

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudevayah!

प्रथमस्कन्धः

PRATHAMASKANDHAH (CANTO ONE)

॥ अष्टमोऽध्ययः ॥

ASHTAMOADHYAH (CHAPTER EIGHT)

**Protection of Uththara's Pregnancy and the Worshipping Prayers
of Kunthi Dhevi to Lord Sri Krishna Bhagawaan**

[Aswatthaamaa again cast Brahmaasthra to make the world of Apaandavam (without any Paandavaa). Sri Krishna Bhagawaan blocked Brahmaasthra with his Sudhersan Chakra. Aswatthaamaa had also targeted to destroy the pregnancy of Uththara so that no successor for Paandavaa dynasty would remain on the face of this earth. Uththara's pregnancy was also protected by Lord Sri Krishna Bhagawaan by creating a shield around her womb with his Sudhersan Chakra. This chapter also contains most the popular and

one of the most devotional worships of Kunthi Dhevi to Lord Sri Krishna Bhagawaan. Sri Krishna prepared to go back to his hometown Dhwaaraka, but Ddharmmaputhra requested him to stay back for a little while more.]

सूत उवाच

Sootha Uvaacha (Sootha Said):

अथ ते सम्परेतानां स्वानामुदकमिच्छताम् ।
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥

1

Attha the samparethaanaam swaanaamudhakamichcchathaam
Dhaathum saKrishnaa Gemgaayaam puraskrithya yuyuh sthriyah

Then the Paandavaas proceeded slowly and reached the holy river Ganga to perform last rites and to pay tributes and generous donations to eligible Brahmins for their dead sons and close relatives. Lord Sri Krishna Bhagawaan was leading all the ladies, whose husbands or fathers or sons or brothers were killed in the battle and reached heaven of the braves, in front of Paandavaas to Ganga.

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः ।
आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥ २ ॥

2

The nineeyodhakam sarve vilapya cha bhrisam punah
Aapluthaa Haripaadhaabjarejahpoothasarijele.

They provided holy water of Ganga to the souls of the dead ones with tears in their eyes and were lamenting about the loss of the near and dear dead ones. And then again, they took dip and bath in the holy Ganga which had been sanctified and purified with dust from the lotus feet of Lord Sri Krishna Bhagawaan.

तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।

गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः ॥ ३ ॥

3

Thathraaseenam kurupathim Ddhiraashtram sahaanujam
Gaanddhaareem puthrasokaarththaam Pritthaam Krishnaam cha
Maaddhavah

There at that time Lord Sri Krishna Bhagawaan was seated along with Ddharmmaputhra - the son of Yema Ddharmma - and all his brothers, Ddhiritharaashtra Mahaaraaja, grief-stricken Gaanddhaari due to the loss of all her sons, Kunthi Dhevi along with Paanjchaali – the daughter of the king of Paanjchaala – and others listed below:

सान्त्वयामास मुनिभिर्हतबन्धूञ्शुचार्पितान् ।
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ ४ ॥

4

Saanthwayaamaasa munibhirhathabenddhoon suchaarppithaan
Bhootheshu kaalasya gethim dhersayannaprethikreeyaam.

Besides, there were others like all the grief-stricken surviving relatives of all those who were killed from both sides of the Kurukshethra war and many other renowned sages. Lord Sri Krishna Bhagawaan consoled and convinced all of them by explaining to them the most basic philosophical principle that no one is capable of preventing the destined fate which would befall in due course of the Time. [What Lord Sri Krishna Bhagawaan told was that it is predetermined by Time that for this person this thing has to happen at this time. That is called destiny. It is the will of the Ultimate God. And that is the Truth. No one is capable of preventing or even changing the timing of the occurrences even for a fraction of a second or even for a fraction of a nano moment.]

साधयित्वाजातशत्रोः स्वं राज्यं कितवैर्हृतम् ।
घातयित्वासतो राज्ञः कचस्पर्शक्षतायुषः ॥ ५ ॥

5

Saaddhayithwaajaathasathroh swam raajyam kithavairhritham
Ghaathayitwaasatho raajnjah kachasparsakshethaayushah

याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ ६॥

6

Yaajayithwaaswameddhaistham thrihiruththamakalpakaih
Thadhyesah paavanam dhikshu sathamanyorivaathanoth.

आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः ।
द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥ ७॥

7

Aamanthrya Paanduputhraamscha saineiyodhddhavasamyuthah
Dhwaipaayanaadhibhirvipraih poojithaih prethipoojithah

गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।
उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥ ८॥

8

Genthum krithamathirBrahman! Dhwaarakaam retthamaastthithah
Upalebheabhiddhaavantheemuththaraam bhayavihwalaam.

Lord Sri Krishna Bhagawaan retrieved the kingdom, which was deceitfully invaded and ruled by Dhuryodhana, and his associates gave it back to Ddharmmaputhra and then Ddharmmaputhra was crowned as the emperor. Lord Sri Krishna Bhagawaan defeated and or destroyed all those who were involved in abusing and troubling Paanjchaali by holding her hair and pulling her to the royal court where betting on dice game was going on between Dhuryodhana and his company at one side and Ddharmmaputhra on the other side. Lord Sri Krishna Bhagawaan prompted and helped Ddharmmaputhra to conduct three Aswameddha Yaagaas with all pride and pomp and enabled him to increase the name and fame on a permanent basis to

rise up to heaven like that of Dhevendhra, the lord of gods of heaven. Then Lord Sri Krishna Bhagawaan bid farewell to all Paandavaas. Lord Sri Krishna Bhagawaan saluted all the great sages like that of Vyaasa Bhagawaan and others present there and received their compliments and salutes back from them. Then Lord Sri Krishna Bhagawaan was fully prepared and ready to go back to his hometown of Dhwaaraka along with his associates like Uddhava, Saathyaki, etc. Then Lord Sri Krishna Bhagawaan noticed that Uththara was lamenting and crying and running towards him and was praying to help her out.

उत्तरोवाच

Uththarouvaacha (Uththara Said):

पाहि पाहि महायोगिन् देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९॥

9

Paahi paahi mahaayogin dheva dheva jegathpathe!
Naanyam thwadhabhayam pasye yethra mrithyuh parasparam.

Oh Lord! Oh, the God of gods! Oh, the savior and protector of the entire Universe! Oh, the Lord and the embodiment of Yogaas! Please save me! Please save me! I have no one else to approach for my protection. I have no one else to lean on for the safety of my life. When we think of all living beings are fearful and scared of death. I pray for your mercy and request to save my life and more importantly please save the embryo in my womb.

अभिद्रवति मामीश शरस्तप्तायसो विभो ।
कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥ १०॥

10

Abhidhravathi maameesa! Sarasthaphthaayaso vibho!
Kaamam dhehathu maam naattha maa me gerbho nipaathyathaam.

Oh Lord Sri Krishna Bhagawaan! You are the protector and savior of all the three worlds of the universe. I see a fiery arrow of redhot iron coming towards my womb to kill and destroy my pregnancy. I am sure that the unbearable heat of this horrible arrow is going to burn out the unborn child in my womb. Oh Lord Sri Krishna Bhagawaan let that arrow kill me but please, please be kind enough to save my child in my womb unharmed and without being aborted.

[Aswatthaama had sent the Brahmaasthra with the purpose and to ensure to make the world Apaandavam i.e. to eliminate the Paandavaas from the face of this earth. For that he only needs to kill the unborn child of Uththara as that is the only successor to Paandavaas. Brahmaasthra and for that matter all the Dhivyaasthraas are so powerful and capable to hit exactly at the target simply with the power of the mind of the shooter. That is these arrows can be remotely controlled by our mind. That is the technique and power they had at that time.]

सूत उवाच

Sootha Uvaacha (Sootha Said):

उपधार्यं वचस्तस्या भगवान् भक्तवत्सलः ।
अपाण्डवमिदं कर्तुं द्रौणेस्त्रमबुध्यत ॥ ११ ॥

11

Upaddhaarya vachasthasyaa Bhagawaan bhakthavathsalah
Apaandavamidham karththum Dhraunerasthramabudhddhyatha.

Lord Sri Krishna Bhagawaan immediately understood from the lamenting cries of pretty Uththara that it is the Brahmaasthra shot by Aswaththamaa targetting to eliminate and destroy the Paandavaas from the face of this earth forever. And also, Lord Sri Krishna Bhagawaan knew that the embryo within the womb of Uththara could be destroyed unless he saved it. [That means as soon as these five Paandavaas are dead none of their successors will remain to maintain continuity of the dynasty and the family of Paandu. Uththara is having the child born from Abhimanyu, son of Arjjuna, who was already killed in the Kurukshethra war.]

तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् ।
आत्मनोऽभिमुखान् दीप्तानालक्ष्यास्त्राण्युपाददुः ॥ १२॥

12

Tharhyevaattha munisreshtta! Paandavaah panjchasaayakaan
Aathmanoabhimukhaan dheepthaanaalekshyaasthraanyu
paadhadhuh

Instantaneously the five Paandavaas also noticed the brilliant and splendid and fiery arrow was speeding towards each of them and each one of them also took the arrow in their hands and got ready to block and resist the fiery weapon. [Actually, none of the Paandavaas could have done anything to save their own lives as the only one who knew the secret of Brahmaasthra was Arjjuna among them and he had already used it once and he could not have used it a second time on the same day.]

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् ।
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥ १३॥

13

Vyasanam veekshya thaththeshaamananyavishayaathmanaam
Sudharsenena swaasthrena swaanaam rekshaam vyatthaadhwibhuh

Lord Sri Krishna Bhagawaan knew that Paandavaas are his staunch devotees and they always meditatively and devotionally worship Lord Sri Krishna Bhagawaan without having any other thoughts in their mind at all. They were listed at the top of his devotees. And foreseeing the most horrible and most destructive and most deadly weapon befalling on them Lord Sri Krishna Bhagawaan sent his famous and irresistible Sudarsana Disk to block the Brahmaasthra shot against them. And thus, Lord Sri Krishna Bhagawan saved all of them.

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।
स्वमाययावृणोद्गर्भं वैराट्याः कुरुतन्तवे ॥ १४॥

170

Anthastthah sarvvabhoothaanaamaathmaa yogeswato Harih
Swmaayayaaaavrinodhgerbham Vairaatyaaah Kuruthanthave.

Lord Sri Krishna Bhagawaan who is the lord of all illusions and the lord of all Yogas and the lord of supreme mysticism protected the embryo in the womb of Uththara, the daughter of the king of Virata, by hiding it with the shield of his Sudharsana Disk and with his yogic and mystic powers. Lord Sri Krishna Bhagawaan protected the pregnancy of Uththara in order to ensure that the Kuru dynasty would not be extinguished from the face of the earth.

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।
वैष्णवं तेज आसाद्य समशाम्यद्भृगूद्वह ॥ १५॥

Yedhyapyasthram Brahmasirasthwamogham chaaprethikriyam
Vaishnavam theja aasaadhy samasaamyaath Bhrigudhwaha!

Oh, Saunaka who is from the noble family of Bhrigu! Though the power of Brahmaasthra shot by Aswatthaamaa was irresistible and could not have been blocked the power of it was faded and put out with the mystic power of Sudharsana Disk used by Lord Sri Krishna Bhagawaan. In other words, the brilliance and splendor of Brahma contained in the Brahmaasthra was able to be deactivated with the brilliance and splendor emitted from Vishnu contained in the Sudharsana Disk.

मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।
य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥ १६॥

Maamamstthaa hyethadhaascharyam
sarvvaasscharyamayeAchyuthe
Ya idham maayayaa dhevyaa srijathyavathi hanthyejah

Hey Saunaka! This is not to be considered as an amazing or wonderful feat when we think of and understand that even this entire universe had been created and maintained and ultimately destroyed simply with the illusory power of Lord Sri Maha Vishnu. So for the one who can create and protect the entire universe just as a child's play, what is there to be surprised that Lord Sri Krishna Bhagawaan protected the embryo in the womb of Uththara with his Sudharsana Disk.

ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया ।
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥ १७॥

17

Brahmathejovinirmukthairaatmajaisaha Krishnayaa
Preyaanaabhimukham Krishnamidhamaaha pritthaa sathee.

Kunthi Dhevi was so relieved to see that his sons were released from the clutches of the horrible and deadly Brahmaasthra. Kunthi Dhevi, along with Paanjchaali, her daughter-in-law, and all her five sons approached very close to Lord Sri Krishna Bhagawaan who was ready to go to his abode of Dhwaaraka, started praying and worshiping him with full devotion and respect and reverence and humility and modesty.

कुन्त्युवाच

Kunthi Uvaacha (Kunthi Said - Kuntheesthuthi):

Prayers of Kunthi Dhevi

[This is one of the most famous and very highly devotional prayers in Sreemadh Bhaagawatham. It reveals how our human mind works for satisfying our selfish motives even when it moves in the higher path of devotion. Kunthi is the paternal aunt of Lord Sri Krishna Bhagawaan. Lord Sri Krishna Bhagawaan had been with Paandavaas for the last few months. Lord Sri Krishna Bhagawaan was the backbone of Paandavaas in the Kurukshethra War. But for

Lord Sri Krishna Bhagawaan's presence on the side of Paandavaas it would have turned out to be an utter disaster and a total failure to Paandavaas. And it was only because of Lord Sri Krishna Bhagawaan the Paandavaas were able to defeat their enemies, the Kauravaas, and retrieve their lost kingdom and the royalty and pride. Lord Sri Krishna Bhagawaan was away from the family of his own wives, children, parents, grandparents, friends, and relatives for the last few months. When Lord Sri Krishna Bhagawaan was getting ready to go back to see and be with family after a long gap Kunthi Dhevi still thinks that his departure will be unbearable to herself and for her sons. But at the same time, she understands and reveals to Lord Sri Krishna Bhagawaan that it is only her selfish interest she forces Lord Sri Krishna Bhagawaan to stay back with them. Lord Sri Krishna Bhagawaan's departure would put them under miseries and distresses and sorrows but at the same time she was able to fully understand miseries and distresses and pains and agonies that his family and friends back in Dhwaaraka were going through and that it would be unbearable for them to continue in his absence. Their pains and agonies were far more severe and more intimate than that of the pains and agonies of herself and her family. With that understanding Kunthi Dhevi is letting Lord Sri Krishna Bhagawaan go back to Dhwaaraka. The second and more emotional aspect of this prayer is that Kunthi Dhevi is requesting Lord Sri Krishna Bhagawaan to bless her with the boon of providing her with pains, agonies, miseries, and distresses always. Why? See the statement of Kunthi Dhevi. She says that she will pray to Lord Sri Krishna Bhagawaan only when she is in miseries and pains. Therefore, in order to pray and worship Lord Sri Krishna Bhagawaan she always needs pain and agony. This is also the nature of human beings that unless we need something we will not pray to God. Our prayers to God are always with some demands and to satisfy our desires and needs. Again, it is very selfish and motivated. Let us continue the Sthuthi with this in the background.]

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १८॥

Namasye purushanthwaaaadheymeeswaram prekritheh param
Aleksyam sarvvabhoothaanaamantharbbahiravastthitham.

Oh Lord Sri Krishna Bhagawaan! You are always within and without and beyond of each and every moving as well as non-moving substances or particles and living as well as non-living species of all the three worlds of this universe. You are always within and always beyond all the elements of the universe. But you are still away from and totally independent of all and any of them. You are beyond this universe but at the same time you are the controller of this universe but without having any involvement. Any minute movement in the universe is within your control and is according to your directions. Oh Lord Sri Krishna Bhagawaan! You are the supreme most primal personality of Godhead. Though you are manifested and though you are the Cosmic Form, you always remain as Formless, and you are invisible and also you are invincible. You are self created and you are the first Personality. You are the ultimate God. I offer my obeisance and prayers unto you. Oh Lord Sri Krishna Bhagawaan! I salute and prostrate you.

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥ १९॥

19

Maayaajevanikaachcchannamajnjaaddhokshajamavyayam
Na lekshyase mooddadhesaa, nato naatyaddharo yetthaa.

Oh Lord Sri Krishna Bhagawaan! You are always covered with the curtain of illusory power. You are invisible due to the illusion you have created. You are just like a clever actor playing different roles with appropriate make-ups. Any role you play would always match you perfectly well. Nobody can ever figure out whether you are acting or living. Thus, you are playing an infinite number of different roles so perfectly well. You are beyond conception of not only mankind but also for the gods and scholarly sages and even your own closest associates and even your own staunchest devotees cannot understand you fully well. And the ignorant ones cannot see you and cannot even visualize you. Oh Lord Sri Krishna Bhagawaan!

You are immortal and imperishable. You are eternal and ever existing. Oh Lord Sri Krishna Bhagawaan! I am an ignorant fool, but I can only salute and prostrate and offer my obeisance and prayers to you.

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २०॥

20

Thatthaa paramahamsaanaam muneenaamamalaathmanaam
Bhakthiyogaviddhaanaarttham katham pasyema histhriyah

You are beyond the scope of conception of supreme most transcendental scholars and spiritual leaders. You are even beyond the reach of the most blessed and highly scholarly and supremely meditative great sages who are always moving in the path of devotion and who are capable to analyze and synthesize scientifically and arrive at a proper conclusion about the existence of this universe itself. Oh Lord Sri Krishna Bhagawaan! When the facts are like that, how is it possible for uneducated women like us would ever be able to understand and or visualize the Real You.

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१॥

21

Krishnaaya Vaasudhevaaya Dhevakeenandhanaaya cha
Nandhagopakumaaraaya Govindhaaya namo namah

Hey Krishna! Hey Vaasudheva (son of Vasudhevar)! Hey the son of Dhevaki Dhevi! Hey Govindha! Hey, Nandhagopaa's most adorable boy (son)! Please accept my offer of prayers and obeisance. I salute and prostrate you.

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२॥

Namah pankajanaabhaaya namah pankajamaaline
 Namah pankajanethraaya namasthe pankajaamghraye.

Oh, Sri Krishna Bhagawaan! My prayers and worship unto you. I salute and prostrate you. Oh Lord Sri Krishna Bhagawaan! You are the one with the mark of lotus flower at the navel side of your abdomen. You are always adorned and decorated with a garland of lotus flowers. You are with beautiful long eyes like that of the petals of lotus flowers. You are with multitude marks of lotus flower on your feet. Oh Lord Sri Krishna Bhagawaan! Please accept my salute and prostration to you at your lotus feet.

यथा हृषीकेश खलेन देवकी
 कंसेन रुद्धातिचिरं शुचार्पिता ।
 विमोचिताहं च सहात्मजा विभो
 त्वयैव नाथेन मुहुर्विपद्गणात् ॥ २३ ॥

Yetthaa Hrisheekeasa khalena Dhevakee
 Kamsena rudhddhaathichiram suchaarppithaa
 Vimochithaaham cha sahaathmajaa vibho
 Thwayeiva naatthena muhurvvipadhgenaath.

Oh Lord Sri Krishna Bhagawaan! You are the Lord of all Lords. You are the Lord of all senses. You are unaffected by any senses but at the same time you are the controller of all senses. Just like you saved and released your mother, Dhevaki Dhevi, from the cruel atrocities of your uncle, Kamsa, you saved my sons and me many times from our pains and agonies and distresses and miseries. Whenever my sons and I were in serious danger and troubles you were there with your helping hand to save us. Oh Lord Sri Krishna Bhagawaan! You are the one with eternal and everlasting and non-diminishable fame. I offer my prayers and salutes and prostrations to you who are adorned with all these qualities and many and many more.

विषान्महाग्नेः पुरुषाददर्शना-
दसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो
द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥ २४॥

24

Vishaanmahaagneh purushaadhadhersanaa-
Dhasathsabhaayaaa vanavaasakrichcchrathah
Mriddhe mriddheanekamahaaretthaasthatho
Dhraunyasthathaschaasma Hareabhirekshithaah

Oh Lord Sri Krishna Bhagawaan! You saved us many times and always but let me list a few here. You saved us from all the distresses and difficulties and miserable sufferings during our exile in the wild forest. [The story of sage Dhurvaasas is to be specifically retold here as by simply eating a small piece of spinach leaf; stuck on the inexhaustible (magical) vessel provided to Ddharmmaputhra (which he gave it to Paanjchaali who was responsible for kitchen affairs) by Soorya Dheva; by Lord Sri Krishna Bhagawaan the entire universe felt stomach full and Dhurvaasas was also fully satisfied. Otherwise, he would have definitely cursed Paandavaas.] You saved us from the vicious royal court during the deceptive dice game. [This is the incident of Dhussaasana's effort to undress Paanjchaali in the royal court at the time when Ddharmmaputhra lost Paanjchaali, being the last available property owned by him, as a pawned bet and Dhussaasana dragged her to the court holding her by her hair and treated her like worse than a slave.] You saved us from the most deadly poison. [This refers to the story of Dhuryodhdhana's action of pushing fully and tightly tied Bheema to the bottom of deep waters after heavily poisoning him with deadly Kaakolam (the deadliest poison).] Oh Lord Sri Krishna Bhagawaan, you saved us from fierce fire. [This is the story of the wax house in Vaaranaavatham.] You saved us from most fiercely demons and asuraas. [This has reference to the stories of Bekaasura, Hidumba, etc.] Then you have saved us from many different combats and wars and battles and many other dangers including the most horrible Kurukshethra battle which took away the life of eighteen akshounies of warriors consisting of hundreds of thousands of great and all-time warrior heroes of the

world and also from the divinely powerful Asthraas (Arrows) of super heroic warriors like Bheeshma Pithamaha, Dhrona Aachaarya, etc. And then ultimately and specially and specifically right now you saved us from the most disastrous and fiery Brahmaasthra shot by Aswaththamaa to make the world APaandava (i.e. to eliminate Paandavaas from the face of the earth or to wipe off Paandava dynasty).

[This sloka is not seen in the Book I am referring to copy the Sanskrit version. Therefore, there is a difference of One number from here onwards.]

25

Suyodhdhana nisrishto na-
Ssaapaayaamarshano munih
Pathraischaathripyatha saha
Thrilokaischarathaam vane.

When we were in exile in the forest Dhuryodhdhana sent heavenly sage Dhurvaasas in order to inflict curses on us. But you saved us by eating a small piece of a spinach leaf stuck to on the vessel and by that not only Dhurvaasas felt stomach full but the entire species of all the three worlds got the feeling that they just had a very sumptuous feast and were all fully satisfied. [While Paandavaas were in exile Paanjchaali received a very magical plate with the blessings from Sun god as result of her severe austerity and prayers to him. The speciality of the plate was that it was like a Kaamaddhenu. Kaamaddhenu is the heavenly cow who used to fulfill any and all of the wishes of its votary. This plate was Akshayapaathra. Akshayapaathra was capable of providing sumptuous meals to any number of people within no time. The only condition was that once Paanjchaali had finished eating then the vessel cannot produce and provide any more food to anyone for that day. With this vessel actually Paandavaas were living in the forest far more luxuriously and sumptuously than they used to live in the palace. Dhuryodhdhana could not stand to the prosperities of Paandavaas, and his rage and jealousy forced him to devise a scheme to torture and destroy the Paandavaas. Dhuryodhdhana sought help from Dhurvaasas. As decided Dhurvaasas approached Paandavaas in the forest after the meals were over and Paanjchaali

washed the plate for that day. And Dhurvaasas demanded a royal feast like meal to conclude his austerity and went for his ablutionary bath. At that time Paanjchaali prayed to Lord Sri Krishna Bhagawaan and he immediately appeared in front of her there. After learning the situation, he took a piece of spinach leaf stuck on the vessel and made the whole world's stomach full and fully satisfied. But for that Dhurvaasas would have cursed the doom of the Paandavaas for not treating him with proper hospitality.]

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ २५॥

26

Vipadhassanthu nassaswaththathra thathra Jegathguro!
Bhawatho dhersanam yeth syaadhapunarbhavwadhersanam.

Oh Lord Sri Krishna Bhagawaan! Oh, the Universal Preceptor! Oh, the protector and sustainer and maintainer of all the Universes! Oh, the embodiment of all Prosperities! Let us be faced with dangers and disasters and agonies one after another constantly so that we would be blessed with your permanent presence and the opportunity to meet with you again and again and always and to be with you always. [See here Kunthi Dhevi is praying that let dangers and disasters befall on them always. And why is she demanding disasters? If so, she is sure that Lord Sri Krishna Bhagawaan will always be there to save them and bring them up from dangers and disasters and thus they will have his presence with them always.]

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६॥

27

Jemaiswaryasruthasreebhiredhdhamaanaamadhadhah pumaan
Naivaarhathyabhiddhaathum vai thwaamakinjchanagocharam.

What right or privilege has they got, those proudly and selfishly claim that they descend from high class family, and they are the richest and

the wealthiest and they are the lords of the community and they have generously endowed for many charities, and they are very prosperous, and they are highly educated and are scholars, to see you? You will provide your vision only to your true devotees and a non devotee can never ever get the opportunity to see you. A non devotee of you never even has the right to sing glorifying songs about you or even to pray for you or even to utter a word that glorifies you.

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७॥

28

Namoakinjchanaviththaaya nivritthagunavritthaye
Aathmaaraamaaya saanthaaya kaivalyapathaye namah

Oh Lord Sri Krishna Bhagawaan! You are the most self realized one! You are the one who has fully renounced of all material nature and senses like Ddharmma, Arthttha, Kaama, etc. You are the one who can release the material miseries of mankind. You are the provider of ultimate Salvation or Liberation from this material life. You are the embodiment of peace which can never be bought by any amount of wealth. You have conquered and hence are the lord of all senses. Oh Lord Sri Krishna Bhagawaan! You are the most beautiful Manifested Form like this with a physical body and standing in front of me. I offer my obeisance and prayers and worships unto you again and again. Please accept my prayers.

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ २८॥

29

Manye thwaam kaalameesaanamanaadhiniddhanam vibhum
Samam charantham sarvathra bhoothaanaam yenmitthah kalih

Oh Lord Sri Krishna Bhagawaan! You are the controller and the director of the universe. You are the Lord of the universe. When we think, you are the one without any beginning and without any end.

You are the one in the form of Time and you are the embodiment of Time. It is only for the species it appears that have conflict of interest because of differences in the forms, sizes, shapes, etc. You are being the very Cosmic Form and hence naturally do not have any such feeling of conflict. Oh Lord Sri Krishna Bhagawaan! I offer my obeisance and prayers and worships and salutes. Please accept and I prostrate you.

न वेद कश्चिद्भूगवंश्चिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्द्वयितोऽस्ति कर्हिचि-
द्वेष्यश्च यस्मिन्विषमा मतिर्नृणाम् ॥ २९॥

30

Na vedha kaschidh Bhagawamschikeershitham
Thavehamaanasya nrinaam vidambanam
Na yesya kaschidh dheyithosthi karhichidh
Dhweshyascha yesmin vishamaa mathirnrinaam.

Oh Lord Sri Krishna Bhagawaan! These unintelligent and ignorant human beings do not have the capacity and ability to understand the meaning of your actions and reactions and deeds and commitments as a human being in this form. You do not have any friends and you do not have any enemies and therefore naturally you do not have any distinction between friend and enemies. But the people imagine and are under the impression that you have distinction, and you are partial i.e. you are favorable to your friends and unfavorable to your enemies.

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ्नृर्षिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३०॥

31

Jenma karmma cha viswaathmannajasyaakarhthuraathmanah
Thiryangnrishishu yaadhassu thadhathyanthavidambanam.

Oh, my dear Krishna! Oh Lord Sri Krishna Bhagawaan! When we think far in depth there is no end to it and have to rest assured that no one can fully understand you. You are the unborn. You are beyond all these universes. And you appear that you are not the cause of and also you appear that you have nothing to do with anything happening in the universe. But factually it is only you who assume innumerable forms in a variety of species like man, animal, bird, reptile, etc. and even like tree, creeper, etc. And you really assume appropriate form befitting the need and conduct the universe properly and fully balanced. But the management of all these universes are only like a child's play for you, as effortless and as smooth as it could be. Actually, you assume infinite births in infinite forms. It is beyond the capacity of anyone to fathom what form you might have, or you would be taking at any time.

गोप्याददे त्वयि कृतागसि दाम ताव-
द्या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य
सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥

32

Gopyaadhadhe thwayi krithaagasi dhaama thaavath
Yaa the dhesaaasrukalilaanjjanasambhramaaksham
Vakthram nineeya bhayabhaavanayaa sthithasya
Saa maam vimohayathee bheerapi yedhbibhethi.

Oh Lord Sri Krishna Bhagawaan! I am not sure whether I am truly bewildered or whether I am truly enticed when I visualize you of the pose you were standing in front of your mother Yesodhaa Dhevi with the perturbed and dreadfully perplexed look as if you were scared to death or so fearful that the hell was going to fall on you. You were shivering and trembling, and your upper and lower lips were wavering, and your lower lip was projected forward as if you were on the verge of bursting out with cries. Oh, my dear Kanna! It is beyond the words to explain. You were full of and overflowed with tears in and around your eyes and the mascara spread around due to rubbing of your eyes when she was trying to tie you up with a rope in the nearby mortar because you broke the pot containing curd. And why

did you break the pot? Oh my God it is so funny. Your mother got up to put off the fire in the hearth as the boiling milk was spilling over and you were disturbed by your joyful enjoyment of sucking the milk from her breast. And by breaking the pot nearby you have shown your anger to your mother. And your mother got angry because you broke the pot. And so, she wanted to tie you up as a punishment. It is incredible as even the worst of the horrible and terrible fear is really afraid of you and then how is it possible for you to be fearful of your most beloved mother? [I am really in a fix now and not sure how to narrate this story. I am the least satisfied with whatever I write about this particular stanza. I think only Yesodhaa Dhevi can explain it. No, she could not. At the climax of the ecstasy of the ultimate joy no word would come out of her mind or heart. But one thing is sure that there is no one, absolutely none, who is or was or would be as fortunate as Yesodhaa Dhevi who had the divinity and who had the fortune to witness with her physical eyes such a blissful and divine sight. And later on, we will explain this story in detail and how Nalakoobara and Manigreeva, the sons of Kubera, were liberated from the curse of Naaradha.]

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये ।
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२॥

33

Kechidhaahurajam jaatham punyaslokasya keerththaye
Yedhoh priyasyaanwavaaye malayasyeva chandhanam.

Some people were saying that just like the sandalwood trees growing in mount Malaya you were born in the dynasty of Yedhu. [Mount Malaya is popular for herbal and divine trees like sandalwood. Similarly, the Yedhu dynasty is extremely popular with divine and noble and great self realized people and therefore the incarnation of Lord Sri Krishna Bhagawaan in that dynasty was most appropriate. Or in other words Lord Sri Krishna Bhagawaan could be born only in such a divine community.] You are the supreme of the divinities. You are the supreme of the nobles. And therefore, it is natural that you are born in the dynasty of Yedhu in order to popularize and uplift the name and fame of that dynasty most appropriately to its highest due level.

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥

34

Apare Vaasudhevasya Dhevakyaam yaachithoabhyagaath
Ajasthwamasya kshemaaya vaddhaaya cha suradhwiseam.

Oh Lord Sri Krishna Bhagawaan! Some others were telling that you do not have births and deaths or you were never born or you would never be dead but with the purpose of maintaining the balance of this earth with the required evil and virtuous forces and with the purpose of uprooting and removing and eliminating the entire demon forces or the asuraas from the face of this earth you have incarnated as the son of Vasudhevar and Dhevaki Dhevi and were brought up in the Gokulam by Yesodhaa Dhevi and Nandhagopar.

भारावतारणायान्ये भुवो नाव इवोदधौ ।
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥ ३४ ॥

35

Bhaaraavatharanaayaanye bhuvo naava ivodhaddhau
Seedhanthya bhooribhaarena jaatho hyaathmabhuvarthithah

Oh Lord Sri Krishna Bhagawaan! Yet some others were of the opinion that you were incarnated as requested by none other than Brahma Dheva, who is the creator of the universe at your own instance, in order to lift this earth as it was sinking into the ocean due to the lopsided or imbalanced overweight on this earth due the evil forces or demonic population just like how a ship is able to provide helping hand for its passengers to cross the ocean of deep waters. They were telling you that you are the Lord of all Lords, and you are God of all Gods.

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः ।
श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥ ३५ ॥

Bhaveasmin klisyamaanaanaamavidhyaakaamakarmmabhih
Srevanasmaranaarhaani karishyannithi kechana.

Oh Lord Sri Krishna Bhagawaan! And now yet some other scholars are telling that you were incarnated with the purpose of rejuvenating and leading by being the most appropriate role model for those who are deeply troubled with the sufferings of all these material agonies and distresses and miseries as a result of their own actions and or their own malicious desires of greed and or of their own ignorance merely by giving them the opportunity to think of your form of such magnanimity and effulgence or merely by giving them an opportunity to remember your form and name and or by giving them an opportunity to sing or narrate the glorifying stories about you and all of those with your own most appropriate and virtuous and divine and selfless actions in this incarnation of yours.

शृण्वन्ति गायन्ति गृणन्त्यभीक्षणशः
स्मरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं
भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६॥

Srinwanthi gaayanthi grinanthyabheeshnasah
Smaranthi nandhanthi thavehitham jenaah
Tha eva pasyanthyachirena thaavakam
Bhawaprevaahoparamam padhaambujam.

Oh Lord Sri Krishna Bhagawaan! Any person who listens to the divine and sacred and glorifying stories of you and sings the glorifying songs about you and speaks the supreme sacred stories of you and discourses your stories and songs and any person one who appreciates and enjoys and remembers your divine and glorifying stories that person would definitely be able to see your lotus feet which is capable of destroying and eliminating all the miseries attached to this material life and would definitely and permanently be liberated from further births in this material world.

अप्यद्य नस्त्वं स्वकृतेहित प्रभो
जिहाससि स्वित्सुहृदोऽनुजीविनः ।
येषां न चान्यद्भवतः पदाम्बुजा-
त्परायणं राजसु योजितांहसाम् ॥ ३७॥

38

Apyedhya nasthwam swakrithehitha prebho,
Jihaasasi swith suhritoanujeevinah
Yeshaam na chaanyadhbhavathah padhaambujaath
Paraayanam raajasu yojithaamhasaam.

Oh Lord Sri Krishna Bhagawaan! You are the one who would always fulfill all the wishes of your devotees who are considered to be your own people. Oh, the closest friend of Vijaya or Paarthththa or Arjjuna! Oh, the Lord of all the lords! Oh Lord Sri Krishna Bhagawaan! Is it fair on your part to abandon and leave us, who are always fully dependent on you and fully supported by you, at this time? We have killed all these kings and created all miseries and sorrows to their families and kingdoms. We are now suffering from those horrible and violent actions. At this time when we are tortured with such mental agonies and pains and suffering from unbearable repentance, who else other than you is there and who else would be capable to provide us with the needed support and help.

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८॥

39

Ke vayam naamaroopaabhyaam yedhubhissaha paandavaah
Bhawathoadhersanam yerhi Hrisheekaanaamivesithuh.

Oh Lord Sri Krishna Bhagawaan! Say if the species of this universe is without life and they would all be worthless corpses which would decay in a few hours or days. Similarly, you are life of the entire universe but especially for the Paandavaas and Yaadhavaas your separation or even non proximity will be just like living without

oxygen. Therefore, both Paandavaas and Yaadhavaas will be dead if you are separated from them, they will be worthless bodies incapable of performing any activities. [They may still be holding the names like I am Kunthi of Paandavaas and he is Ddharmmaputhra of Paandavaas and he is Saathyaki of Yaadhavaas and so forth just for name's sake but would be worth nothing.] Those names would be simply for the sake of name, but all would be soulless bodies with no capacity to move independently and to perform any actions independently and therefore leave alone undertaking the responsibilities.

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९॥

40

Neyam sobhishyathe thathra yetthedhaaneem gedhaaddhara
Thwathpadhairankithaa bhaathi swalekshanavilekshithaih

Oh Lord Sri Krishna Bhagawaan! Hey Krishna! Oh Gedhaaddhara (One who wears or holds a club or mace in his hand)! This earth or Bhoomidhevi is so fertile and beautiful now because it was fortunate to be decorated with marks of the steps of your most attractive and divine feet. As soon as you disappear from the face of this earth this earth will also turn out and become barren and ugly and worthless. Not even for a moment after your disappearance this earth would be able to preserve and maintain its fertility and beauty and attractiveness. [And the untold meaning is why should the earth maintain its attractiveness if Lord Sri Krishna Bhagawaan is not there to enjoy and appreciate it?]

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥ ४०॥

41

Ime jenapadhaah swridhddhaassupakwaushaddhiveeruddhah
Vannadhrinadhyudhanwantho hyedghanthe thava veekshithaih

Oh Lord Sri Krishna Bhagawaan! Merely with your look all these places on earth became very fertile and flourished with thick growth of trees with fruits and herbal plants and creepers and vines and with forests and mountains and with a lot of streams and rivers and pools and lakes and ponds and are very rich and are without any poverty and without any famine and without any drought and in overall so attractive and lively and luxuriously livable.

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

42

Attha viswesa, viswaathman, viswamoorththe, swakeshu me
Snehapaasamimam cchinddhi dhriddam Paandushu Vrishnishu.

Oh Lord Sri Krishna Bhagawaan! If you leave this place the Paandavaas would lose all their prosperity and well being and would definitely be in trouble and would be drowned in the ocean of disaster. And if you stay here permanently then the Vrishnees [same as Yaadhavaas in this context] will be in trouble and they would be drowned in disaster due to the pain and agony they will be subjected to with the separation of you. What a dilemma we are in? When I think of both these situations, I am more and more agonized and pained and my sorrows are increasing steadily. Oh Lord Sri Krishna Bhagawaan! Oh, the one with infinite effulgence with blue black color of the sky! Oh, the Lord of the Universe! Oh, the Soul of the Universe! Oh, the unchallengeable Supreme Leader of the Universe! Oh, the one who is the embodiment of the Universe in the ultimate Cosmic Form! Please have your mercy on me and save me from this entrapment by cutting off this tie with the rope of attachment of love and affection. I am tied to both Paandava and Vrishni sides. [Kunthi is praying that she should not have the special affinity towards either Paandava side or towards Vrishni side as both the dynasties are very closely related to her.]

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्वहतादद्वा गङ्गोवौघमुदन्वति ॥ ४२ ॥

Thwayi meananyavishayaa mathirmmaddhupatheasakrith
Rethimudhwahathaadhadhddhaa Gemgevaughmudhanwathi.

Oh Lord Sri Krishna Bhagawaan! Oh, the lord of Maddhu or Fortune or also the slayer of the demon called Maddhu! Let my mind and heart and intelligence always be directed and led to reach only you just like the sacred river always and permanently flowing to reach ultimately with the ocean. Similarly, my consciousness and my mind and my love always and permanently flowing straight towards you with intense and unbound interest and with no interruption to reach the ultimate truth of you who is Lord Sri Krishna Bhagawaan or Lord Sri Maha Vishnu.

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग्-
राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोद्विजसुरार्तिहरावतार
योगेश्वराखिलगुरो भगवन् नमस्ते ॥ ४३ ॥

SreeKrishna Krishnasakha Vrihnyrishabhaavaniddhru-
Graajenyavamsadhehanaanapavarggaveerya!
Govindha godhwijasuraarththiharaavathaara!
YogeswaraakhilaguroBhagawan! namasthe.

Oh Lord Sri Krishna Bhagawaan! Hey Krishna! Hey the friend of Arjjuna! Hey the friend of Paanjchaali! Oh, the lord and the diamond and the gem of the dynasty of Vrishni! Oh Lord Sri Maha Vishnu! Oh, the one who occupies the abode of Vaikunda! Oh, the destroyer of the demons and asuraas who robbed and disturbed the earth and the serene people on this earth! Oh, the one who is like a forest fire which destroys the entire forest destroyed all the evil forces on this earth! Oh Govindha! Oh, the one who removes all the distresses and pains of the Brahmins and of the cows! Oh Hare! Oh, the lord of all gods! Oh, the lord and chief of all Yogaas! Oh Krishna Bhagawaan! Oh, the ultimate Truth! Oh, the ultimate God! I prostrate you. I salute you. I pray. I worship you. I offer my

obeisance to you. I prostrate and prostrate again and again and always.

सूत उवाच

Sootha Uvaacha (Sootha Said):

पृथयेत्थं कलपदैः परिणूताखिलोदयः ।
मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥ ४४॥

45

Pritthayeththam kalapadhaih parinoothaakhilodhayah
Mandham jahaasa Vaikuntto mohayanniva maayayaa.

When Lord Sri Krishna Bhagawaan was worshiped and prayed by Kunthi Dhevi like this with sweet and appreciative and meaningful and serene and divine words in very many different ways and repeatedly Sri Mukundha or Lord Sri Krishna Bhagawaan very pleasingly and with full appreciation responded to her with his divinely pleasing mild smile as if he himself is enticed and charmed and enchanted by and under his own illusory mystic power.

तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् ।
स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥ ४५॥

46

Thaam baaddamithyupaamanthrya previsya gejasaahwayam
Sthriyascha swapuram yaasyan premnaa raajnjaa nivaarithah

Then Lord Sri Krishna Bhagawaan accepting the prayers of Kunthi Dhevi told her: "Oh the noblest of the ladies let you have the highest of the love and affection and devotion towards me forever according to your wishes." And after that he went inside and bid farewell to all the pretty ladies like Paanjchaali, Uththara, etc. and proceeded to go back to his hometown of Dhwaaraka. At that time Ddharmmaputhra or Yuddhishtira the son of Yema Ddharma Raja blocked him from

proceeding and requested him: “Oh the noblest of the Lords please do not go now and wait a little while more here and then you may proceed to go.” This is my humble request to you Vaasudheva Lord Sri Krishna Bhagawaan.

व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्मणा ।
प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचार्पितः ॥ ४६॥

47

Vyaasaadhyaireeswarehaajnjaih Krishnenaadhbhuthakarmmanaa
Preboddhithoapeethihaasairnnaabudhddhyath suchaarppithah

Though great and most noble sages like Vyaasa Bhagawaan and others and Lord Sri Krishna Bhagawaan himself had provided and explained and taught the most appropriate and befitting ethical and Vedic and philosophical and mythological advice with illustrative stories from great epics like Raamaayanam and Bhaaritham etc. Ddharmmaputhra was not satisfactorily convinced and did not attain a peaceful condition inside of his conscientious mind.

आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् ।
प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥ ४७॥

48

Aaha raajaa Ddharmmasuthaschinthayan suhridhaam vaddham
Praakrithenaathmanaa vipraah snehamohavasamgethah

Oh, the most learned Brahmins (Sootha is addressing the Brahmins presided by Saunaka and assembled there to conclude the sacrificial performance they were conducting for the last one thousand years)! The King Ddharmmaputhra was still under the negative influence of the horrible battle concluded with victory to his side but was worried and stressed and pained due to the fact that in the war almost all of his friends and relatives were mercilessly killed in spite of the fact most of them were enemies or of evil forces. Now he was totally under the control of the love and affections he had towards his friends

and relatives and other fellow beings who sacrificed and lost their lives in the battle. Ddharmmaputhra was overwhelmed and grieved on the death of all these fellow beings and that is what forced him to block Lord Sri Krishna Bhagawaan from proceeding back to Dhwaaraka and started talking pathetic words of compassion as follows:

अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः ।
पारक्यस्यैव देहस्य बह्व्यो मेऽक्षौहिणीर्हताः ॥ ४८॥

49

“Aho me pasyathaajnaanam hridhi rooddam dhuraathmanah
Paarakasyaiva dhehasya behwyo meakshauhineerhathaahh”

Ddharmmaputhra said: “Ho, it is so pitiful and pathetic. What cruel minded and devilish actions had I committed! Please look at me and see how horrible and atrocious I have been! My conscientious mind is filled with ignorance and horrible atrocities generated by those ignorances. My, this material body ultimately is meant for others or in fact would be eaten away by some carnivorous creatures. For the sake of that physical body which is worthless how many millions of human lives and other creatures I have mercilessly and selfishly killed. Oh, this is too much, and I cannot stand this.”

बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्रुहः ।
न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ॥ ४९॥

50

“Baaladhwijasuhrinmithrapithribhraathrigurudhruhah
Na me syaannirayaanmoksho hyapi varshaayuthaayuthaih”

“How many young boys did I kill? How many Brahmins did I kill? How many fathers and how many brothers and how many preceptors and how many friends and how many husbands did I kill? I killed countless people. Such an atrocious and horrible killer like me will never receive peace of mind and liberation from the miseries of this material life and attain ultimate salvation and not only that but also

even after the sufferings for the next hundreds of thousands of lives I would never be elevated or lifted up from the horrible hell I would fall into.”

नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् ।
इति मे न तु बोधाय कल्पते शासनं वचः ॥ ५० ॥

51

“Naino raajjah prejaabharththurddharmmayudhddhe vaddho
dhwishaam
Ithi me na thu boddhaaya kalpathe saasanam vachah”

“In the Vedhaas and Smrithis it has been stipulated that sin would not be inflicted on the ruler king who kills his enemies in a morally righteous battle. But those stipulations are not going to provide me with any peace of mind or some satisfactorily convincing pacification and or consolation.”

स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥ ५१ ॥

52

“Sthreenaam madhddhathabendddhonaam dhroho
yoasaavihoththithah
Karmmabhirgrihameddheeyairnnaaham kalpo vyapohithum”

“Whatever consoling and recuperative effort I would be able to exert in this family life of mine, according to the norms of the Grihastthaasrama Ddharmma, would never suffice to console and or to pacify the ladies whose husbands or fathers or brothers or sons were killed in this battle from their pains and agonies and distresses and irreparable losses I caused to them.”

यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् ।
भूतहत्यां तथैवैकां न यज्ञैर्मर्ष्टुमर्हति ॥ ५२ ॥

53

“Yetthaa pankena pankambhah surayaa vaa suraakritham
Bhoothahathyaam thatthaivaikaam na yejnairmmaarshtumarhathi.”

“Whatever material actions I could perform to console these poor ladies would be just like someone trying to wash out mud and dirt stuck on their feet with dirty and muddied water. Or my effort would be like those who are intoxicated by consuming liquor trying to remove the kick and to be sober by drinking more and more intoxicating liquor. Or it would be just like performing a Yaga by sacrificing the lives of many animals in order to get rid of the sin caused by killing one animal. Similarly, any of my efforts also would not fetch the desired positive result but would only help me to sink deeper and deeper into the perilous hell.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे कुन्तीस्तुतिर्युधिष्ठिरानुतापो नामाष्टमोऽध्यायः ॥ ८॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Pratthamaskanddhe Kuntheesthuthiryuddhishtiraanuthaapo
Naama Ashtamoaddhyaayah

Thus, we conclude the Eighth Chapter named as the Worship of Kunthi Dhevi and Repentance of Ddharmmaputhra of the First Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!

