

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# 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  
abhisāṅgamyā 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 ādeh) 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-karuṇaḥ), 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.