

# 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 – II

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

|| 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 (**spr̥ṣṭam**).

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.

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The devatās took shelter of me for killing them.

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

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

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|| 1.15.14 ||

yad-bāndhavah kuru-balābdhim 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-  
balābdhim), 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-bāndhavah**), 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.

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|| 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 nrhari-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 (**nrhari-dāsam iva asurāṇi**).

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

**Guru** means Droṇa.

**Naptr** is Bhūriśravā.

**Trigarta** is the king of Trigarta, Suśarmā.

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**Śala** is Śalya.

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**Saindhava** is the king of Sindhu, Jayadratha.

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**Bāhlika** was the brother of Śantanu.

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

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

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

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|| 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.