Śrīmad-Bhāgavatam

Canto One

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Țhākura

Canto One – Chapter Seventeen

The Punishment of Kali

Punishment and Reward of Kali

Section – I

Mahārāja Parīksit being an

ideal king, appropriately

chastises Kali (1-16)

|| 1.17.1 || s<u>ūta uvāca</u> tatra go-mithunam rājā hanyamānam anāthavat daņḍa-hastam ca vrsalam dadṛśe nṛpa-lānchanam

Sūta said: At Kurukṣetra (tatra) the King (rājā) saw (dadṛśe) the śūdra (vṛṣalaṁ) dressed as a king (nṛpa-lāñehanam) beating (hanyamānam) an unprotected (anāthavat) cow and a bull (gomithunaṁ) with a stick held in his hand (danda-hastaṁ). 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 || vṛṣaṁ mṛṇāla-dhavalaṁ mehantam iva bibhyatam vepamānaṁ padaikena sīdantaṁ śūdra-tāḍitam

Th<u>e</u> ś<u>u</u>dra was beating (<u>ś<u>u</u>dra-t<u>ā</u>ditam</u>) the bull (<u>v<u>r</u>ṣam</u>), white like a water lily (<u>m<u>r</u><u>n</u><u>ā</u>la-dhavalam</u>), fearful (<u>bibhyatam</u>), trembling (<u>vepamānam</u>), weak (<u>sīdantam</u>) and st<u>anding on one leg</u> (<u>pada ekena</u>), who appeared to be urinating (<u>mehantam iva</u>).

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 || gāṁ ca dharma-dughāṁ dīnāṁ bhṛśaṁ śūdra-padāhatām vivatsām āśru-vadanāṁ kṣāmāṁ yavasam icchatīm

He saw the cow (gām ca), giver of ghee for sacrifice (dharmadughām), 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

Si<u>tuated</u> in his chariot (<u>ratham ārūdhah</u>), with his bow poised (<u>samāropita-kārmukah</u>), in a voice deep as thunder (<u>megha-gambhīrayā vācā</u>), he questioned (<u>papraccha</u>) the śūdra dressed in gold (<u>kārtasvara-paricchadam</u>).

Kārtasvara means gold.

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

|| 1.17.5 || kas tvam mac-charane loke balād dhamsy abalān balī nara-devo 'si veṣeṇa naṭavat karmaṇādvijaḥ

Who are you (kah tvam), having power (balī)? You attack (hamsy) the weak (abalān) with force (balād) in the world under my protection (mat-śarane loke). Like an actor (națavat), you appear to be a king (nara-devah asi) by dress (veṣeṇa), but by actions (karmaṇā) you are a śūdra (advijaḥ). "Who are you to commit violence in my presence?"

"I am a king." -> Kali

"Since I am the king, how can you be the king?" \rightarrow $P \bowtie$

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

"No! _____?"

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-gāndīva-dhanvanā śocyo 'sy aśocyān rahasi praharan vadham arhasi

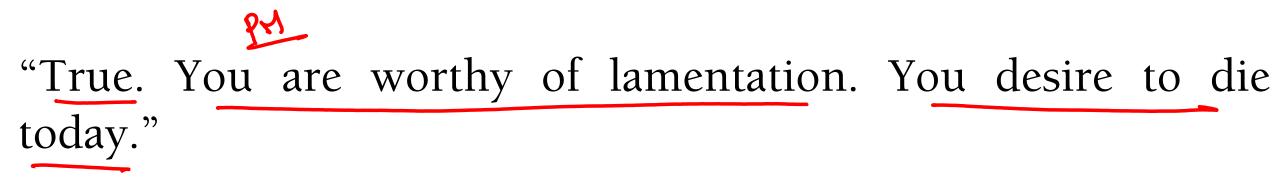
Since Kṛṣṇa has departed (yas kṛṣṇe gate dūraṁ) with Arjuna (saha-gāṇḍīva-dhanvanā), you are in pitiable position (tvaṁ śocyah asy). By beating (praharan) innocent creatures (aśocyān) in a solitary place (rahasi), you deserve to be killed (vadham arhasi).

"Just as 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.

"Before Krsna departed out of sight with Arjuna, where were you?"

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



|| 1.17.7|| <u>tvaṁ vā mṛṇāla-dhavalaḥ</u> <u>pādair nyūnah padā caran</u> vṛṣa-rūpeṇa kiṁ kaścid devo naḥ parikhedayan

You are white like a water lily (tvam vā mṛṇāla-dhavalah), and move around on one leg (padā caran) without the other legs (pādair nyūnah) in the form of a bull (vṛṣa-rūpena). 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."

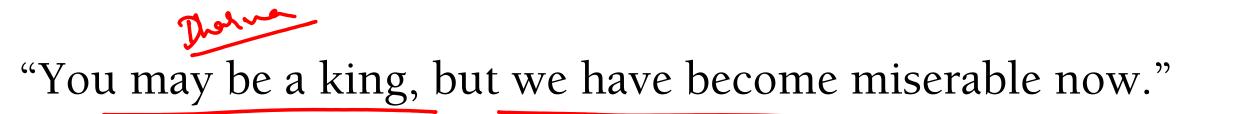
Thinking in this way the King then inquired from the bull.

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



|| 1.17.8|| na jātu kauravendrānām dordaņḍa-parirambhite bhū-tale 'nupatanty asmin vinā te prāṇinām śucaḥ

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



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|| <u>mā saurabheyātra śuco</u> vyetu te vrsalād bhayam <u>mā rodīr amba bhadram te</u> 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 (sucah for socah).

Do not have fear, I will kill him now.

He then speaks to the cow.

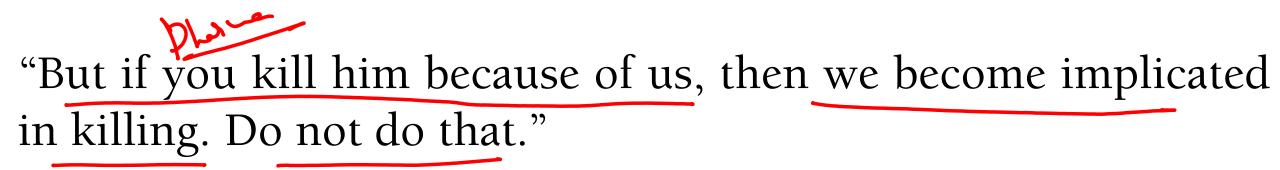
Mayi śāstari means "while I am living as the punisher."

$\| 1.17.10-11 \|$

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

e<u>şa rāj</u>ñām paro dharmo hy ārtānām ārti-nigrahaķ ata enam vadhiṣyāmi bhūta-druham asattamam

O cow (sādhvy)! The inattentive ruler (mattasya) in whose state (yasya rāstre) all the citizens (prajāh sarvāh) (uffer from criminals (trasyante asādhubhiḥ) loses (naśyanti) his fame, lifespan, fortune and progress (tasya kīrtih āyuh bhagah gatiḥ). This is the highest duty (eṣah paro dharmaḥ) of the kings (rājñām), to punish those who cause suffering to others (ārtānām ārti-nigrahaḥ). Therefore I will kill (ata vadhisyāmi) that sinful killer (enam asattamam bhūta-druham).





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

|| 1.17.12|| ko 'vṛścat tava pādāṁs trīn saurabheya catus-pada mā bhūvaṁs tvādṛśā rāṣtre rājñāṁ kṛṣṇānuvartinām

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

|| 1.17.13|| ākhyāhi vṛṣa bhadraṁ vaḥ sādhūnām akṛtāgasām ātma-vairūpya-kartāraṁ pārthānāṁ kīrti-dūṣaṇam

O bull (vṛṣa)! May you, who is innocent (sādhūnām) and of pure character (akṛtāgasām), have good fortune (bhadram vairūpya-kartāram), who has disfigured you (ātmavairūpya-kartāram), who has spoiled the fame (kīrtidūṣaṇam) of the Pāṇḍavas (pārthānām).

"If you tell me, I will kill that person."



"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 aghaṁ yuñjan sarvato 'sya ca mad-bhayam sādhūnāṁ bhadram eva syād asādhu-damane kṛte

He who commits violence (agham yuñjan) against the innocent (anāgasy jane) must certainly fear me (asya ca madbhayam) in all ways (sarvatah). By punishing the sinful (asādhu-damane krte), 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 bhujaṁ sākṣād amartyasyāpi sāṅgadam

I will cut off (āhartāsmi) the arms (bhujam sākṣād) along with the armbands (sa angadam) of the person who (yah) without regard for rules (nirankuśah) commits violence (āgaskrt) against the innocent beings (anāgaḥsu iha bhūteṣu), even if he is a devata (amartyasyāpi).



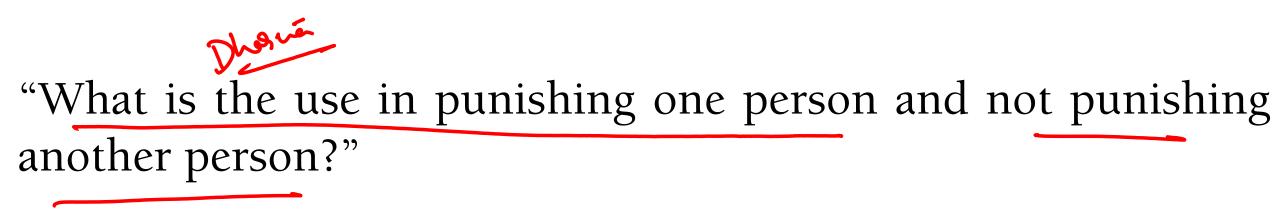
"What happens if there is someone stronger that you?"

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 dharmaḥ 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).



This verse answers.

He punishes those who are sinful (anyān).