

# 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)

|| 1.18.20 ||

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-nakhāvasṛṣṭam  
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 avasṛṣṭam 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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**Ūḍham** 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-tr̥ṇa-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-tr̥ṇa-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 mīlitekṣaṇah  
mṛṣā-samādhir āhosvit  
kiṁ nu syāt kṣatra-bandhubhiḥ

Was he actually (eṣa kiṁ) closing his eyes (mīlita īkṣaṇah) in a state of withdrawing his senses (nibhṛta aśeṣa-karaṇah)? 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~~  
adharma (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.