

श्रीमद्भागवत रसिक कुटुंब भीष्म स्तुति (Bheeshm Stuti)



After the war of Mahabharata, Bhishma Pitamah was waiting for Uttarayan lying on the bed of arrows because he had got the boon of death. That is Bhishma Stuti. Whoever reads or listens to this hymn from the heart, Lord Shri Krishna will reside in his heart. This praise is filled with ocean of devotion, and there are many teachings in the praise of Bhishma Pitamah. The Bhishma Stuti comes in the 9th chapter of the first wing of the Shrimad Bhagwat Mahapurana. In the first wing, first comes the praise of Kunti Maharani and then comes the praise of Bhishma Pitamah. The praise of Bhishma Pitamah is very important because Bhishma Pitamah is one of the 12 Mahajans, Mahajan means instructor. That's why he is more important. These 12 Mahajans are great devotees of Lord Vishnu. Brahma ji, Shiva ji, Narad ji, four Kumars who are sons of Brahma ji, Kapil Rishi who is the son of Mother Devhuti, Swayambhu Manu, Pralhad Maharaj, King Janak who was the father of Mother Sita, King Bali Shukdev Goswami, Yamraj and Bhishma Pitamah.

Bhishma Pitamah is a devotee and the devotee is accompanied by a Mahajan because he knows the principles of divine knowledge, there are many teachings in the praise of Bhishma Pitamah that we can learn. Bhishma Pitamah was the son of Mother Ganga and Maharaj Shantanu. The name was Devavrat which was given by his mother Ganga who later came to be known as Bhishma Pitamah.

Bhishma Pitamah took a vow to remain celibate for life for his father's wish. Seeing so much dedication of his son, Shantanu Maharaj gave Bhishma Pitamah the boon of death. By taking a vow like lifelong celibacy, he had also subdued death. Time is

not a brahmachari, everyone is a slave of the senses and says that he is free but Bhishma Pitamah was a true brahmachari. Bhishma Pitamah was a disciple of Lord Parashurama and was a very learned and powerful man of his time.

सूत उवाच
इति भीतः प्रजाद्रोहात्सर्वधर्मविवित्सया ।
ततो विनशनं प्रागाद्यत्र देवव्रतोऽपतत् ॥ १ ॥

sūta uvāca
iti bhītaḥ prajā-drohātsarva-dharma-vivitsayā
tato vinaśanaṁ prāgādyatra deva-vrato 'patat

Sūta Gosvāmī said, being afraid of having killed so many subjects on the Battlefield of Kurukṣetra, **Mahārāja Yudhiṣṭhira** went to the scene of the massacre. There, **Bhīsmadeva** was lying on a bed of arrows, about to pass away.

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

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

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were **Vyāsa** and **Dhaumya** (the learned priest of the Pāṇḍavas) and others.

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

bhagavān api viprarṣe rathena sa-dhanañjayaḥ
sa tair vyarocata nṛpaḥ kuvera iva guhyakaiḥ

O sage amongst the brāhmaṇas, Lord **Śrī Kṛṣṇa**, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus **King Yudhiṣṭhira** appeared very aristocratic, like **Kuvera** surrounded by his companions (the **Guhyakas**).

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

*dr̥ṣṭvā nipatitaṁ bhūmau divaś cyutam ivāmaram
praṇemuḥ pāṇḍavā bhīṣmaṁ sānugāḥ saha cakriṇā*

Seeing him (**Bhīṣma**) lying on the ground, like a demigod came from the heaven, the Pāṇḍava **King Yudhiṣṭhira**, along with his younger brothers and Lord **Śrī Kṛṣṇa**, bowed down before him.

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

*tatra brahmar̥ṣayaḥ sarve devar̥ṣayaś ca sattama
rājār̥ṣayaś ca tatrāsan draṣṭuṁ bharata-puṅgavam*

Just to see the chief of the descendants of King Bharata (**Bhīṣma**), all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of goodness, were assembled there.

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

*parvato nārado dhaumyo bhagavān bādarāyaṇaḥ
br̥hadaśvo bharadvājaḥ saśiṣyo reṇukā-sutaḥ*

वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ ७ ॥

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

All the sages like **Parvata Muni, Nārada, Dhaumya, Vyāsa** the incarnation of God, **Bṛhadaśva, Bharadvāja** and **Paraśurāma** and disciples, **Vasiṣṭha**, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣivān, Gautama, Atri, Kauśika and Sudarśana were present.

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

*anye ca munayo brahman brahmarātādayo 'malāḥ
śiṣyair upetā ājagmuḥ kaśyapāṅgirasādayaḥ*

And many others like **Śukadeva Gosvāmī** and other purified souls, **Kaśyapa** and **Āṅgirasa** and others, all accompanied by their respective disciples also came there.

**तान् समेतान् महाभागानुपलभ्य वसूत्तमः ।
पूजयामास धर्मज्ञो देशकालविभागवित् ॥ ९ ॥**

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

Bhīṣmadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful **ṛṣis** who were assembled there, for he knew perfectly all the religious principles according to time and place.

**कृष्णं च तत्रभवज्ञ आसीनं जगदीश्वरम् ।
हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ १० ॥**

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

Lord **Śrī Kṛṣṇa** is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before **Bhīṣmadeva**, and since **Bhīṣmadeva** knew of His glories, he worshiped Him duly.

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
अभ्याचष्टानुरागास्रैरन्धीभूतेन चक्षुषा ॥ ११ ॥

*pāṇḍu-putrān upāsīnān praśraya-prema-saṅgatān
abhyācaṣṭānurāgāśrair andhībhūtena cakṣuṣā*

The sons of **Mahārāja Pāṇḍu** were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, **Bhīṣmadeva** congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

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

*aho kaṣṭam aho 'nyāyyaṁ yad yūyaṁ dharma-nandanāḥ
jīvitum nārhathe kliṣṭaṁ vipra-dharmācyutāśrayāḥ*

Bhīṣmadeva said, Oh, what terrible sufferings and what terrible injustices you good souls suffered for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the **brāhmaṇas**, God and religion.

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

*saṁsthite 'tirathe pāṇḍau pṛthā bāla-prajā vadhūḥ
yuṣmat-kṛte bahūn kleśān prāptā tokavatī muhuḥ*

As far as my daughter-in-law **Kuntī** is concerned, upon the great General **Pāṇḍu's** death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up, she suffered a great deal also because of your actions.

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

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

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

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

*yatra dharma-suto rājā gadā-pāṇir vṛkodarah
kṛṣṇo 'strī gāṇḍivam cāpaṁ suhṛt kṛṣṇas tato vipat*

O how wonderful is the influence of inevitable time. It is irreversible—otherwise, how can there be reverses in the presence of King **Yudhiṣṭhira**, the son of the demigod controlling religion; **Bhīma**, the great fighter with a club; the great bowman **Arjuna** with his mighty weapon **Gāṇḍiva**; and above all, the Lord, the direct well-wisher of the **Pāṇḍavas**?

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

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

O King, no one can know the plan of the Lord (**Śrī Kṛṣṇa**). Even though great philosophers inquire exhaustively, they are confused.

तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥ १७ ॥

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

O best among the descendants of Bharata (Yudhiṣṭhira), I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my Lord, you should now take care of those subjects who are now rendered helpless.

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

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

This Śrī Kṛṣṇa is no other than the inconceivable, original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi just like one of us and He is confusing us with His self-created energy.

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

*asyānubhāvaṁ bhagavān veda guhyatamaṁ śivaḥ
devarṣir nāradaḥ sākṣād bhagavān kapilo nrpa*

O King, Lord Śiva, Nārada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

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

**yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam
akaroḥ sacivaṁ dūtaṁ sauhr̥dād atha sārathim**

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Śrī Kṛṣṇa.

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

**sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ
tat-kṛtaṁ mativaiṣamyam niravadyasya na kvacit**

Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore, whatever He does is free from material inebriety. He is equibalanced.

**तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
यन्मेऽसूंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥ २२ ॥**

**tathāpy ekānta-bhakteṣu paśya bhūpānukampitam
yan me 'sūṁs tyajataḥ sāksāt kṛṣṇo darśanam āgataḥ**

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

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

**bhaktiyāveśya mano Yasmin vācā yan-nāma kīrtayan
tyajan kalevaraṁ yogī mucyate kāma-karmabhiḥ**

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

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

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

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

सूत उवाच
युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।
अपृच्छद्विविधान् धर्मान् ऋषीणां चानुशृण्वताम् ॥ २५ ॥

*sūta uvāca
yudhiṣṭhiras tad ākarṇya śayānaṁ śara-pañjare
apṛcchad vividh ān dharmān ṛṣīṇāṁ cānuśṛṇvatām*

Sūta Gosvāmī said, Mahārāja Yudhiṣṭhira, after hearing Bhīṣmadeva spoke in appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.

पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
वैराग्यरागोपाधिभ्यामाम्नातोभयलक्षणान् ॥ २६ ॥

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

At Mahārāja Yudhiṣṭhira's inquiry, Bhīṣmadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः ।
स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥ २७ ॥

*dāna-dharmān rāja-dharmān mokṣa-dharmān vibhāgaśaḥ
strī-dharmān bhagavad-dharmān samāsa-vyāsa-yogataḥ*

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥ २८ ॥

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

Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥ २९ ॥

*dharmam pravadataṣ tasya sa kālaḥ pratyupasthitaḥ
yo yoginaś chanda-mṛtyor vāñchitas tūttarāyaṇaḥ*

*While **Bhīṣmadeva** was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.*

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

*tadopasaṁhṛtya giraḥ sahasraṇī-
vimukta-saṅgaṁ mana ādi-pūruṣe*

*kr̥ṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite 'mīlita-dṛg vyadhārayat*

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking and being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, **Śrī Kṛṣṇa**, who stood before him, four-handed, dressed in yellow garments that glittered and shined.

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

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

By pure meditation, looking at Lord **Śrī Kṛṣṇa**, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus, all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.

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

*śrī-bhīṣma uvāca
iti matir upakalpītā vitṛṣṇā
bhagavati sātвата-puṅgave vibhūmni
sva-sukham upagate kvacid vihartuṁ
prakṛtim upeyuṣi yad-bhava-pravāhaḥ*

***Bhīṣmadeva** said, Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord **Śrī Kṛṣṇa**. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.*

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

*tri-bhuvana-kamaṇaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaraṁ dadhāne
vapur alaka-kulāvṛtānanābjaṁ
vijaya-sakhe ratir astu me 'navadyā*

***Śrī Kṛṣṇa** is the intimate friend of **Arjuna**. He has appeared on this earth in His transcendental body, which resembles the bluish colour of the tamāla tree. His body attracts everyone in the three planetary systems (upper, middle and lower). May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.*

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

*yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavārya-lāṅkṛtāsye
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā*

*On the battlefield (where **Śrī Kṛṣṇa** attended Arjuna out of friendship), the flowing hair of **Lord Kṛṣṇa** turned ashen due to the dust raised by the*

hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto **Śrī Kṛṣṇa**.

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

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

In obedience to the command of His friend, Lord **Śrī Kṛṣṇa** entered the arena of the Battlefield of **Kurukṣetra** between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that **Kṛṣṇa**.

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

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

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

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

*sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ
dhṛta-ratha-carāṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyaḥ*

Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.

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

*śīta-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatir mukundaḥ*

May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

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

*vijaya-ratha-kuṭumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye*

*bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam*

At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.

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

*lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ
kr̥ta-manu-kr̥ta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ*

Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma (the Gopīs). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rāsa dance).

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

*muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām
arhaṇam upapeda īkṣaṇīyo
mama dṛṣi-gocara eṣa āvir ātmā*

At the Rājasūya-yajña (sacrifice) performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord

Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

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

*tam imam aham ajam śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam ātma-kalpitanām
pratidrśam iva naikadhārkam ekaṁ
samadhi-gato 'smi vidhūta-bheda-mohaḥ*

Now I can meditate with full concentration upon that one Lord, *Śrī Kṛṣṇa*, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

सूत उवाच
कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः ।
आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥ ४३ ॥

*sūta uvāca
kṛṣṇa evaṁ bhagavata mano-vāg-drṣṭi-vṛttibhiḥ
ātmany ātmānam āveśya so 'ntaḥśvāsa upāramat*

Sūta Gosvāmī said, Thus, *Bhīṣmadeva* merged himself in the Super soul, Lord *Śrī Kṛṣṇa*, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

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

*sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale
sarve babhūvus te tūṣṇīm vyaṁsīva dinātyaye*

Knowing that **Bhīṣmadeva** had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

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

*tatra dundubhayo nedur deva-mānava-vāditāḥ
śaśaṁsuḥ sādhave rājñāṁ khāt petuḥ puṣpa-vṛṣṭayaḥ*

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

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

*tasya nirharaṇādīni samparetasya bhārgava
yudhiṣṭhiraḥ kārayitvā muhūrtaṁ duḥkhito 'bhavat*

O descendant of **Bhṛgu (Śaunaka)**, after performing funeral rituals for the dead body of **Bhīṣmadeva**, **Mahārāja Yudhiṣṭhira** was momentarily overtaken with grief.

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

*tuṣṭuvur munayo hr̥ṣṭāḥ kṛṣṇaṁ tad-guhya-nāmabhiḥ
tatas te kṛṣṇa-hṛdayāḥ svāśramān prayayuḥ punaḥ*

All the great sages then glorified Lord **Śrī Kṛṣṇa**, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord **Śrī Kṛṣṇa** within their hearts.

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

*tato yudhiṣṭhiro gatvā saha-kṛṣṇo gajāhvayam.
pitaram sāntvayām āsagāndhārīm ca tapasvinīm*

Thereafter, **Mahārāja Yudhiṣṭhira** at once went to his capital, **Hastināpura**, accompanied by Lord **Śrī Kṛṣṇa**, and there he consoled his uncle and aunt **Gāndhārī**, who was an ascetic.

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

*pitṛā cānumato rājā vāsudevānumoditaḥ.
cakāra rājyaṁ dharmeṇa pitṛ-paitāmahaṁ vibhuḥ.*

After this, the great religious King, **Mahārāja Yudhiṣṭhira**, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord **Śrī Kṛṣṇa**.

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

*Iti Shrimad Bhagwat Mahapurane Paramahansya Samhitas
Prathamskandhe Yudhishtirarajyapralambho name Navmodhyayah. 9 //*

Thus end the Bhaktivedanta purports of the First Canto, Ninth Chapter, of the **Śrīmad-Bhāgavatam**, entitled "The passing Away of **Bhīṣmadeva** in the presence of Lord **Śrī Kṛṣṇa**.