

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 – II

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

|| 1.7.10 ||

sūta uvāca

ātmārāmās ca munayo

nirgranthā apy urukrame

kurvanty ahaitukīm bhaktim

ittham-bhūta-guṇo hariḥ

→ Kṛṣṇa
Kṛṣṇīya

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

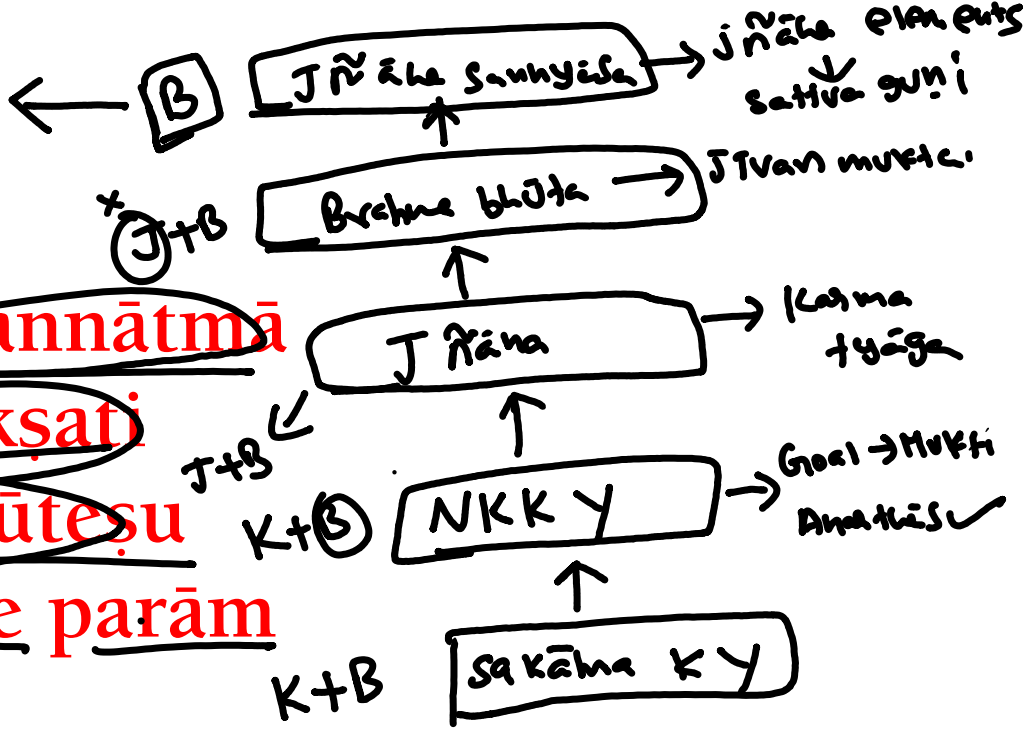
The word ahaitukī cannot be applied to their bhakti.

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.