

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)**

|| 1.19.20||

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 ihāsmāhe 'tha
kalevaram yāvad asau vihāya
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ

We will all (atha sarve vayam) remain here (tāvad iha āsmāhe) 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-prsthe). 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 (āmṛśataḥ) 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 aṭamānaḥ) 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-
subhruv-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.