

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 – 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 oja 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 vibhūtiṁ
lokān sa mām vyaśṛjad utsmayatīm 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 vibhūtiṁ), he left me (sa mām vyaśṛjad) who had become proud (utsmayatīm), 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 virahaṁ puruṣottamasya
premaḥvaloka-rucira-smita-valgu-jalpaiḥ
sthairyaṁ samānam aharan madhu-māninīnām
romotsavo mama yad-aṅghri-ṅṅkitāyāḥ

Who can tolerate (kā vā saḥeta) separation (virahaṁ) 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 (sthairyaṁ sa mānam) of his queens who were proud (madhu-māninīnām) by his loving glances (prema aḥvaloka), 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 kathayatoḥ
pr̥thivī-dharmayos tadā
parīkṣin nāma rājarsih
prāptaḥ prācīm sarasvatīm

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

Prācīm here means “flowing east.”