

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Seven

Punishment of Aśvatthāmā

The Son of Droṇa Punished

Section – I

Śrīla Vyāsadeva's meditation
and samādhi (1-7)

|| 1.7.1 ||

śaunaka uvāca

nirgate nārade sūta

bhagavān bādarāyaṇaḥ

śrutavāms tad-abhipretam

tataḥ kim akarod vibhuḥ

Śaunaka said: O Sūta (sūta)! When Nārada departed (nirgate nārade), what did (kim) the powerful Vyāsa (bhagavān bādarāyaṇaḥ) do (akarod), ~~having heard the advice of Nārada~~ (śrutavāms tad-abhipretam)?

In the seventh chapter Vyāsa sees the meaning of all scriptures while in trance.

The withdrawal of the brahmāstra and the punishment of Aśvatthāmā are also told.

|| 1.7.2 ||

sūta uvāca

brahma-nadyām sarasvatyām

āśramaḥ paścime taṭe

śamyāprāsa iti prokta

ṛṣiṇām satra-varhdhanah

Sūta said: There is a hermitage for sages (ṛṣiṇām āśramaḥ) called Śamyāprāsa (śamyāprāsa iti prokta), favorable for many sacrifices (satra-varhdhanah), situated on the west bank (paścime taṭe) of the Sarasvatī River where brāhmaṇas take shelter (brahma-nadyām sarasvatyām).

Brahma-nadyām can mean (river of the Vedas), (of the brāhmaṇas) (of austerity), (of the Lord).

Amara-koṣa says vedas tattvaṁ tapo brahma brahmā viprah
prajāpatir: the word brahma can mean Veda, truth, austerity,
the brahman, Lord Brahmā, a brāhmaṇa, and a progenitor.

|| 1.7.3 ||

tasmin sva āśrame vyāso
badarī-śaṇḍa-maṇḍite
āsīno 'pa upaspr̥śya
praṇidadhyau manah svayam

In his hermitage (tasmin sva āśrame) surrounded by a grove
of badari trees (badarī-śaṇḍa-maṇḍite) Vyāsa (vyāsaḥ) sat
down (āsīnaḥ), performed ācamana (apa upaspr̥śya), and
began to reflect using his mind (praṇidadhyau manah
svayam).

Nārada had instructed Vyāsa to remember the pastimes of the Lord continually in samādhi (SB 1.5.13).

Thus he sat and concentrated using his mind.

|| 1.7.4 ||

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayām

In that mind (manasi) which was undisturbed (samyak praṇihite) because it was pure (amale) from the performance of bhakti (bhakti-yogena), he saw (apaśyat) Lord Kṛṣṇa, complete with all his energies and spiritual expansions (puruṣam pūrṇam), and also saw māyā (māyām ca) who took shelter behind the Lord (tad-apāśrayām).

Prāṇihite means “without movement.”

The cause was that the mind was purified by bhakti (bhakti-yogena amale).

He saw the perfect form of the puruṣa.

This means Kṛṣṇa, because it will later be said kṛṣṇe parama-puruṣe (SB 1.7.7).

Instead of pūrṇam, pūrvam is also seen.

Pūrvam means “I alone existed in the beginning.”

This confirms the Lord as the supreme person as mentioned in
Vedic texts.

The word **pūrṇam** indicates the cit-śakti arising from his
svarūpa and all his aṁśas and kalās.

Thus Vyāsa saw the brahman in its full form.

If a person says that he saw the full moon it means that a person saw the moon's fullness with all phases of the moon.

But he did not see the external energy māyā which has opposite qualities.

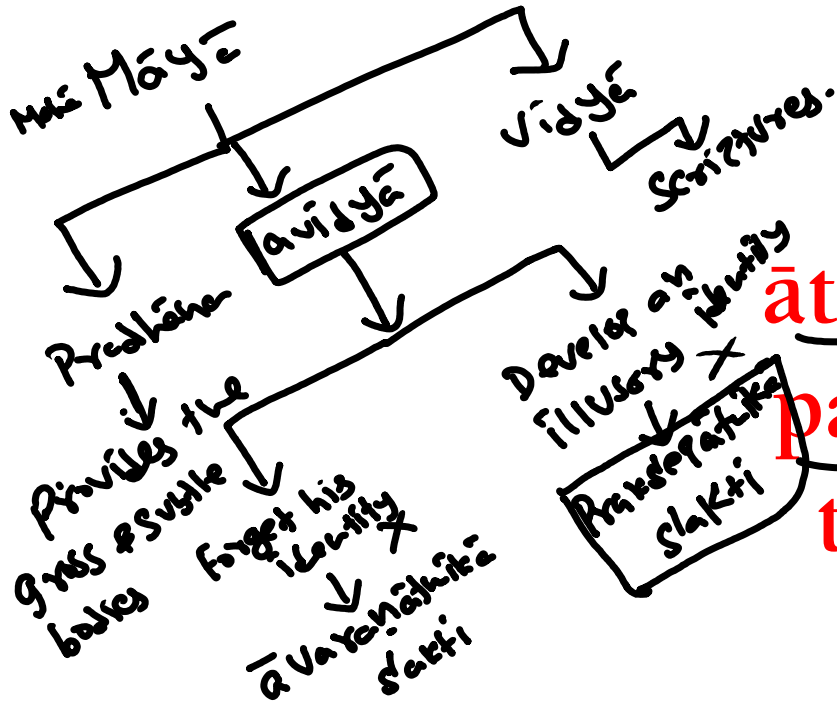
Thus māyā is mentioned separately with the words **māyām ca.**

This energy took shelter behind (apāśrayam) the Lord, since
this is described later with the following:

vilajjamānayā yasya sthātum īksā-pathe 'muyā
vimohitā vikatthante mamāham iti durdhiyaḥ

The ignorant jīvas (durdhiyaḥ), bewildered by māyā (yasya
vimohitā) who is ashamed to stand in sight of the Lord
(amuyā īksā-pathe sthātum vilajjamānayā), boast about “I”
and “mine (vikatthante mama aham iti).” 2.5.13

|| 1.7.5 ||



yayā sammohito jīva
ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate

Bewildered by that māyā (yayā sammohitah), the jīva (jīvah), though separate from the three guṇas (paro api), considers himself (ātmānam manute) made of the three guṇas (tri-guṇātmakam) and takes on (abhipadyate) material existence (anartham) created by the guṇas (tat-kṛtam).

In order to describe the sweetness of the Lord's form, qualities and pastimes, one needs to see the Lord.

But what was the purpose of Vyāsa's seeing māyā?

This verse explains.

How can the jīva afflicted by the material disease naturally taste the sweetness which is necessary for beginning to learn Bhāgavatam?

There can be no prescription for cure without first seeing the disease.

Without that how can the patient be treated with proper medicine and food?

Thus it is necessary to see both māyā and the jīva.

Bewildered by the covering and bewildering potencies of māyā upon his svarūpa, the jīva, though separate from the three guṇas, thinks himself made of matter, and accepts material existence (anartham) – a body - created by that identification.

|| 1.7.6 ||

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvānś
cakre sātvatā-saṁhitām

And Vyāsa saw bhakti-yoga (bhakti-yogam) to the Lord (sākṣād adhokṣaje) which effectively destroys jīva's saṁsāra (anartha upaśamaṁ). Learned Vyāsa (vidvān) then wrote (cakre) the Bhāgavatam (sātvatā-saṁhitām) for ignorant people (ajānato lokasya).

He also saw the medicine for that disease.

He saw bhakti-yoga which destroys material existence.

One should understand the stages in seeing it.

①

First he saw the Lord.

By the use of the word pūrṇa, it should be understood that Vyāsa saw the Lord with his amśas, the puruṣa and guṇāvatāras.

Without his amśas how can the Lord be considered complete?

Pūrṇa means complete.

Thus Vyāsa saw the complete form of the Lord.

He saw his cit-śakti with many varieties such as Vimalā and Utkarṣiṇī which are manifestations of his beauty.

He then saw the external energy māyā-śakti behind the Lord.

He saw in the Lord, bhakti - the chief element of the cit-śakti –
which is more powerful than all others and which can destroy
the illusion caused by māyā and which arises from the actions
of his anugrahā-śakti (mercy), and which controls even the
Lord.

Having seen all this, he then wrote the Vaisnava scripture
called Śrīmad Bhāgavatam, which reveals all of this for the
ignorant people.

īśaḥ svatantraś cit-sindhuh sarva-vyāpyaika eva hi |
jīvo 'dhīnaś cit-kaṇo 'pi svopādhir vyāpi-śaktikaḥ ||
aneko 'vidyayopāttas tyaktāvidyo 'pi karhicit |
māyā tv acit-pradhānam cāvidyāvidyeti sā tridhā ||

The Lord is independent (**īśaḥ svatantraḥ**), an ocean of consciousness (**cit-sindhuh**), and all-pervading (**sarva-vyāpyaika eva hi**). The jīva is dependent (**jīvaḥ adhīnaḥ**), a particle of consciousness (**cit-kaṇaḥ**), subject to mistaking his identity (**sva upādhiḥ**) and pervasive with limitation (**vyāpi-śaktikaḥ**). They are many in number (**anekaḥ**), are covered with ignorance (**avidyayā upāttah**), and sometimes (**karhicit**) have ignorance removed (**tyakta avidyaḥ**). Māyā has three divisions (**sā māyā tridhā**): unconscious material substance (**acit-pradhānam**), ignorance (**avidyā**) and knowledge (**ca vidyā iti**).

The characteristics and proofs of the Lord, the jīva, māyā, the universe, and his svarūpa-śakti called bhakti will be clearly explained in the commentary on the prayers of the Vedas (SB 10.87).

|| 1.7.7 ||

yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsah
śoka-moha-bhayāpahā

By hearing Bhāgavatam (yasyām vai śrūyamāṇāyām), bhakti (bhaktih) for the Supreme Lord Kṛṣṇa (kṛṣṇe parama-pūruṣe) appears (utpadyate). Hearing it also destroys (āpahā) lamentation, illusion and fear (śoka-moha-bhaya) in the human being (puṁsah).

This verse shows that Bhāgavatam produces prema.

Simply by hearing it, prema arises.

What to speak then of the greater effect if one engages others
in hearing it!

And what greater effect speaking it must have!

And what even greater effect will engaging others in speaking it produce!

Bhakti here means prema.

Because it has been said **īśvarah sadyo hr̥dy avarudhyate 'tra krtibhiḥ**: the Supreme Lord becomes immediately captured in the heart of the accomplished devotees by hearing Bhāgavatam and even by those who have suddenly developed a desire to hear it. (SB 1.1.2)

And because the Lord is captured in the heart only by the result of sādhana-bhakti.

Destruction of saṁsāra- is an unsought result for the devotees.

Nevertheless the devotees also achieve this.

Section – II

Śrīla Vyāsadeva Teaches Śrīmad-
Bhāgavatam to His son, Śrīla Sukadev
Goswami (8-11)

|| 1.7.8 ||

sa saṁhitām bhāgavatīm
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ munīḥ

Having already made (kṛtvā) the Bhāgavatam (saṁhitām bhāgavatīm), the sage Vyāsa (sah munīḥ) revised it (anukramya) and taught it (ca adhyāpayām āsa) to his son (ātma-jam) Śukadeva (śukam) who had realized brahman (nivṛtti-nirataṁ).

Because he had realized the superiority of prema, his goal, over realization of the bliss of brahman, he taught Bhāgavatam to Śuka so that he also could see the superiority of the bliss of prema.

In this world, if the father has experienced something blissful, he will attempt to have his son experience this also.

That is explained in this verse.

First Vyāsa had made an abbreviated scripture about bhakti,
but on the advice of Nārada, he rearranged it (anukramya),
purified it, giving most prominence to bhakti to Kṛṣṇa.

Nārada gave his instructions after the disappearance of Kṛṣṇa
and before Parīkṣit punished Kali, because at that time itself
there was a tendency towards irreligion even among the
followers of religion and adherents of scripture since the
power of Kali manifested even at the beginning of his control.

Because of this, Vyāsa was dissatisfied in his heart.

This is shown in the following verse:

**jugupsitaṁ dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītarah sthito
na manyate tasya nivāraṇaṁ janaḥ**

You have created a great disturbance (**mahān vyatikramaḥ**) by teaching a condemned subject (**jugupsitaṁ anuśāsataḥ**) to people (**itarah janaḥ**) attached to material enjoyment (**svabhāva-raktasya**) in order to make them accept dharma (**dharma-kṛte**). Thinking that what you have taught is real dharma (**yad-vākyato dharma iti sthitah**), they do not consider giving it up (**na manyate tasya nivāraṇaṁ**). (SB 1.5.15)

It is understood that before the beginning of Kali-yuga he would not have been dissatisfied in heart.

Now at this time, he revised the Bhāgavatam which was previously written.

अथवा → how

When it is said kṛṣṇe svadhāmopagate, ... purāṇo 'rkto 'dhunotditaḥ (SB 1.3.43), this refers to the revised Bhāgavatam, the present one.

When it is said that the present Bhāgavatam is another Bhāgavatam and that the Bhāgavatam is among the eighteen Purāṇas, it refers to the same Bhāgavatam, the present one...

Nivṛtti-niratam means that Śukadeva had realized brahman.

|| 1.7.9 ||

śaunaka uvāca

sa vai nivṛtti-nirataḥ

sarvatropেকṣako munih

kasya vā br̥hatīm etām

ātmārāmaḥ samabhyasat

Śaunaka said: Śukadeva (sah munih) was fixed in the brahman (nivṛtti-nirataḥ), indifferent to everything (sarvatra upekṣakah), and enjoying in the self (ātmārāmaḥ). Why did (kasya vā) he study (samabhyasat) this elaborate work (etām br̥hatīm)?

Kasya vā means “for what reason.”

|| 1.7.10 ||

sūta uvāca

ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

→ Kṛṣṇa
Kṛṣṇa

Sūta said: Some sages who are ātmārāmās (ātmārāmās ca munayah), beyond the scriptures, false ego and rules (nirgranthā apy), also practice (kurvanty) unmotivated, pure bhakti (ahaitukīm bhaktim) to the master of pure bhakti (urukrame), Kṛṣṇa (hariḥ), since he possesses qualities attractive to even them (ittham-bhūta-guṇah).

Nirgranthā can mean those who are freed from scriptures.

For, it is said:

yadā te moha-kalilam buddhir vyatitarisyati |
tadā gantāsi nirvedam śrotavyasya śrutasya ca ||

When your intelligence has completely renounced (**yadā te buddhir vyatitarisyati**) the denseness of ignorance (**moha-kalilam**), you will be indifferent (**tadā gantāsi nirvedam**) to all that has been heard and all that will be heard concerning fruits of action (**śrotavyasya śrutasya ca**). (BG 2.52)

Or grantha can mean “knot of false ego.”

Thus nirgranthāḥ means “those who are free of the knot of false ego.”

It is said bhidyate hr̥daya-grantiḥ: the knot of false ego is cut.
(SB 1.2.21)

Or granthā can mean “bondage.”

Thus nirgranthāḥ can mean “those freed from the bondage of rules and prohibitions.”

It said careḍ vidhi-gocaraḥ: he moves about beyond the rules.
(SB 11.18.28)

Such persons perform bhakti without seeking results (ahaitukīm).

Bhakti produces jñāna but is superior to jñāna.

Therefore it is called best or uru.

Therefore urukrama means “the Lord who produces the best method, bhakti.”

Can bhakti deliver the liberated?

Can the Bhāgavatam, a scripture on bhakti, deliver those who have surpassed scriptures?

Can a work discussing a server and the served (the Lord) deliver those who have given up all identities of ego?

Can the rules of bhakti described in the Bhāgavatam deliver those who have given up all rules and prohibitions?

To destroy all such protests, the verse says **ittam-bhūta-guṇa**:
the Lord has such attractive qualities that even ātmārāmas
become attracted.

Because of their practice with predominance of bhakti or even
just by mercy alone, the Lord gave mercy to the Kumāras,
thinking “Let them realize my qualities.”

Vyāsa gave mercy to Śukadeva, thinking “Let him realize
Kṛṣṇa’s qualities.”

The Lord or the devotees may give mercy to some other
ātmārāmas in the same way.

Having attained that qualification for realizing the Lord's qualities,
these ātmārāmas perform unmotivated bhakti.

Other ātmārāmas perform bhakti with the goal of merging into
brahman.

↓
goal of merging in Brahman.

↓
guni bhūta bhaktis

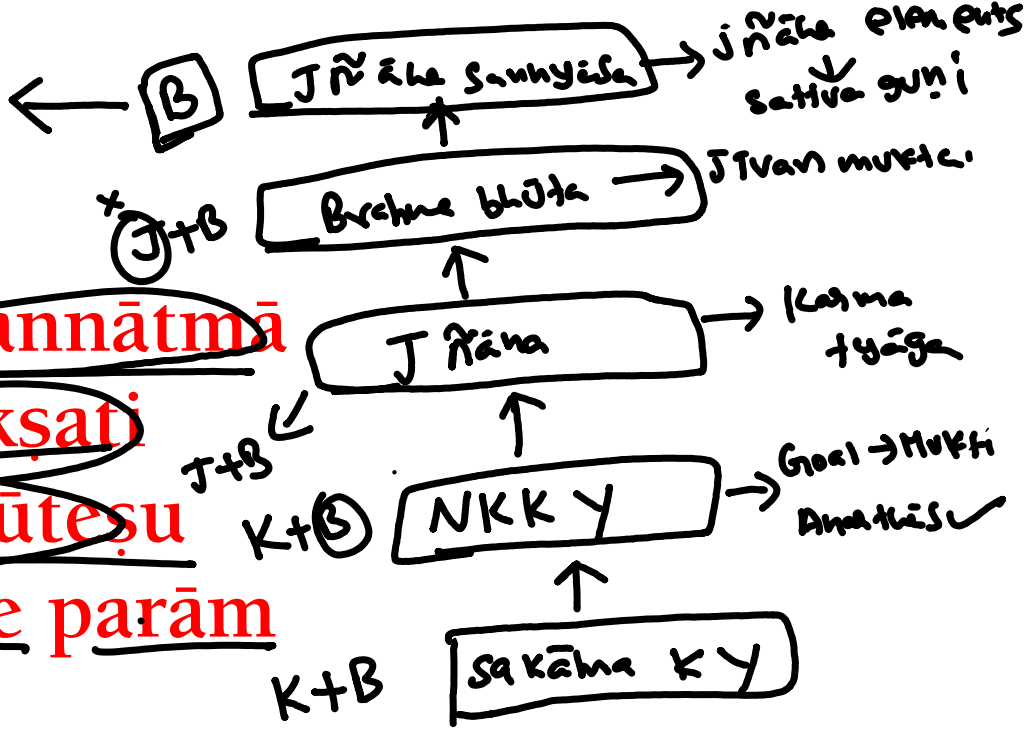
The word ahaitukī cannot be applied to their bhakti.

Concerning them it is said:

Sāyujya mukti

|| 18.54 ||

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām



Having attained the state of Brahman (brahma-bhūtaḥ), being a pure soul (prasannātmā), he does not lament in loss of what he had nor does he desire what he does not have (na śocati na kāṅkṣati), and looks upon all beings as equal (samaḥ sarveṣu bhūteṣu). He then manifests prema-bhakti (mad-bhaktim labhate parām).

↓
pure bhakti

|| 18.55 ||

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

Only by bhakti can a person know Me as Brahman (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ). Then, knowing Me as Brahman by that bhakti (tato mām tattvato jñātvā), he merges with Me (viśate tad-anantaram).

|| 1.7.11 ||

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānam
nityam viṣṇu-jana-priyaḥ

Śukadeva, the son of Vyāsa (bhagavān bādarāyaṇiḥ), whose mind became distracted from trance (ākṣipta-matir) by the qualities of Kṛṣṇa (harer guṇa), and who became attracted to the Vaiṣnavas (nityam viṣṇu-jana-priyaḥ), studied this great Bhāgavatam (adhyagād mahad ākhyānam).

By the mercy of Nārada, Vyāsa realized the sweetness of
Kṛṣṇa's qualities.

By the mercy of Vyāsa, Śukadeva realized the same sweetness
even more.

That is explained in this verse.

Śukadeva's mind was disturbed by the qualities of Kṛṣṇa (harer
guṇākṣipta-matiḥ).

He thought, "My intelligence is unfortunate, because though
the Lord's qualities are so sweet, up until now that intelligence
has been engaged uselessly in realizing brahman."

He held not only the ātmārāmas dear, but also the Vaiṣṇavas
dear because of the attraction to their discussions about Kṛṣṇa
(viṣṇu-jana-priyaḥ).

Or the Vaiṣṇavas held him dear.

Vyāsa made Śukadeva who was in continual trance in a lonely forest hear selected verses from the Bhāgavatam which described Kṛṣṇa's qualities through some of his followers.

By the power of those verses, his trance was broken.

His mind, attracted to the sweetness, broke the trance.

Knowing these verses were from the Bhāgavatam because of his omniscience, and knowing that his father was the source of revealing those verses, he went to Vyāsa and learned Bhāgavatam.

This story is told in the Brahma-vaivarta Purāṇa.

After conquering father and son, Vyāsa and Śukadeva, crest jewels of brahman realization, bhakti made them like an umbrella which gives relief to the whole world.

Those who do not consider bhakti in this way, being led astray, are like thieves who deserve the punishment of Yama.

Section – III

Suta Goswami starts answering
questions about Parikshit Maharaja
(12-14)

|| 1.7.12 ||

parīkṣito 'tha rājarṣer
janma-karma-vilāpanam
saṁsthām ca pāṇḍu-putrāṇām
vakṣye kṛṣṇa-kathodayam

I will speak (atha vakṣye) about the birth, activities and death (^{janma karma vilāpanam} ~~vakṣye~~) of King Parīkṣit (rājarṣer parīkṣitah), and the death march of the Pāṇḍavas (saṁsthām ca pāṇḍu-putrāṇām), which will give rise to discussions about Kṛṣṇa (kṛṣṇa-katha udayam).

The question of how a great yogī like Śukadeva became inclined to hear Bhāgavatam has now been answered.

Now the other question of how Parīksit heard the Bhāgavatam while fasting till death and other topics such as his astonishing birth will be explained.

Vilāpanam means death.

Or it can mean talks about the Lord, since the verb **lap** means to talk.

The suffix lyuṭ (the letters ana) is added at the end.

Samsthām means a walk till death.

These topics give rise to talks about Kṛṣṇa, since they relate to the aim of the Bhāgavatam.

|| 1.7.13-14||

yadā mrdhe kaurava-sṛñjayānām
vīreṣv atho vīra-gatiṃ gateṣu
vṛkodarāviddha-gadābhimarśa-
bhagnoru-daṇḍe dhṛtarāṣṭra-putre
bhartuḥ priyaṃ drauṇir iti sma paśyan
kṛṣṇā-sutānām svapatām śirāṃsi
upāharad vipriyaṃ eva tasya
jugupsitaṃ karma vigarhayanti

After the warriors (yadā vīreṣu) of both sides (kaurava-sṛñjayānām) had met their end (vīra-gatiṃ gateṣu) on the battlefield (mrdhe), and Duryodhana (dhṛtarāṣṭra-putre) had his thigh broken (bhagna uru-daṇḍe) by a blow from the club of Bhīma (vṛkodara aviddha-gadā abhimarśa); when Aśvatthāmā (drauṇih), thinking (sma paśyan) that Duryodhana would be pleased (bhartuḥ priyaṃ iti), presented him (upāharad) with the severed heads (śirāṃsi) of the sleeping sons of Draupadī (svapatām kṛṣṇā-sutānām), everyone condemned (vigarhayanti) the horrible act (jugupsitaṃ karma), even Duryodhana (vipriyaṃ eva tasya).

A story is now told in order to show how Parīksit, even in the womb, was able to see Kṛṣṇa.

When Aśvatthāmā (**draunih**) beheaded the sons of Draupadī, the mother began to weep.

The sentence extends for three verses.

Kaurava refers to Duryodhana's party.

Sṛñjaya refers to the Pāṇḍavas' party since Dhr̥ṣṭādyumna of the Sṛñjaya family was their general.

Vīra-gatim means liberation or svarga by the method described by Bhīṣma.

Vṛkodarāviddha-gadābhimarśa means by the blow inflicted by the club thrown by Bhīma.

Thinking that Duryodhana would be pleased (**priyam**) he presented the heads of the sleeping sons of the Pāṇḍavas to him.

Actually Duryodhana was not pleased with this action (**vipriyam**).

After feeling joy that his enemies had been killed, he began to lament since he understood that his enemies such as Bhīma had not been killed on seeing the gift, that children had been killed, and that the Kuru dynasty had been destroyed.

Thus he died with both joy and sorrow.

Therefore here it said “All people condemned this horrible act.”

Section – IV

Lamentation about the sons of
Pandavas (15 – 17)

|| 1.7.15 ||

mātā śiśūnām nidhanam sutānām
niśamya ghoram paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tām sāntvayann āha kirīṭamālī

At that time (tadā) their mother (śiśūnām mātā) hearing (niśamya) of the terrible death (ghoram nidhanam) of her youthful sons (sutānām), pained (paritapyamānā), eyes full of tears (vāṣpa-kalākulākṣī), began to lament (arudad). Arjuna (kirīṭamālī) spoke (āha) to pacify her (tām sāntvayann).

Arjuna is called kirīṭamālī because he accepted many crowns, or because he had a garland in his crown.

|| 1.7.16||

tadā śucas te pramrjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā

O gracious woman (bhadre)! I will remove (tadā pramrjāmi) your sorrows (te śucah) when I bring (yad upāhare) the head of that lowest brāhmaṇa (brahma-bandhoḥ śirah) murderer (ātatāyinaḥ) using arrows (viśikhair) released from my Gāṇḍīva bow (gāṇḍīva-muktair) and when you sit upon it (yat tvā ākramya), and bathe yourself (snāsyasi) after burning the bodies of your sons (dagdha-putrā).

Śucaḥ means sorrows.

I will remove your sorrows when (yat) I present to you using
the arrows released from my bow the head of the lowest of
brāhmaṇas (brahma-bandhoh), the agressor who had a
weapon in his hand (ātatāyinaḥ).

According to the smṛti scriptures there are six aggressors:

agnido garadaś caiva śastra-pāṇir dhanāpahah |
kṣetra-dārāpahārī ca ṣaḍ ete ātatāyina ||

There are six aggressors (ṣaḍ ete ātatāyinaḥ): the arsonist (agnidah), poisoner (garadah caiva), holder of weapons (śastra-pāṇih), the stealer of wealth (dhana apahah), the stealer of property, and the stealer of others' wives (kṣetra-dārā apahārī ca). (Vasiṣṭha Smṛti 3.19)

|| 1.7.17||

iti priyām valgu-vicitra-jalpaih
sa sāntvayitvācyuta-mitra-sūtaḥ
anvādravad daṁśita ugra-dhanvā
kapi-dhvajo guru-putraṁ rathena

Thus (iti) pacifying her (priyām sāntvayitvā) with many sweet words (valgu-vicitra-jalpaih), Arjuna (sah), whose friend and charioteer was Kṛṣṇa (acyuta-mitra-sūtaḥ), holding his terrifying bow (ugra-dhanvā), with Hanumān on his flag (kapi-dhvajah), put on his armor (daṁśita) and pursued (anvādravad) Aśvatthāmā (guru-putraṁ) on his chariot (rathena).

Acyuta-mitra-sūtaḥ means who had Kṛṣṇa as his friend and
charioteer.

Damśitaḥ means “putting on armor.”

Section – V

Arjuna battles Aśvatthāmā (18-34)

|| 1.7.18||

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyām
yāvad-gamaṁ rudra-bhayād yathā kaḥ

Seeing (vilakṣya) Arjuna (sah) pursuing on his chariot (rathena āpatantaṁ) from far off (dūrāt), the killer of children (kumāra-hā) became disturbed in mind (udvigna-manā). Desiring to save his life (prāṇa-parīpsuh), he fled (parādravat) as fast as he could over the ground (urvyām), just as Brahmā (yathā kaḥ) fled (yāvad-gamaṁ) out of fear of Śiva (rudra-bhayād).

When Brahmā (kah) became desirous of his daughter, taking
the form of a deer, he fled in fear from Śiva.

In the same manner Aśvatthāmā fled from Arjuna.

In another version the word arka (sun) is used instead of kah.

This is a story from the Vāmana Purāṇa.

A demon named Vidyunmālī, a follower of Śiva, pursued the sun on a golden chariot given by Śiva.

Due to the effulgence from the chariot, night disappeared.

The sun became angry and melted the chariot with his heat and made it fall from the sky.

Śiva appeared and the sun fled in fear.

The sun fell down at Vārāṇasī, and became known as Lolārka (unsteady sun).

|| 1.7.19||

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam
astram brahma-śiro mene
ātma-trāṇam dvijātmajah

When he understood (yadā aikṣata) he had no one to protect
him (ātmānam aśaraṇam) and his horses were exhausted
(śrānta-vājinam), the son of a brāhmaṇa (dvijātmajah)
considered (mene) using the brahmāstra (brahma-śirah
astram) to protect himself (ātma-trāṇam).

He saw that he had no protector (**aśaraṇam**).

He considered that the brahmāstra would be a method of protecting himself (**ātma-trāṇam**).

The word **dvijātmajah** (son of a brāhmaṇa) indicates that he was short-sighted.

॥ 1.7.20॥

athopaspr̥śya salilam
sandadhe tat samāhitaḥ
ajānann api samhāram
prāṇa-kṛcchra upasthite

Sipping water (atha upaspr̥śya salilam) and concentrating his mind (samāhitaḥ), he released the weapon (tat sandadhe) without knowing how to withdraw it (ajānann api samhāram), because his life was in danger (prāṇa-kṛcchra upasthite).

Samāhitaḥ means that he began meditating.

|| 1.7.21 ||

tataḥ prāduṣkṛtaṁ tejah
pracaṇḍaṁ sarvato diśam
prāṇāpadaṁ abhipreksya
viṣṇuṁ jiṣṇur uvāca ha

Seeing that (tataḥ abhipreksya) the fierce fire (pracaṇḍaṁ tejah) manifesting in all directions (prāduṣkṛtaṁ sarvato diśam) was a danger to life (prāṇāpadaṁ), Arjuna (jiṣṇuh) spoke (uvāca ha) to Kṛṣṇa (viṣṇuṁ).

|| 1.7.22||

arjuna uvāca

kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara
tvam eko dahyamānānām
apavargo 'si saṁsrteḥ

Arjuna said: O Kṛṣṇa, Kṛṣṇa (kṛṣṇa kṛṣṇa)! Mighty-armed Lord (mahā-bāho)! Bestower of fearlessness in your devotees (bhaktānām abhayaṅkara)! You alone (tvam ekah) are the deliverer (apavargah asi) of all those who are burning in the fire of material existence (saṁsrteḥ dahyamānānām).

You are the form of liberation (apavargah).

You deliver us from material existence.

Therefore why not deliver me from this fire?

|| 1.7.23||

tvam ādyaḥ puruṣaḥ sāksād
īśvaraḥ prakṛteḥ parah
māyām vyudasya cic-chaktyā
kaivalye sthita ātmani

You are the original Lord (tvam ādyaḥ puruṣaḥ sāksād), the controller (īśvaraḥ), beyond material energy (prakṛteḥ parah). You are situated in your spiritual form (ātmani sthitaḥ), being one with your spiritual energy (cit-śaktyā kaivalye), and separate from the material energy (māyām vyudasya).

“I am your cousin and equal to you. Do not speak like this!”

Arjuna replies with this verse.

You are beyond prakṛti.

“By prakṛti do you mean ignorance or māyā?”

Distancing your self from māyā composed of both vidyā and avidyā, unfortunate because it is your external śakti, you are situated in your spiritual form along with your auspicious cit-śakti arising from your svarūpa who is like your principal queen.

“But since I am the cause of the spiritual energy I am different from it. How can it be situated in my form?”

It is one with you (**kaivalye**).

~~Though it is with you,~~ it is one with you, because it is your svarūpa-śakti.

Factually you are situated in spiritual form.

This cit-śakti arising from your svarūpa is always non-different from you, and is situated in the form of your body, senses and associates.

Śruti says parāsyā śaktir vividhaiva śrūyate svābhāvīkī jñāna-bala-kriyā ca: the Lord has many intrinsic energies called knowledge, strength and action.

Māyā is only a shadow and remains in the form of the material world composed of three guṇas and knowledge and ignorance, because it does not arise from your svarūpa.

It (Māyā) is different from you, though it is somewhat non-different from you, being your śakti.

Thus this śakti is different and non-different from you.

The idea that māyā is the only śakti is rejected.

|| 1.7.24||

sa eva jīva-lokasya
māyā-mohita-cetasah
vidhatse svena vīryeṇa
śreyo dharmādi-lakṣaṇam

Though you are non-different from your spiritual energy (**sa eva**), you benefit (**śreyah**) all the jīvas (**jīva-lokasya**) bewildered by māyā (**māyā-mohita-cetasah**) through your power (**svena vīryeṇa**) by giving them (**vidhatse**) dharma, artha, and kāma (**dharmādi-lakṣaṇam**).

Saḥ here means “you, even though situated in your spiritual energy.”

|| 1.7.25 ||

tathāyaṁ cāvataṛas te
bhuvō bhāra-jihīṛṣayā
svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt

You appear (**te avatārah**) in this world (**ayam**) in this way, in your spiritual form (**tathā**), with a desire to relieve the burden of the earth (**bhuvō bhāra-jihīṛṣayā**) and to give continuous happiness (**asakṛt**) to your dedicated devotees (**svānām ananya-bhāvānām**) by letting them worship you (**anudhyānāya**).

In this way, rejecting māyā, in your spiritual form (tathā), you appear in this world (ayam avatārah).

|| 1.7.26||

kim idaṁ svit kuto veti
deva-deva na vedmy aham
sarvato mukham āyāti
tejaḥ parama-dāruṇam

O Supreme Lord (deva-deva)! What is this (kim idaṁ)? I do not know (na vedmy aham) where it has come from (kutah svit vā iti). This most ferocious fire (parama-dāruṇam tejaḥ) is spread out (āyāti) in all directions (sarvato mukham).

Having praised Kṛṣṇa, Arjuna then informs Kṛṣṇa of the matter at hand.

|| 1.7.27||

śrī-bhagavān uvāca
vetthedam drona-putrasya
brāhmanam astraṁ pradarśitam
naivāsau veda saṁhāram
prāṇa-bādha upasthite

The Lord said: You know that (vettha) what is displayed here (idam pradarśitam) by Aśvatthāmā (drona-putrasya) is the brahmāstra (brāhmanam astraṁ). Seeing danger to his life, he has released it (prāṇa-bādha upasthite), though he does not know (na eva asau veda) how to withdraw it (saṁhāram).

The word pradarśitam (shown) implies

“You have seen this weapon.

Do you not recognize it?

Why are you asking me?”

He does not know how to withdraw it (**na veda samhāram**).

Then why did he use it?

He used it to protect his own life.

|| 1.7.28||

ṇa hy asyānyatamaṃ kiñcid
astram̐ pratyavakarśanam
jahy astra-teja unnaddham
astra-jño hy astra-tejasā

No other weapon (na hy anyatamaṃ kiñcid astram̐) can counteract this weapon (asya pratyavakarśanam). O knower of weapons (astra-jñah)! Destroy (jahy) the profuse fire of this weapon (astra-teja unnaddham) with the fire of your brahmāstra (astra-tejasā).

“But the fire can be counteracted by the water weapon.”

Nothing can stop this weapon (**pratyavakarśanam**).

Since you know all about weapons, you must destroy the fire of this weapon with the fire of your brahmāstra.

|| 1.7.29 ||

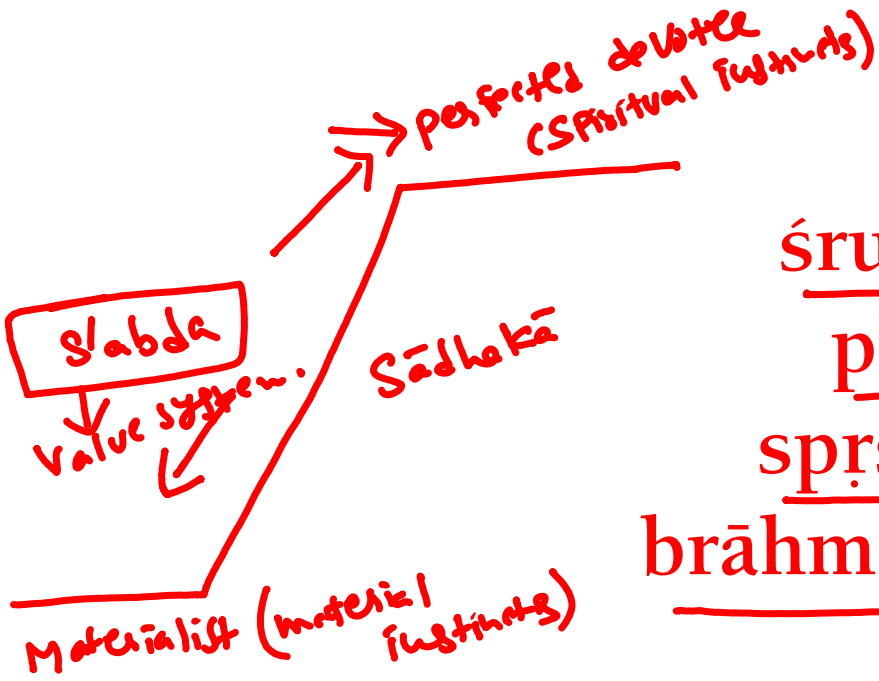
sūta uvāca

śrutvā bhagavatā proktaṁ

phālgunah para-vīra-hā

sprṣtvāpas taṁ parikramya

brāhmaṁ brāhmāstraṁ sandadhe



Sūta said: Hearing the words of the Lord (śrutvā bhagavatā proktaṁ), Arjuna (phālgunah) the slayer of hostile warriors (para-vīra-hā), performing ācamana (sprṣtvā āpah), circumambulated Kṛṣṇa (taṁ parikramya) and aimed his brahmāstra (brāhmāstraṁ sandadhe) in order to counteract Aśvatthāmā's weapon (brāhmaṁ).

Tam refers to Kṛṣṇa.

For destroying Aśvatthāma's weapon (brāhmāya) he aimed his
weapon.

|| 1.7.30||

samhatyānyonyam ubhayos
tejasī śara-samvr̥te
āvṛtya rodasī kham ca
vavṛdhāte 'rka-vahnivat

Surrounded by arrows (śara-samvr̥te), the fires of both weapons (ubhayoh tejasī), combining together (samhatya anyonyam) like the sun in the sky and the fire emanating from Saṅkarsana's mouth at the time of final destruction (arka-vahnivat), increased in strength (vavṛdhāte), covering (āvṛtya) heaven, earth and the space between (rodasī kham ca).

The fires of the two brahmāstras, surrounded with arrows,
increased, covering heaven and earth (rodasi).

It was like the combination of the sun and the fire emanating
from Saṅkarsaṇa's mouth at the time of devastation.

|| 1.7.31 ||

dr̥ṣṭvāstra-tejas tu tayos
trīḥ lokān pradahan mahat
dahyamānāḥ prajāḥ sarvāḥ
sāmvartakam amāṁsata

Seeing (dr̥ṣṭvā) the great fire (mahat tejah) of their two weapons (tayoh astra) burning up (pradahan) the three worlds (trīn lokān), all the citizens (prajāḥ sarvāḥ), afflicted by the heat (dahyamānāḥ), thought that (amāṁsata) this was the fire of final destruction (sāmvartakam).

Tayoḥ refers to Aśvatthāmā and Arjuna.

Sāmvartakam is the fire of final destruction.

|| 1.7.32 ||

prajopadravam ālakṣya
loka-vyatikaram ca tam
mataṁ ca vāsudevasya
sañjahārārjuno dvayam

Seeing (ālakṣya) the danger (tam upadravam) to the inhabitants of the universe (prajā) and the destruction of the planets (loka-vyatikaram ca), and understanding the will of Kṛṣṇa (vāsudevasya mataṁ ca), Arjuna (arjunah) withdrew (sañjahāra) the two weapons (dvayam).

Loka means of the earth and other planets.

Vyatikaram means destruction.

|| 1.7.33||

tata āsādyā tarasā
dāruṇam̐ gautamī-sutam
babandhāmarṣa-tāmrākṣah
paśum̐ raśanayā yathā

Eyes burning with anger (amarṣa-tāmra akṣah), Arjuna quickly caught (tatah tarasā āsādyā) cruel Aśvatthāmā (dāruṇam̐ gautamī-sutam), and tied him up (babandha) with rope (raśanayā) like a beast (paśum̐ yathā).

Aśvatthāmā was the son of Kṛpī, who came from the Gautama
gotra.

Thus she is called gautamī.

|| 1.7.34||

śibirāya ninīṣantaṃ
rajjvā baddhvā ripuṃ balāt
prāhārjunaṃ prakupito
bhagavān ambujekṣaṇaḥ

Seeing that Arjuna, who having forcibly bound him (balāt baddhvā ripuṃ) with ropes (rajjvā), wanted to bring him back to the camp (śibirāya ninīṣantaṃ), lotus-eyed Kṛṣṇa (bhagavān ambuja īkṣaṇaḥ) became angry (prakupitaḥ) and spoke to Arjuna (prāha arjunaṃ).

Kṛṣṇa speaks strongly in five verses to Arjuna, who was filled with lamentation and anger, to show the world Arjuna's standard of justice.

Though Kṛṣṇa was angry, he is still described as lotus-eyed

Thus his anger was only external.

Section – VI

Exchange of Arguments Regarding
Killing of *Aśvatthāmā* (35 -58)

|| 1.7.35||

mainam pārthārhasi trātum
brahma-bandhum imam jahi
yo 'sāv anāgasah̄ suptān
avadhīn niśi bālakān

Arjuna (pārtha)! You should not release (mā trātum arhasi) this friend of a brāhmaṇa (enam brahma-bandhum) who murdered (yah avadhīt) innocent (asāu anāgasah̄), sleeping (suptān) children (bālakān) in the night (niśi). Kill him (imam jahi)!

|| 1.7.36||

mattam pramattam unmattam
suptam balam striyam jadam
prapannam viratham bhitam
na ripum hanti dharma-vit

The knower of dharma (dharma-vit) does not kill an enemy (na ripum hanti) who is a drunkard (mattam), or who is inattentive (pramattam), insane (unmattam), sleeping (suptam), young (balam), a female (striyam), immobilized (jadam), surrendered (prapannam), without chariot (viratham), or afraid (bitam).

Mattam means intoxicated because of liquor etc.

Pramattam means inattentive.

Unmattam means crazy because of planetary influences or disturbance of vāta in the body.

|| 1.7.37 ||

sva-prāṇān yaḥ para-prāṇaiḥ
prapuṣṇāty aghṛṇaḥ khalah
tad-vadhas tasya hi śreyo
yad-doṣād yāty adhaḥ pumān

The merciless, cruel person (aghṛṇaḥ khalah) who nourishes (yaḥ prapuṣṇāty) his own life (sva-prāṇān) by taking other lives (para-prāṇaiḥ) should be killed (tasya tad-vadhah hi śreyah); otherwise that man (pumān) goes to hell (yāty adhaḥ) from that sin (yad-doṣād).

Killing him as punishment is best (tad-vadhaḥ śreyah).

Smṛti says:

rājabhir dhr̥ta-daṇḍas tu kṛtvā pāpāni mānavāḥ |
vidhūta-kalmaṣā yānti svargaṁ sukṛtino yathā ||

Those who have committed sin (kṛtvā pāpāni mānavāḥ), if punished by the king (rājabhir dhr̥ta-daṇḍah), become freed of that sin (vidhūta-kalmaṣā) and go to Svarga (yānti svargaṁ) like the pious (yathā sukṛtinah).

If he is not killed, because of that sin (yad) he goes to hell.

|| 1.7.38-39||

pratiśrutam ca bhavatā pāñcālyai śṛṇvato mama
āhariṣye śiras tasya yas te mānini putra-hā

tad asau vadhyatām pāpa ātatāyy ātma-bandhu-hā
bhartuś ca vipriyam vīra kṛtavān kula-pāmsanaḥ

I have heard (mama śṛṇvataḥ) that you (bhavatā) promised (pratiśrutam) to Draupadī (pāñcālyai) “O noble woman (mānini)! I will present (āhariṣye) you (te) with the head of the killer of your sons (tasya putra-hā śiraḥ).” O warrior (vīra)! This sinner (tad asau pāpaha), aggressor (ātatāyy), killer of relatives (ātma-bandhu-hā), disgrace to his family (kula-pāmsanaḥ), who has displeased Duryodhana (bhartuś ca vipriyam kṛtavān), should be killed (vadhyatām).

|| 1.7.40||

sūta uvāca

evam parīkṣatā dharmam
pārthah kṛṣṇena coditaḥ
naicchad dhantum guru-sutam
yadyapy ātma-hanam mahān

Sūta Gosvāmī said: Although Kṛṣṇa (kṛṣṇena), who was examining Arjuna (pārthah parīkṣatā) in religion (dharmam), encouraged Arjuna (evam coditaḥ) to kill the son of Droṇācārya (hantum guru-sutam), Arjuna, a great soul (mahān), did not want to kill him (naicchad hantum), although Aśvatthāmā was a murderer of Arjuna's family members (yadyapy ātma-hanam).

Though incited by Kṛṣṇa who was testing Arjuna's sense of justice, Arjuna did not want to kill him, even though he had killed his son (**ātma-hanam**), because he was intelligent (**mahān**) - he knew the nature of Kṛṣṇa.

Kṛṣṇa's nature is that, though he is omniscient, he tests the devotees in this way in order to show their sense of justice to others.

He tests Arjuna, possessor of dharma, by showing vīra and raudra rasas when he says “You should not release him.” (SB 1.7.35)

In the same way he tested the gopīs, possessors of prema, by showing karma and jñāna in such verses as **bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmah**: the highest religious duty for a woman is to sincerely serve her husband (SB 10.29.24);

bhavatīnām viyogo me na hi sarvātmanā kvacit: you are never actually separated from me, for I am the Soul of all creation (SB 10.47.29);

aham hi sarva-bhūtānām ādir anto 'ntaram bahiḥ: dear ladies, I am the beginning and end of all created beings and exist both within and without them. (SB 10.82.45)

He also tested Prthu, Prahlāda and others, who were filled with devotion, by showing or promising enjoyment and powers to them.

Varam ca mat kañcana mānavendra vṛṇīsva: dear Prthu, you may therefore ask from me any benediction you like. (SB 4.20.16)

Varam vṛṇiṣvābhimatam kāma-pūro 'smy aham nṛṇām: it is my pastime to fulfill the desires of all living beings, and therefore you may ask from me any benediction that you desire to be fulfilled. (SB 7.9.52)

Dīyamānam na grhṇanti: though I offer these benedictions, they do not accept. (SB 3.29.13)

Even his siddha devotees test others.

Thus Śukadeva tests Parīkṣit.

In the Sixth Canto, he tests his knowledge of siddhānta when he speaks of regular atonements when Parīkṣit asks the method of getting free of sin.

In the Ninth Canto, Śukadeva tests Parīkṣit's eagerness for Kṛṣṇa's pastimes by summarizing those pastimes, and in the Twelfth Canto, he tests his steadiness in bhakti by talking of brahma-jñāna.

① ^{śāhukās} May not accept the essential axioms → End up misunderstanding the pastime & misjudging the characters.

Not understanding the pastime but they will not misjudge the characters.

② śāhukās who accept these axioms

③ perfect devotees who participate in the pastimes → perfectly understand the pastimes.

The real meaning is not always in the directly observed events.

|| 1.7.41 ||

athopetya sva-śibiram
govinda-priya-sārathih
nyavedayat tam priyāyai
śocantyā ātma-jān hatān

Arriving at his camp (atha upetya sva-śibiram), Arjuna, whose friend and driver was Kṛṣṇa (govinda-priya-sārathih), offered Aśvatthāmā (nyavedayat tam) to his wife (priyāyai) who was lamenting (śocantyā) for her killed sons (hatān ātma-jān).

He offered Aśvatthāmā to her saying, “I have brought you the killer of your sons.”

|| 1.7.42 ||

tathāhr̥taṁ paśuvat pāśa-baddham
avāṅ-mukhaṁ karma-jugupsitena
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutam
vāma-svabhāvā kṛpayā nanāma ca

Draupadī (tathā kṛṣṇā), of noble nature (vāma-svabhāvā), looked with compassion (kṛpayā nirīkṣya) upon wicked Aśvatthāmā (apakṛtaṁ), son of a guru (guroḥ sutam), brought before her (āhr̥taṁ) tied up like an animal (paśuvat pāśa-baddham), with downcast face (avāṅ-mukhaṁ) because of his shameful crime (karma-jugupsitena), and also offered him her respects (nanāma).

Tathā āhr̥tam means “brought in this manner.”

Karma-jugupsitena means “because of his repulsion to that act.”

Apakṛtam (wrongful act) should be apakāriṇam “the person who has done wrong.”

She looked with compassion on him.

Vāma means virtuous.

She also offered her respects.

|| 1.7.43||

uvāca cāsaḥanty asya
bandhanānayanam satī
mucyatām mucyatām eṣa
brāhmaṇo nitarām guru

Unable to tolerate (asahanty) him being brought in a bonded state (asya bandhana ānayanam), the noble Draupadī (satī) said (uvāca), “Release him! Release him (mucyatām mucyatām eṣa)! The brāhmaṇa is always our guru (brāhmaṇo nitarām guru).”

The word **ca** with **uvāca** indicates “she spoke with reverence.”

She is called **satī** or noble because she could not tolerate his bondage.

She was thus nobler than Parīkṣit and Arjuna towards those who were offenders to the devotees.

॥ 1.7.44-45॥

sarahasyo dhanur-vedaḥ savisargopasamyamaḥ
astra-grāmaś ca bhavatā śikṣito yad-anugrahāt

sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate
tasyātmano 'rdham patny āste nānvagād vīrasūḥ kṛpī

By the mercy of Droṇa (yad-anugrahāt) you learned (bhavatā śikṣitaḥ) the military arts (dhanur-vedaḥ) with secret mantras (sarahasyaḥ), the method of throwing and withdrawing (sa visarga upasamyamaḥ) all weapons (astra-grāmaś ca). Droṇa (sa eṣa bhagavān droṇaḥ) is standing before you in the form of his son (prajā-rūpeṇa vartate). The other half of Droṇa (tasya ātmano ardham), his wife Kṛpī (patny kṛpī), did not follow her husband when he died (na anu agād), but remains alive (āste), because she has a son (vīrasūḥ).

Sa-rahasyah means “with secret mantras.”

In mentioning that the father taught how to throw and withdraw the weapon, she implies “If you had not learned how to throw and withdraw the brahmāstra from his father, how could you now bind him up and bring him here?”

The son is considered a representative of the father according to the saying ātmā vai jāyate putrah: one is born again as one’s son. [Note: This is quoted in CC. Madhya-līlā, 12.56. There is a similar text in SB 10.78.36.]

The wife is considered half of the husband according to the śruti text **ardho vā eśa ātmano yat-patnī**: the wife is half of oneself. (Black-Yajur-veda, Baudhāyana-śrauta-sūtra 29.89.381.2)

She did not follow her husband to death because she had a son (**vīra-sūh**).

|| 1.7.46||

tad dharmajña mahā-bhāga
bhavadbhir gauravaṁ kulam
vr̥jinam nārhati prāptum
pūjyam vandyam abhīkṣṇaśaḥ

O knower of dharma (tad dharmajña)! Man of good character (mahā-bhāga)! You (bhavadbhir) should not cause (na prāptum arhati) suffering (vr̥jinam) to the family of your guru (gauravaṁ kulam), because they are always (abhīkṣṇaśaḥ) praiseworthy (vandyam) and worthy of worship (pūjyam).

The relatives of your guru (gauravaṁ kulam) should not attain suffering by you, because they are to be worshipped.

॥ 1.7.47॥

mā rodīd asya janani
gautamī pati-devatā
yathāham mṛta-vatsārtā
rodimy aśru-mukhī muhuḥ

Do not make (mā) Kṛpī (gautamī), the mother of Aśvatthāmā (asya janani) and devoted to her husband (pati-devatā), cry (rodīd) as I cry (yathā aham rodimy) constantly (muhuḥ) with tearful face (aśru-mukhī), pained by the death of my sons (mṛta-vatsa ārtā).

Mā rodīt should be mā roditu “let her not cry.”

|| 1.7.48||

yaiḥ kopitaṁ brahma-kulaṁ
rājanyair ajitātmabhiḥ
tat kulaṁ pradahaty āśu
sānubandham śucārpitam

Angered (kopitaṁ) by the uncontrolled warriors (ajitātmabhiḥ rājanyaiḥ), the brāhmanas (yaiḥ brahma-kulaṁ) will quickly destroy (pradahaty āśu) the warrior class (tat kulaṁ) and their associates (sānubandham) who then will become full of lamentation (śucārpitam).

Sānubandham means “with their associates.”

Śucārptiam means “spread with lamentation (śucā).”

The brāhmaṇas will destroy the kṣatriya families.

|| 1.7.49||

sūta uvāca

dharmyam nyāyām sakaruṇam
nirvyalīkam samam mahat
rājā dharmasuto rājñyāḥ
pratyānandad vaco dvijāḥ

Sūta said: O brāhmaṇas (**dvijāḥ**)! Yudhiṣṭhira, son of Dharma (**rājā dharmasutah**), agreed (**pratyānandad**) with the words of his queen (**rājñyāḥ vacah**), which were according to scripture (**dharmyam**), reasonable (**nyāyām**), merciful (**sakaruṇam**), without desire to harm others (**nirvyalīkam**), desirous of peace (**samam**) and generous (**mahat**).

The good quality of her words is seen in the previous six verses.

Her words were faithful to dharma: release him because the brāhmāna is always our guru. (SB 1.7.43)

Her words were filled with correctness: his father taught you the military arts. (SB 1.7.44)

Her words were full of mercy: the wife is half the husband. (SB 1.7.45)

Her words expressed unwillingness to cause pain to others: do not cause suffering to the family of your guru. (SB 1.7.46)

Her words expressed sense of calmness, allaying suffering: do not let her cry like me. (SB 1.7.47)

Her harsh words express generosity, desiring to benefit the hearer: the angry brāhmaṇas will destroy the kṣatriyas. (SB 1.7.48)

|| 1.7.50||

nakulaḥ sahadevaś ca
yuyudhāno dhanañjayaḥ
bhagavān devakī-putro
ye cānye yāś ca yoṣitaḥ

Nakula and Sahadeva (**nakulaḥ sahadevaś ca**), Sātyaki, Arjuna (**yuyudhāno dhanañjayaḥ**), Kṛṣṇa (**bhagavān devakī-putraḥ**), the women (**yāś ca yoṣitaḥ**) and others (**ye ca anye**), were also happy with her words (**implied**).

They all agreed with her words. Yuyudhāna means Sātyaki.

|| 1.7.51||

tatrāhāmarṣito bhīmas
tasya śreyān vadhaḥ smṛtaḥ
na bhartur nātmanaś cārthe
yo 'han suptān śiśūn vṛthā

At that time (**tatra**) angry Bhīma (**amarṣito bhīmah**) spoke (**āha**). “He who has killed (**yah ahan**) the sleeping children (**suptān śiśūn**) without purpose (**vṛthā**), without benefit (**na arthe**) to his master (**bhartuh**) or to himself (**ca ātmanah**), should be killed (**tasya śreyān vadhaḥ smṛtaḥ**).”

|| 1.7.52||

niśamya bhīma-gaditam
draupadyāś ca catur-bhujah
ālokya vadanam sakhyur
idam āha hasann iva

Hearing (**niśamya**) the words (**gaditam**) of Bhīma (**bhīma**) and Draupadī (**draupadyāś ca**), Kṛṣṇa with four hands (**catur-bhujah**) looked (**ālokya**) towards his friend Arjuna (**vadanam sakhyuh**) while smiling (**hasann iva**) and spoke (**idam āha**).

Bhīma favored killing Aśvatthāmā and Draupadī favored releasing him.

The Lord assumed four arms to keep the two parties apart.

Kṛṣṇa smiled slightly as if saying, “O friend! Today I will test the sharpness of your intelligence.”

He smiled and did not laugh.

|| 1.7.53||

śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhārhaṇaḥ
mayai vobhayam āmnātaṁ
paripāhy anuśāsanam

The Lord said: One should not kill (**na hantavya**) a fallen brāhmaṇa (**brahma-bandhuh**). But an aggressor (**ātatāyī**) should be killed (**vadha arhaṇaḥ**). Please follow (**paripāhy**) both of these instructions (**ubhayam anuśāsanam**) established in scripture (**āmnātaṁ**) made by me (**mayā eva**).

No brāhmaṇa should be killed.

But Manu has said that if an aggressor approaches with the desire to kill, he can be killed, even if he is learned in Vedānta.

Follow both of these instructions ordered by me, the maker of scriptures.

Since *Aśvatthāmā* is still considered a *brāhmaṇa*, and since he is not an aggressor since he does not have a weapon in his hands, he should not be killed.

That is my opinion.

I told you previously to kill the fallen *brāhmaṇa*, but that was only to test you.

Therefore, do not kill the fallen brāhmaṇa, but free him.

Then I have said that the knower of dharma does not kill the enemy who is frightened or without a chariot, and also I have said it is best to kill him.

But do not be the cause of killing him.

His killing should take the form of being bound up.

That is the real meaning of my words.

|| 1.7.54||

kuru pratiśrutam satyam
yat tat sāntvayatā priyām
priyam ca bhīmasenasya
pāñcālyā mahyam eva ca

You must fulfill (**kuru satyam**) your promise (**pratiśrutam**) to Draupadī (**priyām**) so that she is pacified (**yat tat sāntvayatā**). You must also act to please (**priyam ca**) Bhīma (**bhīmasenasya**), Draupadī (**pāñcālyā**), me and others (**mahyam eva ca**).

You made a promise to bring Draupadī the head of Aśvatthāmā.

Thus you should cut off his head.

You should also please Bhīma.

You should also please Draupadī who does not want him killed.

You should also please me and others because they are dear to me (indicated by ca).

|| 1.7.55||

sūta uvāca

arjunaḥ sahasājñāya

harer hārdam athāsinā

maṇim jahāra mūrdhanyam

dvijasya saha-mūrdhajam

Sūta said: Suddenly understanding (**atha sahasā ajñāya**) Kṛṣṇa's intention (**harer hārdam**), Arjuna (**arjunaḥ**) cut off (**asinā jahāra**) the jewel (**maṇim**) on Aśvatthāmā's head along (**dvijasya mūrdhanyam**) with his hair (**saha-mūrdhajam**).

Understanding Kṛṣṇa's intention (**hārdam**) Arjuna then acted.

“I made the promise to cut off his head. Kṛṣṇa has said that I have to fulfill that promise. He has also said I should please Draupadī. Therefore I cannot cut off his head. It is not impossible. I should fulfill both directions. Therefore somehow I must do that.”

This was what he discerned.

He then cut off the jewel on his head (**maṇiṁ mūrdhanyam**) along with his hair.

The jewel is situated on his head and thus represents his head.

Thus it also means “head.”

Therefore cutting off his jewel is cutting off his head.

But in the literal sense, his head will not be cut off.

Thus *Aśvatthāmā* was killed and not killed.

|| 1.7.56||

vimucya raśanā-baddham
bāla-hatyā-hata-prabham
tejasā maṇinā hīnam
śibirān nirayāpayat

Aśvatthāmā, who had lost his effulgence (**hata-prabham**) by killing the children (**bāla-hatyā**), was further deprived (**hīnam**) of his jewel and energy (**tejasā maṇinā**). Arjuna released him (**vimucya**) from the bondage of the ropes (**raśanā-baddham**) and led him (**nirayāpayat**) from the camp (**śibirān**).

Thus being insulted, the humiliated Aśvatthāmā was simultaneously killed and not killed by the intelligence of Lord Kṛṣṇa and Arjuna.

|| 1.7.57||

vapanam draviṇādānam
sthānān niryāpaṇam tathā
eṣa hi brahma-bandhūnām
vadho nānyo 'sti daihikah

The method of killing (**eṣa hi vadhah**) the fallen brāhmaṇa (**brahma-bandhūnām**) is by shaving his head (**vapanam**), taking away his wealth (**draviṇādānam**), and taking away his living place (**sthānān niryāpaṇam tathā**). One should not physically kill him (**na anyah asti daihikah**).

One should execute dharma according to the scriptures as the verse indicates.

|| 1.7.58||

putra-śokāturāḥ sarve
pāṇḍavāḥ saha kṛṣṇayā
svānām mṛtānām yat kṛtyam
cakrur nirharaṇādikam

Then all the Pāṇdavas (**sarve pāṇḍavāḥ**) and Draupadī (**saha kṛṣṇayā**), lamenting for their sons (**putra-śoka āturāḥ**), performed (**cakruh**) the death rites (**yat kṛtyam**) for their dead relatives (**svānām mṛtānām**) and carried them for burning (**nirharaṇa ādikam**).

Nirharaṇa means “going for burning.”