

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 – VII

Bhīṣmadeva's Final Moments

(29 -43)

|| 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 akṣṇā
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 (akṣṇā), 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 carana-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
dhr̥ta-ratha-carano 'bhyayāc caladgur
harir iva hantum ibham 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 (dhr̥ta-ratha-carano), ran towards me (abhyayāt), like a lion coming to kill an elephant (harir iva hantum ibham), 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.