

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

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# Canto One – Chapter Eight

Kuntī's prayers and Yudhiṣṭhira's grief

Prayers by Queen Kuntī, and Parīkṣit Saved

|| 1.8.1 ||

sūta uvāca

atha te samparetānām  
svānām udakam icchatām  
dātum sakṛṣṇā gaṅgāyām  
puraskṛtya yayuḥ striyaḥ

Sūta said: Then (**atha**) the Pāṇḍavas along with Kṛṣṇa (**te sa kṛṣṇā**), putting the women in front (**puraskṛtya striyaḥ**), went to the Gaṅgā (**gaṅgāyām yayuḥ**) to give water to the departed relatives (**samparetānām svānām udakam dātum**) who desired it (**icchatām**).

In the Eighth Chapter Kṛṣṇa protects Parīkṣit from the brahmāstra when he is in the womb, Kuntī offers prayers to Kṛṣṇa and Yudhiṣṭhira laments.

There is a rule that the women should go in front during the funeral rites.



|| 1.8.2 ||

te ninīyodakam sarve  
vilapya ca bhr̥śam punaḥ  
āplutā hari-pādābja-  
rajaḥ-pūta-sarij-jale

Offering water to the departed (**te ninīya udakam**) and lamenting intensely (**vilapya ca bhr̥śam**), everyone again took bath (**sarve punaḥ āplutā**) in the water (**sarit-jale**) purified by the dust from the lotus feet of the Lord (**hari-pādābja-rajaḥ-pūta**).

Ninīya means “having given.”

# Pacification of Pandavas (3-6)

|| 1.8.3-4 ||

tatrāsīnam kuru-patiṁ dhṛtarāṣṭram sahānujam  
gāndhārīm putra-śokārtām pṛthām kṛṣṇām ca mādhaveḥ

sāntvayām āsa munibhir hata-bandhūñ śucārpitān  
bhūteṣu kālasya gatim darśayan na pratikriyām

Kṛṣṇa along with the sages (**mādhaveḥ munibhir**) then consoled (**sāntvayām āsa**) Yudhiṣṭhira and his brothers (**kuru-patiṁ sahānujam**), Dhṛtarāṣṭra (**dhṛtarāṣṭram**), Gāndhārī (**gāndhārīm**), Kuntī (**pṛthām**) and Draupadī (**ca kṛṣṇām**), lamenting the loss of their sons (**putra-śoka ārtām**), all of whom were overcome with grief by the death of their relatives (**hata-bandhūñ śucārpitān**), who were all seated there (**tatra āsīnam**), by showing (**darśayan**) the relentless movement of time (**kālasya na pratikriyām gatim**) upon all entities (**bhūteṣu**).

**Kuru-patim** refers to Yudhiṣṭhira.

**Sahānujam** refers to Bhīma and his brothers.

Kṛṣṇa consoled them along with the sages.

|| 1.8.5-6||

sādhayitvājāta-śatroḥ svam rājyam kitavair hr̥tam  
ghātayitvāsato rājñah kaca-sparśa-kṣatāyusaḥ

yājayitvāśvamedhais tam tribhir uttama-kalpakaiḥ  
tad-yaśaḥ pāvanam dikṣu śata-manyor ivātanot

Kṛṣṇa had Yudhiṣṭhira established (sādhayitvā ajāta-śatroḥ) in his rightful kingdom (svam rājyam) stolen by cheaters (kitavair hr̥tam), had the unrighteous kings (asato rājñah) whose lives were shortened (kṣata āyusaḥ) because of grabbing Draupadī's hair (kaca-sparśa) destroyed (ghātayitvā), and had Yudhiṣṭhira conduct horse sacrifices (tam yājayitvā aśvamedhaiḥ) three times with best arrangements (tribhir uttama-kalpakaiḥ). Thus his pure fame (tad- pāvanam-yaśaḥ) spread in all directions (dikṣu ātanot) like that of Indra (śata-manyor iva).

The kings' lives were destroyed by grabbing Draupadī's hair and other sinful acts.

The horse sacrifices were actually carried out later.

This is a summary of events without chronology.

**Lord departing to Dvārakā (7-8)**

|| 1.8.7-8 ||

āmantrya pāṇḍu-putrāṁś ca śaineyoddhava-saṁyutaḥ  
dvaipāyanādibhir vipraiḥ pūjitaiḥ pratipūjitaḥ

gantum kṛtamatir brahman dvāarakām ratham āsthitaḥ  
upalebhe 'bhīdhāvantīm uttarām bhaya-vihvalām

O Śaunaka (brahman)! Having spoken to the Pāṇḍavas (āmantrya pāṇḍu-putrāṁś ca), having worshipped the sages such as Vyāsa (dvaipāyanādibhir vipraiḥ pūjitaiḥ) and have been worshipped by them (pratipūjitaḥ), Kṛṣṇa, desiring to go to Dvāarakā (dvāarakām gantum kṛta matih), while seated on his chariot (ratham āsthitaḥ) with Sātyaki and Uddhava (śaineya uddhava-saṁyutaḥ), saw Uttarā (upalebhe uttarām), shaking with fear (bhaya-vihvalām), running towards him (abhīdhāvantīm).

Śaineyaḥ means Sātyaki, the grandson of Śini.



**Lord saves Parikshit Maharaja  
in the womb (9-16)**

|| 1.8.9 ||

uttarovāca

pāhi pāhi mahā-yogin

deva-deva jagat-pate

nānyam tvad abhayam paśye

yatra mṛtyuḥ parasparam

Uttarā said: O great yogī (mahā-yogin)! O Supreme Lord (deva-deva)! Master of the universe (jagat-pate)! Please protect me (pāhi pāhi). I do not see anyone except you (tvad anyam na paśye) who is fearless in this world (abhayam) where each living being causes another's death (yatra mṛtyuḥ parasparam).

Other than you (**tvad**) I see no one who can give fearlessness.

Death is mutual (**parasparam**) in the sense that one person causes another's death, and someone else causes his death.

|| 1.8.10 ||

aḥhidravati mām īśa  
śaras taptāyaso vibho  
kāmaṁ dahatu mām nātha  
mā me garbho nipātyatām

O powerful lord (īśa vibho)! This arrow of burning iron (tapta ayasah śarah) is pursuing me (ahhidravati mām). O Lord (nātha)! Let it burn me up (kāmaṁ dahatu mām)! But let it not kill my child (mā me garbho nipātyatām)!

“You are praying for your life even though you are now  
without your husband Abhimanyu. Are you not ashamed?””

I am not praying for my life.

I am praying for my son’s life.

|| 1.8.11 ||

ṣūta uvāca

upadhārya vacas tasyā  
bhagavān bhakta-vatsalah  
apāṇḍavam idam kartum  
draṇer agram abudhyata

Sūta said: Hearing Uttarā's words (upadhārya vacas tasyā), Kṛṣṇa, affectionate to his devotees (bhagavān bhakta-vatsalah), understood (abudhyata) that Aśvatthāmā had released a brahmāstra (draṇer agram) to rid the world of the Pāṇḍavas (apāṇḍavam idam kartum).

Aśvatthāmā wanted to make the world (idam) without the Pāṇḍavas (apāṇḍavam).

|| 1.8.12 ||

tarhy evātha muni-śreṣṭha  
pāṇḍavāḥ pañca sāyakān  
ātmano 'bhimukhān dīptān  
ālakṣyāstrāṇy upādaduḥ

O best of sages (muni-śreṣṭha)! Seeing (ālakṣya) five flaming arrows (dīptān pañca sāyakān) headed towards them (ātmano abhimukhān), the Pāṇḍavas (pāṇḍavāḥ) then (tarhy eva atha) took up their weapons (astrāṇy upādaduḥ).

The Pāṇḍavas only saw this and no one else could.

॥ 1.8.13 ॥

vyasanam vīkṣya tat teṣām  
ananya-viṣayātmanām  
sudarśanena svāstreṇa  
svānām rakṣām vyadhād vibhuḥ

The Lord (vibhuḥ), seeing the danger to the Pāṇḍavas (tat vyasanam vīkṣya) who were dedicated only to him (ananya-viṣayātmanām), protected them (svānām rakṣām) with his own weapon - the Sudarśana (sudarśanena sva astreṇa).



The brahmāstra cannot be counteracted by any weapon except another brahmāstra.

Arjuna had counteracted one brahmāstra with one of his previously.

Now Aśvatthāmā had released five separate brahmāstras for each of the Pāṇḍavas.

This was difficult to counteract because it would take time to  
release five brahmāstras.

Considering (vīkṣya) the unavoidable danger, though the  
Lord had renounced all weapons, he protected his devotees,  
even if he had to break his own promise, in order to preserve  
his unique quality of having affection for his devotees.

|| 1.8.14 ||

antaḥsthaḥ sarva-bhūtānām  
ātmā yogeśvaro hariḥ  
sva-māyayāvṛṇod garbham  
vairāṭyāḥ kuru-tantave

The Lord, master of yoga (yogeśvaro hariḥ), the soul dwelling within all beings (antaḥsthaḥ sarva-bhūtānām ātmā), covered the embryo of Parīkṣit within Uttarā (vairāṭyāḥ garbham āvṛṇod), in order to preserve the family of the Pāṇḍavas (kuru-tantave), using his yoga-māyā (sva-māyayā).

As the paramātmā Kṛṣṇa was situated within Uttarā already  
(antahsthaḥ), but by the power of his yoga (yogeśvaraḥ) he  
entered as Kṛṣṇa and covered the embryo.

“Covered” means he protected it, for continuation of the Kuru  
family (kuru-tantave).

He used his yoga-māyā potency (sva-māyayā), so that even  
Uttarā was unaware of what he did.

Kuru here means the Pāṇḍavas since they were also in the  
Kuru family.

|| 1.8.15 ||

yadyapy astraṁ brahma-śiras  
tv amoghaṁ cāpratikriyam  
vaiṣṇavam teja āsādyā  
samaśāmyad bhṛgūdvaḥ

O Śaunaka (bhṛgūdvaḥ)! Though the brahmāstra (yadyapy astraṁ brahma-śiras) is effective (amoghaṁ) and cannot be prevented from acting (ca apratikriyam), on meeting the weapon of Visnu (vaiṣṇavam teja āsādyā), it became completely ineffective (samaśāmyad).

|| 1.8.16 ||

mā maṁsthā hy etad āścaryam

sarvāścaryamaye 'cyute

ya idam māyayā devyā

srjaty avati hanty ajaḥ

You should not consider this so surprising (mā maṁsthā hy etad āścaryam) for Kṛṣṇa is full of all wonderful powers (sarva āścaryamaye acyute). He creates, maintains and destroys this universe (yaḥ ajaḥ idam srjaty avati hanty) by his power of Māyā-devī (māyayā devyā).

**Kuntīdevī begins to offer  
prayers to the departing Lord  
(17-43)**



|| 1.8.17 ||

brahma-tejo-vinirmuktair  
ātmajaiḥ saha kṛṣṇayā  
prayāṇābhimukhaṁ kṛṣṇam  
idam āha pṛthā satī

The devotee Kuntī (pṛthā satī), along with Draupadī (saha kṛṣṇāya) and her sons (ātmajaiḥ saha) who were saved from the fire radiation of the brahmāstra (brahma-tejo-vinirmuktair), then spoke to Kṛṣṇa (kṛṣṇam idam āha) as he was about to depart for Dvārakā (prayāṇa abhimukhaṁ).

Kṛṣṇayā means “with Draupadī.” Satī means a devotee.

|| 1.8.18 ||

kunty uvāca

namasye puruṣam tvādyam  
īśvaram prakṛteḥ param  
alakṣyam sarva-bhūtānām  
antar bahir avasthitam

I offer my respects to you, the Supreme Person (namasye puruṣam), the Original one (tu ādyam), the controller (īśvaram), beyond the control of prakṛti (prakṛteḥ param), unseen by material senses (alakṣyam), and existing inside and outside of all living beings (sarva-bhūtānām antar bahir avasthitam).

Understanding everything that Kṛṣṇa had done recently,  
Kuntī was unable to tolerate the agitation caused by the great  
respect that arose in her heart.

Thus she began praising Kṛṣṇa.

nama sye

“But I am your nephew. Why are you offering respects?”

“But you are the Supreme Lord (puruṣam).”

“Of course I am a man (puruṣam). There is no doubt about that!”

“You are the first one (ādyam).”

“Well, all bodies come and go. All souls are original (ādya).”

“But you are supreme (īśvaraḥ).”

“Oh, in Svarga, Indra and the moon god, and on earth the kings are controllers (iśvara).”

“But you are superior to prakṛti.”

“Am I the puruṣa within, Paramātmā?”

“No, you are imperceptible (**alaksyam**). The Paramātmā is subject to revelation by use of intelligence and other means.””

“*Am I the imperceptible brahman?*”

“No, you are situated internally and externally.”

|| 1.8.19 ||

māyā-javanikācchannam  
ajñādhokṣajam avyayam  
na lakṣyase mūḍha-dṛśā  
naṭo nāṭyadharo yathā

I do not know you (<sup>अज्ञा</sup> na lakṣyase), covered by the screen of  
māyā (māyā-javanikā ācchannam), beyond the knowledge of  
the material senses (ajñā adhokṣajam), and unaffected  
(avyayam), just as (yathā) the puppeteer behind the screen  
moving the puppets (naṭo nāṭyadharah) is not understood by  
the eyes of the ignorant (mūḍha-dṛśā na lakṣyase).

Since internally, you protected the child in the womb of Uttarā  
and externally you protect us by being near us, should I  
understand that you are all pervading? I do not know.

That is expressed in this verse.

“You are covered by the curtain (javanikā) of māyā.”

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*“Then māyā covers me?”*



“It is like the fool who thinks that the sun is covered by a cloud.”

I see you as covered because my vision is covered by māyā, because you are beyond sense knowledge (**adhokṣajam**).

Sense knowledge (**akṣajam jñānam**) is situated below you (**adhah**).

I do not have the power to contact you, since my knowledge  
arises from my senses, like the knowledge of a fool.

But even if despicable people like me do not know you, there  
is no loss for you.

You remain unaffected by this (**avyayam**).”

“But you see me directly and praise me. You know that I am beyond prakṛti. Then why do you criticize yourself as being ignorant?”

Though the dancer is endowed with rhythms and dance steps suitable to the rasa, the ignorant spectator, ignorant of the scriptures delineating performance, sees only a dancer dancing.

Though he sees, he does not really see.

Similarly though I see you, I really do not see you.

The word **tathā** (similarly) should be understood from the context.

Though you protect the Pāṇḍavas, your devotees, since you are the soul within all of us constantly, you personally counteracted a weapon of Aśvatthāmā meant for killing the Pāṇḍavas.

Though you promised not to use weapons, you took up a  
weapon.

Though you protect the righteous, you had Bhīṣma and other  
righteous persons destroyed.

Though you are most affectionate to Draupadī and Subhadrā, you  
let their sons be killed.

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I do not know the truth about your pastimes.

|| 1.8.20 ||

tathā paramahamsānām  
munīnām amalātmanām  
bhakti-yoga-vidhānārtham  
katham paśyema hi striyaḥ

How can we women hope to see you (katham paśyema hi  
striyaḥ), the object of bhakti (bhakti-yoga-vidhāna artham)  
for the omniscient, liberated sages (paramahamsānām  
amalātmanām munīnām)?

I am hopeless as a woman.

Can even the omniscient sages, paramahamsas, who worship  
you with attraction for your sweet pastimes, being ignorant of  
the truth about your pastimes, know the intricacies of your  
pastimes?

That is expressed in this verse.

Amalātmanām refers to those who are free from the contamination of material guṇas, liberated souls in this life.

↓  
Jivan muktes

How can we see you, who are the object of bhakti-yoga practice (bhakti-yoga-vidhānārtham) for the paramahamsas?

That the paramahamsas worship the Lord has been explained in the verse ātmārāmas ca munayah. (SB 1.7.10)



|| 1.8.21 ||

kṛṣṇāya vāsudevāya  
devakī-nandanāya ca  
nanda-gopa-kumārāya  
govindāya namo namaḥ

I repeatedly offer respects (namo namaḥ) to Kṛṣṇa, the son of Vasudeva (kṛṣṇāya vāsudevāya), who gave joy to Devakī (devakī-nandanāya ca), who was the child of Nanda (nanda-gopa-kumārāya) and satisfier of the senses of the gopīs (govindāya).

Among all the avatāras you are the best.

Though all those who have prema are fortunate, my brother Vasudeva was most fortunate, since you selected him as your father.

That is the significance of the word Vāsudeva, son of Vasudeva.

And your mother, endowed with even more prema is most fortunate.

You made her more successful than all others by situating yourself in her womb alone.

Thus Kuntī addresses Kṛṣṇa as devakī-nandana: he who gives joy to Devakī.

Nanda, endowed with more prema is most fortunate.

You let him alone experience the sweetness of your infant  
(kumāra) pastimes (**nanda-gopa-kumāra**).

Yaśodā with abundant prema is most fortunate.

This will be explained in verse 31.

The pastimes of your kaiśora age have even more sweetness than the kaumāra pastimes.

Thus Kuntī addresses Kṛṣṇa as **Govinda**.

Kṛṣṇa got the name Govinda at the beginning of his kaiśora age after he was bathed by the Surabhi cow.

You take possession (vinda) of all the senses (go) of all people.

The enjoyers of this form of Kṛṣṇa are not mentioned because of their extraordinary nature, the esoteric nature of this love and the lack of qualification of others to taste it.

|| 1.8.22 ||

ṇamaḥ paṅkaja-nābhāya  
ṇamaḥ paṅkaja-māline  
ṇamaḥ paṅkaja-netrāya  
namas te paṅkajāṅghraye

I offer respects to you (ṇamaḥ te), with lotus navel (paṅkaja-nābhāya), wearing a lotus garland (paṅkaja-māline), having lotus eyes (paṅkaja-netrāya), and lotus feet (paṅkajāṅghraye).

I am also counted among the fortunate, for you give  
happiness to my eyes.

My eyes, receiving the sight of your navel, garland, eyes and  
feet, become pleasantly cool.



|| 1.8.23 ||

yathā hr̥ṣīkeśa khalena devakī  
kaṁsena ruddhāticiraṁ śucārpitā  
vimocitāhaṁ ca sahātmajā vibho  
tvayaiva nāthena muhur vipad-gaṇāt

O master of the senses (hr̥ṣīkeśa)! O Lord (vibho)! Just as you protected Devakī (yathā devakī vimocitā) imprisoned for a long time (aticiraṁ ruddhā) by evil Kaṁsa (khalena kaṁsena) one time, you, my master (tvayaiva nāthena), released me (vimocitā ahaṁ) along with my sons (saha ātmajā) repeatedly (muhuh) from even greater dangers (vipad-gaṇāt), since I was afflicted with great suffering (śuca arpitā).

You protected me when I was helpless as if I were your mother.

O Hṛṣīkeśa, master of the senses! You alone know my heart  
since you are master of the senses.

I was rescued from danger along with my sons.

You showed special mercy to me (since you did not protect her  
(Devakī's) other children).

What was the reason?

I was more afflicted with suffering by my karmas (śucārpitā).

I was suffering even more than Devakī.

I was saved by you, my master (nāthena).

She had a husband (nātha), Vasudeva and thus had the possibility of having more children.

And since you were the crest jewel among all children, what need was there for her previous inferior children who were not saved?

Moreover, I was again and again saved from a host of dangers, whereas she was saved from one little danger caused by Kamsa.

She had not even a trace of danger since she was happy with repeated expectations that the Supreme Lord would be born from her womb.

And after you were born, she had no danger at all.

I was in all ways wretched.

You were merciful to me because you are the friend of the most fallen.

I was not like fortunate Devakī who had prema for you.

|| 1.8.24 ||

viṣān mahāgneḥ puruṣāda-darśanād  
asat-sabhāyā vana-vāsa-kṛcchrataḥ  
mṛdhe mṛdhe 'neka-mahārathāstrato  
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

You saved us (hare abhirakṣitāḥ āsma) from Bhīma getting poisoned (viṣān), from the burning house of lac (mahāgneḥ), from the sight of rākṣasas like Hidimbā (puruṣāda-darśanād), from the gambling den (asat-sabhāyā), from the hardships of living in the forest (vana-vāsa-kṛcchrataḥ), from unlimited weapons thrown by great warriors in countless battlefields (mṛdhe mṛdhe aneka-mahāratha astrato), and from the brahmāstra of Aśvatthāmā (drauṇy-astrataḥ).

In this verse she shows the variety of dangers.

Viṣād refers to the giving of poison to Bhīma.

Mahāgneḥ means from the burning of the house of lac.

Puruṣāda means the rākṣasas like Hiḍimbā.

Asat-sabhāyāḥ refers to the gambling match.



|| 1.8.25 ||

vipadaḥ santu tāḥ śaśvat  
tatra tatra jagad-guro  
bhavato darśanam yat syād  
apunar bhava-darśanam

O guru of the universe (jagad-guro)! May we have dangers (tāḥ vipadaḥ santu) in such situations (tatra tatra) continually (śaśvat), because in those dangers (yat) we will see you (bhavato darśanam syād), and by that we will gain release from this material world (apunar bhava-darśanam).

These dangers are a great blessing to me.

O guru of the universe! To give benefit to us, you destroy  
unsteadiness caused by intoxication with material comfort by  
giving the ointment of dangers arising out of your mercy.

Through those dangers (yad) we can see you.

By seeing you, we no longer will see the suffering of material  
existence.

|| 1.8.26 ||

janmaishvarya-sruta-sribhir  
edhamana-madah puman  
naivarhaty abhidhatum vai  
tvam akiñcana-gocaram

A man swelling with pride (edhamana-madah puman)  
because of birth, power, learning or money (janma-aiśvarya-  
sruta-sribhir), cannot chant your names (na eva arhaty  
abhidhatum vai). You are available to those who have nothing  
except you (tvam akiñcana-gocaram).

The security of the material world is actually a danger.

Abhidhātum means “to say the names of the Lord.”

|| 1.8.27 ||

namo 'kiñcana-vittāya  
nivṛtta-guṇa-vṛttaye  
ātmārāmāya śāntāya  
kaivalya-pataye namaḥ

I offer my respects to he whose treasure is unalloyed devotees (namo akiñcana-vittāya), who is devoid of material interest (nivṛtta-guṇa-vṛttaye), who is disinterested in those who are not devotees (ātmārāmāya), who forgives his devotees (śāntāya), and helps the devotee desiring liberation (kaivalya-pataye).

Those who do not have anything materially speaking (**akiñcana**), but possess only you who have a body of complete knowledge and bliss, are alone your unalloyed devotees.

They are the abodes of prema, and are thus like treasures,  
who should be hidden from everyone.

I offer respects to you who possess these treasures of the  
akiñcanas (**akiñcana-vittāya**).

But akiñcanas are poor.

That is true. The devotees of the Lord do not have the wealth  
arising from the guṇas of māyā (nivṛtta).

They have the Lord who is devoid of all material enjoyment  
(nivṛtta-guṇa-vṛttaye).

The Lord's attachment to the akiñcana-bhaktas was described.

Now, his detachment from others is shown (ātmārāmāya).

If the devotee makes offense to the Lord, the Lord does not  
become angry.

He remains peaceful (śāntāya), showing mercy to his devotee.

He also assists those devotees interested in liberation (kaivalya-  
pataye).



|| 1.8.28 ||

manye tvām kālam īśānam  
anādi-nidhanam vibhum  
samam carantam sarvatra  
bhūtānām yan mithah kalih

I consider you (manye tvām) to be destroyer of the offenders (kālam), the controller (īśānam), without beginning or end (anādi-nidhanam), the most powerful (vibhum), equal to all (samam), moving everywhere in all living beings (carantam sarvatra bhūtānām), and the abode of conflicting qualities (yan mithah kalih).

This verse describes the Lord's destruction (kālam) of those who offend his devotees.

You are not unjust (samam) because you show attachment to the devotee, indifference to matter, assistance to some and destruction to others.

Yad mithah kalih means “in whom there is conflict because the Lord gives suffering and bliss, he is equal and prejudiced, is unmerciful and merciful.”

|| 1.8.29 ||

na veda kaścīd bhagavaṁś cikīrṣitaṁ  
tavehamānasya nr̥ṇām viḍambanam  
na yasya kaścīd dayito 'sti karhicid  
dveṣyaś ca yasmin viṣamā matir nr̥ṇām

No one knows the intentions of the Lord (na veda kaścīd bhagavaṁś cikīrṣitaṁ) who desires to hide himself in human form (tava ihamānasya nr̥ṇām viḍambanam), who does not show favor or hatred to anyone (na karhicid yasya kaścīd dayito 'sti dveṣyah ca), and about whom all men have different opinions (yasmin viṣamā matir nr̥ṇām).

“Who will decide the truth about you if there is a disagreement?”

No one can decide.

This is explained in two verses.

No one knows the plan of you who desire (**ihamānasya**) to make the knowledge of those who speculate about scripture useless.

Or no one knows the plan of you who desire to play the role of human beings as Rāma and Kṛṣṇa.

Or no one knows the plan of you who desire to delude the fools by not letting them see your sweet qualities.

All men have differing ideas about you (**yasmin viṣamā matir nṛṇām**).

The sun shows attachment to the sun stone by imparting its own qualities.

It shows indifference to the blind people and is helpful to the Cakravāka birds (who become joyful when the sun rises and destroys darkness).

The sun is harmful to the darkness used by thieves and owls.

But the sun is not partial to anyone.

It manifests the same light to all.

The cause of difference is the good or bad qualities of the specific object.

It is the same with the Lord.

Different people relate with the Lord in different ways according to their qualities.

॥ 1.8.30 ॥

janma karma ca viśvātmann  
ajasyākartur ātmanah  
tiryañ-nṛṣiṣu yādaḥsu  
tad atyanta-vidāmbanam

O soul of the universe (viśvātmann)! You are unborn and  
perform no actions (ajasya akartur), but you take birth and  
perform activities (janma karma ca) in the forms of animals,  
men and aquatics (tiryañ-nṛṣiṣu yādaḥsu ātmanah). This is  
extremely deceptive (tad atyanta-vidāmbanam).



Understanding the conclusions about your partiality or impartiality, your action or lack of action, your birth or lack of birth, one can relish your pastimes.

You are born though you are unborn, and perform actions though you are not the doer.

You manifest your attractive nature in various forms of animals, humans and aquatics.

This is an extreme deception (atyanta-vidambanam) since it appears that you lessen your stature by accepting inferior forms.

When you accepted the boar incarnation you sniffed out the earth.

Though you are omniscient and omnipotent, you became a real boar.

But seeing that form, the knowers of the truth will not laugh and say that you are simply a mortal animal, thinking that you are a jīva under the control of karma.

Since you are actually without birth and material action, your pastimes with birth and action must not actually be true.

But this is incompatible with the fact that the pastimes were attractive to ātmārāmas like Śukadeva.

However, from the statement of the Lord himself janma karma ca me divyam evam yo vetti tattvatah: he who knows the truth nature of my birth and activities (BG 4.9), the Lord's birth and activities are factual, not a fiction.

---

This is incompatible with the statement that the Lord has no birth and no activities.

---

Thus who can know the truth about the Lord possessing unlimited, inconceivable powers?

---

|| 1.8.31 ||

gopy ādade tvayi kṛtāgasi dāma tāvad  
yā te daśāśru-kalilāñjana-sambhramākṣam  
vaktram ninīya bhaya-bhāvanayā sthitasya  
sā mām vimohayati bhīr api yad bibheti

My dear Kṛṣṇa, Yaśodā took up (gopy ādade) a rope to bind you (dāma) when you committed an offense (tāvad tvayi kṛta agasi), and your perturbed eyes (sambhrama akṣam) flooded with tears, which washed the mascara from your eyes (aśru-kalilāñjana). And with your face looking down (vaktram ninīya), you were afraid (bhaya-bhāvanayā sthitasya), though fear personified is afraid of you (bhīr api yad bibheti). This sight (sā daśa) is bewildering to me (mām vimohayati).

Because of this I relish your pastimes.

When you broke the yogurt pot, committing offense against  
Yaśodā (**kṛtāgasi**), Yaśodā put a rope around your waist.

The state at that moment astonishes me.

Lowering your head with eyes filled with tears mixed with  
eye ointment, you stood there in fear of her punishment.

It is astonishing because (yad) fear itself is afraid of you.

This state shows that Yaśodā, having such prema, was more fortunate than Nanda, since you were brought under her control completely.

By saying “fear is afraid of you” Kuntī shows her awareness of Kṛṣṇa’s power as the Lord.

She also accepts as true that he was internally feeling fear.

It would not be possible for her to be bewildered if she thought he was only imitating being fearful.

Thus the word **vidambanam** in the previous verse cannot mean imitation, that the Lord only took the various roles while pretending.



|| 1.8.32 ||

kecid āhur ajam jātam  
punya-ślokasya kīrtaye  
yadoḥ priyasyānvavāye  
malayasyeva candanam

Some say that (kecid āhuh) you, though unborn, have taken birth (ajam jātam) in the Yadu family (yadoḥ priyasya anvavāye) to give fame to Yudhiṣṭhira (punya-ślokasya kīrtaye), just as sandalwood, originating in the Malaya Hills gives fame to those hills (malayasya iva candanam).

If you were not to appear in this world how would we be able to relish your enchanting pastimes?

There are many opinions about the cause of your appearance.

**Punya-śloka** here refers to Yudhiṣṭhira, since he was famous by that name at that time.

punya-śloko nalo rājā punya-śloko yudhiṣṭhiraḥ: punya-  
śloka means King Nala, a famous person or Yudhiṣṭhira.

You appeared in the Yadu dynasty to glorify dear Yudhiṣṭhira.

Or the sentence can mean “You appeared in that dynasty to  
glorify the famous Yadu.”

|| 1.8.33 ||

apare vasudevasya  
devakyām yācito 'bhyagāt  
ajas tvam asya ksemāya  
vadhāya ca sura-dviṣām

Some say that (apare) you, though unborn (ajah tvam), appeared (abhyagāt) as the son of Vasudeva in Devakī (vasudevasya devakyām) upon their request (yācito), in order to protect the world (asya ksemāya) and kill the demons (vadhāya ca sura-dviṣām).

You are unborn yet you came as the son of Vasudeva.

Using third person (abhyagāt) instead of second person verb ending with tvam is poetic license.

Previously in the form of Sutapa and Prṣṇi they asked the Lord to be their son.

You appeared for protecting the world (asya) and killing the demons.

॥ 1.8.34 ॥

bhārāvātāraṇāyānye  
bhuvo nāva ivodadhau  
sīdantyā bhūri-bhārena  
jāto hy ātma-bhuvārthitaḥ

Others say that (anye) you appeared (jātaḥ) at the request of Brahmā (ātma-bhuvā arthitaḥ) for lifting up the earth (bhuvo bhāra avatāraṇāya) which had sunk like a boat (udadhau sīdantyā nāva iva) overloaded with weight (bhūri-bhārena).

Another opinion is that you appeared mainly because of Brahmā's request.

|| 1.8.35 ||

bhave 'smin kliśyamānānām  
avidyā-kāma-karmabhih  
śravaṇa-smaraṇārḥāni  
kariṣyann iti kecana

Some say that (iti kecana) you have appeared in this world (bhave asmin) to help those suffering (kliśyamānānām) due to their actions arising from material desires arising from ignorance (avidyā-kāma-karmabhih) by engaging them in hearing and remembering about you, so that they can attain (premā) (śravaṇa-smaraṇa-arḥāni kariṣyann).

material desires

desires born out of

these values

actions born out of

these desires

Kleśā → Prevalent & a prevalent he has

This is the real reason for the Lord's appearance.

First there is ignorance (**avidyā**) and then desire (**kāma**), and then action (**karmabhiḥ**).

You come to engage those suffering due to actions arising from material desires which are due to ignorance in actions for attaining prema.



The destruction of suffering is incidental, because it is said in the next verse that the result of hearing about the Lord is seeing the lotus feet of the Lord.

---

By seeing the Lord one attains prema.

|| 1.8.36 ||

śṛṅvanti gāyanti gr̥ṅanty abhīkṣṇaśah  
smaranti nandanti tavehitam janāḥ  
ta eva paśyanty acireṇa tāvakam  
bhava-pravāhoparamam padāmbujam

Persons (janāḥ) who constantly (abhīkṣṇaśah) hear, sing, speak (śṛṅvanti gāyanti gr̥ṅanty), remember and sing to others about your activities (smaranti nandanti tava ihitam)—they alone (ta eva), without delay (acireṇa), are able to see (paśyanty) your lotus feet (tāvakam padāmbujam) which destroy the influence of material existence (bhava-pravāha uparamam).

This verse shows the actual reason for the Lord's appearance.

They and not others (**eva**) see for certain.

It is not that they do not see.

They see without delay (**acireṇa**), not after a long time, your  
lotus feet, not the lotus feet of one of your expansions.

*↳ insight*

Those lotus feet destroy the influence of material existence  
rather than prolong material existence.

---

Your form is not without qualities.

In order to appreciate the beauty of the Lord, his six aspects  
need to be seen.

|| 1.8.37 ||

apy adya nas tvam sva-kr̥tehita prabho  
jihāsasi svit suhrdo 'nujīvinah  
yeṣām na cānyad bhavataḥ padāmbujāt  
parāyaṇam rājasu yojitāmhasām

O Lord (prabho)! Do you (apy tvam), whose deeds are automatically accomplished (sva-kr̥tehita), desire to reject us today (naḥ jihāsasi svit adya), though we are your friends and depend on you (suhrdah anujīvinah)? We, having created trouble with many kings (yeṣām rājasu yojita amhasām), have no other shelter (na anyad parāyaṇam) than your lotus feet (bhavataḥ padāmbujāt).

We, and not others, become happy on seeing you and suffer on not seeing you.

The time of happiness has passed and the time of suffering has arrived.

“Do you desire to leave us today, since you desire to go to Dvārakā?”

“But I have stayed many days. Now I must go to Dvārakā. I have necessary work there. Please give your assent.”

To this Kuntī answers,

“But you are the person whose necessary works are already accomplished. Your intentions fulfill themselves automatically (sva-kṛteḥita).”

Some versions have the word without the visarga (ḥ).

Then it would a vocative address to Kṛṣṇa, “O self-accomplisher!”

The Pāṇḍavas had created suffering for many kings by killing their fathers or relatives.

We depend on you (**anujīvinah**).

Therefore stay here and protect my sons.



|| 1.8.38 ||

ke vayaṁ nāma-rūpābhyāṁ  
yadubhiḥ saha pāṇḍavāḥ  
bhavato 'darśanam yarhi  
hr̥ṣīkānām iveśituh

Without your presence (bhavato adarśanam) who are we (ke vayaṁ), the Pāṇḍavas along with the Yadus (yadubhiḥ saha pāṇḍavāḥ) with their fame and strength (nāma-rūpābhyāṁ)? We are like the senses without the jīva (yarhi hr̥ṣīkānām iya īśituh).

*“But Bhīma and Arjuna, your sons, are very powerful. The king is dharma personified and the Yādavas are your friends. You have no worries.”*

Who are we Pāṇḍavas with the Yadus having fame (nāma) and ability (rūpa) without your presence?

Similarly, without the presence of the jīva the senses have no significance or power.

॥ 1.8.39 ॥

neyam śobhiṣyate tatra  
yathedānīm gadādhara  
tvat-padair aṅkitā bhāti  
sva-lakṣaṇa-vilakṣitaih

O holder of the club (gadādhara)! When you go (tatra), this land (īyam), marked with the special signs on your feet (tvat-padair sva-lakṣaṇa-vilakṣitaih aṅkitā bhāti), will not glow (na śobhiṣyate) as it does now (yathā idānīm).

If you go there, this land (**iyam**) will not glow.

The land is marked uniquely (**vilakṣitaiḥ**) with your signs --  
the flag and thunderbolt.

॥ 1.8.40 ॥

ime jana-padāḥ svrddhāḥ  
supakvausadhi-vīrudhaḥ  
vanādri-nady-udanvanto  
hy edhante tava vīkṣitaiḥ

This thriving land (ime jana-padāḥ svrddhāḥ), filled with ripe herbs and fruit-laden trees (supakva ausadhi-vīrudhaḥ), forests, mountains, rivers and seas (vana-adri-nady-udanvanto), has grown prosperous by your glance (edhante tava vīkṣitaiḥ).

|| 1.8.41 ||

atha viśveśa viśvātman  
viśva-mūrte svakeṣu me  
sneha-pāśam imam chindhi  
dr̥ḍham pāṇḍuṣu vṛṣṇiṣu

O Lord of all the universes (viśveśa)! O life of all the universes (viśvātman)! O form of all the universes (viśva-mūrte)! Please cut (atha chindhi) my strong bonds of affection (me imam dr̥ḍham sneha-pāśam) for my relatives, the Pāṇḍavas and Yādavas (svakeṣu pāṇḍuṣu vṛṣṇiṣu).

Both your departure from here and coming here are  
unfortunate: departure for the Pāṇḍavas and coming here  
for the Yādavas.

Since she ends up with a disturbed mind in either case, Kuntī  
prays to cut off her ties of affection with both parties.

---

You are the Lord of all the universes (**viśveśa**).

You give life to all the universes (viśvātman).

Though you are the form of the universe, being an ocean of mercy, you are always attentive in regards to the welfare of the Yādavas and Pāṇḍavas.

Will I die uselessly by thinking of their welfare?



|| 1.8.42 ||

tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakrt  
ratim udvahatād addhā  
gaṅgevaugham udanvati

Let my mind (me matih), with attention fixed on no other  
object (ananya-viṣayā), repeatedly carry (asakrt udvahatād)  
its affection to you (ratim tvayi), chief of the Madhu dynasty  
(madhu-pate), just as the Gaṅgā (gaṅgā iva) carries a full  
stream of water (udanvati addhā) to the ocean (ogham).

“Then do you want realization of brahman? Because if you cut your affection for the Yādavas, you will cut your affection for me also.”

May my mind hold (**udvahatāt**) affection (**rati**) for you,  
without any obstacle.

Udvah means to flow strongly.

The mind should not think of anything else (**ananya-viṣayā**).

---

Your devotees are non-different from you and thus without affection for them affection for you cannot take place.

---

It is not possible that this could please you.

---

This I know.

Therefore let my mind have attraction for no one except you and your devotees.

I prayed to cut affectionate bonds with the Pāṇḍavas and Yādavas who are your devotees.

But since it is a prayer in front of you it means cutting only the material affection which arises from bodily identification.

---

It is not cutting the affectionate relation with you.

I want to cut that affection which causes bondage.

Just as the Gaṅgā carries a full stream of water (ogham) to the ocean, the shelter of small and large rivers, may my mind also carry its affection to you, who are the shelter of all the devotees.

Just as the Gaṅgā does not consider any obstacles on its course, my mind also should not consider any obstacles that may rise while thinking of you.

|| 1.8.43 ||

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-  
rājanya-vaṁśa-dahanānapavarga-vīrya  
govinda go-dvija-surārti-harāvātāra  
yogeśvarākḥila-guro bhagavan namas te

O Kṛṣṇa (śrī-kṛṣṇa)! Of friend of Arjuna (kṛṣṇa-sakha)! Best of the Yādavas (vṛṣṇy-ṛṣabha)! Destroyer of the kings who harmed the earth (avani-dhruḡ-rājanya-vaṁśa-dahanā)! Lord of undiminished strength (anapavarga-vīrya)! Lord of all the cows (govinda)! Destroyer of the suffering of the cows, brāhmaṇas and devatās (go-dvija-sura arti-hara avatāra)! Master of yoga (yogeśvara)! Guru of all people (akḥila-guro)! O Lord (bhagavan)! I offer respects to you (namah te).

After offering her prayers she offers respects while remembering how the Lord gave happiness to all people.

Kṛṣṇa-sakha means friend of Arjuna.

You destroyed the dynasties of kings who injured the earth.  
You have undiminished strength (anapavarga-vīrya).

You have a wealth of kama-dhenus (govinda).

Lord's enchanting response to  
the prayers (44)



|| 1.8.44 ||

sūta uvāca

pr̥thayettham̐ kala-padaih̐  
pariṇūtāk̐hilodayah̐  
mandam̐ jahāsa vaikuṇṭho  
mohayann̐ iva māyayā

Suta said: The Lord (vaikuṇṭhah̐), whose greatness had been glorified (pariṇūta akhila udayah̐) by the sweet words of Kuntī (pr̥thayā ittham̐ kala-padaih̐), smiled softly (mandam̐ jahāsa) as if bewildered by prema (mohayann̐ iva māyayā).

Parīṇūta comes from the verb pariṇu of the tud class.

With the long vowel it means “to praise.”

The Lord was bewildered, not by material māyā but by  
prema.

**Lord's interactions with  
aggrieved Yudhisthira  
Maharaja (45-52)**

|| 1.8.45||

tām bādham ity upāmantrya  
praviśya gajasāhvayam  
striyaś ca sva-puraṁ yāsyān  
preṇṇā rājñā nivāritaḥ

Agreeing with her (tām bādham ity), Kṛṣṇa entered Hastināpura (praviśya gajasāhvayam). Wanting to leave for his city (sva-puraṁ yāsyān), he took permission from Kuntī and the other women (upāmantrya striyah ca). He was prevented from leaving by Yudhiṣṭhira out his great love for Kṛṣṇa (preṇṇā rājñā nivāritaḥ).

Kuntī had prayed that her mind be concentrated only on the Lord.

Kṛṣṇa accepted that.

He then went away from the chariot stable and returned to Hastināpura.

He then took permission to leave from Kuntī and the other women headed by Subhadrā.

As he was about to go to Dvārakā, Yudhiṣṭhira prevented him, begging that he stay a little longer.

This indicates that Kṛṣṇa was completely controlled by the love of the king.

|| 1.8.46||

vyāsādyair īśvarehājñaih  
kṛṣṇenādbhuta-karmanā  
prabodhito 'pītihāsair  
nābudhyata śucārpitah

Though instructed through stories (prabodhito api itihāsair) by Vyāsa and other sages (vyāsa ādyaih) who did not know the Lord's intention (īśvara ihā ajñaiḥ), and though even instructed by Kṛṣṇa (kṛṣṇena), who had performed the remarkable action of bewildering Yudhiṣṭhira at this moment (adbhuta-karmanā), Yudhiṣṭhira became overcome with grief (śucārpitah), and could not understand those instructions (na abudhyata).

Ⓟ thought 2-axes

Since I am not staying here, I will make my devotee Bhīṣma  
happy by showing myself along with my followers to him  
since he does not want to die without seeing me, and his  
death is now approaching.

I will have him instruct Yudhiṣṭhira in order to spread his  
glories to the world.

This verse conveys this wish of the Lord.



Vyāsādyair īsvarehājñaiḥ means “by Vyāsa and other sages who either knew or did not know the above-mentioned intention of the Lord.”

Kṛṣṇa performed a remarkable action (adbhūta-karmaṇā) of entering Yudhiṣṭhira’s heart and making him lose his sense of judgment.

Kṛṣṇa made him completely incapable of understanding the teachings of himself and Vyāsa.

By having Bhīṣma enlighten him, the Lord announced to the world that Bhīṣma, his pure devotee, had more knowledge of dharma than Vyāsa, other sages, or even Kṛṣṇa.

But because Yudhiṣṭhira had even greater prema for Kṛṣṇa than Bhīṣma, Kṛṣṇa, though going to Dvārakā, stayed back with him because of his request.

Having approached Yudhisthira, he then created this loss of judgment in Yudhiṣṭhira.

|| 1.8.47||

āha rājā dharmā-sutaś  
cintayan suhr̥dām vadham  
prākṛtenātmanā viprāḥ  
sneha-moha-vaśam gataḥ

O brāhmaṇas (**viprāḥ**)! Yudhiṣṭhira (**rājā dharmā-sutaḥ**), thinking of the killing of his friends (**cintayan suhr̥dām vadham**), overcome with bewilderment arising from affection (**sneha-moha-vaśam gataḥ**), due to material thinking (**prākṛtena ātmanā**), then spoke (**āha**).

This verse describes Yudhiṣṭhira's loss of discrimination.

Though his self was actually spiritual, he thought of himself materially (**prākṛtena ātmanā**).

But this was only a temporary imposition, by the Lord's desire, so that the Lord's plan could be carried out.

|| 1.8.48||

aho me paśyatājñānaṃ  
hr̥di rūḍhaṃ durātmanaḥ  
pāraḱyasyaiva dehasya  
bahvyo me 'kṣauhiṇīr hatāḥ

Oh (**aho**)! Look (**paśyata**) at the ignorance spread over my evil heart (**ājñānaṃ me durātmanaḥ hr̥di rūḍhaṃ**). Just for my body which is fit for the jackals' food (**pāraḱyasya eva dehasya**), I have killed many armies (**me bahvyo akṣauhiṇīh hatāḥ**).

For my body which is food for dogs and jackals (**pāra<sup>h</sup>kyasya**)  
I have killed many **akṣauhinīs**.

Vyāsa has described the akṣauhiṇī.

akṣauhiṇī prasamkhyātā rathānām dvija-sattamāḥ |  
samkhyā-gaṇana-tattva-jñaiḥ sahasrāny eka-vimśatiḥ ||  
śatāny upari caivāṣṭau tathā bhūyaś ca saptatiḥ |  
gajānām ca prasamkhyānam etad eva prakīrtitam ||  
jñeyam śata-sahasram tu sahasrāni navaiva tu |  
nārāṇām api pañcāśacchatāni trīṇi caiva hi ||  
pañca-ṣaṣṭhi-sahasrāṇi tathāśvānām śatāni ca |  
daśottarāṇi ṣaṭ prāhuḥ samkhyā-tattva-vido janāḥ |  
etām akṣauhiṇīm prāhur yathāvad iha samkhyayā ||

O best of the brāhmaṇas! Those who understand counting know that an akṣauhiṇī consists of 21,870 chariots and the same number of elephants. It has 109,350 foot soldiers. It has 65,610 horses.

|| 1.8.49||

bāla-dvija-suhṛn-mitra-  
pitṛ-bhrāṭṛ-guru-druhaḥ  
na me syān nirayān mokṣo  
hy api varṣāyutāyutaiḥ

Because I have killed children, brāhmaṇas, relatives, friends, paternal uncles, cousins, and gurus (**bāla-dvija-suhṛn-mitra-pitṛ-bhrāṭṛ-guru-druhaḥ**), I cannot be free from hellish punishments (**na me syāt nirayāt mokṣo**) for ten thousand years (**varṣa ayuta āyutaiḥ api**).

Suhṛt here means relatives and mitra means friends. Pitṛ means paternal uncles.



|| 1.8.50||

naino rājñah̄ prajā-bhartur  
dharma-yuddhe vadho dviṣām  
iti me na tu bodhāya  
kalpate śāsanam̄ vacah̄

There is no sin for the king (**na enah̄ rājñah̄**) who kills the enemy in a righteous war (**dharma-yuddhe vadho dviṣām**), protecting the citizens (**prajā-bhartuh̄**). This rule (**bodhāya śāsanam̄ vacah̄**) does not apply to me (**na tu me kalpate**).

Killing the enemy is not a sin.

This rule does not apply, since it is an instruction for one who is protecting the people.

One is permitted to kill those who are killing one's citizens.

Since Duryodhana was protecting the citizens, I have committed sins, since I have killed only out of greed for a kingdom.

|| 1.8.51||

strīṇām mad-dhata-bandhūnām  
droho yo 'sāv ihotthitaḥ  
karmabhir gṛhamedhīyair  
nāham kalpo vyapohitum

I cannot counteract (**na aham vyapohitum kalpah**) the injury (**drohah**) I have inflicted (**iha utthitaḥ**) on the women (**strīṇām**), whose husbands or sons I have killed (**asau mad-dhata-bandhūnām**), by household rituals (**gṛhamedhīyair karmabhir**).

Mad-dhata-bandhūnām means “women whose husbands I have killed.” Kalpaḥ means capable.

|| 1.8.52||

yathā pañkena pañkāmbhaḥ  
surayā vā surākṛtam  
bhūta-hatyām tathaiivaikām  
na yajñair mārṣṭum arhati

Just as one cannot purify muddy water by using mud (**yathā pañkena pañka ambhaḥ**), or cannot purify what is contaminated with liquor by apply more liquor (**surayā vā surākṛtam**), it is not possible to purify oneself (**tathā eva mārṣṭum arhati**) of killing even one living being (**ekām bhūta-hatyām**) by performance of animal sacrifices (**yajñaih**).

“Śruti says **sarvaṃ pāpmānaṃ tarati brahmahatyāṃ yo**  
**’śvamedhena yajate**: he who performs a horse sacrifice is  
purified of all sins, even the sin of killing a brāhmaṇa.  
Therefore you can purify yourself by a horse sacrifice.”

Just as thick mud cannot purify muddy water, and an object  
made impure by contact with wine cannot become pure by  
washing it with a lot of wine, one cannot be purified of  
killing by the performance of many sacrifices which has  
intentional killing of animals as a major part.