

# 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

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

|| 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.