

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)

|| 1.18.43 ||

alakṣyamāṇe nara-deva-nāmni
rathāṅga-pāṇāv ayam aṅga lokah
tadā hi caura-pracuro vinakṣyaty
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
(vinakṣyaty) 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 vasoh 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).

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 (parair), 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.”