

# 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.

**Sauhrdam** 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 dhanuṣādhitā 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 adhware te



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 (adhware) 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**).

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

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