

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Canto One – Chapter Fifteen

The Pāṇḍavas Ascend to the  
Spiritual World

The Pāṇḍavas Retire Timely

# Section – V

**Mahārāja Yudhiṣṭhira plans  
retirement & follows the path of  
forefathers (32-44)**

|| 1.15.32 ||

niśamya bhagavan-mārgam  
saṁsthām yadu-kulasya ca  
svaḥ-pathāya matim cakre  
nibhṛtātmā yudhiṣṭhiraḥ

Hearing (niśamya) the arrangements of the Lord (bhagavan-  
mārgam) and the proper situation of the Yadu family  
(saṁsthām yadu-kulasya ca), without others knowing  
(nibhṛtātmā), Yudhiṣṭhira (yudhiṣṭhiraḥ) fixed his mind  
(matim cakre) on attaining Kṛṣṇa's abode (svaḥ-pathāya).

Marga means the way, the skilful arrangement.

According to the proper conclusions being presented, they had a proper (sam) situation (sthām) within the Lord's manifested and unmanifested pastimes in a spiritual condition.

There was however a destruction of the external conditions.

Svaḥ refers to Kṛṣṇa's spiritual abode.

It is said:

na vā idam rājarṣi-varya citraṁ  
bhavatsu kṛṣṇaṁ samanuvrateṣu  
ye 'dhyāsanam rāja-kirīṭa-juṣṭam  
sadyo jahur bhagavat-pārśva-kāmāḥ

O best of kings (rājarṣi-varya citraṁ)! It is not surprising (na vā idam citraṁ) that those desiring to associate with the Lord (bhagavat-pārśva-kāmāḥ), born in the Pāṇḍava family (bhavatsu) and devoted solely to Kṛṣṇa (kṛṣṇaṁ samanuvrateṣu), immediately gave up (sadyo jahuh) the royal throne (ye adhyāsanam) served by kings' crowns (rāja-kirīṭa-juṣṭam). SB 1.19.20

sampadaḥ kratavo lokā mahiṣī bhrātaro mahī  
jambūdvīpādhipatyam ca yaśaś ca tri-divam gatam

kim te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ  
adhijahrur mudam rājñāḥ kṣudhitasya yathetare

O brāhmaṇa (**dvijāḥ**)! He had all wealth (**sampadaḥ**), sacrifices (**kratavaḥ**), planets (**lokā**), queens (**mahiṣī**), brothers (**bhrātaraḥ**), the earth (**mahī**), lordship over Jambū-dvīpa (**jambūdvīpa adhipatyam ca**), and fame in Svarga (**yaśaś ca tri-divam gatam**), desirable even for the devatās (**sura-spārhā**). Did these things (**kim te kāmāḥ**) give joy to the King (**adhijahrur mudam rājñāḥ**), whose mind was only fixed on Mukunda without deviation and nothing else (**mukunda-manasaḥ**)? SB 1.12.5-6

Though only Yudhiṣṭhira is mentioned, the same applies to all the Pāṇḍavas.

All five brothers made up their minds to attain Kṛṣṇa's abode.

Nibhṛtātmā means that their thinking was not revealed to others.



|| 1.15.33 ||

pr̥thāpy anuśrutya dhanañjayoditam  
nāśam yadūnām bhagavad-gatiṁ ca tām  
ekānta-bhaktyā bhagavaty adhokṣaje  
niveśitātmopararāma samsr̥teḥ

Hearing from Arjuna (dhanañjaya uditam anuśrutya) about the disappearance of the Yadus (yadūnām nāśam) and the Lord's attaining his abode (bhagavad-gatiṁ ca), Kuntī (pr̥thā apy) became absorbed (niveśita ātmā) in the Lord (tām bhagavaty adhokṣaje) with pure devotion (ekānta-bhaktyā), and disappeared (upararāma) from the pastimes in the world (samsr̥teḥ).

This describes her method of disappearing.

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**Samsrteḥ** means “from moving clearly, from her appearance for pastimes in this world.”

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She suddenly disappeared (**upararāma**).

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Or the moment she heard the news, she showed a condition of an aged person (inactive) because of the separation from the Lord.

|| 1.15.34 ||

yayāharad bhuvo bhāram  
tām tanum vijahāv ajah  
kaṅṭakam kaṅṭakeneva  
dvayam cāpīsituh samam

Regarding (īsituh) both burdens (dvayam ca api) equally (samam), the Lord (ajah) separated himself (vijahāv) from that portion of the Yadus (tām tanum) by which (yayā) he removed (aharad) the burden of the earth (bhuvo bhāram), like removing a thorn with another thorn (kaṅṭakam kaṅṭakena iva).

Here the esoteric conclusion is presented to pacify Śaunaka and the sages who were in grief on hearing about the final condition of the Yadus.

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By that body consisting of the Yadus in the form of the devatās, he removed the burden of the earth (**bhuvah**) which arises from the Lord, like removing a thorn with the tip of another thorn, and then gave up that body.

It is like saying “Devadatta gave up his cloth.”

He let that body fall away from his presence.

The verse does not say he gave up that body of the Yādavas  
by which he performs eternal pastimes.

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The meaning is this.

The devatās, at the time of appearing with the Lord in their amśa forms, entered into the eternal forms belonging to the Yādavas.

Separating from those eternal forms by the power of yoga when they went to Prabhāsa, they were made to attain Svarga with the forms of devatās after drinking the liquor by the Lord who showed to the world that they had given up bodies by the power of māyā.

This is according to the explanation in the Eleventh Canto.

The Yādavas who were eternal associates of the Lord  
disappeared from the sight of the world but remained in  
pastimes with Kṛṣṇa in the same Dvāarakā as before.

This is understood from Bhāgavatāmṛta's conclusions.

The two burdens — the burden to the earth in the form of the demons and the burden in the form of devatās who entered the forms of Yādavas — were regarded as the same by the Lord (**īśituḥ samam**).

However in the example though two thorns are equal, the tip of the thorn as the instrument, is the internal portion (under the Lord's influence) acting as assistant to the Lord's pastimes.



The other thorn, the object of action, though also acting as an assistant to the Lord's pastimes, is the external portion (under the influence of māyā).

Amara-koṣa says sūcy-agre kṣudra-śatrau ca lomaharse ca kaṇṭakah: kaṇṭaka means the tip of a needle, an insignificant enemy, hair standing on end.

|| 1.15.35 ||

yathā matsyādi-rūpāṇi  
dhatte jahyād yathā nataḥ  
bhū-bhāraḥ kṣapito yena  
jahau tac ca kalevaram

Just as the Lord maintains (yathā dhatte) forms such as Matsya (matsyādi-rūpāṇi) and gives them up (jahyād), and just as a magician makes a show of giving up his body (yathā nataḥ), the Lord made a show of giving up his body (jahau tac ca kalevaram) by which (yena) he relieved (kṣapitaḥ) the burden of the earth (bhū-bhāraḥ).

Like a magician, Kṛṣṇa displayed a false show of giving up of his own body.

The Lord maintains (**dhatte**) various forms and gives them up.

He does not assume forms and then give them up.

Even when he gives up these forms, he still has these forms.

That is the meaning.

How can one understand this?

Just as a magician (nataḥ) gives up his body by cutting it, burning it or losing consciousness, and shows this to all people and makes them believe it, and still maintains his body and does not die, the Lord maintains his forms such as Matsya, and while maintaining gives them up also.

Just as the magician still has his body and the giving up of the body is illusion, so Lord has real forms such as Matsya and giving them up is illusory.

And just as the Lord maintains various forms and produces the illusion of giving them up, in giving up that body by which he removed the burden of the earth, Kṛṣṇa did not give up his body.

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That is an illusion.

The Lord does not take on a form of a human like an actor,  
though he is brahman in human form, since his body is not  
material.

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In Mahābhārata it is said na bhūta-saṅgha-saṁsthāno deho  
'sya paramātmanah: the body of the Lord is not associated  
with material elements.

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Viṣṇu Purāṇa says:

yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ |  
sa sarvasmād bahiḥ kāryaḥ śrauta-smārta-vidhānataḥ |  
mukhaṁ tasyāvalokyāpi sa-cailaḥ snānam ācared ||

He who thinks (yah vetti) that Kṛṣṇa's body (kṛṣṇasya paramātmanaḥ dehaṁ) is material (bhautikaṁ) should be excluded (sah bahiḥ) from all actions (sarvasmād kāryaḥ) of śruti and smṛti (śrauta-smārta-vidhānataḥ). If one sees him (tasya mukhaṁ avalokyāpi) one should bathe (snānam ācared) with one's clothes on (sa-cailaḥ).

In Vaiśampāyana-sahasra-nāma-stotra the Lord is called amṛtāmśo 'mṛta-vapur: he has a body which is immortal; he has limbs which are immortal.

In his commentary Śaṅkarācārya says amṛtaṁ maraṇa-rahitaṁ vapur: amṛta means that his body is without death.

There is another meaning of jahyāt.



Jahyāt means “he gives up” and but it also implies (by giving up) “he gives or bestows.”

The Lord bestows forms like Nārāyaṇa who had entered his body when he appeared on earth to the devotees situated in Vaikuṅṭha and other spiritual abodes for nourishing them.

This is explained at the end of the Eleventh Canto.