

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudevayah!

प्रथमस्कन्धः

PRATHAMASKANDHAH (CANTO ONE)

॥ सप्तदशोऽध्यायः ॥

SAPTHADHESOADHYAH (CHAPTER SEVENTEEN)

**Conversation between Pareekshith Mahaaraaja and Yema
Ddharmmaraaja and Annihilation of Kali**

[Pareekshith Maharaaja was a very compassionate and kind-hearted personality. Hence, he was very unhappy to notice the pathetic and sad conditions of Yemaddharmmaraaja who was disguised in the form of a bull and hobbling just on one leg and Bhoomidhevi who was disguised in the form a cow weeping out of unbearable pain and agony she was subjected to. He noticed the Soodhra who was disguised in the form of a king tormenting and torturing the poor animals. This Soodhra was actually Kali, the personification of evil and negative forces. Unable to bear the cruel atrocities committed by Kali on his subjects, Pareekshith Maharaaja decided to kill Kali. Knowing the situation Kali understood that he was in serious threat and his life was in danger. So, Kali pleaded for mercy and

compassion from Pareekshith Mahaaraaja. Seeing that Kali has surrendered to him and pleading for help with bowed down head and with folded hands Pareekshith gave permission for Kali to occupy and stay initially at four different places and then added one more place to a total of five places. Please continue to read for details in this episode.]

सूत उवाच

Sootha Uvvacha (Sootha Said):

तत्र गोमिथुनं राजा हन्यमानमनाथवत्
दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् ॥ १ ॥

1

Thathra gomitthunam raajaa hanyamaanamanaatthavath
Dhendahastham cha vrishalam dhedhrise nripalaanjanam.

The king, Pareekshith Mahaaraaja, noticed that a low caste Soodhra with a stick or a whip in his hand was beating and torturing a pair of cow and bull as if they were orphaned without having any owner to question him why he was beating these dumb animals.

वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।
वेपमानं पदैकेन सीदन्तं शूद्रताडितम् ॥ २ ॥

2

Vrisham mrinaaladdhavalam mehanthamiva bibhyatham
Vepamaanam padhaikena seedhantham soodhrathaaditham.

The bull was as white as a pure white lotus flower. It was terrified with boundless fear from the beatings of the ferocious Soodhra and was unable to stand on its only one leg and was urinating out of fear and pain.

गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम् ।
विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् ॥ ३ ॥

3

Gaam cha ddharmmadhughaam dheenaam bhrisam
soodhrapadhaahathaam
Vivathsaam saasruvadhanaam kshaamaam yevasamichcchatheem.

Pareekshith Maharaaja also noticed that the cow, which is the symbol of serenity and righteousness and from which one can milk or draw religious principles, was being kicked by the Soodhra with his leg and being tortured. That cow was weeping, and tears were rolling down from its eyes as if it had lost its calf. It was hungry and seemed that it was starving for days without having a chance to get any grass or any cattle-feed and was very weak and thin and the bones were projected out as the flesh in its body was drying up due to bloodlessness.

पप्रच्छ रथमारूढः कार्तस्वरपरिच्छदम् ।
मेघगम्भीरया वाचा समारोपितकार्मुकः ॥ ४॥

4

Paprechccha retthamaarooddah kaarththaswaraparichcchadham
Meghagembheerayaa vaachaa samaaropithakaarmmukah

Pareekshith Mahaaraja, sitting in his shining golden chariot, immediately got equipped by tightly tying the string on his bow and held the arrow on it and got ready to shoot instantaneously and with very loud thunder like sound questioned the Soodhra as follows:

कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली ।
नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः ॥ ५॥

5

“Kasthwam machccharane loke belaadhdhamsyabelaan belee
Naradhevoasi veshena natavath karmmanaaadhwijah”

“Who the hell are you showing such atrocities of torturing the subjects of my country? How come you are so daring to encroach into my

nation when I am the ruler? Where from and how did you get such courage? Who gave you the power? Who gave you permission to enter into this nation? You are so fatty and stout. Are you showing your courage and strength and smartness to these dumb, poor, and weak animals? You are disguised in the form of a King with make ups like an artist of a play or drama. Who are you? Why are you acting like a devil? Oh, the demonic devil, tell me straight without any deception, who are you?”

कस्त्वं कृष्णे गते दूरं सहगाण्डीवधन्वना ।
शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥ ६॥

6

“Kasthwam Krishne gethe dhooram saha Gaandeevaddhanwanaa
Sochoasya sochyaan rehasi preharan vaddhamarhasi.”

“Hey stupid low mean devil, do you think you can do whatever you want and hurt and torture these poor animals as you wish and I would let you walk around freely on this earth like this? Did you ever think that this is the most opportune time for you because Lord Sri Krishna Bhagawaan along with Arjjuna, the holder of Gaandeeva, had disappeared from this earth? Oh, the devilish rogue, did you think that I will let you go free without appropriately punishing you?”

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।
वृषरूपेण किं कश्चिद्देवो नः परिखेदयन् ॥ ७॥

7

“Thwam vaa mrinaaladdhavalah paadhairnyoonah padhaa charan
Vrisharopena kim kaschidhdhevo nah parikhedhayan.”

Now Pareekshith turned to the bull and asked him. “Oh, the most noble bull! You are as white as a pretty white lotus flower. Are you some god of heaven or Dheva, who is disguised in this form of a bull and limping so distressfully on one leg alone? Did you come here at this time to test me and add agony and misery and guilty consciousness to my mind?”

न जातु कौरवेन्द्राणां दोर्दण्डपरिरम्भिते ।
भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः ॥ ८॥

8

“Na jaathu paurendhraanaam dhordhdhendaparirembhithe
Bhoothaleanupathanthyasmin vinaa the praaninaam suchah”

“Oh, the greatest and noblest of the bull! I do not remember nor have heard and known that, throughout the time this world was ruled by the kings of the Pooru Dynasty, there was never a single occasion other than this time that the tears of any creatures had dropped on this earth like this.”

मा सौरभेयानुशुचो व्येतु ते वृषलाद्भयम् ।
मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥ ९॥

9

“Maa saurabheyaanusucho, vyethu the vrishalaadhbhayam,
Maa rodheeramba, bhadhram the khalaanaam mayi saasthari.”

“Oh, the daughter of divine Kaamaddhenu! [All cows are considered to be the daughters of the heavenly Cow Kaamaddhenu which is capable of fulfilling all your needs and wishes.] Please stop crying. Henceforth you do not need to have any concern or fear from this devilish Soodhra. Oh, the mother cow! As long as I am the king, who has taken a vow to destroy and eliminate all the evil and devilish forces from the face of this earth, no Soodhra would disturb and torture you. I wish you all prosperity and peacefulness.”

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥ १०॥

10

“Yesya raashtre prejaassarvasthrasyanthe saaddhwyasaaddhubhih
Thasya maththasya nasyanthi keerththiraayurbhago gethih”

“If the subjects of any kingdom have to be scared and worried and live under fear of the evil and negative forces, the king of that kingdom is retarded and senseless and unlucky and could never earn any good name or fame and he could not live for long and could never attain final salvation. And of course, the king of such a kingdom would definitely be doomed and would fall into hell.”

एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥ ११ ॥

11

“Esha raajnjaa, paro ddharmmo hyaarththaanaamaarththinigrehah
Atha enam vaddhishyaami bhoothdhruhamasaththamam.”

“It is the duty and responsibility of the king to protect and provide adequate shelter to the afflicted and deprived ones. Therefore, I am going to kill this demonic Soodhra who was tormenting weaker and handicapped living beings.”

कोऽवृश्चत्तव पादांस्त्रीन् सौरभेय चतुष्पद ।
मा भूवंस्त्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम् ॥ १२ ॥

12

“Koavrischaththava paadhaamsthreen saurabheya chathushpadhah
Maabhoovamsthwaadhriaa raashtre raajnjaam
Krishnaanuvarththinaam.”

“Oh, the son of divine Surabhi! [Surabhi is again the divine celestial cow. So, we consider all cows and bulls as children of Surabhi or Kaamaddhenu.] Oh, the four-legged animal, bull! Who did remove the other three legs of you? No one in the land of the devotees of Lord Sri Krishna Bhagawaan should ever suffer like this.”

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥ १३ ॥

13

“Aakhyaahi vrisha bhadhram vah saaddhoonaamakrithaagesaam
Aathamavairoopyakarthaaram Paarthtthaanaam
keerththidhooshanam.”

“Oh, the divine animals [addressing both the cow and the bull]!
Please tell me straight who committed this horrible act of mutilating
you like this? Who is that devil who tried to spoil and ruin the name
and fame of the dynasty of Paarthttha, my predecessor? [The
implied meaning here is that while a king of Puru dynasty is ruling the
kingdom no subjects of the country ought to be subjected to such
tormenting atrocities by any evil force. The king will not let that be
continued and definitely be arrested forthwith.] You both are very
pious and offense-less. I wish all prosperity and the best to both of
you. Therefore, please tell me without any hesitation, who was that
rogue?”

जनेनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।
साधूनां भद्रमेव स्यादसाधुदमने कृते ॥ १४॥

14

“Jeneanaagasyagham yunjjan sarvvathoasya cha mathbhayam
Saaddhoonaam bhadhrameva syadhasaaddhudhemane krithe.”

“Whoever persecutes and torments the innocent and pious and
offense-less creatures like you in my country while I am the ruler
should necessarily be severely punished. They should definitely be
brought under control. Wherever they are, such rogues should
necessarily be fearful of me forever and always. Should it not
remove the fear and threat from serene and good living beings like
you if the king imposes appropriate punishment to such evil forces?”

अनागःस्विह भूतेषु य आगस्कृन्निरङ्कुशः ।
आहर्तास्मि भुजं साक्षादमर्त्यस्यापि साङ्गदम् ॥ १५॥

15

“Anaagasswiha bhootheshu ya aagaskrinnirankusah

Aaharththaasmi bhujam saakshaadhamarththyasyaapi
saangedham.”

“Even if it is Dhevendhra, the lord of heaven, who inflicts persecution on innocent and poor animals who are harmless to its cohabitants like you I will, without any hesitation, cut off his hands along with his armor ornaments. That is my irrevocable pledge of oath while I took over administration of this kingdom.”

राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् ।
शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥ १६॥

16

“Raajnjo hi paramo ddharmmah swaddharmmastthaanupaalanam
Saasathoanyaana yetthaasaasthramanaapadhyuthpatthaaniha.”

“It is the supreme and ultimate duty of a king to protect all the subjects those who live in the righteous path by strictly maintaining all the traditional and religious and scientific norms and principles. Also, it is the supreme and ultimate duty of the king to properly punish the sinners of the evil and demonic forces, those who deviate from the righteous path and torment and persecute innocent and pure living beings.”

धर्म उवाच

**Ddharmma Uvaacha (Ddharmma or Yema Ddhrmma Raaja or
God of Death Said):**

एतद्वः पाण्डवेयानां युक्तमार्ताभयं वचः ।
येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः ॥ १७॥

17

“Ethadhwah Paandaveyaanaam yukthamaarththaabhayam vachah
Yeshaam gunagenaih Krishno dhauthyaadhau Bhagawaan krithah”

“It is most befitting for you, Pareekshith Mahaaraaja, who was born in the famous dynasty of Paandavaas who were always complimented with strict maintenance of all righteous and religious duties and responsibilities in the most organized and disciplined manner for whose benefit and favor Lord Sri Krishna Bhagawaan voluntarily undertook the tasks like that of personal messenger and as that of a chariot driver and so on. [That means the dynasty of Pareekshith is very divine and blessed and specially privileged with personal services by Lord Sri Krishna Bhagawaan.] It is not a surprise to see such magnanimity from someone who was born into the dynasty of Paandavaas, the embodiment of all virtuous qualities.”

न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ ।
पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥ १८॥

18

“Na vayam klesabeejaani yethasyuh purusharshabha!
Purusham tham vijaaneemo vaakyabhedhavimohithaah”

“Oh the noblest of the kings, we are unable to ascertain and pinpoint the exact miscreant responsible for infliction of these tortures to us as we are confused and bewildered with various and different arguments and interpretations by the logicians and philosophers.”

केचिद्विकल्पवसना आहुरात्मानमात्मनः ।
दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् ॥ १९॥

19

“Kechidhwikalpavasanaa aahuraathmaanamaathmanah
Dheivamanye, pare karmma, swabhaavamapare prebhum.”

“Oh, the most noble human being! Some people out of confusion and bewilderment say that the “self” [means the feeling of the “I-ness”] is the cause of all sorrows and miseries and distresses occurring in one’s own life. And some others, without having any logical stand to establish and even without having a chance to guess, say that these are all due to the will of God and no one can be blamed or made

responsible for that. And yet some others may say that the cause of all these sorrows in one's life is purely as a result of one's own actions as per the proverb 'what you sow so you reap' or 'you reap what you sow'. And yet some others say that these are all natural and no one can be made responsible.”

अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः ।
अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥ २०॥

20

“Apretharkkyaadhanirdhdhesyaadhithi keshwapi nischayah
Athraanuroopam raajarshe vimrisa swamaneeshayaa.”

“Oh, the most noble emperor, Pareekshith Maharaaja! It is impossible for the wit and intellect of most of your subjects even after thorough analysis and investigations to ascertain the real cause of these distresses and agonies inflicted on us. Therefore, we are requesting you to study by yourself with your shrewd and smart intellectual capacity and to arrive at the proper conclusion for the cause of these distresses and agonies.”

सूत उवाच

Sootha Uvvacha (Sootha Said):

एवं धर्मे प्रवदति स सम्राट्-द्विजसत्तम ।
समाहितेन मनसा विखेदः पर्यचष्ट तम् ॥ २१॥

21

Evam Ddharmme prevadhathi sa samrat dhwijasaththama!
Samaahithena manasaa vikhedhah paryachashta tham.

When Ddharmmaraaja, the embodiment of moral righteousness, spoke like this Pareekshith Mahaaraaja relieved of his mental stress that he was not involved in, and it was not definitely due to his inefficiency that his subjects were being subjected to such tortures

and torments and with calm and peaceful mind he started responding to Ddharmmaraaja and to Bhoomidhevi.

राजोवाच

RaajoUvaacha (The King Said):

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् ।
यदधर्मकृतः स्थानं सूचकस्यापि तद्भवेत् ॥ २२ ॥

22

“Ddharmmam breveeshi ddharmmajnja ddharmmoasi
vrisharoopaddhrik
Yedhaddharmmakrithah stthaanam soochakasyaapi thadhbhaveth.”

“Oh, the most divine Yema Ddharmma Raaja! You are the one who is fully aware of the principles of moral and religious righteousness in its entirety. Because you spoke all about the ddharmmaas, I am able to determine without any doubt that you are Ddharmmaraaja, the embodiment of moral and religious righteousness, who assumed this form of the bull and appeared in front of me now. And as you are the Ddharmmaraaja you also spoke and advised me that those who talk and or act irreligiously and or immorally would end up in the hell and also those who proclaim the stories of those evil forces also would be dropped into hell.”

अथवा देवमायाया नूनं गतिरगोचरा ।
चेतसो वचसश्चापि भूतानामिति निश्चयः ॥ २३ ॥

23

“Atthavaa dhevamaayayaa noonam gethiragocharaa
Chethaso vachasaaschaapi bhoothaanaamithi nischayah”

“As matter of fact the illusory power of Almighty God or Lord Sri Krishna Bhagawaan is beyond the words and mind and actions of any of the species of this earth. As you are aware of that you are truly celestial god and as you have very authoritatively and accurately

narrated about the moralities and religious norms stipulated in Vedhaas you are the embodiment of all those qualities, and you are Ddharmmaraaja.”

तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
अधर्मशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥ २४॥

24

“Thapassaucham dheyaa sathyamithi paadhaah prekeerththithaah
Addharmmaamsaishtrayo bhagnaa smayasanggamadhaisthava.”

इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः ।
तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥ २५॥

25

“Idhaaneem ddharma paadhasthe sathyam nivarththayedhyethah
Tham jighrikshathyaddharmmoayamanrithenaiddhithah Kalih”

“Oh Ddharmmaraaja! In the age of Sathya Yuga you had all the four legs representing austerity, cleanliness, compassion or kindness and honesty or truthfulness combined with integrity. But in due course of time due to the growth of immoralities and irreligious activities of the species on this earth your three legs were broken. You are somehow able to retain one of your legs representing truthfulness and are hobbling on that one leg. You are definitely at the risk of losing even that leg also with the impending advent of the age of Kali as Kali is the embodiment of deceit, cheating, greed, dishonesty, and such negativities. And with dishonesty, Kali is trying to take away that one leg also left for you. Therefore, please try to maintain your body somehow with the bit of righteousness left in some of the living beings on this earth at this age of Kali.”

इयं च भूमिर्भगवता न्यासितोरुभरा सती ।
श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥ २६॥

26

“Iyam cha bhoorbhagawathaa nyaasithorubharaa sathee
Sreemadhbhithathpadhanyaasaissarvathah krithakauthukaa.”

“This Bhoomidhevi in the form of the divine cow used to be so effulgent and lustrous with the ornamental decoration she used to wear with the foot marks of Lord Sri Krishna Bhagawaan during the time of his incarnation. The divine marks of his lotus feet were the most precious blessings Bhoomidhevi used to be proud of and all the species at the time of Lord Sri Krishna Bhagawaan were always maintaining all the traditions and religious practices.”

शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिताधुना ।
अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥ २७॥

27

“Sochathyasrukala saaddhwee dhurbhagevonjthsithaaddhunaa
Abrahmanyaa nripavyaajaah soodhraa bhoshyanthi maamithi.”

“This chaste Bhoomidhevi is now orphaned as Lord Sri Krishna Bhagawaan abandoned her. Now she has no one to help her and is like an unfortunate beggar. Now she is scared and nervous and is weeping with tears flowing from her eyes as she is being abused, tortured and tormented by the demonic Soodhraas disguised as the Kings, those who do not pay any respect and reverence to the sagely Brahmins. These atrocious Soodhraas are cruel and are enjoying their devilish ruling on Bhoomidhevi.”

इति धर्म महीं चैव सान्त्वयित्वा महारथः ।
निशातमाददे खड्गं कलयेऽधर्महेतवे ॥ २८॥

28

Ithi ddharmmam maheem chaiva saanthayithwaa mahaaretthah
Nisaathamaadhadhe khadgam kalayeaddharmmahethave.

With such kind and comforting words Pareekshith Mahaaraaja, who was a great charioteer and a noble ruler and who was a maintainer of

righteousness, pacified Ddharmmaraaja and Bhoomidhevi. And then took out his sword which was stained with the blood of many evil forces and jumped onto the evil and demonic Soodhra who the incarnation of evil and demonic Kali was with the intention to kill and eliminate him forever.

तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
तत्पादमूलं शिरसा समगाद्भ्रूयविह्वलः ॥ २९ ॥

29

Tham jighaamsumabhiprethya vihaaya nripalaanchanam
Thathapaadhamoolam sirasaa samagaadbhayaavihwalah

Kali was fearful that Pareekshith Mahaaraaja was definitely going to kill him. He removed all his kingly dresses and markings and with folded hands prostrated at the feet of Pareekshith Mahaaraaja and prayed for help.

पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
शरण्यो नावधीच्छलोक्य आह चेदं हसन्निव ॥ ३० ॥

30

Pathithaam padhayorveekshya kripayaa dheenavathsalah
Saranyo naavaddheechchlokya aaha chedham hasanniva.

The most renowned and noble Pareekshith Mahaaraaja who was always helpful to those approach for help not only that he did not kill Kali, who was seeking for refuge and help with folded hands at the feet of him, but with his magnanimity and generosity and kind heartedness to the poor, he spoke with Kali such soothing and comforting words as follows:

राजोवाच

RaajoUvaacha (The King Said):

न ते गुडाकेशयशोधराणां

बद्धाञ्जलेर्वे भयमस्ति किञ्चित् ।
न वर्तितव्यं भवता कथञ्चन
क्षेत्रे मदीये त्वमधर्मबन्धुः ॥ ३१ ॥

31

Na the Gudaakesayesoddharaanaam
Bedhddhanjjelervai bhayamasthi kinjchith
Na varththithavyam bhavathaa katthanjchana
Kshethre madheeye thwamaddharmmabenddhoooh

Hey Kali, you should not be scared of me as I am the grandson of Arjjuna and I would never stigmatize the fame inherited from him and his dynasty by hurting or by not giving refuge to anyone who pleads for pardon and seeks help. You had surrendered to me with folded hands out of repentance. But I should warn you that if you need your life or wish to be alive then you should not be seen anywhere in my country any longer because you are the companion of irreligiousness and non righteousness. And I could never tolerate such negativities. [Pareekshith warned Kali to run away from his nation to save his life.]

त्वां वर्तमानं नरदेवदेहे-
ष्वनुप्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो
ज्येष्ठा च माया कलहश्च दम्भः ॥ ३२ ॥

32

Thwaam varththamaanam naradhevadhehe-
Shwanu prevriththoayamaddharmmapoogah
Lobhoanritham chauryamanaaryamamho
Jyeshhttaa cha maayaa kalahascha dhembhah

Hey Kali, when you enter into any place along with you all irreligious principles and practices like greed, falsehood, disrespect, passion, robbery, cheating, deceit, incivility, treachery, jealousy, misfortune, quarrel, inferiority, vanity and all such negative qualities also enter into the kingdom and into the living and nonliving beings of the country.

न वर्तितव्यं तदधर्मबन्धो
धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञै-
र्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥ ३३ ॥

33

Na varththithavyam thadhaddharmmabenddho!
Ddharmmena sathyena cha varththithavye
Brahmaavarththe yethra yejanthi yejnjai-
Ryejnjeswaram yejnjavithaanavijnjaah

Oh Kali! Oh, the companion and friend of non righteousness and irreligious principles! Therefore, you should not enter and live in this Brahmaavarththa [Brahmaavarththa means where Brahma or Brahmins are living and our Bhaaratham at that time was place where Brahmins used to dominate.] or Bhaaratha which is popular with maintenance of austerities and honesty and other positive qualities. This place is full of Sages and Rishis, those who are proponents of Yaagaas and under their guidance we are conducting very many popular sacrifices for propitiating the deities. Therefore, this place is the residence of positive qualities and you and your negativities have no place here.

यस्मिन् हरिर्भगवानिज्यमान
इज्यामूर्तिर्यजतां शं तनोति ।
कामानमोघान् स्थिरजङ्गमाना-
मन्तर्बहिर्वायुरिवैष आत्मा ॥ ३४ ॥

34

Yesmin HarirBhagawaanijyamaanah
Ijyaamoorththiryejathaam Santhanothi
Kaamaanamoghaan stthirajenggamaanaa-
Mantharbbehirvaayoorivaisha aathmaa.

The people of this country are propitiating Lord Sri Maha Vishnu, who is the embodiment of Sathwaguna and of all the Yaagaas, by conducting many different popular Yaagaas continuously. Lord Sri Maha Vishnu who is always available at the service of his devotees is well pleased with the Yaagaas and blesses and fulfills all wishes of his devotees who perform the sacrifices religiously.

सूत उवाच

Sootha Uvaacha (Sootha Said):

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥ ३५ ॥

35

Pareekshithaivamaadhishtassa kalirjaathavepatthuh
Thamudhyathaasimaahedham dhendapaanimivodhyatham.

Kali the embodiment of all negativities was shattered and trembling out of fear at the command of Pareekshith Mahaaraaja, who looked like Yemaddharmma Raaja, was holding the sword in his hand and ready to kill Kali unless he leaves the country. Kali looked at Pareekshith pathetically pleading for his mercy and spoke to him as follows:

कलिरुवाच

KalirUvaacha (Kali Said):

यत्र क्वचन वत्स्यामि सार्वभौम तवाज्ञया ।
लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥ ३६ ॥

36

Yethra kwachana vathsyaami saarvabhauma thavaajjayaa
Lekshaye thathra thathraapi thwaamaaththeshusaraasanam.

Oh, the greatest and noblest of all the Emperors! Your order is that I should not be present anywhere in the world under your Majesty's control. And this entire world is now under your majestic control and therefore wherever I go I am seeing you with your sword and bow and arrow and ready to kill me. Therefore, please be kind enough and let me know the places where I would be able to reside?

तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि ।
यत्रैव नियतो वत्स्य आतिष्ठंस्तेऽनुशासनम् ॥ ३७॥

37

Thanme ddharmmabhritaam sreshtta stthaanam
nirdhdheshtumarhasi
Yethraiva niyatho vathsya aathishttam stheanusaasanam.

Oh Mahaaraaja! You are the savior and protector and maintainer of righteous and religious principles. Please guide and direct me to the places where I can occupy strictly adhering to the terms of your orders so that I can live without fear of you.

सूत उवाच

Sootha Uvaacha (Sootha Said):

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।
द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥ ३८॥

38

Abhyarththithasthadhaa thasmai stthaanaani kalaye dhedhau
Dhyootham paanam sthriyah soonaa
yethraaddharmmaschathurviddhah

पुनश्च याचमानाय जातरूपमदात्प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥ ३९॥

39

Punascha yaachamaanaaya jatharoopamadhaathprebhuh
Thathoanritham madham kaamam rejo vairam cha panchamam.

In response to the pleading request by the personality of Kali, Pareekshith Mahaaraaja assigned four different places and gave permission as his residences. They are: 1) dens where gambling is going on, 2) pubs or bars where drinking is going on, 3) brothels where prostitution is going on and 4) slaughterhouses where animal slaughter is going on. Then Kali pleaded again to Pareekshith Mahaaraaja that he needs more places to stay on. Considering his plea again Pareekshith gave him permission to reside at one more place where there is gold because wherever there is gold there will be falsifications or imitations, enmity, lust, jealousy, rivalry, intoxication, greed, false pride, violence and all such negativities.

अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः ।
औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकृत् ॥ ४० ॥

40

Amooni panjchastthaanaani hyaddharmmaprebhavah Kalih
Auththareyena dheththaani nyesaththannidhesakrith.

And Kali reaches and resides at all those five places provided by Pareekshith Mahaaraaja, the son of Uththara who the queen of Abhimanyu was, who was the son of Arjjuna, with his commanding orders.

अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥ ४१ ॥

41

Atthaithaani na sevetha bubhushuh purushah kwachith
Viseshatho ddharmmaseelo raaja lokapathirguruh

Therefore, these places should be avoided by all those who wish to see glorious prosperities and progress in life and wish to maintain religious and righteous principles in life and especially the kings, the

emperors, the Brahmins, the sages, the sanyaasis, public leaders, religious leaders, etc. All these five places should never ever be visited and should always be abandoned by the kings especially because they are the protectors of the subjects of their kingdoms, and they are the model and preceptors in all respects for their subjects.

वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति ।
प्रतिसन्दध आश्वस्य महीं च समवर्धयत् ॥ ४२ ॥

42

Vrishasya nashtaam sthreen paadhaamsthapassaucham
dheyaamithi
Prethisamdheddha aaswaasya maheem cha samavardhddhayath.

Pareekshith Mahaaraaja reestablished the lost three legs, namely austerity – cleanliness – and mercy and fixed it along with the one already intact which was truthfulness and integrity, of the Yemaddharmmaraaja. Also, he comforted and consoled Bhoomidhevi who was in the form of a cow with appropriate soothing words and removed their distresses and difficulties and removed their dreaded fearfulness of the future and helped to establish prosperity and progress in their lives.

स एष एतर्ह्यास्थास्त आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ॥ ४३ ॥

43

Sa esha etharhyaddhyaastha aasanam paarththivochitham
Pithamahenopanyestham raajjaaranyam viviskshathaa.

That Pareekshith Mahaaraaja who was the most fortunate and the smartest ruled his kingdom of Hasthinapuram very efficiently which was entrusted to him by his grandfather, Yuddhishtira Mahaaraaja. Actually, Pareekshith Mahaaraaja was a gem of Kuru dynasty in all respects and was counted at the top of all his predecessors and of

his successors as well. He was shining on the throne of the emperors of Kuru dynasty with such exemplary deeds of righteousness and religious principles.

आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् ।
गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः ॥ ४४॥

44

Aastheaddhunaa sa raajarshih Kauravendhrasriyollasan
Gejaahwaye mahaabhaagaschakravarththee brihachcchravaah

Thus, Pareekshith Mahaaraaja lived in Hasthinapuram as the emperor who was at the top most of all the fortunate emperors and at the top most all the most famous emperors and with all prosperities and glories and as the purest of the purest devotees of Lord Sri Krishna Bhagawaan.

इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः ।
यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ॥ ४५॥

45

Iththam bhoothaanubhaavoayamAbhimanyusutho nripah
Yesyapaalayathah kshoneem yooyam sathraaya dheekshithaah

It was most appropriate that you started the performance of this Yaaga at the most auspicious time when Pareekshith Mahaaraaja who was the son of Abhimanyu was ruling the kingdom most efficiently because his most capable administration would ensure successful conclusion of this Yaaga without any hindrance at all. You all would attain all prosperities and divinities with the grace and blessing of Lord Sri Krishna Bhagawaan who is his master and who is our master and also the master of the entire universe.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे कलिनिग्रहो नाम सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Pratthamaskanddhe Kali Nigraho Naama
Sapthadhesoaddhyaayah

Thus, we conclude the Seventeenth Chapter named as the
Annihilation of Kali of the First Canto of the Most Divine and the
Supreme Most and the Greatest Mythology known as Sreemad
Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Nammo Bhagavathe Vaasudevayah!
Om Nammo Bhagavathe Vaasudevayah!
Om Nammo Bhagavathe Vaasudevayah!