

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 – II

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

|| 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-pradhānah) among us (nah)! Please describe in detail to us (vitanotu nah) who desire to hear (śuśrūṣatām) the great (udāraṁ), pure (viśuddham) and transcendental activities (caritaṁ) of the Lord (hareh) 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.

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 (vrddhānuvṛtṭyā).

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. -