

# 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 – VI

Nārada Muni shatters Mahārāja

Yudhiṣṭhira's lamentation and

illusion (38-60)

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

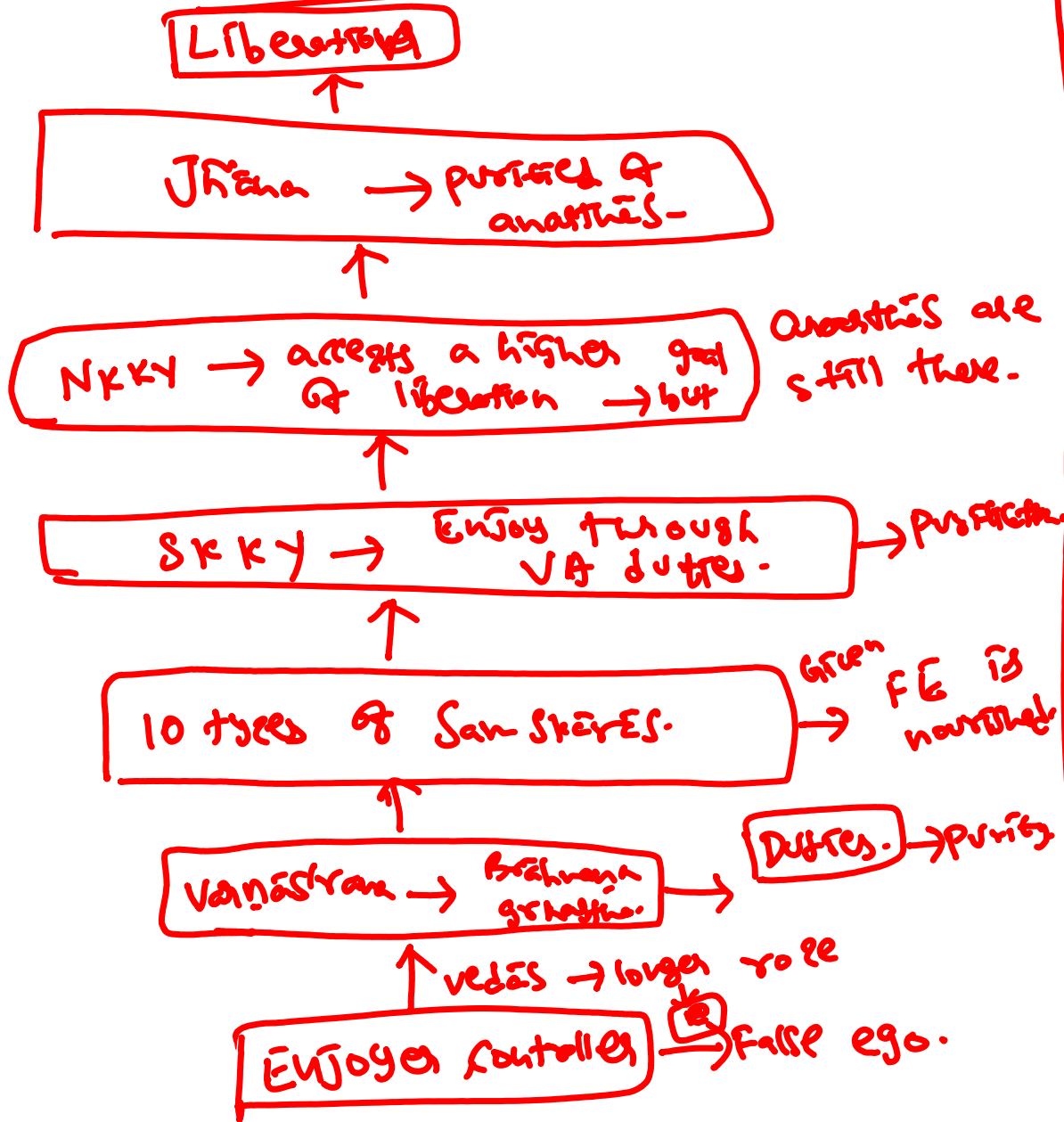
Vedas  
Kṛṣṇak.

|| 1.13.42 ||

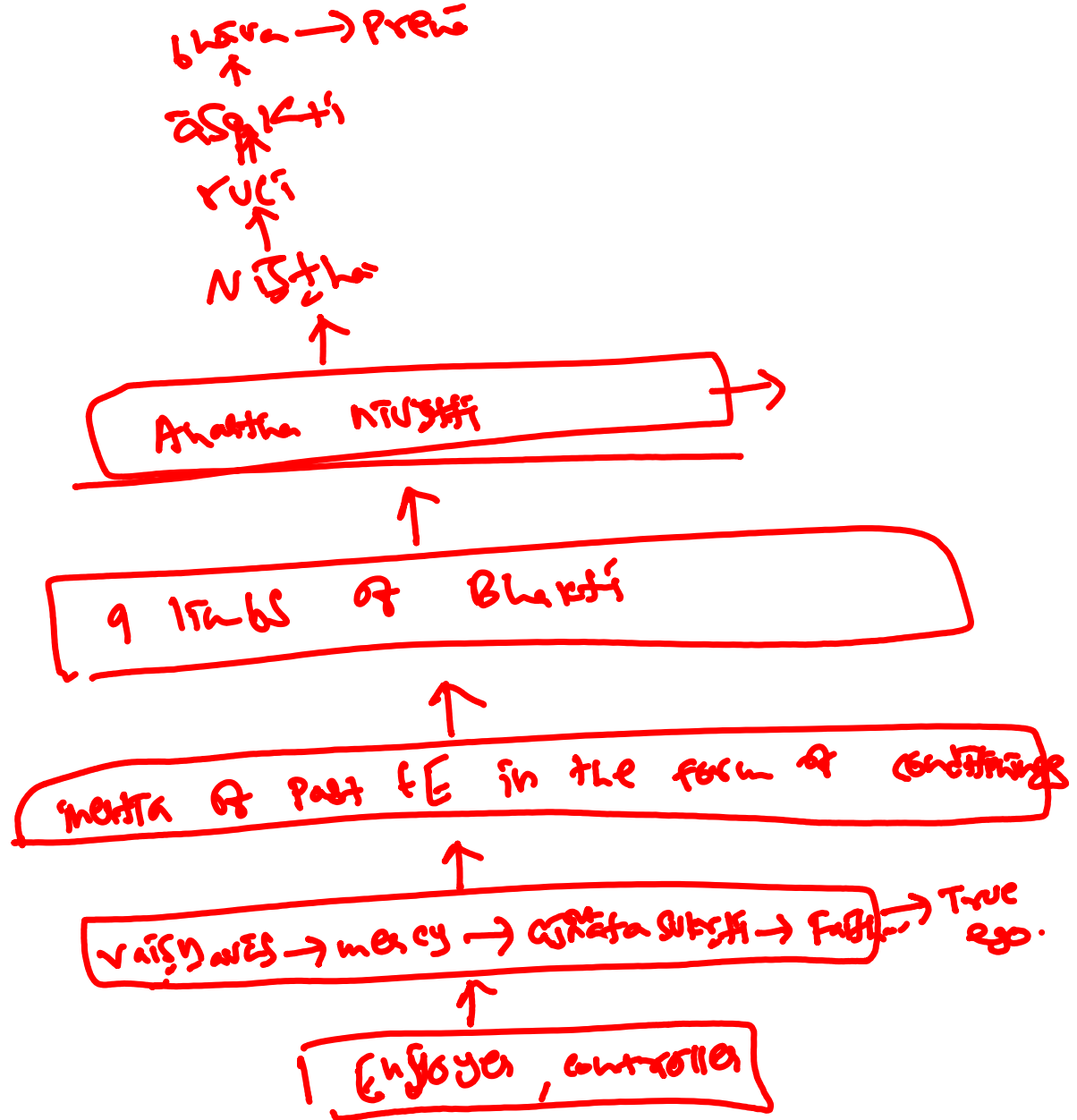
yathā gāvo nasi protās  
tantyām baddhās ca dāmabhiḥ  
vāk-tantyām nāmabhir baddhā  
vahanti balim īsituh

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.