

Chapter 13

Dhṛtarāṣṭra Quits Home

Vidura returns from pilgrimage (Texts 1-5)

1) Vidura returned to Hastināpura after receiving knowledge of the destination of the self from sage Maitreya

- Study story of Yamarāja becoming Vidura, by the curse of Maṇḍūka Muni

2) Vidura had inquired about everything up till the point of ultimate goal of life, devotional service unto Govinda

Lesson – Like Vidura, an inquisitive conditioned soul must approach a bona fide spiritual master like Maitreya, and by intelligent inquiries, must try to know everything about *karma* (fruitive activities), *jñāna* (philosophical research for the Supreme Truth) and *yoga* (the linking process of spiritual realization)

3-4) All relatives were greatly overjoyed – They rushed to see the returned Vidura, as if they had regained consciousness after a long period

5)

5a. **Analogy:** Vidura's absence was like the body without life, a stage of inactivity

5b. **Exchanges with the relatives** – They exchanged obeisances and welcomed each other with embraces

6a. They cried out of affection, because of anxieties and long separation

Mahārāja Yudhiṣṭhira arranges reception and talks were exchanged (Text 6b-14)

6b. Mahārāja Yudhiṣṭhira offered sitting accommodations and a reception

7a. Vidura was sumptuously fed and given sufficient rest

Lesson – According to Indian moral codes, even an enemy received at home should be so well received that he will not feel any fearful situation

7b. **Post-rest discussions** – After sufficient rest, Vidura was comfortably seated and all the talks were exchanged

8) Mahārāja Yudhiṣṭhira acknowledges Vidura's repeated affections – Just like a bird protect it's eggs by the wings (Analogy)

- In one sense, he was equally affectionate to both sides, because he always chastised Duryodhana for his intriguing policy against his cousins
- Mahārāja Yudhiṣṭhira referred to the old incidents of Vidura's affection for them, to remind him, that even now he was equally kind and partial to his grown up nephews, even after the battle is over

9) **Inquired about Vidura's travels** – Mahārāja Yudhiṣṭhira inquired about Vidura's pilgrimage to holy places. How did he maintain himself and where all did he render services?

- Vidura took up to vānaprastha-āśrama to detach himself from household affairs, especially political intrigues
- Free kitchen houses (*chatras*) in holy place maintain renounced spiritual seekers

10) **Mahārāja Yudhiṣṭhira honours Vidura as holy places personified** – This is because devotees carry Personality of Godhead within their hearts; in fact they turn all places into places of pilgrimage

- Lord is everywhere, not just holy places –
 - Lord omnipresence is perceived and manifested by His unalloyed devotees like Vidura
 - Analogy: All-pervasive electricity is manifested in an electric bulb
- Holy People make holy places as holy – Holy places help to purify the polluted consciousness because of the presence of unalloyed devotees and not just the holy baths
- Lord is always with the holy devotees –
 - This is because of their unalloyed service, free from karma and jñāna, especially by the process of hearing and chanting

Lesson 10 – Such pure devotees are able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place

11) **Mahārāja Yudhiṣṭhira inquires about Dvārakā residents** – Residents of Dvārakā are referred to as always rapt in Lord's service (Indicated by the word '*kṛṣṇa-devatāh*')

- No difference between pure devotional qualities of Vidura, and Pāṇḍavas & Yādavas; Vidura also left home to be absorbed in Krishna and the latter(Pāṇḍavas & Yādavas) were also always absorbed
- Mahārāja Yudhiṣṭhira although engaged in state affairs, by his questions about Kṛṣṇa and Dvārakā residents, indicates same level of devotion and absorption as Vidura

Lesson 11 – Either remaining at home or leaving home, the real qualification of a pure devotee is to become rapt in the thought of Kṛṣṇa favorably, i.e., knowing well that Lord Kṛṣṇa is the Absolute Personality of Godhead

12) Vidura related everything, except the news of the annihilation of Yadus

§ Link 12 to 13 Vidura did not disclose this news because compassionate Vidura could not see the Pāṇḍavas distressed at any time (text 13)

13) Vidura did not disclose this unpalatable and unbearable incident because anyways calamities come of their own accord

Lesson 13 – Distress comes upon us in its own way by the laws of nature, so one should not aggravate it by propaganda

- Ref. Nīti-śāstra(civic laws) – One should not speak an unpalatable truth to cause distress to others

14)

14a. Vidura was treated like a godly person by his kinsmen

Lesson 14a – Saintly persons like Vidura must be treated as well, as a denizen from heaven

- Interplanetary travel was possible in those days, in the existing body, e.g. Nārada and demigods visited Mahārāja Yudhiṣṭhira, and Arjuna visited to other planets

Lesson 14a – It is only the spiritual culture of the people concerned that makes interplanetary travel possible, even in the present body

14b. Vidura stayed for a certain period – This was just to rectify the mentality of his elder brother

- Vidura's stay was not for personal comforts because he was already in the renounced order
- Vidura came to enlighten Dhṛtarāṣṭra to a higher status of spiritual cognition, who was attached to clarity and hospitality of Mahārāja Yudhiṣṭhira

Lesson 14b – It is the duty of enlightened souls to deliver the fallen ones, and Vidura came for that reason

14c. Thus Vidura gave happiness to others by spiritually enlightening talks

- All the family members got attracted to the refreshing talks of spiritual enlightenment

Lesson 14c – This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization

Preachings of Vidura, specifically targetted for Dhṛtarāṣṭra (Texts 15-28)

15) Aryamā had temporarily substituted Vidura on the post of Yamarāja

- Vidura, although born from sūdra woman, could qualify as a preacher for the following reasons –
 - He was instructed in transcendence by Ṛṣi Maitreya – ‘Anyone who knows science of Kṛṣṇa could be a guru’
 - Also, He was actually a *mahājana*, Yamarāja, who was playing this role of a sūdra for 100 years

Lesson 15 – The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position. Aryamā was one of the Ādityas (Son of Kaśyapa and Aditi)

16) Mahārāja Yudhiṣṭhira was happily situated – He had ultimately experienced certain peace and relief as a human, after a series of unhappy, disturbing conditions

§ Link 16 to 17 – Ultimately Mahārāja Yudhiṣṭhira had very little attraction for material happiness, which is illusory and temporary. Although apparently enjoying opulence, he and other Pāṇḍavas were well aware of the imperceptible power of insurmountable eternal time. This power is indicated in text 17

17) Power of insurmountable time overcomes the insanely attached householders

- **Pitiable situation and thoughts of attached materialist are mentioned in para one**

Lesson 17a – Such valuable time, especially for the human being, should be cautiously spent because even a second passed away imperceptibly cannot be replaced, even in exchange for thousands of golden coins amassed by hard labor

- **Devotees by the power of devotional service, are above all illusions** (Para 2)
e.g. Mahārāja Yudhiṣṭhira and Pāṇḍavas

Lesson 17 – Real transcendentalists are hungry for this happiness, and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the man hungry for eternal absolute happiness cannot be satisfied by any amount of material happiness

§ Link 17 to 18 – Vidura knowing this power of imperceptible time instructs Dhṛtarāṣṭra who was under illusion, blind to the power of time and was too materially attached

Actual Preachings start (Texts 18-28)

18) Vidura instructs Dhṛtarāṣṭra to get out of all attachments immediately without delay – Sarcastically addressed him as 'a King'

- All attended the instructions. All assembled were hearing the beneficial instructions of Vidura, which were specifically meant for Dhṛtarāṣṭra
- Word 'rājan' exposes his attachment – It was a sarcastic remark to Dhṛtarāṣṭra, who was not a real king, although attached to the title
- Being a king and order-giver in material world is an illusory concept e.g. Celebrated English King wanted to order time and tide

Lesson 18 – **Everyone is the servant of eternal time**, and therefore no one can be king in this material world

- Instructions were not directed to Mahārāja Yudhiṣṭhira, who was always aware of all the fearful situations of this flimsy world

19)

19a. **"No Remedy possible for this impending fear of death"**, Vidura informs

Lesson 19 – Old age is the notice of the arrival of death served by cruel time, and no one can refuse to accept either summon calls or the supreme judgment of eternal time

- Vidura explains this even before Dhṛtarāṣṭra, as by his regular habit, could order for some remedial measure

§ Link 19a to 19b – Death cannot be checked by anyone in the material world. **Wherever there is influence of eternal time, there is set of tribulations, that is, birth, old age, disease, death, and all this is invincible.** Therefore 19b proclaims:

19b. Death, being invincible, is identical with the Supreme Personality of Godhead – It is the Supreme Personality of Godhead as the eternal time [kāla] that has approached us all

20) Time forces everyone to surrender everything – Your wealth, honor, children, land, home **and even your own life**

- **Examples of influences of time** – One Indian scientist busy in plan-making, but was called by the invincible time; another example is of India-Pakistan partitions

Lesson 20a – The conclusion is that there is no powerful living being within the universe who can overcome the influence of time

Lesson 20b – Even in our daily life, so many things come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time

21)

21a. **Vidura reminds him of the past experience of the power of time** – All relatives (father, brothers, sons) are dead and passed away

21b. Reminds him of his own precarious condition – Body is overtaken by invalidity; He is living at the mercy of his nephew, whom he had put into various troubles

Lesson 21 – **Vidura wanted to point out that everyone has to protect himself by his own action and the grace of the Lord. No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord**

§ Link 21 to 22 – Further warns him of his precarious condition

22) Points out the visible symptoms of old age, thus warning him of the approaching death – Blind from birth and now becoming hard of hearing, also memory is shortened, intelligence disturbed, loose teeth, defective liver and coughing up mucus

- These are the signs of *apakṣaya*, or dwindling of the material body before the last stroke of death
- Fools ignore these signs – Fools get overwhelmed by temporary engagements foolishly depending on material society, friendship and love for protection and permanent settlement of this ultimately perishable body
- Saints point out these signs – Real saints awaken such foolish men to their prime duty, at the risk of all criticism (saints being called parasites, etc.)

23)

23a. **Astonishing urge to live** – Vidura expresses astonishment at Dhṛtarāṣṭra's powerful urge to continue living

- This indicates the living being as an eternal entity is desirous of eternal habitation
- A sādhu is entrusted with a very important responsibility to awaken people to the value of human life, a chance to go back to godhead

23b. **Even like a household dog (Analogy)** – Vidura as a sādhu exposes Dhṛtarāṣṭra's attachment to comforts inspite of all humiliation in front of Bhīma (Living like a household dog at the cost of Bhīma's remnants)

- Sādhu should never flatter kings or rich men but expose the naked truth e.g, Vidura exposes Dhṛtarāṣṭra who is an example of attached old householder

24) Vidura calls Dhṛtarāṣṭra's life at this stage as "degraded life" – Because it is based on accepting humiliating charity from the enemies and that too, at this last stage of life; he suggests that it is better to die

- Varṇāśrama system recommends to set aside a part of one's life completely for the purpose of self realization

Lesson 24 – To stick to family life to the end of one's human life is the grossest type of degradation and there is an absolute need for the Viduras to educate such Dhṛtarāṣṭras, even at the present moment

25) Vidura calls Dhṛtarāṣṭra as kṛpaṇa – For his desire to live even at the cost of honor and prestige, without any estimation of his material body

26) Vidura expects Dhṛtarāṣṭra to become a Dhira

- Dhira is one who remains undisturbed by any provocation, especially for his ability to give up all affectionate bondages and give up his useless material body in a secluded place
- This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord, e.g., Vidura's association for Dhṛtarāṣṭra

Lesson – Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service. This is made possible by association with pure devotees of the Lord

27) Establishes the platform of narottamas – One who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart

- Three classes of transcendentalists – Dhiras, sannyāsīs, narottamas (study their definitions)

Lesson 27 – Real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead, who lives in everyone's heart as Paramātmā

28) Tells him to leave for North to adopt the path of Dhira, before Kali-yuga arrives to degrade all good qualities

- Dhṛtarāṣṭra was not ready for sannyāsī/narottama stage – Was advised to slowly progress from Dhira stage by persistent endeavor
 - Qualification for narottama stage – Complete freedom from all taints of sinful acts (Ref.Bg 7.28)
- Dhṛtarāṣṭra achieved the stage of Dhira by Vidura's grace – Otherwise , it takes prolonged practice of yoga to achieve this stage
- Dhira is a preparatory stage for sannyāsa, which is a preparatory stage for narottama

Dhṛtarāṣṭra, Gāndhārī & Vidura Leaves and Mahārāja Yudhiṣṭhira laments (Texts 29-37)

29) Power of association of a Sādhu – Although completely attached, Mahārāja Dhṛtarāṣṭra could break through the strong network of familial affection, by his resolute determination, which was gained by hearing the forceful instructions of Vidura

- References of association of Sādhu
 - Śrī Caitanya Mahāprabhu stresses that a moment's association can assure all perfection
 - Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja association for Srila AC Bhaktivedanta Swami Prabhupad

Lesson – One should associate with sādhus only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the sādhus, who can cut to pieces the bonds of illusory affection in the material world

- Analogy: Material world is compared to dashing foam in sea or cloud on the sky

30) Wife followed – Gāndhārī, a chaste and devoted wife, followed her husband, although she was not asked to do that

- Mahārāja Dhṛtarāṣṭra had taken to vānaprastha life, not sannyāsa
- Mahārāja Dhṛtarāṣṭra was advised to follow the path of dhīras, because at this stage, it was difficult for him to become narottamas
 - Māyāvādī sannyāsīs are ekadaṇḍi-svāmīs, are dhīras and are fond of Himalayas
 - Vaiṣṇava sannyāsīs are tridaṇḍi-svāmīs, are narottamas, and are fond of Vṛndāvana and Purī

31) Mahārāja Yudhiṣṭhira discovers their departure – After performing the morning duties, he could not find his uncles or aunt

- Duties of a pious householder are exemplified – Rising early, bathing, offering respects to deities, fire sacrifice, offering respects and charity to brahmanas and offering respects to the elderly

Lesson – One who is not prepared to practice injunctions prescribed in the śāstras cannot be a good man simply by book knowledge

- Modern householders and their children are improperly trained, e.g., no cleanliness, bed tea, etc.

Lesson – Modern householders, should take lessons from sādhus, like Vidura, and thus be cleansed of effects of modern life

32) Approaches Sañjaya – Mahārāja Yudhiṣṭhira approached Mahārāja Dhṛtarāṣṭra's secretary Sañjaya, for any news of uncles and aunt

33) **Mahārāja Yudhiṣṭhira considers himself as ungrateful** – Mahārāja Yudhiṣṭhira was always conscious of the great plight of his uncle and aunt because of the aftereffects of the battle, and thus he suspected that they have drowned themselves in the Ganges

- Dhṛtarāṣṭra had suffered his own misdeeds, by will of Lord, but Mahārāja Yudhiṣṭhira was thinking only of his own unavoidable misdeeds, as if he is the cause of Dhṛtarāṣṭra's sufferings

Lesson – A devotee never finds fault with others, but tries to find his own and thus rectify them as far as possible

34) **Recalls the favors experienced** – Mahārāja Yudhiṣṭhira contemplates on all the favors provided by these two uncles to them, fatherless Pāṇḍavas

35) **Sañjaya was too disturbed to speak** – Sañjaya, also being distressed and aggrieved because of separation, was mentally disturbed and could not reply

- Sañjaya was feeling compassion and pity for the painful life of Dhṛtarāṣṭra, although not aware of his recent enthusiastic cheerfulness as a result of enlightenment by Vidura

Lesson – Unless one is convinced of a better life after renunciation of the present life, one cannot stick to the renounced order of life simply by artificial dress or staying out of the home

36) **Sañjaya tries to respond** – Sañjaya pacified his mind by intelligence, and thinking of the feet of his master, began to reply

37) **Feels Cheated** – Sañjaya feels that he has been cheated by the great souls

- Know that great souls cheat for a great cause, which is the “Satisfaction of the Lord”

Lesson – Satisfaction of the Lord is the criterion of one who is bona fide, and the highest perfection of life is to satisfy the Lord by one's occupational duty

- Other example of such cheating by great souls
 - Sanātana Gosvāmī cheated the prison keeper
 - Raghunātha dāsa Gosvāmī cheated family members
 - Śrīla Prabhupāda quotes about himself – Cheated family members for service of Śrīmad-Bhāgavatam

Lesson – Such cheating was necessary for a great cause, and there is no loss for any party in such transcendental fraud

Nārada Muni shatters Mahārāja Yudhiṣṭhira's lamentation and illusion (Texts 38-60)

38) Nārada Muni appeared and was properly welcomed

- Devarsi Nārada is described as Bhagavān, being the most confidential devotee of the Lord, by the strength of his preaching activities

39) Presents his own disturbed state before Nārada Muni – Mahārāja Yudhiṣṭhira inquires about the whereabouts of his two uncles and grief-stricken ascetic aunt

- Marvelous character of Gāndhārī as an ideal woman as mother, wife and ascetic in many trying situations

Lesson – An ascetic is never disturbed by all kinds of sufferings, and that makes him strong and determined on the path of spiritual progress

40) Śrī Nārada as the captain – Mahārāja Yudhiṣṭhira acknowledges Nārada Muni as the captain of a ship in a great ocean, who can direct to the right destination

- Devarsi Nārada is the greatest of all philosopher devotees
 - Greatest of all philosophers are those who have seen the Personality of Godhead and surrendered themselves in transcendental loving service of the Lord, and Nārada Muni is the chief of them

Lesson – A pure devotee can give us direction towards the other end of nescience

Nārada Muni, first, philosophically dispels Mahārāja Yudhiṣṭhira's illusion (Texts 41-50)

41)

41a. Overcome lamentation by recognizing the all-pervading control of the Supreme Lord – Mahārāja Yudhiṣṭhira is being convinced of this naked truth by Sri Nārada Muni

41b. All worship the Supreme Lord – All living beings and their leaders worship the Supreme Lord to be well protected

41c. Manifestation of Lord's control – It is He only who brings all living entities together and disperses them

42) Analogy to illustrate “Our unavoidable binding by the Lord's orders” – “Cow bound by a long rope”

- No living entity is free from the severe laws of the Lord

Lesson – Obeying the laws of Lord is the only way to get rid of material entanglement

- Scriptural rules are meant to liberate us, and not bound us under different nomenclatures, like Hindu, Mohammedans, etc

- Laws of state Vs Laws of God – Statutory laws of state are imperfect imitation of religious codes (all perfect laws of God)

Lesson – If leaders are educated in the laws of God, there is no necessity of a makeshift legislative council of aimless men

43) Analogy to establish “Lord’s supreme will predominates” – Compares Lord to a player, who disperses and sets up His playthings, according to His supreme will

- Lord awards the reactions to our past activities
- This analogy specially indicates the Lord’s supreme will, who can even change the expected reaction, by special involvement, e.g in case of pure devotee (Ref Bg 9.30-31)

Lesson – If the Lord is able to change the reactions of one's past deeds, then certainly He is not Himself bound by any action or reaction of His own deeds. He is perfect and transcendental to all laws

44) Soul (monism or dualism, etc.) or no soul; never lament – Whatever may be the philosophy of life, the force of divine energy (the supreme intervention) is uncheckable, and thus there is never a cause of lamentation

- Feelings of separation are due only to illusory affection and nothing more

45) Ignorance gives all anxiety – Give up all anxiety of your kith and kin, due to ignorance of the self

- To think of one’s kith and kin as being dependant on oneself is all due to ignorance
- Lord is the only protector of all (*bhūta-bhṛt*), and not anyone of us

Lesson – One should discharge his duties only, for no one but the Supreme Lord can give protection to anyone else

46) No one but the Lord is the only protector – Anybody under the influence of *kāla*, *karma* and *guṇa*, can never claim to be the protector of others

Lesson 46a – The world's movements for freedom through political, economic, social, and cultural propaganda can do no benefit to anyone, for they are controlled by superior power

Lesson 46b – The highest perfectional project of philanthropic activities is to engage everyone in the act of preaching bhakti-yoga all over the world because that alone can save the people from the control of *māyā*, or the material nature represented by *kāla*, *karma* and *guṇa*

§ Link 46 to 47

Mahārāja Yudhiṣṭhira may wonder “What about Dhṛtarāṣṭra’s maintenance? How will he sustain himself? What about the danger of animals?” etc.

47) Anyway, by general law, one living being is the food for other – “Weaker is the subsistence of the stronger”

- This does not allow unrestricted animal killing by the humans because, humans are supposed to be regulated by scriptures, for a higher cause of self-realization
- Also, there is nothing to be lamented if a tiger eats a weaker being, even a man, because that is one of the miseries (Weaker being the prey of stronger) as a part of three fold miseries of material natures
- As far as Dhṛtarāṣṭra’s maintenance, he will subsist on the local vegetables as prasāda of the Lord

§ Link 47 to 48

Nārada Muni convinces Mahārāja Yudhiṣṭhira to see the life in perspective of true knowledge, and not to be bewildered by illusory anxieties of this material world. One only perceives the dualities of happiness and distress due to the contamination of Lord’s external potency. Otherwise, living entity is qualitatively one with the all-blissful Supreme Lord

48)

48a. Do not get distracted, focus on the Lord only – One’s only concern should be to develop relationship with the Lord, who is free from all dualities and is all-blissful

§ Link 48a to 48b How does the Lord manifests to us ?

48b. Lord’s manifestations – Non-dual Lord manifests by many energies and especially as localized *Paramātmā* from within and as *guru, sādhu, śāstra* from outside

- Therefore focus only on the Lord’s mission, which was his (Mahārāja Yudhiṣṭhira’s) prime duty and do not be disturbed by any other obligations

§ Link 48 to 49 – Nārada Muni reminds him of Lord’s mission as *kāla-rūpa*

49) Understand the Lord’s mission – Lord, has a transcendental form of eternity, bliss and knowledge. He acts in the guise of all-devouring time [*kāla-rūpa*], to eliminate the envious

- In-guise indicates that originally Lord has transcendental form, but He appears in this dangerous form to *asuras*, this is a causal form
- *Asuras*’ reaction to the causal form – They do not like to accept this fearsome form, so they declare the Lord as formless

50) Patiently follow Lord’s plan without distraction – Nārada Muni informed Pāṇḍavas to wait and live till the Lord finishes the rest of His duties (i.e., annihilation of *Yadus*)

- Thus Pāṇḍavas were just there to assist in Lord's mission, and such devoted souls are not supposed to get entangled in any other events of material world, protection or maintenance of others, etc other than the part of Lord's mission

§ Link 50 to 51

After pacifying from philosophical point of view, now Nārada Muni begins to describe to Mahārāja Yudhiṣṭhira, the future movements of his uncle

Nārada Muni, then describes the future movements of the uncles and aunt, to pacify Mahārāja Yudhiṣṭhira (Texts 51-60)

51-52) Gone to Himalayas – Dhṛtarāṣṭra along with his wife and brother have gone to the southern side of the Himalayas, where there are shelters of the great sages. Place is called Sapatasrota

- Saptasrota is a place where waters of sacred Ganges were divided into seven branches, for the satisfaction of seven great ṛṣis

53) Dhṛtarāṣṭra takes to the practices of aṣṭāṅga-yoga

- Yoga system helps one to become free from all illusory thoughts of house, country, family, society, etc which are some of the material coverings of the spirit; and yoga gradually turns one towards the Absolute person

Lesson – By material association and education, we learn simply to concentrate on flimsy things, but yoga is the process of forgetting them altogether

54) Absorption in Supreme purifies and protects – Complete absorption in Absolute Personality of Godhead, by complete control of mind and senses, makes one immune to the contamination of material modes

- This establishes the power of *Bhakti-yoga*, to elevate someone, even beyond mode of goodness

55) Dhṛtarāṣṭra will amalgamate his gross and subtle elements into *mahat-tattva*, and will realize his qualitative oneness with the Supersoul and thus elevate to spiritual sky

- He was elevated to engage in transcendental loving service of the Lord, by the grace of Vidura and the Lord

Lesson - A Pure devotee is permanently free from all contaminations of the sum-total of *mahat-tattva* and his so called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest

56) Do not go to get Dhṛtarāṣṭra back – Mahārāja Yudhiṣṭhira was advised by Nārada Muni not to disturb his uncle by attempting to bring him back home. He was now beyond the attraction of anything material, on the platform of *nirguṇa*

57) No need of funeral also – Also Mahārāja Yudhiṣṭhira was prohibited to go for any funeral ceremony, because Dhṛtarāṣṭra’s body would burn itself by mystic power

58) No worry of aunt also – No need to go for his aunt, because she would undergo Sati rites

59) No worry of Vidura also – Because he would go to pilgrimage, to mitigate all lamentation

60) Thus Nārada Muni pacifies Mahārāja Yudhiṣṭhira – He could overcome all lamentation and get rid of all illusions, due to the focus on the instructions of Nārada Muni

Lesson - Mahārāja Yudhiṣṭhira was a pious king, and therefore he could see Nārada Muni occasionally; anyone who desires to see Nārada Muni must first be pious and follow in the footsteps of Nārada Muni.

-----**END OF CHAPTER 13**-----

1.13 IMPORTANT SHORT QUESTIONS FOR MEMORIZATION

1. Very briefly sketch the history of Vidura. (1)
2. Why didn't Vidura tell the Pāṇḍavas of the disappearance of the Yadu dynasty? (13)
3. Why was Yamarāja anxious to appear as Vidura? (15)
4. Who is Aryamā? (15)
5. Why did Vidura specifically mention Bhima in his criticism of Dhṛtarāṣṭra? (23)
6. What is the process of stabilizing one's renunciation? (26)
7. What are the three classes of transcendentalists? (27)
8. Explain the difference between dhīra & narottama. (28, 31)
9. Why did Mahārāja Yudhiṣṭhira consider himself ungrateful? (33)
10. Why is Devarṣi Nārada described herein as 'bhagavān'? (38)
11. List reasons why Gāndhārī is considered an ideal woman. (39)
12. What analogy does Nārada use to pacify Mahārāja Yudhiṣṭhira in verse 43?
13. Why is the example of a player suitable in this analogy? (43)
14. Give two reasons Nārada said we can't protect others? (45 and 46)
15. In what three ways does the Lord rectify the conditioned souls? (48)
16. Why wasn't Vidura able to turn Dhṛtarāṣṭra into a pure devotee? (59)

Long Questions for memorization

1. Discuss general principles drawn from the example of Dhṛtarāṣṭra's attachment (13.23-25)
2. Discuss general principles we can learn from can we learn from Dhṛtarāṣṭra's practice of yoga & Gāndhārī's entering his funeral pyre. (13.53-57)
3. Memorize Themes and lessons from 1.13.18 – 1.13.28
4. Memorize Themes and lessons from 1.13.37 – 1.13.50

Analogies:

1.13.17: a hungry man cannot be made happy by all comforts of life minus foodstuff, so the man hungry for eternal absolute happiness cannot be satisfied by any amount of material happiness.

1.13.29: A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly, the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away.

1.13.42: As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme

1.13 CHAPTER BREAKDOWN

Verses 1-16

Vidura returns to Hastināpura. after learning the science of the self from Maitreya Muni. Maharaja Yudhiṣṭhira questions Vidura about his travels. Vidura, after replying, stays in Hastināpura. for some time.

Verses 17-37

While in Hastināpura., Vidura preaches to Dhṛtarāṣṭra, his elder brother, to give up his material attachments. Vidura pushes Dhṛtarāṣṭra to leave home immediately and pursue self-realization.

Dhṛtarāṣṭra finally leaves with his chaste wife (Gāndhārī,) and Vidura. When their absence is detected by King Yudhiṣṭhira, he inquires from Sanjaya, Dhṛtarāṣṭra's servant, about Dhṛtarāṣṭra's whereabouts.

Verses 38-50

Nārada Muni appears, and King Yudhiṣṭhira questions the sage.

Nārada instructs Yudhiṣṭhira about the true situation of the living entity in this world.

Nārada Muni instructs King Yudhiṣṭhira to take shelter of the Supreme Personality of Godhead, Kṛṣṇa, who has descended upon the earth. Nārada hints that the Lord's pastimes on this planet may be coming to an end.

Verses 51-60

Before Nārada departs, he explains that Dhṛtarāṣṭra, after going to the Ganges, will give up his body while performing mystic yoga.