

OM

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudevayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudevayah!**

प्रथमस्कन्धः

**PRATHAMASKANDHAH (CANTO ONE)**

॥ त्रयोदशोऽध्यायः ॥

**THREYODHESOADHYAH (CHAPTER THIRTEEN)**

**Vidhuraa's Arrival or Return from Pilgrimage and Quitting Home  
by Ddhritharaashtra-Gaanddhaari-Vidhura**

[Vidhura was away visiting various sacred pilgrimages during Kurukshethra battle as both Kauravaas and Paandavaas were exactly equal to him and could not stand by either of the sides. Visiting so many renowned temples and holy pilgrimages he reached Prebhaasa Theerththa to conclude his trip. He met with Udhddhava the staunchest devotee and closest associate of Lord Sri Krishna Bhagawaan. Udhddhava sent Vidhura to Bedharyaasrama to meet with divine sage Maithreya for responses of the queries about Lord Sri Krishna Bhagawaan as Udhddhava was emotionally overwhelmed to respond to the disappearance of Lord Sri Krishna Bhagawaan from the face of this earth after satisfying all the responsibilities of the incarnation. After meeting with Maithreya, Vidhura went back to

Hasthinapura and met with Yuddhishtira, Ddhritharaashtra, Paandavaas and other friends and relatives. Vidhura convinced Ddhritharaashtra not to stay any longer in the palace. Ddhritharaashtra along with Vidhura and Gaanddhaari left the palace secretly and went to Himaalaya. Yuddhishtira was very distressed and agonized at the disappearance of them. While he was asking the whereabouts of Ddhritharaashtra and others to Sanjjaya, Naaradha and Thumburu arrived there. Naaradha gave clear picture with philosophical advice of what happened as well as what would happen shortly to Ddhritharaashtra, Gaanddhaari and Vidhura and convinced Yuddhishtira that he did not have to be concerned or worried about them as everything is bound to happen as is destined. No one would ever be able to change or prevent destiny as it is the will of ultimate God, Lord Sri Maha Vishnu.]

सूत उवाच

**Sootha Uvvacha (Sootha Said):**

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।  
ज्ञात्वागाद्धास्तिनपुरं तथावासविवित्सितः ॥ १ ॥

1

Vidhurastheerththayaathraayaam Maithreyaadhaathmano gethim  
Jnjaathwaagaadhdhaasthinapuram thayaavaapthavivithsithah

Vidhura returned to Hasthinapura, the capital of Kuru Raajya, with full satisfaction and contentment in his mind that he was able to learn all the ins and outs of the soul (or after acquiring the ultimate spiritual knowledge) which is the self itself or what is called Self Realization from Maithreya, the most learned and the greatest and noblest and scholarly sage. Vidhura got the feeling that he was then self realized from the discourses of Maithreya. Vidhura met and received such self realizing knowledge during or almost at the final point of his pilgrimage trip. [As we know Vidhura did not like and could not participate in the Kurukshethra battle because he was in a dilemma to stand with which side. Kauravaas and Paandavaas had the same relationship with Vidhura. Being the chief minister of

Ddhritharaashtra he was supposed to fight for Dhuryoddhana whereas he could not justify the side of Kauravaas. Now Lord Sri Krishna Bhagawaan who would always be on the righteous side was with Paandavaas and therefore he wished to stay with Paandavaas but that would be true betrayal of his brother, king Ddhritharaashtra, and his move to Paandavaas side would definitely be a last-minute ditching. Therefore, he decided not to take part with either side and go for a pilgrimage as he could not see all his relatives and friends being completely perished in the disastrous and horrible battle.]

यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः ।  
जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ २॥

2

Yaavathah krithavaan presnaan ksheththaa kaushaaravaagrathah  
JaathaikabhakthirGgovindhe thebhyaschopararama ha.

Though Vidhura did ask many questions for clarifications as soon as he got the responses to a couple of them from the most divine sage Maithreya, Vidhura was filled with an unknown devotion towards Lord Sri Maha Vishnu who had then incarnated as Lord Sri Krishna Bhagawaan who was also crowned by the lord of heaven as Govindha. [We can read the coronation ceremony of Lord Sri Krishna Bhagawaan as Govindha by Dhevendra, the lord of Heaven in Canto Ten.] With the blissful fulfillment of divinity towards Lord Sri Krishna Bhagawaan in his mind and heart he proceeded to Hasthinapuram without even waiting for the responses for his other questions. [We should understand that Vidhura was unable to conceive anything further as his mind and heart and soul was filled with staunch devotion to Lord Sri Krishna Bhagawaan. And he never needed anything more also. For all of us those are the statuses we are all longing for. Nothing other than devotion to Lord Sri Maha Vishnu or devotion to Lord Sri Krishna Bhagawaan is needed in our lives. And also, we should understand that great scholars like Maithreya are capable of clearing all the doubts just by providing answers to one or two of them. That is their specialty and divine efficiency.]

तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।  
धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥ ३॥

3

Tham benddhumaagatham dhrishtwaa Ddharmmaputhrah  
sahaanujah  
Ddhritharaashtro Yuyuthsuscha Soothah Saaradhwathah Pritthaa.

गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।  
अन्याश्च जामयः पाण्डोर्जातयः ससुताः स्त्रियः ॥ ४॥

4

Gaanddhaari Dhraupathee Brehman! Subhadhraa choUththaraa  
Kripee  
Anyaaascha jaamayah Paandorjnjaathayh sasuthaah sthriyah

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ।  
अभिसङ्गम्य विधिवत्परिष्वङ्गाभिवादनैः ॥ ५॥

5

Prethyujjegmuh preharshena praanam thanwa ivaagatham  
Abhisanggemya viddhivath parishwanggaabhivaadhanaih

मुमुचुः प्रेमबाष्पौघं विरहौत्कण्ठ्यकातराः ।  
राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ॥ ६॥

6

Mumuchuh premabaashpaugham virahauthkantyakaatharaah  
Raajaa thamarhayaanjchakre krithaasanaparigreham.

Oh, the great Brahmin, Saunaka! Ddhritharaashtra, Yuyuthsu  
[Yuyuthsu is the only surviving son of Ddhritharaashtra and he was  
born of a Vaisya lady who was also the maid of Gaanddhaari],  
Yuddhishtira with all his four brothers, Sannijaya – the charioteer and

the advisor of Ddhritaraashtra -, Kripaachaarya, Kunthi, Gaanddhaari, Paanjchaali – the daughter of Dhruvpatha, the king of Paanjchaala -, Subhadhra, Uththara, all other relatives, Kripa – wife of Dhronaachaarya and sister of Kripaachaarya, other relatives of Paandu, other ladies along with their children, and all other friends and the subjects of the city of Hasthinapuram assembled together to welcome and receive Vidhura Mahaasaya as soon as they heard the news that Vidhura had come back after his pilgrimage. With overflowing love and affection and respect some of them hugged him and some of them bowed their heads at his feet and prostrated him and some others saluted him with folded hands and some others shook hands with him and some others hugged and wetted him with tears of happiness on his returns and thus Vidhura received a very cordial and loving and warm reception. The king Ddharmmaputhra be-seated Vidhura in a higher altar respectfully with overflowing tears of mixed feelings. Their feelings were mixed because they were distressed and sorrowful due to his departure for a long time and they were pleased and happy as he had returned and joined them.

तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।  
प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥ ७॥

7

Tham bhukthavanthamaaseenam visraantham sukhamaasane  
Presrayaavantho raajaa praaha \*swaanaam visrinwahtaam\*.  
\*theshaam cha srinvathaam\*

After a sumptuous lunch Vidhura took a rest for a while and got rid of his fatigue of the long journey and was freshened up and rejuvenated with revived energy and was seated comfortably. Then the king Ddharmmaputhra very obediently and humbly bowed his head down and saluted Vidhura and started to speak with him in such manner audible to his brothers and others assembled there:

युधिष्ठिर उवाच

**Yuddhishtira Uvaacha (Yuddhishtira Said):**

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान् ।  
विपद्गुणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः ॥ ८॥

8

“Api smarettha no yushmathpakshachcchaayaasameddhithaan  
Vipadhgenaadhwhishaagnyaadhermmochithaa yeth samaathrikaah”

“Oh, my dear Uncle (paternal), do you remember how you protected and took care of and brought us up? You brought us up exactly like how the newborn baby birds are being protected and brought up by the parent birds by keeping the young ones under their wings of feathers. You are the one who saved us from poison (story of Bheema), from fire (story of wax house of Vaaranaavatham), tortures from our enemies (story how Dhuryodhana along with Sakuni, Karnna and Dhussaasana were torturing them) and from other distresses and troubles we were subjected to.”

कया वृत्त्या वर्तितं वश्वरद्धिः क्षितिमण्डलम् ।  
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ९॥

9

“Kayaa vrithyaa varththitham vascharadhbhih kshithimandalam  
Theerththaani kshethramukhyaani sevithaaneeha bhoothale?”

“While you were wandering around the world, how did you manage to derive sufficient income for your day-to-day livelihood and expenses for all these times? What were the sources? What were all the different assignments or work you undertook? Which were the main and most renowned temples you visited? Which were the sacred pilgrimage places and rivers and oceans you visited and took ablutionary rituals? We are very much interested to learn all these details and therefore we request you to kindly explain to us.”

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।  
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥ १०॥

10

“Bhavadhwiddhaa Bhaagawathaastheerththabhoothaah swayam  
vibho  
Theerththeekurvanthi theerththaani swaanthastthena  
gedhaabhriithaa.”

“Oh, the most noble Vidhura Mahaasaya! The hearts and minds of dedicated and devoted people like your good selves are the holiest of temples and pilgrimages. Self realized people like you are the embodiment and the abode of Lord Sri Maha Vishnu. Therefore, your visit to temples and pilgrim places would purify and make those places holier and more sacred because Lord Sri Maha Vishnu is permanently residing within your minds and hearts. Thus, the noblest people like you are the ones who purify the temples and pilgrim places with your holy visits as you yourselves are the embodiment of the original Supreme God, Lord Sri Maha Vishnu.”

अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।  
दृष्टाः श्रुता वा यदवः स्वपुर्या सुखमासते ॥ ११ ॥

11

“Api nassuhridhasthaathabaanddhavaah Krishnadhevathaah  
Dhrishtaasruthaa vaa yedhavah swapuryaam sukhamaasathe.”

“Oh, my dear uncle! During your this holy trip did you ever get an opportunity to visit Dhwaaraka and did you ever come across with or even just got a chance to see any of our friends or relatives like the Vrishnees and or Yaadhavaas who are all fortunate to be with our savior and protector, Lord Sri Krishna Bhagawaan? Are they all living comfortably and happily? Are they living in their city very peacefully and happily and in prosperity?”

इत्युक्तो धर्मराजेन सर्वं तत्समवर्णयत् ।  
यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥ १२ ॥

12

Ithyuktho Ddharmmaraajena sarvvam thath samavarnnayath

Yetthaanubhootham kremaso vinaa yedhukulaksheyam.

Vidhura responded in detail after listening to the questions of Ddharmmaputhra, the king of Hasthinapura, about what he heard and what he had seen and experienced in person in the exact chronology except the annihilation of the Yedhu dynasty. [The reason why Vidhura did not talk about the self destruction of Yedhu dynasty and the abandonment of the material life of Lord Sri Krishna Bhagawaan were because he knew that any such news would definitely break the heart of Ddharmmaputhra and that he would also try to end his life no sooner than he hears such news.]

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।  
नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥ १३॥

13

Nanwapriyam dhurvishaham nrinaam swayamupastthitham  
Naavedhayethsakaruno dhuhkhithaan dhreshtumakshamah

The most compassionate Vidhura could not stand to see the unbearable distresses and pains the Paandavaas would undergo with the most painful and distressing news of Lord Sri Krishna Bhagawaan's abandonment of material life as well as the self destruction of the dynasties of Vrishnees and Yaadhavaas. And that is the case with all the noble and compassionate and merciful people like Vidhura that they cannot tolerate the pains and distresses befalling on their closest ones.

कञ्चित्कालमथावात्सीत्सत्कृतो देववत्सुखम् ।  
भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् ॥ १४॥

14

Kanjchith kaalamatthaavaathseeth sathkritho dhevavath sukham  
Braathurjyeshttasya sreyaskrith sarvveshaam preethimaavahan.

Vidhura lived there for a while more and was respected and revered and treated by Ddharmmaputhra and his brothers and other citizens



of Hasthinapuram like god of heaven. During the time he stayed there Vidhura was the advisor to his elder brother, Ddhritharaashtra [even before he left for pilgrimage, he was the official Chief Minister of the state and the Personal Advisor of Ddhritharaashtra]. Vidhura's stay over there was bringing up happiness and divine joy to his kinsmen as well as for other subjects of the country. Vidhura was also enjoying his life happily and comfortably during his stay over there.

अबिभ्रदर्यमा दण्डं यथावदघकारिषु ।  
यावद्धार शूद्रत्वं शापाद्वर्षशतं यमः ॥ १५॥

15

Abibhremadharyamaa dhendam yetthaavadhaghakaarishu  
Yaavadhdheddhaara soodhrathwam saapaadhwarsasatham Yemah

In fact, it was due to a curse that Yema Ddharmma Raaja or God of death was born as Vidhura in a Soodhra Yoni. [We would be reading the story about this curse later on. It was Maanduka Muni also known as Animaandavya who cursed Yema Raaja to be born as the son of a servant lady or in a Soodhra Yoni.] And the curse was that Yema should live as Soodhra for one hundred years and as such Vidhura, the great scholar who was the master of all sciences and a true omniscient, lived for one hundred years. And all these years Soorya Bhagawaan or Sun God was officiating as Yema Ddharmma Raaja and was ensuring proper maintenance of all rules and regulations prescribed in the codes and was ensuring imposition of all punishments according to the codes of law in the Yema Loka. [Soorya is the father of Yema.]

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम् ।  
भ्रातृभिलोकपालाभैर्मुमुदे परया श्रिया ॥ १६॥

16

Yuddhishtiro lebddharaajyo dhrishtwaa pauthram kulanddharam  
Bhraathribhirlokapalaabhairmmumudhe parayaa sriyaa.

Ddharmmaputhra who regained the lost kingdom ruled it very efficiently and successfully to the best satisfaction of his subjects along with his brothers who were all as capable and as efficient as the gods of heaven like Dhevendhra or Soorya or Vaayu or Varuna or Aswaneedhevaas. He was also fully contented and satisfied and extremely happy in observing the growth of their grandson, Pareekshith, to a very powerful and strong and efficient young prince who was capable not only to maintain and uphold the name and fame of the family but also to further improve and increase to new heights by upholding all traditional values of the Paandu dynasty.

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।  
अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥ १७॥

17

Evam griheshu sakthaanaam premaththaanaam thadheehayaa  
Athyakraamadhavijnjaathah kaalah paramadhustharah

As they were happily and proudly ruling the kingdom most efficiently, very naturally the time passed on without having it noticed and checked by any of them. The time takes its own course and moves on without waiting for anyone and also it does not give anyone any chance to arrest or check its moves. And the course of the time can never be deviated or arrested or changed by anyone at any time. And that is a natural phenomenon. Also, we are unaware that along with the moves of time the duration of our life would necessarily be reduced. And the same was true in the case of Paandavaas as well. The smooth passing of time reduced further longevity of Paandavaas as well as it was destined.

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।  
राजन् निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥ १८॥

18

Vidhurasthadhabhiprethya Ddhritaraashtramabhaashatha,  
“Raajan! Nirggemythaam seeghram, pasyedham bhayamaagatham.”

Vidhura was able to assess properly that the appropriate time had approached for king Ddhritharaashtra to move away from palace to forest to enter into the next stage of his life, Vaanaprastha. Therefore, Vidhura addressed Ddhritharaashtra and told him: “Oh Maha Raajan! Oh, my dear brother! Let us proceed and get out of here immediately. No time to waste. And it should not be delayed any more. I see that you are being overpowered and overtaken by sense of fear and you are being terribly distressed.”

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।  
स एव भगवान् कालः सर्वेषां नः समागतः ॥ १९॥

19

“Prethikriyaa na yesyeha kuthaschith karhichith prebho!  
Sa eva Bhagawaan kaalassarvveshaam nassammagethah”

“Yema, the god of death, has already arrived so close to us. Yema is time and time is destiny and destiny decides when one should be born and how long one should be alive and when one should die. There is no way that anyone can ever prevent the time of death. There is no one who can prevent the time of death, including God. And there is no way to prevent the time of death. And that inevitable and unpreventable time of death has arrived very near us.”

येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।  
जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥ २०॥

20

“Yena chaivaabhipannoyam praanaih priyathamairapi  
Jenassadhyo viyujyetha, kimuthaanyairddhanaadhibhah”

“Once we are under the clutches of Yema’s hand we are obligated and bound to surrender and abandon our own dear life. In that case there is no need even to consider or even to be bothered about surrendering and abandoning wealth and other material possessions.”

पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः ।  
आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥ २१ ॥

21

“Pithribhraathrisuhrithputhraa hathaasthe vigetham vayah  
Aathmaa cha jerayaa gresthah paragehamupaasase.”

“Your father (here Bheeshmapithaamaha), your brothers, your friends, your beloved sons, other closest relatives and well-wishers had all been killed by enemies in the battle, and the battle called by you at the instance of your son. And now look at yourself. Now both your body and even your bones are aged, worn out, grayed, became skeleton like and skins are wrinkled. And moreover you are now staying with someone else at their home and are subjected to their compassion and mercy and generosity.”

(अन्धः पुरैव बधिरो मन्दप्रज्ञश्च साम्प्रतम् ।  
विशीर्णदन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥)  
अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।  
भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥ २२ ॥

22

(Anddhah puraiva beddhiro mandhaprejnjascha saampretham  
Viseernnadhentho mandhaagnih saaragah kaphamudhvahan.)

“Aho maheeyasee jenthorjeevithaasaa yeyaa bhavaan  
Bheemenaavarjjitham pindamadheththe grihapaalavath.”

“It is simply astonishing to see the desire of all the living beings of their wish to continue and prolong and pull on or push forward with their lives. Is it not the sole reason why you still wish and continue to stay here by eating the food provided by Bheemasena who killed all your sons? And the food provided by Bheemasena is like Pindodhakam, meaning the rice balls offered to appease the ghost of the dead ones by the surviving son. It is like the waste he is throwing away, and you are greedy and eating those meals like dogs licking

the food provided by its masters. Or in short you are living here like a beggar at the mercy of your masters.”

अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः ।  
हृतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ॥ २३॥

23

“Agnirnnisrishto, dheththascha gero, dhaaraascha dhooshithaah  
Hritham kshethram ddhanam yeshaam, thadhdheththairasubhih  
kiyath.”

“You think of what you did to them. Did you not try to kill them by putting arson to their home while they were sleeping? [The story of the wax house in Vaaranaavatham] Did you not try to kill the same very Bheema by poisoning him with Kaakola? [Kaakola is the deadliest of the poisons which was forced into Bheema to kill him while he was a young boy.] Did you not torture and torment them by undressing their wife Paanjchaali in the royal court? [This refers to the story of Vasthraakshepa of Paanjchaali at the dice game in the royal court.] Did you not cunningly and deceitfully capture the treasures and kingdom of the Paandavaas? [Again, refers to the story of the dice game with the help of cunning Sakuni.] And now how shameful can it ever be to live with them purely under their charity and with their support even for one time meal? Oh, my dear brother, Ddhritharaashtra! You are still living here like a beggar. How pitiful is your condition? It could never be worse than this for anyone in the world.”

तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।  
परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥ २४॥

24

“Thasyaapi thava dhehoayam kripanasya jijeevishoh  
Paraithyanichcchitho jeernno jerayaa vaasasee iva.”

“When you live under such pitiful and shameful and degraded conditions with your aged and worn out and grayed and skeleton like

body you would be perished to death just like a worn and torn out garment. Your material body will be lifeless and doomed and destroyed and decayed shortly. You are now living at the cost of your prestige. And you have no prestige at all now.”

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।  
अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥ २५॥

25

“Gethaswaarththamimam dheham viraktho mukthabendddhanah  
Avijnjaathagethirjehyaath sa vai ddheera udhaahrithah”

“The one who is liberated from this material life would gain the knowledge that this material body is a waste and useless. And that is called self realization. And the one who has gained that knowledge would try to abandon this useless material body by himself. And such persons are called truly brave and powerful ones.”

यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् ।  
हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥ २६॥

26

“Yeh swakaath paratho veva jaathanirvedha aathmavaan  
Hridhi krithwaa Harim gehaath prevrejeethsanaroththamah”

“The greatest and the noblest of the men is the one who, either with self acquired knowledge with own intelligence and analysis or by the knowledge acquired from the advices and teachings of a good preceptor, is able to understand the meaninglessness of this material life and then abandons the home and all interests in material possessions and lives in the forest to lead Vaanapresttha and then gradually Sanyaasa life and fix his heart and mind in the supreme God, Lord Sri Krishna Bhagawaan who is the transcendental incarnation of Lord Sri Maha Vishnu. He is the one who would be considered as the one who attained the highest degree of spirituality.”

अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् ।

इतोऽर्वाक् प्रायशः कालः पुंसां गुणविकर्षणः ॥ २७॥

27

“Atthodheecheem dhisam yaathu swairajnjaathagethirbhavaan  
lthoavaak praayasah kaalah pumsaam gunavikarshanah”

“The future is not going to be a good time for you. Therefore, please leave for the Northern side without telling anyone or letting anyone know where you have gone so that no one can track you down and locate you. All your good qualities will be diminished and ultimately be destroyed one by one in the immediate future. Therefore, please proceed immediately without any delay.”

एवं राजा विदुरेणानुजेन  
प्रज्ञाचक्षुर्बोधित आजमीढः ।  
छित्त्वा स्वेषु स्नेहपाशान् द्रढिम्नो  
निश्चक्राम भ्रातृसन्दर्शिताध्वा ॥ २८॥

28

Evam raajaa Vidhurenaanujena  
Prejnjaachakshurboddhitho hyaajameeddah  
Cchithwaa sweshu snehapaasaan dhreddimno  
Nischakraama bhraathrisandharsithaadhdhwaa.

The Ddhritharaashtra Mahaaraaja, who belonged to a famous family of the dynasty of Ajameeddah and who was born blind, listened to such words of advice from his younger brother Vidhura. Ddhritharaashtra was able to cut off all material relationships with his relatives and abandon all his material possessions and was able to leave his palace home with such powerful spiritual advice from Vidhura and went along the path led by him.

पतिं प्रयान्तं सुबलस्य पुत्री  
पतिव्रता चानुजगाम साध्वी ।  
हिमालयं न्यस्तदण्डप्रहर्षं  
मनस्विनामिव सत्सम्प्रहारः ॥ २९॥

305

Pathim preyaantham subelasya puthree  
 Pathivrathaa chaanujegaama saadwee  
 Himaalayam nyesthadhendapreharsham  
 Manaswinaamiva sathsamprehaarah

A challenging fight from the enemies would be most delightful for the brave and strong warrior who wishes to engage in a classical fight. Similarly, the divine mount Himaalaya is the most fulfilling and delightful location for the one who wanted to lead a Vaanapresttha and or Sanyaasa life. Gaanddhaari, who was the daughter of king Subela of Gaandhaara state and the chaste wife of king Ddhritharaashtra and who possessed the best of supreme qualities, also followed her husband to accompany him to mount Himaalaya.

अजातशत्रुः कृतमैत्रो हुताग्नि-  
 विप्रान्नत्वा तिलगोभूमिरुक्मैः ।  
 गृहं प्रविष्टो गुरुवन्दनाय  
 न चापश्यत्पितरौ सौबलीं च ॥ ३० ॥

Ajjathasathruh krithamaithro huthaagnir  
 Vipraannathwaa thilagobhoomirukmaih  
 Griham previshto guruvandhanaaya  
 Na chaapasyath pitharau saubelim cha.

When Yuddhishtira who was also known as Ajaathasathru came home in the morning after his routine worship of Soorya Bhagawaan or Sun God and Agni Dheva or the Fire God and after offering generous charities of sesame seeds and gold and cows and landed properties to eligible Brahmins and also after prostrating them, he did not see his father Ddhritharaashtra and mother Gaanddhaari over there in their bungalow. [Ddharmmaputhra considered Ddhritharaashtra as his father and Gaanddhaari as his mother and that is why it was referred to here. Though not specifically referred to



here Vidhura was also missing and from the next stanza it would be clear.]

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः ।  
गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ॥ ३१ ॥

31

Thathra Sanjjeayamaaseenam paprechcchodhwignamaanasah  
“Gaavalgene, kwa nasthaatho vridhddho heenascha nethrayoh”

Ddharmmaputhra noticed Sanjjaya was sitting there very distressed and very sorrowful. And then Ddharmmaputhra asked Sanjjaya: “Oh Sanjjaya! Where is my father Ddhritharaashtra who is very aged and is further handicapped as blind? Where is my mother Gaanddhaari who is distressed and lamenting about the loss of her sons? And also tell where my most beloved uncle, who is my father’s younger brother, Vidhura?”

अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत् ।  
अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।  
आशंसमानः शमलं गङ्गायां दुःखितोपतत् ॥ ३२ ॥

32

“Ambaa cha hathaputhraaaaarththaa pithrivyaah kwa gethassuhrith?  
Api mayyakrithprejnje hathabenddhu sabhaaryayaa  
Aasamsamaanassamalam gamgaayaam dhukhithoapathath?”

“Is it possible that due to utter disappointment of the loss of their sons they went and jumped into the sacred river Gamgaa and ended their lives which could spread scandalous blame on us as the cause of death was due to the loss of their sons who were killed by us?”

पितर्युपरते पाण्डौ सर्वान् नः सुहृदः शिशून् ।  
अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥ ३३ ॥

33

“Pitharyuparethe Paandau sarvaannassuhridhassisoona  
Arekshathaam vyesanathah pithrivyaau kwa gethaavithah”

“When we lost our father at our very childhood itself these two brothers of our father were the ones who took care of us and brought us up very luxuriously and comfortably without letting us know of any difficulties and without any hardships and provided us with abundance of love and affection and protected us with proper education and accommodation and food. I am unable to tolerate this pain and agony subjected to me from their separation due to this departure. Please tell me which direction they gone?”

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्षितः ।  
आत्मेश्वरमचक्षाणो न प्रत्याहातिपीडितः ॥ ३४॥

34

Kripayaa snehavaikleavyaath sootho virahakarsithah  
Aathmeswaramachkshaano na prethyaahaatheepedithah

Sanjjaya, the charioteer and advisor and the closest associate of Ddhritharaashtra Mahaaraaja, out of compassion and severe pain and agony subjected to him due to the departure of his most revered and respectful master could not answer any of the questions of Yuddhishtira Mahaaraaja. Sanjjaya stood there silently with tears rolling out of his eyes obviously due to the pain of the separation of his beloved master.

विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना ।  
अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥ ३५॥

35

Vimriijaasruni paanibhyaam vishtabhyaathmaanamaathmanaa  
Ajaathasathrum prethyooche prebhoh paadhaavanusmaran.

Sanjjaya, continuously wiping out tears with both his hands and somehow trying to contain his pain and stabilize his mind and intelligence with his will power and thinking of and remembering the graciousness of his master Ddhritharaashtra Mahaaraaja started answering to Yuddhishtira in a very few words as follows:

सञ्जय उवाच

**Sanjjaya Uvaacha (Sanjjaya Said):**

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन ।  
गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥ ३६॥

36

“Naaham vedha vyevasitham pithrorvah kulanandhana!  
Gaanddhaaryaa vaa mahaabaaho, mushithoasmi mahaathmabhih”

“Oh, the Lord and Ruler of the Earth, Yuddhishtira Mahaaraaja! I have absolutely no knowledge where your uncles, Ddhritharaashtra Mahaaraaja and Vidhura Mahaasaya, and your mother, Gaanddhaari Dhevi had gone. I too have been cheated in this case. [Sanjjaya says so because they did not let him know their plan to quit the palace.] And I have now been orphaned or I have now no one to depend upon. [Sanjjaya was an employee of Ddhritharaashtra and once his employer is gone then he is out of job and naturally he is not going to get any support. That is why he said I have no support now.]”

अथाजगाम भगवान् नारदः सह तुम्बुरुः ।  
प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ॥ ३७॥

37

Atthaa jegaama BhagawaanNaaradhassahaThumburuh  
Prethyuththaayaabhivaadhyaaaha saanujoabhyarchchayanniva.

Thereafter on one day the great and noble heavenly sage Naaradha, the son of Brahma Dheva, appeared there along with another heavenly sage called Thumburu. [In some versions it is described Thumburu as the Vina, the musical instrument, and Naaradha always hold on to his Vina with him. Here “*Naaradha saha Thumburu*” means Naaradha along with Thumburu. Thumburu is the best of the celestial singers and also, he is the leader of the musical troupe in the court of Kubera and Dhevendhra. But we are also at liberty to assume the meaning that Naaradha came along with his Thumburu or his Vina and not to be disputed.] As soon as they arrived Ddharmmaputhra along with all his brothers got up and offered them obeisance and received them with utmost respect and reverence and devotion and spoke to them as a prayer for their help under the most distressing situation.

युधिष्ठिर उवाच

**Yuddhishtira Uvaacha (Yuddhishtira Said):**

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।  
 अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ॥ ३८॥  
 कर्णधार इवापारे भगवान् पारदर्शकः ।

38

“Naaham vedha gethim pithrorBhagawan, kwa gethaavithah  
 Ambaa vaa hathaputhraaaaarththaa kwa gethaa cha thapaswinee?  
 Karnnaddhaara ivaapaare Bhagawaan Paaradhersaka”

“Oh, the great sages! We have no idea where the brothers of our father along with mother Gaanddhaari, who was the chastest of womanhood and who was completely distressed and grief-stricken due to the death of all her sons, had gone? Oh, the noblest of sages you had now arrived here to provide us with the needed help to cross the ocean of unlimited and boundless miseries in our life by providing and comforting us with the coolest news to our ears. [The news about the whereabouts of Ddhritharaashtra, Vidhura and Gaanddhaari is the coolest news expected by Ddharmmaputhra. And

he is sure that with the divine power or “Dhivyajnjaana” they would be able to provide to him.]”

अथाबभाषे भगवान्नारदो मुनिसत्तमः ॥ ३९॥  
मा कञ्चन शुचो राजन् यदीश्वरवशं जगत् ।

39

Atthaa bebhaashe Bhagawaan Naaradhaa munisaththamah  
“Maa kanjchana sucho raajan, yedhEeswaravasam jegath”

लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।  
स संयुनक्ति भूतानि स एव वियुनक्ति च ॥ ४०॥

40

“Lokaassapaalaa yesyeme vahanthi belimeesithuh  
Sa samyunakthi bhoothaani sa eva viyunakthi cha”

The great and most noble sage Naaradha immediately spoke to them: “Oh the most broadminded and the most intelligent and the most pious Mahaaraaja, Yuddhishtira! Please do not lament or get stressed or worried for anyone. You should not be subjected to such unnecessary worries. This universe is, continuously and constantly, under the complete control of the ultimate God, Lord Sri Maha Vishnu. And Lord Sri Maha Vishnu is the one who takes care of each and everyone always. We are all moving according to his directions. We are not independent, and we do not have any control. He is the one who holds the string, and we simply are dolls in his hands and make all moves according to his desire as he pulls the string. Therefore, you have no reason to worry about anyone at any time. All the species of the universe and even the lords and the controllers of all the eight directions (Ashtadhikpaalaas) are always under the sole control of Lord Sri Maha Vishnu. [The concept is that Ashtadhikpaalaas have been assigned with the responsibility of controlling the portion of the universe allotted to them.] Lord Sri Maha Vishnu is the one who joins and connects the species including mankind together and again he is the one who also separates them

according to his will and wish. Or in short, our destiny is in his hands and in his control.”

यथा गावो नसि प्रोतास्तन्त्यां बद्धाश्च दामभिः ।  
वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥ ४१ ॥

41

“Yetthaa gaavo nasiprothaasthanthyaam  
bedhddhaasswadhaamabhih  
Vaakthanthyaam naamabhirbbedhddhaa vahanthi belimeesithuh”

“The bulls are being controlled well by holding on the rope passed through its nasal septum. [Actually, the nose will be pierced, and the rope will be held through the hole so that the bull will be under complete control.] Bulls are being used to pull the cart with heavy loads and the cart man or the driver of the cart will whip and loosen the rope of the bulls for running and by tightening the nasal rope for controlling the speed and the directions. The bulls are under complete control of the cart man or the driver of the cart. Similarly, Lord Sri Maha Vishnu controls each and every species with the rope of destiny and time. And also, Lord Sri Maha Vishnu, the ultimate God, assigns different types of tasks to be carried out by different species by assigning different names to the species. [What Naaradha refers to here specifically is that Brahmins have been assigned with certain responsibilities like priesthood and Kshethriyaas with administrative responsibilities and Vaisyaas with business and agricultural tasks and Soodhraas with menial services. Similarly, even animals are also assigned with separate responsibilities. And Lord Sri Maha Vishnu controls each and every task of each and every species of the universe so cleverly. And also, life and duration and death are determined by him and controlled by him.]”

यथा क्रीडोपस्कराणां संयोगविगमाविह ।  
इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् ॥ ४२ ॥

42

“Yetthaa kreedopaskaraanaam samyogavigamaaviha  
Ichcchayaa kreedithuh syaathaam thatthaivesechcchayaa nrinaam.”

“Like how a player will arrange his cards according to his wish and then make the move according to the wish within certain very restricted rules Lord Sri Maha Vishnu will decide how and when and where to move his pawns according to his wish or according to destiny. All living species are simple lifeless pawns in his hands. He can and he will move his pawns sometimes together and some other times he will separate them away. All these are done according to his wish. And thus, this togetherness and separations are all according to the wishes of Lord Sri Maha Vishnu.”

यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् ।  
सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥ ४३ ॥

43

“Yenmanyase ddhruvam lokamaddhruvam vaa nachobhayam  
Sarvatthaa na hi sochyaasthe, snehaadhanyathra mohajaath.”

“Oh Mahaaraaja Yuddhishtira! Some people may say that this earth is perishable. Some others may say that this is imperishable and eternal. Yet some others could say that this earth is neither perishable nor imperishable (or eternal). All these observations are correct, and you do not need to be, and you should not condemn any of them or all of them altogether. All these are due to the power of illusion. And you do not need to be pitied of the ignorance of any of these groups as they are all correct in their observations. [The fact of the matter is that the material world is perishable, and the soul is eternal. Or this material physical body is perishable, and the spiritual soul is eternal. Therefore, based on the reference to materialism perishable is accurate and based on the reference to the soul or the ultimate God it is eternal or imperishable is also accurate.]”

तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः ।  
कथं त्वनाथाः कृपणा वर्तेरंस्ते च मां विना ॥ ४४ ॥

44

“Thasmaajjehyengga vaiklavyamajnjaanakrithamaathmanah  
Kattham thwanaathaah kripanaa varththeramsthechamaavinaa?”

“Therefore, you do not have to be worried or stressed how aged Ddhritharaashtra, Vidhura and Gaanddhaari are going to manage and survive if they are being orphaned without having any support from you. It is only due to your ignorance you think that without your, the king’s, support how they would be able to survive. God or Destiny had already predetermined how they would survive with or without any external support. They already have the natural support or the support from the absolute truth which is Lord Sri Maha Vishnu. Therefore, you take it easy and should not be bothered of their existence and survival.”

कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः ।  
कथमन्यांस्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥ ४५ ॥

45

“Kaalakarmmagunaaddheeno dhehoayam paanjchabhauthikah  
Katthamanyaamsthu Gopaayeth sarppagrestho yetthaa param.”

“Oh Mahaaraaja! Our material body is made up of the five basic material elements which are perishable at any time without even having any warning or advance notice to us. And it is dependent upon and under the complete control of Time, Actions, and our Material Qualities. Your own such material body which is dependent upon external factors not within your control and cannot be protected or saved by you, then, how is it possible for you to protect or save the material body of others. When you yourself are under the clutches and within the jaws of the serpent how is it possible for you to support or protect others? [Here the serpent is the time and other factors mentioned above]”

अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।  
फलूनि तत्र महतां जीवो जीवस्य जीवनम् ॥ ४६ ॥

46



“Ahasthaani sahashtaanaamapadhaani chathushpadhaam  
Phalguni thathra mahathaam; jeevo jeevasya jeevanam.”

“It is the rule of nature that the four-legged animals survive on other animals or creatures without any legs. Animals with hands survive on animals without hands. Larger beings exist on smaller beings. The strong creatures survive on weak creatures. Similarly, existence and survival of the living beings are predetermined by nature and food for sustenance are also predetermined and are available in abundance in nature. That is the rule and the inevitable truth of nature. So, what is the need for you to be concerned and or worried of the departure of Ddhritaraashtra, Vidhura and Gaanddhaari?”

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् ।  
अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥ ४७॥

47

“Thadhidham Bhagawaan raajanneka aathmaaaathmanaam  
swadhrik  
Antharoanantharo bhaathi, pasya tham maayayoruddhaa.”

“Oh Mahaaraaja! There is only, One Truth, which is the Soul of all the souls and which is self effulgent and which is self luminous and which is the Absolute Truth and which is within all of us and which is outside all of us and which is everywhere and all over in the universe and that is the ultimate God, Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawaan. You try to understand that single Truth and try to see that single Truth which is none other than Lord Sri Krishna Bhagawaan. And all others and all these multiplicities you observe on this earth and in this universe are all false and are only due to the ignorance created by illusion and are only due to the power of illusion. Try to understand that truth.”

सोऽयमद्य महाराज भगवान् भूतभावनः ।  
कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥ ४८॥

48

“Soayamadhya mahaaraaja, Bhagawaan bhoothabhaavanah  
Kaalaroopoavatheernnoasyaamabhavaaya suradhwishaam.”

“Hey Mahaaraaja! Please be aware of the fact that Lord Sri Maha Vishnu who is the embodiment of Time and who is the provider of blessings and happiness and who fulfills all the needs and requirements of each, and every species of the universe has now incarnated on this earth as Lord Sri Krishna Bhagawaan with the purpose of annihilating and destroying the devilish and demonic evil forces and to provide shelter and protection to the mankind and other species of virtues. Therefore, you simply have to pray and seek Lord Sri Krishna Bhagawaan in order to take care of Ddhritharaashtra, Vidhura and Gaanddhaari and not to be concerned or worried of yourself unnecessarily.”

निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।  
तावद्युयमवेक्षध्वं भवेद्यावदिहेश्वरः ॥ ४९ ॥

49

“Nishpaadhitham dhevakrithyamavasesham pretheekshithe  
Thaavadhyooyamavekshaddhwam bhawedhyaavadhiiEswarah”

“Lord Sri Krishna Bhagawaan, the Absolute Truth and the Ultimate God, has fulfilled and satisfied almost all duties and responsibilities for the gods of heaven and certainly he would shortly be completing everything of the rest also. And after that Lord Sri Bhagawaan would disappear from the face of this earth. Before that you try to attain the divine world of virtues, which is meant only for pure and pious devotees of Lord Sri Krishna Bhagawaan, with his permission and blessings.”

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।  
दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥ ५० ॥

50

“Ddhritharaashtrassaha bhrathraa Gaanddhaaryaa cha  
swabhaaryayaa  
Dhekshinena Himavatha risheenaamaasramam gethah”

स्रोतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यधात् ।  
सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ॥ ५१ ॥

51

“Sroothobhissapthabhiryaa vai swardhddhu nee saphthaddhaa  
vyeddhaath  
Sapthaanaam preethaye naanaasapthasrothah prechakshathe.”

“Ddhritharaashtra, brother of your father, along with his brother Vidhura and his chaste wife Gaanddhaari had gone to the sacred and divine place called Sapthasrothass. Sapthasrothass is in mount Himalaya where sacred river Gemga splits into seven parts and flows as seven separate streams. [The word Sapthasrothass means seven streams.] They are there in the most sacred monasteries of most divine sages. They are worshiping the Seven Sages or the Saptharshees for appeasement and blessing because everyone believes that only with the blessings of Saptharshis one can wash away results of all the sins committed during life time and would be able to enter heaven after death. The sacred and divine place of those monasteries itself is the most divine and most sacred place on earth. Those who are able to reach there are considered to be removed of all their sins and evils and would be turned to be very pious and sacred and divine.”

स्नात्वानुसवनं तस्मिन् हुत्वा चाग्नीन् यथाविधि ।  
अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ॥ ५२ ॥

52

“Snathwaanusavanam thasmin huthwaa chaagneen yetthaavidhi  
Abbhaksha upasaanthaathmaa sa aasthe vigethaishanah”

“There they offer prayers to Fire God or Agni Dheva according to the prescribed norms after purifying their body by taking ritualistic

ablutions three times during the day in the morning, in the noon and in the evening. [These are called the three Sanddhyaas – Morning, Noon and Evening.] They perform Yoga by meditating with peace of mind and attaining self realization of the soul by abandoning all meals and taking only water for survival. They remain stable without any physical move and with prayers to God with full concentration of mind.”

जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः ।  
हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥ ५३॥

53

“Jithaasano jithaswaasah prethyaahrithashadindhriyah  
Haribhaavanayaa ddhwastharejassathwathamoamala”

“They have learned and mastered the Yogic Aasanaas or the Sitting Postures. And they sit in the Yogic Aasana with stabilization and full concentration and with complete control of mind also they are able to control their breathing process through Praanaavyaama. And constantly and meditatively praying to Lord Sri Maha Vishnu who is the supreme God they are also able to control five senses and the three qualities and thus would be able to remove all the impurities and contaminants of mind like ignorance and passion and get immune from all such negative forces. And now they are enlightened with self realization and are ready to reach the lotus feet of Lord Sri Maha Vishnu at his abode of Vaikunta.”

विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।  
ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥ ५४॥

54

“Vijnjaanaathmani samyojya kshethrajnje previlaapyatham  
Brehmanyathmaanamaaddhaare ghataambaramivaambare.”

ध्वस्तमायागुणोदको निरुद्धकरणाशयः ।  
निवर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ॥ ५५॥

“Ddhwasthamaayaagunodharkko nirudhddhakaranaasayah  
Nivarththithaakhilaahaara aasthe stthaanurivachalah”

“They are now sitting there like a fixed pillar after concentrating their mind and intelligence into the soul after getting liberated from all material activities and the material entrapments due to the power of illusion. Life is dependent on the mind. [What it means is that only because of our mind we think we are alive, and all our actions are prompted by mind or whatever we are doing are because of our mind or again in other words only because of our mind we are performing all the activities in our life. Or again mind is the one which provides us the feeling that we are the doer of such and such actions.] With proper control of mind now they are able to conquer their senses and get dissolved into or merge with the supreme God. It is just like the sky which we see in the pot would merge with the larger or the whole sky outside the pot when the pot is broken similarly the soul which we thought that contained within our material body would necessarily and automatically be amalgamated with the larger or the supreme soul or the spiritual soul when that material body is destroyed or killed. [The Supreme Soul is universal just like the sky. When we saw the sky in the pot, we named it like the sky of the pot or sky within the pot. But when the pot is destroyed nothing happens to the sky within the pot. Similarly, nothing will happen to the soul in our material body when that material body is perished or destroyed or killed. The soul would simply and naturally be merged with the supreme soul just like the sky in the pot.] Oh Mahaaraajan! Now they are all sitting there intact without any movements either physically or mentally and ready to be merged with the Absolute Truth or the Ultimate God.”

तस्यान्तरायो मैवाभूः सन्न्यस्ताखिलकर्मणः  
स वा अद्यतनाद्राजन् परतः पञ्चमेऽहनि ।  
कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥ ५६ ॥

“Thasyaantharaayo maivaabhoossamnyesthaakhilakarmmanah  
Sa vaa adhyathanaadhraajan parathah panjchameahani

Kalebaram haasyathi swam, thachcha bhasmeebhavishyathi.”

“They have now renounced all material interest and became with Steady, and Stabilized Wisdom known as “Stthitha Prejnathwam” and are able to merge with super consciousness or attained Godly status. Now they are on meditation fully concentrating their mind and body into the ultimate Reality of Supreme God. When someone is in that stage no one should try to poke into their inner soul and try to bring back any material interest in them. Exactly on the fifth day from today he (Ddhritharaashtra) will abandon his material physical body and no sooner that happens that body would become ashes due to the power of his Yoga (Yoga Prebhaava). Now these processes are inevitable, and no external disturbances are permitted now or rather any external forces are ineffective at this stage.”

दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोत्जे ।  
बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति ॥ ५७॥

57

“Dhehyamaaneagnibhirdhehe pathyuh pathnee sahotaje  
Behih stthithaa pathim saaddhwee thamagnimanuvekshyathih”

“Gaanddhaari who is the chaste wife of Ddhritharaashtra would be observing, the process that the body of her beloved husband along with the monastery or the “parnasaala” being burned under the power of the mystic fire, would continue to worship Lord Sri Maha Vishnu for the divine blessings and would jump into the same mystic fire to follow the path of her husband and would abandon her material body also.”

विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।  
हर्षशोकयुतस्तस्माद्गन्ता तीर्थनिषेवकः ॥ ५८॥

58

“Vidhurasthu thadhaascharyam nisaamy kurunandhana!  
Harshasokayuthasthasmaadh genthaa theerththanishevakah”

“Vidhura would be wonder-struck by watching all these divine processes. He would be grief-stricken and at the same time would enjoy the ecstasy of divine happiness. [Materially, Vidhura would be grief-stricken as his brother and master had died. And spiritually he would be so happy to see that they both, Ddhritharaashtra and Gaanddhaari would attain Vaikunda, the abode of Lord Sri Maha Vishnu, which only very rare and most sacred devotees of Lord Sri Maha Vishnu can ever even dream of achieving.] And with that mixed emotional feelings Vidhura would proceed for sacred pilgrimage as a mendicant.”

इत्युक्त्वाथारुहत्स्वर्गं नारदः सहतुम्बुरुः ।  
युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ॥ ५९॥

59

Ithyukthwaatthaaruhath swarggam NaaradhassahaThumburuh  
Yuddhishtiro vachasthasya hridhi krithwaaajahaachcchuchah

Naaradha, son of Brahma Dheva, thus spoke to Yuddhishtira and relieved of his material grievances and distresses and provided spiritual enlightenments. After that Naaradha ascended back to heaven along with the heavenly sage Thumburu. [It can also be interpreted that Naaradha went back to heaven along with his Vina = Thumburu.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
प्रथमस्कन्धे नैमिषीयोपाख्याने त्रयोदशोऽध्यायः ॥ १३॥

Ithi Sreemat Bhaagawathe Mahaa Puraane  
Paaramahamsyaam Samhithaayaam  
Pratthamaskanddhe Naimisheeyopakhyaane  
Theyodhesoaddhyaayah

Thus, we conclude the Thirteenth Chapter named as the Arrival of Vidhura and Departure of Ddhritharaashtra along with Gaanddhaari and Vidhura of the First Canto of the Most Divine and the Supreme Most and the Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudevayah!**  
**Om Namo Bhagavathe Vaasudevayah!**  
**Om Namo Bhagavathe Vaasudevayah!**