

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)**

|| 1.8.27 ||

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 cikīrṣitam
tavehamānasya nrñām viḍambanam
na yasya kaścīd dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nrñām

No one knows the intentions of the Lord (na veda kaścīd bhagavaṁś cikīrṣitam) who desires to hide himself in human form (tava ihamānasya nrñām 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 nrñām).

“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?
