

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Nineteen

The Arrival of Śukadeva

The Appearance of Śukadeva
Gosvāmī

Section – I

Mahārāja Parīkṣit regrets, and gratefully accepting the curse, renounces everything (1-7)

|| 1.19.1 ||

sūta uvāca

mahī-patis tv atha tat-karma garhyaṃ

vicintayann ātma-kṛtaṃ sudurmanāḥ

aho mayā nīcam anārya-vat kṛtaṃ

nirāgasi brahmaṇi gūḍha-tejasi

Sūta said: The King (mahī-patih tu), reflecting (atha vicintayann) that his act was reprehensible (ātma-kṛtaṃ tat-karma garhyaṃ), became very depressed (sudurmanāḥ). I have performed a deplorable act (aho mayā nīcam kṛtaṃ) like an uncivilized person (anārya-vat) towards an innocent brāhmaṇa (nirāgasi brahmaṇi) with great power (gūḍha-tejasi).

In the nineteenth chapter, Parīkṣit repents for his act,
renounces the kingdom, fasts till death, and Śukadeva arrives
in the assembly of great sages.

When he returned home, he became sad.

His thoughts are described in two and half verses.

I have done a deplorable act (nīcam).

Sometimes the word amīvam (sin) is seen instead.

Brahmaṇi means brāhmaṇe.

|| 1.19.2 ||

dhruvaṃ tato me kṛta-deva-helanād
duratyayaṃ vyasaṇaṃ nāti-dīrghāt
tad astu kāmaṃ hy agha-ṇiṣkṛtāya me
yathā na kuryāṃ punar evaṃ addhā

Because of my disrespect for this godly person (tatah me kṛta-deva-helanād) it is certain (dhruvaṃ) that unpreventable misfortune (duratyayaṃ vyasaṇaṃ) will come very soon (na ati-dīrghāt). Let that be (tad astu kāmaṃ) direct atonement for my sin in full force (hy agha-ṇiṣkṛtāya me), so that I will not commit (yathā na kuryāṃ) such an act (evaṃ addhā) again (punar).

It (the misfortune) should affect me directly (addhā), not my sons and others.

|| 1.19.3 ||

adyaiva rājyam balam rddha-kośam
prakopita-brahma-kulānalo me
dahatv abhadrasya punar na me 'bhūt
pāpiyasī dhīr dvija-deva-gobhyaḥ

Let the fire (analah) of an angry brāhmaṇa family (prakopita-brahma-kula) burn up (dahatu) my kingdom (me rājyam), strength (balam), and wealth (rddha-kośam) today (adyaiva), since I am so sinful! May I never again (na me punar abhūt) think sinfully (pāpiyasī dhīh) of giving suffering (abhadrasya) to brāhmaṇas, devatās or cows (dvija-deva-gobhyaḥ)!

May my intelligence not cause suffering to the brāhmaṇas and devatās.

|| 1.19.4 ||

sa cintayann ittham athāśrṇod yathā
muneḥ sutokto nirṛtis takṣakākhyah
sa sādhu mene na cireṇa takṣakā-
nalām prasaktasya virakti-kāraṇam

As he was thus thinking (atha ittham cintayann), he heard (sah aśrṇod) about how he would die (yathā nirṛtiḥ) from the bite of Takṣaka (takṣaka ākhyah) because of the curse issued by the sage's son (muneḥ suta uktah). He considered it beneficial (sah sādhu mene) that soon (na cireṇa) the fire of Takṣaka (takṣaka-analām) would be the cause of detachment (virakti-kāraṇam) from material life (prasaktasya).

He heard how he would die from Takṣaka in seven days as pronounced by the son of the sage, from a student called Gauramukha sent by Śamīka.

Message communicated to PM by Gauramukha

“O King! Hearing about the curse made by his ignorant son, regretting it repeatedly, our guru scolded his son and not seeing any remedy, fell into grief. Full of suffering he sent me to you with a message. Understanding this, the King should make preparations for departing.”

When the messenger had departed, the King wanted to go there to beg forgiveness for his offense, but considering that the sage would be embarrassed, and also because he did not desire negation of the curse, he did not go.

He considered the fiery poison of Takṣaka beneficial because it would produce detachment from all his attachments.

|| 1.19.5 ||

atho vihāyemam amuṁ ca lokam
vimarśitau heyatayā purastāt
kr̥ṣṇāṅghri-sevām adhimanyamāṇa
upāviśat prāyam amartya-nadyām

Having previously concluded (athah purastāt vimarśitau) that both were to be rejected (vihāya) — giving up this world and Svarga (imam amuṁ ca lokam) — and thinking that service to Kṛṣṇa's lotus feet (kr̥ṣṇāṅghri-sevām) was the highest goal (adhimanyamāṇa), he sat down (upāviśat) with a vow of not eating (prāyam) on the bank of the Gaṅgā (amartya-nadyām).

How did he give up the goals of this world and the next?

Previously before the curse, he had already concluded that both should be rejected.

Then, thinking that service to the Lord's feet was supreme among all goals (**adhi**), he sat down with the vow of not eating (**prāyam**).

|| 1.19.6 ||

yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī
punāti lokān ubhayatra seśān
kas tām na seveta marīṣyamāṇaḥ

Who at the point of death (kaḥ marīṣyamāṇaḥ) would not serve (na seveta) the Gaṅgā (tām) who (yā vai), carrying water (ambu-netrī) made excellent (abhyadhika) by the dust of Kṛṣṇa's feet (kṛṣṇāṅghri-reṇu) mixed with (vimiśra) beautiful tulasī (lasat-śrī-tulasī), purifies the worlds (punāti lokān) along with their leaders (sa īśān) inside and outside, above and below (ubhayatra)?

The Gaṅgā is described.

She carries (**netrī**) most excellent (**abhyadhika**) water.

The water purifies internally and externally, above and below.

|| 1.19.7 ||

iti vyavacchidya sa pāṇḍaveyah
prāyopaveśam prati viṣṇu-padyām
dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ

Making this decision (iti vyavacchidya) to sit without eating (prāyopaveśam) on the bank of the Gaṅgā (prati viṣṇu-padyām), Parīkṣit (sah pāṇḍaveyah), without thoughts of other processes or deities (ananya-bhāvah), peaceful (muni-vrato), and free of all material attachments (mukta-samasta-saṅgaḥ), concentrated (dadhau) on the feet of Mukunda (mukunda aṅghrim).

Deciding (vyavacchidya) to sit and fast, he did not think of karma, jñāna or other deities (ananya-bhāvah).

Section – II

**Mahārāja Parīkṣit submits himself
to the assembled sages (8-24)**

|| 1.19.8 ||

tātropajagmur bhuvanam punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyena tīrthābhigamāpadeśaiḥ
svayaṁ hi tīrthāni punanti santah

Noble-minded sages (mahānubhāvā munayaḥ) who purify the world (bhuvanam punānā) came (upajagmuḥ) along with their disciples (sa-śiṣyāḥ) to see Parīkṣit there (tatra) on the pretext of visiting a holy place (prāyena tīrtha abhigama apadeśaiḥ). The devotees (santah), being holy places personified (svayaṁ hi tīrthāni), actually purify the holy places (punanti).

The sages came to see Parīkṣit, not to bathe, since they were already pure.

“But they are seen to visit holy places.”

This is only a pretext (**prāyena**).

They had understood that seeing Parīkṣit was superior to seeing the holy places.

Understanding suddenly by their omniscience that they could not taste astonishing bliss in any other way, they came to drink the sweetness of the Bhāgavatam.

|| 1.19.9-10 ||

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirās ca
parāśaro gādhi-suto 'tha rāma
utathya indrapramade dhmavāhau
medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca

Atri, Vasiṣṭha, Cyavana, Śaradvān, Ariṣṭameni, Bhṛgu, Aṅgirās,
Parāśara, Viśvamisra, Paraśurāma, Utathya, Indrapramada, Subāhu,
Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda,
Maitreya, Aurava, Kavaṣa, Agastya, Vyāsa and Nārada came there.

|| 1.19.11||

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande

Other exalted sages among the devatās, sages of great penance (**anye ca devarṣi-brahmarṣi-varyā**), sages among kings (**rājarṣi-varyā**) and Aruṇas (**aruṇādayaś ca**) also came (**sametān**). Welcoming (**abhyarcya**) the best of sages (**nānā rṣeya-pravarān**), the king (**rājā**) bowed his head (**śirasā vavande**).

Aruṇas are certain sages who are expert in certain parts of the Vedas.

|| 1.19.12 ||

sukhopaviṣṭesv atha teṣu bhūyah
kr̥ta-praṇāmah sva-cikīrṣitam yat
vijñāpayām āsa vivikta-cetā
upasthito 'gre 'bhigr̥hīta-pāṇih

When they were all comfortably seated (atha teṣu sukha upaviṣṭesu), standing in front of them (agre upasthitaḥ), with pure heart (vivikta-cetā) and folded hands (abhigr̥hīta-pāṇih), he again offered respects (yat bhūyah kr̥ta-praṇāmah) and inquired from them (vijñāpayām āsa) concerning what he wanted to do (sva-cikīrṣitam).

|| 1.19.13||

rājovāca

aho vayam dhanyatamā nrpāṇām

mahattamānugrahaṇīya-śīlāḥ

rājñām kulam brāhmaṇa-pāda-śaucād

dūrād viṣṭam bata garhya-karma

The King said: Oh (aho)! We are most fortunate (vayam dhanyatamā) among kings (nrpāṇām) since we have been qualified for mercy (anugrahaṇīya-śīlāḥ) of the great sages (mahattama). The family of kings (rājñām kulam) is generally cast off at a great distance (dūrād viṣṭam) from the foot washing place of the brāhmaṇas (brāhmaṇa-pāda-śaucād), since they are involved in impure activities (bata garhya-karma).

The King expresses appreciation for the natural compassion
towards him that he sees in the sages.

We, among kings, are worthy of being blessed by the great
souls.

This is rare for kings.

Smṛti says dūrād ucchiṣṭa-viṇ-mūtra-pādāmbhāmsi
samutsrjet: one should keep at a distance leftover food,
excrement, urine and foot water. (Yājñavalkya-smṛti 1.154)

The family of kings is kept at a great distance even from the
foot washing place in the hermitage and are not given even
permission to remain there.

This is because their actions are completely impure.

|| 1.19.14||

tasyaiva me 'ghasya parāvarešo
vyāsakta-cittasya grheṣv abhikṣṇam
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).

Impure action (**tasya eva**) was in my case a great sin (**aghasya**), since I disrespected the brāhmaṇa by putting a snake around his neck.

The Lord (**parāvareśah**)—the Lord who is distant and near) in order to show how he delivers the most fallen, has come in the form of the curse of the brāhmaṇa to my side.

He is the cause of detachment from the world (**nirveda-mūlah**).

Masculine form of mūlam instead of neuter form is poetic license.

He infers that the cause of detachment is the coming of the great sages, for where the Lord comes, there his devotees naturally come.

Where the Lord resides, materially attached people quickly become fearless.

|| 1.19.15||

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īse
dvijopasr̥ṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

The brāhmanas (taṁ viprā) and Gaṅgā-devī (gaṅgā ca devī) should know (pratiyantu) that I am surrendered (mām upayātaṁ), and have dedicated my heart (dhṛta-cittam) to the Lord (īse). Let the snake (taksakah) released by the brāhmaṇa (dvija opasr̥ṣṭaḥ), even if it is an imposter (kuhakah vā), bite me (daśatu alaṁ). Please sing (gāyata) topics concerning the Lord (viṣṇu-gāthāḥ).

He prays to the sages in two verses.

Mā means “me.”

The sages should know that I am surrendered.

Gaṅgā as a devatā (devī) should also know this.

Vā indicates his disregard for countermeasures.

Gāthāḥ means stories.

|| 1.19.16||

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ

On the other hand (punaś ca), in whatever birth (yām yām sṛṣṭim) I receive (upayāmi), may I have (bhūyād) rati (ratiḥ) for the unlimited Lord (bhagavaty anante), excellent association (prasaṅgaś ca) with his devotees (mahatsu) who take shelter of him (tad-āśrayeṣu) and friendship (maitry astu) with all living beings (sarvatra)! I offer respects to the brāhmaṇas (namo dvijebhyaḥ).

Punar ca means “on the other hand.”

In whatever birth I take, may I have rati for the Lord and
excellent association (prasaṅgaḥ) with his devotees, and
friendship with all living entities!

May these three desires be fulfilled!

After praying for these, he then offers his respects.

Or offering respects can be considered a fourth wish, out of
repentance for disrespecting a brāhmaṇa.

May I have respect for the brāhmaṇas! (dvijebhyaḥ namo
bhūyāt).

|| 1.19.17||

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ
udañ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ

Having decided in this way (iti sma adhyavasāya-yuktaḥ) the wise King (dhīraḥ rājā), entrusting the country (nyasta-bhāraḥ) to his son (sva-suta), sat down (āste) facing north (udañ-mukhaḥ) on kuśa grass (kuśeṣu) with tips facing east (prācīna-mūleṣu), on the right bank (dakṣiṇa-kūla) of the river (samudra-patnyāḥ).

Samudra-patnyāḥ means “of the Gaṅgā.”

|| 1.19.18||

evam ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ

When the best of the kings (nara-deva-deve) sat fasting (evam tasmin prāyah upaviṣṭe), the devatās in the sky (divi deva-saṅghāḥ) showered (vyakiran) the earth (bhūmau) with flowers (prasūnaih) in praise (praśasya) and continually (muhur) drums sounded (dundubhayaś ca neduḥ) in joy (mudā).

Vyakiran means that they made a shower.

The drums sounded spontaneously (neduh) by themselves.

|| 1.19.19||

maharṣayo vai samupāgatā ye
praśasya sādhu ity anumodamānāḥ
ūcuḥ prajānugraha-śīla-sārā
yad uttama-śloka-guṇābhirūpam

Because the great sages (yad ye maharṣayah) gathered there (samupāgatā) had the quality and ability (śīla-sārā) to give mercy to the citizens (prajā anugraha), they approved of his decision (anumodamānāḥ) by praising it (sādhu ity praśasya), and spoke (ūcuḥ) to the King who was beautiful with the qualities of Kṛṣṇa (uttama-śloka-guṇā abhirūpam).

Because they had the quality and ability to give mercy to the people (yad prajānugraha -śīla-sārāḥ), they approved of his decision; they spoke to the King who was beautiful (anurūpam) with the qualities of Kṛṣṇa.

Or they said that he would have qualities like those of Kṛṣṇa.

|| 1.19.20||

na vā idam rājarṣi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu
ye 'dhyāsanam rāja-kirīṭa-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ

O best of kings (rājarṣi-varya)! It is not surprising (na vā idam citram) that those desiring to associate with the Lord (ye bhagavat-pārśva-kāmāḥ), born in the Pāṇḍava family (bhavatsu) and devoted solely to Kṛṣṇa (kṛṣṇam samanuvrateṣu), immediately gave up (sadyah jahuh) the royal throne (adhyāsanam) served by kings' crowns (rāja-kirīṭa-juṣṭam).

This refers to Yudhiṣṭhira and his family.

|| 1.19.21 ||

sarve vayam tāvad ihā smahe 'tha
kalevaram yāvad asau vihāya
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ

We will all (atha sarve vayam) remain here (tāvad iha āsmahe) until the King (yāvad asau), the best of the devotees (asau bhāgavata-pradhānaḥ), gives up his body (vihāya kalevaram) and attains (yāsyaty) the supreme planet (ayaṁ lokaṁ paraṁ) which is without grief (viśokaṁ) and passion (virajaskaṁ).

Hearing the resolve of the king, they express their resolve to
the king.

They consulted each other and spoke this verse.

|| 1.19.22||

āśrutya tad ṛṣi-gaṇa-vacaḥ parīkṣit
samaṁ madhu-cyud guru cāvyaḷikam
ābhāṣatainān abhinandya yuktān
śuśrūṣamānaś caritāni viṣṇoḥ

Hearing (āśrutya) the words of the sages (tad ṛṣi-gaṇa-vacaḥ), which were impartial (samaṁ), flowing with nectar (madhu-cyud), profound in meaning (guru) and true (ca avyaḷikam), he then spoke (parīkṣit ābhāṣata) with a desire to hear (śuśrūṣamānaḥ) about the activities of the Lord (caritāni viṣṇoḥ) after offering respect to the sages (enān abhinandya yuktān).

Samam means “impartial.”

This is expressed when they said, “We will remain here.”

The words were flowing with honey when they praised him as
the best of the devotees.

The words were profound because they mentioned the planet
devoid of passion (not directly saying the Lord’ planet).

The words were true because they said he would attain the planet of the Lord.

Hearing these four types of statements, he offered respects to them.

Virajaska-lokam means the planet of the Lord.

He would attain only the planet of the Lord.

This is understood from the phrases in the previous verse
(verse 20).

Bhavatsu kṛṣṇam samanuvrateṣu: the Pāṇḍavas were
dedicated only to the Lord.

Bhagavat-pārśva-kāmā: they desired association with the Lord.

|| 1.19.23||

samāgatāḥ sarvata eva sarve
vedā yathā mūr̥ti-dharās tri-pr̥sthe
nehātha nāmutra ca kaścanārtha
r̥te parānugraham ātma-śīlam

You who have gathered here (sarve samāgatāḥ) from many places (sarvatah eva) are full knowledge (vedā) like the Vedas (yathā mūr̥ti-dharāḥ) situated in Satya-loka, above the three worlds (tri-pr̥sthe). And you have no goal (na kaścana artha) except to give mercy to others (r̥te para anugraham) in this world and in the next (iha atha amutra ca). Actually that is your very nature (ātma-śīlam).

You are like the Vedas situated in Satya-loka (tri-prsthe).

Having spoken of their great knowledge, he speaks of their great
mercy.

You have no goal except to give mercy to others.

Is that their goal?

No, it is their nature.

|| 1.19.24||

tataś ca vah prcchya imaṁ viprcche
viśrabhya viprā iti kṛtyatāyām
sarvātmanā mriyamāṇaiś ca kṛtyaṁ
śuddhaṁ ca tatrāmṛśatābhiyuktāḥ

O brāhmaṇas (viprā)! I thus ask (tataḥ viprcche) about your mercy (vah). That should be determined (imaṁ prcchya). Since I have developed faith in your mercy (viśrabhya), please consider (āmrśataḥ) and tell me in common agreement (sarvātmanā abhiyuktāḥ) what is the pure activity (śuddhaṁ), though there are many duties to be performed (iti kṛtyatāyām) and many duties for those who are dying (mriyamāṇaiś ca kṛtyaṁ).

I ask about your mercy---what form will it take?

This should be asked; it should be determined (prcchya).

Since I have develop faith in that (viśrabhya), decide with common
agreement (sarvātmanā), after considering the pure activity for me,
though there are many duties to be done in austerity, yoga or jñāna
(iti-krtyatāyām) and many duties to be done for those who are dying.

Decide and tell me (āmṛṣatah).

Section – III

Feeling extremely grateful,
Mahārāja Parīkṣit inquires from
Śukadeva Gosvāmī (25-40)

|| 1.19.25||

tatrābhavad bhagavān vyāsa-putro
yadrcchayā gām aṭamāno 'napekṣaḥ
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaś ca bālair avadhūta-veṣaḥ

The great son of Vyāsa, Śukadeva (bhagavān vyāsa-putro), wandering the earth (gām aṭamānah) as he pleased (yadrcchayā), ignoring everyone (anapekṣaḥ), without indications of any āśrama (alakṣya-liṅgaḥ), satisfied with his own attainment (nija-lābha-tuṣṭaḥ), wearing discarded cloth (avadhūta-veṣaḥ), and surrounded by children (vṛtaś ca bālaiḥ), arrived at that time (tatra abhavad).

While the various sages, without agreement about the various processes of sacrifice, yoga, austerity, and charity, desired the appearance of Śukadeva in their minds, and were glancing at the path with their eyes, Śukadeva arrived.

|| 1.19.26||

taṁ dvyāṣṭa-varṣaṁ su-kumāra-pāda-
karoru-bāhv-aṁsa-kapola-gātram
cārv-āyatākṣonṇasa-tulya-karṇa-
subhrv-ānanam kambu-sujāta-kaṇṭham

He was sixteen years old (taṁ dvyāṣṭa-varṣaṁ), with tender (su-kumāra) feet (pāda), hands (karā), thighs (ūru), arms (bāhu), shoulders (aṁsa), and forehead (kapola). His face (ānanam) had beautiful (cāru), long eyes (āyata akṣa), raised nose (unnasa), symmetrical ears (tulya-karṇa), and shapely eyebrows (subhru). His throat was as beautiful as a conch (kambu-sujāta-kaṇṭham).

He was sixteen.

His face had beautiful, long eyes and raised nose.

His ears were equal, not irregularly long or short.

His eyebrows were beautiful.

This was the appearance of his face.

His throat was beautiful like a conch with three lines.

|| 1.19.27||

nigūḍha-jatrum pr̥thu-tuṅga-vakṣasam
āvarta-nābhim vali-valgūdaram ca
dig-ambaram vaktra-vikīrṇa-keśam
pralamba-bāhum svamarottamābham

His collar bone was well covered (nigūḍha-jatrum). His chest (vakṣasam) was broad (pr̥thu) and high (tuṅga). His navel was like a whirlpool (āvarta-nābhim). His abdomen was beautiful (valgu udaram), indented with three horizontal lines (vali). The directions were his clothing (dig-ambaram). His hair was scattered (vikīrṇa-keśam) on his face (vaktra). His arms reached his knees (pralamba-bāhum). His complexion was that of Kṛṣṇa (sū amara uttama abham).

His collar bone (**jatrum**) was fleshy.

His complexion was equal to that of Kṛṣṇa, best among the devas (**su amara**).

|| 1.19.28||

śyāmaṃ sadāpīvya-vayo-ṅga-lakṣmyā
strīṇāṃ mano-jñāṃ rucira-smitena
pratyutthitās te munayaḥ svāsanebhyas
tal-lakṣaṇa-jñā api gūḍha-varcasam

He was dark in complexion (śyāmaṃ), attractive to women (strīṇāṃ mano-jñāṃ) with his pleasant smile (rucira-smitena), his bodily features (aṅga-lakṣmyā) and his attractive youthfulness (sadā apīvya-vayah). Though his splendor was covered (gūḍha-varcasam api), the sages (te munayaḥ), knowing the symptoms of a great person (tad-lakṣaṇa-jñā), rose from their seats to welcome him (pratyutthitāḥ svāsanebhyaḥ).

He was attractive to women because of his natural smile, the beauty of his limbs, and his ideal age, which was fixed (sadā) at new youth (sixteen years).

Seeing him, even though his splendor was covered, the sages recognized him.

|| 1.19.29||

sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyām śirasājahāra
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ

When his guest arrived (atithaya āgatāya), Parīkṣit (sah viṣṇu-rātaḥ) worshipped him (tasmai saparyām ājahāra) with bowed head (śirasā). The ignorant women (tataḥ abudhāḥ striyaḥ) and children (arbhakā) disappeared (nivṛttā). In the worship (pūjitaḥ), Śukadeva (sah) sat (upaviveśa) on a huge seat (mahāsane).

Parīkṣit (**viṣṇurātaḥ**) worshipped him while bowing with his head.

The women and children then disappeared.

Śukadeva sat on a huge throne which was offered as part of the worship.

The sandhi in sopaviveśa is poetic license.

|| 1.19.30||

sa saṁvṛtas tatra mahān mahīyasām
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ
vyarocatālam bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ

The greatest among the great (mahān mahīyasām), Śukadeva (sah),
seated there (tatra), surrounded (saṁvṛtaḥ) by the crowd (saṅghaiḥ)
of sages among brāhmaṇas (brahmarṣi), sages among kings (rājarṣi)
and sages among devatās (devarṣi) shone (vyarocata alam) like the
moon (yathā bhagavān induh) surrounded (parītaḥ) by groups
(nikaraiḥ) of planets, constellations, and stars (graha-rkṣa-tārā).

There, sitting on the throne, Śukadeva, greatest among the great, surrounded by the sages, shone like the moon surrounded by the planets and stars.

The planets are Venus and others.

The constellations are Aśvini and others.

The stars are all other luminaries in the sky.

Brahmarṣis are headed by Vaśiṣṭha.

Rājarṣis are headed by Ārstiseṇa.

Devarṣis are headed by Nārada.

|| 1.19.31||

praśāntam āsīnam akunṭha-medhasam
muniṁ nr̥po bhāgavato 'bhyupetya
praṇamya mūrdhnāvahitaḥ krtāñjalir
natvā girā sūnṛtayānvapṛcchat

The devotee King (bhāgavato nr̥pah), approaching (abhyupetya) the sage (muniṁ) peacefully sitting (praśāntam āsīnam) with unlimited knowledge (akunṭha-medhasam), offered his respects (praṇamya) with his head (mūrdhnā), folded his hands (krtāñjalih), again offered respects (avahitaḥ natvā) and then inquired (anvapṛcchat) with sweet words (sūnṛtayā girā).

To ask a question he again offered respects.

With sweet (**sūnṛtayā**) words he asked Śukadeva who had unlimited intelligence in all subjects (**akunṭha-medhasam**).

parīkṣid uvāca

aho adya vayam brahman sat-sevyāḥ kṣatra-bandhavah
kṛpayātithi-rūpeṇa bhavadbhis tīrthakāḥ kṛtāḥ

yeṣām saṁsmaranāt puṁsām sadyaḥ śuddhyanti vai grhāḥ
kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ

Parīkṣit said: O brāhmaṇa (aho brahman)! Today (adya) we low kṣatriyas (vayam kṣatra-bandhavah) have become respected by the saints (sat-sevyāḥ) because we have been purified (tīrthakāḥ kṛtāḥ) by your coming as a guest (bhavadbhiḥ atithi-rūpeṇa) out of your mercy (kṛpayā). Simply from remembering you (yeṣām saṁsmaranāt), men's houses even (puṁsām vai grhāḥ) become immediately purified (sadyaḥ śuddhyanti). What to speak of (kiṁ punar) seeing, touching (darśana-sparśa), washing your feet (pāda-śauca) and giving you a seat (āsana ādibhiḥ)!

Parīkṣit speaks in eight verses.

O brāhmaṇa! We low kṣatriyas have become respected by the saints because we have been purified (tīrthakāḥ kṛtāḥ) by your coming as a guest.

By remembering you, or by being remembered by you, our houses become purified, what to speak of the bodies of our wives and sons.

|| 1.19.34||

sānnidhyāt te mahā-yogin
pātakāni mahānty api
sadyo naśyanti vai puṁsām
viṣṇor iva suretarāḥ

O great yogī (mahā-yogin)! The greatest sins (puṁsām mahānty api
pātakāni) are destroyed (naśyanti) immediately (sadyah) by closeness
to you (te sānnidhyāt), just as the demons are destroyed by closeness
to the Lord (viṣṇoh iva sura itarāḥ).

|| 1.19.35 ||

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-arthaṁ
tad-gotrasyāṭṭa-bāndhavaḥ

Because of affection (prīty-arthaṁ) for his cousins the Pāṇḍavas (paitṛ-ṣvaseya), Lord Kṛṣṇa (bhagavān kṛṣṇaḥ), dear to the Pāṇḍavas (pāṇḍu-suta-priyaḥ), has shown friendship (āṭṭa-bāndhavaḥ) with me (api me), their descendent (tad-gotrasya), by sending you (implied).

Paternal cousins of Kṛṣṇa were the Pāṇḍavas.

Kṛṣṇa has made friendship with me belonging to that family.

You have been sent by him to deliver me.

|| 1.19.36||

anyathā te 'vyakta-gater
darśanam nah katham nrṇām
nitarām mriyamāṇānām
samsiddhasya vanīyasaḥ

Otherwise (anyathā) how is it possible (katham) that men like us (nah nrṇām) at the moment of death (nitarām mriyamāṇānām) can see (darśanam) a perfected being like you (te samsiddhasya), whose movements are unknown (avyakta-gateh), and is most munificent (vanīyasaḥ)?

Vanayitā is one who is requested (and grants) benedictions.

Superlative is vanayitṛtamaḥ.

This becomes vanīyas by the rule tu iṣṭhemeyaḥsu: the affix ṛ is elided
before the affixes iṣṭan, imanic and īyāsun (īyās) (Pāṇini 6.4.154)

Vanīyasaḥ means “of the most generous.”

Because he is so generous he will say, “Please ask me.”

|| 1.19.37 ||

ataḥ pr̥cchāmi saṁsiddhim
yoginām paramam gurum
puruṣasyeha yat kāryam
mriyamāṇasya sarvathā

I ask (ataḥ pr̥cchāmi) the supreme guru of the yogīs (yoginām paramam gurum) “What is complete perfection (saṁsiddhim) and what is to be done (yat kāryam) at all times (sarvathā) for attaining that perfection (iha) for a man about to die (mriyamāṇasya puruṣasya)?”.

I ask about the complete perfection (**saṃśiddhim**) and I ask
the sādhana to be performed at all times for that perfection.

|| 1.19.38||

yac śrotavyam atho japyam
yat kartavyam nṛbhiḥ prabho
smartavyam bhajanīyam vā
brūhi yad vā viparyayam

O master (**prabho**)! Please tell me (**brūhi**) what men (**yad nṛbhiḥ**) must hear (**śrotavyam**), chant (**atho japyam**), remember (**yat smartavyam**) and worship (**bhajanīyam vā**), or what they should not hear, chant, remember or worship (**yad vā viparyayam**).

Here he is more specific.

Kartavyam should follow each of the four items.

Tell me what men must hear among things worthy hearing, what they must chant among things worthy chanting, what they must remember among things worthy remembering, and what they must worship among things worth worshipping.

Viparyayam means tell me what must not be heard, chanted, remembered or worshipped.

|| 1.19.39||

nūnam bhagavato brahman
gr̥heṣu gr̥ha-medhinām
na lakṣyate hy avasthānam
api go-dohanam kvacit

O brāhmaṇa (brahman)! You do not stay (na kvacit lakṣyate
hy bhagavato avasthānam) in the houses of attached
householders (gr̥heṣu gr̥ha-medhinām) even for the time it
takes to milk a cow (api go-dohanam).

Since it will be very rare to see you again, you should tell me everything now.

You stay not even for the time it takes to milk a cow (go-dohanam).

|| 1.19.40||

sūta uvāca

evam ābhāṣitaḥ prṣṭaḥ
sa rājñā ślakṣṇayā girā
pratyabhāṣata dharma-jñō
bhagavān bādarāyaṇiḥ

Sūta said: Being addressed (evam ābhāṣitaḥ) and questioned (prṣṭaḥ) by the King (rājñā) with sweet words (ślakṣṇayā girā), the great son of Vyāsa (sah bhagavān bādarāyaṇiḥ), knower of dharma (dharma-jñāh), began to answer (pratyabhāṣata).