

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-patiḥ 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-
nalam 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-analam) 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, Viśvamitra, 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).