

# 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 – VI

Nārada Muni shatters Mahārāja

Yudhiṣṭhira's lamentation and

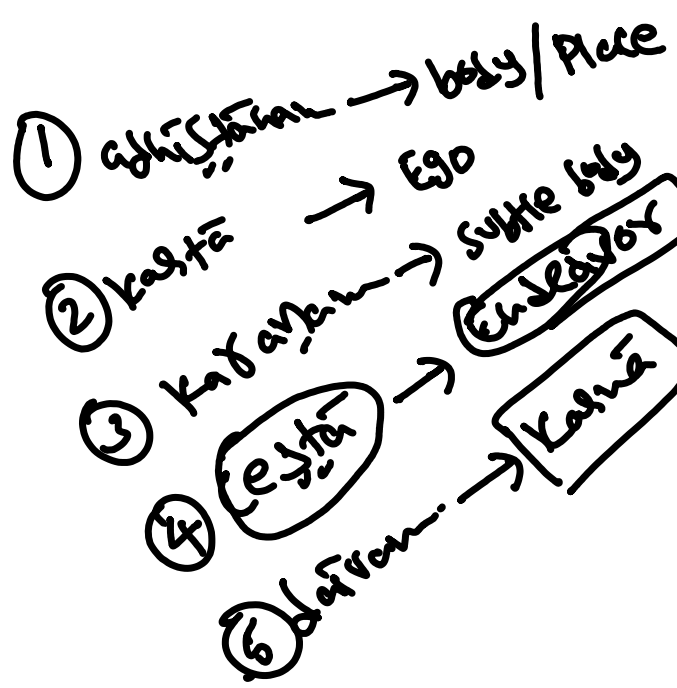
illusion (38-60)

|| 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 anyāṁs tu gopāyet  
sarpa-grasto yathā param

This body of five elements (ayaṁ dehah 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 (anyāṁs 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.

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The body with these constituents is quickly subject to destruction.

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One person bitten by a snake cannot protect others.

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|| 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 ātmātmānam sva-drk  
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 ātmānam). He is self  
manifesting, not dependent on others (sva-drk). 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 → नम

“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.

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

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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.

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

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

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|| 1.13.50 ||

niṣpāditam deva-kṛtyam  
avaśeṣam pratīkṣate  
tāvad yūyam avekṣadhvam  
bhaved yāvad iheśvarah

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

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.