

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 – II

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

|| 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-guṇābhirūpam).

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.