

First Canto - Chapter Eight

Prayers by Queen Kuntī and
Parīkṣit Saved

|| 1.8.1 ||

sūta uvāca

atha te samparetānām
svānām udakam icchatām |
dātum sakṛṣṇā gaṅgāyām
puraskṛtya yayuḥ striyaḥ ||

Sūta said: Then (**atha**) the Pāṇḍavas along with Kṛṣṇa (**te sa kṛṣṇā**), putting the women in front (**puraskṛtya striyaḥ**), went to the Gaṅgā (**gaṅgāyām yayuḥ**) to give water to the departed relatives (**samparetānām svānām udakam dātum**) who desired it (**icchatām**).

|| 1.8.2 ||

te ninīyodakam sarve
vilapya ca bhr̥ṣam punaḥ
āplutā hari-pādābja-
rajaḥ-pūta-sarij-jale

Offering water to the departed (**te ninīya udakam**) and lamenting intensely (**vilapya ca bhr̥ṣam**), everyone again took bath (**sarve punaḥ āplutā**) in the water (**sarit-jale**) purified by the dust from the lotus feet of the Lord (**hari-pādābja-rajaḥ-pūta**).

|| 1.8.3-4 ||

tatrāsīnam kuru-patim
dhṛtarāṣṭram sahanujam |
gāndhārīm putra-śokārtām
pṛthām kṛṣṇām ca mādhaveḥ ||

sāntvayām āsa munibhir
hata-bandhūñ śucārpitān |
bhūteṣu kālasya gatim
darśayan na pratikriyām ||

Kṛṣṇa along with the sages (**mādhaveḥ munibhir**) then consoled (**sāntvayām āsa**) Yudhiṣṭhira and his brothers (**kuru-patim sahanujam**), Dhṛtarāṣṭra (**dhṛtarāṣṭram**), Gāndhārī (**gāndhārīm**), Kuntī (**pṛthām**) and Draupadī (**ca kṛṣṇām**), lamenting the loss of their sons (**putra-śoka ārtām**), all of whom were overcome with grief by the death of their relatives (**hata-bandhūñ śucārpitān**), who were all seated there (**tatra āsīnam**), by showing (**darśayan**) the relentless movement of time (**kālasya na pratikriyām gatim**) upon all entities (**bhūteṣu**).

|| 1.8.5-6 ||

sādhayitvājāta-śatroḥ
svam rājyam kitavair hṛtam |
ghātayitvāsato rājñah
kaca-sparśa-kṣatāyusaḥ ||

yājayitvāśvamedhais tam
tribhir uttama-kalpakaiḥ |
tad-yaśaḥ pāvanam dikṣu
śata-manyor ivātanot ||

Kṛṣṇa had Yudhiṣṭhira established (**sādhayitvā ajāta-śatroḥ**) in his rightful kingdom (**svam rājyam**) stolen by cheaters (**kitavair hṛtam**), had the unrighteous kings (**asato rājñah**) whose lives were shortened (**kṣata āyusaḥ**) because of grabbing Draupadī's hair (**kaca-sparśa**) destroyed (**ghātayitvā**), and had Yudhiṣṭhira conduct horse sacrifices (**tam yājayitvā aśvamedhah**) three times with best arrangements (**tribhir uttama-kalpakaiḥ**). Thus his pure fame (**tad- pāvanam-yaśaḥ**) spread in all directions (**dikṣu ātanot**) like that of Indra (**śata-manyor iva**).

pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṅā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

- When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame.
- Actually a Vaiṣṇava does not hanker after fame or a great reputation.

|| 1.8.7-8 ||

āmantrya pāṇḍu-putrāṁś ca
śaineyoddhava-saṁyutaḥ |
dvaipāyanādibhir vipraiḥ
pūjitaiḥ pratipūjitaḥ ||

gantum kṛtamatir brahman
dvārakām ratham āsthitaḥ |
upalebhe 'bhidhāvanti
uttarām bhaya-vihvalām ||

O Śaunaka (**brahman**)! Having spoken to the Pāṇḍavas (**āmantrya pāṇḍu-putrāṁś ca**), having worshipped the sages such as Vyāsa (**dvaipāyanādibhir vipraiḥ pūjitaiḥ**) and have been worshipped by them (**pratipūjitaḥ**), Kṛṣṇa, desiring to go to Dvārakā (**dvārakām gantum kṛta matih**), while seated on his chariot (**ratham āsthitaḥ**) with Sātyaki and Uddhava (**śaineya uddhava-saṁyutaḥ**), saw Uttarā (**upalebhe uttarām**), shaking with fear (**bhaya-vihvalām**), running towards him (**abhidhāvanti**).

|| 1.8.9 ||

uttarovāca

pāhi pāhi mahā-yogin

deva-deva jagat-pate |

nānyam tvad abhayam paśye

yatra mṛtyuḥ parasparam ||

Uttarā said: O great yogī (**mahā-yogin**)! O Supreme Lord (**deva-deva**)! Master of the universe (**jagat-pate**)! Please protect me (**pāhi pāhi**). I do not see anyone except you (**tvad anyam na paśye**) who is fearless in this world (**abhayam**) where each living being causes another's death (**yatra mṛtyuḥ parasparam**).

- Other than you (tvad) I see no one who can give fearlessness.
- Death is mutual (parasparam) in the sense that one person causes another's death, and someone else causes his death.

**bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā**

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

|| 1.8.10 ||

abhidravati mām īśa
śaras taptāyaso vibho |
kāmaṁ dahatu mām nātha
mā me garbho nipātyatām ||

O powerful lord (**īśa vibho**)! This arrow of burning iron (**tapta ayasah śarah**) is pursuing me (**abhidravati mām**). O Lord (**nātha**)! Let it burn me up (**kāmaṁ dahatu mām**)! But let it not kill my child (**mā me garbho nipātyatām**)!

- “You are praying for your life even though you are now without your husband Abhimanyu. Are you not ashamed?”
- I am not praying for my life. I am praying for my son’s life.

|| 1.8.11 ||

sūta uvāca

upadhārya vacas tasyā
bhagavān bhakta-vatsalah |
apāṇḍavam idaṁ kartum
drauṇer astram abudhyata ||

Sūta said: Hearing Uttarā's words (**upadhārya vacas tasyā**), Kṛṣṇa, affectionate to his devotees (**bhagavān bhakta-vatsalah**), understood (**abudhyata**) that Aśvatthāmā had released a brahmāstra (**drauṇer astram**) to rid the world of the Pāṇḍavas (**apāṇḍavam idaṁ kartum**).

॥ 1.8.12 ॥

tarhy evātha muni-śreṣṭha
pāṇḍavāḥ pañca sāyakān |
ātmano 'bhimukhān dīptān
ālakṣyāstrāṇy upādaduḥ ॥

O best of sages (**muni-śreṣṭha**)! Seeing (**ālakṣya**) five flaming arrows (**dīptān pañca sāyakān**) headed towards them (**ātmano abhimukhān**), the Pāṇḍavas (**pāṇḍavāḥ**) then (**tarhy eva atha**) took up their weapons (**astrāṇy upādaduḥ**).

- The Pāṇḍavas only saw this and no one else could.

|| 1.8.13||

vyasanam vīkṣya tat teṣām
ananya-viṣayātmanām |
sudarśanena svāstreṇa
svānām rakṣām vyadhād vibhuḥ ||

The Lord (**vibhuḥ**), seeing the danger to the Pāṇḍavas (**tat vyasanam vīkṣya**) who were dedicated only to him (**ananya-viṣayātmanām**), protected them (**svānām rakṣām**) with his own weapon - the Sudarśana (**sudarśanena sva astreṇa**).

- The brahmāstra cannot be counteracted by any weapon except another brahmāstra.
- Arjuna had counteracted one brahmāstra with one of his previously.
- Now Aśvatthāmā had released five separate brahmāstras for each of the Pāṇḍavas.
- This was difficult to counteract because it would take time to release five brahmāstras.
- Considering (vīkṣya) the unavoidable danger, though the Lord had renounced all weapons, he protected his devotees, even if he had to break his own promise, in order to preserve his unique quality of having affection for his devotees.

sva-nigamam apahāya mat-pratijñām
rtam adhikartum avapluto rathasthaḥ |
dhr̥ta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyaḥ ||

Giving up his own promise not to fight (**sva-nigamam apahāya**), and making my vow to make him fight come true (**mat-pratijñām rtam adhikartum**), Kṛṣṇa, situated on the chariot (**ratha sthaḥ**), quickly got down (**avaplutaḥ**) and holding the wheel of a chariot (**dhr̥ta-ratha-caraṇo**), ran towards me (**abhyayā**), like a lion coming to kill an elephant (**harir iva hantum ibhaṁ**), while the earth shook (**caladguh**) and his top cloth fell to the ground (**gata uttariyaḥ**).

|| 1.8.14||

antaḥsthaḥ sarva-bhūtānām
ātmā yogeśvaro hariḥ |
sva-māyayāvṛṇod garbham
vairāṭyāḥ kuru-tantave ||

The Lord, master of yoga (**yogeśvaro hariḥ**), the soul dwelling within all beings (**antaḥsthaḥ sarva-bhūtānām ātmā**), covered the embryo of Parīkṣit within Uttarā (**vairāṭyāḥ garbham āvṛṇod**), in order to preserve the family of the Pāṇḍavas (**kuru-tantave**), using his yoga-māyā (**sva-māyayā**).

- As the paramātmā Kṛṣṇa was situated within Uttarā already (antaḥsthaḥ), but by the power of his yoga (yogeśvaraḥ) he entered as Kṛṣṇa and covered the embryo.
- “Covered” means he protected it, for continuation of the Kuru family (kuru-tantave).
- He used his yoga-māyā potency (sva-māyayā), so that even Uttarā was unaware of what he did.
- Kuru here means the Pāṇḍavas since they were also in the Kuru family.

|| 1.8.15||

yadyapy astraṁ brahma-śiras
tv amoghaṁ cāpratikriyam |
vaiṣṇavam teja āsādyā
samaśāmyad bhṛgūdvaḥ ||

O Śaunaka (**bhṛgūdvaḥ**)! Though the brahmāstra (**yadyapy astraṁ brahma-śiras**) is effective (**amoghaṁ**) and cannot be prevented from acting (**ca apratikriyam**), on meeting the weapon of Viṣṇu (**vaiṣṇavam teja āsādyā**), it became completely ineffective (**samaśāmyad**).

|| 1.8.16||

mā mamsthā hy etad āścaryam
sarvāścaryamaye 'cyute |
ya idam māyayā devyā
sṛjaty avati hantya ajaḥ ||

You should not consider this so surprising (**mā mamsthā hy etad āścaryam**) for Kṛṣṇa is full of all wonderful powers (**sarva āścaryamaye acyute**). He creates, maintains and destroys this universe (**ya ajaḥ idam sṛjaty avati hantya**) by his power of Māyā-devī (**māyayā devyā**).

|| 1.8.17 ||

brahma-tejo-vinirmuktair
ātmajaiḥ saha kṛṣṇāya |
prayāṇābhimukhaṁ kṛṣṇam
idam āha pṛthā satī ||

The devotee Kuntī (**pṛthā satī**), along with Draupadī (**saha kṛṣṇāya**) and her sons (**ātmajaiḥ saha**) who were saved from the fire radiation of the brahmāstra (**brahma-tejo-vinirmuktair**), then spoke to Kṛṣṇa (**kṛṣṇam idam āha**) as he was about to depart for Dvārakā (**prayāṇa abhimukhaṁ**).

|| 1.8.18 ||

kunty uvāca
namasye puruṣam tvādyam
īśvaram prakṛteḥ param |
alakṣyam sarva-bhūtānām
antar bahir avasthitam ||

I offer my respects to you, the Supreme Person (**namasye puruṣam**), the original one (**tu ādyam**), the controller (**īśvaram**), beyond the control of prakṛti (**prakṛteḥ param**), unseen by material senses (**alakṣyam**), and existing inside and outside of all living beings (**sarva-bhūtānām antar bahir avasthitam**).

- Understanding everything that Kṛṣṇa had done recently, Kuntī was unable to tolerate the agitation caused by the great respect that arose in her heart. Thus she began praising Kṛṣṇa.
- **Kṛṣṇa:** “But I am your nephew. Why are you offering respects?”
- **Kuntī:** “But you are the Supreme Lord (puruṣam).”
- **Kṛṣṇa:** “Of course I am a man (puruṣam). There is no doubt about that!”
- **Kuntī:** “You are the first one (ādyam).”
- **Kṛṣṇa:** “Well, all bodies come and go. All souls are original (ādya).”
- **Kuntī:** “But you are supreme (īśvaraḥ).”

- **Krsna:** “Oh, in Svarga, Indra and the moon god, and on earth the kings are controllers (iśvara).”
- **Kunti:** “But you are superior to prakṛti.”
- **Krsna:** “Am I the puruṣa within, Paramātmā?”
- **Kunti:** “No, you are imperceptible (alakṣyam). The Paramātmā is subject to revelation by use of intelligence and other means.”
- **Krsna:** “Am I the imperceptible brahman?”
- **Kunti:** “No, you are situated internally and externally.”

|| 1.8.19 ||

māyā-javanikācchannam
ajñādhokṣajam avyayam |
na lakṣyase mūḍha-dr̥śā
naṭo nāṭyadharo yathā ||

I do not know you (**na lakṣyase**), covered by the screen of māyā (**māyā-javanikā ācchannam**), beyond the knowledge of the material senses (**ajñā adhokṣajam**), and unaffected (**avyayam**), just as (**yathā**) the puppeteer behind the screen moving the puppets (**naṭo nāṭyadharah**) is not understood by the eyes of the ignorant (**mūḍha-dr̥śā na lakṣyase**).

- Since internally, you protected the child in the womb of Uttarā and externally you protect us by being near us, should I understand that you are all pervading? I do not know. That is expressed in this verse.
- **Kunti**: “You are covered by the curtain (javanikā) of māyā.”
- **Kṛṣṇa**: “Then māyā covers me?”
- **Kunti**: “It is like the fool who thinks that the sun is covered by a cloud.
- I see you as covered because my vision is covered by māyā, because you are beyond sense knowledge (adhokṣajam).
- Sense knowledge (akṣajam jñānam) is situated below you (adhaḥ). I do not have the power to contact you, since my knowledge arises from my senses, like the knowledge of a fool.

- But even if despicable people like me do not know you, there is no loss for you. You remain unaffected by this (avyayam).
- **Krsna**: “But you see me directly and praise me. You know that I am beyond prakṛti. Then why do you criticize yourself as being ignorant?”
- **Kunti**: Though the dancer is endowed with rhythms and dance steps suitable to the rasa, the ignorant spectator, ignorant of the scriptures delineating performance, sees only a dancer dancing.
- Though he sees, he does not really see.
- Similarly though I see you, I really do not see you.

- The word tathā (similarly) should be understood from the context.
- Though you protect the Pāṇḍavas, your devotees, since you are the soul within all of us constantly, you personally counteracted a weapon of Aśvatthāmā meant for killing the Pāṇḍavas.
- Though you promised not to use weapons, you took up a weapon.
- Though you protect the righteous, you had Bhīṣma and other righteous persons destroyed.
- Though you are most affectionate to Draupadī and Subhadrā, you let their sons be killed.
- I do not know the truth about your pastimes.

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśramah
svātman-rateḥ khidyati dhīr vidām iha

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

|| 1.8.20 ||

tathā paramahaṁsānām
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 (**paramahaṁsānām 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.
- 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 munayaḥ. (SB 1.7.10)

|
mantreṣu mām vā upahūya yat tvam
akunṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

O master! O Lord! You who are always full of knowledge, unaffected by time and complete, would call me for consultation and ask me, just as ignorant people would do, attentive to my advice. When you, though full of knowledge, act in this way, it bewilders my mind.

|| 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.

- Nanda, endowed with more prema is most fortunate.
- 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 ॥

namaḥ pañkaja-nābhāya
namaḥ pañkaja-māline |
namaḥ pañkaja-netrāya
namas te pañkajāṅghraye ॥

I offer respects to you (**namaḥ te**), with lotus navel (**pañkaja-nābhāya**), wearing a lotus garland (**pañkaja-māline**), having lotus eyes (**pañkaja-netrāya**), and lotus feet (**pañkajāṅghraye**).

- 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 ruddhāticiram śucārpitā |
vimocitāham 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 (**aticiram ruddhā**) by evil Kaṁsa (**khalena kaṁsena**) one time, you, my master (**tvayaiva nāthena**), released me (**vimocitā aham**) 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.

|| 1.8.24 ||

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ |
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāśma hare 'bhirakṣitāḥ ||

You saved us (**hare abhirakṣitāḥ āśma**) from Bhīma getting poisoned (**viṣān**), from the burning house of lac (**mahāgneḥ**), from the sight of rākṣasas like Hiḍimbā (**puruṣāda-darśanād**), from the gambling den (**asat-sabhāyā**), from the hardships of living in the forest (**vana-vāsa-kṛcchrataḥ**), from unlimited weapons thrown by great warriors in countless battlefields (**mṛdhe mṛdhe aneka-mahāratha astrato**), and from the brahmāstra of Aśvatthāmā (**drauṇy-astrataḥ**).

|| 1.8.25 ||

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro |
bhavato darśanam yat syād
apunar bhava-darśanam ||

O guru of the universe (**jagad-guro**)! May we have dangers (**tāḥ vipadaḥ santu**) in such situations (**tatra tatra**) continually (**śaśvat**), because in those dangers (**yat**) we will see you (**bhavato darśanam syād**), and by that we will gain release from this material world (**apunar bhava-darśanam**).

- These dangers are a great blessing to me.
- O guru of the universe!
- To give benefit to us, you destroy unsteadiness caused by intoxication with material comfort by giving the ointment of dangers arising out of your mercy.
- Through those dangers (yad) we can see you.
- By seeing you, we no longer will see the suffering of material existence.

|| 1.8.26 ||

janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān |
naivārhaty abhidhātum vai
tvām akiñcana-gocaram ||

A man swelling with pride (**edhamāna-madaḥ pumān**) because of birth, power, learning or money (**janma-aiśvarya-śruta-śrībhir**), cannot chant your names (**na eva arhaty abhidhātum vai**). You are available to those who have nothing except you (**tvām akiñcana-gocaram**).

- The security of the material world is actually a danger. Abhidhātum means “to say the names of the Lord.”

|| 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 mithaḥ kaliḥ ||

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 mithaḥ kaliḥ**).

- 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 mithaḥ kaliḥ 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 cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam |
na yasya kaścīd dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇāṁ ||

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

- “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 (īhamānasya) 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 ātmanaḥ |
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 ātmanaḥ**). 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-vidāmbanam) 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 evaṁ yo vetti tattvataḥ: 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?

|| 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 bibhēti ||**

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 bibhēti**). 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 viḍambanam in the previous verse cannot mean imitation, that the Lord only took the various roles while pretending.

॥ 1.8.32 ॥

kecid āhur ajam jātam
puṇya-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 (**puṇya-ślokasya kīrtaye**), just as sandalwood, originating in the Malaya Hills gives fame to those hills (**malayasya iva 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.
- Puṇya-śloka here refers to Yudhiṣṭhira, since he was famous by that name at that time.
- puṇya-śloko nalo rājā puṇya-śloko yudhiṣṭhiraḥ: puṇya-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 kṣemāya
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 kṣemāya**) and kill the demons (**vadhāya ca sura-dviṣām**).

- You are unborn yet you came as the son of Vasudeva.
- Previously in the form of Sutapa and Pṛṣṇi they asked the Lord to be their son.
- You appeared for protecting the world (asya) and killing the demons.

॥ 1.8.34 ॥

bhārāvataṛaṇāyānye
bhuvo nāva ivodadhau |
sīdantyā bhūri-bhāreṇa
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-bhāreṇa**).

- Another opinion is that you appeared mainly because of Brahmā's request.

|| 1.8.35 ||

**bhave 'smin kliśyamānānām
avidyā-kāma-karmabhiḥ |
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-karmabhiḥ**) by engaging them in hearing and remembering about you, so that they can attain prema (**śravaṇa-smaraṇa-arhanī kariṣyann**).

- 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 of the Lord.
- By seeing the Lord one attains prema.

|| 1.8.36 ||

śṛṅvanti gāyanti gṛṅanty abhīkṣṇaśaḥ
smaranti nandanti tavehitam janāḥ |
ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam ||

Persons (**janāḥ**) who constantly (**abhīkṣṇaśaḥ**) hear, sing, speak (**śṛṅvanti gāyanti gṛṅanty**), remember and sing to others about your activities (**smaranti nandanti tava īhitam**)—they alone (**ta eva**), without delay (**acireṇa**), are able to see (**paśyanty**) your lotus feet (**tāvakaṁ padāmbujam**) which destroy the influence of material existence (**bhava-pravāha uparamaṁ**).

- 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.
- Those lotus feet destroy the influence of material existence rather than prolong material existence.
- Your form is not without qualities.
- In order to appreciate the beauty of the Lord, his six aspects need to be seen.

॥ 1.8.37 ॥

apy adya nas tvam̐ sva-kṛteḥita prabho
jihāsasi svit suḥṛdo 'nujīvinaḥ |
yeṣām na cānyad bhavataḥ padāmbujāt
parāyaṇam̐ rājasu yojitāmhasām ॥

O Lord (**prabho**)! Do you (**apy tvam̐**), whose deeds are automatically accomplished (**sva-kṛteḥita**), desire to reject us today (**nah jihāsasi svit adya**), though we are your friends and depend on you (**suhṛdah anujīvinaḥ**)? We, having created trouble with many kings (**yeṣām rājasu yojita amhasām**), have no other shelter (**na anyad parāyaṇam̐**) than your lotus feet (**bhavataḥ padāmbujāt**).

- We, and not others, become happy on seeing you and suffer on not seeing you.
- The time of happiness has passed and the time of suffering has arrived.
- **Kunti:** “Do you desire to leave us today, since you desire to go to Dvārakā?”
- **Kṛṣṇa:** “But I have stayed many days. Now I must go to Dvārakā. I have necessary work there. Please give your assent.”
- **Kunti:** “But you are the person whose necessary works are already accomplished. Your intentions fulfill themselves automatically (sva-kṛteḥita).”

- The Pāṇḍavas had created suffering for many kings by killing their fathers or relatives.
- We depend on you (anujīvinah).
- Therefore stay here and protect my sons.

|| 1.8.38 ||

ke vayam nāma-rūpābhyām
yadubhiḥ saha pāṇḍavāḥ |
bhavato 'darśanam yarhi
hr̥ṣīkāṇām iveśituḥ ||

Without your presence (**bhavato adarśanam**) who are we (**ke vayam**), the Pāṇḍavas along with the Yadus (**yadubhiḥ saha pāṇḍavāḥ**) with their fame and strength (**nāma-rūpābhyām**)? We are like the senses without the jīva (**yarhi hr̥ṣīkāṇām iva īśituḥ**).

- **Krsna:** “But Bhīma and Arjuna, your sons, are very powerful. The king is dharma personified and the Yādavas are your friends. You have no worries.”
- **Kunti:** Who are we Pāṇḍavas with the Yadus having fame (nāma) and ability (rūpa) without your presence? Similarly, without the presence of the jīva the senses have no significance or power.

|| 1.8.39 ||

neyam śobhiṣyate tatra
yathedānīm gadādhara |
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ ||

O holder of the club (**gadādhara**)! When you go (**tatra**), this land (**iyam**), marked with the special signs on your feet (**tvat-padair sva-lakṣaṇa-vilakṣitaiḥ aṅkitā bhāti**), will not glow (**na śobhiṣyate**) as it does now (**yathā idānīm**).

- If you go there, this land (iyam) will not glow.
- The land is marked uniquely (vilakṣitaiḥ) with your signs -- the flag and thunderbolt.



*sañcintayed bhagavataś caraṇāravindam
vajrāṅkuśa-dhvaja-saroruha-lāñchanādhyam
uttuṅga-rakta-vilasan-nakha-cakravāla
jyotsnābhirāhata-mahad-dhṛdayāndhakāram
(SB 3.28.21)*

One should meditate on the Lord's lotus foot (sañcintayed bhagavataś caraṇāravindam) marked with (lāñchana āḍhyam) a thunderbolt, elephant goad, flag, and lotus (vajra-aṅkuśa-dhvaja-saroruha), which destroys (āhata) the great darkness of the heart (mahad-hṛdaya andhakāram) with the brilliance (jyotsnābhir) of the array (cakravāla) of his gleaming (vilasan), raised (uttuṅga), red (rakta) toenails (nakha).



॥ 1.8.40 ॥

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ |
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ ॥

This thriving land (**ime jana-padāḥ svṛddhāḥ**), filled with ripe herbs and fruit-laden trees (**supakva auṣadhi-vīrudhaḥ**), forests, mountains, rivers and seas (**vana-adri-nady-udanvanto**), has grown prosperous by your glance (**edhante tava vīkṣitaiḥ**).

|| 1.8.41 ||

atha viśveśa viśvātman
viśva-mūrte svakeṣu me |
sneha-pāśam imaṁ chindhi
dṛḍham 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 imaṁ dṛḍham 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 'sakṛt |
ratim udvahatād addhā
gaṅgevaugham udanvati ॥

Let my mind (**me matih**), with attention fixed on no other object (**ananya-*viṣayā***), repeatedly carry (**asakṛt 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**).

- **Krsna:** “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
yogeśvarākhila-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 ārti-hara-avatāra**)! Master of yoga (**yogeśvara**)! Guru of all people (**akhila-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.

|| 1.8.44 ||

sūta uvāca

pr̥thayettham̐ kala-padaiḥ
pariṇūtākḥilodayaḥ |
mandam̐ jahāsa vaikuṇṭho
mohayann̐ iva māyayā ||

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

nālam vyaṃ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā
venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ

We are not capable of describing the glories of you (**na alam vyaṃ te mahimā anuvarṇane**), the best of devas (**yaḥ deva-varyah**), who appear in this world by your mercy (**avatatāra māyayā**). The intelligence of eloquent persons such as Brahmā (**vācas-patīnām api dhiyaḥ**) has become bewildered (**babhramuh**) by the activities of you (**te pauruṣāṇi**), born from the limb of Vena (**vena aṅga-jātasya**).

nāham na yūyam yad-ṛtām gatim vidur
na vāmadevaḥ kim utāpare surāḥ |
tan-māyayā mohita-buddhayas tv idam
vinirmitam cātma-samam vicakṣmahe ||

I, you, and Śiva do not know the three part spiritual world and the one part material world, what to speak of others. Bewildered in intelligence, we speak about the material realm only, and do that according to our limited knowledge.

yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ |
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ ||

I and others offer respects to the Supreme Lord, whom we do not know but whose activities we glorify when he appears as various avatāras.

|| 1.8.45 ||

tām bādham ity upāmantrya
praviśya gajasāhvayam |
striyaś ca sva-puraṁ yāsyān
preṁṇā 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 (**preṁṇā 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.

na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.

|| 1.8.46 ||

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā |
prabodhito 'pītiḥāsair
nābudhyata śucārpitaḥ ||

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

- 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 Yudhiṣṭhira, he then created this loss of judgment in Yudhiṣṭhira.

prasthānābhimukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

The Lord with lotus eyes, friend of the devotees, seeing Pṛthu, was delayed by his feelings of mercy as he was about to leave, and did not depart.

॥ 1.8.47 ॥

āha rājā dharmā-sutaś
cintayan suhr̥dām vadham |
prākṛtenātmanā viprāḥ
sneha-moha-vaśam gataḥ ॥

O brāhmaṇas (**viprāḥ**)! Yudhiṣṭhira (**rājā dharmā-sutaḥ**), thinking of the killing of his friends (**cintayan suhr̥dām 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 paśyatājñānam
hṛdi rūḍham durātmanaḥ |
pāraḱyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ ||

Oh (**aho**)! Look (**paśyata**) at the ignorance spread over my evil heart (**ājñānam me durātmanaḥ hṛdi rūḍham**). Just for my body which is fit for the jackals' food (**pāraḱyasya eva dehasya**), I have killed many armies (**me bahvyo akṣauhiṇīh hatāḥ**).

- For my body which is food for dogs and jackals (pāraḱyasya) I have killed many akṣauhinīs.
- 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-suhṛn-mitra-
pitṛ-bhrātr-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-suhṛn-mitra-pitṛ-bhrātr-guru-druhaḥ**), I cannot be free from hellish punishments (**na me syāt nirayāt mokṣo**) for ten thousand years (**varṣa ayuta āyutaiḥ api**).

|| 1.8.50 ||

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

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 vacaḥ**) 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 ihotthitaḥ |
karmabhir gṛhamedhīyair
nāham kalpo vyapohitum ॥

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

॥ 1.8.52 ॥

yathā pañkena pañkāmbhaḥ
surayā vā surākṛtam |
bhūta-hatyām tathaivaikām
na yajñair mārṣṭum arhati ॥

Just as one cannot purify muddy water by using mud (**yathā pañkena pañka ambhaḥ**), 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 sarvaṁ pāpmānaṁ 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.