

# 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)

|| 1.15.20 ||

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 (asadbhir 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 śūnyaḥ**).

I was almost fainting.

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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 sādhi sāmrajyam svārājyam bhaujyam apy uta  
vairājyam pārameṣṭhyam ca ānantyam vā hareḥ padam

O saintly lady (**sādhi**), we do not desire (**na vayam**)  
dominion over the earth (**bhaujyam**), the sovereignty of the  
King of heaven (**sāmrajyam**), 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.

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

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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.

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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-nāthēna** means by Kṛṣṇa, the perfect husband.

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**Sarvam** refers to all the dear queens.

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

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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 (muṣṭibhir) 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 (bhagavataḥ īśvarasya viceṣṭitam), because actually living beings themselves (yad bhūtāni) cause their own survival (mithaḥ bhāvayanti) and destruction (mithaḥ 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 akṣauhiniis (**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.