

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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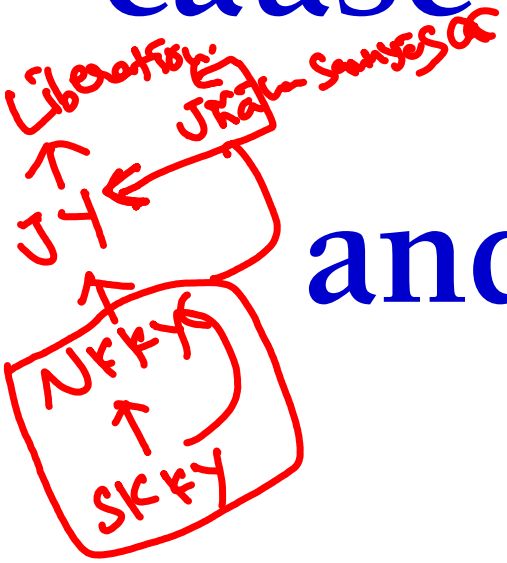
Canto One – Chapter Seventeen

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)



|| 1.17.20 ||

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 (rājarsi).”

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 adharmā-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 adharmā-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.