

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Seventeen

The Punishment of Kali

Punishment and Reward of Kali

Section – I

**Mahārāja Parīkṣit being an
ideal king, appropriately
chastises Kali (1-16)**

|| 1.17.1 ||

sūta uvāca

tatra go-mithunam rājā
hanyamānam anāthavat
daṇḍa-hastam ca vrsalam
dadr̥ṣe nr̥pa-lāñchanam

Sūta said: At Kurukṣetra (tatra) the King (rājā) saw (dadr̥ṣe) the śūdra (vṛṣalam) dressed as a king (nr̥pa-lāñchanam) beating (hanyamānam) an unprotected (anāthavat) cow and a bull (go-mithunam) with a stick held in his hand (daṇḍa-hastam).

In the seventeenth chapter the questions and answers between Parīkṣit and Dharma, and the punishment and mercy received by Kali are described.

Hanyamānām means “beating.”

The śūdra wore the markings of a king, which broke the custom followed in Satya, Treta and Dvāpara yugas.

|| 1.17.2 ||

vṛṣam mṛṇāla-dhavalam
mehantam iva bibhyatam
vepamānam padaikena
sīdantam śūdra-tāḍitam

The śūdra was beating (śūdra-tāḍitam) the bull (vṛṣam), white like a water lily (mṛṇāla-dhavalam), fearful (bibhyatam), trembling (vepamānam), weak (sīdantam) and standing on one leg (padaikena), who appeared to be urinating (mehantam iva).

Mehantam iva means “as if urinating.”

This means that Dharma, standing on one leg, was at every
moment flowing away.

It is a metaphor to express a perishing condition.

Trembling of the bull indicated that the bull did not create an
opposition to the actions of Kali.

|| 1.17.3 ||

gām ca dharmā-dughām dīnām
bhṛśam śūdra-padāhatām
vivatsām āśru-vadanām
kṣāmām yavasam icchatīm

He saw the cow (gām ca), giver of ghee for sacrifice (dharmā-dughām), without a calf (vivatsām), suffering greatly (dīnām), as she was being kicked by the śūdra (śūdra-padāhatām). The thin cow (kṣāmām), with tears in her eyes (āśru-vadanām), desired the share of sacrifice (yavasam icchatīm).

Dharma-dughām means giver of ghee for sacrifice.

She (the earth) was without a calf (vivatsām) because the grains, the child of the earth, had been destroyed.

She had tears in her eyes because of the destruction of dharma.

She was thin (**kṣāmām**) because sacrifices were not performed.

She desired the share of sacrifice (**yavasam**).

|| 1.17.4 ||

papraccha ratham ārūḍhaḥ
kārtasvara-paricchadam
megha-gambhīrayā vācā
samāropita-kārmukaḥ

Situated in his chariot (ratham ārūḍhaḥ), with his bow poised (samāropita-kārmukaḥ), in a voice deep as thunder (megha-gambhīrayā vācā), he questioned (papraccha) the śūdra dressed in gold (kārtasvara-paricchadam).

Kārtasvara means gold.

He had his bow ready in case the śūdra tried to flee.

|| 1.17.5 ||

kas tvam mat-charaṇe loke
balād dhamṣy abalān balī
nara-devo 'si veṣeṇa
naṭavat karmaṇādvijaḥ

Who are you (kaḥ tvam), having power (balī)? You attack (hamṣy) the weak (abalān) with force (balād) in the world under my protection (mat-śaraṇe loke). Like an actor (naṭavat), you appear to be a king (nara-devaḥ asi) by dress (veṣeṇa), but by actions (karmaṇā) you are a śūdra (advijaḥ).

“Who are you to commit violence in my presence?”

↓ PM

“I am a king.” → Kali

“Since I am the king, how can you be the king?” → PM

→ Kali

“I am king because I am wearing the dress of a king, and acting like one.”

“No!” → PM

You are a śūdra by your actions.

A real actor imitates the actions of another as truly as possible.”

|| 1.17.6 ||

yas tvam kṛṣṇe gate dūram
saha-gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi

Since Kṛṣṇa has departed (yas kṛṣṇe gate dūram) with Arjuna (saha-gāṇḍīva-dhanvanā), you are in pitiable position (tvam śocyah asy). By beating (praharan) innocent creatures (aśocyān) in a solitary place (rahasi), you deserve to be killed (vadham arhasi).

“Just as ^{Kali} you are king of your country, I am king of this time.
Thus you do not have power over me.”

The King answers in this verse.

^{PM}
“Before Kṛṣṇa departed out of sight with Arjuna, where were
you?”

Kali

“I was present, but I did not have power because of fear of them. But I have fear of no one today.”

PM

“True. You are worthy of lamentation. You desire to die today.”

|| 1.17.7 ||

tvam vā mr̥ṇāla-dhavalah
pādair nyūnah padā caran
vṛṣa-rūpeṇa kim kaścid
devo naḥ parikhedayan

You are white like a water lily (tvam vā mr̥ṇāla-dhavalah), and move around on one leg (padā caran) without the other legs (pādair nyūnah) in the form of a bull (vṛṣa-rūpeṇa). Are you some devata (kim kaścid devah) coming to afflict us by such an appearance (naḥ parikhedayan)?

“Let that be. I will think of your first offense for a moment.”

Thinking in this way the King then inquired from the bull.

Are you some devatā who has come to produce lamentation
for us?

I have not seen such thinness and suffering even in my
dreams.

|| 1.17.8||

na jātu kauravendrānām
dor daṇḍa-parirambhite
bhū-tale 'nupatanty asmin
vinā te prāṇinām śucaḥ

Except for your tears (vinā te), the tears of living beings (prāṇinām śucaḥ) have never fallen (na jātu anupatanty) on the earth (asmin bhū-tale) which was ruled by the Kuru kings (kauravendrānām) and well protected by arms of punishment (dor daṇḍa-parirambhite).

Dharma

“You may be a king, but we have become miserable now.”

The king then speaks with fiery pride.

Except for your tears, tears have not fallen in the land which was well protected (**parirambhite**) by arms of punishment.

|| 1.17.9||

mā saurabheyātra śuco
vyetu te vrsalād bhayam
mā rodīr amba bhadram te
khalānām mayi śāstari

O son of Surabhī (saurabheya)! Do not lament (mā śucah)!
Do not fear (mā vyetu te bhayam) the śūdra (vrsalād)! O
mother (amba)! Do not weep (mā rodīh)! Since I am here
(mayi atra) as the punisher of sinners (khalānām śāstari), you
will have good fortune (bhadram te).

He then spoke consoling words to the bull who was showing the weeping cow his miserable condition.

O son of Surabhi! Do not lament (śucaḥ for śocaḥ).

Do not have fear, I will kill him now.

He then speaks to the cow.

Mayi śāstari means “while I am living as the punisher.”

|| 1.17.10-11||

yasya rāṣṭre prajāḥ sarvās trasyante sādhy asādhubhiḥ
tasya mattasya naśyanti kīrtir āyur bhago gatiḥ

eṣa rājñām paro dharmo hy ārtānām ārti-nigrahaḥ
ata enam vadhiṣyāmi bhūta-druham asattamam

O cow (sādhy)! The inattentive ruler (mattasya) in whose state (yasya rāṣṭre) all the citizens (prajāḥ sarvāḥ) suffer from criminals (trasyante asādhubhiḥ) loses (naśyanti) his fame, lifespan, fortune and progress (tasya kīrtiḥ āyur bhagah gatiḥ). This is the highest duty (eṣah paro dharmah) of the kings (rājñām), to punish those who cause suffering to others (ārtānām ārti-nigrahaḥ). Therefore I will kill (ata vadhiṣyāmi) that sinful killer (enam asattamam bhūta-druham).

Please
“But if you kill him because of us, then we become implicated
in killing. Do not do that.”

PM
He replies.

“I must kill him for my benefit. It is not because of your
request.”

|| 1.17.12 ||

ko 'vr̥scat tava pādāms trīn
saurabheya catus-pada
mā bhūvaṁs tvādr̥śā rāṣṭre
rājñām kṛṣṇānuvartinām

Son of Surabhī (saurabheya)! You have four legs (catus-pada). Who has cut off (kaḥ avr̥scat) three of your legs (tava pādāms trīn)? There should never be (mā bhūvaṁs) such a condition (tvādr̥śā) in the state (rāṣṭre) ruled by kings following Kṛṣṇa (rājñām kṛṣṇa anuvartinām).

|| 1.17.13 ||

ākhyāhi vṛṣa bhadraṃ vaḥ
sādhūnām akṛtāgasām
ātma-vairūpya-kartāram
pārthānām kīrti-dūṣaṇam

O bull (vṛṣa)! May you, ^(vaḥ) who is innocent (sādhūnām) and of pure character (akṛtāgasām), have good fortune (bhadraṃ vaḥ)! Tell me (ākhyāhi) who has disfigured you (ātma-vairūpya-kartāram), who has spoiled the fame (kīrti-dūṣaṇam) of the Pāṇḍavas (pārthānām).

PM

“If you tell me, I will kill that person.”

Bull → Dharmaraja

“I have nothing to say.”

PM

“O bull! You, who are good natured and offenseless, are auspicious in happiness and in suffering. But tell me the criminal who is spoiling the fame of the Pāṇḍavas. Who is the person who disfigured you by cutting off your legs?”

|| 1.17.14||

jane 'nāgasy agham̐ yuñjan
sarvato 'sya ca mad-bhayam
sādhūnām bhadram eva syād
asādhu-damane kr̥te

He who commmits violence (agham̐ yuñjan) against the innocent (anāgasy jane) must certainly fear me (asya ca mad-bhayam) in all ways (sarvatah). By punishing the sinful (asādhu-damane kr̥te), the innocent will be peaceful (sādhūnām bhadram eva syād).

By telling me who he is, he will have fear of me.

But even if you do not tell, under all conditions, he will fear me.

He who harms the innocent will fear me by all causes (sarvatah).

|| 1.17.15||

anāgaḥsv iha bhūteṣu
ya āgas-kṛn niraṅkuśaḥ
āhartāsmi bhujam sāksād
amartyasyāpi sāṅadam

I will cut off (āhartāsmi) the arms (bhujam sāksād) along with the armbands (sa aṅadam) of the person who (yah) without regard for rules (niraṅkuśaḥ) commits violence (āgas-kṛt) against the innocent beings (anāgaḥsu iha bhūteṣu), even if he is a devata (amartyasyāpi).

Dharma

“What happens if there is someone stronger than you?”

PM

Even if the person is a devatā, I will cut off his arms at the
root—with the armbands.

Actually there is no person among men and devatās who is as
strong as me.

|| 1.17.16||

rājño hi paramo dharmah
sva-dharma-sthānupālanam
śāsato 'nyān yathā-śāstram
anāpady utpathān iha

The highest duty (paramo dharmah) of the king (rājñah) is to protect (anupālanam) those who follow the rules given to them (sva-dharma-stha) in the scriptures (yathā-śāstram), and to punish (śāsato) the sinful (anyān) who deviate from the scriptures (utpathān) when there is no emergency (anāpady).

Dharmā

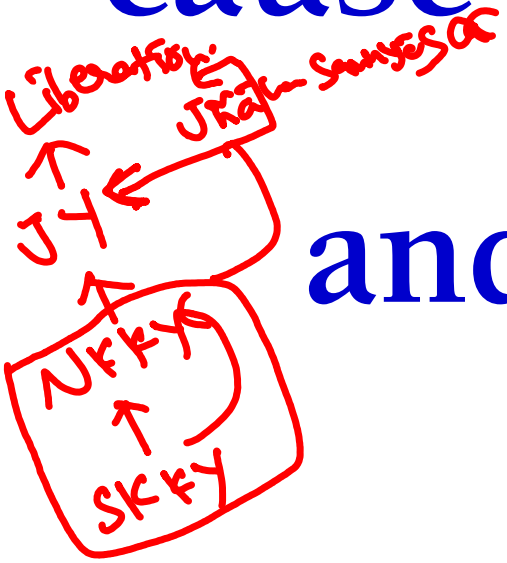
“What is the use in punishing one person and not punishing another person?”

This verse answers.

He punishes those who are sinful (**anyān**).

Section – II

Mahārāja Parīkṣit discusses the
cause of suffering of cow (Earth)
and bull (Dharma) (17-27)



|| 1.17.17 ||

dharmā uvāca

etad vaḥ pāṇḍaveyānām
yuktam ārtābhayaṁ vacaḥ
yeṣāṁ guṇa-gaṇaiḥ kṛṣṇo
dautyāḍau bhagavān kṛtaḥ

Dharma said: These words (etad vacaḥ) which make one fearless of suffering (ārta) (abhayaṁ) are suitable (yuktam) for you (vaḥ), descendent of the Pāṇḍavas (pāṇḍaveyānām). Being attracted to their qualities of prema (yeṣāṁ guṇa-gaṇaiḥ), Kṛṣṇa (bhagavān kṛṣṇaḥ) engaged in playing dice and other activities (dautya āḍau kṛtaḥ).

Kṛṣṇa was attracted to all their qualities which were filled with prema.

Because Kṛṣṇa is controlled only by prema, and since you are the son of Arjuna with qualities similar to his, Kṛṣṇa is controlled by your qualities as well.

Therefore nothing is impossible for you.

|| 1.17.18||

na vayam kleśa-bijāni
yataḥ syuḥ puruṣarṣabha
puruṣam taṁ vijānīmo
vākya-bheda-vimohitāḥ

O best of men (puruṣarṣabha)! I do not know (na vayam vijānīmah) the person who (taṁ puruṣam) is the cause of my suffering (kleśa-bijāni syuḥ), since (yataḥ) I am bewildered (vimohitāḥ) by different statements of scripture (vākya-bheda).

I do not know the person from whom the seeds of suffering will arise.

PM

“Why do you conceal the person? I even see the person who is giving you suffering.”

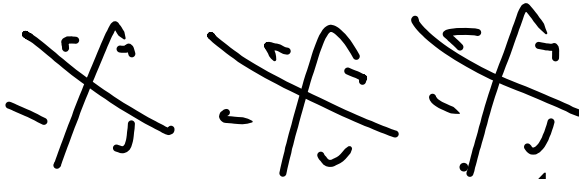
Thema

“True, he is giving me suffering, but there should be a seed of my suffering, because of which he gives me suffering. It cannot be otherwise. I do not know that person from whom the seed arises.”

PM

“But you know scriptures. Why do you not know?””

Dispute



“True. Knowledge of many scriptures is the cause of misunderstanding them.”

|| 1.17.19 ||

kecid vikalpa-vasanā
āhur ātmānam ātmanah
daivam anye 'pare karma
svabhāvam apare prabhum

Some say (kecid āhuh) the self (ātmānam) is the cause of suffering (ātmanah vikalpa-vasanā). Others say (anye) planets are the cause of suffering (daivam). Others say karma is the cause (apare karma). Others say (apare prabhum) the inherent property of matter is the cause (svabhāvam).

Here the different opinions are described.

Some, the yogīs, who cover up (vasanā) the difference (vikalpa), say the soul, master of the self, gives happiness and suffering.

The Gītā (6.5) says ātmaiva hy ātmano bandhur ātmaiva ripur ātmana: the ātmā itself is the friend of the soul and the enemy of the soul.

Or the meaning can be: some, the (advaitins), who say that the jīva and the lord become one say that the ātmā is the source of happiness and suffering.

They also say that devatās cannot be the cause since they are controlled by karma as well, and karma cannot be the cause because it is not independent.

Thus only the ātmā is the cause and nothing else.

Others, those who believe in planets controlled by devatās, say
that planets are the cause.

The Mīmāṃsakas say that karma is the cause.

Others, the Lokāyatas, say that svabhāva, the inherent
property of matter, is the cause.

|| 1.17.20 ||

apratarkyād anirdeśyād
iti keṣv api niścayaḥ
atrānurūpaṁ rājarse
vimṛśa sva-manīṣayā

And among these (atra anurūpaṁ), some ascertain (keṣv api niścayaḥ) that happiness and distress (iti) come from that which is beyond reason (apratarkyād) and perception (anirdeśyād), O sage among kings (rājarse)! Consider the proper truth (vimṛśa) by your intelligence (sva-manīṣayā).

The Vaisṇavas ascertain that the happiness and suffering come from the Supreme Lord who cannot be determined by designations.

Śruti says tvad-avagamī na vetti (bhavad-uttha-śubhāśubhayor) guṇa-viguṇānvayān: one who knows you cannot understand your connection with good and bad qualities which give auspiciousness and inauspiciousness.

buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayaṁ eva ca

ahiṁsā samatā tuṣṭiḥ
tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ
matta eva pṛthag-vidhāḥ

Intelligence, knowledge, freedom from illusion (buddhir jñānam asammohaḥ), tolerance, truthfulness, sense control, mind control (kṣamā satyaṁ damaḥ śamaḥ), pleasure, pain, birth, death (sukhaṁ duḥkhaṁ bhavo abhāvo), fear, fearlessness (bhayaṁ ca abhayaṁ eva ca), non-violence, equanimity, satisfaction (ahiṁsā samatā tuṣṭiḥ), austerity, charity, fame, infamy (tapo dānaṁ yaśo ayaśaḥ)—all these various states of the living beings (bhūtānāṁ pṛthag-vidhāḥ bhāvā) arise only from Me (matta eva bhavanti). BG 10.4-5

PM

“But why should it be impossible to designate the Lord as the cause?”

From seeing people’s suffering arising from time, karma, property of matter, planets, ghosts, kings, snakes and sickness, even those things cannot be determined as the cause since in reality, those causes are not independent.

Everything arises from the Lord.

But it is improper for the worshippers to say that the Lord is the cause of happiness and distress.

“But like and dislike do not exist in the Lord.”

Yes, he is beyond conjecture ^{anumāne} (**apratarkyād**) because being
beyond our logical abilities, he does not have like and dislike
(in spite of being the ultimate cause of happiness and
distress.)

Bhīṣma has said:

na hy asya karhucid rājan pumān veda vidhitsitam
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King (**rājan**)! No one can understand (**pumān na hy karhucid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**). SB 1.9.16

Dhana.

“It can be inferred that the Lord gives suffering to me for benefiting the devotees.

He desires to increase remembrance of the Lord by increasing the miserable condition of developing devotees, like me, the bull.

As well he wants to announce the fame of the highest devotee like you by your punishing Kali.

Among the various opinions which is the best?

You decide by your intelligence the proper truth (**anurūpam**),
because you are a sage among kings (**rājarṣi**).”

By using the word **niścayah** (certainty) at the end of the list of
opinions, this final opinion should be taken as the correct
conclusion according to the Vaiṣṇavas.

By saying “among all of them (keṣu)” it is indicated that this idea is rare.

The king should consider this (vimṛśa) among the various alternatives.

Happiness and distress are not illusory because suffering is actually experienced.

Its cause is not the ātmā itself, since the jīva is dependent.

The cause is not the planets because they are dependent on movement of time.

The cause of suffering and happiness is not karma because it is insentient.

Moreover the man of dharma (following the path of the Mīmāṃśakas) has prārabdha and aprārabdha karmas.

If so, then their idea that following their path of karma destroys suffering is negated.

Svabhāva is not the cause since it is not an exclusive cause.

The Lord as the cause is absolute.

Bhīṣma has said already that the plan of the Lord however is impossible for everyone to understand.

|| 1.17.21 ||

sūta uvāca

evam dharme pravadati
sa samrād dvija-sattamāḥ
samāhitena manasā
vikhedah paryacaṣṭa tam

Sūta said: O best of the brāhmaṇas (dvija-sattamāḥ)! When dharma, the bull (dharme), spoke in this manner (evam pravadati), the king (sah samrād), free from illusion (vikhedah) by putting his mind in meditation (samāhitena manasā), answered (paryacaṣṭa tam).

|| 1.17.22||

rājovāca

dharmam bravīṣi dharma-jña
dharmo 'si vṛṣa-rūpa-dhr̥k
yad adharma-kṛtaḥ sthānam
sūcakasyāpi tad bhavet

The King said: O knower of dharma (dharma-jña)! You speak dharma (by not telling me the identity of your aggressor) (dharmam bravīṣi), because the person who points out the sinner (tad sūcakasyāpi) attains the same place as the sinner (yad adharma-kṛtaḥ sthānam bhavet). You are dharma (dharmah asi) in the form of a bull (vṛṣa-rūpa-dhr̥k).

Though you should tell me, the king, who has beat you, you
do not say, because the person who points out the sinner also
goes to the same place as the sinner.

I can guess that you are dharma himself.

|| 1.17.23||

athavā deva-māyāyā
nūnam gatih agocarā
cetaso vacasaś cāpi
bhūtānām iti niścayaḥ

It is certain (athavā iti niścayaḥ) that the course of the Lord's māyā (nūnam deva-māyāyā gatih) is beyond (agocarā) the thought and words (cetaso vacasaś cāpi) of the living entities (bhūtānām).

You have said everything.

What has been said is true.

The cause is beyond reasoning (**apratarkyād**).

The course of the Lord's energy which causes maintenance and destruction of the whole universe (**deva-māyāyāḥ**) is beyond the mind (**cetasah**).

It is beyond words.

Thus it is apratarkya and anirdeśya.

Since māyā is only under his control, who can know and say
how the Lord arranges happiness and distress in the form of
maintenance and destruction for the living entities.

|| 1.17.24 ||

tapah śaucam dayā satyam
iti pādāḥ kṛte kṛtāḥ
adharmāṁśais trayo bhagnāḥ
smaya-saṅga-madaiḥ tava

In Satya-yuga (kṛte) you had complete dharma of four portions with four elements (tava pādāḥ kṛtāḥ): austerity, cleanliness, mercy and truth (tapah śaucam dayā satyam iti). Three portions are broken (trayo bhagnāḥ) by three portions of irreligion (adharmāṁśaiḥ): pride, association with women, intoxication and other sins (smaya-saṅga-madaiḥ).

I know all your fortune and misfortune which you have not
told me.

Please hear.

Two verses describe this.

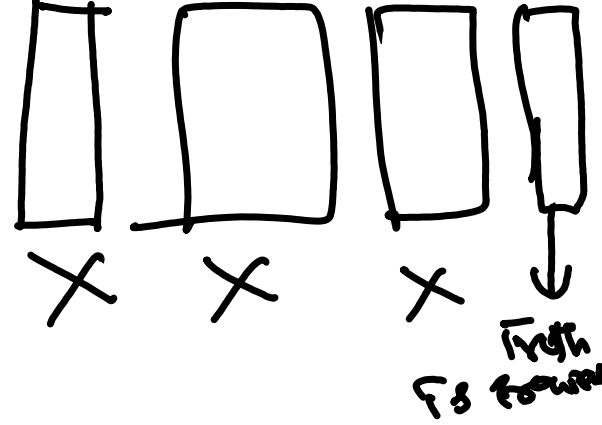
Three portions are broken by three parts of adharmā: pride (**smaya**), association with women (**saṅga**) and intoxication (**madaiḥ**).

These represent other actions such as violence as well.

This means **truth** and the other qualities present in Satya-yuga cannot be present.

|| 1.17.25 ||

idānīm dharma pādas te
satyam nirvartayed yataḥ
taṁ jighṛkṣaty adharmo 'yam
anṛtenaidhitaḥ kalih



O Dharma (dharma)! Now in Kali-yuga (idānīm) truth (satyam) remains prominent on the one remaining portion of dharma (dharma pādash nirvartayed), by which (yataḥ) a person can attain truth (te). But Kali (kalih), irreligion (adharmah), increasing by untruth (ayam anṛtena edhitaḥ), desires to devour even truth (taṁ jighṛkṣaty).

O dharma! Now, in Kali-yuga, of your four parts of dharma
consisting of austerity, cleanliness, mercy and truth, only one
fourth part remains, because of destruction by the three
portions of pride, women and intoxication.

There is a rule that items are sometimes named because of
their prominence. [Note: Prādhānyena vyapadeśo bhavati.]

Truth is named here because it is now more prominent
(though the other three factors of dharma are also present).

Because of truth you can concentrate the mind to some extent
(**nirvartayet**).

Or because of truth, a person can attain you (truth).

Kali, in the form of adharna, increasing with untruth
(anṛtena), desires to destroy truth.

This is confirmed by looking in the Twelfth Canto.

In Satya-yuga, in the beginning, dharma was complete with
four parts.



In Treta-yuga one fourth of all four legs diminished.

Pride diminished austerity, women diminished cleanliness,
intoxication diminished mercy and untruth diminished truth.

In Dvāpara-yuga these qualities were reduced by half.

In Kali-yuga only one fourth of these qualities remain.

At the end of Kali-yuga nothing remains.

|| 1.17.26 ||

iyam ca bhūmir bhagavatā
nyāsitoru-bharā satī
śrīmadbhis tat-pada-nyāsaiḥ
sarvataḥ kṛta-kautukā

The cow is earth (iyam ca bhūmih satī). The Lord (bhagavatā) relieved her (nyāsita) of a great burden (uru-bharā). She became most auspicious (kṛta-kautukā) in all ways (sarvataḥ) by the auspicious (śrīmadbhih) touch of his feet (tat-pada-nyāsaiḥ).

Nyāsitoru-bharā means “she who had her heavy burden
created by others (demons) and herself (her own weight)
removed by the Lord.”

|| 1.17.27 ||

śocaty aśru-kalā sādhvī
durbhagevojhitā satī
abrahmaṇyā nṛpa-vyājāḥ
śūdrā bhokṣyanti mām iti

With tears in her eyes (aśru-kalā), the chaste earth (sādhvī)
filled with misfortune (durbhagā iva), being abandoned by the
Lord (ujhitā satī), laments (śocaty) “Śūdras (śūdrā) dressed
as kings (nṛpa-vyājāḥ) with no respect for brāhmaṇas
(abrahmaṇyā) will enjoy me (bhokṣyanti mām) (iti).”

Section – III

**Mahārāja Parīkṣit expertly gives
residence to the ironically
surrendered kali (28-41)**

|| 1.17.28||

iti dharmam mahim caiva
sāntvayitvā mahā-rathaḥ
niśātam ādade khadgam
kalaye 'dharma-hetave

Pacifying (sāntvayitvā) Dharma and earth (dharmam mahim caiva) in this way (iti), Parīkṣit (mahā-rathaḥ) took (ādade) his sharp (niśātam) sword (khadgam) for killing Kali (kalaye), the cause of adharma (adharma-hetave).

He took his sword in order to kill Kali (kalaye).

This expresses the King's intention.

“By seeing the sword in my hand let this person wearing the marks of a king come to fight with me. I will quickly kill him.”

|| 1.17.29||

tam jighāmsum abhipretya
vihāya nr̥pa-lāñchanam
tat-pāda-mūlam śirasā
samagād bhaya-vihvalah

Seeing (abhipretya) the King intending to kill him (tam jighāmsum) he gave up (vihāya) the markings of a king (nr̥pa-lāñchanam) in great fear (bhaya-vihvalah) and bowed his head (śirasā samagād) to Parīkṣit's feet (tat-pāda-mūlam).

Kali thought,

“It is not possible for me to fight with him.

A ksatriya cannot surrender.

Therefore giving up the king’s clothing I will fall at his feet.”

|| 1.17.30 ||

patitaṃ pādayor vīraḥ
kṛpayā dīna-vatsalaḥ
śaraṇyo nāvadhīc chlokya
āha cedam hasann iva

The praiseworthy warrior (ślokyā vīraḥ), worthy of taking shelter (śaraṇyah), affectionate to the helpless (dīna-vatsalaḥ), did not kill him (na avadhīt pādayoh patitaṃ) out of his mercy (kṛpayā). He spoke to him (āha ca idam) with a slight smile (hasann iva).

The King considered,

“Since he has surrendered, I cannot kill him.

If I kill this evil person, because of killing a surrendered person, irreligion which has just appeared will spread.

He will enter into me even, and will not die.”

He slightly smiled, because he had not given up his anger.

“This plan has been made by the Lord.

Today you have been protected from my hand, though I want
to kill you.”

|| 1.17.31 ||

rājovāca

na te guḍākeśa-yaśo-dharāṇām
baddhāñjaler vai bhayam asti kiñcit
na vartitavyam bhavatā kathañcana
kṣetre madīye tvam adharmabandhuḥ

The King said: Coming with folded hands (bhavatā baddha añjaleh) in front of the sustainer of Arjuna's glory (guḍākeśa-yaśo-dharāṇām), you should have no fear at all (na te vai bhayam asti kiñcit). But you (tvam), friend of irreligion (adharmabandhuḥ), cannot stay (na vartitavyam) in my kingdom (madīye kṣetre) at all (kathañcana).

Contemplating his action he spoke.

You have come with folded hands in front of me sustaining
the fame of Arjuna.

You cannot stay by any degree in this place.

|| 1.17.32 ||

tvām vartamānaṃ nara-deva-deheṣu
anupravṛtto 'yam adharmā-pūgaḥ
lobho 'nṛtaṃ cauryam anāryam aṃho
jyeṣṭhā ca māyā kalahaś ca dambhaḥ

When you become situated (tvām vartamānaṃ) in devatās and men (nara-deva-deheṣu), all sorts of irreligion (ayam adharmā-pūgaḥ) follow (anupravṛttah): greed, untruth (lobhaḥ anṛtaṃ), theft, vulgarity (cauryam anāryam), giving up dharma (aṃhaḥ), poverty (jyeṣṭhā), deceit (māyā), quarrel and pride (kalahaś ca dambhaḥ).

Hear the faults of your nature.

The devatās being overcome by you will be fixed in greed and other qualities.

What to speak of humans.

These qualities follow you completely (anu) when you are situated in men and devatās.

Anārya means inferior.

Amhah means giving up one's dharma.

Jyeṣṭhā means poverty.

Māyā means deceit.

Dambhaḥ means pride.

|| 1.17.33 ||

na vartitavyam tad adharma-bandho
dharmena satyena ca vartitavye
brahmāvarte yatra yajanti yajñair
yajñeśvaram yajña-vitāna-vijñāḥ

You cannot stay (na vartitavyam) in Brahmāvarta (brahmāvarte) where dharma and truth (dharmena satyena ca) suitably reside (vartitavye), and where (yatra) knowers of sacrifice, (yajña-vitāna-vijñāḥ) worship (yajanti) the lord of sacrifice (yajñeśvaram) with sacrifice (yajñaih).

The word **dharma** covers everything.

The word **satya** is added as an indicator of dharma, the main element.

Without branches and twigs the root alone cannot accomplish the goal.

Dharma and truth are suitable to exist in Brahmāvarta.

|| 1.17.34||

yaṣmin harir bhagavān iḥyamāna
(iḥyatma-mūrtir yajatām sam tanoti)
kāmān amoghān sthira-jaṅgamānām
antar bahir vāyur iva iṣa ātmā

You cannot reside (**implied**) where (**yaṣmin**) the Lord, Bhagavān (**harir bhagavān**), who is the soul of the devatās (**iḥyātma-mūrtih**), who exists inside and outside (**antar bahir**) like the air (**vāyuh iva**), being worshipped (**iḥyamāna**), distributes (**tanoti**) ~~material and~~ spiritual prosperity (**kāmān amoghān śam**), what is useful (**ātmā**) to all moving and non-moving beings (**eṣa sthira-jaṅgamānām**) to the worshipper (**yajatām**).

“But the devatās should also be worshipped, not just Bhagavān.”

He is the soul of those who are worshipped such as Indra.

Or they are forms of him alone.

He distributes material happiness (**kāmān**) for us citizens moving and non-moving, and spiritual happiness (**śam**).

Like air, he can be realized inside and outside.

If you exist here, this will not be the situation.

|| 1.17.35 ||

sūta uvāca

parīkṣitaivam ādiṣṭaḥ
sa kalir jāta-vepathuḥ
tam udyatāsim āhedam
daṇḍa-pāṇim ivodyatam

Sūta said: Directed in this way (evam ādiṣṭaḥ) by Parīkṣit (parīkṣitā), trembling (jāta-vepathuḥ) Kali (sah kalih) spoke to Parīkṣit (tam āha idam) who had his sword raised (udyata asim), appearing like Yama (daṇḍa-pāṇim iva) ready to kill him (udyatam).

Parīkṣit had his sword raised (**udyatāsim**).

Kali trembled.

This showed his great intelligence in protecting himself.

He felt, “He is about to kill me.”

The intention of the King was “If he does not follow my order, I will kill him right now.”

That is my desire.

If he obeys my order, though I will not kill him, I do not have any fault.”

Danda-pāṇim means Yama.

|| 1.17.36||

kalir uvāca

yatra kva vātha vatsyāmi

sārva-bhauma tavājñayā

lakṣaye tatra tatrāpi

tvām ātteṣu-śarāsanam

Kali said: King of the whole earth (sārva-bhauma)! Wherever I will live (yatra kva vātha vatsyāmi), following your order (tava ājñayā), I will see (tatra tatrāpi lakṣaye) only you (tvām) with bow and arrow in your hand (ātta isu-śarāsanam).

O King of the whole earth! I directly see you in this way
(**laksaye**).

Since all moving and non-moving beings are your citizens,
and you control the whole world, I do not have any place to
live.

Therefore kill me, who have fallen at your feet in front of you,
with your hand right now.

|| 1.17.37||


tan me dharma-bhṛtām śreṣṭha
sthānam nirdeṣṭum arhasi
yatraiva niyato vatsya
ātiṣṭhaṁs te 'nuśāsanam

Best of upholders of dharma (dharma-bhṛtām śreṣṭha)! You should designate (nirdeṣṭum arhasi) for me (me) that place (tad sthānam) where (yatraiva) I can reside (vatsye) permanently (niyatah) abiding (ātiṣṭhan) by your order (te anuśāsanam).

“I do not kill those who have surrendered to me.”

A red underline is drawn beneath the text, starting with a small dot on the left and ending with a small dot on the right.

“O best among protectors of dharma! Then give me a place to stay.”

Three red underlines are drawn beneath the text. The first underline covers the words "O best among protectors of dharma!". The second underline covers the words "Then give me a place to". The third underline covers the word "stay.".

|| 1.17.38||

sūta uvāca

abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmāś catur-vidhaḥ

Sūta said: He then gave (tadā dadau) to Kali (tasmai kalaye) who had made the request (abhyarthitaḥ) places (sthānāni) where (yatra) there were four types of irreligion (adharmah catur-vidhaḥ): gambling (dyūtaṁ), wine (pānaṁ), unmarried women (striyaḥ) and slaughter of animals (sūnā).

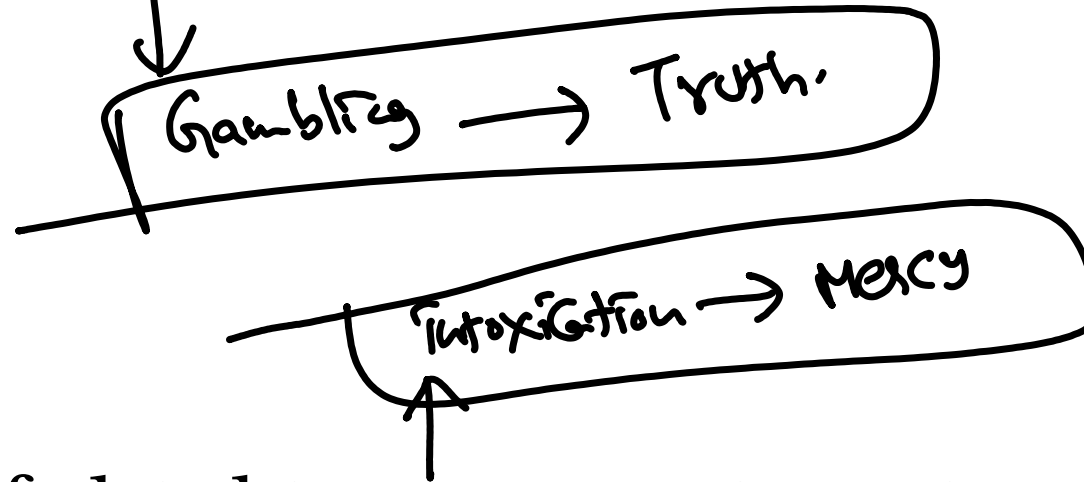
Dyūtam is clearly gambling.

Pānam means drinking wine and other things.

Striyah means unmarried women.

Sūnāḥ is killing other living entities.

With the appearance of gambling comes untruth, the loss of truthfulness. [Note: This part of adharma was mentioned in verse 25.]



With the appearance of drinking comes intoxication and loss of mercy. [Note: These parts of adharma were mentioned in verse 24: pride, intoxication, and illicit association.]

With illicit women comes illicit sex and impurity.

↓
Illicit sex → cleanliness

With violence to living entities comes all adharmas.

Violence → ~~austerity~~

Those who commit violence to living entities have no
austerity, cleanliness or mercy.

Truthful speaking does not exist in them at all.

|| 1.17.39||

punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madam kāmam
rajo vairam ca pañcamam

When implored again (punaś ca yācamānāya), the King gave (prabhuḥ adāt) the place where there was gold (jāta-rūpam). In that place there will be untruthfulness, intoxication, illicit sex (tato anṛtaṁ madam kāmam), pride, and enmity (rajo vairam ca pañcamam).

Kali
“O King! Having heard this news, no one will perform
gambling, drinking, illicit sex or animal killing.”

First I must enter their minds.

Therefore the King gave Kali materials represented by gold,
but indicating other things like silver etc. as his living place.

Because of Kali residing in this place, in a place where there is
wealth, four ^{times} ~~times~~ of adharma—untruth, intoxication, illicit
sex, and pride—and a fifth, enmity will also be present.

Mada and kāma in neuter gender is poetic license.

|| 1.17.40||

amūni pañca sthānāni
hy adharmā-prabhavaḥ kaliḥ
auttareyeṇa dattāni
nyavasat tan-nideśa-krt

Kali (kaliḥ), propagator of irreligion (adharmā-prabhavaḥ), following the order of the King (tad-nideśa-krt), took up residence (nyavasat) in these five places (amūni pañca sthānāni) given by the son of Uttarā (auttareyeṇa dattāni).

Amūni pañca sthānāni should actually be in locative case.

Or it can be in the accusative case because of the injunction
kāla-bhāvādhva-deśānām: words denoting time, condition,
length, and place can be put in the accusative.

|| 1.17.41 ||

athaitāni na seveta
bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo
rājā loka-patir guru

The person (atha puruṣaḥ) who desires his own benefit (bubhūṣuḥ), and particularly (viśeṣataḥ) the religious king (dharma-śīlah rājā), the protector of people (loka-patih) and the teacher (guru), should not indulge in these five items (etāni na seveta kvacit).

One should not serve women beyond one's married wife.

Bubhūṣuh means “desiring his own benefit.”

“Not indulging in gold or wealth” means not being attached to it (though to some degree everyone has to use it.)

Section – IV

Glorious rule of Parikshit

(42-45)

|| 1.17.42||

vṛṣasya naṣṭāms trīn pādān
tapah śaucam dayām iti
pratisandadha āśvāsya
mahīm ca samavardhayat

The King restored (pratisandadha) the three destroyed legs (naṣṭān trīn pādān) of the bull (vṛṣasya): austerity, cleanliness and mercy (tapah śaucam dayām iti). Comforting the earth (mahīm āśvāsya), he made her prosperous (samavardhayat).

Punishing Kali, he restored the legs of the bull.

This means that austerities and other qualities of dharma were made to flourish again.

|| 1.17.43-44||

sa eṣa etarhy adhyāsta āsanam pārthivocitam
pitāmahenopanyastam rājñāranyaṃ vivikṣatā

āste 'dhunā sa rājarsih kauravendra-śriyollasan
gajāhvaye mahā-bhāgaś cakravartī br̥hac-chravāḥ

He is presently sitting (sa eṣa etarhy adhyāsta) on the throne (pārthiva ucitam āsanam) given by his grandfather King Yudhisṭhira (rājñā pitāmahena upanyastam) who desired to go to the forest (aranyaṃ vivikṣatā). This sage among kings (sah rājarsih), who is greatly fortunate (mahā-bhāgaḥ), famous (br̥hat-śravāḥ), ruling the world (cakravartī), shining with the wealth of a Kuru king (kauravendra-śriyā ullasat), is now residing in Hastināpura (āste gajāhvaye).

Because of his influence, you can perform sacrifice here.

This is expressed in three verses.

Adhyāste means “he is presently protecting the kingdom.”

The present tense is used because of nearness to the present
(Parīkṣit had already disappeared).

|| 1.17.45||

ittham-bhūtānubhāvo 'yam
abhimanyu-suto nr̥paḥ
yasya pālayataḥ kṣaunīm
yūyam satrāya dīkṣitāḥ

This king, the son of Abhimanyu (ayam abhimanyu-sutaḥ
nr̥paḥ), who, by protecting the earth (yasya pālayataḥ
kṣaunīm), has allowed you to be consecrated for performing
sacrifice (yūyam satrāya dīkṣitāḥ), had such authority
(ittham-bhūta anubhāvah).

Satrāya means for performing sacrifice.

This is different from the sacrifice which Balarāma saw.