

# 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)**

|| 1.15.36 ||

yadā bhagavān imām mahīm  
jahau sva-tanvā śravaṇīya-sat-kathāḥ  
tadāhar evāpratibuddha-cetasām  
abhadra-hetuḥ kalir anvavartata

When Lord Mukunda (yadā bhagavān mukundah), whose topics are worthy of hearing (śravaṇīya-sat-kathāḥ), left this earth (imām mahīm jahau) by means of his spiritual body (sva-tanvā), from that day onwards (tadā ahaḥ eva) Kali (kalih), the cause of inauspiciousness (abhadra-hetuḥ), entered (anvavartata) those whose intelligence was sleeping (apratibuddha-cetasām).

This verse clarifies the condition of his giving up his body.

“When he left with his body (sva-tanvā)” means according to Śrīdhara Svāmī “leaving to Vaikuṅṭha with his body.”

He gave up the earth by means of his body.

It does not mean “He gave the earth along with his body.”

That is a wrong interpretation, because of the rule upapada-vibhakteḥ kāraka-vibhaktir baliyasī: instrumental meaning of inflection is stronger than the meaning “accompanying.”

pradarśyātapta-tapasām avitrpta-drśām nṛṇām  
ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form (yaḥ sva-bimbaṁ pradarśya), the center of attraction for all eyes (loka-locanam), then took that form (ādāya) and disappeared (antaradhād) from person who had not performed austerities but had attained the Lord’s mercy (atapta-tapasām nṛṇām), and were continually craving a vision of his form (avitrpta-drśām). SB 3.2.11

In this verse after showing his form (**sva-bimbam**) to the eyes of the world, he again withdrew it and disappeared.

The verse does not say he gave up a body.

The Kṛṣṇa-sandarbhā makes this point.

From that moment onwards (tadāhah), Kali entered those  
with sleeping intelligence.

Kali did not affect those who had discrimination.

The thief steals wealth from a sleeping person, but is afraid to  
steal from someone awake.



|| 1.15.37 ||

yudhiṣṭhīras tat parisarpaṇam budhaḥ  
pure ca rāṣṭre ca gr̥he tathātmani  
vibhāvya lobhānr̥ta-jihma-himsanādy-  
adharmā-cakram gamanāya paryadhāt

Wise Yudhiṣṭhira (budhaḥ yudhiṣṭhīrah), seeing (vibhāvya) the wheel of irreligion (tat adharmā-cakram) with greed, lying, dishonesty, and violence (lobha-anr̥ta-jihma-himsana ādy) spreading everywhere (parisarpaṇam) in towns, road, houses and body (pure ca rāṣṭre ca gr̥he tathā ātmani), dressed himself (paryadhāt) suitably to leave (gamanāya).

---

Paryadhāt means he put on the appropriate clothing for traveling.

|| 1.15.38 ||

sva-rāṭ pautram vinayinam  
ātmanah susamaṁ guṇaiḥ  
toya-nīvyāḥ patim bhūmer  
abhyasiñcad gajāhvaye

The King (sva-rāṭ) enthroned in Hastināpura (abhyasiñcad gajāhvaye) his grandson Parīkṣit (pautram) who had observed the rules suitable for kings (vinayinam) and had qualities equal (susamaṁ guṇaiḥ) to his own as master (ātmanah patim) of the lands surrounded by the ocean (toya-nīvyāḥ-bhūmeh).

He enthroned as king Parīksit who had observed rules proper for a king (viniyatam), and was equal in qualities to himself.

Toya-nīvyāḥ means “of the land belted by the oceans.”

|| 1.15.39 ||

mathurāyām tathā vajram  
śūrasena-patim tataḥ  
prājāpatyām nirūpyeṣṭim  
agnin apibad īśvaraḥ

He enthroned Vajra (tathā vajram) as the king of Śūrasena (śūrasena-patim) in Mathurā (mathurāyām) and then (tataḥ) being capable (īśvaraḥ), performing (nirūpya) prājāpatya sacrifice (prājāpatyām iṣṭim), placed within himself the fires (agnin apibad).

Vajra was the son of Aniruddha.

Nirūpya means “performing.”

Apibat means “he fixed within himself.”

Īśvaraḥ means “capable.”

|| 1.15.40 ||

visṛjya tatra tat sarvaṃ  
dukūla-valayādikam  
nirmamo nirahaṅkāraḥ  
sañchinnāśeṣa-bandhanah

Giving up (visṛjya) all clothing and bracelets (tatra tat sarvaṃ dukūla-valayādikam), he was free of thoughts of “I” and “mine” (nirmamo nirahaṅkāraḥ) and the unlimited bonds of attraction (sañchinna aśeṣa-bandhanah).

devotee expansions who had entered into the nitya-siddha bodies → left their bodies.

EXHAUST!  
Loka Sangraha  
HUMILITY.

|| 1.15.41 ||

vācam juhāva manasi  
tat prāṇa itare ca tam  
mr̥tyāv apānam sotsargam  
tam pañcatve hy ajohavīt

He offered (ajohavīt) the voice and other senses into the mind (vācam juhāva manasi), the mind into the prāṇa (tat prāṇa), the prāṇa into apāna (itare ca tam), apāna along with excretion (apānam sa utsargam) into death (mr̥tyāv), and death into the body (tam pañcatve).

Like Arjuna, Yudhiṣṭhira attempts to stop the senses from acting externally.

Vācam (speaking) represents all the senses.

He offered all the senses into the mind, because the senses are dependent on the mind.

He offered the mind into the prāna because the mind is dependent on prāṇa.



He gave the mind to the prāṇa.

“O mind! I have given the senses to you. They are yours. I have no use for them now.”

This is the contemplation.

This is the method because it is actually impossible to offer them since the senses are independent.

Thus the dative case is not used.

All other steps in the procedure are similar.

“To whom do I belong?”

He offered the mind into prāṇa.

He offered the **prāṇa** into the apāna (**itare**).

This is understood from the context.

**Apāna** is in charge of excretion.

He offered the apāna and excretion into death, the presiding deity of excretion.

In offering voice and other senses and mind and prāṇa, it should be understood that he also offered the actions, speaking, thinking etc.

He offered death into the combination of the five gross elements, the body.

His meditation was “O death! You belong to the body.”

|| 1.15.42 ||

tritve hutvā ca pañcatvaṁ  
tac caikatve 'juhon munih  
sarvam ātmany ajuhaviḍ  
brahmaṇy ātmānam avyaye

He offered (hutvā) the body (pañcatvaṁ) into the three guṇas (tritve) and the three guṇas into prakṛti (tac ca ekatve ajuhoh). He offered everything (sarvam ajuhaviḍ) into the jīva (ātmany) and offered the jīva (ātmānam) into indestructible Kṛṣṇa (avyaye brahmaṇy).

Where will the five elements be situated?

He offered the body of five elements into the three guṇas (tritve).

He offered the three into one aggregate, a portion of māyā.

He offered all that into the jīva.

Ajuhavīt is poetic license for ajohavīt.

“Jīva! This portion of māyā, with the three guṇas is yours.  
Remain separate from that and do not come under its  
control.”

He offered the jīva into the brahman.

Offering the kingdom to Parīkṣit, Mathurā to Vraja,  
distancing himself from all those relationships, he became  
oblivious to the external world.

Offering the senses and the rest to their respective  
controllers, he became oblivious to internal functions.

The jīva belongs to Kṛṣṇa or brahman.



The aggregate of māyā belongs to the jīva.

The guṇas belong to the aggregate.

The five elements belong to the guṇas.

Death belongs to the five elements of the body.

Apāna belongs to death.



Prāṇa belongs to apāna.



The mind belongs to prāṇa.

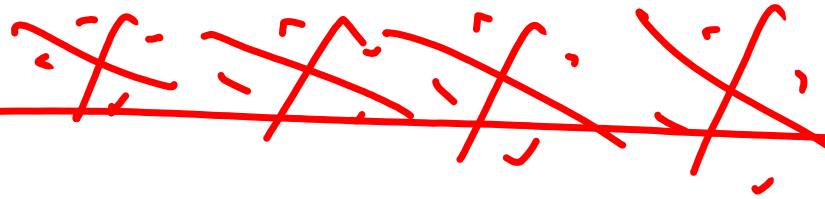


The senses belong to the mind.



The sense objects belong to the senses.

The enjoyer of the sense objects is Parīkṣit, not me.



It should be understood however that because Yudhiṣṭhira is an eternal associate of the Lord, this meditation where he considers his eternal form to be a temporary body is of no significance at all.

|| 1.15.43 ||

cīra-vāsā nirāhāro  
baddha-vāñ mukta-mūrdhajah  
darśayann ātmano rūpañ  
jaḍonmatta-piśācavat

He wore torn cloth (cīra-vāsā), did not eat (nirāhāro), stopped speaking (baddha-vāk), shaved his head (mukta-mūrdhajah), and showed himself as a dumb (jaḍa) or insane person (unmatta) or a ghost (piśācavat).

Two verses describe his total disregard for the external world.

**Baddha-vāk** means not speaking.

|| 1.15.44 ||

anavekṣamāṇo niragād  
aśṛṇvan badhiro yathā  
udīcīm praviveśāsām  
gata-pūrvām mahātmabhiḥ  
hṛdi brahma param dhyāyan  
nāvarteta yato gataḥ

Not waiting for his brothers (anavekṣamāṇah), not hearing anything (aśṛṇvan) as if deaf (badhiro yathā), he left the house (niragād). Meditating (dhyāyan) on Kṛṣṇa in the heart (hṛdi brahma param), he went in the northern direction (udīcīm praviveśa āsām) where great souls (mahātmabhiḥ) had previously gone (gata-pūrvām), from which one does not return (nāvarteta yato gataḥ).

He did not wait for his brothers (anavekṣamāṇaḥ).

He decided to carry out the method taught by the Lord in man-  
manā bhava mad-bhaktah to attain Kṛṣṇa in some solitary place,  
without disturbance, since he had now given up all  
responsibilities.

This verse describes his action to achieve that.

Param brahman means Kṛṣṇa.

# Section – VI

Other Pāṇḍavas, Draupadī and  
Vidura make their way to final  
destination (45-51)



|| 1.15.45 ||

sarve tam anunirjagmur  
bhrātarah kṛta-niścayāh  
kalinādharmamitreṇa  
dr̥ṣṭvā spr̥ṣṭāh prajā bhuvī

Seeing (dr̥ṣṭvā) that Kali, the friend of irreligion (kalinā adharmamitreṇa), had influenced (spr̥ṣṭāh) the citizens on earth (prajā bhuvī), all his brothers (sarve bhrātarah) decided to follow him (tam anunirjagmur kṛta-niścayāh).

---

They decided, “Let us also take up his mentality to attain Kṛṣṇa.”

|| 1.15.46 ||

te sādhu-kṛta-sarvārthā  
jñātvāntyantikam ātmanah  
manasā dhārayām āsur  
vaikuṅṭha-caraṇāmbujam

They (te) who had performed (sādhu-kṛta) all duties such as dharma and artha as it should be done (ātmanah sarvārthā), understanding (jñātvā) the endless nature of those duties (ātyantikam), meditated (dhārayām āsur) on the lotus feet of Kṛṣṇa (vaikuṅṭha-caraṇāmbujam) with their minds (manasā).

They performed everything such as dharma and artha as it should be done (**sādhu-kṛta-sarvārthā**), and understanding that these duties were endless for them, they concentrated on the lotus feet of Kṛṣṇa with their minds.

Śrīdhara Svāmī takes **ātyantikam** to modify Kṛṣṇa's lotus feet.

“Having executed artha, dharma, kāma and mokṣa perfectly, understanding the infinite nature of Kṛṣṇa's lotus feet, they meditated on those feet.”

|| 1.15.47-48 ||

tad-dhyānodriktayā bhaktyā  
viśuddha-dhiṣaṇāḥ pare  
tasmin nārāyaṇa-pade  
ekānta-matayo gatim

avāpur duravāpām te  
asadbhir viṣayātmabhiḥ  
vidhūta-kalmaṣā sthānam  
virajenātmanaiva hi

Having pure intelligence (viśuddha-dhiṣaṇāḥ), with minds solely on the Lord (ekānta-matayah tasmin pare), whose portion is Nārāyaṇa (nārāyaṇa-pade), by profuse bhakti (udriktayā bhaktyā) with meditation on Kṛṣṇa (tad-dhyāna), they attained the goal (te gatim avāpuh), unattainable (duravāpām) by the materialists, (asadbhir viṣayātmabhiḥ) the pure abode of the Lord (vidhūta-kalmaṣā sthānam), with their pure bodies (virajena ātmanā eva hi).

They had intelligence unmixed with jñāna, yoga or other things.

Thus they were fixed in intelligence (**ekānta-matayah**).

What was the goal?

They attained the dwelling place free of all faults (**vidhūta-kalmaṣāsthānam**).

Or this can refer to Kṛṣṇa's abode where there was the Sudharmā hall.

How did they attain it?

They attained it in their same spotless bodies (**virajenātmanā**) devoid of their devata expansions such as Yamarāja (for Yudhiṣṭhira).

They did not give up their bodies.

|| 1.15.49 ||

viduro 'pi parityajya  
prabhāse deham ātmanah  
kṛṣṇāveśena tac-cittah  
pitṛbhiḥ sva-kṣayam yayau

Vidura also (vidurah api), by absorbing his mind in Kṛṣṇa (kṛṣṇa āveśena tac-cittah), gave up (parityajya) his body (ātmanah deham) at Prabhāsa (prabhāse) and went to his abode (sva-kṣayam yayau) escorted by Pitṛs (pitṛbhiḥ).

Vidura was an incarnation of a devatā, not an eternal associate.

Therefore he gave up his body.

The Pitṛs had come to lead him to his abode.

**Svaksayam** means his place of jurisdiction.



|| 1.15.50 ||

draupadī ca tadājñāya  
patīnām anapekṣatām  
vāsudeve bhagavati  
hy ekānta-matir āpa tam

Draupadī (draupadī), understanding (tadā ajñāya) that her husbands had become indifferent to her (patīnām anapekṣatām), concentrated her mind (hy ekānta-matih) on Vāsudeva (vāsudeve bhagavati) and attained him (āpa tam).

Subhadrā and others did the same.

Since it is not mentioned that she gave up her body, in that  
body she attained the Lord (since she was an eternal  
associate).

|| 1.15.51 ||

yaḥ śraddhayaitad bhagavat-priyāṇām  
pāṇḍoḥ sutānām iti samprayāṇam  
śṛṇoty alam svastyayanam pavitraṁ  
labdhvā harau bhaktim upaiti siddhim

He who (yaḥ) hears with faith (śraddhayā śṛṇoty) about the departure (etad samprayāṇam) of the Pāṇḍavas (pāṇḍoḥ sutānām), dear to the Lord (bhagavat-priyāṇām), as described herein (iti), after attaining (labdhvā) pure blessings (svastyayanam pavitraṁ), will attain (upaiti) the perfect stage (siddhim) of devotion to the Lord (harau bhaktim).

Iti samprayānam means the departure as herein described  
and not otherwise.

Siddhim means the state of perfection.