

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 – V

Arjuna battles Aśvatthāmā (18-34)

|| 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 cāvatāras te
bhuvo bhāra-jihīṣayā
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 (**bhuvo bhāra-jihīṣayā**) 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 ||

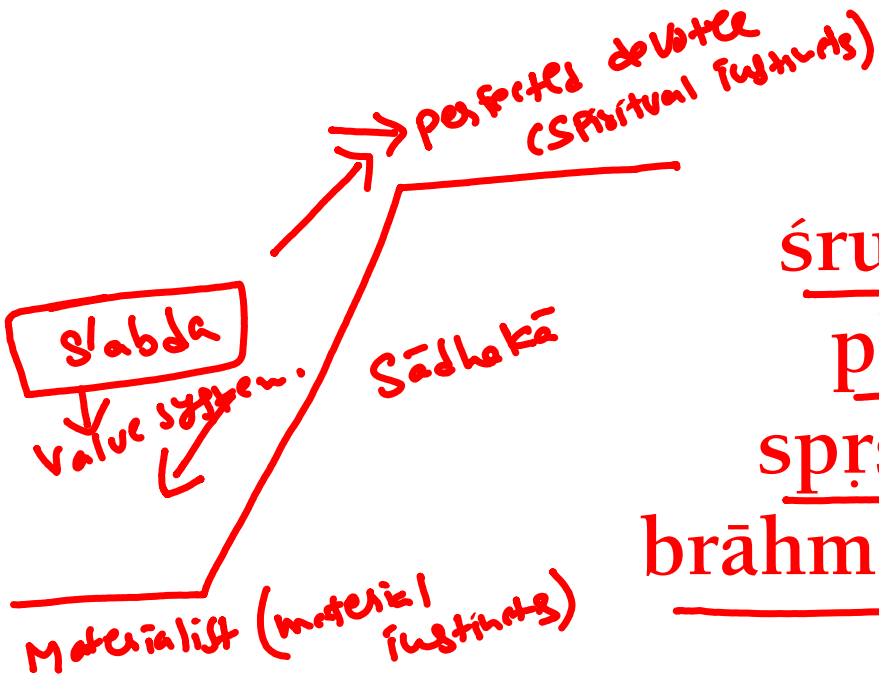
sūta uvāca

śrutvā bhagavatā proktaṁ

phālgunah para-vīra-hā

spr̥ṣṭvāpas 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 (spr̥ṣṭvā 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 ninīṣantaṁ
rajjvā baddhvā ripuṁ balāt
prāhārjunam prakupito
bhagavān ambujekṣaṇaḥ

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

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 adhah 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 adhah) from that sin (yad-doṣād).

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

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).