

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Nine

Passing of Bhīṣma

The Passing Away of Bhīṣmadeva
in the Presence of Lord Kṛṣṇa

Section – I

Pāṇḍavas visit Bhīṣmadeva's

Deathbed (1-4)

|| 1.9.1 ||

sūta uvāca

iti bhītaḥ prajā-drohāt
sarva-dharma-vivitsayā
tato vinaśanam prāgād
yatra deva-vrato 'patat

Sūta said: Being fearful (iti bhītaḥ) because of having committed violence against the population (prajā-drohāt), Yudhisthira, desiring to examine all dharmas (sarva-dharma-vivitsayā), went to Kurukṣetra (tato vinaśanam prāgād) where Bhīṣma had fallen (yatra deva-vrato apatat).

In the ninth chapter Bhīṣma sees Kṛṣṇa, and at his request speaks on dharma.

Being praised profusely, filled with devotion, he attains the Lord.

When all present agreed that the correct advice was to ask Bhīṣma - who knew all dharmas - whether Yudhiṣṭhira had lost his sense of judgment, Yudhiṣṭhira went to Kurukṣetra to meet Bhīṣma.

Vivitsayā means with a desire to examine.

Vinaśanam refers to Kurukṣetra.

Devavrataḥ is Bhīṣma.

|| 1.9.2 ||

tadā te bhrātarah sarve
sadaśvaiḥ svarṇa-bhūṣitaiḥ
anvagacchan rathair viprā
vyāsa-dhaumyādayas tathā

His brothers (tadā te bhrātarah sarve) and brāhmaṇas such as Vyāsa and Dhaumya (viprā vyāsa-dhaumyādayah) followed behind (tathā anu agacchat) with chariots decorated with gold (svaṇa-bhūṣitaiḥ rathaiḥ) and fine horses (sad aśvaiḥ).

|| 1.9.3 ||

~~bhagavān~~ ~~api~~ ~~viprarse~~
rathena sa-dhanañjayah
sa tair vyarocata nr̥paḥ
kuvera iva guhyakaih

O Śaunaka (viprarse)! The Lord along with Arjuna (bhagavān sa-dhanañjayah) also followed behind in his chariot (api rathena). King Yudhiṣṭhira (sa nr̥paḥ) shone like the god of wealth Kuvera accompanied by the Guhyakas, guardians of his treasures (vyarocata kuvera iva guhyakaih).

Kṛṣṇa also followed behind Yudhiṣṭhira.

|| 1.9.4 ||

dr̥ṣṭvā nipatitam bhūmau
divaś cyutam ivāmaram
pranemuh pāṇḍavā bhīṣmam
sānugāḥ saha cakriṇā

Seeing Bhīṣma lying on the ground (dr̥ṣṭvā bhīṣmam
nipatitam bhūmau) like a fallen devatā (divaś cyutam iva
amaram), the Pāṇḍavas offered respects to him (pranemuh
pāṇḍavā) along with their followers (sānugāḥ) and Kṛṣṇa
(saha cakriṇā).

Section – II

Assembly at Bhīṣmadeva's

Deathbed (5-8)

|| 1.9.5 ||

tatra brahmarṣayaḥ sarve
devarṣayaś ca sattama
rājarṣayaś ca tatrāsan
draṣṭum bharata-puṅgavam

O Śaunaka (sattama)! There (tatra) the brāhmaṇa sages, the sages of the heavenly planets and the kings who were sages (brahmarṣayaḥ sarve devarṣayaś ca rājarṣayaś ca) had gathered (āsan) to see the best of the Bharata lineage (draṣṭum bharata-puṅgavam).

|| 1.9.6-8 ||

parvato nārado dhaumyo bhagavān bādarāyaṇaḥ
br̥hadaśvo bharadvājaḥ saśiṣyo reṇukā-sutaḥ

vasiṣṭha indrapramadas trito gr̥tsamado 'sitaḥ
kakṣivān gautamo 'triś ca kauśiko 'tha sudarśanaḥ

anye ca munayo brahman brahmarātādayo 'malāḥ
śiṣyair upetā ājagmuḥ kaśyapāṅgirasādayaḥ

O brāhmana (brahman)! Parvata, Nārada, Dhaumya, Vyāsa (parvato nārado dhaumyo bhagavān bādarāyaṇaḥ), Br̥hadaśva, Bharadvāja, Parāśurāma (br̥hadaśvo bharadvājaḥ reṇukā-sutaḥ), Vasiṣṭha, Indrapramada, Trita, Gr̥tsamada, Asita (vasiṣṭha indrapramadas trito gr̥tsamado asitaḥ), Kaksivān, Gautama, Atri, Kauśika, Sudarśana (kakṣivān gautamo atriḥ ca kauśiko atha sudarśanaḥ), along with their disciples (sa śiṣyo), and as well many other pure sages (anye ca amalāḥ munayo) such as Śuka, Kaśyapa and Br̥haspati (brahmarāta kaśyapa āṅgirasādayaḥ) came along with their disciples (śiṣyair upetā ājagmuḥ).

Renukā-suta is Paraśurāma.

Brahma-rāta is Śukadeva.

Āṅgīrasa is Bṛhaspati.

Section – III

**Bhīṣmadeva welcomes the Lord
and other visitors (9-10)**

|| 1.9.9 ||

tān sametān mahā-bhāgān
upalabhya vasūttamaḥ
pūjayām āsa dharma-jño
deśa-kāla-vibhāgavit

The best of the Vasus (vasu uttamaḥ), Bhīṣma, endowed with great qualities (mahā-bhāgān), knowledgeable of dharma (dharma-jño) as applicable according to place and time (deśa-kāla-vibhāgavit), seeing that they had gathered (tān sametān upalabhya), worshipped them (pūjayām āsa).

[Note: Śrīdhara Svāmī says that since he could not rise, Bhīṣma worshipped them mentally and with words.]

Vasūttama is Bhīṣma.

|| 1.9.10 ||

kṛṣṇam ca tat-prabhāva-jña
āsīnam jagad-īśvaram
hr̥di-stham pūjayām āsa
māyayopātta-vigraham

Bhīṣma, understanding Kṛṣṇa's powers (kṛṣṇam ca tat-prabhāva-jña), worshipped (pūjayām āsa) Kṛṣṇa, the lord of the universe (jagad-īśvaram), situated within the heart (hr̥di-stham), who was seated there (āsīnam) and who had come before Bhīṣma out of great mercy (māyayā upātta-vigraham).

Māyayopātta-vigraham can mean Kṛṣṇa who had a conflict (vigraha) with Yudhiṣṭhira by covering up his discrimination with his yoga-māyā.

Or it means Kṛṣṇa who brought himself before the eyes of Bhīṣma (upātta) by his mercy (māyayā).

Section – IV

**Bhīṣmadeva pacifies and
encourages the Pāṇḍavas**

(11-17)

|| 1.9.11 ||

pāṇḍu-putrān upāsīnān
praśraya-prema-saṅgatān
abhyācaṣṭānurāgāśrair
andhībhūtena cakṣusā

His eyes blinded by tears of love (anurāga aśrain
andhībhūtena cakṣusā), he spoke (abhyācaṣṭa) to the
Pāṇḍavas sitting there (pāṇḍu-putrān upāsīnān), filled with
humility and love (praśraya prema saṅgatān).

Abhyācaṣṭa means “he spoke.”

|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyam
yad yūyam dharma-nandanāḥ
jīvitum nārhattha kliṣṭam
vipra-dharmācyutāśrayāḥ

O Yudhistir (dharma-nandanāḥ)! Having the shelter of brāhmaṇas, dharma and Kṛṣṇa (vipra-dharma acyuta āśrayāḥ), you should not live your life in suffering (yad yūyam na arhattha jīvitum klistam) since that is dangerous and improper (aho kaṣṭam aho anyāyyam).

The words “dangerous” (**kaṣṭam**) and “improper” (**anyāyyam**)
do not really apply to the king.

To whom do the words refer?

The improper situation has arisen because of Viṣṇu, the mover
and maintainer of the whole universe.

You should not live your life in suffering (kliṣṭam taken adverbially).

If others live like that, that is their concern.

|| 1.9.13 ||

samsthite 'tirathe paṇḍau
prthā bāla-prajā vadhūḥ
yusmat-krte bahūn kleśān
prāptā tokavatī muhuh

When the great warrior Pāṇḍu died (samsthite atirathe paṇḍau), his wife Kuntī with young children (prthā bāla-prajā vadhūḥ) constantly underwent many difficulties (muhuh bahūn kleśān prāptā tokavatī) in raising you since you were young at that time (yusmat-krte).

“What was the suffering?”

This verse describes it.

Being alone with young children causes much suffering.

Though you are now grown up, she underwent great suffering
with you as a young child.

|| 1.9.14 ||

sarvaṁ kāla-kṛtaṁ manye
bhavatām ca yad-apriyam
sapālo yad-vaśe loko
vāyor iva ghanāvaliḥ

I consider (manyē) that this, which is unwelcome (yad apriyam), has all been done to you by time (bhavatām sarvaṁ kāla-kṛtaṁ), which controls the world (yad-vaśe lokah) and its protectors (sa-pālah) just as the wind controls the clouds (vāyor iva ghanāvaliḥ).

What is the cause of our suffering?

It cannot be said, since I do not see either recent or old karmas as the cause.

Therefore Bhīṣma speaks words of the common people.

“But time is simply the substratum of the experience of happiness and distress which are prārabdha-karmas.

Thus, when you say that time is the cause, time is acting as an assistant.

Why do you not just say clearly that our suffering is our prārabdha-karma resulting from our sins?”

Yudhiṣṭhira is well known as the direct incarnation of dharma.

If Dharma (Yudhiṣṭhira) has prārabdha-karmas, how can he have any sense of dharma?

The cause is not karma, but time, which cannot be countered and cannot be explained.

|| 1.9.15 ||

yatra dharma-suto rājā
gadā-pāṇir vrkodarah
kṛṣṇo 'strī gāṇḍivam cāpam
suhṛt kṛṣṇas tato vipat

You are lamenting (vipat) where there is Yudhiṣṭhira, the son of Dharma (yatra dharma-suto rājā), Bhīma, holder of the club (gadā-pāṇir vrkodarah), Arjuna holder of the bow Gāṇḍiva (kṛṣṇo 'strī gāṇḍivam cāpam), and your friend Kṛṣṇa (suhṛt kṛṣṇah).

“Kapila has said:

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me ’nimīṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (mat-parāḥ śānta-rūpe) are never deprived of any enjoyment (na karhicid nañkṣyanti). My wheel of time (me animīṣo hetih) does not afflict those devotees (na leḍhi), for whom I am (yeṣām ahaṁ) a lover, the ātmā (priya ātmā), son, friend (sutah ca sakhā), elder, companion (guruḥ suhrdah) or worshipable deity (daivam iṣṭam). SB 3.25.38

How then could time attack the Pāṇḍavas who were filled with
dāsyā, sakhyā and vātsalyā for Kṛṣṇa?

This is most astonishing!

Without a cause, time has produced effects, whose cause we
must infer, but which looks similar to karma.”

That is the intention of this verse.

Kṛṣṇa means Arjuna, with his bow (astrī).

Though you have strength of piety, strength of body, strength of skill, strength of scriptural knowledge, strength of friends and strength of wealth, still you lament.

|| 1.9.16 ||

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

O King (rājan)! No one can understand (pumān na hy karhicid veda) the plan of Kṛṣṇa (asya vidhitsitam) because (yad) even those engaged in reasoning and scripture (vijijñāsayā yuktā kavayah api) are bewildered by that inquiry (muhyanti hi).

“So what should I conclude?”

Here is the general conclusion.

Everyone agrees that no one can interfere with the plans of the Kṛṣṇa and no one can even understand what his plans are, even today.

No person, starting with Brahmā and Śiva, knows the plan of the Lord, what to speak of me!

Maybe no one knows.

But inquiry is necessary.

Does he want to give us suffering?

Does he want to give us joy?

Does he want to give us suffering and happiness?

It cannot be the first, because then his quality of being affectionate to his devotee would be cancelled.

It cannot be the second option, because we have not seen any happiness.

It cannot be the third option because that would be a contradiction to his kind nature.

It is finally decided that one cannot solve the problem by inquiry.

Thus the verse says that even those who use their intelligence to discriminate and those use knowledge of scripture are bewildered by inquiry.

|| 1.9.17 ||

tasmād idam daiva-tantram
vyavasya bharatarṣabha
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho

O master (nātha)! O controller (prabho)! Of best of the Bharata lineage (bharata rṣabha)! Therefore (tasmād), discerning (vyavasya) that the suffering and happiness is dependent only on Kṛṣṇa (idam daiva-tantram), follow him (tasya anuvihito) and protect the helpless citizens (anāthā prajāḥ pāhi).

Discern (vyavasya) that this happiness and suffering (idam) is dependent on the lord (daiva-tantram), but understand that the purpose of giving happiness and distress to his devotee is not easily understood, since it has already been said that his plan is hard to comprehend.

Having discerned this, follow Kṛṣṇa (tasya anuvihitaḥ) and protect the citizens who are without a guide (anāthāḥ) to lead them to Kṛṣṇa.

Section – V

Glorifies the Position of Kṛṣṇa
as Supreme Personality of
Godhead (18-24)

|| 1.9.18 ||

eṣa vai bhagavān sāksād
ādyo nārāyaṇaḥ pumān
mohayan māyayā lokam
gūḍhaś carati vṛṣṇiṣu

Bhagavān Kṛṣṇa (eṣa vai bhagavān), the original Nārāyaṇa (sāksād ādyo nārāyaṇaḥ), the puruṣa (pumān), who bewilders the world with his energy (mohayan māyayā lokam), secretly moves in the Yādava family (gūḍhaś carati vṛṣṇiṣu).

“But how can you say that it is all dependent on the Lord and that no one knows the plan of the Lord, when the Lord is at this moment right in front of you? How can you not know his plan when you can ask him?”

In reply, Bhīṣma speaks this verse. “He bewilders us with his energy.”

Even if asked by Bhīṣma, the Lord will not speak, but instead
will evade him by answering, “Am I so intelligent?”

Even if he says something, he still bewilders everyone.

Therefore his plan is to be followed, but is not subject to
inquiry.

|| 1.9.19 ||

asyānubhāvaṁ bhagavān
veda guhyatamaṁ śivah
devarsir nāradaḥ sāksād
bhagavān kapilo nṛpa

O king (nṛpa)! Lord Śiva, Nārada, sage of the heavens, and Lord Kapila (śivah devarsir nāradaḥ sāksād bhagavān kapilo) know the most secret anubhāvas of Kṛṣṇa (veda asya guhyatamaṁ anubhāvaṁ), though not his intentions (implied).

Śiva and others knows particular actions of Kṛṣṇa--those actions he chooses to reveal to them (anubhāvam), but not his intentions, his real form or his real powers.

The knower of rasa-śāstras knows first of all anubhāvas and sāttvika-bhāvas - paralysis, perspiration, hair standing on end etc.

fixed rasa → śanta, dāsyā, bhāgya, vātsalya
& mādhyama
↑

By that he can understand the sthāyi-bhāva.

By the particular qualities and intensity of the anubhāvas, he can understand the particular qualities and intensity of the sthāyī-bhāva.

The knower of rasa-śāstra knows the anubhāva of Kṛṣṇa being tied by a rope by the gopīs like Yaśodā, and the dependent anubhāva of Kṛṣṇa being the charioteer for Arjuna, Yudhiṣṭhira and Ugrasena.

These are anubhāvas of Kṛṣṇa indicating his dependence on others.

The knower of rasa then infers that there exists something special in these cases which controls and melts the heart of even the Supreme Lord, the controller of all, the supremely independent entity.

That object, which melts the hearts of the viṣaya and āśraya, which has many varieties, and which brings both parties under the control of the other is called prema.

It is the crest jewel of all goals for the human being and is described by terms such as bhakti, sneha and anurāga.

Seeing that Kṛṣṇa is controlled more when he sees his devotees, who generate prema in him, the knower of rasa infers that there is intense prema in the siddha and sādhaka devotees.

He then concludes that the Kṛṣṇa is cause of difficulties for devotees, in order to increase their devotion to that level.

Śiva, Nārada and Kapila know this.

One sees an increase in prema in Draupadī and others when their difficulties increase.

yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam

If I especially favor someone (yasya aham anugṛhṇāmi), I gradually deprive him of his wealth (hariṣye tad-dhanam śanaiḥ). Then the relatives and friends of such a poverty-stricken man abandon him (tato adhanam tyajanty āsya svajanā). In this way he suffers one distress after another (duḥkha-duḥkhitam). SB 10.88.8

Thus the difficulties the devotees experience are not prārabdha-karmas since they are given by the Lord alone, who wants to benefit the devotees.

However, this is not an inclusive rule.

Sometimes the Lord increases his devotee's bhakti without giving problems to him.

Thus it is said that no one knows the plan of the Lord.

Śiva and Nārada know the anubhāvas or symptoms in the
Lord.

Other foolish people do not know the anubhāvas, like Kṛṣṇa
allowing himself to be tied up.

They explain it as some sort of fake display.

|| 1.9.20 ||

yaṁ manyase mātuleyaṁ
priyaṁ mitraṁ suhṛttamam
akaroḥ sacivaṁ dūtaṁ
sauhrdād atha sārathim

You think of Kṛṣṇa (yaṁ manyase) as your cousin (mātuleyaṁ), as a dear friend (priyaṁ mitraṁ), as your selfless helper (suhṛt tamam), and out of affection made him your counselor (sauhrdād akaroḥ sacivaṁ), messenger (dūtaṁ), and charioteer (atha sārathim).

This verse shows Kṛṣṇa's anubhāvas or actions performed out of deep love.

Though Kṛṣṇa is the supreme lord he displays actions indicating that he is under your control by being your counselor and messenger.

The verse is actually a continuation of the previous verse: no one knows the actions of Kṛṣṇa whom you consider your cousin and friend.

|| 1.9.21 ||

sarvātmanah sama-drśo
hy advayasyānahan̄krteh
tat-kṛtaṁ mati-vaiṣamyam
niravadyasya na kvacit

His actions (tat-kṛtaṁ) are not a mistake of his judgment (na kvacit mati-vaiṣamyam) for he is faultless (niravadyasya), he is the soul of all beings (sarvātmanah), he sees all equally (sama-drśah), he is without a second (advayasya), and is without pride (anahan̄krteh).

Pṛṣṇa-parīkṣā argument

“Becoming a messenger or charioteer because of being controlled by bhakti is a degradation of his position. If he is like that, how can the Lord’s prema give him real happiness?”

This verse answers.

Kṛṣṇa is without fault, and possesses faultless prema (niravadyasya).

His actions like being a messenger (**tat-kṛtam**) are not a deviation of his mind, because he is at all times the possessor of great powers which accomplish everything automatically.

He is the soul of everyone (**sarvātmanah**), even of Arjuna, since he acts as his charioteer and also fights in the chariot.

Because he is the soul of everyone, he sees everyone as equal to himself (**sama-dṛśah**).

Because he is the soul of everyone, there is no one except him
(advayasya).

Because there is no one else, he has no pride (anahankrteḥ).

Moreover, (even a person without great powers), (being filled with prema), (does not consider his suffering), (caused by sinful acts that he alone has performed), (to be suffering), (because of his prema.)

Thus the Lord who is full of all powers and is bliss personified
can have no suffering from his actions of prema.

You are special examples of prema because this Lord has
become your messenger (**tat-kṛtam**).

He is brought under control by your prema.

|| 1.9.22 ||

tathāpy ekānta-bhaktesu
paśya bhūpānukampitam
yan me 'sūns tyajataḥ sākṣāt
kṛṣṇo darśanam āgataḥ

O king (**bhūpa**)! See his mercy (**tathāpy paśya kṛṣṇah**
anukampitam) to his dedicated devotees (**ekānta-bhaktesu**)!
By that mercy (**yad**) he has come before me directly (**me**
sākṣāt darśanam āgataḥ) when I am about to leave my body
(**asūn tyajataḥ**).

Ṭathāpi here means “though it is not possible for me to be like you.”

“Still see his mercy to me, by which that form of brahman which is filled with bliss has come near such a low person like me.”

This is another of his anubhāvas, for it is actually to show mercy to you that he comes to me.”

|| 1.9.23 ||

bhaktyāveśya mano yasmin
vācā yan-nāma kīrtayan |
tyajan kalevaram yogī
mucyate kāma-karmabhiḥ ||

The devotee (yogī) whose mind is absorbed in Kṛṣṇa (yasmin manah bhaktyā āveśya), whose voice chants his name (vācā yan-nāma kīrtayan), becomes freed from all karmas (mucyate kāma-karmabhiḥ) on giving up the material body (tyajan kalevaram).

|| 1.9.24 ||

sa deva-devo bhagavān pratīksatām
kalevaram yāvad idam hinomy aham |
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathaś catur-bhujah ||

May that Kṛṣṇa (sa bhagavān), lord of lords (deva-devah), with glowing lotus face (ullasat mukhāmbujah), red eyes (aruṇa-locana) and pleasing smile (prasanna-hāsa), with four arms (catur-bhujah), the object of my meditation (dhyāna-pathah), remain before me (pratīksatām) while I drink his beauty and praise him (implied), before giving up this body (yāvad kalevaram idam hinomy aham).

May he remain here (**pratīkṣatām**) until I, after some time, after drinking the sweetness of his beauty with my eyes, after I praise him and reveal what is in my mind, give up my body.

May he with four arms, who should at all times be the object of my meditation, since he is my object of worship, with his pleasing form and smile, remain directly in front of my eyes at the time of my passing from the body.

Bhīṣma addressed him as a form with four arms because that was the form of Kṛṣṇa mentioned in the mantra he used during meditation.

Section – VI

Bhīṣmadeva answers

Yudhiṣṭhira Mahārāja's queries

(25 -28)

|| 1.9.25 ||

sūta uvāca

yudhiṣṭhīras tad ākarnya

śayānam śara-pañjare

apṛcchad vividhān dharmān

rṣiṇām cānuśṛṇvatām

Sūta said: Yudhiṣṭhira, hearing what he had said (yudhiṣṭhīras tad ākarnya), then asked (apṛcchad) Bhīṣma, lying on a bed of arrows (śayānam śara-pañjare), about various dharmas (vividhān dharmān) while the sages were listening (rṣiṇām ca anuśṛṇvatām).

Yudhiṣṭhira, anxious about who would free him from delusion, began to ask Bhīṣma, lying on a bed of arrows.

Though one should not ask questions when Bhīṣma is in such a situation, because he had no alternative, he asked.

|| 1.9.26 ||

puruṣa-sva-bhāva-vihitān
yathā-varṇaṁ yathāśramam
vairāgya-rāgopādhibhyām
āmnāto bhaya-lakṣaṇān

He described dharmas suitable for men according to their natures (puruṣa-sva-bhāva-vihitān), according to varṇa and āśrama (yathā-varṇaṁ yathāśramam), which have qualities of renunciation and enjoyment (vairāgya-rāga upādhibhyām) described according to a person's detachment or attachment (āmnāta ubhaya-lakṣaṇān).

He described the general dharma for humans according to their natures (**puruṣa-sva-bhāva-vihitān**).

Three verses are joined in one sentence.

Yathā-varnam is an indeclinable, meaning “being qualified by varṇa.”

Yathāśramam means “being qualified by āśrama.”

The āśramas have qualities of renunciation and enjoyment, which are described respectively according to qualification of detachment or attachment.

It is a rule that all the āśramas, such as brahmacarī, need not be undertaken one after the other by all brāhmaṇas.

If they have constant renunciation they become sannyāsis and if they have constant attachment, they become gr̥hasthas.

|| 1.9.27 ||

dāna-dharmān rāja-dharmān
mokṣa-dharmān vibhāgaśah
strī-dharmān bhagavad-dharmān
samāsa-vyāsa-yogatah

Within varṇāśrama, he described duties of charity, duties of the king (dāna-dharmān rāja-dharmān), duties for attaining liberation (mokṣa-dharmān vibhāgaśah), duties of women and bhakti-yoga (strī-dharmān bhagavad-dharmān), in brief and in detail (samāsa-vyāsa-yogatah).

And within varṇāśrama, more particularly he described dāna or charity, king's duties and duties for attaining liberation, women's duties and finally duties to the Lord (bhagavad-dharmān).

This refers to the aṅgas of bhakti.

It is placed at the end to indicate that it is the best.

He described them in brief and in detail (samāsa-vyāsa-yogataḥ).

|| 1.9.28 ||

dharmārtha-kāma-mokṣāṁś ca
sahopāyān yathā mune
nānākhyānetihāseṣu
varṇayām āsa tattvavit

O Śaunaka (mune)! Bhīṣma, knower of truth (tattvavit), accurately described (varṇayām āsa) dharma, artha, kāma and mokṣa along with their (methods) (dharmā-artha-kāma-mokṣāṁś ca saha upāyān), using various stories and histories as proof (yathā nānā ākhyāna itihāseṣu).

All the dharmas described can be placed ultimately in four categories of artha, dharma, kāma and mokṣa.

He mentions these categories in order to strengthen what has been said.

Upāyān means the means of attaining dharma, artha, kāma and mokṣa.

Yathā means “accurately.”

He proved what he said by showing instances in the histories.

Section – VII

Bhīṣmadeva's Final Moments

(29 -43)

|| 1.9.29 ||

dharmam pravadataḥ
sa kālaḥ pratyupasthitaḥ
yo yoginaś chanda-mṛtyor
vāñchitas tūttarāyaṇaḥ

The time of uttarāyaṇa (uttarāyaṇaḥ kālaḥ), which was desired by Bhīṣma (tasya vāñchitaḥ), who had finished speaking on dharma (yah dharmam pravadataḥ) and could die when he chose (chanda-mṛtyoḥ yoginaḥ), then arrived (praty upasthitaḥ).

Chanda-mṛtyoḥ means “of he who could die when he pleased.”

|| 1.9.30 ||

tadopasamhṛtya girah sahasra-ñīr
vimukta-saṅgam̐ mana ādi-pūruṣe
kṛṣṇe lasat-pīta-pate catur-bhuje
puraḥ sthite 'mīlita-dṛg vyadhārayat

At that time (tadā), withdrawing his words from other subjects (upasamhṛtya girah), with eyes wide open (amīlita-dṛg), Bhīṣma, leader of a thousand chariots (sahasraṅīh), concentrated himself (manah vyadhārayat), free of all material attachment (vimukta-saṅgam̐), upon Kṛṣṇa (kṛṣṇe), the original person (ādi-pūruṣe), dressed in shining yellow garments (lasat-pīta-pate), with four arms (catur-bhuje), standing before him (puraḥ sthite).

Sahasranīḥ refers to Bhīṣma, who led (nī) or protected a thousand charioteers gathered for battle.

Another version has sahasriṇīḥ which means “possessing a thousand treasures.”

Withdrawing his words from other subjects (giraḥ upasamhr̥tya), with eyes completely open without blinking, he completely absorbed his mind in Kṛṣṇa.

|| 1.9.31 ||

viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramah
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ viśṛjañ janārdanam

As Bhīṣma, free of all inauspiciousness (hata aśubhah) by his pure concentration (viśuddhayā dhāraṇayā), free of physical fatigue from fighting (gatā-yudha-śramah) and free of wandering senses (āśu nivṛtta-sarva indriya-vṛtti-vibhramah) by Kṛṣṇa's glance of mercy (tad-īkṣayā eva), left his body (janyaṁ viśṛjañ), he began to praise Kṛṣṇa (tuṣṭāva janārdanam).

Tad-īkṣayā means by the glance of mercy of Kṛṣṇa.

Vibhramah means the various wandings (vividha-bhramaṇa)
of the senses.

Janyam means the material body, or the material world.

|| 1.9.32 ||

śrī-bhīṣma uvāca

iti matir upakalpita vitṛṣṇā

bhagavati sātvaṭa-puṅgave vibhūmni

sva-sukham upagate kvacid vihartum

prakṛtim upeyusi yad-bhava-pravāhaḥ

Bhīṣma said: At the end of my life I offer my thoughts (iti matir upakalpita vitṛṣṇā) to you, bhagavān full of six qualities (bhagavati), best of the Yadus (sātvaṭa-puṅgave), superior to all other forms of the Lord (vibhūmni), absorbed in bliss with your associates (sva-sukham upagate), and who, as a pastime (vihartum), in the form of the puruṣāvatara, sometimes accepts māyā by your glance (kvacid prakṛtim upeyusi), which produces the material world (yad bhava-pravāhaḥ).

At the end of my life (iti), my thoughts are offered to the Lord.

Since my master has come to me at the time of my passing away
under the influence of his mercy, I must give him a gift.

There is nothing suitable in this abode of possessiveness and ego.

Therefore I make a gift of my thoughts alone.

“But in this world we see people who give also desire to take.”

↓
Ⓟ → Bhīṣma

“My thoughts are without desire (**vitṛsnā**). I offer them to bhagavān, who is full of six wondrous qualities.”

“But the Lord is famous as Nārāyaṇa.”

“No, he is famous as the best of the Yadu dynasty.”

“But Nārāyaṇa is greatly famous as bhagavān for all time.”

“There is no greatness superior to his (**vibhūmni**). He is the
source of Nārāyaṇa.”

He attained (**gate**) profusely (**upa**) the highest bliss (**sukham**)
with his own Yādavas and Pāṇḍavas (**sva**).

The main qualities of the Lord have thus been described.

Next the secondary qualities are described.

You contact māyā by glancing for evolving mahattattva from
which arises the sequence of material creation.

You do this in your forms of the puruṣāvatāras.

|| 1.9.33 ||

tri-bhuvana-kamaṇam tamāla-varṇam
ravi-kara-gaura-varāmbaram dadhāne
vapur alaka-kulāvṛtānanābjam
vijaya-sakhe ratir astu me 'navadyā

Let me have pure prema (anavadyā ratir astu me) for Kṛṣṇa, the friend of Arjuna (vijaya-sakhe), who possesses a body desired by all the inhabitants of the three worlds (tri-bhuvana-kamaṇam vapuh), which is clothed with intense yellow garments shining in the sun (ravi-kara-gaura-vara-ambaram dadhāne), whose complexion is dark like the tamāla tree (tamāla-varṇam), and whose lotus face is surrounded by locks of hair (alaka kula-āvṛta-anana-abjam).

“What is the nature of your thoughts?”

Let me have pure prema (ratih) without desire for results, for the friend of Arjuna (vijaya-sakhe), who accepts a body which is desired by all persons in the upper, middle and lower planets, which is clothed in garments golden in the sun’s rays.

I saw that intense yellow from his upper and lower cloth sparkling in the sun’s rays as he stood on the chariot of Arjuna.

My thoughts take the form of a prayer to have this prema for the most beautiful Kṛṣṇa as the charioteer of Arjuna.

In the prayers of following verses also there is no use of the second person, though Kṛṣṇa was present before him.

This indicates his attraction for the sweetness of the Lord absorbed in vīra-rasa during the battle, and his absorption in relishing it.

|| 1.9.34 ||

yudhi turaga-rajo-vidhūmra-visvak-
kaca-lulita-śramavāry-alaṅkṛtāsyē
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā

May my mind concentrate on Kṛṣṇa (kṛṣṇa astu ātmā), whose face was decorated (alaṅkṛta āsyē) with wavy hair (visvak-kaca) covered with the dust raised by horses (yudhi turaga-rajo-vidhūmra), tossed all about because of the speed of his driving (lulita), and with perspiration because of his great effort in protecting Arjuna (śramavāry), whose armor shone brightly (tvaci vilasat-kavace), pierced slightly by my sharp arrows (mama niśita-śarair vibhidyamāna).

Having spoken of Kṛṣṇa's face surrounded by locks of hair,
Bhīṣma cannot give up that sweetness.

Again he describes more details.

The face is decorated with hair thrown all about because of
the speed of the chariot, and colored with the dust raised by
the horses.

Even in what is not beautiful, beauty can be found. [Note: sundare kim asundaram nyāya.]

The face is decorated with perspiration arising from effort.

This indicates Kṛṣṇa's efforts because of his affection for Arjuna.

Kṛṣṇa's skin was pierced by Bhīṣma's sharp arrows.

Just as the man involved in love derives happiness from the bite marks of a bold lover, Kṛṣṇa, the most courageous warrior, in the mood of fighting, derived pleasure from my strength in the form of the wounds from my arrows.

One should not think that I, even overcome by the mood of fighting with Kṛṣṇa, was ever devoid of prema.

Similarly the woman who inflicts deep wounds upon her beloved, dearer than a million of her lives, with her nails and teeth during the battle of love, cannot be said to be devoid of love for him.

Kṛṣṇa's skin was not really pierced because he was wearing an armor, which shone brightly.

It means that the arrows slightly pierced the armor.

Atmā means mind.

|| 1.9.35 ||

sapadi sakhi-vaco niśamya madhye
nija-parayor balayo ratham niveśya
sthitavati para-sainikāyur akṣnā
hṛtavati pārtha-sakhe ratir mamāstu

May I have prema for the chariot driver of Arjuna (pārtha-sakhe ratir mama astu), who placed the chariot between the two opposing armies (nija-parayor balayo madhye ratham niveśya) immediately on hearing Arjuna's request (sakhi-vaco niśamya), and, situated there (sthitavati), by his glance (akṣnā), took away (hṛtavati) the prārabdha-karmas of the opposing party (para-sainikāyur).

And he immediately followed Arjuna's order.

senayor ubhayor madhye ratham sthāpaya me 'cyuta |
yāvad etān nirīksye 'ham yoddhukāmān avasthitān ||

O Acyuta (**acyuta**) please station my chariot (**me ratham sthāpaya**) between the two armies (**senayor ubhayor madhye**), so I can view (**yāvad etān nirīkṣe aham**) those situated with a desire to fight (**yoddhu-kāmān avasthitān**)

BG.1.21

Just by his glance (**akṣṇā**), showing to Arjuna “This is Bhīṣma,
this is Droṇa, this is Karṇa,” he took away their lives.

This actually indicates he took away their prārabdha-karma,
since it will be said later **yam iha nirīksya hatā gatāḥ sva-**
rūpam: those who saw him on the battlefield of Kurukṣetra
attained their original forms after death. (SB 1.9.39)

|| 1.9.36 ||

vyavahita-prtanā-mukhaṁ nirīkṣya
sva-jana-vadhād vimukhasya doṣa-buddhyā
kumatim aharad ātma-vidyayā yaś
carāṇa-ratiḥ paramasya tasya me 'stu

May I have prema for the feet of the Supreme Lord (tasya paramasya carāṇa-ratiḥ me astu) who, by giving knowledge of Himself (ātma-vidyayā yah), destroyed the ignorance (kumatim aharad) of Arjuna who, on seeing the heads of the opposing army at a distance (vyavahita-prtanā-mukhaṁ nirīkṣya), refused to fight (vimukhasya) because he thought it was a sin to kill his relatives (sva-jana-vadhād doṣa-buddhyā).

Vyavahita-prtanā-mukhaṁ nirīkṣya means “seeing Bhīṣma and others standing in front of the army at a distance.”

Arjuna became disinclined to kill his relatives.

evam uktvārjunah saṅkhye rathopastha upāviśat |
visṛjya saśaram cāpaṁ śoka-saṁvigna-mānasah ||

Speaking in this manner (**evam uktvā**), Arjuna (**arjunah**), giving up his bow and arrows (**visṛjya saśaram cāpaṁ**), mind disturbed with lamentation (**śoka-saṁvigna-mānasah**), sat down on his chariot (**ratha upastha upāviśat**) amidst the warriors assembled for battle (**saṅkhye**).

BG 1.46

This is described by the word **kumatim**.

Arjuna's loss of intelligence was caused by the Lord himself, like Yudhiṣṭhira's present loss of intelligence, because loss of intelligence is impossible for the eternal associate of the Lord, who is also the avatāra, Nara.

Kṛṣṇa did this in order to reveal Bhagavad-gītā, which delivers the whole world by showing the truth about Kṛṣṇa.

Ātma-vidyayā means by knowledge fixed in Kṛṣṇa.

|| 1.9.37 ||

sva-nigamam apahāya mat-pratijñām
rtam adhikartum avapluto rathasthah
dhṛta-ratha-carano 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyah

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 sthah), quickly got down (avaplutah) and holding the wheel of a chariot (dhṛta-ratha-carano), ran towards me (abhyayāt), 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 uttariyah).

“It is said that Kṛṣṇa elevates his devotee to a higher position than his own. I saw that directly.”

This is explained in two verses.

Kṛṣṇa made a promise (sva-nigamam) that he would not take up weapons, but would only assist Arjuna.

I made a promise that I would make him give up that promise and take up weapons.

To make sure that this would become true, Kṛṣṇa, situated on the chariot, quickly got down from the chariot in such a manner that no one could see his separation from the chariot.

Or Kṛṣṇa, though he got down, remained on the chariot to protect it in another form invisible to others.

This pastime was spontaneously carried out, and was not
because of my request.

He took the wheel of the chariot and ran towards me.

The earth trembled because of his great strength exerted
through running in excitement.

His cloth fell down.

Because of his excited running he was not aware whether his cloth had fallen or not.

Because Kṛṣṇa cannot give up his quality of affection for his devotee, when Arjuna would be unable to fight, Kṛṣṇa would give up his promise and use weapons to protect Arjuna.

It is impossible for others to make Arjuna unable to fight.

Thus overpowering Arjuna for a moment, I will see Kṛṣṇa fight as an indication of his affection for his devotee.

Bhīṣma made this promise that Kṛṣṇa should take up weapons in order to fulfill this desire.

Having seen Kṛṣṇa's prema for Arjuna when he broke his own promise, and satisfying Bhīṣma, Kṛṣṇa's excellence became famous in the world.

That is the meaning of this incident.

|| 1.9.38 ||

śita-viśikha-hato viśirṇa-damśaḥ
ksataja-paripluta ātatāyino me
prasabham abhisasāra mad-vadhārtham
sa bhavatu me bhagavān gatiḥ mukundaḥ

O Kṛṣṇa (bhagavān)! Let my only goal be Mukunda (sah mukundaḥ bhavatu me gatiḥ), who, afflicted by my sharp arrows (śita-viśikha-hataḥ), armor broken (viśirṇa-damśaḥ), covered in blood (ksataja-paripluta), rushed towards me (me abhisasāra), his enemy (ātatāyinaḥ), with great force (prasabham), in order to kill me (mad-vadha artham).

When Kṛṣṇa got down from the chariot he became covered with blood, because the earth was covered with rivers of blood from the slain warriors.

How did his armor get pierced?

It was struck by my sharp arrows.

I fired the arrows to increase the thrill of his anger.

In other words, he pierced the armor before Kṛṣṇa got down from the chariot.

With force (prasa**ab**ham) he protected Arjuna and came towards me with the intention “Today I will kill Bhīṣma with my own hands.”

The word abhisasāra is used to indicate a hero desiring to meet his lover.

In a similar manner I became extraordinarily happy when
Kṛṣṇa approached me in anger.

May my goal be no one else, only Mukunda, giver of
liberation, who acted in this way.

O Kṛṣṇa! I have offered only this prayer to you.

|| 1.9.39 ||

vijaya-ratha-kutumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye
bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam

Desiring to die (mumūrsoh), may I have prema for the Lord (bhagavati ratir astu me) who (protected) Arjuna's chariot (vijaya-ratha-kutumba) while holding a whip in his right hand (ātta-totre), the reins in his left hand (dhṛta-haya-raśmini), whose beauty must be seen (tad-śriyekṣaṇīye), and who bestowed liberation to those who died on the battle field after seeing him (yam iha nirīkṣya hatā gatāḥ sva-rūpam).

Bhīṣma has a desire that even the unrighteous should develop
prema for Kṛṣṇa, who is eager to protect his devotees.

Kṛṣṇa protected (kuṭumbe) Arjuna (vijaya) from the sinful.

He held a whip (totre).

He held the reins of the horses.

I, and not Arjuna, saw with my eyes, his beauty as he held the reins in his left hand, the whip in his right hand, while saying “Hum, hum” to speed the horses.

May I have prema for that Kṛṣṇa.

I desire to die now (mumūrṣoh), for having died, I will constantly see that sweetness.

If I am revived how will I see that, because the Lord has brought about an end to his pastimes on this earth?

Bhīṣma does not say “I am dying” but “I want to die.”

He could die when he chose, and now he had developed great greed for directly participating in Kṛṣṇa’s pastimes.

From this it is understood that the fighting pastimes are also eternal, what to speak of other pastimes.

Ⓚ^s veslo

“True, you have great attachment to my pastime as a charioteer, and relish that in each of your verses, spout them from your mouth. You pray for prema for me in that pastime. But having died, what is your proof that you will attain that pastime?”

“There is a well known saying **marane yā matiḥ sā gatiḥ**:
whatever you think of when you die, you attain that.”

Seeing you at present is the highest proof.

By seeing you those who die, even being killed by others in
this battle, even if they are demons, attain liberation (**sva-**
rūpam) of merging in brahman similar to the jñānīs.”

But I am a devotee, with thoughts just described, and dying while seeing you personally at the time of death, how can I not attain that pastime?

The form of Kṛṣṇa as the charioteer bestowed liberation even to unqualified persons (demons).

Simultaneously, at that time the most extraordinary of all the Lord's forms, full of the greatest sweetness, characterized by no power and great power made its appearance (for the devotees)."

|| 1.9.40 ||

lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ
kṛtam anukṛtavatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ

The gopīs (gopa-vadhvaḥ) were worshipped (kalpita uru-mānāḥ) by Kṛṣṇa's expert actions (lalita-gati-vilāsa), emotional displays, words and glances (valgu-hāsa-praṇaya-nirīkṣaṇa). Attaining those qualities (kṛtam), they responded in harmony to his most extraordinary displays of love (anukṛta-vatya), blinded by the madness of love (unmada andhāḥ). How amazing (kila) ~~that these gopīs attained the~~ nature of Kṛṣṇa himself (yasya prakṛtim agan).

Ⓟ says to Bhīṣma

“Though you are omniscient, the prema that you desire in my charioteer pastime is in Arjuna alone. It is understood that among all the associates with prema, he is the chief.”

That is not so.

Your dear gopīs have the most exalted prema among all devotees.

They are superior to Arjuna.

No one can dare to pray for their position.

Let that be!

I will be successful at my death just by indicating their nature.

Thus he speaks this verse.

He was expert at physical arts such as dancing in the rāsa-līlā,
expert in expressing mental qualities such as dhira-lalita,
expert in words with joking, expert with the eyes at glancing
to show all aspects of prema.

The gopīs were to be worshipped by all these skilful actions of
Kṛṣṇa.

In order to please them, Kṛṣṇa endowed them with all the
best, outstanding qualities of himself.

The result of their extreme prema, was that Kṛṣṇa, in giving
all his own qualities, attempted to please them with
conciliating love.

That display of love, which is without restraints for either
party, showed extreme control of Kṛṣṇa by the gopīs and was
filled with great bliss.

Control of the Lord, manifested as a result of Arjuna's prema,
was that Kṛṣṇa became his messenger and charioteer.

That role had restraints for both parties.

Arjuna could thus not attain intimacy with the Lord.

He became compliant by offering all his qualities to them
(gopīs).

They had a mutual friendship filled with happiness because of
mutual compliance.

Then he bestowed an extraordinary fortune—the dancing,
songs and speech during the rāsa-līlā.

And in response, the gopīs did the same (anukṛta-vatya).

In harmony with him, they offered him dancing, songs and speech in the rāsa-līlā.

There was no need to teach them anything.

They were blinded by the increase of great prema (unmadāndhāh).

They did not need practice.

How astonishing (kila)! They attained all his extraordinary qualities such as skills in dancing and singing.

Kṛṣṇa did not give his unique, extraordinary power to Arjuna.

Kṛtam can also refer to Kṛṣṇa's actions such as lifting Govardhana.

They imitated those actions.

Instead of unmada sometimes unmāda is seen.

This indicates madness in separation.

In that extreme state some of them even merged with the
Lord.

This is the highest level of exalted prema.

Since I am situated between the two limits, why can I not
attain your pastime as the charioteer, which I desire?

|| 1.9.41 ||

muni-gaṇa-nrpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām
arhaṇam upapeda īkṣaṇīyo
mama dṛśi-gocara eṣa āvir ātmā

The lord of my life (mama ātmā), worthy of being seen (īkṣaṇīyah), who received the worship (arhaṇam upapeda) of all the greatest sages and kings (muni-gaṇa-nrpa-varya-saṅkule) in the assembly (antaḥ sadasi) during the rājasūya sacrifice of Yudhiṣṭhira (yudhiṣṭhira-rājasūya eṣām), has become visible to my eyes (mama dṛśi-gocara eṣa āvih).

Bhīṣma relates his great fortune which is directly visible now,
to the necessity of attaining the Lord.

Kṛṣṇa was seen with amazement by the sages exclaiming “O
what beauty! What greatness!”

In the midst of the gathering composed of the best sages and
kings, during the rājasūya sacrifice of Yudhiṣṭhira, he received
(upapede) worship.

He, my soul, the lord of my life (mama ātmā), is now visible
to my eyes.

He has fulfilled my request.

|| 1.9.42 ||

tam imam aham ajam śarīra-bhājām
hr̥di hr̥di dhiṣṭhitam ātma-kalpitanām
pratidṛśam iva naikadhārkam ekam
samadhigato 'smi vidhūta-bheda-mohaḥ

Freed of the illusion of difference in the Lord's various forms (vidhūta-bheda-mohaḥ), I have attained the Lord (tam samadhigato asmi) who is one (ekam) though appearing to be many (na ekadhā pratidṛśam) like the sun seen by many people (arkam iva), who is the charioteer, but who is also in my heart (imam), the unborn (ajam) and is situated in the hearts of all the jīvas (śarīra-bhājām hr̥di hr̥di dhiṣṭhitam), who create their own bodies (ātma-kalpitanām).

Why do you not address the Lord directly but instead address him indirectly with word like vijaya-sakhe vijaya-ratha-kuṭumba me ratir astu and carāṇa-ratiḥ paramasya tasya me'stu and sa bhavatu me bhagavān gatiḥ."

This verse answers, indicating that Bhīṣma desires the Lord as
a charioteer.

I have attained that Lord (tam) who is the charioteer of Arjuna, holding the whip and bridle in his hands, who is now appearing in my heart (imam).

But the charioteer is not the Lord in the heart.

Because Kṛṣṇa the charioteer has already entered and pervaded my heart completely by practice, it is not possible for the paramātmā to enter.

He does not make his appearance just at this time (**ajam**).

Though he appeared to my eyes in this form at the time of battle, even before the battle he was already in my heart because of my spontaneous desire.

He is unborn because he has always been visible to me.

There is no fault on my part in this, but the Supreme Lord
alone situated in the heart ordains good fortune or misfortune
of the jīvas.

He is situated (**dhiṣṭhitam**) in the hearts of all jīvas (**śarīra-**
bhājām), who create their own bodies.

The missing “a” in (dhiṣṭhitam) is for meter.

The śruti says yathāgneḥ kṣudrā visphulinga vyuccaranti; the souls wander around like small sparks. (Bṛhad-āraṇyaka Upaniṣad 2.1.20)

I know that the charioteer indicated by the word tam and the four-handed form in Dvārakā indicated by the word imam are not different.

The one sun in the sky appears to individual seers to be not one but many, above each person's head.

By such distinctive seeing the sun appears to be many.

Bhīṣma is free of such illusionary seeing (vidhūta-bhedamoha).

Though Kṛṣṇa appears in my heart, and in the hearts of Yudhisthira, Vasudeva, Uddhava, Nanda and the gopīs with various degrees of prema and type of love, with different pastimes for each, I know that this is one Kṛṣṇa only.

I know the various degrees of excellence of their prema and love.

But I can never give up my natural attachment to the form of Kṛṣṇa as the charioteer.

Even thinking of the four-handed form of Kṛṣṇa in Dvārakā is not interesting to me.

|| 1.9.43 ||

sūta uvāca

kṛṣṇa evaṁ bhagavati
mano-vāg-drṣṭi-vṛttibhiḥ
ātmany ātmānam āveśya
so 'ntaḥśvāsa upāramat

Suta said: Thus Bhīṣma (sah), absorbing himself in Kṛṣṇa (ātmānam kṛṣṇa evaṁ āveśya), bhagavān, the charioteer situated in his heart (bhagavati ātmany), using his mind, words and sight (mano-vāg-drṣṭi-vṛttibhiḥ), stopped his breathing (antaḥ śvāsa) and ceased external functions (upāramat).

He absorbed himself (**ātmānam āveśya**) in Kṛṣṇa, the charioteer, situated in his heart (**ātmani**), and stopped his breathing (**antaḥśvāsaḥ**).

Upāramat means he stopped external functioning.

Section – VIII

Honoring Bhīṣmadeva's
Departure and the events
thereafter (44-49)

|| 1.9.44 ||

sampadyamānam ājñāya
bhīṣmaṁ brahmaṇi niṣkale
sarve babhūvus te tūṣṇīm
vayāmsīva dinātyaye

The ignorant, who were like birds (vayāmsīva) who think that day has been destroyed at the approach of evening (dina atyaye), thought that Bhīṣma had attained the brahman (ājñāya bhīṣmaṁ niṣkale brahmaṇi sampadyamānam), and became silent (sarve te tūṣṇīm babhūvuh).

Bhīṣma had attained his cherished form of Kṛṣṇa as the charioteer, but the common people, not knowing this thought that he had entered into brahman.

That is expressed in this verse.

An example of ignorance is given.

Birds, thinking that the day has been destroyed at the end of day because they cannot see it, become silent.

The day has not actually be destroyed, because one understands that after some time, that day still exists, since after twelve hours daylight appears again.

The ignorant think that when Bhīṣma passed away he attained liberation.

The intelligent understand that at that very moment in an invisible form Bhīṣma fights on the ground with Kṛṣṇa holding the chariot wheel in his hand, and that in a future appearance of Kṛṣṇa, Bhīṣma will also appear with him.

Or **brahmaṇi niṣkali** can mean “into the brahman Kṛṣṇa, who wears a gold ornament.”

One should not explain that Bhīṣma merged into the brahman, since by giving him something devoid of his goal, this would be cheating his eternal associate Bhīṣma of prema, since Bhīṣma did not desire liberation, and since it would be improper for the Lord to give undesired results forcibly.

|| 1.9.45 ||

tatra dundubhayo nedur
deva-mānava-vāditāḥ
śaśamsuḥ sādhave rājñām
khāt petuḥ puṣpa-vrṣṭayah

Drums played by devatās and men sounded (tatra dundubhayo nedur
deva-mānava-vāditāḥ), the kings (rājñām) without hatred praised him
(sādhave śaśamsuḥ), and flowers fell from the sky (khāt petuḥ
puṣpa-vrṣṭayah).

Sādahavah rājñām means “those who were without hatred among the
kings.”

|| 1.9.46 ||

tasya nirharaṇādīni
samparetasya bhārgava
yudhisthirah kārayitvā
muhūrtaṁ duḥkhito 'bhavat

O Śaunaka of the Bhṛgu dynasty (bhārgava)! Yudhiṣṭhira (yudhisthirah) had last rites (nirharaṇādīni) of the departed Bhīṣma (~~samparetasya~~) performed (kārayitvā) and became sad for a moment (muhūrtaṁ duḥkhito abhavat).

Nirharanādīni means saṁskāras.

Though Bhīṣma is an eternal associate of the Lord, his amśa had entered into Vasu (who then descended from the heavenly planets to earth.)

Thus Bhīṣma is shown by the Lord to give up his body.

His amśa was situated in Vasu, and he himself attained the spiritual world.

yāvad adhikāram avasthitir ādhikārikāṇām: those designated by the Lord remain in their posts on earth as long as that Lord chooses. (Vedānta-sūtra 3.3.33)

Samparetasya can be analyzed as sam for samyak (completely), para for parameśvara (supreme lord) and itasya for prāptasya (obtained).

Thus the word means “of the person who attained the Supreme Lord completely.”

This is supported by the śruti explaining the details of liberation.

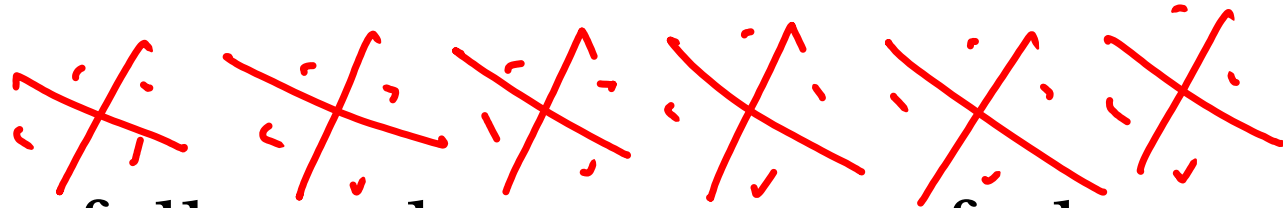
Tasya sarveṣu lokeṣu kāma-caṛo bhavati: the liberated soul is free to travel in all the planets as he pleases. (Chāndogya Upaniṣad 7.25.2)

It has been said that Bhīṣma, an eternal associate of the Lord,
attained Kṛṣṇa as the charioteer in aprakāṣa-līlā.

Thus in the previous description of Bhīṣma stopping his
breath and giving up his body, one should say that he simply
became detached from (upāramat) his manifested body on
earth.

One should not say that he gave up a material body and gave up breathing.

Yudhiṣṭhira was sad for a short period.



This he did to follow the custom of the people (since he understood that Bhīṣma did not have a material body).

|| 1.9.47 ||

tuṣṭuvur munayo hr̥ṣṭāḥ
kṛṣṇam tad-guhya-nāmabhiḥ
tatas te kṛṣṇa-hṛdayāḥ
svāśramān prayayuh punaḥ

The sages in joy (munayah hr̥ṣṭāḥ) praised Kṛṣṇa (tuṣṭuvuh kṛṣṇam) with his confidential names (tad-guhya-nāmabhiḥ) and then with Kṛṣṇa in their hearts (tatas te kṛṣṇa-hṛdayāḥ) departed again for their hermitages (svāśramān prayayuh punaḥ).

Tad-guhya-nāmabhiḥ indicates that they said, “O Kṛṣṇa,
affectionate to the devotees, controlled by prema! We offer
respects to your affection nature.”

|| 1.9.48 ||

tato yudhiṣṭhiro gatvā
saha-kṛṣṇo gajāhvayam
pitaram sāntvayām āsa
gāndhārīm ca tapasvinīm

Then Yudhiṣṭhira (tatah yudhiṣṭhirah) went to Hastināpura (gajāhvayam gatvā) with Kṛṣṇa (saha-kṛṣṇah) and consoled Dhṛtarāṣṭra and Gāndhārī (pitaram tapasvinīm gāndhārīm ca sāntvayām āsa), who was overcome with grief (implied).

Pitaram means Dhṛtarāṣṭra.

|| 1.9.49 ||

pitṛā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmena
pitṛ-paitāmahaṁ vibhuḥ

With the permission of Dhṛtarāṣṭra (pitṛā ca anumato), and agreement of Kṛṣṇa (vāsudeva anumoditaḥ), powerful Yudhiṣṭhira (rājā vibhuḥ) ruled the ancestral kingdom (pitṛ-paitāmahaṁ rājyaṁ cakāra) according to dharma (dharmena).