

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 – 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)