

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

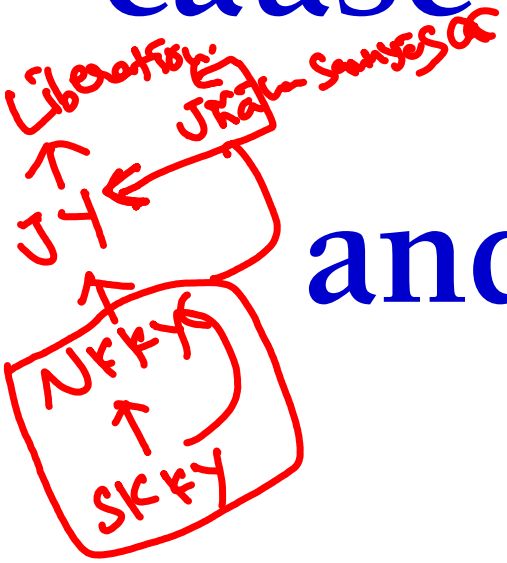
Canto One – Chapter Seventeen

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)



|| 1.17.24 ||

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

In Satya-yuga (kṛte) you had complete dharmā 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 (adharmā amśaih): pride, association with women, intoxication and other sins (smaya-saṅga-madaih).

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

Please hear.

Two verses describe this.

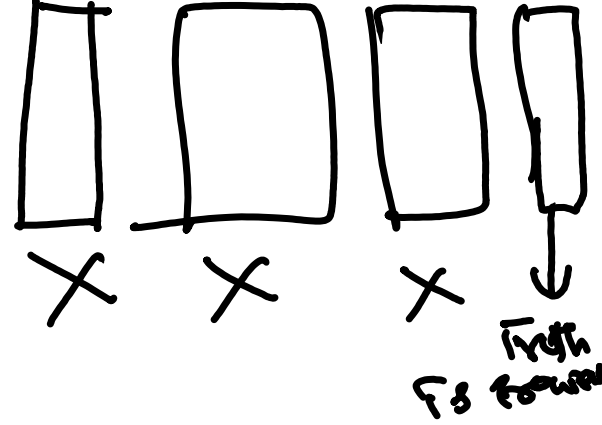
Three portions are broken by three parts of adharna: pride (smaya), association with women (saṅga) and intoxication (madaiḥ).

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 pādah 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 māmiti).”

Section – III

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

|| 1.17.28||

iti dharmaṁ mahīm caiva
sāntvayitvā mahā-rathaḥ
niśātam ādade khadgam
kalaye 'dharma-hetave

Pacifying (sāntvayitvā) Dharma and earth (dharmaṁ mahīm 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-vihvalaḥ

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-vihvalaḥ) 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 ||

patitaṁ 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 patitaṁ) 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 añjaleḥ) 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-vijñāh

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-vijñāh) 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.”

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