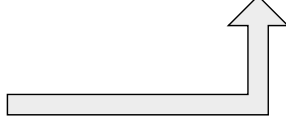


- 1 Ādi (225)
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**Krishna asks Bhishma
to advise Yudhishtira**

**Shānti Parva
Chapters 50-55**



Swami Tadatmananda
Arsha Bodha Center

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

तथा यान्तौ तदा तात

And then they went --
tathā yāntau tadā tāta

तावच्युतयुधिष्ठिरौ |

both Krishna and Arjuna.
tāv acyuta-yudhiṣṭhirau

जग्मतुर्यत्र गाङ्गेयः

They went where Bhishma
jagmatur yatra gāṅgeyaḥ

शरतल्पगतः प्रभुः ||

was laying on a bed of arrows.
śara-talpa-gataḥ prabhuḥ (50.5)

ततस्ते ददृशुर्भीष्मं

Then they saw Bhishma,
tatas te dadṛśur bhīṣmaṁ

शरप्रस्तरशायिनम् |

laying on a bed of arrows,
śara-prastara-śāyinaṁ

उपास्यमानं मुनिभिर्

being worshipped by sages,
upāsyamānaṁ munibhir

देवैरिव शतक्रतुम् ||

like Indra being worshipped by devas.
devair iva śata-kratum (50.6,7)

ततो निशम्य गाङ्गेयं

Then, seeing Bhishma
tato niśamya gāṅgeyaṁ

शाम्यमानमिवानलम् ।

looking like a fire dying out,
śāmyamānam ivānalam

किञ्चिद्दीनमना भीष्मम्

being a bit depressed
kiñcid dīnamanā bhīṣmam

इति होवाच केशवः ॥

Krishna said to Bhishma,
iti hovāca keśavaḥ (50.12)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

कच्चिज्ज्ञानानि ते राजन्

O King, is your knowledge
kaccij jñānāni te rājan

प्रसन्नानि यथा पुरा ।

is as clear as before?
prasannāni yathā purā

कच्चिदव्याकुला चैव

And is your mind undisturbed,
kaccid avyākulā caiva

बुद्धिस्ते वदतां वर ॥

O Bhishma?
buddhis te vadatām vara (50.13)

शराभिघातदुःखात्ते

Due to the pain of piercing arrows,
śarābhighāta-duḥkhāt te

कच्चिद्गात्रं न दूयते ।

are your limbs not afflicted?
kaccid gātraṁ na dūyate

मानसादपि दुःखाद्धि

Compared to mental pain,
mānasād api duḥkhād dhi

शारीरं बलवत्तरम् ॥

physical pain is worse.
śārīraṁ balavattaram (50.14)

तदस्य तप्यमानस्य

Afflicted by grief

tad asya tapyamānasya

ज्ञातीनां सङ्क्षयेण वै ।

due to the death of his relatives

jñātīnāṃ saṅkṣayeṇa vai

ज्येष्ठस्य पाण्डुपुत्रस्य

is the eldest son of Pandu (Yudhishtira).

jyeṣṭhasya pāṇḍu-putrasya

शोकं भीष्म व्यपानुद ॥

O Bhishma, please remove his grief.

śokaṃ bhīṣma vyapānuda (50.30)

भीष्म उवाच

Bhishma said,

bhīṣma uvāca

नमस्ते भगवन्विष्णो

Salutations to you, Lord Vishnu.

namas te bhagavan viṣṇo

लोकानां निधनोद्भव ।

You are the source and end of the worlds.

lokānāṃ nidhanodbhava

त्वं हि कर्ता हृषीकेश

You indeed are the creator

tvam hi kartā hṛṣīkeśa

संहर्ता चापराजितः ॥

and unconquerable destroyer.

sānhartā cāparājitaḥ (51.2)

मत्संश्रितं यदात्थ त्वं

What you have said to me,

mat-saṁśritaṃ yad āttha tvam

वचः पुरुषसत्तम ।

O Krishna,

vacaḥ puruṣa-sattama

तेन पश्यामि ते दिव्यान्

allows me to see your divine

tena paśyāmi te divyān

भावान् हि त्रिषु वर्त्मसु ॥

manifestation in the three worlds.

bhāvān hi triṣu vartmasu (51.5)

दिवं ते शिरसा व्याप्तं

The heavens are pervaded by your head,
divaṁ te śirasā vyāptaṁ

पद्भ्यां देवी वसुन्धरा ।

the earth is pervaded by your feet,
padbhyāṁ devī vasundharā

दिशो भुजौ रविश्चक्षुर्

the directions are your limbs, the sun is your eye,
diśo bhujau raviś cakṣur

वीर्ये शक्रः प्रतिष्ठितः ॥

and Indra is your strength.
vīrye śakraḥ pratiṣṭhitaḥ (51.7)

यतः खलु परा भक्तिर्

Because you have the highest devotion
yataḥ khalu parā bhaktir

मयि ते पुरुषर्षभ ।

to me, O Bhishma,
mayi te puruṣarṣabha

ततो वपुर्मया दिव्यं

therefore my divine form
tato vapur mayā divyaṁ

तव राजन्प्रदर्शितम् ॥

was revealed to you by me, O King.
tava rājan pradarśitam (51.10)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

पञ्चाशतं षट् कुरुप्रवीर

O Bhishma, fifty-six
pañcāśataṁ ṣaṭ ca kuru-pravīra

शेषं दिनानां तव जीवितस्य ।

days remain for you to live.
śeṣaṁ dinānāṁ tava jīvitasya

ततः शुभैः कर्मफलोदयैस्त्वं

Then, with the fruits of your good deeds, you
tataḥ śubhaiḥ karma-phalodayais tvaṁ

समेष्यसे भीष्म विमुच्य देहम् ॥

will leave, giving up your body, O Bhishma.
sameṣyase bhīṣma vimucya deham (51.14)

व्यावृत्तमात्रे भगवत्युदीचीं

When the divine sun turns
vyāvṛtta-mātre bhagavaty udīcīm

सूर्ये दिशं कालवशात्प्रपन्ने |

in a Northerly direction with the passage of time,
sūrye diśaṁ kālavaśāt prapanne

गन्तासि लोकान्पुरुषप्रवीर

then, O Bhishma, you will go to worlds
gantāsi lokān puruṣa-pravīra

नावर्तते यानुपलभ्य विद्वान् ||

from which the enlightened do not return.
nāvartate yān upalabhya vidvān (51.16)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

शराभिघाताद्ध्यथितं

Due to being pierced with arrows,
śarābhigātād dhyathitaṁ

मनो मे मधुसूदन |

my mind is disturbed, O Krishna.
mano me madhusūdana

गात्राणि चावसीदन्ति

My limbs are weak
gātrāṇi cāvasīdanti

न च बुद्धिः प्रसीदति ||

and my mind is not clear.
na ca buddhiḥ prasīdati (52.6)

दौर्बल्यात्सञ्जते वाङ्मे

Due to weakness, words stick in my throat.
daurbalyāt sajjate vāṅ me

स कथं वक्तुमुत्सहे |

How can I find the energy to speak?
sa kathaṁ vaktum utsahe

तत्क्षमस्व महाबाहो

Please excuse me for that, O Krishna.
tat kṣamasva mahābāho

न ब्रूयां किञ्चिदच्युत ||

I will not be able to say anything, O Krishna.
na brūyāṁ kiñcid acyuta (52.9,10)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

यच्च मामात्थ गाङ्गेय

O Bhishma, because you told me
yac ca mām āttha gāṅgeya

बाणघातरुजं प्रति ।

of the pain of piercing arrows,
bāṇa-ghāta-rujaṁ prati

गृहाणात्र वरं भीष्म

receive this boon, O Bhishma,
gṛhāṇātra varam bhīṣma

मत्प्रसादकृतं विभो ॥

born of my grace.

mat-prasāda-kṛtaṁ vibho (52.15)

न ते ग्लानिर्न ते मूर्छा

No fatigue, fainting,
na te glānir na te mūrchā

न दाहो न च ते रुजा ।

burning, or pain

na dāho na ca te rujā

प्रभविष्यन्ति गाङ्गेय

will arise for you, O Bhishma,
prabhaviṣyanti gāṅgeya

क्षुत्पिपासे न चाप्युत ॥

nor any hunger or thirst.

kṣut-pipāse na cāpy uta (52.16)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

ततः सर्वार्तवं दिव्यं

Then divine flowers of all seasons
tataḥ sarvārtavaṁ divyaṁ

पुष्पवर्षं नभस्तलात् |

rained from the sky,
puṣpa-varṣaṁ nabhas-talāt

पपात यत्र वाष्णीयः

falling where Krishna stood
papāta yatra vārṣṇeyaḥ

सगाङ्गेयः सपाण्डवः ||

with Bhishma and the Pandavas.
sagāṅgeyaḥ sapāṇḍavaḥ (52.23)

दाहो मोहः श्रमश्चैव

Burning, fainting, fatigue,
dāho mohaḥ śramaś caiva

क्लमो ग्लानिस्तथा रुजा |

exhaustion, weakness and pain --
klamo glānis tathā rujā

तव प्रसादाद्गोविन्द

due to your blessings, O Krishna,
tava prasādād govinda

सद्यो व्यपगतानघ ||

these have suddenly gone away, O Krishna.
sadyo vyapagatānagha (54.17)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

वक्तुं श्रेयः समर्थोऽस्मि

I am now able to speak the highest truth
vaktuṁ śreyaḥ samartha 'smi

त्वत्प्रसादाञ्जनार्दन |

with your blessings, O Krishna.
tvat-prasādāj janārdana

स्वयं किमर्थं तु भवाञ्

But why do you yourself
svayaṁ kim arthaṁ tu bhavañ

श्रेयो न प्राह पाण्डवम् ||

not tell the highest truth to Yudhishtira?
śreyo na prāha pāṇḍavam (54.23,24)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

भवान्हि वयसा वृद्धः

You are advanced in age,
bhavān hi vayasā vṛddhaḥ

श्रुताचारसमन्वितः |

endowed with scriptural wisdom,
śrutācāra-samanvitaḥ

कुशलो राजधर्माणां

skilled in the duties of kings
kuśalo rāja-dharmāṅām

पूर्वेषामपराश्च ये ||

and everything else to be known.
pūrveṣām aparāś ca ye (54.34)

तस्मात्पुत्रैश्च पौत्रैश्च

Therefore, when your sons and grandsons,
tasmāt putraś ca pautraś ca

धर्मान्पृष्टः सनातनान् |

ask about the eternal dharma,
dharmān pṛṣṭaḥ sanātanān

विद्वाञ्जिज्ञासमानैस्त्वं

you, being wise, to those who inquire,
vidvāñ jijñāsamānais tvam

प्रब्रूहि भरतर्षभ ||

you should tell, O Bhisma.
prabrūhi bharatarṣabha (54.39)

भीष्म उवाच

Bhisma said,
bhīṣma uvāca

हन्त धर्मान्प्रवक्ष्यामि

I will teach dharma,
hanta dharmān pravakṣyāmi

दृढे वाङ्मनसी मम ।

now that my mind and voice are firm.
dṛḍhe vāṅ-manasī mama

युधिष्ठिरस्तु मां राजा

Let King Yudhishtira
yudhiṣṭhiras tu māṁ rājā

धर्मान्समनुपृच्छतु ॥

ask me about dharma.
dharmān samanupṛcchatu (55.1,2)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

लज्जया परयोपेतो

Stricken with great timidity
lajjayā parayopeto

धर्मात्मा स युधिष्ठिरः ।

is the righteous Yudhishtira.
dharmātmā sa yudhiṣṭhiraḥ

अभिशापभयाद्भीतो

Afraid of being cursed,
abhiśāpa-bhayād bhīto

भवन्तं नोपसर्पति ॥

he does not approach you.
bhavantaṁ nopasarpati (55.11)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

पितृन्पितामहान्पुत्रान्

Fathers, grandfathers, sons,
pitṛñ pitāmahān putrān

गुरून्सम्बन्धिबान्धवान् |

gurus, and relatives

gurūn sambandhi-bāndhavān

मिथ्याप्रवृत्तान्यः सङ्ख्ये

who are unjustly engaged in battle
mithyā-pravṛttān yaḥ saṅkhye

निहन्याद्धर्म एव सः ||

may be killed. That is dharma.

nihanyād dharma eva saḥ (55.15)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

एवमुक्तस्तु भीष्मेण

Being thus addressed by Bhishma,
evam uktas tu bhīṣmeṇa

धर्मराजो युधिष्ठिरः |

the righteous Yudhishtira,
dharma-rājo yudhiṣṭhiraḥ

विनीतवदुपागम्य

humbly approached him
vinītavad upāgamyā

तस्थौ संदर्शनेऽग्रतः ||

and stood before him to see.

tasthau saṁdarśane 'grataḥ (55.18)

तमुवाचाथ गाङ्गेय

Then Bhishma said to Yudhishtira,
tam uvācātha gāṅgeya

ऋषभः सर्वधन्विनाम् |

O greatest of warriors,
ṛṣabhaḥ sarva-dhanvinām

पृच्छ मां तात विस्रब्धं

"Ask me with trust,
pṛccha māṁ tāta visrabdham

मा भैस्त्वं कुरुसत्तम ||

not with fear, O Yudhishtira."

mā bhais tvam kuru-sattama (55.20)