

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

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Canto Three – Chapter One

Questions by Vidura

Section – III

Events leading to
Vidura's retirement
(6-16)

|| 3.1.11 ||

ajāta-śatroḥ pratiyaccha dāyam
titikṣato durviśaham tavāghaḥ
sahānujo yatra vṛkodarāhiḥ
śvasan ruṣā yat tvam alam bibheṣi

“Give the rightful portion of the kingdom (pratiyaccha dāyam) to Yudhiṣṭhira (ajāta-śatroḥ), who has tolerated (titikṣatah) your intolerable aggression (tava durviśaham aghaḥ)-- because of which (yat), Bhīma, along with his brothers (vṛkodarāḥ saha anujah), remains breathing heavily in anger at your offenses (ahiḥ śvasan ruṣā). This gives you fear (tvam alam bibheṣi).

|| 3.1.12 ||

pārthāms tu devo bhagavān mukundo
grhītavān sakṣiti-deva-devaḥ
āste sva-puryām yadu-deva-devo
vinirjitāśeṣa-nṛdeva-devaḥ

“The Supreme Lord Kṛṣṇa (devaḥ bhagavān mukundaḥ), supported by brāhmanas and the devatās (sa kṣiti-deva-devaḥ), strongest among the best of the Yadus (yadu-deva-devaḥ), who has defeated innumerable kings (vinirjita aśeṣa-nṛdeva-devaḥ), resides in his own city of Dvārakā (āste sva-puryām) and has accepted the Pāṇḍavas as himself (pārthāms tu grhītavān).

Hear about other aspects of their even greater power that they have accrued now.

Kṛṣṇa is worshipable (**deva**) because he is the Supreme Lord (**bhagavān**) along with whom reside the brāhmaṇas (**kṣiti-deva**) and the devatās.

The brāhmaṇas and devatās are on his side.

He resides in his own city of Dvārakā, not in any other place.

He is the strength of the best of the Yadus.

Where he exists, the Yadus are most powerful.

Hear about his strength.

He has defeated unlimited kings.

Starting from his childhood he defeated Kaṁsa, Jarāsandha and even devatās such as Brahmā, Indra, Varuṇa and Śiva.

If you desire your own good, then give a share of the kingdom to the Pāṇḍavas.

|| 3.1.13 ||

sa eṣa doṣaḥ puruṣa-dvid āste
grhān praviṣṭo yam apatya-matyā
puṣṇāsi kṛṣṇād vimukho gata-śrīḥ
tyajāśv aśaivam kula-kauśalāya

“Duryodhana is fault personified (sah eṣa doṣaḥ) since he hates the supreme lord (puruṣa-dvid āste). But he has entered your house, your mind and intelligence (grhān praviṣṭah), and you support him (yam puṣṇāsi) and consider him your son (apatya-matyā). Because he rejects Kṛṣṇa (kṛṣṇād vimukhah), Lakṣmī has departed from your house (gata-śrīḥ). Immediately give up (tyaja āśu) this inauspicious person (aśaivam), for the benefit of the family (kula-kauśalāya).”

“But my son Duryodhana will oppose this.”

In answer to this, Vidura speaks.

He is fault personified.

He has arisen as a result of your sins committed for ten million life times!

He is fault personified because he hates the supreme lord
(**puruṣa-dvit**).

Moreover he has entered externally your houses, and
internally, even your mind and intelligence.

Moreover you encourage him and think of him as your son.
But he is not your son.

Apatya or son means “he who does not fall away (patati) from us.”

You can guess that if you reject Kṛṣṇa, then prosperity will
also go away.

Please understand that Lakṣmī has left your house.

“What is the solution?”

Give up inauspicious (aśaivam) Duryodhana immediately.

“If I reject my son, there will be a black spot for my family.”

No. It will be a benefit to the family, for it is said that one can give up
one person of the family, for the benefit of the whole family.

Otherwise your whole family will perish.

|| 3.1.14 ||

ity ūcivāms tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asat-kṛtaḥ sat-spr̥haṇīya-śīlaḥ
kṣattā sakarṇānuja-saubalena

When Vidura (kṣattā), who desired the best for all (sat-spr̥haṇīya-śīlaḥ), spoke thus in the assembly (ity ūcivāms tatra), he was scolded by Duryodhana (suyodhanena asat-kṛtaḥ), whose lips began to tremble in anger (pravṛddha-kopa-sphurita adhareṇa), as well as by his brothers and Karṇa (sa karṇa anuja-saubalena).

Having spoken thus Vidura was scolded by Duryodhana (suyodhanena), along with Karṇa, Duḥśāsana and Śakuni.

|| 3.1.15 ||

ka enam atropajuhāva jihmam
dāsyāḥ sutam yad-balinaiva puṣṭaḥ
tasmin pratīpaḥ parakṛtya āste
nirvāsyatām āśu purāc chvasānaḥ

“Who has called (ka enam upajuhāva) this wicked son of a maidservant (jihmam dāsyāḥ sutam) into the assembly (atra)? Betraying those who have nourished him (yad-balinā eva puṣṭaḥ), he supports the enemy (tasmin pratīpaḥ parakṛtya āste). Drive him from the city (purāt āśu nirvāsyatām) with only his breath (śvasānaḥ).”

This verse describes the scolding.

“Who has called him into the great assembly?”

He does not deserve to be called here, because he is the son
of a maidservant, with low birth.

Thus he is deceitful (**jihmam**).

By his actions as well he is deceitful.

He betrays his master whose food nourishes him and performs actions for the enemy.

If he stays here he will destroy the whole family.

Whoever is on my side should remove him from this place.

Do it quickly, do not delay!

Only his breath should remain.

This means beat him with canes till he is breathless.”

Another version has **śmaśāna** instead of śvasānaḥ

This means:

“Vidura is inauspicious like a place where they burn dead bodies.”

Remove from this house that person who creates inauspiciousness for me.

Do it quickly, otherwise he will make the whole kingdom inauspicious.”

|| 3.1.16 ||

sa ittham atyulbaṇa-karṇa-bāṇair
bhrātuḥ puro marmasu tāḍito 'pi
svayaṁ dhanur dvāri nidhāya māyām
gata-vyatho 'yād uru mānayanah

Struck to his nerves (marmasu tāḍitah api) by the sharp words of
Duryodhana (bhrātuḥ aty ulbaṇa-karṇa-bāṇaih), directly spoken
in front of him (ittham purah), considering that this was simply
the action of māyā (māyām uru mānayanah), without pain (gata-
vyathah), Vidura (sah), placing his bow at the door (svayaṁ
dhanuh dvāri nidhāya), left the palace (ayād).

When the sharp words entered his ears like arrows, hitting sensitive spots (marmasu), since he did not defend himself by saying “How can you speak like this to your brother?”

Vidura had dispelled his suffering.

“You have blessed me, Duryodhana!”

You have dispelled my suffering completely.

This is because, being driven out of the palace, living in some distant place, in holy places, being completely detached, what pain can I suffer, having given up attachment to persons like you?"

He then left (**ayāt**), by his own free will.

It was better that he go by his free will than be removed by the sinful.

He gave up everything of that house, even the bow.

When I sit alone worshipping Kṛṣṇa in the future, of what
use is this bow?

Or, let there be not fear from sinful Duryodhana that I will fight on the side of Bhīma.

He considered the great power (uru) of māyā, thinking that Duryodhana, blinded by māyā, does not see Kṛṣṇa, though he exists in front of him.

Or another meaning is:

“How great is the māyā of Kṛṣṇa, the Supreme Lord, because, driving out the devotee of the Lord in this way, these persons will be killed by Bhīma and others!”

Section – IV

Vidura's travel to places
of pilgrimage
(17-23)

|| 3.1.17 ||

sa nirgataḥ kaurava-puṇya-labdho
gajāhvayāt tīrtha-padaḥ padāni
anvākramat puṇya-cikīrṣayorvyām
adhiṣṭhito yāni sahasra-mūrtiḥ

Leaving Hastināpura (gajāhvayāt nirgataḥ), Vidura, who was piety for the Kurus (saḥ kaurava-puṇya-labdhaḥ), desiring to perform beneficial acts (puṇya-cikīrṣayā), wandered here and there (anvākramat) on the earth (urvyām), to all the holy places of the Lord, whose two feet are sacred (tīrtha-padaḥ padāni), where many deities of the Lord were installed (adhiṣṭhito yāni sahasra-mūrtiḥ).

Vidura produced piety for the Kurus (kaurava-punya-labdhaḥ).

He desired to see those places of the Lord whose two feet are holy places (tīrtha-padaḥ), thinking of those places as the Lord's feet, in which the forms of the Lord such as Matsya and Kūrma were situated.