

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

2.1.25

śrī-jaiminir uvāca

mātur evaṁ mahā-ramya-
praśnenānanditaḥ sutah

tāṁ natvā sāśru-romāñcam
ārebhe pratibhāṣitum

PM day very
pleas with his
he started to reply wife
wondering excellent

Śrī Jaimini said: Delighted (ānanditaḥ) by this most pleasing inquiry (evaṁ mahā-ramya-praśnena) from Mother Uttarā (mātuḥ), her son, Parīkṣit (sutaḥ), bowed down to her (tāṁ natvā) and began his reply (pratibhāṣitum ārebhe). Tears poured from his eyes (sāśru), and his bodily hairs stood on end (romāñcam).

Parīkṣit will begin his reply by complimenting his mother for her excellent question and by offering respects to his worshipable Lord.

2.1.26

śrī-parīkṣid uvāca

śrī-kṛṣṇa-jīvite mātā

tadīya-virahāsahe

tavaiva योग्यं प्राश्नं याम्

na kṛto yaś ca kaiścana

Śrī Parīkṣit said: My dear mother (mātā), for you, who live only for Śrī Kṛṣṇa (śrī-kṛṣṇa-jīvite), separation from Him is intolerable (tadīya-viraha asahe). This question of yours is most praiseworthy. No one has ever asked this question before.

My dear Qualified
mother, for whom
separation from Him is
intolerable. This question
is most praiseworthy &
has never been asked before

Parīkṣit wishes to encourage his mother so that her mind will easily focus on what he is about to say.

He calls her śrī-kṛṣṇa-jīvitā, which means either “one who lives only for Śrī Kṛṣṇa” or “one whom Śrī Kṛṣṇa brought back to life,” the second meaning alluding to Kṛṣṇa’s saving the life of Uttarā by stopping the brahmāstra of Aśvatthāmā.

Uttarā is known for having suffered greatly in separation from Kṛṣṇa. As Sūta Gosvāmī described in the First Canto of Śrīmad-Bhāgavatam (1.10.9-10):

subhadrā draupadī kuntī
virāṭa-tanayā tathā
gāndhārī dhṛtarāstraś ca
yuyutsur gautamo yamau
vr̥kodaraś ca dhaumyaś ca
striyo matsya-sutādayaḥ
na sehire vimuhyanto
viraham śārṅga-dhanvanah

Satyavati
Uttarā

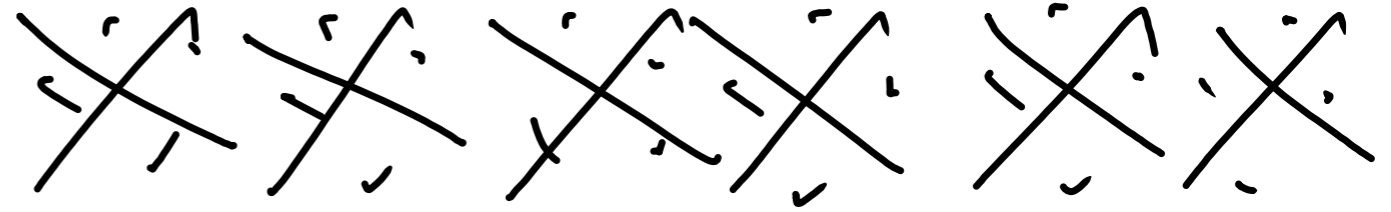
“Subhadrā, Draupadī, Kuntī (subhadrā draupadī kuntī), Uttarā (virāṭa-tanayā tathā), and Gāndhārī, and Dhṛtarāstra (gāndhārī dhṛtarāstraś ca), Yuyutsu, Kṛpācārya, and Nakula and Sahadeva (yuyutsur gautamo yamau), and Bhīmasena and Dhaumya (vr̥kodaraś ca dhaumyaś ca), and ladies such as the daughter of Matsya (striyo matsya-sutādayaḥ) all nearly fainted (vimuhyanto) because it was impossible for them to bear separation (na sehire viraham) from Lord Kṛṣṇa (śārṅga-dhanvanah).”

King Virāṭa, the father of Uttarā, was adopted along with his sister, Satyavatī, by a fisherman (Matsya).

Since Virāṭa was also called Matsya, the name Matsya-sutā (“daughter of a fisherman”) can indicate either Satyavatī or her niece Uttarā.

~~the first~~ ~~the second~~ ~~the third~~ ~~the fourth~~ ~~the fifth~~
If we take the second of these alternatives, Uttarā is mentioned twice in these two verses, indicating that she hankered for Kṛṣṇa in separation even more intensely than the others.

Therefore it is quite appropriate for her to ask so confidentially
about Kṛṣṇa's devotional service.



Tavaiva योग्यं प्राश्नां means “The only relevant question is
yours [tava eva].”

Few other persons would have had the proper devotional attitude
to ask such a question.

⑩ Himself granted me
the privilege to be born
from your womb as a grandson
of His dear friend (A)

2.1.27

27-31 : → PM will carry
the favours that he
received from P.

nija-priya-sakhasyātra
śrī-subhadrā-pater aham
yena pautratayā garbhe
tava saj-janma lambhitaḥ

Kṛṣṇa Himself granted me (aham lambhitaḥ) the fortunate privilege
to be born here (atra saj-janma), from your womb (tava garbhe) as a
grandson of His dear friend Arjuna (nija-priya-sakhasya pautratayā),
the husband of Śrī Subhadrā (śrī-subhadrā-pateḥ).

Parīkṣit realizes that only by the special mercy of Śrī Kṛṣṇa will he be able to answer his mother's question, and accordingly he offers his homage to Kṛṣṇa.

In texts 27 through 31 he first describes the favors Kṛṣṇa showed him throughout his life

In this verse the word atra (“here”) has several related meanings:
Parīkṣit was born in the holy land of Bhārata-varṣa, in its most pious central region, in the human species, in a dynasty of great kṣatriyas, and from the womb of Uttarā as the grandson of Kṛṣṇa’s friend Arjuna.

↓ 1st meaning of atra

His birth was sat, auspicious, because it was connected with Kṛṣṇa. Kṛṣṇa protected Parīkṣit’s unborn body from mutilation by the weapon of Aśvatthāmā. And Parīkṣit’s grandmother was Subhadrā, Kṛṣṇa’s sister, not any other of Arjuna’s wives.

2.1.28

2nd form of mercy to

PM

↓

Receiving the most
worthy

form of meditation

from P right
from birth

garbhāntare ca dhṛta-cakra-gadena yena
brahmāstrato 'ham avitaḥ sahito bhavatyā
bālye nareṣu nija-rūpa-parīkṣaṇam ca
nīto muhuḥ parama-bhāgavatocitaṁ yat

To protect both me and you (avitaḥ aham sahito bhavatyā) from the brahmāstra weapon (brahmāstrato), Kṛṣṇa appeared within your womb (yena garbhāntare ca) holding His disc and club (dhṛta-cakra-gadena). In my childhood (bālye) He led me (nītaḥ) to search constantly (muhuḥ parīkṣaṇam ca) among men (nareṣu) for His own form (nija-rūpa), a meditation worthy of the most exalted Vaiṣṇavas (parama-bhagavata ucitaṁ yat).

To protect both of us
from the brahmāstra
And I appeared within your womb.
Among men I should search for Him
I meditated after my birth

When Lord Kṛṣṇa entered the womb of Uttarā to protect her embryo, He assumed His four-armed form and used both His disc and His club to dispel the brahmāstra.

This pastime is described in the First and Tenth Cantos of Śrīmad-Bhāgavatam:

śrīmad-dīrgha-catur-bāhum
tapta-kāñcana-kuṇḍalam
kṣatajākṣam gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhām
bhrāmayantaṁ gadāṁ muhuḥ

“With four long, beautiful arms (śrīmad-dīrgha-catur-bāhum), earrings of fiery gold (tapta-kāñcana-kuṇḍalam), eyes blood red with fury (kṣatajākṣam), and His club constantly encircling Him (gadā-pāṇim gadāṁ muhuḥ ātmanaḥ sarvato diśam paribhramantam) like a shooting star (ulkābhām), the Lord whirled about the child.” (Bhāgavatam 1.12.9)

drauṇy-astra-vipluṣṭam idaṁ mad-aṅgam
santāna-bījam kuru-pāṇḍavānām
jugopa kuṁṣim gata ātta-cakro
mātuś ca me yaḥ śaraṇam gatāyāḥ

Because my mother surrendered unto Lord Kṛṣṇa's lotus feet (mātuś ca me yaḥ śaraṇam gatāyāḥ), the Lord, Sudarśana-cakra in hand (ātta-cakro), entered her womb (kuṁṣim gataḥ) and saved my body (idaṁ mad-aṅgam jugopa), the body of the last remaining descendant of the Kurus and the Pāṇḍavas (santāna-bījam kuru-pāṇḍavānām), which was almost destroyed by the fiery weapon of Aśvatthāmā (drauṇy-astra-vipluṣṭam). (Bhāgavatam 10.1.6)

The sight of the Lord's beautiful form within his mother's womb greatly impressed the unborn Parīkṣit:

aṅguṣṭha-mātram amalam
sphurat-puraṭa-maulinam
apīvya-darśanam śyāmam
tadid vāsasam acyutam

That pure (**amalam**), indestructible (**acyutam**), beautiful form (**apīvya-darśanam**) was the size of a thumb (**aṅguṣṭha-mātram**), dark in complexion (**śyāmam**), wearing cloth flashing like lightning (**tadid vāsasam**), with a shining gold crown (**sphurat-puraṭa-maulinam**). (Bhāgavatam 1.12.8-9)

All through his childhood, Parīksit tried to find the same Lord he had seen in the womb.

Whenever he saw a similar-looking person he would ask himself, “Is this the same one?”

Śrīmad-Bhāgavatam (1.12.30) describes the origin of his name:

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuḥ
pūrvam dr̥ṣṭam anudhyāyan
parīkṣeta naresv iha

Because he constantly remembered the Lord (yat saḥ prabhuḥ
anudhyāyan) whom he had seen in the womb (pūrvam dr̥ṣṭam) and
searched for him among all men (parīkṣeta naresv iha), he was
famous (vikhyātaḥ) as Parīkṣit (parīkṣid iti) in this world (eṣa
loke).

2.1.29

yenānuvartī mahatām guṇaiḥ kṛto
vikhyāpito 'ham kali-nigraheṇa
sampādya rājya-śriyam adbhutām tato
nirvedito bhūsura-śāpa-dāpanāt

Further

- PM
forms of mercy to
3. Qualities of great saint
 4. Empowered to subdue Kali
 5. Gained royal opulences
 6. Renounced through Brāhmaṇā's curse.

By Him (yena) I (aham) was endowed with the qualities of great saints (mahatām guṇaiḥ kṛtaḥ) and made famous (vikhyāpitaḥ) for subduing Kali (kali-nigraheṇa). By faithfully following Him (yena anuvartī) I gained (sampādya) wonderful royal opulences (rājya-śriyam adbhutām). Then (tataḥ), through a brāhmaṇa's curse (bhūsura-śāpa-dāpanāt), He made me renounce everything (nirveditaḥ).

By Śrī Kṛṣṇa's blessings, Parīkṣit had many saintly qualities, like selfless care for the people, respect for brahminical authority, and strict adherence to his promises.

These qualities he inherited from his ancestors, who were pious kings.

As the brāhmaṇa astrologers told Yudhisthira Mahārāja at the time of Parīkṣit's birth:

pārtha prajāvitā sāksād
ikṣvākur iva mānavaḥ
brahmaṇyaḥ satya-sandhaś ca
rāmo dāśarathir yathā

“O son of Prthā (pārtha), this child will be exactly like King Ikṣvāku, son of Manu (sāksād ikṣvākur iva mānavaḥ), in maintaining all those who are born (prajāvitā). And in following the brahminical principles (brahmaṇyaḥ), especially in being true to his promise (satya-sandhaś ca), he will be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha (rāmo dāśarathir yathā)).

eṣa dātā śaraṇyaś ca
yathā hy auśīnaraḥ śibiḥ
yaśo-vitanitā svānām
daṣyantir iva yajvanām

“This child (eṣa) will be a munificent donor of charity (dātā) and protector of the surrendered (śaraṇyaś ca), like the famous King Śibi of the Uśīnara country (yathā hy auśīnaraḥ śibiḥ). And he will expand the name and fame of his family (yaśo-vitanitā svānām) like Bharata, the son of Mahārāja Duṣyanta (daṣyantir iva yajvanām).

dhanvinām agrāṇīr eṣa
tulyaś cārjunayor dvayoh
hutāśa iva durdharaṣaḥ
samudra iva dustaraḥ

“Amongst great bowmen (agraṇīh dhanvinām), he will be as good as (eṣa tulyah) the two Arjunas [Pāṇḍava Arjuna and Kārtavīrya Arjuna] (arjunayor dvayoh). He will be as irresistible as fire (hutāśa iva durdharaṣaḥ) and as unsurpassable as the ocean (samudra iva dustaraḥ)).

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāv iva

“He will be as strong as a lion (**mṛgendra iva vikrānto**), and as worthy a shelter as the Himālaya Mountains (**niṣevyo himavān iva**). He will be forbearing like the earth (**titikṣur vasudhā iva asau**), and as tolerant as his parents (**sahiṣṇuḥ pitarāv iva**).

pitāmaha-samaḥ sāmye
prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānām
yathā devo ramāśrayaḥ

“In equanimity of mind he will be like his grandfather Yudhiṣṭhira or Brahmā (pitāmaha-samaḥ sāmye). He will be munificent like Śiva, the lord of the Kailāsa Hill (prasāde giriśopamaḥ). And he will be the resort of everyone (āśrayaḥ sarva-bhūtānām), like the Supreme Personality of Godhead Nārāyaṇa, who is even the shelter of the goddess of fortune (yathā devo ramāśrayaḥ).

sarva-sad-guṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ
rantideva ivodāra
yayātir iva dhārmikah

“The child will be almost as good as Lord Śrī Kṛṣṇa (eṣa kṛṣṇam sarva-sad-guṇa-māhātmye) by following in His footsteps (anuvrataḥ). In magnanimity he will become as great as King Rantideva (rantideva iva udārah), and in religion like Mahārāja Yayāti (yayātir iva dhārmikah).”

**dhṛtyā bali-samaḥ kṛṣṇe
prahrāda iva sad-grahaḥ**

“He will be like Bali Mahārāja in patience (**dhṛtyā bali-samaḥ**) and a staunch devotee of Lord Kṛṣṇa (**kṛṣṇe sad-grahaḥ**) like Prahlāda Mahārāja (**prahrāda iva**).” (Bhāgavatam 1.12.19–25)

While on a victory tour of his kingdom, Parīkṣit came to Kurukṣetra, on the shore of the east-flowing Sarasvatī, and there confronted Kali, the personification of the modern age.

Kali, in the form of a śūdra, was committing violence against a cow and a bull, who were actually the goddess Earth and personified Religion.

Parīkṣit subdued Kali, and thus for the duration of his own reign he limited the spread of Kali's influence.

For this accomplishment he became world-famous.

By Kṛṣṇa's grace Parīkṣit's rule was a source of amazement to everyone.

The kingdom was free from disturbance and abundant in wealth.

But Parīkṣit lost interest in his royal opulence in a moment, when cursed by Śṛṅgi, the son of the sage Samīka.

The brāhmaṇa's son cursed the king thus:

iti laṅghita-maryādam
takṣakaḥ saptame 'hani
daṅkṣyati sma kulāṅgāram
codito me tata-druham

“On the seventh day from today (saptame ahani) a snake-bird (takṣakaḥ) will bite (daṅkṣyati sma) that most wretched member of the dynasty (kulāṅgāram) because of his having broken the laws of etiquette (iti laṅghita-maryādam) by insulting my father (codito me tata-druham).” (Bhāgavatam 1.18.37)

Parīkṣit understood, however, that this curse was also Kṛṣṇa's arrangement for his benefit; otherwise, the king would never have committed such an offense against a pure sage, the young son of the sage would never have cursed the king, or Kṛṣṇa would have empowered the king to neutralize the curse.

The immediate effect of the curse was to awaken Parīkṣit's sense of renunciation:

tasyaiva me 'ghasya parāvarešo
vyāsakta-cittasya gr̥heṣv abhīkṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte

For me (**me**), whose impure action was the sin of disrespecting an innocent brāhmaṇa (**tasya eva aghasya**), and whose heart was very attached to family life (**gr̥heṣv abhīkṣṇam vyāsakta-cittasya**), the Lord (**parāvareśah**) has come in the form of the brāhmaṇa's curse (**dvija-śāpa-rūpo**), which has become the cause of detachment from material life (**nirveda-mūlo**). By the Lord's presence the attached person quickly becomes fearless (**yatra prasakto bhayam āśu dhatte**). (Bhāgavatam 1.19.14)

Because Parīkṣit was engrossed in household obligations, he considered himself sinful.

But he was grateful that Śrī Kṛṣṇa, just to draw him close, appeared to him in the form of the brāhmaṇa's curse.

When an attached person in family life receives such a curse, he naturally becomes frightened.

This is auspicious for the conditioned soul because fear can help inspire renunciation and in renunciation Kṛṣṇa can be achieved.

Therefore Kṛṣṇa arranged for the brāhmaṇa boy to curse Parīkṣit.