

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 – 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
sarveṣāṃ 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 (sarveṣāṃ 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.