

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)

|| 1.13.51 ||

dhṛtarāṣṭrah saha bhrātrā
gāndhāryā ca sva-bhāryayā
dakṣiṇena himavata
ṛṣiṇām āśramam gataḥ

Dhṛtarāṣṭra (dhṛtarāṣṭrah), with his wife Gāndhārī (gāndhāryā ca sva-bhāryayā), and Vidura (saha bhrātrā), has gone (gataḥ) to a hermitage of sages (ṛṣiṇām āśramam) on the south side of the Himālayas (dakṣiṇena himavata).

Having dispelled his lamentation, he now tells the actual facts
to the inquisitive Yudhiṣṭhira in six verses.

Dakṣiṇena means “in the southern direction.”

|| 1.13.52 ||

srotobhiḥ saptabhir yā vai
svardhunī saptadhā vyadhāt
saptānām prītaye nānā
sapta-srotaḥ pracakṣate

That place (yā vai) where the Gaṅgā (svardhunī) became seven (saptadhā vyadhāt) by dividing into seven branches (srotobhiḥ saptabhir) to please the seven sages (saptānām prītaye) is called Sapta-srota (sapta-srotaḥ pracakṣate).

That which is famous as Gaṅgā (svardhunī) made herself into seven (saptadhā).

Why?

She did it to please the seven sages.

That place is called by names like Sapta-srota or Marīci-gaṅgā.

|| 1.13.53-54 ||

snātvānusavanam tasmin
hutvā cāgnīn yathā-vidhi
ab-bhakṣa upaśāntātmā
sa āste vigataiṣaṇaḥ

jitāsano jita-śvāsaḥ
pratyāhrta-ṣaḍ-indriyaḥ
hari-bhāvanayā dhvasta-
rajaḥ-sattva-tamo-malaḥ

At that place (tasmin) Dhṛtarāṣṭra, bathing three times a day (snātvā anusavanam), performing sacrifice (hutvā ca agnīn) according to scriptural rules (yathā-vidhi), drinking only water as food (ab-bhakṣa), controlling the mind (upaśāntātmā), ridding himself of material desires (sa āste vigata eṣaṇaḥ), perfecting sitting postures and breathing (jitāsano jita-śvāsaḥ), withdrawing the six senses (pratyāhrta-ṣaḍ-indriyaḥ), has destroyed (dhvasta) the contamination (malaḥ) of sattva, rajas and tamas (rajaḥ-sattva-tamah) by meditation on the Lord (hari-bhāvanayā).

The process of aṣṭāṅga-yoga that he performed is described in four verses.

The niyamas are ^{→ DO'S} bathing, sacrifice and taking water as food.

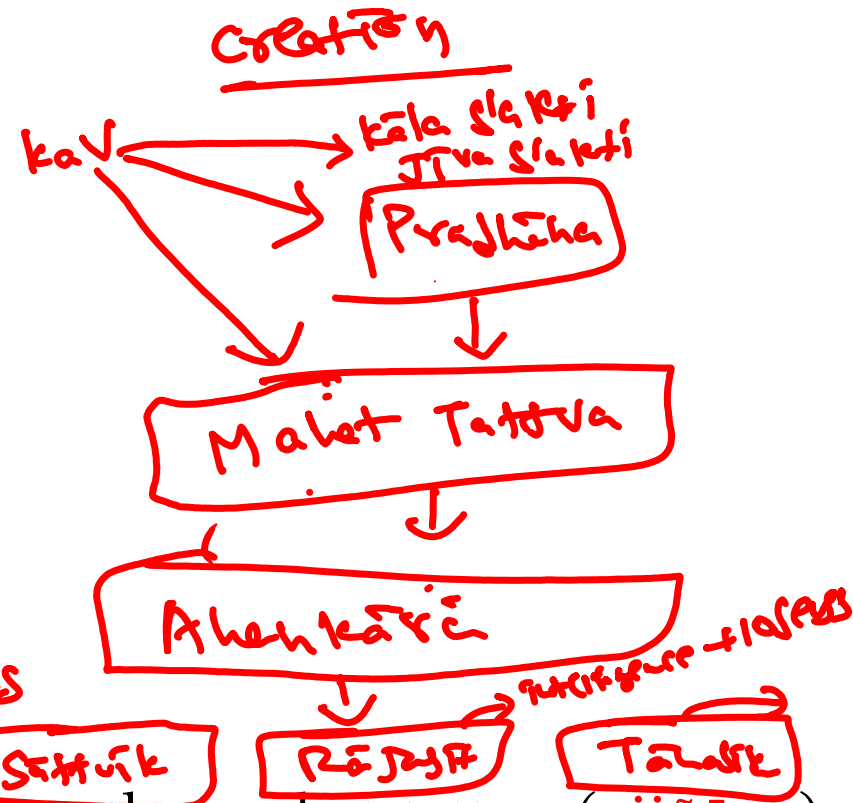
The yamas are ^{→ DO NOT'S} calming the mind (upaśāntātmā) and destroying attachments (vigataiṣaṇaḥ).

Āsana, prāṇāyāma and pratyāhārā are described in the third
line.

Dhāraṇā and dhyāna are described in the last line.

vijñānātmani samyojya
kṣetrajñe pravilāpya tam
brahmany ātmānam ādhāre
ghaṭāmbaram ivāmbare

dhvasta-māyā-guṇodarko
niruddha-karaṇāśayah
nivartitākḥilāhāra
āste sthānur ivācalah



Meditating on merging (samyojya) the false ego (ātmani) into the mahat-tattva (vijñāna), merging (pravilāpya) the mahat-tattva (tam) into the jīva (kṣetrajñe), merging the jīva (ātmānam) into the brahman (brahmany), and merging the Paramātmā into Bhagavān, the supreme shelter (ādhāre), like merging the sky in the pot into the sky (ghaṭāmbaram iva ambare), he has destroyed (dhvasta) the impressions arising from the guṇas of māyā (māyā-guṇa udarkah), controlled the senses and mind (niruddha-karaṇa āśayah). Stopping all enjoyment of the senses (or eating) (nivartita akhila āhāra), he remains (āste) without movement like a pillar (sthānur iva acalah).

Merging the elements of his body into the senses, merging the false ego (ātmānam) into the mahat-tattva (vijñānātmani), merging the mahat-tattva into the jīva (kṣetra-jñe), perceiving it as such, and merging the jīva into the brahman, merging the Paramātmā situated in the body (ātmānam) into Bhagavān, the Lord (ādhāre), the āśraya-tattva, the amśī.

But it is well known that Paramātmā and Bhagavān are one.

That is true, but though they are one, there is a functional difference.

This is explained through an example.

It is like air in a pot and the air, like the limited sky and the unlimited sky.

The sky in the pot and the sky outside the pot are actually
one since the sky is all-pervading.

Lack of deviation is described.

Deviation arises from internal disturbance of the guṇas or
from external agitation of the senses.

Dhṛtarāṣṭra has neither because he has destroyed the results of the guṇas of māyā, the impressions of desires.

Therefore he has controlled the senses and mind.

|| 1.13.57 ||

tasyāntarāyo maivābhūḥ
sannyastākḥila-karmaṇaḥ

sa vā adyatanād rājan
parataḥ pañcame 'hani
kalevaram hāsyati svam
tac ca bhasmī-bhaviṣyati

Do not be (mā eva abhūḥ) an obstacle to Dhṛtarāṣṭra (tasya antarāyo) who has renounced all actions (sannyasta akhila-karmaṇaḥ)! O king (rājan)! Five days (pañcame ahani) from now (adya tanād parataḥ) he will give up his body (sah vā svam kalevaram hāsyati). He will turn himself to ashes (tac ca bhasmī-bhaviṣyati).

Since Yudhiṣṭhira may try to bring him back Nārada says “Do not be an obstacle (**antarāyaḥ**)!”

Abhūḥ in this case should be bhūḥ with mā, but stays in that form because of poetic license.

Yudhiṣṭhira may still want to see him.

Therefore Nārada says five days from now (adyatanāt) he will give up his body.

Yudhiṣṭhira may want to go to burn the body.

Nārada says that he will burn himself up (svam).

|| 1.13.58 ||

dahyamāne 'gnibhir dehe
patyuh patnī sahoṭaje
bahih sthitā patim sādhvī
tam agnim anu vekṣyati

While his body is being burned (dahyamāne agnibhir dehe)
along with the cottage (saha uṭaje), the noble wife (sādhvī
patnī), situated outside (bahih sthitā), will enter (vekṣyati)
the fire (tam agnim) to follow her husband (patyuh anu).

“I will go and bring back Gāndhārī!”

No, that is not possible.

When the body of her husband burns along with the hut
(sahotaje) by the fire of yoga and the household fire, she,
situated outside, will enter the fire following (anu) her
husband.

|| 1.13.59 ||

viduras tu tad āścaryam
niśāmya kuru-nandana
harṣa-śoka-yutas tasmād
gantā tīrtha-niṣevakaḥ

O joy of the Kurus (kuru-nandana)! Seeing (tasmād niśāmya) this astonishing event (tad āścaryam), Vidura (vidurah), with joy and lamentation (harṣa-śoka-yutah), will depart to visit holy places (gantā tīrtha-niṣevakaḥ).

“I will go and bring Vidura back.”

No, that is not possible.

Seeing this astonishing event, he will depart for holy places.

Vidura will be joyful, since Dhṛtarāṣṭra has attained a spiritual goal.

He will lament as a worldly custom.

He will then go from that place to serve holy places.

It should be understood that Dhṛtarāṣṭra being an offender to devotees, attained only liberation and not prema, since Vidura did not give such mercy.

|| 1.13.60 ||

ity uktvāthāruhat svargam
nāradaḥ saha-tumburuḥ
yudhiṣṭhiro vacas tasya
hṛdi kṛtvājahāc chucaḥ

Saying this (atha ity uktvā), Nārada (nāradaḥ) with his vīṇa (saha-tumburuḥ) ascended to Svarga (āruhat svargam). Yudhiṣṭhira (yudhiṣṭhirah), taking those words in his heart (vacas tasya hṛdi kṛtvā), gave up his lamentation (ajahāt śucaḥ).

Nārada saying this concluded, and then ascended to Svarga. Śucaḥ means lamentation.