

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 – V

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

|| 1.9.19 ||

asyānubhāvaṁ bhagavān
veda guhyatamaṁ śivah
devarsir nāradaḥ sāksād
bhagavān kapilo nr̥pa

O king (nr̥pa)! 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
& mādhurya
↑

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).

Prjval-parsa 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.