

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

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

|| 1.8.47||

āha rājā dharma-sutaś
cintayan suhrdām vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśam gataḥ

O brāhmaṇas (viprāḥ)! Yudhiṣṭhira (rājā dharma-sutaḥ),
thinking of the killing of his friends (cintayan suhrdām
vadham), overcome with bewilderment arising from affection
(sneha-moha-vaśam gataḥ), due to material thinking
(prākṛtena ātmanā), then spoke (āha).

This verse describes Yudhiṣṭhira's loss of discrimination.

Though his self was actually spiritual, he thought of himself materially (prākṛtena ātmanā).

But this was only a temporary imposition, by the Lord's desire, so that the Lord's plan could be carried out.

|| 1.8.48||

aho me paśyatājñānaṃ
hr̥di rūḍhaṃ durātmanaḥ
pāraḱyaśyaiva dehaśya
bahvyo me 'kṣauhiṇīr hatāḥ

Oh (aho)! Look (paśyata) at the ignorance spread over my
evil heart (ājñānaṃ me durātmanaḥ hr̥di rūḍhaṃ). Just for
my body which is fit for the jackals' food (pāraḱyaśya eva
dehaśya), I have killed many armies (me bahvyo akṣauhiṇīh
hatāḥ).

For my body which is food for dogs and jackals (pārakyasya)
I have killed many akṣauhinīs.

Vyāsa has described the akṣauhiṇī.

akṣauhiṇī prasamkhyātā rathānām dvija-sattamāḥ |
samkhyā-gaṇana-tattva-jñaiḥ sahasrāny eka-vimśatiḥ ||
śatāny upari caivāṣṭau tathā bhūyaś ca saptatiḥ |
gajānām ca prasamkhyānam etad eva prakīrtitam ||
jñeyam śata-sahasram tu sahasrāni navaiva tu |
nārāṇām api pañcāśacchatāni trīṇi caiva hi ||
pañca-ṣaṣṭhi-sahasrāṇi tathāśvānām śatāni ca |
daśottarāṇi ṣaṭ prāhuḥ samkhyā-tattva-vido janāḥ |
etām akṣauhiṇīm prāhur yathāvad iha samkhyayā ||

O best of the brāhmaṇas! Those who understand counting know that an akṣauhiṇī consists of 21,870 chariots and the same number of elephants. It has 109,350 foot soldiers. It has 65,610 horses.

|| 1.8.49||

bāla-dvija-suhr̥n-mitra-
pitṛ-bhrātr̥-guru-druhaḥ
na me syān nirayān mokṣo
hy api varṣāyutāyutaiḥ

Because I have killed children, brāhmaṇas, relatives, friends, paternal uncles, cousins, and gurus (bāla-dvija-suhr̥n-mitra-pitṛ-bhrātr̥-guru-druhaḥ), I cannot be free from hellish punishments (na me syāt nirayāt(mokṣo)) for ten thousand years (varṣa ayuta āyutaiḥ api).

Suhr̥t here means relatives and mitra means friends. Pitṛ means paternal uncles.

|| 1.8.50||

naino rājñah prajā-bhartur
dharma-yuddhe vadho dviṣām
iti me na tu bodhāya
kalpate śāsanam vacah

There is no sin for the king (na enah rājñah) who kills the enemy in a righteous war (dharma-yuddhe vadho dviṣām), protecting the citizens (prajā-bhartuh). This rule (bodhāya śāsanam vacah) does not apply to me (na tu me kalpate).

Killing the enemy is not a sin.

This rule does not apply, since it is an instruction for one who is protecting the people.

One is permitted to kill those who are killing one's citizens.

Since Duryodhana was protecting the citizens, I have committed sins, since I have killed only out of greed for a kingdom.

|| 1.8.51 ||

strīṇām mad-dhata-bandhūnām
droho yo 'sāv ihotthitah
karmabhir gr̥hamedhīyair
nāham kalpo vyapohitum

I cannot counteract (na aham vyapohitum kalpah) the injury (drohah) I have inflicted (iha utthitah) on the women (strīṇām), whose husbands or sons I have killed (asau mad-dhata-bandhūnām), by household rituals (gr̥hamedhīyair karmabhir).

Mad-dhata-bandhūnām means “women whose husbands I have killed.” Kalpah means capable.

|| 1.8.52||

yathā pañkena pañkāmbhah
surayā vā surākṛtam
bhūta-hatyām tathaiivaikām
na yajñair mārṣṭum arhati

Just as one cannot purify muddy water by using mud (yathā pañkena pañka ambhah), or cannot purify what is contaminated with liquor by apply more liquor (surayā vā surākṛtam), it is not possible to purify oneself (tathā eva mārṣṭum arhati) of killing even one living being (ekām bhūta-hatyām) by performance of animal sacrifices (yajñaih).

“Śruti says sarvaṃ pāpmānaṃ tarati brahmahatyām yo
’śvamedhena yajate: he who performs a horse sacrifice is
purified of all sins, even the sin of killing a brāhmaṇa.
Therefore you can purify yourself by a horse sacrifice.”

Just as thick mud cannot purify muddy water, and an object
made impure by contact with wine cannot become pure by
washing it with a lot of wine, one cannot be purified of
killing by the performance of many sacrifices which has
intentional killing of animals as a major part.