

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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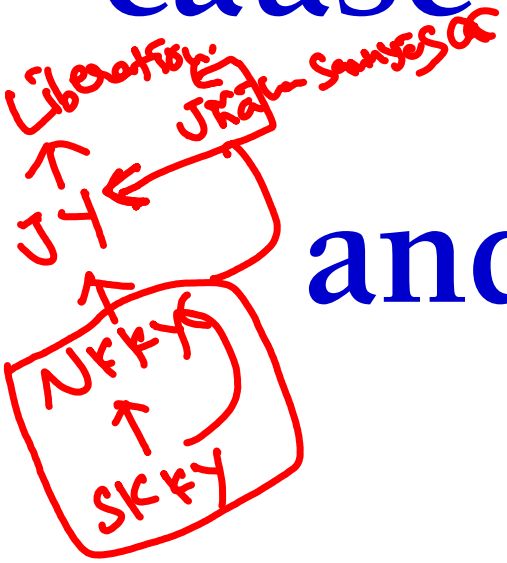
Canto One – Chapter Seventeen

The Punishment of Kali

Punishment and Reward of Kali

Section – 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-bījāni
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-bījāni 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 Lokāyatās, 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

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“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