

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 – 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 mādhasya

O King (nara-deva)! On remembering (smartuh) Mādhasya’s joking words (mādhasya 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.”