

# Śrīmad-Bhāgavatam

## Canto One

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# 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)**

|| 1.8.41 ||

atha viśveśa viśvātman  
viśva-mūrte svakeṣu me  
sneha-pāśam imam chindhi  
dr̥ḍham pāṇḍuṣu vṛṣṇiṣu

O Lord of all the universes (viśveśa)! O life of all the universes (viśvātman)! O form of all the universes (viśva-mūrte)! Please cut (atha chindhi) my strong bonds of affection (me imam dr̥ḍham sneha-pāśam) for my relatives, the Pāṇḍavas and Yādavas (svakeṣu pāṇḍuṣu vṛṣṇiṣu).

Both your departure from here and coming here are  
unfortunate: departure for the Pāṇḍavas and coming here  
for the Yādavas.

Since she ends up with a disturbed mind in either case, Kuntī  
prays to cut off her ties of affection with both parties.

---

You are the Lord of all the universes (**viśveśa**).

You give life to all the universes (viśvātman).

Though you are the form of the universe, being an ocean of mercy, you are always attentive in regards to the welfare of the Yādavas and Pāṇḍavas.

Will I die uselessly by thinking of their welfare?

|| 1.8.42 ||

tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakrt  
ratim udvahatād addhā  
gaṅgevaugham udanvati

Let my mind (me matih), with attention fixed on no other  
object (ananya-viṣayā), repeatedly carry (asakrt udvahatād)  
its affection to you (ratim tvayi), chief of the Madhu dynasty  
(madhu-pate), just as the Gaṅgā (gaṅgā iva) carries a full  
stream of water (udanvati addhā) to the ocean (ogham).

“Then do you want realization of brahman? Because if you cut your affection for the Yādavas, you will cut your affection for me also.”

May my mind hold (**udvahatāt**) affection (**rati**) for you,  
without any obstacle.

Udvah means to flow strongly.



The mind should not think of anything else (**ananya-viṣayā**).

---

Your devotees are non-different from you and thus without affection for them affection for you cannot take place.

---

It is not possible that this could please you.

---

This I know.

Therefore let my mind have attraction for no one except you and your devotees.

I prayed to cut affectionate bonds with the Pāṇḍavas and Yādavas who are your devotees.

But since it is a prayer in front of you it means cutting only the material affection which arises from bodily identification.

---

It is not cutting the affectionate relation with you.

I want to cut that affection which causes bondage.

Just as the Gaṅgā carries a full stream of water (ogham) to the ocean, the shelter of small and large rivers, may my mind also carry its affection to you, who are the shelter of all the devotees.

Just as the Gaṅgā does not consider any obstacles on its course, my mind also should not consider any obstacles that may rise while thinking of you.

|| 1.8.43||

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-  
rājanya-vaṁśa-dahanānapavarga-vīrya  
govinda go-dvija-surārti-harāvātāra  
yogeśvarākḥila-guro bhagavan namas te

O Kṛṣṇa (śrī-kṛṣṇa)! Of friend of Arjuna (kṛṣṇa-sakha)! Best of the Yādavas (vṛṣṇy-ṛṣabha)! Destroyer of the kings who harmed the earth (avani-dhruḡ-rājanya-vaṁśa-dahanā)! Lord of undiminished strength (anapavarga-vīrya)! Lord of all the cows (govinda)! Destroyer of the suffering of the cows, brāhmaṇas and devatās (go-dvija-sura arti-hara avatāra)! Master of yoga (yogeśvara)! Guru of all people (akḥila-guro)! O Lord (bhagavan)! I offer respects to you (namah te).

After offering her prayers she offers respects while remembering how the Lord gave happiness to all people.

Kṛṣṇa-sakha means friend of Arjuna.

You destroyed the dynasties of kings who injured the earth.  
You have undiminished strength (anapavarga-vīrya).

You have a wealth of kama-dhenus (govinda).

Lord's enchanting response to  
the prayers (44)

|| 1.8.44 ||

sūta uvāca

pr̥thayettham̐ kala-padaih̐  
pariṇūtāk̐hilodayah̐  
mandam̐ jahāsa vaikuṇṭho  
mohayann̐ iva māyayā

Suta said: The Lord (vaikuṇṭhah̐), whose greatness had been glorified (pariṇūta akhila udayah̐) by the sweet words of Kuntī (pr̥thayā ittham̐ kala-padaih̐), smiled softly (mandam̐ jahāsa) as if bewildered by prema (mohayann̐ iva māyayā).

Parīṇūta comes from the verb pariṇu of the tud class.

With the long vowel it means “to praise.”

The Lord was bewildered, not by material māyā but by prema.



**Lord's interactions with  
aggrieved Yudhisthira  
Maharaja (45-52)**

|| 1.8.45||

tām bādham ity upāmantrya  
praviśya gajasāhvayam  
striyaś ca sva-puraṁ yāsyān  
preṇṇā rājñā nivāritaḥ

Agreeing with her (tām bādham ity), Kṛṣṇa entered Hastināpura (praviśya gajasāhvayam). Wanting to leave for his city (sva-puraṁ yāsyān), he took permission from Kuntī and the other women (upāmantrya striyah ca). He was prevented from leaving by Yudhiṣṭhira out his great love for Kṛṣṇa (preṇṇā rājñā nivāritaḥ).

Kuntī had prayed that her mind be concentrated only on the Lord.

Kṛṣṇa accepted that.

He then went away from the chariot stable and returned to Hastināpura.

He then took permission to leave from Kuntī and the other women headed by Subhadrā.

As he was about to go to Dvārakā, Yudhiṣṭhira prevented him, begging that he stay a little longer.

This indicates that Kṛṣṇa was completely controlled by the love of the king.

|| 1.8.46||

vyāsādyair īśvarehājñaih  
kṛṣṇenādbhuta-karmanā  
prabodhito 'pītihāsair  
nābudhyata śucārpitah

Though instructed through stories (prabodhito api itihāsair) by Vyāsa and other sages (vyāsa ādyaih) who did not know the Lord's intention (īśvara ihā ajñaih), and though even instructed by Kṛṣṇa (kṛṣṇena), who had performed the remarkable action of bewildering Yudhiṣṭhira at this moment (adbhuta-karmanā), Yudhiṣṭhira became overcome with grief (śucārpitah), and could not understand those instructions (na abudhyata).

Ⓟ thought 2-axes

Since I am not staying here, I will make my devotee Bhīṣma  
happy by showing myself along with my followers to him  
since he does not want to die without seeing me, and his  
death is now approaching.

I will have him instruct Yudhiṣṭhira in order to spread his  
glories to the world.

This verse conveys this wish of the Lord.

Vyāsādyair īsvarehājñaiḥ means “by Vyāsa and other sages who either knew or did not know the above-mentioned intention of the Lord.”

Kṛṣṇa performed a remarkable action (adbhūta-karmaṇā) of entering Yudhiṣṭhira’s heart and making him lose his sense of judgment.

Kṛṣṇa made him completely incapable of understanding the teachings of himself and Vyāsa.

By having Bhīṣma enlighten him, the Lord announced to the world that Bhīṣma, his pure devotee, had more knowledge of dharma than Vyāsa, other sages, or even Kṛṣṇa.

But because Yudhiṣṭhira had even greater prema for Kṛṣṇa than Bhīṣma, Kṛṣṇa, though going to Dvārakā, stayed back with him because of his request.

Having approached Yudhisthira, he then created this loss of judgment in Yudhiṣṭhira.