

# 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

|| 1.8.14 ||

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 idaṁ māyayā devyā

srjaty avati hantya 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 idaṁ srjaty avati hantya) 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.