

# 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)**

|| 1.8.31 ||

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 (malayasyeva 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 Prṣni 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-smaraṇārhanī  
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 prema (śravaṇa-smaraṇa-arhanī kariṣyann).

material desires

desires born out of

these values

actions born out of

these desires

Kleśā → Prevalable & a-prevaleble kleśā

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.

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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.

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Your form is not without qualities.

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