for food.”

Thinking like this, she said, “O master! My food pot given by the sun god is inexhaustible until I eat. After feeding everyone, I have eaten. There is no more food.”

She began to weep.

With insistence he made her bring the pot and eating the spinach and rice stuck to the edge of the pot, he said, “Bring the sages to eat.”

Bhīma was sent.

Bhīma said, “Please come and eat. Why are you delaying?”

Durvāsa, being too full, fled, fearing that they had prepared a meal that could not be eaten.

|| 1.15.12 ||

yat-tejasātha bhagavān yudhi śūla-pāṇir
vismāpitaḥ sagirijo 'stram adān nijam me
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad-āsanārdham

By his power (yat-tejasā), Śiva (bhagavān śūla-pāṇih) along with Parvatī (sa girijā) became astonished (vismāpitaḥ) at my prowess in fighting (yudhi) and gave me (me adāt) his own weapon (nijam agram); others also gave me their weapons; and in this body (amunā eva kalevareṇa) I sat (aham prāptaḥ) on half of Indra's throne (mahad-āsana ardhham) in his hall (mahendra-bhavane).

Śiva with Durgā (sa-girijaḥ) was astonished and gave his own
weapon.

Other devatās as well gave their weapons.

I shared half the throne of Indra (mahad-āsanārdham).

|| 1.15.13 ||

tatraiva me viharato bhuja-daṇḍa-yugmaṁ
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ
sendrāḥ śritā yad-anubhāvitam ājamīḍha
tenāham adya muṣitaḥ puruṣeṇa bhūmnā

O descendent of Ājamīḍha (ājamīḍha)! I have been abandoned (aham adya muṣitaḥ) by that great person (tena puruṣeṇa bhūmnā), by whose power (tena), while I was staying in Svarga (tatraiva me viharato), the devatās (devāḥ) along with Indra (sa indrāḥ) took shelter (śritā) of my strong arms (bhuja-daṇḍa-yugmaṁ) holding the Gāṇḍīva bow (gāṇḍīva-lakṣaṇam) for killing the Nivātakavacas (arāti-vadhāya).

Arāti means Nivātakavaca demons.

The devatās took shelter of me for killing them.

Yad-anubhāvitam here means “by taking powers from Kṛṣṇa.”

I have been given up (**muṣitaḥ**) by that excellent (**bhūmnā**) person.

|| 1.15.14 ||

yad-bāndhavah kuru-balābhim ananta-pāram
eko rathena tatare 'ham atīrya-sattvam
pratyāhṛtaṁ bahu dhanam ca mayā pareṣāṁ
tejāspadam maṇimayaṁ ca hṛtaṁ śirobhyaḥ

Having him as a relative (yad-bāndhavah), I alone (aham ekah)
crossed over (tatare) the ocean of the Kuru's strength (kuru-
balābhim), infinite in width (ananta-pāram), filled with formidable
creatures (atīrya-sattvam), on my chariot (rathena), and took
(pratyāhṛtaṁ) abundant wealth of cows (bahu dhanam ca) and
jeweled turbans (maṇimayaṁ), symbols of their power (tejāspadam),
from their head (śirobhyaḥ).

I, who had Kṛṣṇa as my relative (**yad-bāndhavaḥ**), alone, crossed the ocean of the Kuru army, to take back the cows of King Uttara.

That army had no end, because of its density and placement.

That ocean was filled with formidable creatures (**atīrya-sattvam**) such as Bhīṣma who were like timingala fish in the ocean.

I took wealth in the form of the cows and their turbans,
symbols of their power (tejās-padam) from their heads,
bewildering them with the mohana weapon.

|| 1.15.15 ||

yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu
agrecaro mama vibho ratha-yūthapānām
āyur manāmsi ca drśā saha oja ārcchat

O master (**vibho**)! Situated in front of me (**mama agre carah**) as my charioteer (**ratha-yūthapānām**), he stole (**yah ārcchat**) by his glance (**drśā**) the karma (**āyuh**), minds (**manāmsi**), enthusiasm to fight (**sahas**), and ability to take up weapons (**ojah**) of the mahārathas (**amūṣu rājanya-varya**) among the armies of Bhīṣma, Karṇa, Droṇa and Śalya (**bhīṣma-karṇa-guru-śalya**) decorated (**maṇḍitāsu**) with an array of many royal chariots (**ratha-maṇḍala**).

O lord (vibho)! He was situated in front of me as the driver.

By his inconceivable influence, he took away (ārcchat) their
prārabdha-karma (āyus).

By his beauty he stole their minds.

By showing his power, he took away their enthusiasm to fight,
characterized by sharpness of mind (**sahas**).

By his glance alone he took away their ability to take up
weapons (**ojas**), characterized by sharpness of the senses.

|| 1.15.16 ||

yad-dohṣu mā praṇihitaṁ guru-bhīṣma-karṇa-
napṭṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ
astrāṇy amogha-mahimāni nirūpitāni
nopasprśur nṛhari-dāsam ivāsurāṇi

Because (**yad**) I was in the shelter (**mām praṇihitaṁ**) of his arms (**dohṣu**) the weapons (**astrāṇy**) of unfailing power (**amogha-mahimāni**) released (**nirūpitāni**) by Drona, Bhīṣma, Karna (**guru-bhīṣma-karṇa**), Bhūriśravā, Suśarmā, Śalya (**napṭṛ-trigarta-śalya**), Jayadratha, Valhlika and others (**saindhava-bāhlikā ādyaiḥ**) did not touch me (**na upasprśur**), just as the weapons of the demons did not touch Prahlāda (**nṛhari-dāsam iva asurāṇi**).

~~The weapons of Droṇa and others did not touch me,~~
established (**praṇihitam**) in the arms of Kṛṣṇa (**yad-doḥṣu**).

Guru means Droṇa.

Naptṛ is Bhūriśravā.

Trigarta is the king of Trigarta, Suśarmā.

Śala is Śalya.

Saindhava is the king of Sindhu, Jayadratha.

Bāhlika was the brother of Śantanu.

The weapons had unfailing power (**amogho-mahimāni**).

The word **mahitāni** is sometimes seen instead.

An example of not being harmed by formidable weapons is
Prahāda (**nṛhari-dāsam**).

|| 1.15.17 ||

sautye vṛtaḥ kumatinātmada īśvaro me
yat-pāda-padmam abhavāya bhajanti bhavyāḥ
mām śrānta-vāham arayo rathino bhuvi-ṣṭham
na prāharan yad-anubhāva-nirasta-cittāḥ

I foolishly engaged (me kumatinā vṛtaḥ) as my charioteer (sautye) the Lord (īśvarah), who gives life (ātmada), whose feet (yat-pāda-padmam) are worshipped (bhajanti) by the great souls (bhavyāḥ) aspiring for liberation (abhavāya), and by whose influence (yad-anubhāva) the enemies on chariots (arayah rathinah), losing concentration (nirasta-cittāḥ), could not strike me (mām na prāharan) as I stood on the ground (bhuvi-ṣṭham) with thirsty horses (śrānta-vāham).

Remembering Kṛṣṇa's powers in separation, Arjuna's dāsya-
bhāva appeared.

This caused his natural sakhya-bhāva to recede.

Thus Arjuna sees that he was offensive to engage Kṛṣṇa as his
charioteer and expresses regret in this verse.

Sautye means “as a charioteer.”

Great souls worship him for liberation (abhavāya).

This individual (myself) with ego did not worship him.

But listen to the mercy he showed me, who am such an
offender.

My horses were tired from lack of water when killing Jayadratha.

I got down from the chariot, and piercing the ground produced water.

At that time the enemies could not attack me, because by his influence their minds lost concentration.

Section – III

Remembering intimate moments
with Lord, Arjuna feels null and
void in Lord's Absence (18-23)

|| 1.15.18 ||

narmāny udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hr̥di-spr̥śāni
smartur luṭhanti hr̥dayam mama mādhavasya

O King (nara-deva)! On remembering (smartuh) Mādhava's joking words (mādhavasya narmāny), splendid with smiles, charm and eloquence, our conversations (udāra-rucira-smita-śobhitāni), which touched the heart (hr̥di-spr̥śāni), while he addressed me as (iti sañjalpitāni) “Pārtha (he pārtha), Arjuna (he arjuna), friend (sakhe), joy of Kurus (kuru-nandana),” my heart becomes agitated (mama hr̥dayam luṭhanti).

The words touched his heart because of their sweet syllables.

Luṭhanti stands for loṭhayanti.

Not using the causative form is poetic license.

|| 1.15.19 ||

śayyāsanātana-vikatthana-bhojanādisv
aikyād vayasya ṛtavān iti vipralabdhaḥ
sakhyuḥ sakheva pitṛvat tanayasya sarvaṃ
sehe mahān mahitayā kumater aghaṃ me

Because of our intimacy (aikyād) in sleeping, sitting, walking (śayyā-
āsana-aṭana), boasting (vikatthana) and eating (bhojana ādiṣu), I
would scold him (vipralabdhaḥ), saying (iti), "O friend (vayasya)!
You are truthful (ṛtavān)!" Being exalted (mahān), by his greatness
(mahitayā) he tolerated (sehe) the offenses of me (aghaṃ me), a fool
(kumateh), just as a father tolerates a son (pitṛvat tanayasya) or a
friend tolerates a friend (sakhyuḥ sakhā iva).

Because of our mutual dependence, our oneness, I would scold him with sarcastic words such as “O friend you are truthful.”

Instead of **rtavān** sometimes **rbhumān** (person with servants) is seen.

Mahitayā means “by his greatness.”

|| 1.15.20 ||

so 'ham nrpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhrdā hrdayena śūnyaḥ
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito 'smi

O best of kings (nrpendra)! Without the Lord (puruṣottamena rahitaḥ), my dear friend, companion (sakhyā priyeṇa suhrdā), my mind being vacant (hrdayena śūnyaḥ), like a weakling (abaleva), I was defeated (aham vinirjitah asmi) by criminal cowherds (asadbhih gopaih) while protecting (aṅga rakṣan) his queens (urukrama-parigraham) on the road (adhvany).

What you guessed--my defeat, also occurred.

Without my friend, my mind became vacant (**hrdayena śūnyah**).

I was almost fainting.

Actually the cowherds were not low criminals.

Gopa means those who protected (pa) the earth and heavens
(go).

These persons took the queens away.

The Lord took the form of these cowherd men and took away
his dear queens so that they could enter into the unmanifest
pastimes.

na vayam sād̄hvi sām̄rājyam svārājyam bhaujyam apy uta
vairājyam pārameṣṭhyam ca ānantyam vā hareḥ padam

O saintly lady (**sād̄hvi**), we do not desire (**na vayam**)
dominion over the earth (**bhaujyam**), the sovereignty of the
King of heaven (**sām̄rājyam**), unlimited facility for enjoyment
(**svārājyam**), mystic power (**vairājyam**), the position of Lord
Brahmā (**pārameṣṭhyam**), immortality (**ānantyam**) ~~or~~ even
attainment of the kingdom of God (**vā hareḥ padam**).

kāmayāmaha etasya śrīmat-pāda-rajah śriyah
kuca-kuṅkuma-gandhādhyam mūrdhnā vodhum gadā-bhṛtaḥ

We simply desire (kāmayāmaha) to carry on our heads (mūrdhnā vodhum) ~~the glorious dust of Lord Kṛṣṇa's feet~~ (gadā-bhṛtaḥ śrīmat-pāda-rajah), enriched by the fragrance of kuṅkuma (kuṅkuma-gandhādhyam) from His consort's bosom (śriyah kuca). SB 10.83.41-42

vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhah
gāvaś cārayato gopāḥ pada-sparśam mahātmanah

We desire the same contact with the Supreme Lord's feet (mahātmanah pada-sparśam) that the young women of Vraja (yad vraja-striyah), the cowherd boys (gopāḥ) and even the aborigine Pulinda women (pulindyah) desire (vāñchanti)—the touch of the dust He leaves on the plants and grass (tṛṇa-vīrudhah) as He tends His cows (gāvah cārayatah).

SB 10.83.43

From these verses it is understood that the queens desired the form of the Lord that the gopīs hankered for.

Otherwise, if the queens, who were directly Lakṣmī, enjoyed by the Lord, were touched by low material persons, they would have immediately disappeared.

It is understood that ~~they attained forms as women of Vraja in~~ another manifested pastime.

This can be understood from the Viṣṇu and Brahma Purāṇas.

Vyāsa also spoke to Arjuna about this:

evam tasya muneh śāpād aṣṭāvakrasya keśavam |
bhartāram prāpya tā yātā dasyuhastā varāṅganāḥ ||

Because of the curse of the sage Aṣṭāvakra (aṣṭāvakrasya
muneh śāpād), the best of women (varāṅganāḥ), becoming
the wives of Kṛṣṇa (tasya keśavam bhartāram prāpya), would
be touched by the thieves (dasyu hastā yātā).

Long ago, the heavenly women praised Aṣṭāvakra.

He blessed them by saying “Viṣṇu will become your husband.”

Because they laughed at him on seeing his crooked body, he
cursed them “You will be taken by the thieves.”

Again being merciful he said that after the curse had ended they would again attain the Lord who would take the form of the thieves.

Not being able to avoid the curse and the blessing, they experienced being taken by the thieves and attaining the Lord because of this, since Kṛṣṇa took the form of the thieves.

It is also said:

tat tvayā na hi kartavyaḥ śoko 'lpo 'pi hi pāṇḍava |
tenāpy akhila-nāthena sarvaṁ tad upasaṁhṛtam ||

O Pāṇḍava (pāṇḍava)! Do not lament (tat tvayā na hi śokah kartavyaḥ) at all (alpah api). All of the queens (tad sarvaṁ) have been brought close (upasaṁhṛtam) by the perfect husband Kṛṣṇa (tenāpy akhila-nāthena).

Akhila-nāthena means by Kṛṣṇa, the perfect husband.

Sarvam refers to all the dear queens.

Upasamhṛtam means “brought close to him in a direct way,”
since this happened through the instrument of Arjuna.

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'ham rathī nṛpatayo yata ānamanti
sarvaṃ kṣaṇena tad abhūd asad īśa-riktam
bhasman hutam kuhaka-rāddham ivoptam uṣyām

I, the warrior (sah aham rathī), and the bow (tad vai dhanuh), the arrows (ta iṣavaḥ), the chariot (sa rathah) and the horses (hayāh) which made kings bow to me (yata nṛpatayah ānamanti), have become powerless (tad sarvaṃ asad abhūd) in a moment (kṣaṇena) without the Lord (īśa-riktam). They are as fruitless as sacrificing ghee into ashes (bhasman hutam), or as immaterial as getting an illusory gift from a magician (kuhaka-rāddham iva), or as perishable as sowing seeds in salty earth (uptam uṣyām).

The reason for all this is the absence of Kṛṣṇa and nothing else.

All of these things which caused kings to bow to me, have lost their effect because Kṛṣṇa is absent.

Throwing ghee into ashes shows no results.

Getting articles from a magician shows their insubstantiality.

Sowing seeds in salty earth shows the perishable condition.

॥ 1.15.22-23 ॥

rājaṃs tvayānuprṣṭānām
suhṛdām naḥ suhṛt-pure
vipra-śāpa-vimūḍhānām
nighnatām muṣṭibhir mithaḥ

vāruṇīm madirām pītvā
madonmathita-cetasām
ajānatām ivānyonyam
catuḥ-pañcāvaśeṣitāḥ

O King (rājan)! Only four or five (catuḥ-pañca) among our friends (naḥ suhṛdām) in Dvārakā (suhṛt-pure) remain (avaśeṣitāḥ). Drinking rice wine (vāruṇīm madirām pītvā), by the curse of a brāhmaṇa (vipra-śāpa) they become bewildered (vimūḍhānām), enraged in mind (mada unmathita-cetasām), and killed each other (nighnatām mithaḥ) with handfuls of reeds (muṣṭibhiḥ) as if not knowing each other (anyonyam ajānatām iva).

Among the friends who, having drunk wine, became enraged
and killed each other with handfuls of erakā reeds, only a four
or five remain.

Section – IV

Arjuna focuses on Lord's
instructions and attains
transcendence (24-31)

|| 1.15.24 ||

prāyeṇaitad bhagavata
īśvarasya viceṣṭitam
mitho nighnanti bhūtāni
bhāvayanti ca yan mithaḥ

According to common vision only (prāyeṇa), the destruction of the Yadus (etad) occurred by the will of the Lord (bhagavatah īśvarasya viceṣṭitam), because actually living beings themselves (yad bhūtāni) cause their own survival (mithaḥ bhāvayanti) and destruction (mithah nighnanti).

Why did some remain?

The destruction of the Yadu family (etad) was the will of the Lord, according to common vision (prāyena), but this is not the real truth, because among themselves (mithah) living beings are the cause of destroying and protecting each other.

|| 1.15.25 ||

jalaukasām jale yadvan
mahānto 'danty aṇīyasaḥ
durbalān balino rājan
mahānto balino mithaḥ

Among the aquatics (jalaukasām jale yadvan), the big eat the small (mahānto adanty aṇīyasaḥ) and weak (durbalān balinah) and those of equal strength or size (mahānto balinah) can eat each other (mithaḥ).

~~Among the fish (jalaukasām) the big eat the small, and the strong can eat an equally strong fish.~~

|| 1.15.26 ||

evaṁ baliṣṭhair yadubhir
mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyaṁ
bhū-bhārān sanjahāra ha

The Lord (vibhuḥ) in this way (evaṁ) destroyed (sanjahāra
ha) the Yadus (yadūn), who became a burden on the earth
(bhū-bhārān), with strong Yadus (mahadbhir baliṣṭhair
yadubhir) killing other great Yadus (itarān yadubhir
anyonyaṁ).

It is said there that the Lord destroyed the Yadus who became a burden on the earth.

This perception was created by the Lord for Arjuna and others.

The cause is explained at the end of the Eleventh Canto.

Arjuna here says that the Yadus became a burden on the earth, but actually they were the ornaments for the earth.

That is because the Yadus were eternal associates of the Lord.

Just as a woman does not feel that her ornaments are a weight, so the earth did not feel the weight of the Yadus.

Even the devatās who had appeared in the Yadu family cannot be said to be a burden since they also were without rajas and tamas.

Therefore the destruction was a means of having the devatās and the eternal associates return to their appropriate destinations.

The Lord himself makes reference to the burden:

kiyān bhuvo 'yam kṣapitoru-bhāro
yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ
aṣṭādaśākṣauhiṇiko mad-amśair
āste balaṁ durviśahaṁ yadūnām

The burden of the earth (**bhuvah uru-bhārah**) caused by the eighteen akṣauhinis (**aṣṭādaśa akṣauhiṇikah**) formed by Drona, Bhīma, Arjuna and Bhīma (**droṇa bhīṣma arjuna bhīma mūlaiḥ**) has only been slightly reduced (**kiyān kṣapitah**). The intolerable strength of the Yadus (**yadūnām durviśahaṁ balaṁ**) remains because of my portions such as Pradyumna (**mad-amśair āste**). SB 3.3.14

|| 1.15.27 ||

deśa-kālārtha-yuktāni
hṛt-tāpopaśamāni ca
haranti smarataś cittam
govindābhihitāni me

When I remember (me smaratah) the words of Govinda (govinda abhihitāni) which were suitable to place, time and subject (deśa-kālārtha-yuktāni), and which calmed the pain in my heart (hṛt-tāpa upaśamāni ca), those words break my heart (cittam haranti).

I can say nothing more.

Do not ask anything else.

When I remember those words of Govinda which were
suitable to place, time and subject, they break (**haranti**) my
heart.

|| 1.15.28 ||

sūta uvāca

evam cintayato jīṣṇoḥ
kṛṣṇa-pāda-saroruham
sauhārdenātigāḍhena
śāntāsīd vimalā matiḥ

Sūta said: When Arjuna contemplated (evam cintayato jīṣṇoḥ) the lotus feet of Kṛṣṇa (kṛṣṇa-pāda-saroruham) with deep affection (atigāḍhena sauhārdena), his intelligence (matiḥ), regaining steadiness (vimalā), became calm (śānta āsīd).

Though his intelligence was full of pain due to separation, by
attaining an appearance of the Lord from his continuous
contemplation of the Lord, he became pacified, since his
burning pain was extinguished.

His intelligence became free of the contamination of
unsteadiness (**vimalā**).

|| 1.15.29 ||

vāsudevāṅghry-anudhyāna-
paribr̥mhita-ramhasā
bhaktyā nirmathitāśeṣa-
kaṣāya-dhiṣaṇo 'rjunaḥ

Arjuna ('rjunaḥ) had his intelligence (dhiṣaṇaḥ) completely freed (nirmathita śeṣa) of all contaminations (kaṣāya) by intense bhakti (ramhasā bhaktyā) which was completely filled with (paribr̥mhita) meditation (anudhyāna) on the feet of Vāsudeva (vāsudeva aṅghry).

“But the word mala means things contaminations like lust.”

That is true.

~~But because Arjuna is not just an associate of the Lord, but the avatāra Nara, it is impossible for him to have such contamination.~~

^{पोरु-पुत्रेण}
“But perhaps ~~we~~ can say that his being an amśa of Indra can have contamination.”

That also cannot be.

This verse explains.

Arjuna had intelligence (**dhīṣaṇa**) completely free (**nirmathita**) of all contaminations (**kaṣāya**) such as lust from the very beginning by bhakti which appeared from his birth.

|| 1.15.30 ||

gītam bhagavatā jñānam
yat tat saṅgrāma-mūrdhani
kāla-karma-tamo-ruddham
punar adhyagamat prabhuḥ

Arjuna (prabhuḥ) again understood (punar adhyagamat) the knowledge (jñānam) sung by the Lord (bhagavata gītam) in the battlefield (saṅgrāma-mūrdhani), which was not forgotten (yat tat aruddham) by ~~the influence of time, action or~~ darkness caused by separation from the Lord (kāla-karma-tamah).

~~It is said that when a person is burning in separation from a beloved person, by remembering the words of the beloved the flames of that pain are extinguished.~~

Therefore he began to recite the nectar of the Gītā which emanated from the cooling moon-like mouth of the Lord.

This relieved him of all pain.

That knowledge of Gītā was not forgotten (**aruddham**) by the influence of time, action or ignorance.

Tamas here means the situation similar to darkness caused by separation from the Lord.

|| 1.15.31 ||

viśoko brahma-sampattyā
sañchinna-dvaita-samśayah
līna-prakṛti-nairguṇyād
alīngatvād asambhavaḥ

By the wealth of friendship with Kṛṣṇa (brahma-sampattyā) he destroyed his lamentation (viśokah). He vanquished (sañchinna) all doubts about separation from the Lord (dvaita-samśayah). Since he was beyond the guṇas (nairguṇyād) by his nature (prakṛti) though difficult to perceive (līna), and therefore was without a subtle body (alīngatvād), he had no birth in the material world (asambhavaḥ).

In the Gītā it is said:

man-manā bhava mad-bhakto mad-yājī mām namaskuru |
mām evaiṣyasi satyaṁ te pratijāne priyo 'si me ||

Being My devotee (bhava mad-bhakto), offer your mind to Me (man-manā). Offer articles to Me in worship (mad-yājī). Offer respects to Me (mām namaskuru). I promise (pratijāne) that you will come to Me without doubt (mām evaiṣyasi satyaṁ te), for you are most dear to Me (priyah asi me). BG 18.65

In that verse Kṛṣṇa said “You will come to me without doubt.”

This was indicated in the future.

“O Arjuna! At the right time you will come to me. But out of affection I today speak to you the method when you will try to attain me because of great separation in the future.”

“I have constantly practiced the process of meditation that you taught to attain you.”

By that meditation I think of myself as the ātmā next to the body.

But still, my body is an obstacle, because the body gradually makes me think of external objects, and throws me into the ocean of lamentation.

Therefore I have decided that I will cultivate what is known as yoga previously practiced which is like the weapon of knowledge recommend in all scriptures to separate the soul from this body.

Though I am a spiritual entity, not inquiring whether I am an eternal associate of Kṛṣṇa or a friend of Nārāyaṇa, I understand that I am a material human with uncontrolled prema.

I have come to the perfection of yoga (yogārūḍha) for a second only to cover that condition.”

That is explained in this verse.

By attainment of the wealth of brahman, lamentation vanishes.

This is a statement of Sūta, according to his understanding.

Actually, giving up the wealth of the material world, one becomes free of lamentation by attaining dear friendship with Kṛṣṇa in his manifested and unmanifested pastimes (**brahma-sampattyā**).

One should completely cut the doubt of duality.

One has the doubt “Do I have a relationship with the body or not?”

Arjuna's doubt is as follows.

“Actually, though there is a difference between Kṛṣṇa and me, the doubt is that previously because of mutual friendship, there was oneness between us, but now there is separation (dvaita).

Will Kṛṣṇa again bring me to the oneness of happy friendship?”

Or the meaning can be: he cuts the contemplative doubt “He will drown me in the ocean of suffering by separation (dvaita)?”

Nor should there be fear of further material existence for even the person born in the material world.

Because of merging prakṛti into the substance without quality, he has no rebirth.

This is because he was beyond the guṇas, having merged prakṛti into the guṇas.

With the disappearance of the subtle body he would not take birth again.

The meaning is clear.

However, actually, there is no rebirth because he does not have a subtle body (aṅgātīvāt) since he is beyond the gunas (nairgunyāt), being Kṛṣṇa's friend by his very nature (prakṛti) which is difficult to perceive (līna).

Or there is another meaning.

Arjuna as an amśa of Indra was a jīvan-mukta (who had a material body but gave it up).

Thus he was without lamentation.

He was free of lamentation and illusion arising from investigating the material world (sañchinna-dvaita-samśayaḥ).

Section – V

**Mahārāja Yudhiṣṭhira plans
retirement & follows the path of
forefathers (32-44)**

|| 1.15.32 ||

niśamya bhagavan-mārgam
saṁsthām yadu-kulasya ca
svaḥ-pathāya matim cakre
nibhṛtātmā yudhiṣṭhiraḥ

Hearing (niśamya) the arrangements of the Lord (bhagavan-
mārgam) and the proper situation of the Yadu family
(saṁsthām yadu-kulasya ca), without others knowing
(nibhṛtātmā), Yudhiṣṭhira (yudhiṣṭhiraḥ) fixed his mind
(matim cakre) on attaining Kṛṣṇa's abode (svaḥ-pathāya).

Marga means the way, the skilful arrangement.

According to the proper conclusions being presented, they had a proper (sam) situation (sthām) within the Lord's manifested and unmanifested pastimes in a spiritual condition.

There was however a destruction of the external conditions.

Svaḥ refers to Kṛṣṇa's spiritual abode.

It is said:

na vā idam rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu
ye 'dhyāsanam rāja-kirīṭa-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ

O best of kings (rājarṣi-varya citraṁ)! It is not surprising (na vā idam citraṁ) that those desiring to associate with the Lord (bhagavat-pārśva-kāmāḥ), born in the Pāṇḍava family (bhavatsu) and devoted solely to Kṛṣṇa (kṛṣṇaṁ samanuvrateṣu), immediately gave up (sadyo jahuh) the royal throne (ye adhyāsanam) served by kings' crowns (rāja-kirīṭa-juṣṭam). SB 1.19.20

sampadaḥ kratavo lokā mahiṣī bhrātaro mahī
jambūdvīpādhipatyam ca yaśaś ca tri-divam gatam

kim te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ
adhijahrur mudam rājñāḥ kṣudhitasya yathetare

O brāhmaṇa (**dvijāḥ**)! He had all wealth (**sampadaḥ**), sacrifices (**kratavaḥ**), planets (**lokā**), queens (**mahiṣī**), brothers (**bhrātaraḥ**), the earth (**mahī**), lordship over Jambū-dvīpa (**jambūdvīpa adhipatyam ca**), and fame in Svarga (**yaśaś ca tri-divam gatam**), desirable even for the devatās (**sura-spārhā**). Did these things (**kim te kāmāḥ**) give joy to the King (**adhijahrur mudam rājñāḥ**), whose mind was only fixed on Mukunda without deviation and nothing else (**mukunda-manasaḥ**)? SB 1.12.5-6

Though only Yudhiṣṭhira is mentioned, the same applies to all the Pāṇḍavas.

All five brothers made up their minds to attain Kṛṣṇa's abode.

Nibhṛtātmā means that their thinking was not revealed to others.

|| 1.15.33 ||

pr̥thāpy anuśrutya dhanañjayoditam
nāśam yadūnām bhagavad-gatiṁ ca tām
ekānta-bhaktyā bhagavaty adhokṣaje
niveśitātmopararāma samsr̥teḥ

Hearing from Arjuna (dhanañjaya uditam anuśrutya) about the disappearance of the Yadus (yadūnām nāśam) and the Lord's attaining his abode (bhagavad-gatiṁ ca), Kuntī (pr̥thā apy) became absorbed (niveśita ātmā) in the Lord (tām bhagavaty adhokṣaje) with pure devotion (ekānta-bhaktyā), and disappeared (upararāma) from the pastimes in the world (samsr̥teḥ).

This describes her method of disappearing.

Samsrteḥ means “from moving clearly, from her appearance for pastimes in this world.”

She suddenly disappeared (**upararāma**).

Or the moment she heard the news, she showed a condition of an aged person (inactive) because of the separation from the Lord.

|| 1.15.34 ||

yayāharad bhuvo bhāram
tām tanum vijahāv ajah
kaṅṭakam kaṅṭakeneva
dvayam cāpīsituh samam

Regarding (īsituh) both burdens (dvayam ca api) equally (samam), the Lord (ajah) separated himself (vijahāv) from that portion of the Yadus (tām tanum) by which (yayā) he removed (aharad) the burden of the earth (bhuvo bhāram), like removing a thorn with another thorn (kaṅṭakam kaṅṭakena iva).

Here the esoteric conclusion is presented to pacify Śaunaka
and the sages who were in grief on hearing about the final
condition of the Yadus.

By that body consisting of the Yadus in the form of the
devatās, he removed the burden of the earth (bhuvah) which
arises from the Lord, like removing a thorn with the tip of
another thorn, and then gave up that body.

It is like saying “Devadatta gave up his cloth.”

He let that body fall away from his presence.

The verse does not say he gave up that body of the Yādavas
by which he performs eternal pastimes.

The meaning is this.

The devatās, at the time of appearing with the Lord in their amśa forms, entered into the eternal forms belonging to the Yādavas.

Separating from those eternal forms by the power of yoga when they went to Prabhāsa, they were made to attain Svarga with the forms of devatās after drinking the liquor by the Lord who showed to the world that they had given up bodies by the power of māyā.

This is according to the explanation in the Eleventh Canto.

The Yādavas who were eternal associates of the Lord
disappeared from the sight of the world but remained in
pastimes with Kṛṣṇa in the same Dvārakā as before.

This is understood from Bhāgavatāmṛta's conclusions.

The two burdens — the burden to the earth in the form of the demons and the burden in the form of devatās who entered the forms of Yādavas — were regarded as the same by the Lord (**īśituḥ samam**).

However in the example though two thorns are equal, the tip of the thorn as the instrument, is the internal portion (under the Lord's influence) acting as assistant to the Lord's pastimes.

The other thorn, the object of action, though also acting as an assistant to the Lord's pastimes, is the external portion (under the influence of māyā).

Amara-koṣa says sūcy-agre kṣudra-śatrau ca lomaharse ca kaṇṭakah: kaṇṭaka means the tip of a needle, an insignificant enemy, hair standing on end.

|| 1.15.35 ||

yathā matsyādi-rūpāṇi
dhatte jahyād yathā nataḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram

Just as the Lord maintains (yathā dhatte) forms such as Matsya (matsyādi-rūpāṇi) and gives them up (jahyād), and just as a magician makes a show of giving up his body (yathā nataḥ), the Lord made a show of giving up his body (jahau tac ca kalevaram) by which (yena) he relieved (kṣapitaḥ) the burden of the earth (bhū-bhāraḥ).

Like a magician, Kṛṣṇa displayed a false show of giving up of his own body.

The Lord maintains (**dhatte**) various forms and gives them up.

He does not assume forms and then give them up.

Even when he gives up these forms, he still has these forms.

That is the meaning.

How can one understand this?

Just as a magician (nataḥ) gives up his body by cutting it, burning it or losing consciousness, and shows this to all people and makes them believe it, and still maintains his body and does not die, the Lord maintains his forms such as Matsya, and while maintaining gives them up also.

Just as the magician still has his body and the giving up of the body is illusion, so Lord has real forms such as Matsya and giving them up is illusory.

And just as the Lord maintains various forms and produces the illusion of giving them up, in giving up that body by which he removed the burden of the earth, Kṛṣṇa did not give up his body.

That is an illusion.

The Lord does not take on a form of a human like an actor,
though he is brahman in human form, since his body is not
material.

In Mahābhārata it is said na bhūta-saṅgha-saṁsthāno deho
'sya paramātmānaḥ: the body of the Lord is not associated
with material elements.

Viṣṇu Purāṇa says:

yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmānaḥ |
sa sarvasmād bahiḥ kāryaḥ śrauta-smārta-vidhānataḥ |
mukhaṁ tasyāvalokyāpi sa-cailaḥ snānam ācared ||

He who thinks (yah vetti) that Kṛṣṇa's body (kṛṣṇasya paramātmānaḥ dehaṁ) is material (bhautikaṁ) should be excluded (sah bahiḥ) from all actions (sarvasmād kāryaḥ) of śruti and smṛti (śrauta-smārta-vidhānataḥ). If one sees him (tasya mukhaṁ avalokyāpi) one should bathe (snānam ācared) with one's clothes on (sa-cailaḥ).

In Vaiśampāyana-sahasra-nāma-stotra the Lord is called
amṛtāmśo 'mṛta-vapur: he has a body which is immortal; he
has limbs which are immortal.

In his commentary Śaṅkarācārya says amṛtaṁ maraṇa-
rahitaṁ vapur: amṛta means that his body is without death.

There is another meaning of jahyāt.

Jahyāt means “he gives up” and but it also implies (by giving up) “he gives or bestows.”

The Lord bestows forms like Nārāyaṇa who had entered his body when he appeared on earth to the devotees situated in Vaikuṅṭha and other spiritual abodes for nourishing them.

This is explained at the end of the Eleventh Canto.

|| 1.15.36 ||

yadā mukundo bhagavān imām mahīm
jahau sva-tanvā śravaṇīya-sat-kathāḥ
tadāhar evāpratibuddha-cetasām
abhadra-hetuḥ kalir anvavartata

When Lord Mukunda (yadā bhagavān mukundah), whose topics are worthy of hearing (śravaṇīya-sat-kathāḥ), left this earth (imām mahīm jahau) by means of his spiritual body (sva-tanvā), from that day onwards (tadā ahaḥ eva) Kali (kalih), the cause of inauspiciousness (abhadra-hetuḥ), entered (anvavartata) those whose intelligence was sleeping (apratibuddha-cetasām).

This verse clarifies the condition of his giving up his body.

“When he left with his body (sva-tanvā)” means according to Śrīdhara Svāmī “leaving to Vaikuṅṭha with his body.”

He gave up the earth by means of his body.

It does not mean “He gave the earth along with his body.”

That is a wrong interpretation, because of the rule upapada-vibhakteḥ kāraka-vibhaktir baliyasī: instrumental meaning of inflection is stronger than the meaning “accompanying.”

pradarśyātapta-tapasām avitrpta-drśām nr̥ṇām
ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form (yaḥ sva-bimbaṁ 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 nr̥ṇām), and were continually craving a vision of his form (avitrpta-drśām). SB 3.2.11

In this verse after showing his form (**sva-bimbam**) to the eyes of the world, he again withdrew it and disappeared.

The verse does not say he gave up a body.

The Kṛṣṇa-sandarbhā makes this point.

From that moment onwards (tadāhah), Kali entered those
with sleeping intelligence.

Kali did not affect those who had discrimination.

The thief steals wealth from a sleeping person, but is afraid to
steal from someone awake.

|| 1.15.37 ||

yudhiṣṭhīras tat parisarpaṇam budhaḥ
pure ca rāṣṭre ca gr̥he tathātmani
vibhāvya lobhānr̥ta-jihma-himsanādy-
adharmā-cakram gamanāya paryadhāt

Wise Yudhiṣṭhira (budhaḥ yudhiṣṭhīrah), seeing (vibhāvya) the wheel of irreligion (tat adharmā-cakram) with greed, lying, dishonesty, and violence (lobha-anr̥ta-jihma-himsana ādy) spreading everywhere (parisarpaṇam) in towns, road, houses and body (pure ca rāṣṭre ca gr̥he tathā ātmani), dressed himself (paryadhāt) suitably to leave (gamanāya).

Paryadhāt means he put on the appropriate clothing for traveling.

|| 1.15.38 ||

sva-rāṭ pautram vinayinam
ātmanah susamaṁ guṇaiḥ
toya-nīvyāḥ patim bhūmer
abhyasiñcad gajāhvaye

The King (sva-rāṭ) enthroned in Hastināpura (abhyasiñcad gajāhvaye) his grandson Parīkṣit (pautram) who had observed the rules suitable for kings (vinayinam) and had qualities equal (susamaṁ guṇaiḥ) to his own as master (ātmanah patim) of the lands surrounded by the ocean (toya-nīvyāḥ-bhūmeh).

He enthroned as king Parīksit who had observed rules proper for a king (viniyatam), and was equal in qualities to himself.

Toya-nīvyāḥ means “of the land belted by the oceans.”

|| 1.15.39 ||

mathurāyām tathā vajram
śūrasena-patim tataḥ
prājāpatyām nirūpyeṣṭim
agnin apibad īśvaraḥ

He enthroned Vajra (tathā vajram) as the king of Śūrasena (śūrasena-patim) in Mathurā (mathurāyām) and then (tataḥ) being capable (īśvaraḥ), performing (nirūpya) prājāpatya sacrifice (prājāpatyām iṣṭim), placed within himself the fires (agnin apibad).

Vajra was the son of Aniruddha.

Nirūpya means “performing.”

Apibat means “he fixed within himself.”

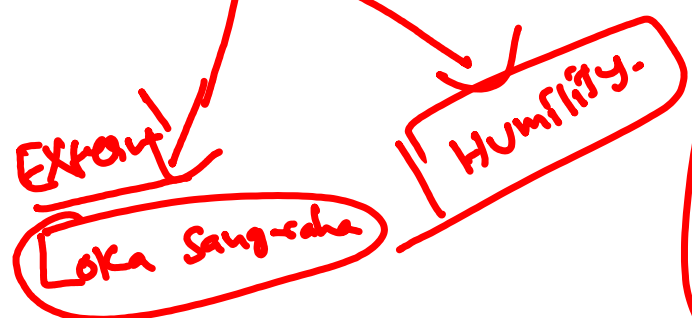
Īsvaraḥ means “capable.”

|| 1.15.40 ||

visṛjya tatra tat sarvaṃ
dukūla-valayādikam
nirmamo nirahaṅkāraḥ
sañchinnāśeṣa-bandhanah

Giving up (visṛjya) all clothing and bracelets (tatra tat sarvaṃ dukūla-valayādikam), he was free of thoughts of “I” and “mine” (nirmamo nirahaṅkāraḥ) and the unlimited bonds of attraction (sañchinna aśeṣa-bandhanah).

devotee expansions who had entered into the nitya-siddha bodies → left their bodies.



|| 1.15.41 ||

vācam juhāva manasi
tat prāṇa itare ca tam
mr̥tyāv apānam sotsargam
tam pañcatve hy ajohavīt

He offered (ajohavīt) the voice and other senses into the mind (vācam juhāva manasi), the mind into the prāṇa (tat prāṇa), the prāṇa into apāna (itare ca tam), apāna along with excretion (apānam sa utsargam) into death (mr̥tyāv), and death into the body (tam pañcatve).

Like Arjuna, Yudhiṣṭhira attempts to stop the senses from acting externally.

Vācam (speaking) represents all the senses.

He offered all the senses into the mind, because the senses are dependent on the mind.

He offered the mind into the prāna because the mind is dependent on prāṇa.

He gave the mind to the prāṇa.

“O mind! I have given the senses to you. They are yours. I have no use for them now.”

This is the contemplation.

This is the method because it is actually impossible to offer them since the senses are independent.

Thus the dative case is not used.

All other steps in the procedure are similar.

“To whom do I belong?”

He offered the mind into prāṇa.

He offered the **prāṇa** into the apāna (**itare**).

This is understood from the context.

Apāna is in charge of excretion.

He offered the apāna and excretion into death, the presiding deity of excretion.

In offering voice and other senses and mind and prāṇa, it should be understood that he also offered the actions, speaking, thinking etc.

He offered death into the combination of the five gross elements, the body.

His meditation was “O death! You belong to the body.”

|| 1.15.42 ||

tritve hutvā ca pañcatvaṁ
tac caikatve 'juhon munih
sarvam ātmany ajuhaviḍ
brahmaṇy ātmānam avyaye

He offered (hutvā) the body (pañcatvaṁ) into the three guṇas (tritve) and the three guṇas into prakṛti (tac ca ekatve ajuhoh). He offered everything (sarvam ajuhaviḍ) into the jīva (ātmany) and offered the jīva (ātmānam) into indestructible Kṛṣṇa (avyaye brahmaṇy).

Where will the five elements be situated?

He offered the body of five elements into the three guṇas
(**tritve**).

He offered the three into one aggregate, a portion of māyā.

He offered all that into the jīva.

Ajuhavīt is poetic license for ajohavīt.

“Jīva! This portion of māyā, with the three guṇas is yours.
Remain separate from that and do not come under its
control.”

He offered the jīva into the brahman.

Offering the kingdom to Parīkṣit, Mathurā to Vraja,
distancing himself from all those relationships, he became
oblivious to the external world.

Offering the senses and the rest to their respective
controllers, he became oblivious to internal functions.

The jīva belongs to Kṛṣṇa or brahman.

The aggregate of māyā belongs to the jīva.

The guṇas belong to the aggregate.

The five elements belong to the guṇas.

Death belongs to the five elements of the body.

Apāna belongs to death.



Prāṇa belongs to apāna.



The mind belongs to prāṇa.

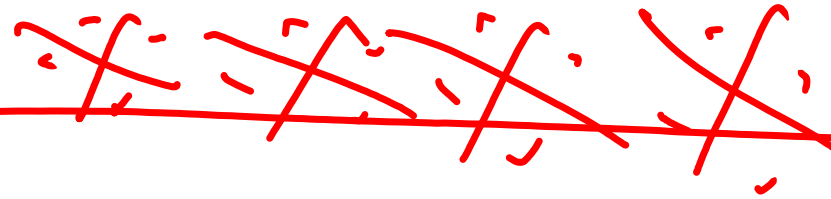


The senses belong to the mind.



The sense objects belong to the senses.

The enjoyer of the sense objects is Parīkṣit, not me.



It should be understood however that because Yudhiṣṭhira is an eternal associate of the Lord, this meditation where he considers his eternal form to be a temporary body is of no significance at all.

|| 1.15.43 ||

cīra-vāsā nirāhāro
baddha-vāñ mukta-mūrdhajah
darśayann ātmano rūpañ
jaḍonmatta-piśācavat

He wore torn cloth (cīra-vāsā), did not eat (nirāhāro), stopped speaking (baddha-vāk), shaved his head (mukta-mūrdhajah), and showed himself as a dumb (jaḍa) or insane person (unmatta) or a ghost (piśācavat).

Two verses describe his total disregard for the external world.

Baddha-vāk means not speaking.

|| 1.15.44 ||

anavekṣamāṇo niragād
aśṛṇvan badhiro yathā
udīcīm praviveśāśām
gata-pūrvām mahātmabhiḥ
hṛdi brahma param dhyāyan
nāvarteta yato gataḥ

Not waiting for his brothers (anavekṣamāṇah), not hearing anything (aśṛṇvan) as if deaf (badhiro yathā), he left the house (niragād). Meditating (dhyāyan) on Kṛṣṇa in the heart (hṛdi brahma param), he went in the northern direction (udīcīm praviveśa āśām) where great souls (mahātmabhiḥ) had previously gone (gata-pūrvām), from which one does not return (nāvarteta yato gataḥ).

He did not wait for his brothers (anavekṣamāṇaḥ).

He decided to carry out the method taught by the Lord in **man-**
manā bhava mad-bhaktah to attain Kṛṣṇa in some solitary place,
without disturbance, since he had now given up all
responsibilities.

This verse describes his action to achieve that.

Param brahman means Kṛṣṇa.

Section – VI

Other Pāṇḍavas, Draupadī and
Vidura make their way to final
destination (45-51)

|| 1.15.45 ||

sarve tam anunirjagmur
bhrātarah kṛta-niścayāḥ
kalinādharmamitreṇa
dr̥ṣṭvā spr̥ṣṭāḥ prajā bhuvī

Seeing (dr̥ṣṭvā) that Kali, the friend of irreligion (kalinā adharmamitreṇa), had influenced (spr̥ṣṭāḥ) the citizens on earth (prajā bhuvī), all his brothers (sarve bhrātarah) decided to follow him (tam anunirjagmuh kṛta-niścayāḥ).

They decided, “Let us also take up his mentality to attain Kṛṣṇa.”

|| 1.15.46 ||

te sādhu-kṛta-sarvārthā
jñātvāntyantikam ātmanah
manasā dhārayām āsur
vaikuṅṭha-caraṇāmbujam

They (te) who had performed (sādhu-kṛta) all duties such as dharma and artha as it should be done (ātmanah sarvārthā), understanding (jñātvā) the endless nature of those duties (āntyantikam), meditated (dhārayām āsur) on the lotus feet of Kṛṣṇa (vaikuṅṭha-caraṇāmbujam) with their minds (manasā).

They performed everything such as dharma and artha as it should be done (**sādhu-kṛta-sarvārthā**), and understanding that these duties were endless for them, they concentrated on the lotus feet of Kṛṣṇa with their minds.

Śrīdhara Svāmī takes **ātyantikam** to modify Kṛṣṇa's lotus feet.

“Having executed artha, dharma, kāma and mokṣa perfectly, understanding the infinite nature of Kṛṣṇa's lotus feet, they meditated on those feet.”

|| 1.15.47-48 ||

tad-dhyānodriktayā bhaktyā
viśuddha-dhiṣaṇāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim

avāpur duravāpām te
asadbhir viṣayātmabhiḥ
vidhūta-kalmaṣā sthānam
virajenātmanaiva hi

Having pure intelligence (viśuddha-dhiṣaṇāḥ), with minds solely on the Lord (ekānta-matayah tasmin pare), whose portion is Nārāyaṇa (nārāyaṇa-pade), by profuse bhakti (udriktayā bhaktyā) with meditation on Kṛṣṇa (tad-dhyāna), they attained the goal (te gatim avāpuḥ), unattainable (duravāpām) by the materialists, (asadbhir viṣayātmabhiḥ) the pure abode of the Lord (vidhūta-kalmaṣā sthānam), with their pure bodies (virajena ātmanā eva hi).

They had intelligence unmixed with jñāna, yoga or other things.

Thus they were fixed in intelligence (**ekānta-matayah**).

What was the goal?

They attained the dwelling place free of all faults (**vidhūta-kalmaṣāsthānam**).

Or this can refer to Kṛṣṇa's abode where there was the Sudharmā hall.

How did they attain it?

They attained it in their same spotless bodies (**virajenātmanā**) devoid of their devata expansions such as Yamarāja (for Yudhiṣṭhira).

They did not give up their bodies.

|| 1.15.49 ||

viduro 'pi parityajya
prabhāse deham ātmanah
kṛṣṇāveśena tac-cittah
pitṛbhiḥ sva-kṣayam yayau

Vidura also (vidurah api), by absorbing his mind in Kṛṣṇa (kṛṣṇa āveśena tac-cittah), gave up (parityajya) his body (ātmanah deham) at Prabhāsa (prabhāse) and went to his abode (sva-kṣayam yayau) escorted by Pitṛs (pitṛbhiḥ).

Vidura was an incarnation of a devatā, not an eternal associate.

Therefore he gave up his body.

The Pitṛs had come to lead him to his abode.

Svaksayam means his place of jurisdiction.

|| 1.15.50 ||

draupadī ca tadājñāya
patīnām anapekṣatām
vāsudeve bhagavati
hy ekānta-matir āpa tam

Draupadī (draupadī), understanding (tadā ajñāya) that her husbands had become indifferent to her (patīnām anapekṣatām), concentrated her mind (hy ekānta-matih) on Vāsudeva (vāsudeve bhagavati) and attained him (āpa tam).

Subhadrā and others did the same.

Since it is not mentioned that she gave up her body, in that
body she attained the Lord (since she was an eternal
associate).

|| 1.15.51 ||

yaḥ śraddhayaitad bhagavat-priyāṇām
pāṇḍoḥ sutānām iti samprayāṇam
śṛṇoty alam svastyayanam pavitraṁ
labdhvā harau bhaktim upaiti siddhim

He who (yaḥ) hears with faith (śraddhayā śṛṇoty) about the departure (etad samprayāṇam) of the Pāṇḍavas (pāṇḍoḥ sutānām), dear to the Lord (bhagavat-priyāṇām), as described herein (iti), after attaining (labdhvā) pure blessings (svastyayanam pavitraṁ), will attain (upaiti) the perfect stage (siddhim) of devotion to the Lord (harau bhaktim).

Iti samprayānam means the departure as herein described
and not otherwise.

Siddhim means the state of perfection.