

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.