

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Sixteen

Dharma and Earth talk in the
presence of Parīkṣit

How Parīkṣit Received the Age of Kali

Section – I

**Mahārāja Parīkṣit as an ideal
ruler punishes kali (1-4)**

|| 1.16.1 ||

sūta uvāca

tataḥ parīksid dvija-varya-śikṣayā
mahīm mahā-bhāgavataḥ śaśāsa ha
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā

Sūta said: O brāhmaṇa (vipra)! Just as those who knew about his birth (yathā hi sūtyām abhijāta-kovidāḥ) had described him (samādiśan), Parīksit (tataḥ parīksid), the great devotee (mahā-bhāgavataḥ), possessing qualities of a great person (tathā mahad-guṇah), ruled the earth (mahīm śaśāsa ha) under the guidance of the best brāhmaṇas (dvija-varya-śikṣayā).

In the sixteenth chapter the victory tour of Parīkṣit, the
question by dharma to the earth, and earth's lamentation
about separation from Kṛṣṇa are described.

O brāhmaṇa (**vipra**)! He who possessed qualities of a great
person (**tathā mahad-guṇas**) ruled.

॥ 1.16.2 ॥

sa uttarasya tanayām
upayema irāvatīm
janamejayādīmś caturas
tasyām utpādayat sutān

He married Irāvatī (sah upayema irāvatīm), the daughter of King Uttara (uttarasya tanayām), and bore (tasyām utpādayat) four sons (caturah sutān) starting with Janamejaya (janamejaya ādīn).

The third pada has nine syllables instead of eight.

This is special version of anustubh meter with nine syllables in one line, as in a sentence like **pradhāne karmany abhidheye**
'nyādīn āhur dvi-karmanām.

|| 1.16.3 ||

ājahārāśva-medhāms trīn
gaṅgāyām bhūri-dakṣiṇān
śāradvatam gurum kṛtvā
devā yatrākṣi-gocarāḥ

Accepting Kṛpa as his guru (śāradvatam gurum kṛtvā) and giving profuse donations (bhūri-dakṣiṇān), he performed (ājahāra) three horse sacrifices (aśva-medhāms trīn) on the banks of the Gaṅgā (gaṅgāyām), in which the devatās became visible (devā yatra akṣi-gocarāḥ).

Śāradvata is Kṛpa.

|| 1.16.4 ||

nijagrāhaujasā vīrah
kalim digvijaye kvacit
nrpa-liṅga-dharam śūdrām
ghnantam go-mithunam padā

One time (kvacit), while touring his kingdom (digvijaye), the hero (vīrah) valiantly (ojasā) punished (nijagrāha) Kali (kalim), a śūdra (śūdrām) dressed as a king (nrpa-liṅga-dharam), who was kicking (padā ghnantam) a cow and bull (go-mithunam).

Section – II

Śaunaka Ṛṣi questions (5-9)

|| 1.16.5-6 ||

śaunaka uvāca

kasya hetor nijagrāha kalim digvijaye nṛpaḥ
nṛdeva-cihna-dhr̥k śūdra-ko 'sau gām yaḥ padāhanat

tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-makaranda-lihām satām

Śaunaka said: Why did the king (kasya hetoh nṛpaḥ) while touring (digvijaye) punish Kali (nijagrāha kalim) but not kill him (implied)? The person dressed as a king (asau nṛdeva-cihna-dhr̥k) who was kicking the cow (yaḥ gām padāhanat) was a very low śūdra (śūdrakah). O great soul (mahā-bhāga)! Please tell us (tat kathyatām) if it concerns Kṛṣṇa (yadi kṛṣṇa-katha āśrayam), or (athavā) concerns his devotees (satām) who lick (lihām) the honey (makaranda) from his lotus feet (asya padāmbhoja).

Why did he punish him but not kill him (nijagrāha)?

That low śūdra deserved to be killed.

|| 1.16.7 ||

kim anyair asad-ālāpair
āyuso yad asad-vyayah
kṣudrāyusām nṛṇām aṅga
martyānām ṛtam icchatām
ihopahūto bhagavān
mṛtyuḥ śāmitra-karmaṇi
na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ

O Sūta (**aṅga**)! For those men who desire Kṛṣṇa (**martyānām ṛtam icchatām**), what is use of material talks (**kim anyair asad-ālāpair**) which are a waste of life (**āyuso yad asad-vyayah**) for short-lived humanity (**kṣudrāyusām nṛṇām**)? The Lord as death (**bhagavān mṛtyuḥ**) has been called here (**iha upahūtaḥ**) to this sacrifice of animals (**śāmitra-karmaṇi**). As long as he is here (**yāvad āsta iha antakaḥ**), no one will die (**na kaścin mriyate tāvad**).

Rtam means the true object, Kṛṣṇa.

How can we hear auspicious talks about Kṛṣṇa if we are perishable?

In this place (iha) there is animal sacrifice with death as the executioner.

Death has been called for that.

Then what happens?

No one dies.

|| 1.16.8 ||

etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛ-loke pīyeta
hari-līlāmṛtaṁ vacaḥ

The sages (paramarṣibhiḥ) have called (āhūtaḥ) death here (bhagavān) so that no one dies (etad-arthaṁ hi). Therefore, men should drink (aho nṛ-loke pīyeta) the words containing sweet pastimes of the Lord (hari-līlāmṛtaṁ vacaḥ).

Then what should men do?

They should drink the nectar of the Lord's pastimes.

|| 1.16.9 ||

mandasya manda-prajñasya
vayo mandāyusaś ca vai
nidrayā hriyate naktam
divā ca vyartha-karmabhiḥ

The lives (vayah) of those who are lazy (mandasya), foolish (manda-prajñasya) and short lived (mandāyusaś ca), are wasted at night in sleeping (nidrayā hriyate naktam) and in the day by useless actions (divā ca vyartha-karmabhiḥ).

Anything other than hearing about the Lord is useless.

Section – III

Movements of Mahārāja

Parīkṣit as a conqueror against

effects of Kali (10-17)

|| 1.16.10 ||

sūta uvāca

yadā parīkṣit kuru-jāṅgale 'vasat
(kalim praviṣṭam)(nija-cakravartite)
niśamya vārtām anatipriyām tataḥ
śarāsanam saṁyuga-śaundir ādade

Sūta said: When Parīkṣit (yadā parīkṣit), expert in battle (saṁyuga-śaundih), was staying in Kuru-jāṅgala (kuru-jāṅgale avasat) inspecting his kingdom, hearing (tataḥ niśamya) the rather unpleasant news (anatipriyām vārtām) that Kali had entered, he took up his bow (śarāsanam ādade).

When Parīkṣit was inspecting his kingdom protected by his troops, hearing the rather unpleasant news that Kali had entered, he took up his bow.

It was somewhat pleasant also, since he had the opportunity to punish him.

This is expression is used to make it the subject of discussion later.

This sentence is connected with the next verse.

Śaundī means skilful.

An alternative version is saṁyuga-śauriḥ with the same
meaning.

|| 1.16.11 ||

svalaṅkṛtaṃ śyāma-turaṅga-yojitaṃ
rathaṃ mṛgendra-dhvajam āśritaḥ purāt
vṛto rathāśva-dvipa-patti-yuktayā
sva-senayā digvijayāya nirgataḥ

He had gone out from his city (purāt nirgataḥ) to gather tribute (digvijayāya) with his troops (sva-senayā vṛtaḥ) along with chariots, horses, and elephants (ratha-aśva-dvipa-patti-yuktayā) on a chariot with lion flag (mṛgendra-dhvajam), pulled by black horses (śyāma-turaṅga-yojitaṃ) and well decorated (svalaṅkṛtaṃ).

|| 1.16.12 ||

bhadraśvaṃ ketumālaṃ ca
bhārataṃ cottarān kurūn
kimpuruṣādīni varṣāṇi
vijitya jagrhe balim

Conquering (**vijitya**) Bhadraśva, Ketumāla, Bhārata, the northern Kuru provinces, and other countries such as Kimpuruṣa, he received taxes (**jagrhe balim**).

tatra tatropaśr̥ṇvānaḥ
sva-pūrveṣāṃ mahātmanām
pragīyamāṇaṃ ca yaśaḥ
kṛṣṇa-māhātmya-sūcakam

ātmānaṃ ca paritrātam
aśvatthāmno 'stra-tejasaḥ
snehaṃ ca vṛṣṇi-pārthānām
teṣāṃ bhaktiṃ ca keśave

tebhyaḥ parama-santuṣṭaḥ
prīty-ujjṛmbhita-locanaḥ
mahā-dhanāni vāsāṃsi
dadau hārān mahā-manāḥ

In those places (tatra tatra), hearing (upaśr̥ṇvānaḥ) the glories of his ancestors (sva-pūrveṣāṃ mahātmanām) being sung (pragīyamāṇaṃ) which indicated glory to Kṛṣṇa (kṛṣṇa-māhātmya-sūcakam), his deliverance (ātmānaṃ ca paritrātam) from the brahmāstra of Aśvatthāmā (aśvatthāmno astra-tejasaḥ), and the great devotion and affection (snehaṃ ca bhaktiṃ ca) of the Pāṇḍavas and Vṛṣṇis (teṣāṃ vṛṣṇi-pārthānām) for Kṛṣṇa (keśave), highly satisfied (parama-santuṣṭaḥ) and very generous (mahā-manāḥ), his eyes filled with affection (prīty-ujjṛmbhita-locanaḥ), he gave those glorifiers (dadau) great wealth and cloth (mahā-dhanāni hārān vāsāṃsi).

|| 1.16.16 ||

sārathya-pārasada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān
snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣṇor
bhaktim karoti nṛ-patiś caraṇāravinde

Hearing through their praises (stavana-praṇāmān) that Kṛṣṇa acted as charioteer, follower (sārathya-pāraśada), servant, friend and messenger (sevana-sakhya-dautya) of the dear Pāṇḍavas (snigdheṣu pāṇḍuṣu) and that Viṣṇu was respected by the whole world (jagat-praṇatim ca viṣṇor), he expressed devotion (bhaktim karoti nṛ-patih) to the lotus feet of the Lord (caraṇāravinde).

Hearing the activities such as being the charioteer for the dear Pāṇḍavas, and hearing that the whole world offered respects to him, Parīkṣit showed devotion to the Lord.

Kṛṣṇa acted as follower by presiding over the assembly.

He acted as servant by satisfying their wishes such as staying up at night with sword in hand protecting them.

|| 1.16.17 ||

tasyaivaṃ vartamānasya
pūrveṣāṃ vṛttim anvaham
nātidūre kilāścaryaṃ
yad āsīt tan nibodha me

Hear from me (nibodha me) the most astonishing event (tad kila āścaryaṃ) that suddenly occurred (yad na atidūre āsīt) while he was following (tasya evaṃ vartamānasya) this procedure of the previous kings (pūrveṣāṃ vṛttim) daily (anvaham).

An extra anu should be added.

Thus every day (anu aham) he followed the procedure
(anuvartamānasya).

Section – IV

Conversation between earth (in
form of cow) and Dharma (in form
of bull) (18-24)

|| 1.16.18 ||

dharmah padaikena caran
vicchāyām upalabhya gām
ṛcchati smāśru-vadanām
vivatsām iva mātaram

Dharma (dharmah), moving about on one leg (pada ekena caran), seeing (upalabhya) a cow with no effulgence (vicchāyām gām), with tears in her eyes (aśru-vadanām) as if she had lost her calf (vivatsām iva), inquired from her (ṛcchati sma).

The moment that Kali-yuga had started dharma, the earth and Kali appeared in this situation.

Though this was not seen by the people, Parīksit, who meditated with a desire to see this, saw it with his mystic eyes.

Dharma in the form of a bull asked questions to the cow who had lost her effulgence (vicchāyām).

|| 1.16.19 ||

dharmā uvāca

kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyatesan mukhena
ālaksaye bhavatīm antar-ādhim
dūre bandhum śocasi kañcanāmba

Dharma said: Auspicious cow (bhadre)! Are you well (kaccid ātmanah anāmayam te)? You appear pale (vicchāyāsi) and your face (mukhena) is slightly withered (īsad mlāyata). I think (ālaksaye) that you are in great anxiety (bhavatīm antar-ādhim). O mother (amba)! Are you lamenting (śocasi) for a friend (kañcana bandhum) in a distant land (dūre)?

Ātmanah means of the body.

Anāmayam means health.

The bull asks the cause since she has internal affliction.

|| 1.16.20 ||

pādair nyūnam śocasi maika-pādam
ātmānam vā vṛṣalair bhokṣyamāṇam
āho surādīn hr̥ta-yajña-bhāgān
prajā uta svin maghavaty avarṣati

Do you lament (śocasi) because I am standing on only one leg (mām eka-pādam pādair nyūnam)? Or are you lamenting (vā) for yourself (ātmānam) being enjoyed by sinners (vṛṣalair bhokṣyamāṇam)? Or are you lamenting (āho) because the devatās (surādīn) have been deprived of their share of the sacrifices (hr̥ta-yajña-bhāgān)? Or are you lamenting (uta svid) for the citizens (prajā) without rain (maghavaty avarṣati)?

Mā means mām.

Are you lamenting because you are being enjoyed by sinful persons (vr̥ṣalaiḥ).

It is in the masculine gender in referring to ātmā.

|| 1.16.21 ||

araksyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān
vācaṁ devīm brahma-kule kukarmany
abrahmaṇye rāja-kule kulāgryān

O earth (urvi)! Are you lamenting (śocasy atho) because the women (striyah) are not protected by the husbands (araksyamāṇāḥ), children are not protected by parents (bālān) and moreover suffer at the hands of merciless people (puruṣādair iva ārtān)? Are you lamenting about learned words (devīm vācaṁ) being spoken in brāhmaṇa families (brahma-kule) with sinful conduct (kukarmany)? Are you lamenting the best of brāhmaṇas (kulāgryān) serving kings (rāja-kule) with no respect for brāhmaṇas (abrahmaṇye)?

Are women are not protected by their husbands?

The children are not protected by the parents.

Moreover they are suffering because of merciless persons.

Are you lamenting apparent learned words (**devīm vācam**) in
brāhmaṇa families of bad conduct?

Are you lamenting those of noble family who are serving kings
who have no devotion to brāhmaṇas?

|| 1.16.22 ||

kim kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam

Are you lamenting about degraded kṣatriyas (kim kṣatra-bandhūn) influenced by Kali (kalinā upasṛṣṭān), or (vā) countries (rāṣṭrāṇi) ruled negligently (avaropitāni) by them (taiḥ)? Are you lamenting because people (vā jīva-lokam) are engaged (unmukha) in eating, drinking, dressing (aśana-pāna-vāsaḥ), bathing, and sexual relationships (snāna-vyavāya) without regard for restrictions (itah tatah)?

Upasṛṣṭān means spread.

Avaropitāni means abandoned.

|| 1.16.23 ||

yadvāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni

O mother (amba)! O earth (dharitri)! Are you lamenting (yadvā) on remembering (smaratī) the activities (visṛṣṭā karmāṇi) — which make a mockery of liberation by their sweetness (nirvāṇa-vilambitāni) — of the Lord (hareh) who appeared (krta avatārasya) to relieve your heavy burden (bhūri-bhara avatāra) and then disappeared, leaving you alone (antarhitasya)?

Remembering the activities of the Lord who appeared
(**kṛtāvatarasya**) to relieve (**avatāra**) your burden.

The ~~activities made liberation a laughing stock~~ (**vilambitāni**)
because of their sweetness.

The syllables da and la can be exchanged and thus the word
becomes vidambitāni (mocking).

॥ 1.16.24 ॥

idaṁ mamācakṣva tavādhi-mūlaṁ
vasundhare yena vikarśitāsi
kālena vā te balinām baliyasā
surārcitaṁ kiṁ hr̥tam amba saubhagam

O earth (vasundhare)! Please tell me (mama ācakṣva) the cause for your anxiety (idaṁ tava ādhi-mūlaṁ) by which (yena) you have become extremely thin (vikarśitāsi). O mother (amba)! Has time (kiṁ vā kālena) which is strongest of the strong (balinām baliyasā), stolen (hr̥tam) your good fortune (te saubhagam) ~~worshipped by the devatās~~ (sura arcitaṁ)?

Section – V

Earth (Cow) expresses pain of
separation from the Lord and
laments about the effects of kali
(25-36)

|| 1.16.25-30 ||

dharany uvāca

bhavān hi veda tat sarvaṃ yan mām dharmānupṛcchasi
caturbhir vartase yenapādair loka-sukhāvahaiḥ

satyaṃ śaucaṃ dayā ksāntis tyāgaḥ santosa ārjavam
śamo damas tapaḥ sāmyaṃ titikṣoparatiḥ śrutam

jñānaṃ viraktir aiśvaryaṃ śauryaṃ tejo balaṃ smṛtiḥ
svātantryaṃ kauśalaṃ kāntir dhairyaṃ mārḍavam eva ca

prāgalbhyaṃ praśrayaḥ śīlaṃ saha ojo balaṃ bhagaḥ
gāmbhīryaṃ sthairyam āstikyaṃ kīrtir māno 'nahaṅkṛtiḥ

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir na viyanti sma karhicit

tenāhaṃ guṇa-pātreṇa śrī-nivāseṇa sāmpratam
śocāmi rahitaṃ lokaṃ pāpmanā kalinekṣitam

The earth said: You know (bhavān hi veda) all the dharma (tat sarvaṃ dharma) about which you are asking me (yan anupṛcchasi). I am lamenting (śocāmi ahaṃ) the population (lokaṃ) which is now influenced by the sinful glance of Kali (pāpmanā kalinā īksitam), and which is devoid of the Lord (rahitaṃ tena), the abode of Laksmī (śrī-nivāseṇa), the abode of qualities (guṇa-pātreṇa), by whose power (yena) you existed with four legs (caturbhir pādair vartase) which gave benefit to the people (loka-sukhāvahaiḥ), and in whom reside the following eternal, great qualities (nityā yatra bhagavat mahā-guṇāḥ), which do not disappear at any time (na viyanti sma karhicit): truthfulness, purity, compassion, control of anger (śatyaṃ śaucaṃ dayā ksāntiḥ), generosity, self-satisfaction, straightforwardness (tyāgaḥ santoṣa ārjavam), control of mind, control of external senses, following his caste role during pastimes, neutrality to all (śamo damaś tapaḥ sāmyaṃ), tolerance, indifference to material enjoyment, consideration of scripture (titikṣā uparatiḥ śrutam), omniscience, distaste for material enjoyment, control of others (jnānaṃ viraktir aiśvaryaṃ), determination in battle, influence, skill, defining social duties (śauryaṃ tejo balaṃ smṛtiḥ), independence, expertise in arts, beauty (svātantryaṃ kauśalaṃ kāntir), lack of confusion, tenderness (dhairyaṃ mārḍavam eva ca), boldness, modesty, being good-natured (prāgalbhyaṃ praśrayaḥ śīlaṃ), sharpness of mind, sharpness of the knowledge senses and action senses, the abode of enjoyment (saha ojo balaṃ bhagaḥ), imperturbability, steadiness, faith (gāmbhīryaṃ sthairyam āstikyaṃ), fame, respectability, lack of pride (kīrtir māno 'nahaṅkṛtiḥ), and as well, other qualities (ete ca anye ca) desirable (prārthyā) for those who want greatness (mahattvam icchadbhir).

“You know all about dharma since you are dharma personified.”

“Though I know, I want to hear from your mouth.”

Therefore she speaks.

You know the dharma because of which you exist with four legs.

Present tense is used since the condition is near the present.

The sentence continues till verse 31.

Satyam means speaking about things as they are.

Śaucam means purity.

Dayā means sympathizing with other's suffering, protecting those who have surrendered, and being friendly to devotees.

Kṣānti means having control of the mind even when angry.

Tyāga means generosity.

Santoṣa means satisfied in the self.

Ārjavam means honesty, not being crooked.

Śama means control of the mind, by which one has firm vows.

Dama means control of the external senses.

Tapas means acting according to one's nature such as kṣatriya during pastimes.

Sāmyam means devoid of thinking one is an enemy and another is a friend.

Titikṣa is tolerance when others offend you.

Uparati is indifference to attaining material enjoyment.

Śrutam means judging by scripture.

Jñānam means omniscience and gratitude etc.

Virakti means absence of taste for material enjoyment.

Aiśvaryam is control of others.

Śauryam is determination in battle.

Tejas is influence.

Balam is skill.

Smṛti means searching out what should be done as duty.

Svātantryam is non-dependence on others.

Kauśalam is skill in arts and play.

Kāntih is beauty.

Dhairyam is not being agitated.

Mārdavam is being very young and being tender with prema.

Prāgalbhyam is extreme boldness.

Praśraya is mildness.

Śīla means good natured.

Sahas is sharpness of mind.

Tejas is sharpness of knowledge senses.

Ojas is sharpness of action senses.

Bhaga is being the shelter of enjoyment.

Gāmbhīryam means imperturbable.

Sthairyam is not being fickle.

Āstikyam is faith.

Kīrti is fame.

Māna is being worthy of worship.

Anahankṛti is absence of pride.

Other qualities include being true to one's word, respecting brāhmaṇas and being affectionate to the devotees.

These great qualities are eternal—existing over all time in the Lord.

The Lord has said:

mām bhajanti guṇāḥ sarve nirguṇam nirapeksakam
suhṛdam priyam ātmānam sāmyāsaṅgādayo 'guṇāḥ

All superior qualities (guṇāḥ sarve), which are eternal, such as equality to all beings (sāmya) and attachment to my devotee (āsaṅga ādayah), reside in me (mām bhajanti), who am beyond the material guṇas (nirguṇam), not dependent on material qualities (nirapeksakam), and the friend of my devotees (ātmānam suhṛdam), giving love to them (priyam).

SB 11.13.40

Thus, though the Lord is beyond the guṇas, he possesses
qualities, great qualities, which are spiritual, beyond matter,
arising from his svarūpa.

Even during universal destruction, these qualities do not
disappear (**na viyanti**).

If they continually reside in Kṛṣṇa, even during the final
destruction, then the qualities just listed must all be eternal.

If they are eternal, the objects in which they exist must also be eternal.

Thus the pastimes, the participants in the pastimes, the places of the pastimes and all ingredients are eternal.

|| 1.16.31 ||

ātmanam cānuśocāmi
bhavantam cāmarottamam
devān pitṛn ṛṣin sādḥūn
sarvān varṇāms tathāśramān

O best of the devatās (amarottamam)! I lament (anuśocāmi) for myself (ātmanam) and you (bhavantam ca), and for the devatās, Pitṛs, sages, devotees (devān pitṛn ṛṣin sādḥūn) and all the varṇas (sarvān varṇān) and āśramas (tathā āśramān).

The words “devoid of the Lord” apply to this sentence.

|| 1.16.32 ||

brahmādayo bahu-titham yad-apāṅga-mokṣa-
kāmās tapaḥ samacaran bhagavat-prapannāḥ
sā śrīḥ (sva-vāsam) (aravinda-vanaṁ) (vihāya)
(yat-pāda-saubhagam) alam (bhajate) (nuraktā)

Lakṣmī (sā śrīḥ), desiring whose glance (yad-apāṅga-mokṣa-kāmāḥ)
Brahmā and others (brahmā ādayaḥ), surrendered to the Lord
(bhagavat-prapannāḥ) for a long time (bahu-titham), perform great
penance (tapaḥ samacaran), has left her abode (sva-vāsam vihāya) of
the lotus forest (aravinda-vanaṁ) and with great attachment
(anuraktā) worships (bhajate) the beauty of Kṛṣṇa's feet (yat-pāda-
saubhagam).

Though Brahmā and others have surrendered to the Lord for a long time (bahu-titham), being devotees with material desires, they desire the glance of Lakṣmī.

|| 1.16.33 ||

tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī
trīn atyaroca upalabhya tato vibhūtiṃ
lokān sa māṃ vyaśṛjad utsmayatīṃ tad-ante

Being ornamented (samalaṅkṛtāṅgī) with the footprints of the Lord (śrīmat-padair bhagavataḥ) marked with lotus, thunderbolt (abja-kuliśa), goad, flag (aṅkuśa-ketu-ketaiḥ), I surpassed the three worlds in beauty (aham trīn lokān atyaroca). After I attained glory from the Lord (upalabhya tato vibhūtiṃ), he left me (sa māṃ vyaśṛjad) who had become proud (utsmayatīṃ), even after the glory had dissipated (tad-ante).

Tasya refers to Kṛṣṇa.

Keta is a mark.

Surpassing the three worlds, I became most beautiful.

After attaining glory from the Lord, after that glory had
vanished, I still had inner pride, thinking, “Vaikuṅṭha is not
equal to me.”

|| 1.16.34 ||

yo vai mamātibharam āsura-vaṁśa-rājñām
akṣauhiṇī-śatam apānudad ātma-tantrah
tvām duḥstham ūna-padam ātmani pauruṣena
sampādayan yaduṣu ramyam abibhrad aṅgam

The independent Lord (yah vai ātma-tantrah) destroyed (apānudad) my great burden (mama ati bharam) of a hundred akṣauhiṇīs (akṣauhiṇī-śatam) of those who were previously of demonic dynasty of kings (āsura-vaṁśa-rājñām). By his prowess (pauruṣena) he made you whole (sampādayan) when you were suffering (tvām duḥstham) with loss of your legs (ūna-padam) and had taken shelter of him (ātmani). He appeared (abibhrad) with a beautiful form (ramyam aṅgam) in the Yadu family (yadusu).

Āsura-vaṁśa-rājñām means “made up of persons who were previously kings in the demon dynasty.”

It is a compound similar to chinna–prarūḍha (cut but now grown up).

An alternative version is asura-veśa, which means “those who assumed the nature of asuras.”

He made you who were deficient in legs (ūna-padam) and had taken shelter of him (ātmani) whole (sampādayan).

|| 1.16.35 ||

kā vā saḥeta virahaṃ puruṣottamasya
prema-avaloka-rucira-smita-valgu-jalpaiḥ
sthairyaṃ samānam aharan madhu-māninīnām
romotsavo mama yad-aṅghri-ṅṅkitāyāḥ

Who can tolerate (kā vā saḥeta) separation (virahaṃ) from that supreme person (puruṣottamasya) whose foot prints (yad-aṅghri-ṅṅkitāyāḥ) made my hair stand on end constantly (mama romotsavah), while he took away (aharat) the pride and self-control (sthairyaṃ sa mānam) of his queens who were proud (madhu-māninīnām) by his loving glances (prema-avaloka), pleasant smiles (rucira-smita) and sweet speech (valgu-jalpaiḥ)?

Madhu-māninīnām means Satyabhāmā and others.

He took away their steadiness (**sthairyam**) and pride (**samānam**).

Vitānkitāyāḥ means ornamented.

Among all the dear women, I was always independent (such a woman is called svādhīna-bharṭṛkā), and was never separate from him (since his feet always touched me).

That is the meaning of the verse.

॥ 1.16.36 ॥

tayor evaṁ kathayatoh
pr̥thivī-dharmayos tadā
parīkṣin nāma rājarsih
prāptaḥ prācīm sarasvatīm

While the earth and dharma (pr̥thivī-dharmayoh tayoh) were conversing (evaṁ kathayatoh), the king named Parīkṣit (tadā parīkṣit nāma rājarsih) came to the Sarasvatī River (sarasvatīm prāptaḥ) flowing east (prācīm).

Prācīm here means “flowing east.”