

# 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 – VI

Exchange of Arguments Regarding

Killing of *Aśvatthāmā* (35 -58)

|| 1.7.40||

sūta uvāca

evam parīkṣatā dharmam  
pārthah kṛṣṇena coditaḥ  
naicchad dhantum guru-sutam  
yadyapy ātma-hanam mahān

Sūta Gosvāmī said: Although Kṛṣṇa (kṛṣṇena), who was examining Arjuna (pārthah parīkṣatā) in religion (dharmam), encouraged Arjuna (evam coditaḥ) to kill the son of Droṇācārya (hantum guru-sutam), Arjuna, a great soul (mahān), did not want to kill him (naicchad hantum), although Aśvatthāmā was a murderer of Arjuna's family members (yadyapy ātma-hanam).

Though incited by Kṛṣṇa who was testing Arjuna's sense of justice, Arjuna did not want to kill him, even though he had killed his son (**ātma-hanam**), because he was intelligent (**mahān**) - he knew the nature of Kṛṣṇa.

Kṛṣṇa's nature is that, though he is omniscient, he tests the devotees in this way in order to show their sense of justice to others.

He tests Arjuna, possessor of dharma, by showing vīra and raudra rasas when he says “You should not release him.” (SB 1.7.35)

In the same way he tested the gopīs, possessors of prema, by showing karma and jñāna in such verses as **bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmah**: the highest religious duty for a woman is to sincerely serve her husband (SB 10.29.24);

**bhavatīnām viyogo me na hi sarvātmanā kvacit**: you are never actually separated from me, for I am the Soul of all creation (SB 10.47.29);

**aham hi sarva-bhūtānām ādir anto 'ntaram bahiḥ**: dear ladies, I am the beginning and end of all created beings and exist both within and without them. (SB 10.82.45)

He also tested Prthu, Prahlāda and others, who were filled with devotion, by showing or promising enjoyment and powers to them.

**Varam ca mat kañcana mānavendra vṛṇīsva:** dear Prthu, you may therefore ask from me any benediction you like. (SB 4.20.16)



Varam vṛṇiṣvābhimatam kāma-pūro 'smy aham nṛṇām: it is my pastime to fulfill the desires of all living beings, and therefore you may ask from me any benediction that you desire to be fulfilled. (SB 7.9.52)

Dīyamānam na grhṇanti: though I offer these benedictions, they do not accept. (SB 3.29.13 )

Even his siddha devotees test others.

Thus Śukadeva tests Parīkṣit.

In the Sixth Canto, he tests his knowledge of siddhānta when he speaks of regular atonements when Parīkṣit asks the method of getting free of sin.

In the Ninth Canto, Śukadeva tests Parīkṣit's eagerness for Kṛṣṇa's pastimes by summarizing those pastimes, and in the Twelfth Canto, he tests his steadiness in bhakti by talking of brahma-jñāna.

① <sup>Sādhakās</sup> May not accept the essential axioms → End up misunderstanding the pastime & misjudging the characters.

Not understanding the pastime but they will not misjudge ← ② Sādhakās who accept these axioms

③ perfect devotees who participate in the pastimes → perfectly understand the pastimes.

The real meaning is not always in the directly observed events.

|| 1.7.41 ||

athopetya sva-śibiram  
govinda-priya-sārathih  
nyavedayat tam priyāyai  
śocantyā ātma-jān hatān

Arriving at his camp (atha upetya sva-śibiram), Arjuna, whose friend and driver was Kṛṣṇa (govinda-priya-sārathih), offered Aśvatthāmā (nyavedayat tam) to his wife (priyāyai) who was lamenting (śocantyā) for her killed sons (hatān ātma-jān).

He offered Aśvatthāmā to her saying, “I have brought you the killer of your sons.”

|| 1.7.42 ||

tathāhr̥taṁ paśuvat pāśa-baddham  
avāṅ-mukhaṁ karma-jugupsitena  
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutam̐  
vāma-svabhāvā kṛpayā nanāma ca

Draupadī (tathā kṛṣṇā), of noble nature (vāma-svabhāvā), looked with compassion (kṛpayā nirīkṣya) upon wicked Aśvatthāmā (apakṛtaṁ), son of a guru (guroḥ sutam̐), brought before her (āhr̥taṁ) tied up like an animal (paśuvat pāśa-baddham), with downcast face (avāṅ-mukhaṁ) because of his shameful crime (karma-jugupsitena), and also offered him her respects (nanāma).

Tathā āhr̥tam means “brought in this manner.”

Karma-jugupsitena means “because of his repulsion to that act.”

Apakṛtam (wrongful act) should be apakāriṇam “the person who has done wrong.”

She looked with compassion on him.

**Vāma** means virtuous.

She also offered her respects.

|| 1.7.43||

uvāca cāsaḥanty asya  
bandhanānayanam satī  
mucyatām mucyatām eṣa  
brāhmaṇo nitarām guru

Unable to tolerate (asahanty) him being brought in a bonded state (asya bandhana ānayanam), the noble Draupadī (satī) said (uvāca), “Release him! Release him (mucyatām mucyatām eṣa)! The brāhmaṇa is always our guru (brāhmaṇo nitarām guru).”



The word **ca** with **uvāca** indicates “she spoke with reverence.”

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She is called **satī** or noble because she could not tolerate his bondage.

She was thus nobler than Parīkṣit and Arjuna towards those who were offenders to the devotees.

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॥ 1.7.44-45॥

sarahasyo dhanur-vedaḥ savisargopasamyamaḥ  
astra-grāmaś ca bhavatā śikṣito yad-anugrahāt

sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate  
tasyātmano 'rdham patny āste nānvagād vīrasūḥ kṛpī

By the mercy of Droṇa (yad-anugrahāt) you learned (bhavatā śikṣitaḥ) the military arts (dhanur-vedaḥ) with secret mantras (sarahasyaḥ), the method of throwing and withdrawing (sa visarga upasamyamaḥ) all weapons (astra-grāmaś ca). Droṇa (sa eṣa bhagavān droṇaḥ) is standing before you in the form of his son (prajā-rūpeṇa vartate). The other half of Droṇa (tasya ātmano ardham), his wife Kṛpī (patny kṛpī), did not follow her husband when he died (na anu agād), but remains alive (āste), because she has a son (vīrasūḥ).

Sa-rahasyah means “with secret mantras.”

In mentioning that the father taught how to throw and withdraw the weapon, she implies “If you had not learned how to throw and withdraw the brahmāstra from his father, how could you now bind him up and bring him here?”

The son is considered a representative of the father according to the saying ātmā vai jāyate putrah: one is born again as one’s son. [Note: This is quoted in CC. Madhya-līlā, 12.56. There is a similar text in SB 10.78.36.]

The wife is considered half of the husband according to the śruti text **ardho vā eśa ātmano yat-patnī**: the wife is half of oneself. (Black-Yajur-veda, Baudhāyana-śrauta-sūtra 29.89.381.2)

She did not follow her husband to death because she had a son (**vīra-sūh**).

|| 1.7.46||

tad dharmajña mahā-bhāga  
bhavadbhir gauravaṁ kulam  
vr̥jinam nārhati prāptum  
pūjyam vandyam abhīkṣṇaśaḥ

O knower of dharma (tad dharmajña)! Man of good character (mahā-bhāga)! You (bhavadbhir) should not cause (na prāptum arhati) suffering (vr̥jinam) to the family of your guru (gauravaṁ kulam), because they are always (abhīkṣṇaśaḥ) praiseworthy (vandyam) and worthy of worship (pūjyam).

The relatives of your guru (gauravaṁ kulam) should not attain suffering by you, because they are to be worshipped.

॥ 1.7.47॥

mā rodīd asya janani  
gautamī pati-devatā  
yathāham mṛta-vatsārtā  
rodimy aśru-mukhī muhuḥ

Do not make (mā) Kṛpī (gautamī), the mother of Aśvatthāmā (asya janani) and devoted to her husband (pati-devatā), cry (rodīd) as I cry (yathā aham rodimy) constantly (muhuḥ) with tearful face (aśru-mukhī), pained by the death of my sons (mṛta-vatsa ārtā).

Mā rodīt should be mā roditu “let her not cry.”

|| 1.7.48||

yaiḥ kopitaṁ brahma-kulaṁ  
rājanyair ajitātmabhiḥ  
tat kulaṁ pradahaty āśu  
sānubandham śucārpitam

Angered (kopitaṁ) by the uncontrolled warriors (ajitātmabhiḥ rājanyaiḥ), the brāhmanas (yaiḥ brahma-kulaṁ) will quickly destroy (pradahaty āśu) the warrior class (tat kulaṁ) and their associates (sānubandham) who then will become full of lamentation (śucārpitam).

**Sānubandham** means “with their associates.”

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**Śucārptiam** means “spread with lamentation (śucā).”

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The brāhmaṇas will destroy the kṣatriya families.

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