

# 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 – II

Śaunaka Ṛṣi questions (5-9)

|| 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 mandāyuṣaś ca vai  
nidrayā hriyate naktam  
divā ca vyartha-karmabhiḥ

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

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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 tatra upaśṛnvānaḥ  
sva-pūrveṣāṃ mahātmanām  
pragīyamānaṃ 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 (upaśṛnvānaḥ) the glories of his ancestors (sva-pūrveṣāṃ mahātmanām) being sung (pragīyamānaṃ) 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 ||

dharma 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 (taih)? 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 smarati visṛṣṭā  
karmāṇi nirvāṇa-vilambitāni

O mother (amba)! O earth (dharitri)! Are you lamenting (yadvā) on remembering (smarati) 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 vidāmbitāni (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)?