

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 – III

**Lord protects child Parikshit in
the womb (7-11)**

|| 1.12.7 ||

mātur garbha-gato vīrah
sa tadā bhṛgu-nandana
dadarśa puruṣam kañcid
dahyamāno 'stra-tejasā

O son of Bhṛgu (bhṛgu-nandana)! The courageous hero Parīkṣit (sah vīrah) in the womb of his mother (mātur garbha-gatah), burned by the heat of the weapon (dahyamāno astra-tejasā), saw (tadā dadarśa) the form of the Lord (kañcid puruṣam).

The topic of discussion now begins.

Because of his natural courage (**vīrah**), he was not afraid of the fire of the weapon.

His first perception of objects by his mental eyes was the form of the Lord.

|| 1.12.8 ||

aṅguṣṭha-mātram amalam
sphurat-puraṭa-maulinam
apīvya-darśanam śyāmam
taḍid 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 (taḍid vāsasam), with a shining gold crown (sphurat-puraṭa-maulinam).

Though the Lord extends in all directions, he arranged to become the size of the thumb simply because he became situated in the womb.

Actually he saw the Lord of that size in that particular place only by the inconceivable power of the Lord.

There is no other reason for this.

Later on it is said:

sa eṣa loke vikhyātaḥ parīksid iti yat prabhuh |
pūrvam drṣtam anudhyāyan parīkṣeta nareṣv iha ||

Because he constantly remembered (yat anudhyāyan) the Lord (prabhuh) whom he had seen in the womb (pūrvam drṣtam) and searched for him among all men (parīkṣeta nareṣv iha), he was famous (sah eṣa vikhyātaḥ) as Parīksit (parīksid iti) in this world (loke). SB 1.12.30

He would not look among men to find that form if it had actually only been the size of a thumb.

The form he saw was most beautiful (**apīvya-darśanam**).

He wore a gold crown.

Maulin is formed from mauli (crown) in the class of words like vrīhī.

He was dark in complexion and wearing cloth shining like lightning.

This indicates that his form, like a rain cloud ornamented with lightning, had suddenly appeared in the sky of Uttarā's womb to save the young elephant Parīksit who was being burned by the forest fire of the brahmāstra.

|| 1.12.9 ||

śrīmad-dīrgha-catur-bāhum
tapta-kāñcana-kunḍalam
kṣatajākṣam gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhām
bhrāmayantam gadām muhuḥ

He had four long arms (śrīmad-dīrgha-catur-bāhum), bright gold earrings (tapta-kāñcana-kunḍalam). His eyes were red from anger (kṣataja akṣam) and in his hands he was clutching a club (gadā-pāṇim). He wandered everywhere (paribhramantam sarvato diśam), swinging (muḥ bhrāmayantam) the club (ātmanaḥ gadām), which shone like a meteor (ulkābhām).

Kṣatajākṣam (blood eyes) means that his eyes became very red because of anger at the brahmastra.

|| 1.12.10 ||

astra-tejah sva-gadayā
nīhāram iva gopatiḥ
vidhamantaṁ sannikarṣe
paryaiṣata ka ity asau

Seeing that form nearby (sannikarṣe) annihilate (vidhamantaṁ) the brahmāstra (astra-tejah) with his club (sva-gadayā), just as the sun dissipates frost (nīhāram iva gopatiḥ), Parīkṣit considered in his mind (paryaiṣata), “Who is that (ka ity asau)?”

Like the sun (**gopatiḥ**) destroys frost (**nīhāram**) he destroyed the brahmāstra.

He considered (**paryaiḥṣata**) “Who has saved me by those martial stances, even though he is not related to me?”

|| 1.12.11 ||

vidhūya tad ameyātmā
bhagavān dharma-gub vibhuḥ
miṣato daśamāsasya
tatraivāntardadhe hariḥ

The Lord (bhagavān), maintaining his reputation of being affectionate to his devotees (dharma-gub), inconceivable in form (ameyātmā), and also a thief (hariḥ), having destroyed the brahmāstra (tad vidhūya), disappeared at that spot (tatra eva antardadhe) from the sight (miṣatah) of the child ten months in the womb (daśa māsasya).

Dharmagup means “the Lord who maintains his quality of being affectionate to his devotee.”

He was seen by Parīksit who was just about to be born, being ten months in the womb (daśamāsasya).

The Lord disappeared there, where he was situated, without going elsewhere, because he is all powerful (vibhuḥ).

He entered the womb and, attracting Parīkṣit's mind (hariḥ,
attractor), he then disappeared.

This is the quality of the thief: he enters in and then disappears.

Like a deceitful night prowler, he had entered into the womb to
steal Parīkṣit's mind.

This metaphor is implied.

Section – IV

Ceremonies during Maharaj

Parikshit's Birth

(12-17)

|| 1.12.12 ||

tataḥ sarva-guṇodarke
sānukūla-grahodaye
jajñe vaṁśa-dharaḥ pāṇḍor
bhūyaḥ pāṇḍur ivaujasā

Then (tataḥ), with the ascendant filled with favorable planets (sānukūla-graha udaye), which would later manifest all good qualities (sarva-guṇa udarke), the maintainer of Pāṇḍu's lineage (pāṇḍor vaṁśa-dharaḥ), similar to Pāṇḍu in strength (bhūyaḥ pāṇḍur iva ojasā), was born (jajñe).

Sarva-guṇā udarakah means in the future all good qualities would manifest.

When he was born there was a conjunction of favorable planets in the ascendant.

|| 1.12.13 ||

tasya prīta-manā rājā
viprair dhaumya-kṛpādibhiḥ
jātakam kārayām āsa
vācayitvā ca maṅgalam

Yudhiṣṭhira (tasya prīta-manā rājā) had the brāhmaṇas such as Dhaumya and Kṛpācārya (viprair dhaumya-kṛpādibhiḥ) chant auspicious verses such as puṇyāham (vācayitvā ca maṅgalam) and perform the birth rites (jātakam kārayām āsa).

Jātakam means the birth rites.

|| 1.12.14 ||

hiranyaṃ gāṃ mahīm grāmān
hasty-~~aśvān~~ nrpatir varān
prādāt svannaṃ ca viprebhyaḥ
prajā-tīrthe sa tīrthavit

On the auspicious occasion of the birth (prajā-tīrthe), the best of kings (sah nrpatir varān), knowing the proper time to give charity (tīrthavit), gave the brāhmaṇas (viprebhyaḥ prādāt) gold (hiranyaṃ), cows (gāṃ), land (mahīm), villages (grāmān), elephants (hasty), horses (hasty), and the best food (su annaṃ).

अश्वान्

Prajā-tīrthe means “at the auspicious time of a son’s birth.”

Putre jāte vyatīpāte dattam bhavati cākṣayam: what is given
at the birth of a son or during calamity has indestructible
results.

|| 1.12.15-17 ||

taṃ ūcur brāhmaṇās tuṣṭā
rājānaṃ praśrayānvitam
eṣa hy asmin prajā-tantau
purūṇāṃ pauraṣabha

daivenāpratighātena
śukle saṁsthām upeyuṣi
rāto vo 'nugrahārthāya
viṣṇunā prabhaviṣṇunā

tasmān nāmnā viṣṇu-rāta
iti loke bhaviṣyati
na sandeho mahā-bhāga
mahā-bhāgavato mahān

The satisfied brāhmaṇas (brāhmaṇās tuṣṭā) said (ūcuh) to the humble king (taṃ praśrayānvitam rājānaṃ): O best of men (pauraṣabha)! Though the pure dynasty of Puru (śukle purūṇāṃ) was destroyed (saṁsthām upeyuṣi) by unavoidable destiny (apratighātena daivena), this son (eṣa hy asmin prajā-tantau) has been given as mercy (anugraha arthāya rātaḥ) to you (vah) by the powerful Viṣṇu (viṣṇunā prabhaviṣṇunā). Therefore (tasmād) he will be known as Visnu-rāta, “Gift of Viṣṇu,” (viṣṇu-rāta iti nāmnā bhaviṣyati) and without doubt (na sandehah), in this world (loke) will be the best, the greatest devotee (mahān mahā-bhāgavato), O fortunate King (mahā-bhāga)!

Though the pure (śukle) dynasty of the Purus was destroyed (upeyuṣi), this son was given (rātaḥ).

The brāhmaṇas say “without doubt” to the King who did not believe that his son had such qualities.

Section – V

Brahmanas predict child

Parikshit's future qualities

(18-29)

|| 1.12.18 ||

śrī-rājovāca

apy eṣa vaṁśyān rājarṣin
pun̄ya-ślokān mahātmanah
anuvartitā svid yaśasā
sādhu-vādena sattamāh

The King said: O great souls (sattamāh)! Will this son (apy svid eṣah) follow (anuvartitā) our lineage of reputed saintly kings (pun̄ya-ślokān rājarṣin vaṁśyān) with fame (yaśasā) and good praise (sādhu-vādena)?

Having heard that Parīkṣit would be a great devotee, the
astonished king inquired with reverence.

Api svit indicates a question.

Anuvartitā means “follow the qualities of.”

Will he be like them or not?

|| 1.12.19 ||

brāhmaṇā ūcuḥ
pārtha prajāvitā sāksād
ikṣvākur iva mānavah
brahmaṇyaḥ satya-sandhaś ca
rāmo dāśarathir yathā

The brāhmaṇas said: O son of Pṛthā (pārtha)! He is the protector of the citizens (prajā avitā sāksād). He is exactly like Ikṣvāku (ikṣvākur iva), the son of Manu (mānavah) and Rāma, the son of Daśaratha (rāmo dāśarathir yathā). He is charitable to the brāhmaṇas (brahmaṇyaḥ) and true to his promise (satya-sandhaś ca).

You asked if he would have fame like the previous great kings.

All their qualities by which they became famous exist in this
boy now, and as the occasion arises, they will manifest.

Therefore they were not equal to him (since he has the
qualities of all of them.)

This is what we have observed.

With this intention they speak.

Prajā avitā means protector of the people.

Satya-sandhah means “true to one’s promise.”

|| 1.12.20 ||

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

He is a donor (eṣah dātā) and protector of those who surrender to him (śaraṇyaś ca) like Śibi, from Uśīnara (yathā hy auśīnaraḥ śibiḥ), and will spread (vitānitā) the fame (yaśah) of sacrificers (yajvanām) and family members (svānām) like Bharata, the son of Duṣyanta (daṣyantir iva).

Śibi was the ruler of the province of Uśīnara.

He protected a pigeon who had surrendered to him by offering his own flesh to a hawk.

Bharata was the son of Duṣyanta (or Duṣmanta).

|| 1.12.21 ||

dhanvinām agrāṇīr eṣa
tulyaś cārjunayor dvayoḥ
hutāśa iva durdharṣaḥ
samudra iva dustaraḥ

He is the best of archers (eṣaḥ dhanvinām agrāṇīh) like Arjuna and Kārtavīrya (tulyaś cārjunayor dvayoḥ), is intolerable as fire (hutāśa iva durdharṣaḥ) and is insurmountable as the ocean (samudra iva dustaraḥ).

The two Arjunas are the son of Pṛthā and Kārtavīrya-arjuna.

|| 1.12.22 ||

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāv iva

He is as courageous as a lion (asau mṛgendra iva vikrāntah), honored like the Himālayas (niṣevyah himavān iva), tolerant like the earth (titikṣuh vasudhā iva) and patient like a mother and father (sahisnuh pitarāu iva).

The earth, though all-enduring, does not experience the pain of others' sharp words.

But he, even though sometimes experiencing that pain, will still not react.

The example for that is the patience or tolerance of the parents.

|| 1.12.23 ||

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

He is impartial to all (sāmye) beings like Yudhiṣṭhira (pitāmaha-samah), easily satisfied like Śiva (prasāde giriśah upamaḥ), and the shelter of all living beings (āśrayaḥ sarva-bhūtānām) like Nārāyaṇa (yathā devo ramā āśrayaḥ).

Pitāmaha is Yudhiṣṭhira.

Sāmye means that he has hatred for no one.

Ramāśrayaḥ (shelter of Lakṣmī) means Nārāyaṇa.

|| 1.12.24 ||

sarva-sad-guṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ
rantideva ivodāro
yayātir iva dhārmikaḥ

He is (eṣaḥ) famous for all good qualities (sarva-sad-guṇa-māhātmye) like Kṛṣṇa (kṛṣṇam anuvrataḥ), generous like Rantideva (rantideva iva udāraḥ), and a follower of dharma like Yayāti (yayātir iva dhārmikaḥ).

In this verse they make one object of comparison with all the qualities.

He is equal to Kṛṣṇa in being glorious with all good qualities.

|| 1.12.25-26 ||

dhṛtyā bali-samaḥ kṛṣṇe
prahrāda iva sad-grahaḥ
āhartaiṣo 'śvamedhānām
vṛddhānām paryupāsakaḥ

rājarsīnām janayitā
śāstā cotpatha-gāminām
nigrahītā kaler eṣa
bhuvo dharmasya kāraṇāt

He is as determined as Bali (dhṛtyā bali-samaḥ), is absorbed in the most excellent Kṛṣṇa (kṛṣṇe sad-grahaḥ), like Prahlāda (prahrāda iva). He will perform horse sacrifices (āhartā eṣa aśvamedhānām) and respect elders (vṛddhānām paryupāsakaḥ). He will have wise kings for descendents (rājarsīnām janayitā), will punish those who deviate from the law (śāstā ca utpatha-gāminām), and will punish Kali (kaleh nigrahītā) in order to produce dharma on the earth (bhuvo dharmasya kāraṇāt).

Sad-grahah means “he accepts most excellent.”

Having spoken of Parīkṣit’s qualities, they then describe his activities.

|| 1.12.27 ||

takṣakād ātmano mṛtyum
dvija-putropasarjitāt
prapatsyata upaśrutya
mukta-saṅgaḥ padam hareḥ

Hearing that (upaśrutya) he will be killed by Takṣaka (takṣakād ātmano mṛtyum) who was dispatched by a brāhmaṇa's son (dvija-putra upasarjitāt), detached from all things (mukta-saṅgaḥ), he will worship (prapatsyata) the feet of the Lord (hareḥ padam).

Upasarjitāt means “being dispatched.”

|| 1.12.28 ||

jijñāsītātma-yāthārthyo
muner vyāsa-sutād asau
hitvedam nrpa gaṅgāyām
yāsyaty addhākutobhayam

O King (nrpa)! Having discerned (jijñāsīta) the truth about the Lord (ātma-yāthārthyah) from the son of Vyāsa (muner vyāsa-sutād), giving up his body (hitvā idam) on the bank of the Gaṅgā (gaṅgāyām), he will certainly attain (yāsyaty addhā) the Lord (akuto bhayam).

Jijñāsitātma-yāthārthyah means “he who had discerned the
truth about the Lord.”

Idam refers to the body.

|| 1.12.29 ||

iti rājña upādiśya
viprā jātaka-kovidāḥ
labdhāpacitayaḥ sarve
pratijagmuḥ svakān gṛhān

Informing the king in this manner (iti rājña upādiśya), all the brāhmaṇas (sarve viprāḥ), expert in astrology (jātaka-kovidāḥ), after being worshipped (labdha apacitayaḥ), returned (pratijagmuḥ) to their houses (svakān gṛhān).

Labdhā apacitayaḥ means “those who were worshipped.”

Section – VI

Parikshit Maharaj grows &

Performance of Yajna by

Yudhishthir Maharaja (30-36)

|| 1.12.30 ||

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuh
pūrvam drṣtam anudhyāyan
parīkṣeta naresv iha

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

The name Parīkṣit is explained.

Remembering the person he had seen in the womb, he
pondered “Is this the person or not?” in all the people he saw
(naresu iha).

Pūrva-dṛṣṭam instead of pūrvam dṛṣṭam is also seen.

|| 1.12.31 ||

sa rāja-putro vavṛdhe
āśu śukla ivodupah
āpūryamāṇah pitṛbhiḥ
kāṣṭhābhir iva so 'nvaham

As the moon (udupah iva), in its waxing fortnight (śukla),
develops (vavṛdhe) day after day (anvaham), so the royal
prince [Parīkṣit] (sah rāja-putrah) very soon (āśu) developed
luxuriantly (kāṣṭhābhir āpūryamāṇah) nourished by his
parents (pitṛbhiḥ).

Just as the moon increases during the waxing phase and becomes full by the succeeding digits, being surrounded by the directions (**kāsthābhiḥ**), Parīkṣit grew by the care and affection, being surrounded by his parents.

|| 1.12.32 ||

yakṣyamāṇo 'śvamedhena
jñāti-droha-jihāsayā
rājā labdha-dhano dadhyau
nānyatra kara-daṇḍayoḥ

Yudhisthira (**rājā**), desiring to rid himself (**jihāsayā**) of sin incurred by killing relatives (**jñāti-droha**) by performing a horse sacrifice (**aśvamedhena**), began to consider (**dadhyau**) whether there was an alternative to force or tax (**na anyatra kara-daṇḍayoḥ**) to attain wealth for the sacrifice (**labdha-dhanah**).

He considered that there was no alternative to taxes or force,
because it was necessary to have abundant wealth for the
sacrifice.

|| 1.12.33 ||

tad abhipretam ālakṣya
bhrātaro 'cyuta-coditāḥ
dhanam prahīṇam ājhrur
udīcyām diśi bhūriśaḥ

Understanding his intention (tad abhipretam ālakṣya), his brothers (bhrātaraḥ), inspired by Kṛṣṇa (acyuta-coditāḥ), brought (ājhrur) abundant wealth (bhūriśaḥ dhanam) cast off from the sacrifice of King Marutta (prahīṇam) in the northern direction (udīcyām diśi).

They brought gold vessels cast off (prahīṇam) from Marutta's performance of sacrifice.

|| 1.12.34 ||

tena sambhr̥ta-sambhāro
dharma-putro yudhiṣṭhiraḥ
vājimedhais tribhir bhīto
yajñaiḥ samayajad dharim

Yudhiṣṭhira, the son of Dharma (dharma-putro yudhiṣṭhiraḥ),
collecting the ingredients for sacrifice (sambhr̥ta-sambhāro) by that
wealth (tena), worshipped the Lord (samayajad dharim) by three horse
sacrifices (tribhir vājimedhais yajñaiḥ) since he feared the sin of
killing relatives (bhītaḥ).

Sambhr̥ta-sambhārah means “having collected the ingredients of sacrifice.”

Bhītaḥ means “fearing the killing of relatives.”

॥ 1.12.35-36 ॥

āhūto bhagavān rājñā
yājayitvā dvijair nrpam
uvāsa katicin māsān
suhṛdām priya-kāmyayā

tato rājñābhyanujñātaḥ
kṛṣṇayā saha-bandhubhiḥ
yayau dvāravatīm brahman
sārjuno yadubhir vṛtaḥ

Kṛṣṇa (**bhagavān**), called there by Yudhiṣṭhira (**rājñā āhūtaḥ**), had the King perform the sacrifice (**nrpam yājayitvā**) with brāhmaṇas (**dvijaiḥ**), and stayed there (**uvāsa**) for some months (**katicin māsān**) to satisfy his friends (**suhṛdām priya-kāmyayā**). Taking the permission of the king (**tato rājñā abhyanujñātaḥ**), Draupadī (**kṛṣṇayā**) and other friends (**saha-bandhubhiḥ**), he then departed for Dvārakā (**yayau dvāravatīm**) with Arjuna (**sa-arjunah**), surrounded by the Yadus (**yadubhir vṛtaḥ**).