

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)

|| 1.7.7 ||

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 munih

Having already made (kṛtvā) the Bhāgavatam (saṁhitām bhāgavatīm), the sage Vyāsa (sah munih) 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).