

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter Eighteen

## The Brāhmaṇa's Curse

Mahārāja Parīkṣit Cursed by a  
Brāhmaṇa Boy

# Section – I

Sūta Gosvāmī summarizes Mahārāja  
Parīkṣit's birth, death and dealings  
with kali (1-8)

yo vai drauṇy-astra-vipluṣṭo na mātur udare mrtah  
anugrahād bhagavataḥ kṛṣṇasyādbhuta-karmanah

brahma-kopotthitād yas tu takṣakāt prāṇa-viplavāt  
na sammumohorubhayād bhagavaty arpitāśayah

utsrjya sarvataḥ saṅgam vijñātājita-samsthitih  
vaiyāsaker jahau śiṣyo gaṅgāyām svam kalevaram

Sūta said: Parīksit, who (yah vai), being burned up by the weapon of Aśvatthāmā (drauṇy-astra-vipluṣṭah), did not die (na mrtah) in his mother's womb (mātuh udare) because of the mercy (anugrahād) of Lord Kṛṣṇa (bhagavataḥ kṛṣṇasya), performer of astonishing actions (adbhuta-karmanah); who (yah tu), because he had taken shelter of the Lord (bhagavaty arpita āśayah), did not become bewildered (na sammumoha) with great fear (uru bhayād) from the life threatening snake (prāṇa-viplavāt) called Takṣaka (takṣakāt) called by the curse of the brāhmaṇa (brahma-kop utthitād); who became the student of Śukadeva (vaiyāsakeh śiṣyah), and giving up (utsrjya) all material association (sarvataḥ saṅgam) and being situated in realization of the Lord (vijñāta ajita-samsthitih), gave up (jahau) his body (svam kalevaram) on the bank of the Gaṅgā (gaṅgāyām).

In the eighteenth chapter, the king repents after placing a snake around the neck of the sage, and hears the curse of his son.

Sūta speaks in summary of the astonishing story of Parīkṣit's life from birth till attaining the Lord to the sages who were very astonished at hearing his punishment of Kali.

Vipluṣṭaḥ means burned up.

Becoming the pupil of Śukadeva (vaiyāsakeḥ śiṣyaḥ), he understood the truth (saṁsthitiḥ) about the Lord (ajita).

Or vijñātājita-saṁsthitiḥ can mean “realizing the Lord at the time of death (saṁsthitiḥ).”

|| 1.18.4 ||

nottamaśloka-vārtānām  
juṣatām tat-kathāmṛtam  
syāt sambhramo 'nta-kāle 'pi  
smaratām tat-padāmbujam

Those who remember (smaratām) the lotus feet of the Lord (tat-padāmbujam); those who relish (juṣatām) the nectar of pastimes concerning the Lord (tat-kathāmṛtam); and those whose very lives are the Lord (uttamaśloka-vārtānām) do not have confusion (na sambhramah syāt) even at the time of death (anta-kāle api).

This is not astonishing.

This verse gives the reason.

Uttamaśloka-vārtānām means “of those whose cause of living  
is the Lord.”



|| 1.18.5 ||

tāvat kalir na prabhavet  
praviṣṭo 'pīha sarvatah  
yāvad īśo mahān urvyām  
ābhimanyava eka-rāt

As long as (yāvad) Abhimanyu's son (ābhimanyava), the great lord (urvyām mahān īśah), was the king of the earth (eka-rāt), Kali (tāvat kalih), though he had entered everywhere (sarvatah praviṣṭah api), could not influence anyone (na iha prabhavet).

After Parīkṣit punished Kali, what was the situation?

This verse describes the condition.

|| 1.18.6 ||

yasminn ahani yarhy eva  
bhagavān utsasarja gām  
tadaivehānuvṛtto 'sāv  
adharmā-prabhavaḥ kaliḥ

On the day (yasminn ahani) that the Lord (yarhy eva bhagavān) left the earth (utsasarja gām), at that very instant (tadā eva), Kali (asāv kaliḥ), the source of irreligion (adharmā-prabhavaḥ), entered the world (iha anuvṛttah).

This verse describes Kali's entrance.

Gām means earth.

|| 1.18.7 ||

nānudveṣṭi kalim samrāt  
sāraṅga iva sāra-bhuk  
kuśalāny āśu siddhyanti  
netarāṇi kṛtāni yat

The King (samrāt) did not kill (na anudveṣṭi) Kali (kalim). He was like a bee (sāraṅga iva), enjoying the honey (sāra-bhuk)—for at this time he understood that auspicious acts (kuśalāny) bear results (siddhyanti) just by deciding to do them (āśu), whereas sinful acts bear result (na itarāṇi) only by undertaking them (kṛtāni yat).

What was the condition of Parīkṣit after punishing Kali?

He was like a bee, gathering the honey.

What is the honey?

Just by desiring to do them (āśu) pious acts bear their fruits  
whereas sinful acts bear fruit only when actually performed  
(kṛtāni).

Even if one does not perform a pious act one gets the result.

One does not have to perform the action, but should simply  
make the decision to perform it.

Results come simply by the desire to perform the act.

|| 1.18.8 ||

kiṁ nu bāleṣu śūreṇa  
kalinā dhīra-bhīruṇā  
apramattaḥ pramatteṣu  
yo vṛko nṛṣu vartate

Kali (yah) was an <sup>attentive</sup> tiger (apramattaḥ vṛkaḥ vartate)  
among inattentive men (pramatteṣu nṛṣu). But what could  
powerful Kali do (kiṁ nu śūreṇa kalinā) to the innocent  
people (bāleṣu) since he was afraid of the devotees (dhīra-  
bhīruṇā)?



The king had another intention.

Was there a disturbance to the foolish people by Kali?

There was none, because he had fear of the devotees — those who were discerning in nature.

Kali was a powerful tiger among the innocent.

## Section – II

Sūta Gosvāmī and the sages discuss  
about nectarean glories of hearing  
about Krsna (9-23)

|| 1.18.9 ||

upavarnitam etad vaḥ  
punyam pārīkṣitam mayā  
vāsudeva-kathopetam  
ākhyānam yad apr̥cchata

I have described to you (upavarnitam etad vaḥ) what you had asked (yad ākhyānam mayā apr̥cchata) concerning pure Parīkṣit (punyam pārīkṣitam), which is related to the pastimes of Kṛṣṇa (vāsudeva-kathā upetam).

|| 1.18.10 ||

yā yāḥ kathā bhagavataḥ  
kathaniyuru-karmaṇaḥ  
guṇa-karmāśrayāḥ pumbhiḥ  
saṁsevyās tā bubhūṣubhiḥ

Those who desire their own benefit (tā bubhūṣubhiḥ  
pumbhiḥ) should hear (saṁsevyāḥ) those topics (yā yāḥ  
kathā) concerning the qualities and activities (guṇa-karma  
āśrayāḥ) of the Lord (bhagavataḥ) who performed the greatest  
actions (kathaniya uru-karmaṇaḥ).

Bubhūṣubhiḥ means “by those who desire their own good.”

To do anything other than this is to waste one's life.

|| 1.18.11 ||

r̥ṣaya ūcuḥ

sūta jīva samāḥ saumya

śāśvatīr viśadaṁ yaśah

yas tvam śamsasi kṛṣṇasya

martyānām amṛtaṁ hi nah

The sages said: O auspicious Sūta (sūta saumya)! Live for eternal years (jīva śāśvatīh samāḥ), since you narrate to us (yas tvam nah śamsasi), who are mortals (martyānām), the shining glories (viśadaṁ amṛtaṁ yaśah) of Kṛṣṇa (kṛṣṇasya)!

|| 1.18.12 ||

karmany asminn anāśvāse  
dhūma-dhūmrātmanām bhavān  
āpāyayati govinda-  
pāda-padmasavam madhu

You let us (bhavān), blackened by the smoke (dhūma-dhūmra  
ātmanām) at this uncertain sacrifice (asminn anāśvāse  
karmany), drink (āpāyayati) the intoxicating nectar (āsavam  
madhu) of the lotus feet of Govinda (govinda-pāda-padma).

At this performance of sacrifice (karmaṇi) which is not credible (anāśvāse), because the result cannot be guaranteed due to many irregularities (whereas the results of bhakti are certain), you let us, whose eyes and other limbs are discolored by the smoke, drink the nectar.

The genitive case here indicates accusative case.



Drinking the nectar shows that the results of bhakti are directly attained.

It is intoxicating (madhu) honey (āsavam) since it gives us no experience of happiness and distress which is present in everything else and since it gives us the experience of the sweetness of the Lord.

|| 1.18.13 ||

tulayāma lavenāpi  
na svargaṃ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānām kim utāśiṣaḥ

Let us not compare (na tulayāma) even a particle (lavena api) of devotee association (bhagavat-saṅgi-saṅgasya) to Svarga (svargaṃ) or liberation (apunar-bhavam), what to speak of (kim uta) any \_\_\_\_\_ blessings in this world (martyānām āśiṣaḥ).

We speak of the glories of the great ocean of association of  
such devotees as you, from whatever realization we have.

We should not compare the results of karma, attainment of  
Svarga, or the results of jñāna (liberation) with a small particle  
of association of devotees (**bhagavat-saṅgi**).

We will not even compare the blessings of this world, such as  
a kingdom, with that.

That is because by association with devotees the sprout of bhakti,  
which is most rare, appears.

Let us not compare even the full results of karma and jñāna with a  
particle of association of devotees doing sādhana-bhakti.

What then to speak of extended association, and what to speak of  
association with a devotee having bhāva, the result of sādhana,  
and what to speak of association with a devotee having prema?

Imperative form is used to indicate impossibility.

One does not compare a mustard seed to Mount Meru!

The plural tense indicates that no one can disprove this fact  
since this is the consensus of many persons.

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**Bhagavat-saṅgi-saṅgasya** is mentioned in the following verse:

na tathāsyā bhaven mohō bandhaś cānya-prasaṅgataḥ |  
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ ||

Man's bondage and bewilderment (**asya mohah ca bandhah**) is not due to (**na tathā bhavet**) attachment to objects (**anya-prasaṅgataḥ**) as much as (**yathā**) it is due to his association with woman (**yoṣit-saṅgād**) and to his association with men (**yathā puṁsah**) who associate with women (**tat-saṅgi-saṅgataḥ**). SB 3.31.35

This verse says that more than association with women,  
association with those who associate with women (tat-saṅgi-  
saṅgataḥ) is condemned.

Thus the intention of the verse is to show that association of  
the devotees of the Lord is more praiseworthy than association  
with the Lord.

|| 1.18.14 ||

ko nāma trpyed rasavit kathāyām  
mahattamaikānta-parāyaṇasya  
nāntam gunānām aguṇasya jagmur  
yogeśvarā ye bhava-pādma-mukhyāḥ

What knower of rasa (kaḥ nāma rasavit) could be satisfied (trpyed) with the topics (kathāyām) of the Lord who is the sole, supreme shelter (ekānta-parāyaṇasya) of the greatest devotees (mahattama)? Even those who are masters of yoga (yogeśvarā) and the devatās headed by Brahmā and Śiva (ye bhava-pādma-mukhyāḥ), cannot find an end (na antam jagmuh) to the spiritual qualities of the Lord (gunānām) who is without material qualities (aguṇasya).



“It is true that association of devotees is praiseworthy because without that one cannot attain a taste for hearing about Kṛṣṇa.”

We have attained that taste!

~~Then what should we say about continuous association?”~~

With that intention they speak this verse.

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If a person is knowledgeable about rasa, how can he be satisfied with the discussion of that person who is the sole and supreme shelter of the greatest devotees?

This indicates the great sweetness of Kṛṣṇa.

His great power is then indicated.

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Those who are masters of yoga, they also cannot find an end  
to the spiritual qualities of the Lord who is without material  
qualities (agunasya).

|| 1.18.15 ||

tan no bhavān vai bhagavat-pradhāno  
mahattamaikānta-parāyaṇasya  
harer udāraṁ caritaṁ viśuddham  
śuśrūṣatām no vitanotu vidvan

O learned one (vidvan)! You are the one who (bhavān vai) prominently serves the Lord (tan bhagavat-pradhānaḥ) among us (naḥ)! Please describe in detail to us (vitanotu naḥ) who desire to hear (śuśrūṣatām) the great (udāraṁ), pure (viśuddham) and transcendental activities (caritaṁ) of the Lord (hareḥ) who is the supreme shelter (ekānta-parāyaṇasya) of the greatest devotees (mahattama).

Among us, you are the person who prominently serves the Lord.

Speak to us who desire to hear.

Genitive is used to denote their relationship to Sūta who is prominent among them.

**Viśuddham** means beyond māyā.

|| 1.18.16 ||

sa vai mahā-bhāgavataḥ parīkṣid  
yenāpavargākhyam adabhra-buddhiḥ  
jñānena vaiyāsaki-śabdītena  
bheje khagendra-dhvaja-pāda-mūlam

P.D. Intelligence  
fact.

Parīkṣit (sa vai parīkṣid), the great devotee (mahā-bhāgavataḥ), with pure intelligence (adabhra-buddhiḥ), attained (bheje) liberation (apavarga ākhyam), in the form of the feet of the Lord (pāda-mūlam) having a flag (dhvaja) marked with Garuḍa (khagendra), through knowledge (yena jñānena) spoken by Śukadeva (vaiyāsaki-śabdītena).

Sūta G → Saunaka.

“By jñāna one attains liberation. Why do you not desire liberation as a result of your knowledge?”

“For us devotees, jñāna actually means tasting the activities of the Lord. Its result, liberation, means attaining the feet of the Lord. Parīkṣit is the example. Please talk about the Lord’s activities by which Parīkṣit attained the lotus feet of the Lord who has a flag with Garuḍa.”

“But in the Twelfth Canto it is said that Parīkṣit attains liberation.”

“That is true.

He attained apavarga.

Apavarga means the lotus feet of the Lord for the devotees.



This is explained in the Fifth Canto.

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Yathāvarṇa-vidhānam apavargaś ca bhavati yo 'sau bhagavati  
bhakti-yogaḥ: liberation by methods according to varṇa is  
bhakti to the Lord. (SB 5.19.19-20)

Just as apavarga is defined as the lotus feet of the Lord, jñāna  
is defined as pastimes of the Lord, as described by Śukadeva.

Thus it is not untrue that Parīkṣit attained apavarga by jñāna.

This answers the question previously asked, “How did his death take place, and what did he achieve after his death?” (SB 1.12.2)

|| 1.18.17 ||

tan naḥ param puṇyam asaṁvṛtārtham  
ākhyānam atyadbhuta-yoga-niṣṭham  
ākhyāhy anantācaritopapannam  
pārīkṣitam bhāgavatābhirāmam

Please tell us (tad naḥ ākhyāhy) clearly (asaṁvṛtārtham) the most pure Bhāgavatam (param puṇyam ākhyānam) containing unlimited pastimes (ananta ācarita upapannam), which is devoted to astonishing bhakti (atyadbhuta-yoga-niṣṭham), since it is dear to the devotees (bhāgavata abhirāmam) and was recited to Parīkṣit (pārīkṣitam).

Tell us clearly (asamvrtārtham) the Bhāgavatam (ākhyānam),  
which is devoted to bhakti-yoga, because it is dear to the  
devotees and was recited to Parīkṣit.

|| 1.18.18 ||

sūta uvāca

aho vyaṁ janma-bhṛto 'dya hāsmā  
vrddhānuvṛtṭyāpi viloma-jātāḥ  
dauṣkulyam ādhim vidhunoti śīghram  
mahattamānām abhidhāna-yogaḥ

Sūta said: Born of mixed castes (viloma-jātāḥ), we have certainly made our birth successful (janma-bhṛtaḥ ha āsmā) today (adya) by following after Śukadeva (vrddha anuvṛtṭyāpi), for glorification (abhidhāna-yogaḥ) of great devotees (mahattamānām) quickly (śīghram) destroys (vidhunoti) the mental pains (ādhim) arising from low birth (dauṣkulyam).

He expresses his good fortune to attain qualification by mercy of the sages to hear the Bhāgavatam.

Though we are born of mixed caste and therefore condemned,  
today our births have certainly (ha) become (āśma) successful  
by following the knowledge of the ancients or by following  
Śukadeva (vṛddhānuvṛtṭyā).

This collection of conversations (**abhidhāna-yogaḥ**) of the great devotees, even though in common language, destroys mental affliction (**ādhim**) caused by birth in a low family.

|| 1.18.19 ||

kutaḥ punar gr̥ṇato nāma tasya  
mahattamaikānta-parāyaṇasya  
yo 'nanta-śaktir bhagavān ananto  
mahad-guṇatvād yam anantam āhuḥ

What doubt is there (kutaḥ punar) about this (tasya) for one who chants the name (nāma gr̥ṇataḥ) of the unlimited Lord (bhagavān anantaḥ), who is the shelter (ekānta-parāyaṇasya) of the greatest devotees (mahattama), who has unlimited power (yam ananta-śaktih), and who is called unlimited (yam anantam āhuḥ) because he bestows his unlimited qualities to the devotee (mahad-guṇatvād)?



What more can be said for the person who chants the name which destroys the bad birth of the chanter?

*Common knowledge*

“But how can bad birth be destroyed without destroying the prārabdha-karma which causes the bad birth? It is well known that prārabdha-karma is destroyed only by experiencing it. How could chanting the name destroy it?””

This verse answers.

Because the Lord has unlimited energies, one of those energies certainly will destroy prārabdha-karma.

Because he gives his qualities to his devotees (mahad-guṇatvāt), those devotees call him unlimited.

Because of the Lord's qualities in the devotees, prārabdha-karmas cannot remain in the devotee. -

|| 1.18.20 ||

etāvatālam nanu sūcitenā  
guṇair asāmyānatiśāyanasya  
hitvetarān prārthayato vibhūtir  
yasyāṅghri-reṇuṃ juṣate 'nabhīpsoḥ

Enough with delineating the Lord (etāvatā alam nanu sūcitenā), who has no equal or superior (asāmya anatiśāyanasya) in qualities (guṇaih)! Ignoring (hitvā) Brahmā and others (itarān) who pray to her (prārthayatah), even Lakṣmī (vibhūtiḥ), with a desire for receiving all those qualities in full (implied), serves (juṣate) the dust of the feet of this Lord (yasya aṅghri-reṇuṃ) who has no material desire (anabhīpsoḥ).

Who is able to speak about those qualities?

Enough of so many attempts to describe the Lord who is  
unequal and, of course, unsurpassed in his qualities.

Though he is without desire, Lakṣmī (vibhutīḥ) serves the dust  
of his feet because she desires all those qualities in full, having  
given up Brahmā and others who pray to her.

|| 1.18.21 ||

athāpi yat-pāda-nakhāvasrṣtam  
jagad viriñcopahrtārhanāmbhah  
seśam punāty anyatamo mukundāt  
ko nāma loke bhagavat-padārthah

Who can be called (athāpi kah nāma loke) by the name Bhagavān (bhagavat-padārthah) except Mukunda (anyatamo mukundāt) whose toe-nail water (yat-pāda-nakha avasrṣtam ambhah) purifies the universe (jagad punāty) along with Śiva (sa īśam) and becomes arghya for Brahmā (viriñca upahrta arhaṇa).

The water which flows from the toenail of the Lord, which acts as arghya water (arhaṇa) for Brahmā for worship (upahr̥ta), purified the whole universe along with Śiva (seśam).

The meaning of the word Bhagavān cannot apply to anyone except Mukunda.

He is the Lord of everyone.

Since the most elevated persons in the universe — Lakṣmī,  
Brahmā and Śiva — serve his feet, they point out that he is  
supreme.

|| 1.18.22 ||

yatrānuraktāḥ sahasaiiva dhīrā  
vyapohya dehādiṣu saṅgam ūḍham  
vrajanti tat pārama-haṁsyam antyaṁ  
yasminn ahiṁsopaśamaḥ sva-dharmaḥ

The devotees (dhīrā) who are attracted to Kṛṣṇa (yatra anuraktāḥ), immediately (sahasaiiva) giving up (vyapohya) ~~strong attachment~~ (saṅgam ūḍham) to body and other material objects (deha ādiṣu), attain (vrajanti) the highest stage of life (tat antyaṁ), pārama-haṁsa (pārama-haṁsyam), in which (yasminn) lack of hatred (ahiṁsā) and absorption in Kṛṣṇa (upaśamaḥ) are the natural qualities (sva-dharmaḥ).



Wise men who can be observed are the proof of this.

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**Uḍham** means firm.

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**Antyam** means “reaching the highest stage.”

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**Yasmin** means “in which practice.”

|| 1.18.23 ||

aham hi prsto 'ryamaṇo bhavadbhir  
ācakṣa ātmāvagamo 'tra yāvān  
nabhaḥ patanty ātma-samaṁ patattriṇas  
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

You are like many suns (bhavadbhir aryamaṇah)! I will speak (aham ācakṣe) the knowledge requested by you according to what I have understood (prṣṭah atra ātmā avagamah). Just as birds (yāvān patattriṇah) fly high in the sky (nabhaḥ patanty) only according to their ability (ātma-samaṁ), so the wise understand (tathā vipaścitaḥ) the pastimes of the Lord (viṣṇu-gatiṁ) only according to their limited ability (samaṁ).

Rejoicing at his good fortune, Sūta begins to speak about Parīkṣit again.

You are like suns (**aryamaṇah**)! I will speak knowledge according to how much I have understood.

Just as birds fly in the sky according to their ability and not to the topmost height of the sky, even those who are wise can know the Lord's pastimes (**gatim**) according to their intelligence (**samam**).

## Section – III

Mahārāja Parīkṣit gets angry at  
Śamīka Ṛṣi for improper reception

(24-31)

|| 1.18.24 ||

ekadā dhanur udyamya  
vicaran mṛgayām vane  
mṛgān anugataḥ śrāntaḥ  
kṣudhitas trṣīto bhr̥śam

One day (ekadā) while taking his bow (dhanur udyamya) and hunting (vicaran mṛgayām) in the forest (vane), after pursuing animals (mṛgān anugataḥ), he became tired (śrāntaḥ), hungry (kṣudhitaḥ) and very thirsty (trṣītaḥ bhr̥śam).

|| 1.18.25 ||

jalāśayam acakṣāṇaḥ  
praviveśa tam āśramam  
dadarśa munim āsīnam  
śāntam mīlita-locanam

Not seeing (acakṣāṇaḥ) water anywhere (jalāśayam), he entered (praviveśa) the hermitage of a sage (tam āśramam), and saw (dadarśa) the peaceful sage (śāntam munim) sitting (āsīnam) with closed eyes (mīlita-locanam).

|| 1.18.26 ||

pratiruddhendriya-prāṇa-  
mano-buddhim upāratam  
sthāna-trayāt param prāptam  
brahma-bhūtam avikriyam

The sage had withdrawn (pratiruddha) his senses, life air (indriya-prāṇa), mind and intelligence (mano-buddhim) after controlling them (upāratam). Having surpassed (param prāptam) the three states (sthāna-trayāt), he had entered into trance and realized brahman (brahma-bhūtam). He did not move at all (avikriyam).

The sage was Śamīka.

He had surpassed the three states of waking sleeping and deep sleep and reached the fourth state, samādhi, and had realized brahman.



|| 1.18.27 ||

viprakīrṇa-jatācchannam  
rauraveṇājinena ca  
viśuṣyat-tālur udakam  
tathā-bhūtam ayācata

Parīkṣit, having a dry palate (viśuṣyat-tāluh), requested water (udakam ayācata) from that the sage (tathā-bhūtam) covered with (ācchannam) unkempt (viprakīrṇa), matted locks of hair (jatā) and dressed in deer skin (rauraveṇa ajinena ca).

He was covered with the skin of the ruru, a type of antelope.

॥ 1.18.28 ॥

alabdha-trṇa-bhūmy-ādir  
asamprāptārghya-sūnṛtaḥ  
avajñātam ivātmānam  
manyamānaś cukopa ha

Thinking that (manyamānah) he had been disrespected (ātmānam  
avajñātam iva) by not being offered a grass seat (alabdha-trṇa-bhūmy-  
ādih), arghya (asamprāpta arghya) or friendly words (sūnṛtaḥ), the  
king became angry (cukopa ha).

Thinking that the sage had done nothing to welcome him, he became  
angry.

|| 1.18.29 ||

abhūta-pūrvah sahasā  
kṣut-tr̥ḍbhyām arditātmanah  
brāhmaṇam praty abhūd brahman  
matsaro manyur eva ca

O brāhmaṇa (brahman)! Afflicted (arditātmanah) by hunger and thirst (kṣut-tr̥ḍbhyām), he suddenly (sahasā) became angry and spiteful (matsaro manyur eva abhūd) towards the brāhmaṇa (brāhmaṇam praty) as never before (abhūta-pūrvah).

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He could not tolerate the sage's sense of pride.

॥ 1.18.30 ॥

sa tu brahma-r̥ṣer amse  
gatāsum uragam ruṣā  
vinirgacchan dhanuṣ-kotyā  
nidhāya puram āgataḥ

In anger (ruṣā) he placed (sah tu nidhāya) a dead snake (gata āsum uragam) on the shoulder of the sage (brahma-r̥ṣer amse) using the tip of his bow (dhanuṣ-kotyā), left the hermitage (vinirgacchan) and returned to his city (puram āgataḥ).

Dhanuṣkoṭyā means “with the tip of his bow.”

O brāhmaṇa! I am respecting you with this very delicate  
garland just as you have nicely welcomed me!”

|| 1.18.31 ||

eṣa kiṁ nibhṛtāśeṣa-  
karaṇo mīlitekṣaṇaḥ  
mṛṣā-samādhir āhosvit  
kiṁ nu syāt kṣatra-bandhubhiḥ

Was he actually (eṣa kiṁ) closing his eyes (mīlita īkṣaṇaḥ) in a state of withdrawing his senses (nibhṛta aśeṣa-karaṇaḥ)? Or (āhosvit) was he feigning trance (mṛṣā-samādhih), perhaps because a fallen ~~kṣatriya~~ had come (kiṁ nu syāt kṣatra-bandhubhiḥ)?

After the king had left he began to reflect.

Had the sage withdrawn his senses and actually been in  
trance?

Or was it fake trance?

What would be the reason?

One should not think that the king had committed a sin  
because of bad habits.

It was the desire of the Lord to bring Parīkṣit quickly to his  
side, by having him become detached from the world by the  
curse of the sage, having him take the association of Śukadeva,  
and appearing in the form of the Bhāgavatam, in order to  
deliver the world and give a taste for the pastimes such as rāsa-  
līlā that he performed to some devotees who would be born  
later in Kali-yuga.



This is stated by the wise.

This is understood from Parīkṣit's later statement:

tasyaiva me 'ghasya parāvareśo  
vyāsakta-cittasya grhesv abhikṣnam  
nirveda-mūlo dvija-śāpa-rūpo  
yatra prasakto bhayam āśu dhatte

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

This also shows that the sinful actions of his pure devotee which are committed accidentally lead to benefit in the future.

yadā yadā hi dharmasya glānir bhavati bhārata |  
abhyutthānam adharmasya tadātmānam sṛjāmy aham ||

Whenever (**yadā yadā**) there is destruction in dharma (**dharmasya glānir bhavati**), O Bhārata (**bhārata**), ~~and a rise in~~ adharmā (**adharmasya abhyutthānam**), I manifest My own body (**tadā aham ātmānam sṛjāmy**). BG 4.7

Parīksit's condition was produced by the Lord himself, in order to create an apparent reason for the Lord's appearance in the form of the Bhāgavatam.

Parīksit never had such conduct, even his dreams.

Thus it is said that this was something he had not experienced before (verse 29).

His state of anger did not arise from bad karma, since the result of this act was the great fortune of meeting Śukadeva.

Nor should one say that the cause was his great thirst.

A moment later, without drinking water, being pained by a hundred repentances, he returned home and immediately fasted till death.

Since he was filled with spiritual power in birth and death, and  
had conquered time in his middle age (by restricting Kali), he  
must be considered to have exceptional strength by the mercy  
of the Lord.

## Section – IV

Inexperienced Śrīngi curses and his  
father regrets and prays for him

(32-50)

|| 1.18.32 ||

tasya putro 'titejasvī  
viharan bālako 'rbhakaiḥ  
rājñāgham prāpitaṁ tātam  
śrutvā tatredam abravīt

The sage's powerful son (**tasya atitejasvī putrah**), playing (**viharan**) with other young boys (**bālakah arbhakaiḥ**), hearing (**śrutvā**) that the King (**rājñā**) had offended (**agham prāpitaṁ**) his father (**tātam**), spoke (**abravīt**) the following words (**idam**) to them (**tatra**).

His son was Śṛṅgī.

|| 1.18.33 ||

aho adharmah pālānām  
pīvnām bali-bhujām iva  
svāminy agham yad dāsānām  
dvāra-pānām śunām iva

This is the sin (**aho adharmah**) of kings (**pālānām**) who are like fat crows (**pīvnām bali-bhujām iva**)! It is a sin committed (**aghām**) by servants (**yad dāsānām**) or door-keepers (**dvāra-pānām**), who are like dogs (**śunām iva**), acting against their masters (**svāminy**).



**Pālānām** means kings.

**Pīvnām** means fat.

**Bali-bhujām** means crows.

|| 1.18.34 ||

brāhmaṇaiḥ kṣatra-bandhur hi  
gr̥ha-pālo nirūpitaḥ  
sa katham tad-gr̥he dvāḥ-sthaḥ  
sabhāṇḍam bhoktum arhati

The fallen kṣatriya (**kṣatra-bandhuh hi**) is designated (**nirūpitaḥ**) as a door-keeper (**gr̥ha-pālah**) by the brāhmaṇas (**brāhmaṇaiḥ**). How can he (**katham sah**), guarding the door (**dvāḥ-sthaḥ**), enter the house (**tad-gr̥he**) and eat the food (**bhoktum arhati**) in the pots (**sabhāṇḍam**)?

The protector of the house enters the house and eats items such as ghee which are in pots (**sabhāṇḍam**).

How is it proper for the king to boldly enter the hermitage of the sages and ask for water?

|| 1.18.35 ||

kṛṣṇe gate bhagavati  
śāstary utpatha-gāminām  
tad bhinna-setūn adyāham  
śāsmi paśyata me balam

Since Lord Kṛṣṇa (**kṛṣṇe bhagavati**), the punisher (**śāstary**) of those who deviate from the path (**utpatha-gāminām**), has departed (**gate**), I will punish (**adya aham śāsmi**) this breaker of rules (**tad bhinna-setūn**). See my power (**paśyata me balam**)!

|| 1.18.36 ||

ity uktvā roṣa-tāmrākṣo  
vayasyān ṛṣi-bālakah  
kauśiky-āpa upaspr̥śya  
vāg-vajraṁ visasarja ha

Saying this (**ity uktvā**) to his friends (**vayasyān**) who were sages' sons (**ṛṣi-bālakah**), eyes red with anger (**roṣa-tāmrakṣah**), performing ācamana with water from the Kauśikī River (**kauśiky-āpa upaspr̥śya**), he released (**visasarja ha**) a thunderbolt of words (**vāg-vajraṁ**).

He spoke to his friends.

The sandhi in the phrase kauśikyāḥ apaḥ is poetic license.

|| 1.18.37 ||

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

By my order (**me coditah**) Takṣaka (**takṣakah**) will bite (**daṅkṣyati sma**) this black sheep of his family (**kulāṅgāram**), offender of my father (**tata-druham**), and a trespasser of boundaries (**iti laṅghita-maryādam**).

Because he placed a dead snake on the body of my father, Takṣaka a living snake, will bite him.

Another version has dhakṣayti, “he will burn him to ashes.”

Inspired by me (**coditaḥ me**) the snake will bite.

**Tata-druham** means the same as tāta-druham (offender of my father).



|| 1.18.38 ||

tato 'bhyetyāśramam bālo  
gale sarpa-kalevaram  
pitaram vīkṣya duḥkhārto  
mukta-kaṇṭho ruroda ha

Returning to the hermitage (**tatah abhyetya āśramam**), the boy (**bālah**), seeing his father (**pitaram vīkṣya**) with the snake around his neck (**gale sarpa-kalevaram**), began crying (**ruroda ha**) loudly (**mukta-kaṇṭhah**), afflicted with suffering (**duḥkha ārtah**).

|| 1.18.39-40 ||

sa vā āṅgirasō brahman śrutvā suta-vilāpanam  
unmīlya śanakair netre dr̥ṣṭvā cāmse mṛtoragam

visṛjya taṁ ca papraccha vatsa kasmād dhi rodisi  
kena vā te 'pakṛtam ity uktaḥ sa nyavedayat

O brāhmaṇa (**brahman**)! The descendent of Aṅgirasa (**sa vā āṅgirasah**), hearing (**śrutvā**) the wailing of his son (**suta-vilāpanam**), eventually opened his eyes (**unmīlya śanakair netre**) and saw (**dr̥ṣṭvā**) the dead snake (**mṛta uragam**) on his shoulder (**amse**). Casting off the snake (**visṛjya taṁ**), he asked (**papraccha**), “O son (**vatsa**)! Why are you crying (**kasmād dhi rodisi**)? Who has wronged you (**kena vā te apakṛtam**)?” Having been asked (**ity uktaḥ**), his son explained everything (**sah nyavedayat**).

|| 1.18.41 ||

niśamya śaptam atad-arham narendram  
sa brāhmaṇo nātmajam abhyanandat  
aho batāmho mahad adya te krtam  
alpīyasi droha urur damo dhṛtaḥ

Hearing that (niśamya) Parīkṣit (narendram) had been undeservedly (atad-arham) cursed (śaptam), the sage (sah brāhmaṇah) was not pleased (na abhyanandat) with his son (ātmajam). “Oh (aho bata)! You have committed (te krtam) a great sin (mahad amhaḥ) today (adya). For a small offense (alpīyasi droha) you have given (dhṛtaḥ) great punishment (uruh damah).”

The curse was not suitable (**atad-arham**).

The sage spoke words to express his disapproval.

**Dama** means punishment.

|| 1.18.42 ||

na vai nr̥bhir nara-devaṃ parākhyam  
sammātum arhasy avipakva-buddhe  
yat-tejasā durviṣahena guptā  
vindanti bhadraṅy akutobhayāḥ prajāḥ

By this king's intolerable power (yat durviṣahena tejasā) the citizens (prajāḥ), protected (guptā) and without any fear (akuto bhayāḥ), enjoy prosperity (vindanti bhadraṅy). He is equal to Viṣṇu (para) in fame (ākhyam). You cannot consider (na vai arhasy) him (nara-devam) to be the same as ordinary men (nr̥bhir sammātum) by immature intelligence (avipakva-buddhe).

Para refers to Viṣṇu.

Ākhyā means fame.

He has fame like Viṣṇu.

You cannot consider him as equal to ordinary men.

|| 1.18.43 ||

alakṣyamāṇe nara-deva-nāmni  
rathāṅga-pāṇāv ayam aṅga lokah  
tadā hi caura-pracuro vinaṅkṣyaty  
arakṣyamāṇo 'vivarūthavat kṣaṇāt

O child (aṅga)! When this King (nara-deva-nāmni),  
representative of Viṣṇu (rathāṅga-pāṇāv), disappears  
(alakṣyamāṇe), the people (tadā hi ayam lokah), suffering  
from thieves (caura-pracurah), will be destroyed  
(vinaṅkṣyaty) in an instant (kṣaṇāt) like unprotected sheep  
(arakṣyamāṇah avivarūthavat).

Alakṣyamāṇe means disappearing.

Avivarūthava means “like a herd of sheep.”



|| 1.18.44 ||

tad adya naḥ pāpam upaity ananvayaṃ  
yan naṣṭa-nāthasya vasor vilumpakāt  
parasparam ghnanti śapanti vrñjate  
paśūn striyo rthān puru-dasyavo janāḥ

The sin (tad pāpam), though it is unrelated to us (naḥ ananvayaṃ), arising from theft of wealth from people (yan vasor vilumpakāt) without a protector (naṣṭa-nāthasya), will affect us at that time (upaity). The crowd of thieves (puru-dasyavo janāḥ) will kill each other (parasparam ghnanti), curse each other (śapanti) and steal from each other (vrñjate) animals, women and wealth (paśūn striyah arthān).

The wealth of the people who are without a protector (**naṣṭa-nāthasya**) will be stolen.

Because of this theft, sin will arise.

Because of that sin, even though unrelated to us, (**ananvayam**) we also will enter into sin.

The sin is shown.

They will kill each other, curse each other, and steal from each other (vrñjate) animals, women and wealth.

|| 1.18.45 ||

tadārya-dharmah praviliyate nṛṇām  
varṇāśramācāra-yutas trayīmayah  
tato 'rtha-kāmābhiniveśitātmanām  
śunām kapīnām iva varṇa-saṅkaraḥ

Proper conduct of men (tadā nṛṇām ārya-dharmah), prescribed through actions of varṇa and āśrama (varṇāśrama ācāra-yutah) which are described in the Vedas (trayīmayah) will be destroyed (praviliyate). Mixed castes will arise (tataḥ varṇa-saṅkaraḥ) for the dogs and monkeys (śunām kapīnām iva) absorbed in money and women (artha-kāma abhiniveśita ātmanām).

|| 1.18.46 ||

dharma-pālo nara-patiḥ  
sa tu samrād brhac-chravāḥ  
sākṣān mahā-bhāgavato  
rājarṣir haya-medhayāt  
kṣut-tr̥ṣ-śrama-yuto dīno  
naivāsmac chāpam arhati

King Parīkṣit (sah tu nara-patiḥ), the protector of dharma (dharma-pālah), the renowned emperor (brhac-śravāḥ samrād), a sage among kings (rājarṣih), a very great devotee of the Lord (sākṣād mahā-bhāgavatah), performer of horse sacrifices (haya-medhayāt), suffering from hunger, thirst and fatigue (kṣut-tr̥ṣ-śrama-yutah dīnah), does not deserve our curse (na eva asmat śāpam arhati).

Having said that he should not be cursed simply because he is  
the king, the sage now explains other reasons why he should  
not be cursed.

|| 1.18.47 ||

apāpeṣu sva-bhrtyeṣu  
bālenāpakva-buddhinā  
pāpaṁ kṛtaṁ tad bhagavān  
sarvātmā kṣantum arhati

The Lord (tad bhagavān), the soul of all beings (sarvātmā), should forgive (kṣantum arhati) the sin committed (pāpaṁ kṛtaṁ) to your innocent devotee (apāpeṣu sva-bhrtyeṣu) by this boy of immature intelligence (bālena apakva-buddhinā).

Seeing no other means of atonement because of the  
seriousness of the sin (committed by his son), explaining the  
sin, he prays to the Lord.



|| 1.18.48 ||

tiraskṛtā vipralabdhāḥ  
śaptāḥ kṣiptā hatā api  
nāsyā tat pratikurvanti  
tad-bhaktāḥ prabhavo 'pi hi

Though the devotees (tad-bhaktāḥ) are capable of counteracting (prabhavaḥ api hi), they do not react (na asyā tat pratikurvanti) when scolded (tiraskṛtā), cheated (vipralabdhāḥ), cursed (śaptāḥ), insulted (kṣiptā) or beaten (hatā api).

Since he was the King, he could counter curse and make the first  
curse ineffective.

This did not happen, because Parīkṣit was a great devotee.

Though criticized, cheated, insulted, and beaten, they do not react,  
though they are capable (**prabhavaḥ**).

They do not take counter measures against those who criticize or  
scold.

|| 1.18.49 ||

iti putra-kṛtāghena  
so 'nutapto mahā-muniḥ  
svayaṁ viprakṛto rājñā  
naivāghaṁ tad acintayat

The great sage (sah mahā-muniḥ) was sorry (anutaptah) for the sin committed by his son (iti putra-kṛta aghena), and did not think at all (na eva acintayat) that the King (rājñā) had committed an offense (tad aghaṁ) when he (the sage) was treated badly (svayaṁ viprakṛtah).

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He did not think it an offense when the king treated him badly .

|| 1.18.50 ||

prāyaśaḥ sādhavo loke  
parair dvandvesu yojitāḥ  
na vyathanti na hr̥ṣyanti  
yata ātmāguṇāśrayaḥ

Generally (prāyaśaḥ) the devotees in this world (sādhavo loke), on experiencing distress and happiness (dvandvesu yojitāḥ) by others' actions (paraih), do not become agitated (na vyathanti) and do not rejoice (na hr̥ṣyanti), since (yata) they do not take shelter of material happiness and distress (ātmā guṇa āśrayaḥ).

This is reasonable.

Dvandveṣu means in happiness and distress.

Aguṇāśrayaḥ means “they are not the shelter of material  
happiness and distress.”