

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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)

sūta uvāca

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-koputthitād); 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 kaliṃ samrāt
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

The King (samrāt) did not kill (na anudveṣṭi) kali (kaliṃ). 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 ^{attentive} 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.