

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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-varḍhanaḥ

Sūta said: There is a hermitage for sages (ṛṣiṇām āśramaḥ) called Śamyāprāsa (śamyāprāsa iti prokta), favorable for many sacrifices (satra-varḍhanaḥ), 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 manaḥ 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 manaḥ
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.

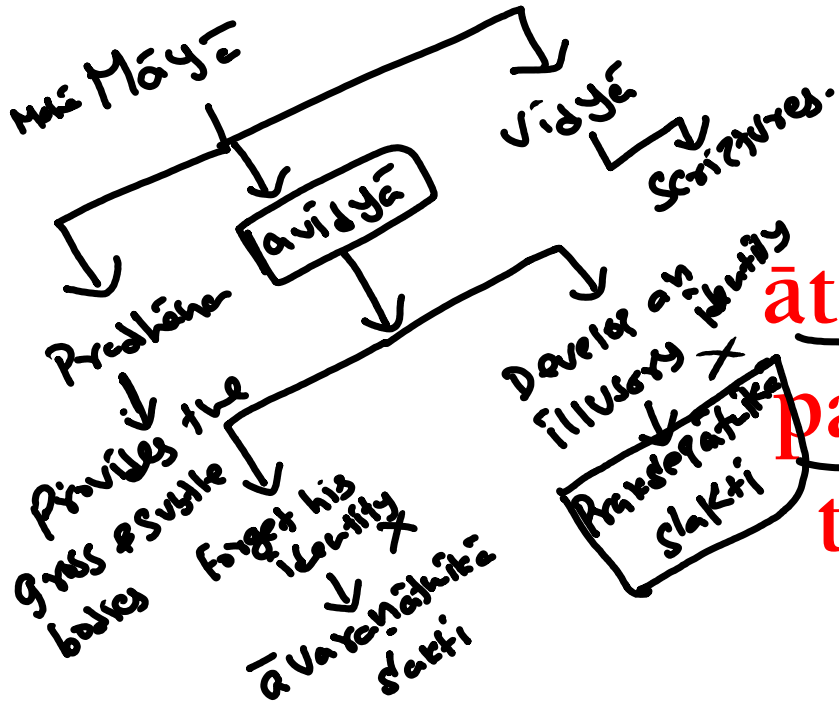
Thus māyā is mentioned separately with the words **māyām ca.**

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
gunas, 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).