

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
gāndhārīṁ putra-śokārtāṁ pṛthāṁ kṛṣṇāṁ 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 (**gāndhārīṁ**), Kuntī (**pṛthāṁ**) and Draupadī (**ca kṛṣṇāṁ**), lamenting the loss of their sons (**putra-śoka ārtāṁ**), 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 āśvamedhaiḥ) 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 astram 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 astram) 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 vikṣya tat teṣām
ananya-viṣayātmanām
sudarśanena svāstreṇa
svānām rakṣām vyadhād vibhuḥ

The Lord (vibhuḥ), seeing the danger to the Pāṇḍavas (tat vyasanam vikṣya) 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.