

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 – III

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

|| 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-gotrasyāta-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 (āta-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-jñah), began to answer (pratyabhāṣata).