

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)

॥ नवमोऽध्यायः ॥

NAVAMOADHYAH (CHAPTER NINE)

**The Death of Bheeshmaachaarya and Acquirement of Kingdom
by Ddharmmaputhra**

[Bheeshma Pithamaha finally died according to his own wish or attained or accepted what is called Swachcchandha Mrithyu. Bheeshma worshiped Lord Sri Krishna Bhagawaan on his death bed of arrows. Bheeshma also explained to Ddharmmaputhra and others

the divinity and greatness of Lord Sri Krishna Bhagawaan and also revealed the facts that he was not an ordinary human being as he appeared to be for us but was the true incarnation of Lord Sri Maha Vishnu.]

सूत उवाच

Sootha Uvaacha (Sootha Said):

इति भीतः प्रजाद्रोहात्सर्वधर्मविविक्तया ।
ततो विनशनं प्रागाद्यत्र देवव्रतोऽपतत् ॥ १ ॥

1

Ithi bheetha prejaadhrohaath sarvaddharmmavivithsayaa
Thatho vinasanam praagaadhyethra Dhevavrathoapathath.

Ddharmmaputhra was confused and bewildered that he was the cause of the death for all these eighteen thousand akshounies and caused irreparable loss to the earth and also all-time damage to the surviving friends and relatives of the dead ones. He thought what a horrifying nightmare he created for the surviving friends and relatives of the warriors he was instrumental to be killed in the Kurukshethra battle and all these simply for his selfish interest to capture his lost kingdom. He was completely upset and terribly afraid and was unable to decide the right steps to be taken as repentance and to reverse his evil deeds which brought the calamity in such a huge magnitude to the society. In short Ddharmmaputhra was anxious and afraid that he would not be able to rule his kingdom according to the Ddharmmaas stipulated in Vedhaas. The only thing he found doable at that time was to commit suicide as he did not want to and could not continue with his life with such agonizing and distressfully painful situation. And with that determination he went to meet with Bheeshma Pithaamaha who was lying on his deathbed, waiting for North Solstice or Uththaraayanam, in the Kurukshethra battlefield.

तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः ।
अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥ २ ॥

2

Thadhaa the bhraatharah sarvve sadhaswaih swarnnabhooshithaih
Anwagehcchan retthairvipraa VyaasaDdhoumyaadhayasthatthaa.

All his brothers also followed him silently and slowly in well-decorated golden chariots. Vedha Vyaasa Maharshi and Ddhaumya, who was the family preceptor of Paandavaas, also very happily [because they are going to witness a divine sight] reached at Kurukshethra battlefield to meet with and bid farewell and also to receive the final blessings from Bheeshma Pithamaha, the noblest of Raajarshis of Kuru dynasty.

भगवानपि विप्रर्षे रथेन सधनञ्जयः ।
स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥ ३॥

3

Bhagawaanapi viparshe retthena saDdhananjayah
Sa theirvyarochatha nripah Kubera iva Guhyakaih

The most effulgent supreme Lord Sri Krishna Bhagawaan along with Arjjuna also proceeded on his special chariot. Ddharmmaputhra shone like a splendidous personality, among all the accompanied group of all these most noble Rishis and princes and of course with Lord Sri Krishna Bhagawaan, just like how Kubera will be splendidous among the company of his associates of Guhyakaas and Yekshaas surrounding him.

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥ ४॥

4

Dhrishtwaa nipathitham bhoomau dhivaschyuthamivaamaram
Prenemuh Paandavaa Bheeshmam saanugaassaha chakrinaa.

Everyone who assembled there saluted and prostrated Bheeshma Pithaamaha who was the son of celestial sacred river Ganga Dhevi

and who appeared like celestial effulgence and fell from the heaven onto the earth.

तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम ।
राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥ ५ ॥

5

Thathra brahmarshayassarvve dhevarshayaschasaththama
Raajarshayascha thathraasandhrashtum bharathapumgavam.

All the greatest and noblest of Heavenly sages and all the greatest and noblest of Brahmin sages and all the greatest and noblest of Kingly sages all reached there at that time to see and bid farewell to Bheeshma Pithaamaha who was shining as the supreme most of the Kingly sages ever lived in the subcontinent of Bhaaratha, oh no, the supreme most of the Kingly sages ever lived in the whole world.

पर्वतो नारदो धौम्यो भगवान् बादरायणः ।
बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥ ६ ॥

6

Parvatho Naaradho Ddhaumyo Bhagawaan Baadharaayanah
Brihadhaswo Bharadhwaaajassasishyo Renukaasuthah

वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ ७ ॥

7

Vasishtta Indhrapremadhasthritho GrithsamadhoAsithah
Kaksheevaan GauthmoAthrischa Kausikoattha Sudhersanah

अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः ॥ ८ ॥

8

Anye cha munayo Brahman Brahmaraathaadhayoamalaah
Sishyairupethaa aajegmuh KasyapaAngirasaadhayah

Oh, the most noble Brahmins! Bhagawan Vedha Vyaasa,
Bharadhwaaja, Bhaargava, Brihadhaswa, Vasishtta, Thritha,
Indhrapremadha, Grithsamadha, Asitha, Kaksheevaana, Gauthama,
Athri, Kausika, Sudhersana, Sri Suka, Brihaspathi, Kasypa and other
divinely powerful sages and all the disciples of these renowned
preceptors and sages and many other sacred scholars and rishis and
other divinities assembled and met together there at that time.

तान् समेतान् महाभागानुपलभ्य वसूत्तमः ।
पूजयामास धर्मज्ञो देशकालविभागवित् ॥ ९ ॥

9

Thaan samethaan mahaabhaagaanupalebhya vasooththamah
Poojayaamaasa ddharmmajnjo dhesakaalavibhaagavith.

Bheeshma Pithaamaha, who is also known as Gangaadheththa, even
under the same pose of lying down on the bed of arrows offered his
respectful obeisance and saluted all those divinely sacred sages
within his mind and in his inner conscience and also with body
gestures and with his eye movements and cordially welcomed them
all as respectful and revered guests befitting to the situation most
appropriately.

कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् ।
हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ १० ॥

10

Krishnam cha thathprebhaavajnja aaseenam Jegadheeswaram
Hridhisttham poojayaamaasa maayayopaaththavigraham.

Bheeshma Pithaamaha also offered his obeisance and prayers to the
supreme God, Lord Sri Krishna Bhagawaan, most appropriately and

most respectfully and most devotionally as he conceived in his mind and heart and inner conscientiousness the ultimate Truth of the Master of the Universe who is none other than Lord Sri Krishna Bhagawaan just standing in front of him and being seen with his physical eyes in physical form. Having fully understood the divinities and the nobilities and the greatness and the supremacy of Lord Sri Krishna Bhagawaan with the highest of devotion Bheeshma Pithamaha worshipped him appropriately.

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
अभ्याचष्टानुरागास्रैरन्धीभूतेन चक्षुषा ॥ ११ ॥

11

Paanduputhraanupaaseenaan presrayapremasamgathan
Abhyaachashtaanuraagaasrairenddheebhoothen chakshushaa.

Bheeshma Pithamaha looked with love and affection at the sons of Paandu, the bravest of all warriors, standing adjacent and beside him with love and affection and respect and reverence. And his eyes were blinded with tears, of love and affection, flowing out. With such kind and affectionate look Bheeshma Pithamaha spoke to the sons of Paandu like this:

अहो कष्टमहोऽन्याय्यं यद्यूयं धर्मनन्दनाः ।
जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥ १२ ॥

12

“Aho kashtamahoanyaayam yedhyooyam Ddharmmanandhanaah
Jeevithum naarhattha klishtam vipraddharmaachyuthaasrayaah”

“Oh the son of Paandu starting from Ddharmmaputhra, who is the son of Ddharmmaraaja, you all always had and would always in the future also continue to have the support and advices from Hari (Lord Sri Krishna Bhagawaan) and the Brahmins about moral righteousness and of virtues. You are never supposed to suffer from such tremendous sorrows and distresses (because Lord Sri Krishna Bhagawaan is always with you for any support you may need). In

spite of that, why are you subjected to such severe sorrows and pains? When we think it is really pathetic! And it is really not right! And it cannot really be justified at all!”

संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥ १३॥

13

“Samstthitheathiretthe paandau pritthaa baalaprejaa vaddhuh
Yushmathkrithe behoon klesaan prapthaa thokavathee muhuh”

“Your father, Paandu, was one of the bravest and ablest of the kings when he was alive. He was the best of an Athiretthi (meaning a smart charioteer who is capable of protecting his horses, chariot, chariot driver and the warrior inside the chariot against any challengers). After his demise what are all the unbearable sufferings and tortures and pains and agonies Kunthi Dhevi, your mother, had to go through and to undertake in order to bring you up like this. Kunthi Dhevi is the gem of all the ladies.”

सर्वं कालकृतं मन्ये भवतां च यदप्रियम् ।
सपालो यद्वशे लोको वायोरिव घनावलिः ॥ १४॥

14

“Sarvvam kaalakritham manye bhawathaam cha yedhapriyam
Sapaalo yedhwase loko vaayoriva ghanaavali”

“I have to think that the reasons for all these mishaps to befall on you were due to destiny or these were inevitable due to time. We have to consider that these are tricks played by time. All these fourteen worlds are under the complete control of time just like the clouds and the skies are being completely under the control of the wind god or Vaayu Bhagawaan.”

यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः ।
कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ॥ १५॥

“Yethra Ddharmmasutho raajaa gedhaapaanirVrikodharah
Krishnoasthree gaandivam chaapam suhrith Krishnasthatho vipath.”

“I am unable to understand and am really at a loss that how can there be any danger or disaster or agony for the son of Yema Ddharmma Raaja – Yuddhishtira or Ddharmmaputhra who is the embodiment of moral righteousness – and for the son of Wind god or Vaayu Bhagawaan – Bheemasena who holds his club with him – and for the son of god of Heaven or Dhevendhra – Ddhananjaya who wears his famous bow called Gaandeeva with him – and those who have got the supreme God - Lord Sri Krishna Bhagawaan who is the full controller of the entire universe being the creator, preserver and destructor of the universe – as a friend and a relative and an advisor and as a supporter of them. [What an unsolvable riddle! Where Lord Sri Krishna Bhagawaan is there how can there be any disaster? Absolutely there cannot be any. That is the assertion of Bheeshma Pithaamaha.]”

न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् ।
यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥ १६ ॥

“Na hyasya karhichidhraajan pumaan vedha viddhithsitham
Yedhwijijnjaasayaa yukthaa muhyanthi kavayopi hi.”

“None of us know even a little bit about the will and desire of Lord Sri Krishna Bhagawaan who is the supreme God of the entire universe and who is the controller and director of it. Who knows what is in his mind? And who knows how this Omnipresent God manipulates every move in this universe? Even the greatest and most learned and most scholarly Rishis who had deeply analyzed and studied about it are enticed and totally confused with the illusory power of this Sheppard, Lord Sri Krishna Bhagawaan. [In that case, how can ordinary people like us understand the will of God? We could never be able to get it.]”

तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।

तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥ १७॥

17

“Thasmaadhidham dheivathanthram vyavasya Bharatharshabha!
Thasyaanuvihithoanaatthaa naattha paahi prejaah prebhoh”

Oh, the Paandavaas! “Please accept whatever happens in your lives as according to the will of the Almighty God and we absolutely have no control on it. That is the ultimate truth. Everything happens in the exact stipulated time according to our destiny. Accept them as it is. We have no choices. Oh Ddharmmaputhra, the King! Therefore, accepting those facts as it is please rule, your kingdom properly and provide all types of protection and support to your subjects fulfilling all their needs and requirements and without any lagging or without showing any disinterest.”

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
मोहयन् मायया लोकं गूढश्चरति वृष्णिषु ॥ १८॥

18

“Esha vai Bhagawaan saakshaadhaadhyo Naaraayanah pumaan
Mohayan maayayaa lokam gooddascharathi Vrishnishu.”

“Lord Sri Krishna Bhagawaan is the supreme God. He is the first Personality. He is the foremost of the Personality. He is the first of the Manifestations. He is the original and the origin of all the creations. He is the true and the only controller of the universe. He is Lord Sri Maha Vishnu who is always lying on the one thousand hooded Sesha Naaga and always in his abode of Vaikunta which is within the milky ocean or Paalaazhi. He entices the entire universe and all the species therein with his illusory power which is again his own creation.”

अस्यानुभावं भगवान् वेद गुह्यतमं शिवः ।
देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप ॥ १९॥

19

“Asyaanubhaavam Bhagawaan Vedha guhyathamamSivah
Dhevarshirnnaradhassakshaadh Bhagawaan Kapilo nripa.”

Hey Ddharmmaputhra! “You must understand that Lord Sri Krishna Bhagawaan is always moving around the Yaadhavaas as one among them only as an actor in the form of an ordinary human being but without disclosing or revealing his original Form as Lord Sri Maha Vishnu. Lord Sri Maha Dheva and Heavenly sage Naaradha and the most scholarly Kapila Muni are the only three who are capable of understanding this most divine secrecy and aware of his original form as Lord Sri Maha Vishnu or in other words they are the only three who know that Lord Sri Krishna Bhagawaan is the most perfect and true and perfect incarnation of most supreme and ultimate God head, Lord Sri Maha Vishnu.”

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥ २०॥

20

“Yem manyasee maathuleyam priyam mithram suhriththamam
Akaroh sachivam dhootham sauhridhaadhattha saaratthim.”

Oh Ddharmmaputhra! “You are under the impression that he is your cousin or son of your mother’s brother or uncle. And sometimes you think and treat him just like a casual friend of yours or some other times as a good friend of yours. You have sometimes assigned him as a charioteer. Or some other times you have assigned him the responsibility of advising you as a minister. Or even some other times you have asked him to be your messenger. Actually, all these are due to your friendship with him.”

सर्वात्मनः समदृशो ह्यद्वयस्यानहङ्कृतेः ।
तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् ॥ २१॥

21

“Sarvvaathmanah samadhriso hyadhwayasyaanahamkritheh

Thathkritham mathivaishamyam niravadhyasya na kwachith.”

“Lord Sri Krishna Bhagawaan is the sole single Supreme personality. Lord Sri Krishna Bhagawaan is the Soul of all Souls and is the Omnipresent and Omnipotent. Lord Sri Krishna Bhagawaan is the one without the feeling of the “I”-ness [i.e. Anahamkrithi] and remains to eternity without that feeling. Lord Sri Krishna Bhagawaan is the one without having any interest and involvement and has to do nothing with this material world. Lord Sri Krishna Bhagawaan is the one with equality and equanimity to anything and everything in this material world. And because of all these qualities he does not have to and need to weigh and compare the result of his actions with dualities like good or bad, better or worse, etc. and would never be subjected to the impact of actions or in other words he is truly impartial to the result of all actions.”

तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
यन्मेऽसूस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥ २२॥

22

“Thatthaapyekanthabhaktheshu pasya bhoopaanukampitham
Yenmeasoomsthyajathah saakshaath Krishno dhersanamaagathah”

Oh, the gem of the emperors! “In spite of all these you could definitely observe his (this God’s) unlimited mercy and love and compassion towards his true and pure devotees. Oh my God! What compassion he has! At the time when I am going to abandon my life, he was kind enough to appear in front of my death bed to provide me with the divine vision of his Cosmic Form through this physical form. [It is the belief that if you could pray or visualize or see God at the time of your death then you would definitely be able to attain the final liberation from this material life and your soul would reach Vaikunta, the abode of Lord Sri Maha Vishnu.]”

भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यन्नाम कीर्तयन् ।
त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः ॥ २३॥

23

“Bhakthyaavaesya mano yesmin vaachaa yennaama keertthayan
Thyejan kalebaram yogeemuchyathe kamakarmmabhih”

स देवदेवो भगवान् प्रतीक्षतां
कलेवरं यावदिदं हिनोम्यहम् ।
प्रसन्नहासारुणलोचनोल्लस-
न्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥ २४॥

24

“Sa dhevadhevo Bhagawaan pretheekshathaam
Kalebaram yaavadhidham hinomyaham
Presannahaasaarunalochanollasa-
Nmukhaambujjo ddhyaanapatthaschathurbhujah”

“Oh Lord Sri Krishna Bhagawaan, please remain in this same form until the soul leaves or abandons my physical body. One who is able to abandon this body by meditating and by worshiping you devotionally and or by chanting your names with pure devotion and affection and or by offering obeisance to you would definitely be counted as a Yogi or a Mendicant and he or she would definitely be liberated from the desirous activities of this material world for eternity. He is the God of all gods. He is the enemy of the demon called Mura. He can easily be visualized with pure and devotional meditation. Oh my God! I see him with his most soothing smile like the moonshine of the full moon day. I see him with light red beautiful and vibrating eyes. I see him with a splendorous and effulgent and attractive face like a beautiful and fragrant lotus flower. I see him with four hands. I see him looking at me. Oh Lord Sri Krishna Bhagawaan, I pray that you kindly remain like that until my soul abandons and leaves this physical body.”

सूत उवाच

Sootha Uvaacha (Sootha Said):

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।
अपृच्छद्विविधान् धर्मान् ऋषीणां चानुशृण्वताम् ॥ २५॥

Yuddhishttirasthadhaakarnya sayaanam sarapanjjare
Aprichcchadhviddhaan
ddharmmaanrisheenaanjchaanusrinwathaam.

After listening to the serene and pious prayers of Bheeshma Pithaamaha, Yuddhishtira requested Bheeshma Pithaamaha, who was lying on the bed prepared by arrows, to explain in detail to him the principles and righteous duties and responsibilities of a human being and especially that of a king in front of and audible to all those great and noble Rishis assembled there. Please clear out all my doubts about these subjects with your valuable advice. [This is the time when Raaja Yoga or Raaja Ddharmma is being advised by Bheeshma Pithaamaha to Yuddhishtira. When Sri Krishna Bhagawaan noticed the 'withdrawal syndrome' (which prompted Yuddhishtira to commit suicide) in Yuddhishtira he brought him straight to Bheeshma Pithaamaha for the most practical and effective advice as Bheeshma Pithaamaha being the most efficient and successful administrator the world has ever seen rather than providing him with philosophical and divine counseling by himself. The concept is that Lord Sri Krishna Bhagawaan not being a ruling emperor or king may have only theoretical values whereas the advice from Bheeshma Pithaamaha would have proven practical effectiveness.]

पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
वैराग्यरागोपाधिभ्यामाम्नातोभयलक्षणान् ॥ २६ ॥

Purushaswabhaavavihithaan yetthaavarannam yetthasramam
Vairaagyaraagopaaddhibhyaamaamnaathobhayalekshanaan

Please explain the Principle and Duties and Responsibilities of an Individual and of the Society and of the Caste and of each of the four Stages of Asramaas of life. Also please explain the Principles and Duties and Responsibilities for those who are interested and with

attachment to material life and for those who are disinterested and detached to material life.

दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः ।
स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥ २७॥

27

Dhaanaddharmmaan Raajaddharmmaan Mokshaddharmmaan
vibhaasah
Sthreeddharmman Bhagawaddharmmaan samaasavyaasayogathah

And then Bheeshmaacharya, the gem of the bravest of the warriors the world has ever seen, also explained the Principles and Duties and Responsibilities to be observed for Charities and Donations (known as Dhaanaddharmma), by the Rulers or the Kings (known as Raajaddharmma), for Liberation or Salvation (known as Mokshaddharmma), by Ladies (known as Sthreeddharmma) and for Divinity (known as Bhagawaddharmma) classified and segregated separately for each division initially in brief in a nutshell and then each one again separately with full description to the Paandavaas and to be heard and debated by all other scholars and Rishis present there.

धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥ २८॥

28

Ddharmmarththakaamamokshaamscha sahopaayaan yetthaa mune!
Naanaakhyaanethihaaseshu varnnayaamaasa thathwavith

Gangadheththa who was a great scholar and an omniscient had also explained all the principles and duties one should know about all the four Purusharththhaas or the objectives to be observed and strictly to be adhered to by any individual, namely, Ddharmma (Righteousness), Arththha (Wealth), Kaama (Desire) and Moksha (Salvation or Liberation) with appropriate illustrative stories from the Puraanaas and Ithihaasaas.

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥ २९॥

29

Ddharmmam prevadhathasthasya sa kaalah prethyupastthithah
Yo yoginachcchandhamrithyorvannjchithasthuththaraayanah

And at the time when Bheeshma Pithaamaha concluded his discourses about the objectives and the principles and duties of the individuals in response to the request made by Ddharmmaputhra the north solstice arrived which was the most suitable time for those who wish to die with the boon of Swachcchandha Mrithyu which means one can abandon the life at the time of his or her wish. North solstice is the most auspicious time for Swachcchandha Mrithyu because the belief is that those who die during that time will be fully liberated from this material life and will never have another life on this earth. [The belief is that one who dies in north solstice will go straight to heaven or also the belief is that only those who have committed enough virtuous deeds in life would get the opportunity to die at the time of north solstice. And others who have not done enough good deeds in life would die in south solstice and would go to the world of Moon and after enjoying the fruit of their good deeds they will again be born into this world with sufferings of material life. Or those who have committed only evil deeds in their life would die in the south solstice and would straight go to hell and to suffer for their evil deeds.]

तदोपसंहृत्य गिरः सहस्रणी-
विमुक्तसङ्गं मन आदिपूरुषे ।
कृष्णे लसत्पीतपटे चतुर्भुजे
पुरः स्थितेऽमीलितदृग्व्यधारयत् ॥ ३०॥

30

Thadhopasamhrithya girassahasranee-
RVvimukthasamgam mana aadhipoorushe
Krishne lesadh peethapate chathurbhuje
Purahstthitheameelithadhrigvyaddhaarayeth.

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Bheeshma Pithaamaha the discourse of the objectives and principles and duties of individuals confirmatively determined in his inner conscientiousness to abandon the life from his physical body. Bheeshma Pithaamaha who was the commander-in-chief and the ultimate commander of one thousand bravest of the charioteers at any time during the Kurukshethra battle and the gem of all the bravest of the warriors concluded his speech or discourse. Then he meditatively envisioned the primeval and primary personality of the universe in his concentrated mind with four hands and wearing silk yellow dresses standing in front of him and his mind and soul fully involved only in the thought of that Lord Sri Maha Vishnu and dissolved into it.

विशुद्धया धारणया हताशुभ-
स्तदीक्षयैवाशु गतायुधव्यथः/श्रमः ।
निवृत्तसर्वेन्द्रियवृत्तिविभ्रम-
स्तुष्टाव जन्यं विसृजञ्जनार्दनम् ॥ ३१ ॥

31

Visudhddhayaa ddhaaranayaa hathaasubha-
Sthadheekshayeivaasu gethaayuddha vyetthah
Nivriththasarvvendhriyavriththivibhrama-
SThushtaava jenyam visrijan Jenaardhdhanam.

Instantaneously all the marks and bruises and cuts of the arrows and other weapons inflicted during the battle disappeared from his body with the blessings of Bhagawaan, Lord Sri Krishna Bhagawaan. And all the inauspiciousness also disappeared from there. And with the firm determination to abandon the physical body Bheeshma Pithamaha meditatively worshiped Lord Sri Krishna Bhagawaan who is the lord of Rema Dhevi or Sri Maha Lekshmi.

श्रीभीष्म उवाच

Sri Bheeshma Uvaacha (Sri Bheeshma Said = Bheeshma Sthuthi):

इति मतिरुपकल्पिता वितृष्णा
भगवति सात्वतपुङ्गवे विभूमि ।
स्वसुखमुपगते क्वचिद्विहर्तुं
प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥ ३२॥

32

Ithi mathirupakalpithaa vithrishnaa
Bhaawathi sathwathapumgave vibhoomni
Swasukhamupagethe kwachidhviharththum
Prekrithimupeyushi yedhbhavaprevaahah

Oh Lord Sri Krishna Bhagawaan! I offer my heart and mind and soul unto your lotus feet. You are the embodiment of ultimate pleasure. You are the embodiment of ultimate happiness. You are the embodiment of ultimate comfort. You sometimes accept this universe as real. And some other times you treat this universe as illusory because of the illusion created by yourselves before the creation of this universe itself, just a time pass and or as to play games with the universe. You are the eternal Lord of the entire Yaadhavaas. My mind is now very stable and does not have any mirages. I am now dedicating my stable mind without having any mirage at your footsteps for your blessings and with a request to accept my offerings. [With a stable mind and with full concentration Bheeshma Pithaamaha was able to distinguish between Real and Unreal. He identified that there is only one thing which is Real and that is Lord Sri Krishna Bhagawaan. And anything other than Lord Sri Krishna Bhagawaan is Unreal.]

त्रिभुवनकमनं तमालवर्णं
रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं
विजयसखे रतिरस्तु मेऽनवद्या ॥ ३३॥

33

Thribhuvanakamanam thamaalavarannam
Revikaragauravaraambaram dheddhaane

Vapuralakakulaavrithaananaabjama
Vijayasakhe rethirasthu meanavadhyaa.

Oh Lord Sri Krishna Bhagawaan! You are splendid with the greenish blue color like that of the bay leaf (or Tamala Varnnam). The effulgence of your silk yellow dresses and your face with rows of curly hairs hanging and dancing on your forehead makes even the sun rays ashamed of. [The effulgence of his dress and face are far more attractive and superior to that of the sun rays.] You are the prettiest and the most attractive in all the three worlds. Oh, the most intimate friend of Vijaya or Arjjuna! Let me possess unbound and pure and divine love and affection on you and then let them be permanently installed within you.

युधि तुरगरजोविधूमविष्वक्
कचलुलितश्रमवार्यलङ्कृतास्ये ।
मम निशितशरैर्विभिद्यमान-
त्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥ ३४॥

34

Yuddhi thuragarejoviddhoomravishva-
KKachalulithasremavaaryalamkrithaasye
Mama nisithasarairvvibhidhyamaana-
Thwachi vilasath kavacheasthu Krishna aathmaa.

Let my mind and heart be permanently installed in that Lord Sri Krishna Bhagawaan whose hair was ash colored with the dust produced by the horses in the battlefield and un-groomed and moving around here and there and face with sweat drops stuck all over and whose body was pierced with the arrows from the enemies and whose shield was torn and wavering.

सपदि सखिवचो निशम्य मध्ये
निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्षणा
हतवति पार्थसखे रतिर्ममास्तु ॥ ३५॥

Sapadhi sakhivacho nisamya maddhye
 Nijaparayorbbelayo rettham nivesya
 Stthithavathi parasainikaayurakshnaa
 Hrithavathi Paarththasakhe rethirmmamaasthu.

Let my love and affection and devotion progressively be increased on that Lord Sri Krishna Bhagawaan who was the charioteer of Paarthththa and who immediately stopped the chariot in the middle of both the troupes of warriors at the request of his friend, Paarthththa, and then with one single look who was able to steel and take away the life of all the warriors of the enemy side. [This is the pose just before the Geethopadhesa.]

व्यवहितपृतनामुखं निरीक्ष्य
 स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
 कुमतिमहरदात्मविद्यया य-
 श्ररणरतिः परमस्य तस्य मेऽस्तु ॥ ३६ ॥

Vyevahithaprithanaamukham nireekshya
 Swajenavaddhaadhvimukhasya dhoshabudhddhyaa
 Kumathimaharadhaathmavidhyayaa ye-
 SCharanarethih paramasya thasya measthu.

Let me be an eternal devotee who always worship by prostrating at the feet of that Lord Sri Krishna Bhagawaan who removed the despondency, by advising all the principles of Karmma, Jnjaana, Bhakthi and ultimately the Moksha Yogaas and also of Kshaathra Ddharmmaas, inflicted to Arjjuna who was going to withdraw from the battlefield after looking at his relatives and friends and preceptors standing on the opposite side and bewildered of killing his own people and of the sins he is going to accumulate out of the horrible crime he would be committing. [This is before the start of the battle and at the time of the most popular Geethopadhesam and is very familiar to all of us and needs no further explanation.]

स्वनिगममपहाय मत्प्रतिज्ञां
ऋतमधिकर्तुमवप्लुतो रथस्थः ।
धृतरथचरणोऽभ्ययाच्चलद्गु-
ह्रीरिव हन्तुमिभं गतोत्तरीयः ॥ ३७॥

37

Swanigamamapahaaya math prethijnjaa-
Mrithamaddhikarththumavaplutho retthastthah
Ddhritharetthacharanoabhyayaachchaladhgur-
Haririva hanthummibham gethoththareeyah

I worship and pray that the same form that Lord Sri Krishna Bhagawaan be reflected always in my mind and heart who leaped out of the chariot with his divine Sudhersan Chakra in his hand and ready to break his own commitment with an intention to ensure that I can fulfill my commitment who was careless of his upper garments which flew away from his shoulder and with drops of sweat flowing down from his reddish face with rolling eyes out of anger. [This is in the evening of third day of the battle. Bheeshma had taken an oath or given a commitment to Dhuryodhana that as long as he is the Commander-in-Chief of the army, he will kill a minimum of ten thousand warrior leaders on the chariot and their troupes. And he kept up his commitment also. But at the closing of the third day of the battle Bheeshma created horrible havoc to the Paandava side by killing hundreds of thousands of warriors and horses and elephants and destroying uncountable war properties all due to a specific complaint – Dhuryodhana commented that Bheeshma, Dhrona and Kripa have a soft corner towards Paandavaas and they are not sincere when they challenge with any of the five Paandavaas and had he known that in advance then he would have never even declared the war like this. And at one point, Arjjuna was unable to stand to Bheeshma's challenges. Knowing that Arjjuna and thereby Paandava side is in trouble Lord Sri Krishna Bhagawaan himself decided to kill Bheeshma Pithaamaha. Krishna had a commitment that he will not take any weapons and fight for either side. Though Arjjuna reminded Krishna of the commitment he had undertaken but Krishna was ready to break and violate that commitment and kill Bheeshma with his Sudhersan disk in order to put an end to the

havocs created by him for Paandava side. The underlying idea was to boost up the morale of Arjuna and encourage him to fight against Bheeshma as an enemy and not as a grandfather. (Sri Krishna Bhagawaan never intended to kill Bheeshma Pithaamaha or even for that matter to use his weapon and violate his own commitment.) Bheeshma Pithaamaha is now praying to Lord Sri Krishna Bhagawaan that let that Roudra Form be appeared in front him now.]

शितविशिखहतो विशीर्णदंशः
क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्र्वधार्थं
स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८॥

38

Sithavisikhahatho viseernnadhemsah
Kshethajapariplutha aathathaayino me
Presabhamabhisasaara madhvaddhaarththam
Sa bhavathu me Bhagawaan gethirMmukundhah

Oh my God! Oh Lord Sri Krishna Bhagawaan! Your shield was torn and scattered and your body with cuts and wounds and bruises with sharpest of the arrows and other weapons. And you were profusely bleeding from the cuts and wounds on your body. You had only one target and one purpose in your mind and that was to kill me. And who or what was I? I was the most sinful and evil minded one who stood for and fought for the wrong side. You were speeding towards me to attack and kill me. That is the form I worship and pray. [What an emotional worship!]

विजयरथकुटुम्ब आत्ततोत्रे
धृतहयरश्मिनि तच्छिद्येक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षो-
र्यमिह निरीक्ष्य हता गताः सरूपम् ॥ ३९॥

39

Vijayareththakutumba aaththathothre

Ddhrithahayaresmini thachcchriyekshaneeye
Bhagawathi rethirasthu me mumursho-
Ryamiha nereekshya hathaa gethaaswaroopam.

Oh, my Lord Sri Krishna Bhagawaan! I am going to die right now. I pray that at this moment of my death let me have vision of that Lord Sri Krishna Bhagawan who is holding the whip on the lotus flower like soft and pretty right hand and bridle rope on the lotus flower like soft and pretty left hand and half sitting on the driver seat of the chariot and then half standing above the seat and who has considered and converted that chariot as his family home of comfort and thus shining in the comfortable home and who is so handsome and pretty and attractive and whose splendid appearance itself is a real feast to anyone one who is fortunate to have that view. I humbly and devotionally pray that it will let me have increased interest in my mind to enjoy the ecstasy of that divine form and then let it grow progressively without any boundaries and any limitations.

ललितगतिविलासवल्गुहास-
प्रणयनिरीक्षणकल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः
प्रकृतिमगन् किल यस्य गोपवध्वः ॥ ४० ॥

40

Lelithgethivilaasavalguhaasa-
Prenayanireekshana kalpithorumaanaah
Krithamanukrithavathya unmadhaanddhaah
Prekrithimagan kila yesya gopavaddhvah

Oh Lord Sri Krishna Bhagawaan! All those brave warriors who were fortunate enough to have a vision of you at the time of their death in the battle were able to dissolve into you and were able to attain the Saaroopya which means they were able to attain the same form as that of Lord Sri Krishna Bhagawaan. Oh Lord Sri Krishna Bhagawaan! We could never blame those Gopikaas who lost all their controls and blinded with unbound and divine love and affection to you and ran after you as crazy animals to fulfill their physical desire due to: Those moves of you and the Form of you are all so attractive

and eye catching and truly mesmerizing even to the most renounced mendicants. Those smooth and slow moves, those fresh and smooth attractive smiles and that lovely and interest generating sidewise looks or glances. And they also attained Saaroopya very quickly as each one of them enacting one or other move or look or action of you for satisfying their physical desire to mix and mingle and sublime with you while you were hiding intentionally to increase their dedication and devotion towards you. [Bheeshma Pithaamaha is referring to the Raasakreeda time here.]

मुनिगणनृपवर्यसङ्कुलेऽन्तः-
सदसि युद्धिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो
मम दृशिगोचर एष आविरात्मा ॥ ४१ ॥

41

Munigenanripavaryasamkuleantha-
Ssadhasi Yuddhishttiraraajasooya eshaam
Arhanamupapedha eekshaneeyo
Mama dhrisi gochara esha aaviraathmaa.

Oh Lord Sri Krishna Bhagawaan! Let me have the vision of that Lord Sri Krishna Bhagawaan who has been assigned most exalted position and installed as the chief Aachaarya in the Agryaasana – the highest seat – in the most respectful assembly of all great emperors and kings and scholars and sages of the highest order in the Raajasooya Yejnja conducted by king Yuddhishttira. Let me have the fortune to enjoy that Lord Sri Krishna Bhagawaan who is sitting on that Agryaasana. [This refers to the Raajasooya time.]

तमिममहमजं शरीरभाजां
हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं
समधिगतोऽस्मि विधूतभेदमोहः ॥ ४२ ॥

42

Thamimamahamajam sareerabhaajaam
Hridhi hridhi ddhishtithamaathmakalpithaanaam
Prethidhrisamiva naikaddhaaarkkamekam
Samaddhigethosmi viddhoothabhedhamohah

Oh Lord Sri Krishna Bhagawaan! You have created the mankind on this earth and then you are staying inside the minds and hearts of the mankind which you yourselves have created as if those minds and hearts as your own home. Oh God, you are unborn, and you are birthless and hence deathless too. Just like the Sun god or Soorya Bhagawaan is visible to people at different parts of this earth as multiple different Suns, You are also visible to many different individuals in infinite different forms according to their vision. And this is the power of your illusion. And it is perfectly alright with those visions of infinite different forms. I am also under control of that illusory power and hence I am also viewing you in many different forms.

[This sloka is not there in the version I was referring to. Therefore, hereafter there is a difference of One number between English and Sanskrit Slokam.]

43

Kshithibharamavaropithum Kuroonaam
Swasana ivaasrijadhakshavamsavahnim
Thamimamahanuvratharththihaamghrim
Hridhi parirebhya jihaami marththyaneedam.

Oh Lord Sri Krishna Bhagawaan! I am abandoning my life from this physical body by installing Govindha Bhagawaan, who has an attractive face like a pretty lotus flower, in my inner consciousness. That Govindha Bhagawaan is the savior and protector of all his devotees. How did he save his devotees? Just like how the storm works like a catalyst during wildfire and burn out the entire forest in no time like that Lord Sri Krishna Bhagawaan worked like a catalyst with no direct involvement in it and destroyed the entire evil forces of Kaurava side and thus saved and protected the Paandava side that stood for the righteousness and virtues.

सूत उवाच

Sootha Uvaacha (Sootha Said):

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः ।
आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥ ४३ ॥

44

Krishna evam bhagawathi manovaagdhrishtivriththibhih
Aathmanyathmaanamaavesya soanthsswaasa upaaremath.

Bheeshmaachaarya sublimely merged himself into eternity or into the supreme and ultimate God after he dissolved himself into Lord Sri Krishna Bhagawaan with meditation and concentration by all three modes of operations, namely, by mind and heart (manassaa) and by words or speech (vaachaa) and by action (karmmanaa) into that ultimate and eternal truth. And along with the sublime merger of the soul with eternity into Lord Sri Maha Vishnu of Vaikuntta Bheeshmaachaarya took his final breath also and contained himself within his physical body.

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥ ४४ ॥

45

Sampadhyamaanamaajnaaya Bheeshmam Brahmani nishkale
Sarvve bebhoovusthe thushneem vyaamseeva dhinaathyaye.

All the most noble sages and emperors and all others present there maintained total silence for a long time when they came to know that Bheeshmaachaarya has merged with ultimate and eternal Parabrahma or the Ultimate Truth or the Ultimate God. It was like the birds flying freely in the sky the whole day and then at the dusk of sun set entering into their nests and maintaining eerie silence.

तत्र दुन्दुभयो नेदुर्देवमानववादिताः ।
शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः ॥ ४५ ॥

Thathra dhundhubhayo nedhurdhdhevamaanavavaadhithah
Sasamsussaddhavo raajnjaam khaath pethuh pushpavishtayah

In honor of Bheeshmaachaarya there were showers of flower from heaven. All gods and demigods of heaven as well as the mankind of earth beat drums in honor of Bheeshmaachaarya. Of those great emperors those who have attained the Sidhddhi of Brahmajnjanam praised the nobility and magnanimity of Bheeshmaachaarya who was the great Omniscient and the True Brahmajnjaani among the most renowned emperors.

तस्य निर्हरणादीनि सम्परेतस्य भार्गव ।
युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥ ४६ ॥

Thasya nirharanaadheeni samparethasya Bhaarggava!
Yuddhishttirah karayithwaa muhoorththam dhukhithoabhavath.

Ddharmmaputhra or Yuddhishttira performed the last rites according to the prescribed norms for his grandfather, Bheeshmaachaarya, and spent a long time in silence with condoling and sorrowful inner conscientiousness.

तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ।
ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥ ४७ ॥

Thushtuvurmunayo hrishtaah Krishnam thadhguhyanaamabhih
Thathasthe Krishnahridhayaah swaasramaan preyayuh punah

Thereafter all the sages happily and contentedly worshiped and prayed Lord Sri Krishna Bhagawaan who has pretty long eyes like the petals of lotus flower and praised him with all his glorious and divinely secret infinite names and meditatively contained him in their inner conscientiousness and went back to their own monasteries and

stayed happily and contentedly. Their mind and heart were permanently installed in Lord Sri Krishna Bhagawaan.

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम् ।
पितरं सान्त्वयामास गान्धारीं च तपस्विनीम् ॥ ४८॥

49

Thatho Yuddhishttiro gethwaa sahaKrishno gejaahwayam
Pitharam santhwayaamaasa Gaanddhaareem cha thapaswineem.

And then Yuddhishttira along with Lord Sri Krishna Bhagawaan went to the palace at Hasthinapuram and consoled mother Gaanddhaari and father Ddhritharaashtra and counseled them well to provide peace of mind to them.

पित्रा चानुमतो राजा वासुदेवानुमोदितः ।
चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥ ४९॥

50

Pithraa chaanumatho raajaa Vaasudheaanumodhithah
Chakaara raajyam ddharmmena pithripaithaamaham vibhuh

And thereafter Ddharmmaputhra ruled the kingdom which was descended to him in the proper hierarchy of the dynasty for a long time strictly according to the royal code of ethics stipulated in Vedhaas and specifically in Manusmrithi and most efficiently and effectively and with permission from elderly Ddhritharaashtra and with congratulatory compliments and blessings and proper advice from Lord Sri Krishna Bhagawaan and thus his name and fame also rose up to heaven.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे युधिष्ठिरराज्यप्रलम्भो नाम नवमोऽध्यायः ॥ ९॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam

Pratthamaskanddhe Yuddhishtira Raajyaprelambho Naama
Navamoaddhyaayah

Thus, we conclude the Ninth Chapter named as the Regaining of Kingdom by Yuddhishtira and Worship and Passing away of Bheeshma Pithaamaha 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 Namo Bhagavathe Vaasudevayah!
Om Namo Bhagavathe Vaasudevayah!