

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Thirteen

Nārada explains the Disappearance
of Dhṛtarāṣṭra

Dhṛtarāṣṭra Quits Home

Section – I

Vidura returns from pilgrimage

(1-5)

|| 1.13.1 ||

sūta uvāca

viduras tīrtha-yātrāyām
maitreyād ātmano gatim
jñātvāgād dhāstinapuram
tayāvāpta-vivitsitah

↑
Sūta said:

Having learned (jñātvā) about Kṛṣṇa, the goal of the jīva (ātmano gatim), from Maitreya (maitreyād) while on pilgrimage (tīrtha-yātrāyām), Vidura (vidurah) came to Hastināpura (agād hāstinapuram) with a desire to teach that (tayā avāpta-vivitsitah).

Gatim means Kṛṣṇa.

Tayā avāpta-vivitsitaḥ means “he who attained all that he desired by that knowledge.”

Vivitsitaḥ comes from the verb vit, meaning “to attain,” in desiderative form.

The thirteenth chapter describes the arrival of Vidura, Dhṛtarāṣṭra leaving the palace on the instruction of Vidura, and Nārada's instructions to allay the lamentation of Yudhiṣṭhira, in order to describe the coronation of Parīkṣit, just as the story of Aśvatthāmā throwing the brahmāstra was told in relation to Parīkṣit's birth.

Having told about Parīkṣit's birth, before telling about how Kali was punished by Parīkṣit, first the coronation will be described.

But to describe the coronation, first the arrival of Vidura and the departure of Dhṛtarāstra on the instruction of Vidura, the arrival of Arjuna, and the departure of the Pāṇḍavas are described in three chapters.

|| 1.13.2 ||

yāvataḥ kṛtavān praśnān
kṣattā kauṣāravāgrataḥ
jātaika-bhaktir govinde
tebhyaś copararāma ha

Having asked sufficient questions (yāvataḥ kṛtavān praśnān) to Maitreya (kauṣārava agrataḥ), Vidura (kṣattā), ceased asking any more (tebhyaś ca upararāma ha) when he heard about pure devotion to Govinda (jāta eka-bhaktir govinde).

“He gave up questioning” means he did not have any more
desires to hear further, because all other questions are useless
once bhakti has appeared.

|| 1.13.3-5 ||

taṁ bandhum āgataṁ dr̥ṣtvā
dharma-putraḥ saḥānujaḥ
dhṛtarāṣṭro yuyutsuś ca
sūtaḥ śāradvataḥ pṛthā
gāndhārī draupadī brahman
subhadrā cottarā kṛpī
anyāś ca jāmayāḥ pāṇḍor
jñātayaḥ sasutāḥ striyaḥ
pratyujjagmuḥ praharsena
prānaṁ tanya ivāgatam
abhisaṅgamyā vidhivat
pariṣvaṅgābhivādanaiḥ

Seeing (dr̥ṣṭvā) that their friend had returned (taṁ bandhum āgatam), Yudhiṣṭhira and his brothers (dharma-putraḥ saḥānujaḥ), Dhṛtarāṣṭra, Yuyutsu (dhṛtarāṣṭraḥ yuyutsuś ca), Sañjaya, Kṛpācārya, Kuntī (sūtaḥ śāradvataḥ pṛthā), Gāndhārī, Draupadī (gāndhārī draupadī), Subhadrā, Uttarā, Kṛpī (subhadrā uttarā kṛpī), the rest of the relatives of Pāṇḍu (anyāś ca jāmayāḥ pāṇḍoh jñātayaḥ) and their wives and sons (sa sutāḥ striyaḥ) became revived (pratyujjagmuḥ), as if their life airs had returned to their limbs (prāṇam tanva iya āgatam), and according to suitability (vidhivat), joyfully (praharṣeṇa) mixed with his company (abhisāṅgamyā), greeted and embraced him (pariṣvaṅga abhivādanaiḥ).

Sūta means Sañjaya, Śāradvataḥ is Kṛpa.

Kṛpī is the wife of Droṇācārya.

Jāmayah means wives of the relatives.

The word yāmi is seen in dictionaries along with words starting with consonants and semi-vowels.

When the life air goes, a person faints.

When the life air returns, the person regains consciousness.

Tanvah means parts of the body like hands and feet.

As if life airs had returned to the limbs, they revived their various actions.

Section – II

Mahārāja Yudhiṣṭhira arranges

reception and talks were

exchanged (6-13)

|| 1.13.6 ||

mumucuḥ prema-bāṣpaugham
virahautkaṅṭhya-kātarāḥ
rājā tam arhayām cakre
kṛtāsana-parigraham

Agitated by the longing created by separation (viraha
autkaṅṭhya-kātarāḥ), they shed tears of love (mumucuḥ
prema-bāṣpaugham). The king (rājā) had him accept a seat
(kṛta āsana-parigraham) and worshipped him (tam arhayām
cakre).

|| 1.13.7 ||

tam bhuktavantam viśrāntam
āsīnam sukham āsane
praśrayāvanato rājā
prāha teṣām ca śṛṇvatām

After feeding him (tam bhuktavantam), letting him rest (viśrāntam) and sitting him down (āsīnam sukham āsane), the king (rājā) with humility (praśraya avanatah) spoke to Vidura (prāha) for all to hear (teṣām ca śṛṇvatām).

॥ 1.13.8 ॥

yudhisthira uvāca
api smaratha no yusmat-
pakṣa-cchāyā-samedhitān
vipad-gaṇād viṣāgnyāder
mocitā yat samātrkāḥ

Yudhiṣṭhira said: Do you remember us (api smaratha nah), because we, along with our mother (yat samātrkāḥ), (growing up under the shade of your wings (yusmat-pakṣa-cchāyā-samedhitān), were saved by you (mocitā) from the poison and the fire (viṣa agni ādeḥ) and other dangers (vipad-gaṇād)?

Just as birds raise their young with great affection under the shade of their wings, you raised us.

Another meaning of pakṣa-cchāyā is “showing favor to us.”

Yad mocitā means “because we were saved by you.”

|| 1.13.9 ||

kayā vṛttyā vartitaṃ vaś
caradbhiḥ kṣiti-maṇḍalam
tīrthāni kṣetra-mukhyāni
sevitāniha bhūtale

As you wandered over the earth (vah caradbhiḥ kṣiti-maṇḍalam), what did you do for maintenance (kayā vṛttyā vartitaṃ)? What major holy places (tīrthāni kṣetra-mukhyāni) did you serve on the earth (sevitāni iha bhūtale)?

Vṛttyā means “by livelihood.” Vaḥ means “by you.”

|| 1.13.10 ||

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

O master (vibho)! Devotees like you (bhavad-vidhā bhāgavatāḥ) are holy places incarnate (tīrtha-bhūtāḥ svayaṁ). You purify the holy places (tīrthī-kurvanti tīrthāni) because the Lord (gadābhṛtā) is situated within you (sva antaḥ-sthena).

In this verse he says that Vidura's going to the holy places is good fortune for those places.

You make the holy places even greater, purifying the pure.

|| 1.13.11-12 ||

api naḥ suhr̥das tāta
bāndhavāḥ kṛṣṇa-devatāḥ
dr̥ṣṭāḥ śrutā vā yadavaḥ
sva-puryām sukham āsate

ity ukto dharma-rājena
sarvaṁ tat samavarṇayat
yathānubhūtaṁ kramaśo
vinā yadu-kula-kṣayam

O father (tāta)! Did you see or hear (api dr̥ṣṭāḥ śrutā vā) about our relatives and friends (naḥ suhr̥dah bāndhavāḥ), devotees of Kṛṣṇa (kṛṣṇa-devatāḥ), the Yadus (yadavaḥ). Are they residing happily (sukham āsate) in Dvārakā (sva-puryām)? When Yudhiṣṭhira had thus spoken (ity ukto dharma-rājena), Vidura then gradually described (kramaśah samavarṇayat) everything (sarvaṁ tat) he had experienced (yathā anubhūtaṁ), except for the destruction of the Yadu dynasty (vinā yadu-kula-kṣayam).

|| 1.13.13 ||

nanv apriyam durvisham
nṛṇām svayam upasthitam
nāvedayat sa-karuṇo
duḥkhitān draṣṭum akṣamaḥ

A merciful person (sa-karuṇah), unable to see (draṣṭum akṣamaḥ) others suffer (duḥkhitān), should not reveal (na āvedayat) an inauspicious event (nanv apriyam) arising on its own (svayam upasthitam) which no human can tolerate (nṛṇām durvisham).

This verse explains the scriptural reason why he did not tell them about the disappearance of the Yadus.

Section – III

Vidura's purpose in staying

(14-17)

|| 1.13.14 ||

kañcit kālam athāvātsīt
sat-kṛto devavat sukham
bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṃ sukham āvahan

Respected as a god (atha devavat sat-kṛtaḥ sukham), Vidura stayed
there for some time (kañcit kālam āvātsīt), pleasing all (sarveṣāṃ
sukham āvahan) and giving the highest benefit to Dhṛtarāṣṭra
(bhrātur jyeṣṭhasya śreyas-kṛt).

Śreyas-kṛt means “giving benefit.”

|| 1.13.15 ||

abibhrad aryamā daṇḍam
yathāvad agha-kāriṣu
yāvad dadhāra śūdratvam
śāpād varṣa-śataṁ yamaḥ

As long as (yāvad) Yama (yamaḥ) passed his life (dadhāra) for a hundred years (varṣa-śataṁ) as a śūdra (śūdratvam) because of a curse (śāpād), Aryamā (aryamā) performed (abibhrad) his duties of punishing (daṇḍam) the sinful (agha-kāriṣu) in an appropriate way (yathāvad).

One should ^{Not?} consider that Vidura was inferior because of being lesser than Dhṛtarāṣṭra and others.

Dharma-rāja, Yama, was born as a śūdra by the curse of Māṇḍavya in the form of Vidura.

Who would carry out punishment while Yama had the śūdra body?

Aryamā held the post.

Abibhrat is poetic license for abibhaḥ.

One time the soldiers of a king were chasing some thieves.

They caught them near Māṇḍavya who was performing penance.

Tying him up along with the thieves they brought him to the king.

By the king's order, they were all impaled.

But the king recognized the sage, and had him taken down, and took care of him.

The sage went to Yama and in anger spoke. “Why was I impaled?”

Yama replied, “As a boy you pierced a grasshopper with the tip of a kuśa grass, as play.”

Hearing this Māndavya cursed Yama, “Since you punished so severely though I was an ignorant boy at the time, you should become a śūdra.”

|| 1.13.16 ||

yudhiṣṭhiro labdha-rājyo
dr̥ṣṭvā pautram kulan-dharam
bhrātr̥bhir loka-pālābhair
mumude parayā śriyā

Having attained his kingdom (labdha-rājyah), and seeing (dr̥ṣṭvā) the heir to the dynasty (pautram kulan-dharam), Yudhiṣṭhira (yudhiṣṭhirah) along with his brothers (bhrātr̥bhir) who were like protecting devatās (loka-pālābhair), became overjoyed (mumude) with the greatest splendor (parayā śriyā).

|| 1.13.17 ||

evam gr̥heṣu saktānām
pramattānām tad-īhayā
atyakrāmad avijñātaḥ
kālah parama-dustaraḥ

Insurmountable time (evam kālah parama-dustaraḥ) overtook
(atyakrāmad) those attached to their houses (gr̥heṣu saktānām) and
intoxicated with household affairs (pramattānām tad-īhayā) without
their knowledge (avijñātaḥ).

This verse is a criticism of people other than Yudhiṣṭhira and his family present at that time.

It has already been said that he was unattached to everything except the Lord **kṣudhitasya yathetare**: he was completely attached to the Lord and nothing else. (SB 1.12.6)

Section – IV

Vidura chastises Dhritarastra

(18-28)

|| 1.13.18 ||

viduras tad abhipretya
dhṛtarāṣṭram abhāṣata
rājan nirgamyatām śīghram
paśyedaṁ bhayam āgatam

Knowing that his time was approaching (tad abhipretya), Vidura spoke to Dhṛtarāṣṭra (vidurāḥ dhṛtarāṣṭram abhāṣata). “O king (rājan)! You should leave immediately (nirgamyatām śīghram). See (paśya)! Fearful time is approaching (idaṁ bhayam āgatam)!”

|| 1.13.19 ||

pratikriyā na yasyeha
kutaścīt karhicit prabho
sa eṣa bhagavān kālah
sarveṣāṁ naḥ samāgataḥ

O master (prabho)! The supremely powerful time (sa eṣa bhagavān
kālah) which (yasya) no one can stop (na iha kutaścīt karhicit
pratikriyā) has approached us all (sarveṣāṁ naḥ samāgataḥ).

By saying “all” Vidura indicates that time had approached even those
who should be able to prevent the actions of time.

|| 1.13.20 ||

yena caivābhipanno 'yaṁ
prāṇaiḥ priyatamair api
janaḥ sadyo viyuḥyeta
kim utānyair dhanādibhiḥ

Attacked by time (yena ca eva abhipannah), a person is separated immediately (janaḥ sadyo viyuḥyeta) from his beloved life airs (ayam prāṇaiḥ priyatamair api), what to speak of (kim uta) other things like wealth (anyaih dhanādibhiḥ).

Afflicted by time, in the form of death a person is separated from his life airs.

|| 1.13.21 ||

pitṛ-bhrātr-suhrt-putrā
hatās te vigataṁ vayam
ātmā ca jarayā grastah
para-geham upāsase

Your father, brothers, friends, and sons (te pitṛ-bhrātr-suhrt-putrā) have been killed (hatāh). Youth has departed (vigataṁ vayam). The body is afflicted by old age (ātmā ca jarayā grastah). You are living (upāsase) in another person's house (para-geham).

In seven verses Vidura teaches renunciation.

|| 1.13.22 ||

andhaḥ puraiḥ vadhiro
manda-prajñāś ca sāmpratam
viśirṇa-danto mandāgniḥ
sarāgaḥ kapham udvahan

You were blind from birth (andhaḥ purā eva). You are now deaf (sāmpratam vadhirah), and feeble witted (manda-prajñāś ca). Your teeth are broken (viśirṇa-dantah), your digestion is weak (mandāgniḥ), and your body is full of mucus (kapham udvahan). Still you are attached (sarāgaḥ).

|| 1.13.23 ||

aho mahīyasī jantor
jīvitāśā yathā bhavān
bhīmāpavarjitam piṇḍam
ādatte gr̥ha-pālavat

So strong (aho mahīyasī) is the desire to live (jīvitāśā) among all creatures (jantoh) that (yathā), like a dog (gr̥ha-pālavat), you take (bhavān ādatte) the food (piṇḍam) given by Bhīma (bhīma apavarjitam)!

Apavarjitam means given. Gr̥ha-pālah is a dog.

॥ 1.13.24 ॥

agnir nisṛṣṭo dattaś ca
garo dārāś ca dūṣitāḥ
hṛtaṁ kṣetraṁ dhanam yesām
tad-dattair asubhiḥ kiyat

What is the use of (kiyat) life maintained (asubhiḥ) by food given by those (tad-dattair) whom (yesām) you tried to burn (agnir nisṛṣṭah), poison (dattaś ca garah), whose wife you insulted (dārāś ca dūṣitāḥ), and whose land and wealth you stole (hṛtaṁ kṣetraṁ dhanam)?

What is the use (kiyat) of life (asubhiḥ) attained by food given by them (tad-dattaiḥ).

|| 1.13.25 ||

tasyāpi tava deho 'yam
krpaṇasya jijīviṣoḥ
paraity anicchato jīrṇo
jarayā vāsasī iva

Though wanting to live (jijīviṣoḥ) and not give the body up (tasyāpi krpaṇasya), your body (tava ayam dehaḥ), worn out with old age (jarayā jīrṇaḥ), is dying (paraity), beyond your will (anicchataḥ), like two pieces of cloth (vāsasī iva).

Paraiti means “it is wasting away.”

Two pieces of cloth indicate the upper and lower cloth.

This indicates that both the gross and subtle bodies have become worn out.

Blindness and deafness indicate decay of the subtle body (since the senses are subtle) and wrinkles and grey hair are the decay of the gross body.

|| 1.13.26 ||

gata-svārtham imam deham
virakto mukta-bandhanah
avijñāta-gatir jahyāt
sa vai dhīra udāhṛtah

He is called wise (sa vai dhīra udāhṛtah) who gives up (jahyāt) this body (imam deham) which has not been used to worship Kṛṣṇa (gata-svārtham), after rejecting wealth and sons (virakto mukta-bandhanah) and going where no one can find him, while practicing bhakti (avijñāta-gatih).

Gata-svārtham means “afflicted with lamentation, illusion and old age because of not having performed worship of Kṛṣṇa.”

Mukta-bandhanaḥ means giving up wealth and sons.

Avijñāta-gatiḥ means “going where no one knows.”

The words “gives up” should mean “gives up the body at a holy place with devotion.”

Such a person is wise.

|| 1.13.27 ||

yaḥ svakāt parato vecha
jāta-nirveda ātmavān
hr̥di kṛtvā harim̐ gehāt
pravrajat sa narottamaḥ

He is the best of men (sah narottamaḥ) who gives up the house (yaḥ gehāt pravrajat) after developing discrimination (ātmavān) by self-endeavor (svakāt) or inspiration of others (parato yā) and becoming detached (jāta-nirveda), while concentrating the mind on the Lord (harim̐ hr̥di kṛtvā).

The best of men however prepares his remedy before old age.

His qualities are described.

Getting knowledge himself, or getting instructions from others, he develops discrimination (**ātmavān**).

As the merchant turns his heart towards money, the devotee
turns his heart towards the Lord, to achieve the Lord.

He is the best of men.

The austere sannyāsī is the wise man and the person
understanding bhakti is the best of men.

|| 1.13.28 ||

athodīcīm diśam yātu
svair ajñāta-gatir bhavān
ito 'rvāk prāyaśaḥ kālaḥ
pumsām guṇa-vikarṣaṇaḥ

Therefore (atha), go to the north (bhavān udīcīm diśam yātu),
somewhere unknown to your relatives (svair ajñāta-gatih). Then
(itah) time (kālaḥ), the destroyer of most of man's qualities (pumsām
guṇa-vikarṣaṇaḥ), will come (arvāk prāyaśaḥ).

You have not become a narottama.

Therefore become a dhīra.

Arvāk kālah means “time will come.”

That time, the destroyer of man’s qualities like determination
and mercy will come.

Section – V

Dhṛtarāṣṭra, Gāndhārī &
Vidura leaves and Mahārāja
Yudhiṣṭhira laments (29-37)

|| 1.13.29 ||

evam rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīḍhah
chittvā sveṣu sneha-pāśān draḍhimno
niścakrāma bhrātr-sandarśitādhvā

The King (rājā), born of Ajamīḍha's dynasty (ājamīḍhah), with eyes of knowledge (prajñā-cakṣuh), enlightened (evam bodhita) by his younger brother Vidura (vidurena anujena), possessing the path shown by his brother (bhrātr-sandarśita adhvā), cutting (chittvā) the ropes of affection (sveṣu sneha-pāśān) because of determination (draḍhimnah), left the house (niścakrāma).

He was given teachings of bhakti-mīśra-jñāna, for liberation.

↓
Jñāna Yoge

He was born in the Ājamīdha dynasty.

Because of his mental determination he could leave.

The path shown by his brother was the path of bondage and liberation.

|| 1.13.30 ||

patim prayāntam subalasya putrī
pati-vratā cānujagāma sādhvī
himālayam nyasta-danda-praharṣam
manasvinām iva sat-samprahārah

Chaste (pati-vratā) Gāndhārī, daughter of Subala (subalasya putrī),
having good qualities (sādhvī) and dedicated to her husband (patim
prayāntam), followed him (anujagāma) as he went to the Himālayas
(himālayam), which gives joy (praharṣam) to those who have given
up violence (nyasta-danda). She took the challenge (implied) like a
warrior (manasvinām iva) enjoying a good battle (sat-samprahārah).

Gāndhārī was the daughter of Subala.

Sādhvī means “having good qualities.”

How did she go to the Himālayas, which would give great hardship?

Such sufferings are a cause of joy for those who have enthusiasm.

An example is given.

It is like a good (**san**) fight (**samprahārah**) experienced by the warrior even if he is very young.

Sat-samprahāram is also seen.

The neuter case is poetic license.

Amara-koṣa says samprahārābhisampāta-kali-saṃsphoṭa-
saṃyugāḥ: samprahāra means war, quarrel, battle, conflict.

|| 1.13.31 ||

ajāta-śatruḥ kṛta-maitro hutāgnir
viprān natvā tila-go-bhūmi-rukmaiḥ
grhaṁ praviṣṭo guru-vandanāya
na cāpaśyat pitarau saubalīm ca

Yudhiṣṭhira (ajāta-śatruḥ) after performing sandhya rites (kṛta-maitraḥ), offering oblations in the fire (hutāgnih) and offering respects to the brāhmaṇas (viprān natvā) by giving sesame, cows, land and gold (tila-go-bhūmi-rukmaiḥ), entered the house (grhaṁ praviṣṭaḥ) to offer respects to his elders (guru-vandanāya). But he did not see Vidura, Dhṛtarāṣṭra (na ca apaśyat pitarau) or Gāndhārī (saubalīm ca).

Kṛta-maitraḥ means “having performed sandhya rites.”

He worshipped the brāhmaṇas with sesame and other items and entered.

By using the word **praviṣṭaḥ** (sometimes associated with entering the funeral pyre) there is a hint at death rites offerings, which also use sesame.

The word **ca** indicates not only that he did not see them, but did not know where they had gone.

Pitarau refers to Vidura and Dhṛtarāstra.

|| 1.13.32 ||

tatra sañjayam āsīnam
papracchodvigna-mānasah
gāvalgaṇe kva nas tāto
vṛddho hīnaś ca netrayoḥ
ambā ca hata-putrārtā
pitṛvyaḥ kva gataḥ suhṛt

Afflicted in mind (udvigna-mānasah), he asked Sañjaya (sañjayam papraccha) who was sitting there (tatra āsīnam), “O son of Gavalgaṇa (gāvalgaṇe), where is our father (kva nas tātaḥ), my blind (hīnaś ca netrayoḥ), aged (vṛddhah) uncle (pitṛvyaḥ), his wife grieving for her slain children (ambā ca hata-putrārtā), and my uncle and friend Vidura (kva gataḥ pitṛvyaḥ suhṛt)?”

|| 1.13.33 ||

api mayy akṛta-prajñe
hata-bandhuḥ sa bhāryayā
āśamsamānaḥ śamalam
gaṅgāyām duḥkhito 'patat

Has he thrown himself (api apatat) in the Gaṅgā (gaṅgāyām) along
with his wife (sa bhāryayā), out of sorrow (duḥkhitaḥ), with all his
children dead (hata-bandhuḥ), while contemplating (āśamsamānaḥ)
my foolish offense (mayy akṛta-prajñe śamalam)?

Was Dhṛtarāṣṭra depressed (āśamsamānah) with the thought of my offense, thinking, “Why should I live, when Yudhiṣṭhira did not leave even one of my sons?”

Or another meaning is:

He desired (āśamsamānah) as follows, “Let Yudhiṣṭhira also have the sin of killing me too.”

॥ 1.13.34 ॥

pitary uparate pāṇḍau
sarvān naḥ suhrdaḥ śiśūn
araksatām vyasanataḥ
pitṛvyau kva gatāv itaḥ

When our father Pāṇḍu departed (pitary pāṇḍau uparate), these two (pitṛvyau) protected (araksatām) all us children (sarvān naḥ śiśūn), who were their relatives (suhrdaḥ), from dangers (vyasanataḥ). From this place, where have they gone (kva gatāv itaḥ)?

|| 1.13.35 ||

sūta uvāca

krpayā sneha-vaiklavyāt

sūto viraha-karśitaḥ

ātmeśvaram acakṣāno

na pratyāhātīpīḍitaḥ

Sūta said: Sañjaya (sūtaḥ), pained by the separation (viraha-karśitaḥ), and not seeing his lord (ātmeśvaram acakṣāno), overcome with compassion (krpayā ati pīḍitaḥ) and the bewilderment of affection (sneha-vaiklavyāt), did not reply (na praty āha).

Sañjaya was overcome with affection, thinking, “What will become of these two without protection?”

He was disturbed by affection caused by his relationship which melted his heart.

|| 1.13.36 ||

vimr̥jyāśrūṇi pāṇibhyām
viṣṭabhyātmānam ātmanā
ajāta-śatruṃ pratyūce
prabhoḥ pādāv anusmaran

Wiping (vimr̥jya) his tears (aśrūṇi) with his hands (pāṇibhyām), making is mind steady by intelligence (viṣṭabhya ātmānam ātmanā), remembering (anusmaran) the feet of his master (prabhoḥ pādāv), he replied (pratyūce) to Yudhiṣṭhira (ajāta-śatruṃ).

Viṣṭabhyātmānam ātmanā means “creating steadiness in the mind by intelligence.”

॥ 1.13.37 ॥

sañjaya uvāca

nāham veda vyavasitam
pitror vaḥ kula-nandana
gāndhāryā vā mahā-bāho
muṣito 'smi mahātmabhiḥ

Sañjaya said: O joy of the dynasty (kula-nandana)! I certainly do not know (na aham veda vyavasitam) about your uncles (vaḥ pitroh) and Gāndhārī (gāndhāryā vā). O mighty-armed warrior (mahā-bāho)! They have cheated me (muṣito 'smi mahātmabhiḥ).

Veda should actually be vedmi.

Muṣitah means cheated.

They left while he was sleeping.

Section – VI

Nārada Muni shatters Mahārāja

Yudhiṣṭhira's lamentation and

illusion (38-60)

|| 1.13.38 ||

athājagāma bhagavān
nāradaḥ saha-tumburuḥ
pratyutthāyābhivādyāha
sānujo 'bhyarcayan munim

At that time (atha), Lord Nārada (bhagavān nāradaḥ munim), holding a vīṇa (saha-tumburuḥ), arrived (ājagāma). Standing up (pratyutthāya), Yudhiṣṭhira, along with his brothers (sānujah), after welcoming (abhivādya) and worshipping him (abhyarcayan), spoke to him (āha).

Out of lamentation, Yudhisthira worshipped him, but more important was the whereabouts of his uncles.

|| 1.13.39-40 ||

yudhiṣṭhira uvāca

nāham veda gatiṁ pitror bhagavan kva gatāv itaḥ

ambā vā hata-putrārtā kva gatā ca tapasvinī

karnadhāra ivāpāre bhagavān pāra-darśakah

athābabhāṣe bhagavān nārado muni-sattamaḥ

Yudhiṣṭhira said: “O master (bhagavan)! I do not know (na aham veda) the destination of my uncles (pitroh gatiṁ). Where did they go from there (kva gatāv itaḥ)? Where did my austere aunt (kva tapasvinī ambā), grieving for her dead sons (hata-putrārtā), go (gatā)? You are like a pilot (karnadhāra iva) for crossing the ocean of grief (apāre); you can see the other side (pāra-darśakah).” Then Lord Nārada (atha bhagavān nāradaḥ) the best of sages (muni-sattamaḥ) spoke (ābabhāṣe).

Apāre means “in the ocean of grief.”

Since you are the Lord, you know everything.

Please tell me.

|| 1.13.41 ||

nārada uvāca

mā kañcana śuco rājan

yad īśvara-vaśam jagat

lokāḥ sapālā yasyeme

vahanti balim īśituḥ

sa saṁyunakti bhūtāni

sa eva viyunakti ca

Nārada said: O King (rājan)! Do not lament for anything (mā kañcana śucaḥ), because this world (yad jagat) is dependent on the Lord (īśvara-vaśam). The Lord to who (yasya) even the devatās (ime lokāḥ sapālā) carry offerings (vahanti balim īśituḥ) joins and separates (saṁyunakti viyunakti ca) the living beings (bhūtāni).

In the beginning, Yudhisthira would faint with lamentation on hearing what had happened.

Therefore first Nārada appeased his lamentation.

“You say do not lament, but I am fainting in separation from those two persons.”

“This cannot be prevented because meeting and separation are dependent on the Lord.”

Cows → Gaurāṅgeś Jīva
nose rope → Varnāśrama designations → duties
bigger rope →
cowherd →

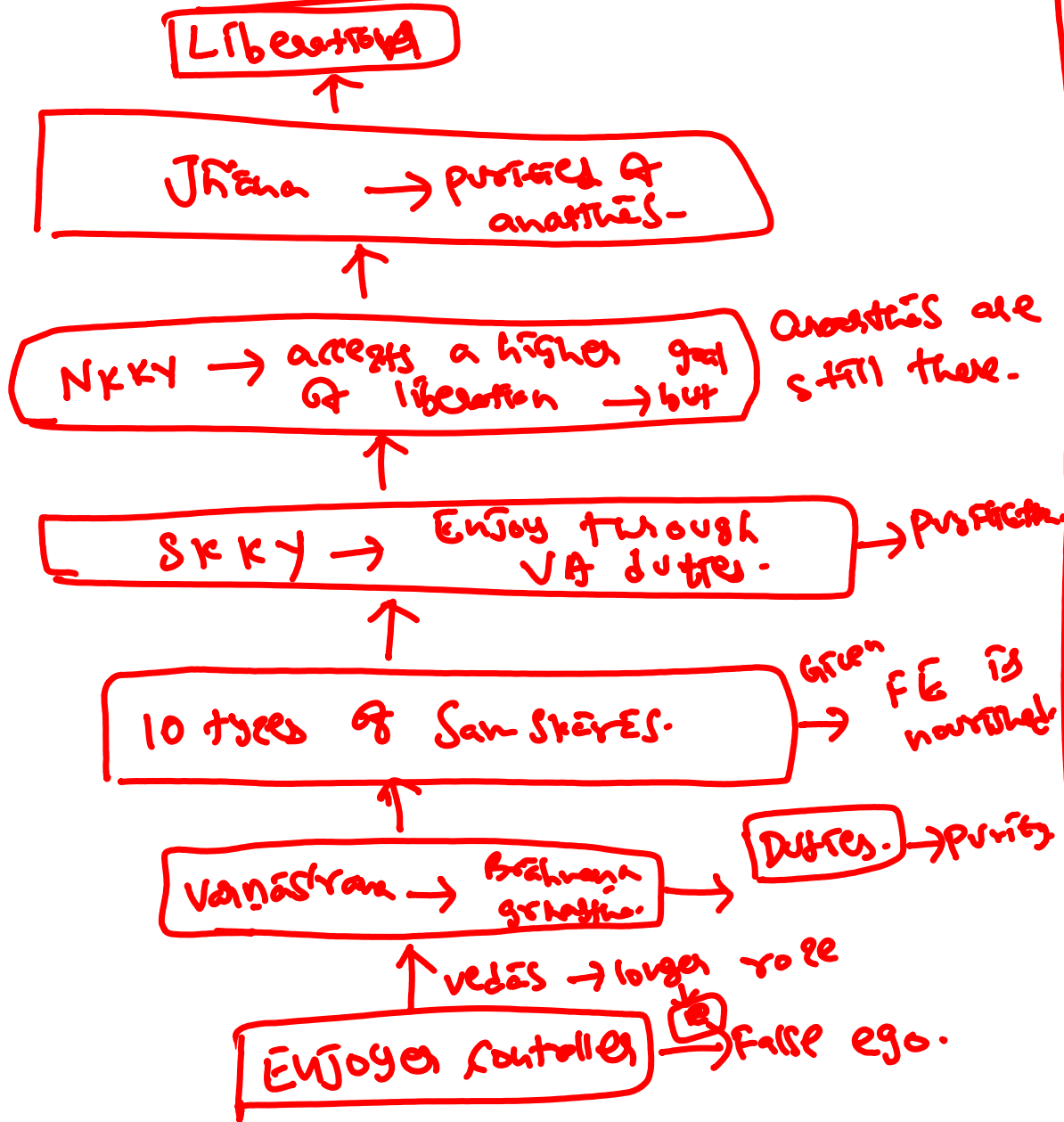
Vedas
Kṛṣṇak.

|| 1.13.42 ||

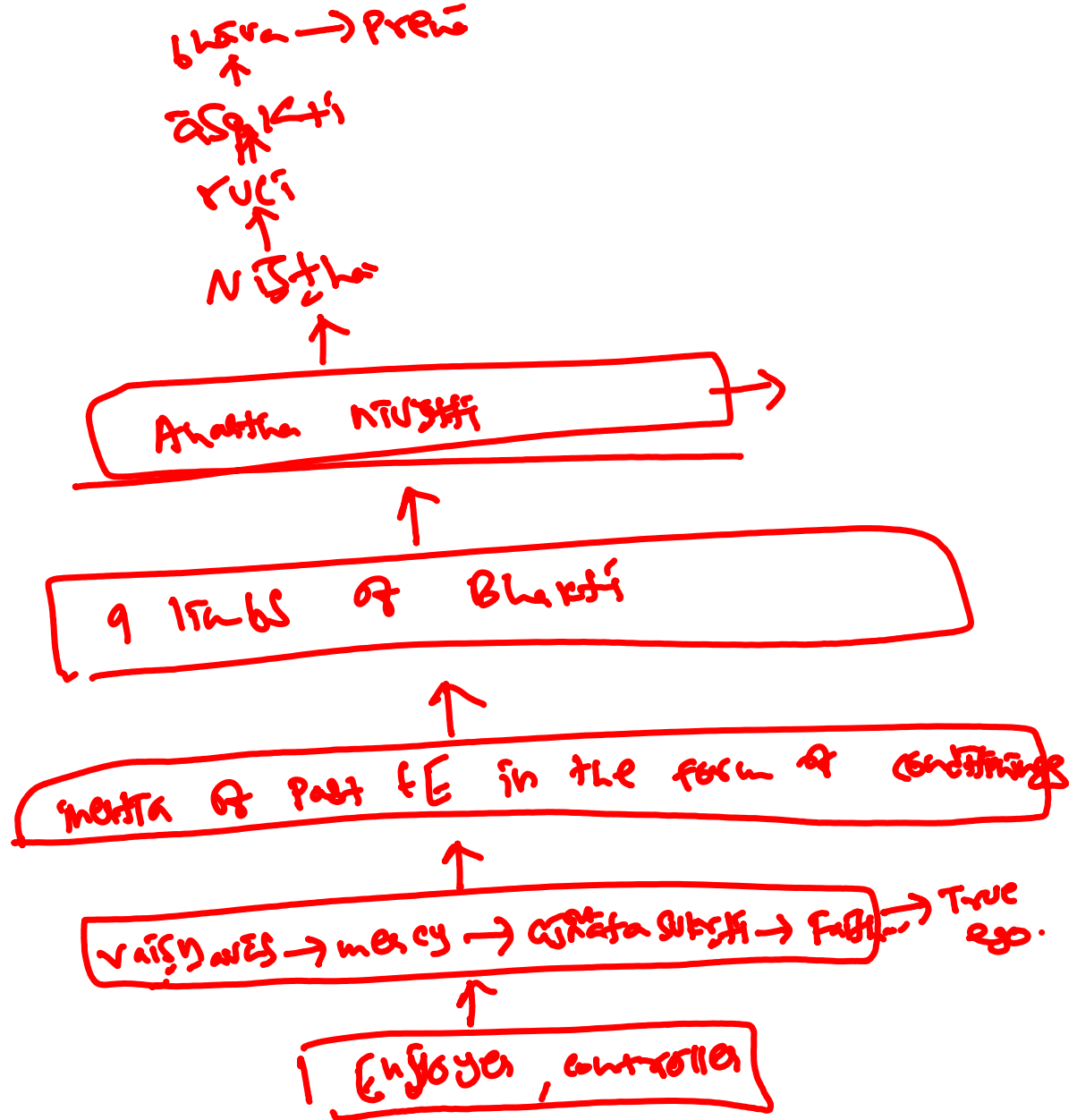
yathā gāvo nasi protās
tantyām baddhās ca dāmabhiḥ
vāk-tantyām nāmabhir baddhā
vahanti balim īsituh

Just as cows (yathā gāvah) are bound by ropes (tantyām baddhāh) to the nose (nasi protāh) and the ropes are all attached to one longer rope (ca dāmabhiḥ), all humans, bound (baddhā) by designations of varnāśrama (nāmabhir) derived from the Vedas (vāk-tantyām) carry out the orders (vahanti balim) of the Lord (īsituh).

Gradual Path of Vaidhyantra



Direct Path of Bhakti



To support what has been said about all entities carrying out the Lord's orders and the Lord causing meeting and separation, two examples are given.

Each cow has a rope tied to its nose, and all are tied to one longer rope.

What is the connection between the ropes and the longer rope with the present discussion?

The Veda is the long rope.

Humans are bound by the short ropes of the designations in the Vedas, such as brāhmana and kṣatriya, brahmacārī and gr̥hastha.

Their payment (**balim**) is following the order, such as “Every day one must perform sandhyā rites.”

|| 1.13.43 ||

yathā krīḍopaskarāṇām
saṁyoga-vigamāv iha
icchayā krīḍituḥ syātām
tathāiveśecchayā nṛṇām

Just as the items used in playing (yathā krīḍā upaskarāṇām) are brought together and separated (saṁyoga-vigamāv iha) by the will of the player (krīḍituḥ icchayā), humans are brought together and separated (tathā eva nṛṇām syātām) by the will of the Lord (īśa icchayā).

Krīḍopaskarāṇām refers to things like dice.

|| 1.13.44 ||

yan manyase dhruvam lokam
adhruvam vā na cobhayam
sarvathā na hi śocyās te
snehād anyatra mohajāt

If one considers oneself (yat lokam manyase) to be the soul (dhruvam), the body (adhruvam vā), neither or both (na ca ubhayam), in all these cases (sarvathā), the person, situated with discernment beyond material affection (anyatra snehād mohajāt), should not lament for himself or others (na hi śocyās te).

It has been just said that because everything is under the control of the Lord, one should not lament.

But when looking at the world, there is no real object of suffering.

People may consider themselves as jīva (dhruvam) or as the body (adhruvam) or neither as jīva or body by being brahman (ubhayam), or having qualities of both consciousness and unconsciousness (vā).

[Note: This would be the belief that the self is a conscious particle, but subject to destruction.]

All four types of people should not lament for their relatives,
since they have no affection (snehād anyatra), being situated
with discernment.

Affection is the source of lamentation and is the root of
ignorance.

This affection is generated from illusion in the material world
(mohajāt).

This indicates that the affection related to bhakti is not included here as a source of lamentation.

Lamentation arising from bhakti, the sthāyi-bhāva of karuṇa-rasa, is most excellent.

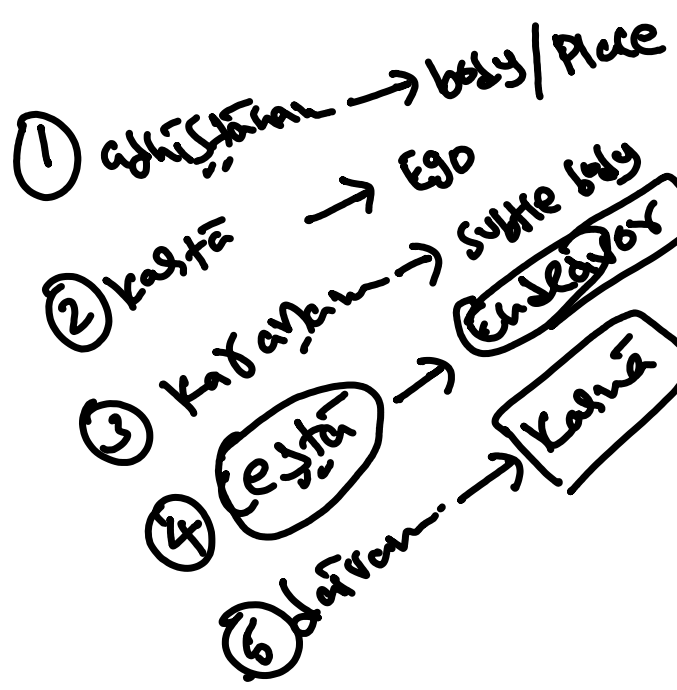
|| 1.13.45 ||

tasmāj jahy aṅga vaiklavyam
ajñāna-kṛtam ātmanah
katham tv anāthāḥ kṛpañā
varteraṁs te ca mām vinā

O King (aṅga)! Give up (tasmād jahy) your agitation (ātmanah vaiklavyam) arising from ignorance (ajñāna-kṛtam), thinking “How will they (katham te), suffering and without protection (anāthāḥ kṛpañā), live without me (varteraṁs ca mām vinā)?”

Give up the disturbance of mind which thinks “How will they live without me?”

|| 1.13.46 ||



kāla-karma-guṇādhīno
deho 'yaṁ pāñca-bhautikah
katham anyāms tu gopāyet
sarpa-grasto yathā param

This body of five elements (ayaṁ dehaḥ pāñca-bhautikah) is dependent (adhīnah) on time, karma and the material ingredients (kāla-karma-guṇa). How can a person (katham), as if bitten by a snake (sarpa-grasto yathā), protect others (anyāms param tu gopāyet)?

No one can protect anyone else by giving maintenance.

Time (kāla) is the general cause.

Karma is the cause of birth.

Guṇa indicates the material cause.

The body made of five elements is dependent on these.

The body with these constituents is quickly subject to
destruction.

One person bitten by a snake cannot protect others.

|| 1.13.47 ||

ahastāni sahaṣṭānām
apadāni caṭuṣ-padām
phalgūni tatra mahatām
jīvo jīvasya jīvanam



The humans are maintained by the animals (ahastāni sahaṣṭānām) and the animals are maintained by the plants (apadāni caṭuṣ-padām). The big are maintained by the small (phalgūni tatra mahatām). One living being is the maintenance for another living being (jīvo jīvasya jīvanam).

The maintenance of all entities is established in the beginning
by the Lord.

The animals (**ahastāni**) are food for the humans.

The plants (**apadāni**) are food for the animals.

The small fish are food for the big fish.

One entity is the natural food for another.

For renounced persons, maintenance through leaves, fruits
and flowers prepared for the Lord is not forbidden.

Why do you lament then?

|| 1.13.48 ||

tad idam bhagavān rājann
eka ātmātmanām sva-dr̥k
antaro 'nantaro bhāti
paśya tam māyayorudhā

This universe is also a
manifestation of his
energy of the lot.

O King (rājann)! This universe is only the Lord (tad idam bhagavān).
He is the one soul of all the jīvas (eka ātmā ātmanām). He is self
manifesting, not dependent on others (sva-dr̥k). He is the jīva
(antarāh) and the objects of enjoyment for the jīva (anantarāh bhāti).
See the one Lord (paśya tam) manifested as many (urudhā) by his
material energy (māyayā).

युक्त्या → NM

“You have said that the world is dependent on the Lord. If everything is dependent on the Lord, why do you say that the body is dependent on time, karma and matter?”

That is true.

Everything is the Lord because everything in this world including time and karma is the effect of the Lord's energies.

That is expressed in this verse.

The Lord is this universe (**idam**).

Through his svarūpa-śakti, in the form of paramātmā, he is
the soul of the jīvas (**ātmanām**).

He is self-revealing (**svadr̥k**).

He is the jīva (**antarah**) as the enjoyer.

He is the happiness and distress as the external objects of experience (**anantarah**).

The Lord appears through these three energies (svarūpa-śakti, jīva-śakti, māyā-śakti).

See the one Lord manifested as many (urudhā) such as devatās and animals, by the māyā-śakti.

|| 1.13.49 ||

so 'yam adya mahārāja
bhagavān bhūta-bhāvanah
kāla-rūpo 'vatīrṇo 'syām
abhāvāya sura-dviṣām

He (so ayam), the Lord of Dvārakā (bhagavān mahārāja),
protector of all beings (bhūta-bhāvanah), has appeared (adya
avatīrṇah asyām) in the form of time (kāla-rūpaḥ) to destroy
the demons (abhāvāya sura-dviṣām).

Where does this person with such powers exist?

He is living in Dvārakā.

He is here (**so 'yam**).

He has appeared on earth (**asyām**) for destroying the demons.

Appearing to the demons as the form of time he destroys them.

Actually he has a form of supreme bliss but for the demons he appears as time.

|| 1.13.50 ||

niṣpāditaṃ deva-kṛtyam
avaśeṣaṃ pratīkṣate
tāvad yūyam avekṣadhvaṃ
bhaved yāvad iheśvaraḥ

Having completed the actions for the devatās (niṣpāditaṃ deva-kṛtyam), he is waiting for the remaining activities (avaśeṣaṃ pratīkṣate). While he remains on earth (yāvad iśvaraḥ iha bhaved), you should consider all things as objects of attachment (tāvad yūyam avekṣadhvaṃ).

He is waiting only for the remaining actions.

Like Vidura, Nārada did not describe the arrangement for the destruction of the Yadu family, which he knew had already taken place.

The verb has no object, but it means that they should observe everything as objects of “I” and “mine.”

Even hearing about the incident, they should consider everything in this way.

|| 1.13.51 ||

dhṛtarāṣṭrah saha bhrātrā
gāndhāryā ca sva-bhāryayā
dakṣiṇena himavata
ṛṣiṇām āśramam gataḥ

Dhṛtarāṣṭra (dhṛtarāṣṭrah), with his wife Gāndhārī (gāndhāryā ca sva-bhāryayā), and Vidura (saha bhrātrā), has gone (gataḥ) to a hermitage of sages (ṛṣiṇām āśramam) on the south side of the Himālayas (dakṣiṇena himavata).

Having dispelled his lamentation, he now tells the actual facts
to the inquisitive Yudhiṣṭhira in six verses.

Dakṣiṇena means “in the southern direction.”

|| 1.13.52 ||

srotobhiḥ saptabhir yā vai
svardhunī saptadhā vyadhāt
saptānām prītaye nānā
sapta-srotaḥ pracakṣate

That place (yā vai) where the Gaṅgā (svardhunī) became seven (saptadhā vyadhāt) by dividing into seven branches (srotobhiḥ saptabhir) to please the seven sages (saptānām prītaye) is called Sapta-srota (sapta-srotaḥ pracakṣate).

That which is famous as Gaṅgā (svardhunī) made herself into seven (saptadhā).

Why?

She did it to please the seven sages.

That place is called by names like Sapta-srota or Marīci-gaṅgā.

|| 1.13.53-54 ||

snātvānusavanam tasmin
hutvā cāgnīn yathā-vidhi
ab-bhakṣa upaśāntātmā
sa āste vigataiṣaṇaḥ

jitāsano jita-śvāsaḥ
pratyāhrta-ṣaḍ-indriyaḥ
hari-bhāvanayā dhvasta-
rajaḥ-sattva-tamo-malaḥ

At that place (tasmin) Dhṛtarāṣṭra, bathing three times a day (snātvā anusavanam), performing sacrifice (hutvā ca agnīn) according to scriptural rules (yathā-vidhi), drinking only water as food (ab-bhakṣa), controlling the mind (upaśāntātmā), ridding himself of material desires (sa āste vigata eṣaṇaḥ), perfecting sitting postures and breathing (jitāsano jita-śvāsaḥ), withdrawing the six senses (pratyāhrta-ṣaḍ-indriyaḥ), has destroyed (dhvasta) the contamination (malaḥ) of sattva, rajas and tamas (rajaḥ-sattva-tamah) by meditation on the Lord (hari-bhāvanayā).

The process of aṣṭāṅga-yoga that he performed is described in four verses.

The niyamas are ^{→ DO'S} bathing, sacrifice and taking water as food.

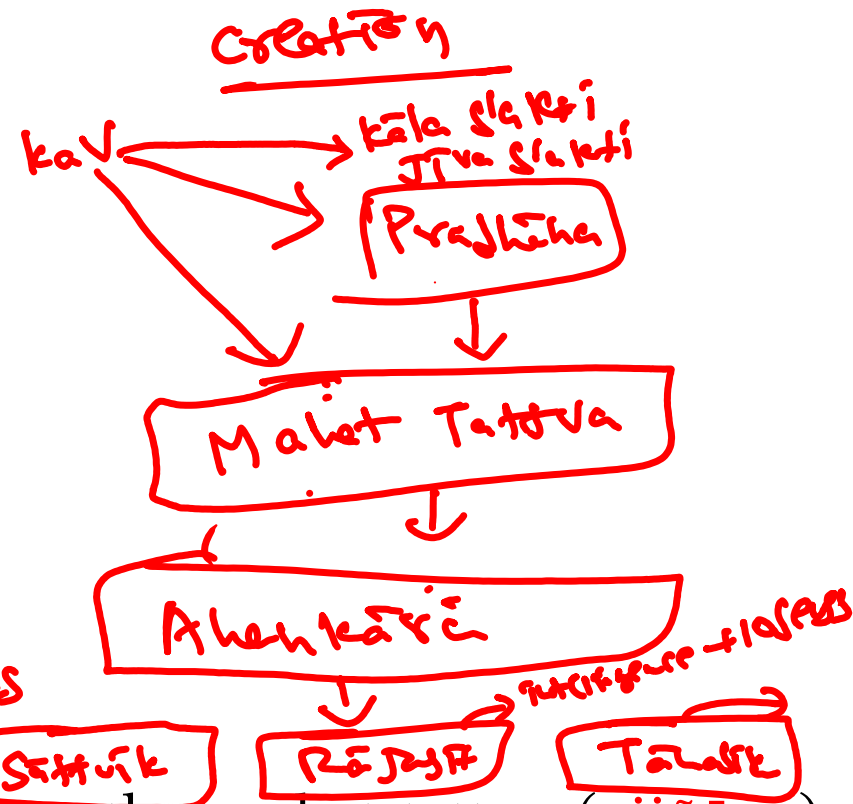
The yamas are ^{→ DO NOT'S} calming the mind (upaśāntātmā) and destroying attachments (vigataiṣaṇaḥ).

Āsana, prāṇāyāma and pratyāhārā are described in the third
line.

Dhāraṇā and dhyāna are described in the last line.

vijñānātmani samyojya
kṣetrajñe pravilāpya tam
brahmany ātmānam ādhāre
ghaṭāmbaram ivāmbare

dhvasta-māyā-guṇodarko
niruddha-karaṇāśayah
nivartitākhilāhāra
āste sthānur ivācalah



Meditating on merging (samyojya) the false ego (ātmani) into the mahat-tattva (vijñāna), merging (pravilāpya) the mahat-tattva (tam) into the jīva (kṣetrajñe), merging the jīva (ātmānam) into the brahman (brahmany), and merging the Paramātmā into Bhagavān, the supreme shelter (ādhāre), like merging the sky in the pot into the sky (ghaṭāmbaram iva ambare), he has destroyed (dhvasta) the impressions arising from the guṇas of māyā (māyā-guṇa udarkah), controlled the senses and mind (niruddha-karaṇa āśayah). Stopping all enjoyment of the senses (or eating) (nivartita akhila āhāra), he remains (āste) without movement like a pillar (sthānur iva acalah).

Merging the elements of his body into the senses, merging the
false ego (ātmānam) into the mahat-tattva (vijñānātmani),
merging the mahat-tattva into the jīva (kṣetra-jñe), perceiving
it as such, and merging the jīva into the brahman, merging
the Paramātmā situated in the body (ātmānam) into
Bhagavān, the Lord (ādhāre), the āśraya-tattva, the amśī.

But it is well known that Paramātmā and Bhagavān are one.

That is true, but though they are one, there is a functional difference.

This is explained through an example.

It is like air in a pot and the air, like the limited sky and the unlimited sky.

The sky in the pot and the sky outside the pot are actually
one since the sky is all-pervading.

Lack of deviation is described.

Deviation arises from internal disturbance of the guṇas or
from external agitation of the senses.

Dhṛtarāṣṭra has neither because he has destroyed the results of the guṇas of māyā, the impressions of desires.

Therefore he has controlled the senses and mind.

|| 1.13.57 ||

tasyāntarāyo maivābhūḥ
sannyastākḥila-karmaṇaḥ

sa vā adyatanād rājan
parataḥ pañcame 'hani
kalevaram hāsyati svam
tac ca bhasmī-bhaviṣyati

Do not be (mā eva abhūḥ) an obstacle to Dhṛtarāṣṭra (tasya antarāyo) who has renounced all actions (sannyasta akhila-karmaṇaḥ)! O king (rājan)! Five days (pañcame ahani) from now (adya tanād parataḥ) he will give up his body (sah vā svam kalevaram hāsyati). He will turn himself to ashes (tac ca bhasmī-bhaviṣyati).

Since Yudhiṣṭhira may try to bring him back Nārada says “Do not be an obstacle (**antarāyaḥ**)!”

Abhūḥ in this case should be bhūḥ with mā, but stays in that form because of poetic license.

Yudhiṣṭhira may still want to see him.

Therefore Nārada says five days from now (adyatanāt) he will give up his body.

Yudhiṣṭhira may want to go to burn the body.

Nārada says that he will burn himself up (svam).

|| 1.13.58 ||

dahyamāne 'gnibhir dehe
patyuh patnī sahoṭaje
bahih sthitā patim sādhvī
tam agnim anu vekṣyati

While his body is being burned (dahyamāne agnibhir dehe)
along with the cottage (saha uṭaje), the noble wife (sādhvī
patnī), situated outside (bahih sthitā), will enter (vekṣyati)
the fire (tam agnim) to follow her husband (patyuh anu).

“I will go and bring back Gāndhārī!”

No, that is not possible.

When the body of her husband burns along with the hut
(sahotaje) by the fire of yoga and the household fire, she,
situated outside, will enter the fire following (anu) her
husband.

|| 1.13.59 ||

viduras tu tad āścaryam
niśāmya kuru-nandana
harṣa-śoka-yutas tasmād
gantā tīrtha-niṣevakaḥ

O joy of the Kurus (kuru-nandana)! Seeing (tasmād niśāmya) this astonishing event (tad āścaryam), Vidura (vidurah), with joy and lamentation (harṣa-śoka-yutah), will depart to visit holy places (gantā tīrtha-niṣevakaḥ).

“I will go and bring Vidura back.”

No, that is not possible.

Seeing this astonishing event, he will depart for holy places.

Vidura will be joyful, since Dhṛtarāṣṭra has attained a spiritual goal.

He will lament as a worldly custom.

He will then go from that place to serve holy places.

It should be understood that Dhṛtarāṣṭra being an offender to devotees, attained only liberation and not prema, since Vidura did not give such mercy.

|| 1.13.60 ||

ity uktvāthāruhat svargam
nāradaḥ saha-tumburuḥ
yudhiṣṭhiro vacas tasya
hṛdi kṛtvājahāc chucaḥ

Saying this (atha ity uktvā), Nārada (nāradaḥ) with his vīṇa (saha-tumburuḥ) ascended to Svarga (āruhat svargam). Yudhiṣṭhira (yudhiṣṭhirah), taking those words in his heart (vacas tasya hṛdi kṛtvā), gave up his lamentation (ajahāt śucaḥ).

Nārada saying this concluded, and then ascended to Svarga. Śucaḥ means lamentation.