

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Twelve

Birth of Parīkṣit

Birth of Emperor Parīkṣit

Section – I

Inquiries about Maharaj

Parikshit (1-3)

|| 1.12.1 ||

śrī-śaunaka uvāca
aśvatthāmnopasrṣṭena
brahma-śīrsnoru-tejasā
uttarāyā hato garbha
īśenājīvitaḥ punaḥ

Śaunaka said: The embryo killed (uttarāyā hato garbha) by the intense heat (uru-tejasā) of the brahmāstra (brahma-śīrsnā) thrown by Aśvatthāmā (aśvatthāmnā upasrṣṭena) was revived by the Lord (īśena ājīvitaḥ punaḥ).

The twelfth chapter describes how the King celebrated the birth of Parīkṣit, and heard his future life from the brāhmaṇas.

No one had ever heard of such a devotional king, who saw Kṛṣṇa when he was in the womb and punished Kali.

Sūta had promised to tell about Parīkṣit's birth, but was sidetracked in reciting the sweet topics of how Parīkṣit was protected in the womb, the prayers of Kuntī, the passing of Bhīṣma, the journey to and entrance into Dvārakā, and Kṛṣṇa's pastimes with the queens there.

Śaunaka, desiring to hear about Parīkṣit's birth, again asks about this specifically.

Upasṛṣtena means “being thrown.”

|| 1.12.2-3 ||

tasya janma mahā-buddheḥ
karmāṇi ca mahātmanah
nidhanam ca yathāivāsīt
sa pretya gatavān yathā

tad idam śrotum icchāmo
gaditum yadi manyase
brūhi naḥ śraddadhānānām
yasya jñānam adāc chukaḥ

We desire to hear (tad idam śrotum icchāmo) about the birth (janma), activities (karmāṇi), passing away (nidhanam ca yathā eva āsīt) and destination (sa pretya gatavān yathā) of this highly intelligent devotee (tasya mahā-buddheḥ mahātmanah), which Śukadeva narrated to you (yasya jñānam adāt śukaḥ). Please tell us (brūhi naḥ), full of faith (śraddadhānānām), if you desire to tell this (gaditum yadi manyase).

Section – II

**Maharaja Yudhishthira provides a
perfect family background for
Maharaj Parikshit's birth (4-6)**

|| 1.12.4 ||

sūta uvāca

apīpalad dharma-rājah
pitṛvad rañjayan prajāḥ
niḥsprhaḥ sarva-kāmebhyaḥ
kṛṣṇa-pādānusevayā

Sūta said: Yudhiṣṭhira (dharma-rājah), like his father (pitṛvad), freed from personal desires (niḥsprhaḥ sarva-kāmebhyaḥ) by engaging in service to the Lord (kṛṣṇa-pādānusevayā), satisfied (rañjayan) and protected (apīpalad) the citizens (prajāḥ).

Three verses describe Yudhiṣṭhira in order to indicate that the cause of attaining such a grandson was his attachment to Kṛṣṇa.

Apīpalat means “he protected.”

॥ 1.12.5-6 ॥

sampadah kratavo lokā
mahisī bhrātaro mahī
jambūdvīpādhipatyam ca
yaśaś ca tri-divam gatam

kim te kāmāh sura-spārḥā
mukunda-manaso dvijāḥ
adhijahrur mudam rājñāḥ
kṣudhitasya yathetare

O brāhmaṇa (dvijāḥ)! He had all wealth (sampadah), sacrifices (kratavah), planets (lokā), queens (mahisī), brothers (bhrātarah), the earth (mahī), lordship over Jambūdvīpa (jambūdvīpa adhipatyam ca), and fame in Svarga (yaśaś ca tri-divam gatam), desirable even for the devatās (sura-spārḥā). Did these things (kim te kāmāḥ) give joy to the King (adhijahrur mudam rājñāḥ), whose mind was only fixed on Mukunda without deviation and nothing else (mukunda-manasah)?

The wealth and other items were desired by the devatās.

Spārhāḥ means desire, coming from spr̥ha, by adding the internal vowel “a”.

Did these things create happiness for the King?

No. The reason is given: he was thinking of Mukunda.

“Other things” includes sandalwood and garlands offered in honor.

Theme - I

Will a devotee's son always be a devotee?

**Let us see the destination of a Fallen
Yogi**

- Candalam hi manah krsna pramathi
- Asamsayam maha baho..... Abhyasena tu kaunteya vairagyena ca grhyate

What will happen to a faithful yogi who lacks that abhyasa and vairagya???

|| 6.37 ||

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasah
aprāpya yoga-saṁsiddhim
kāṁ gatiṁ kṛṣṇa gacchati

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the destination of one (**kāṁ gatiṁ gacchati**) who, though having faith (**śraddhayā upeto**), does not continue the endeavor (**ayatiḥ**), because of unsteady mind (**yogāt calita-mānasah**), and does not attain the goal of yoga, samādhi (**aprāpya yoga-saṁsiddhim**)?

You have said that yoga can be attained by a person who endeavors through practice and detachment.

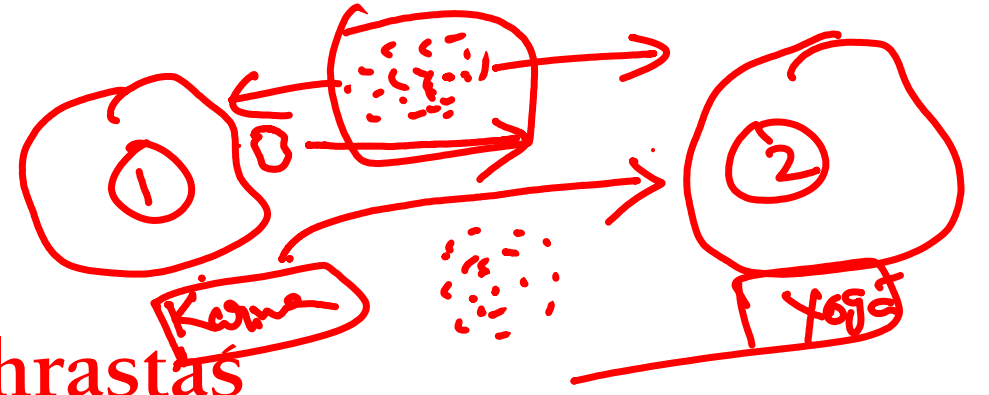
What happens to the person who does not endeavor, who does not practice, and does not have detachment? He puts in only a little effort (ayatih).

He starts the practice of yoga with faith in the yoga scriptures, and is therefore not an imposter.

But, he deviates from yoga, for his mind turns to objects of enjoyment because of lack of practice and detachment.

Thus he does not attain complete perfection (samsiddhim).

But he has attained some results, since he has begun the first stage of progressing in yoga, after the stage of aspiring for yoga.



|| 6.38 ||

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apraṭiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

Does he who is bewildered about the method of achieving Brahman (**kaccid vimūḍho brahmaṇaḥ pathi**), who fails in both ways (**ubhaya-vibhrastah**), not having achieved the goal (**apraṭiṣṭhah**), not disappear like a fragmented cloud (**na chinnābhram iva naśyati**)?

Having failed on both sides, having given up the path of karma and taken completely to the path of yoga, and having given that up also, does he not disappear like a cloud which separates from the original cloud and does not become another cloud, but instead disappears in the middle of the sky?

Abhīkāṣā

↓
Give up "enjoyment"

Anaesthēs

→ Pull him towards enjoyment

The difficulty is that from having entered the path of yoga, one develops a desire of give up enjoyment of material objects, and because of lack of real detachment also, has a desire to enjoy those objects.

Because of not doing activities leading to Svargaloka and also not completing the practice of yoga leading to liberation, he attains neither Svarga nor liberation.

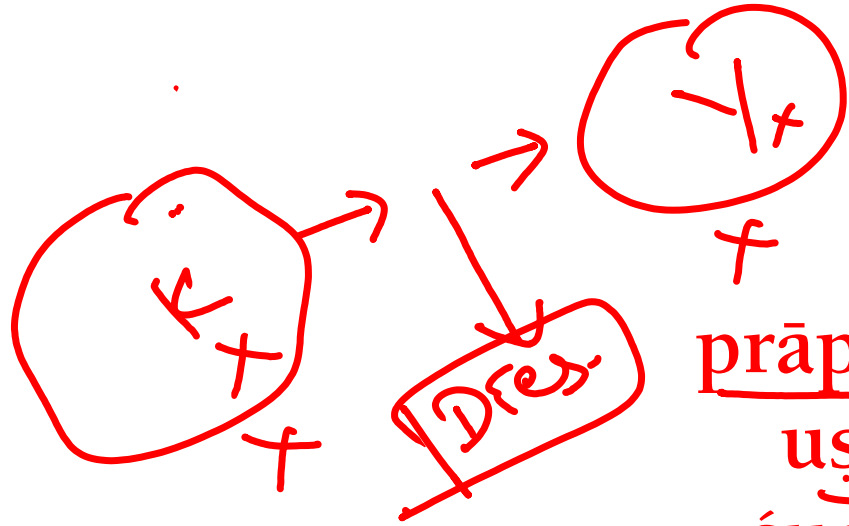
Thus, becoming bewildered in the method of attaining Brahman, not having achieved the goal (apratisthaḥ), does he get destroyed or not?

This I ask You.

|| 6.40 ||

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāna-kṛt kaścid
durgatiṃ tāta gacchati

The Lord said: O son of Pṛthā (pārtha), he does not fail to attain material or spiritual goals (na eva iha na amutra vināśas tasya vidyate). One who has done the auspicious work of yoga (kalyāna-kṛt) is not deprived of the benefits (na hi kaścid durgatiṃ gacchati), O My son (tāta).



|| 6.41 ||

prāpya punya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate

After attaining the worlds of the pious (prāpya punya-kṛtām lokān) and living there for long years (uṣitvā śāśvatīḥ samāḥ), the fallen yogī (yoga-bhraṣṭah) is born in the house of the religious and wealthy (śucīnām śrīmatām gehe abhijāyate).

Then what destination does he attain?

He attains the planet where those who perform aśvamedha sacrifices go (puṇya-kṛtān lokān).

The result of yoga is both liberation and material enjoyment.

In this case, the imperfect yogī, having desire for enjoyment, having fallen from yoga, attains material enjoyment.

The perfected yogī however, because of not having desires for material enjoyment, attains liberation.

Some yogīs, even though perfected, by fate have a desire to enjoy, and then accept such enjoyment.

Examples are Kardama Muni and Saubhari.

Such fallen yogīs (after enjoying materially) are born in the houses of those performing proper religious acts (śucīnām) and who are wealthy merchants or kings (śrīmatām).

|| 6.42 ||

atha vā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad īdrśam

Or, if he has practiced a long time (atha vā), he is born in the family of intelligent yogīs (dhīmatām yoginām kule bhavati). Such a birth (yad īdrśam janma) is more difficult to obtain (durlabhataram) in this world (etad hi loke).

The destination of yogīs who fell after doing a little practice has been described in the previous verse.

This verse describes the different destination of yogīs who fell after practicing for a long time.

They are born in the families of yogīs such as Nimi.

॥ 6.43 ॥

tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhūyah
samsiddhau kuru-nandana

In those two situations (tatra tam), he attains the state of his previous birth and a relation with ātmā and paramātmā (labhate paurva-dehikam) using his intelligence (buddhi-samyogam), and strives again for complete perfection (tato bhūyah samsiddhau yatate), O son of the Kurus (kuru-nandana).

|| 6.44 ||

pūrvābhyāsena tenaiva
hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate

Definitely, he is attracted to that previous practice (tenaiva hy pūrvābhyāsena saḥ hriyate) even without effort (avaśah api). Inquisitive about yoga (jijñāsur api yogasya), he surpasses the materialistic path of the Vedas (śabda-brahma ativartate).

Attracted by previous practice, he becomes inquisitive about yoga and
surpasses the path of karma mentioned in the Vedas (śabda-brahma),
but this time remains fixed on the path of yoga.

|| 6.45 ||

prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parām gatim

That yogī (**yogī**), more than in previous life striving with full effort (**prayatnād yatamānas tu**), becoming purified of his faults (**saṁśuddha-kilbiṣaḥ**), and reaching full perfection after many births (**aneka-janma-saṁsiddhas**), finally attains the supreme goal (**tato yāti parām gatim**).

The cause of falling from the path is lack of effort.

That has been mentioned before: though he has faith, he puts forth little effort (ayatih).

It has been mentioned that the fallen yogī with lax practice attains the practice of yoga again in the next life.

However, he does not attain perfection.

That will only be attained after many births when his practice becomes mature.

But he does not become lax in the yoga practice, and cannot be called a fallen yogī.

The perfection takes place only after many births of practice.

Thus it is mentioned in this verse that he does not attain perfection in one birth.

He makes great effort (prayatnād yatamānaḥ) in this life, in contrast to his previous life (tu), and burns up all faults, but even then he does not attain perfection in one life.

Finally, he attains liberation (parām gatim).