

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 – 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 dhanāpahaḥ |
kṣetra-dārāpahārī ca ṣaḍ ete ātatāyina ||

There are six aggressors (ṣaḍ ete ātatāyinaḥ): the arsonist (agnidaḥ), poisoner (garadaḥ caiva), holder of weapons (śastra-pāṇih), the stealer of wealth (dhana apahaḥ), 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 āpatantaṃ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyām
yāvad-gamaṃ rudra-bhayād yathā kaḥ

Seeing (vilakṣya) Arjuna (sah) pursuing on his chariot (rathena āpatantaṃ) 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-gamaṃ) 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॥

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

Sipping water (atha upasprśya 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 saṁsr̥teḥ

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 (saṁsr̥teḥ 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 sthitah), 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.