

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 – VI

Bhīṣmadeva answers

Yudhiṣṭhira Mahārāja's queries

(25 -28)

|| 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 tasya
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-mṛtyor 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-paṭe 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-paṭe), 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 upakalpītā vitṛṣṇā

bhagavati sātṡvata-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 upakalpītā vitṛṣṇā) to you, bhagavān full of six qualities (bhagavati), best of the Yadus (sātṡvata-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 (vitṛṣṇā). 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-kamaṇaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaram dadhāne
vapur alaka-kulāvṛtānanābjaṁ
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-kamaṇaṁ 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-varṇaṁ), and whose lotus face is surrounded by locks of hair (alaka kula-āvṛta-anana-abjaṁ).

“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.