

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 – 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.