

# 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 – IV

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

|| 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 aśeṣa) 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.~~

<sup>पोरु-पुत्रेण</sup>  
“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 (alīṅgatvāt) 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).