

## BHISHMAPARVA

Bhishmaparva is the sixth parva of Mahabharath. It consists of 122 chapters and 5944 slokas. The commentary of famous commentators like Acharya Vimalabodh, Acharya Devabodh (Devaswami), Acharya Anandapurna Vidyasagar, Acharya Nilakanta etc., is available on Bhishmaparva. Bhishmaparva is sub-divided into four – (i) Jambukhandavinirmanaparva, (ii) Bhoomiparva, (iii) Srimad Bhagavadgita Parva and (iv) Bhishmavadha parva.

### 1. JAMBUKHANDAVINIRMANAPARVA

Its first chapter begins with –‘Narayanam namaskrtya.....’, a benedictory verse, after which, it begins with a question asked by the king Janamejaya to Vaishampayana, as to how the Kauravas, who gathered for the battle in Kurukshetra, fought with the kings, who supported Pandavas. While giving a reply, the arrangements to stay in the camp with all the facilities were arranged by Vaishampayana. The way the Kauravas, Pandavas and Samakas made the special rules for the battle is a special feature of this chapter, which explores the principles of the battle field. The rules such as, no enmity should be observed after the sunset, the existence of mutual love, battle of speech should be done only with those who are indulged in it, killing a person, who is out of the army is condemned. A foot-soldier, a horse-soldier and an elephant-soldier should fight with their equals only. One should make an enemy alert and fight with him alone, who is equal to him in ability, zeal and strength. One should not fight with the person who is not unprepared or with a scared person. The war is condemned with a person, who is fighting with others, a refugee, a person who is out of war and a person with tainted weapons. A charioteer, the player of kettle drum, a conch-blower and the supplier of weapons should not be attacked. The second chapter begins with the arrival of Vyasa Maharshi. He informs the death time of Kauravas. He also conveys Dhrtarashtra that he could provide him the ability to see the battle, for which, Dhrtarashtra expresses his unwillingness, as he doesn't want to see the death of his sons. After knowing the interest of Dhrtarashtra to listen the details of the battle, Sanjaya, the charioteer of Dhrtarashtra was provided with the divine vision by Vyasa Maharshi. Many more scary incidents are also depicted. The first two chapters consist of thirty-four and thirty-three poems respectively. There are eighty-five poems in the third chapter, which depict the change in the planetary position, inauspicious events that occur during the day of new moon etc, and the description of signs of victory, as mentioned in the science of Astronomy. Fourth chapter deals with the importance of the earth. Indeed, everything is produced on the earth and it merges back again in the earth. The earth indeed, is the base and abode of all creatures. People, who are attached to this earth, participate in the battle and sacrifice their lives. The creatures or living beings are of two kinds – movable and immovable. Of these movable i.e. egg-born, sweat-born and womb-born, (birds, insects and mammals) the human beings



are the best of all. Here, the human beings are considered along with the cows, horses and the country-side animals. This chapter has twenty-one poems. The fifth chapter consists of eighteen poems, where the virtues and qualities of five elements and the island named Sudarsana are depicted. The Sudarsana island, is round like a wheel, endowed with the treasure of salt-ocean and with the properties such as wealth, paddy etc., which reflexes in the moon like that of a semblance of an image in a mirror. In the 56<sup>th</sup> poem of sixth chapter, the continents of Sudarsana Island such as, Bharata, Haimavata, Hari and the mountains like Himalaya, Hemakuta, Nilagiri, Nishadha, Malyavana, Gandhamaadana and the wonderful depiction of Meru, the golden mountain is elucidated. The flow of river Ganga from Brahmaloaka to Bindusarovara and its split into seven streams like Nalini, Pavani, Sarasvati etc. is also depicted. In the 31<sup>st</sup> poem of seventh chapter, in 76<sup>th</sup> poem of eighth chapter and in 15<sup>th</sup> poem of tenth chapter, the rivers of India, names of various countries, cities and the importance of that land, the life span of mankind and its virtues based on the eon is explained respectively, according to which, the life span of the mankind is 4000, 3000 and 2000 years in the eras such as Krta etc., and in the Kali eon no such limit is mentioned. Thus, with this, the sub-division (upaparva) named as 'Pathra' ends.

'Bhoomiparva', which is the second sub-division (upaparva) consists of two chapters. The detailed description of Saakadvipa can be found in the 40<sup>th</sup> poem of eleventh chapter. Description of the continents, the mountains and the rivers that are over here, and the four cities, i.e. Manga, Masaka, Maanasa and Mandaga are also described, where the Brahmins, the Kshatriyas and others lived in a single city. Since, the citizens were law abiding and indulged in performing their duties, neither there was a king nor the punishments. In the 52<sup>nd</sup> poem of twelfth chapter, the remaining islands like, Kusa etc, and the dimensions of the Rahu, the Sun and the Moon are depicted, in which the detailed descriptions of their diameters and circumferences are mentioned.

Thereafter, in the 13<sup>th</sup> chapter, the Bhagavadgita parva begins, which is continued till 42<sup>nd</sup> chapter. It begins with Sanjaya, who returns from the battle field and conveys the news of Bhishma's death to Dhrtharashtra. Listening to which, Dhrtharashtra, while lamenting, expresses his intention to know about the death of Bhishma in detail. Further, in the 20<sup>th</sup> poem of fifteenth chapter, Duryodhana, while answering the question of Dhrtarashtra, orders Dussasana to take proper measures to protect Bhishma. Duryodhana says, "naataha kaaryartamam manye rane Bhishmasya rakshanaat". He further says that, Bhishma protected Sikhandi, keeping his vow in mind, that he would not kill Sikhandi as she was a woman in the past. Later, Duryodhana orders to make a trial to kill Sikhandi. Further, the lion like valours namely, Anuvinda, Kekaya, Kaambhoja, Kalinga, the king of Kosala and Krtavarma, their army and weapons were explained. In the 17<sup>th</sup> chapter the march of these kings, their strategy and their banners are depicted. Further, the hubbub of Kaurava's army



and Bhishma's protectors were described. In the next chapter, with the discussion of Yudhishtira and Arjuna, the composition of the strategy of Vajra was made and marching ahead under the leadership of Bhimasena was depicted.

The stand by of both the armies and the campaign of Kaurava's army is explained in the 20<sup>th</sup> chapter. Yudhishtira, who was sorrowful by seeing the army of Kauravas, was enlightened by Dharma, greatness and generosity of Srikrshna, where he was confirmed by the victory- "na thathaa balaveeryabhyam-----jayaha". Here, as the importance of Dharma is laid down to obtain victory similarly, the presence of Srikrshna is also given an equal stress to succeed. The greatness of Srikrshna and Yudhishtira's victory because of Srikrshna is explained through the poem "gunabhootho jayaha krshno vikunthoakuntha saayakaha....." . Further, the march of Yudhishtira towards the battle field, the praise of Arjun and Bhimasena and Srikrshna's order to Arjuna to destroy the army of Kauravas is depicted. Arjuna's worship to Goddess Durga is explained in the 23<sup>rd</sup> chapter. The conversation between Dhrtarashtra and Sanjaya on the joy and zeal of the army is explained in the 24<sup>th</sup> chapter. Further, from 25<sup>th</sup> chapter to 42<sup>nd</sup> chapter Srimad Bhagavadgita is explained.

The Gita is the best part of this epic that bestows welfare to the mankind. There is no such remedy that cannot be found in the Gita to all the problems of human life. In the midst of the acquisitive impenetrable darkness, adversities, troubles, agitations, fear and disappointment, the Gita is such a collective enlightenment that enables one to solve the problems courageously, to stand on one's own feet and brings out one from the deep darkness of sorrow and encourages one to face the factual situation. When the mind becomes weak and helpless due to the impact of delusion and stress and when it finds no path due to fear, the light of the Gita, proves to be a friend and the preceptor and liberates the helpless and troubled mind from confusion. The Gita is such a wonderful and the best composition that enables the mankind to get united in the principle of integration. It makes the knowledge and the science to go ahead towards the truth; it inculcates the human with the moral and spiritual values. It fetches a new insight and energy in human life and makes it a noble.

The first chapter of the Gita, the twenty-fifth chapter of Bhishma parva is popularly called as *Arjunavishada Yoga*. Arjuna's sorrow is described here, in the form of yoga. Even this makes one get united with the lord and is a means to make a successful life. Though Arjuna was valorous, courageous, stable and pure, he was not a profound knower of Dharma, because of which, the sorrow made him to engage in a profound and abstract meditation, with which, he became detached towards the materialistic and royal pleasures and became enthusiastic towards the truth. It was Arjuna's fortune that he got a charioteer, a preceptor in the form of Srikrshna. The preceptor bestows the best path even at the time of despondency. Detachment arises from despondency



because of which, one obtains the eternal happiness. This despondency sent Arjuna to the refuge of Srikrshna, which made his life blissful with the flow of Triveni, that constitutes, devotion, knowledge and action. Grief is a mental stroke which is caused by the loss of wealth, people and pride and when there is an imbalance of mind and intellect. But, the same grief, if reaches the refuge of a preceptor, becomes a cause of a drastic change or a growth. The message of the Gita indeed, is a good result of Arjuna's despondency.

The second chapter of the Gita, the twenty-sixth chapter of Bhishmaparva is named as *Sankhya Yoga* or *Jnana Yoga*. Here, in the light of Jnana yoga, Srikrshna has established the Karma yoga i.e. Selfless Devotional Action. Hence, the beginning of the chapter is discussed with the nature of Self. Here, with the help of various strategies and with selfless dictum and a stress is laid on following one's own Dharma. If the work is done without expecting the fruit, one obtains a purified thought, with which the rise of self-knowledge takes place. If the follower of Karma, practices a selfless deed, becomes firm in wisdom and grows high in the life. A Karmayogi, being endowed with intellect, boldness, courage and stability, follows his self dharma. He never bothers about the result, as it is under the control of the Supreme Lord. Faith in the God and strong devotion doesn't makes him disappointed. A Karmayogi, always moves ahead from pleasure to sacrifice, from selfishness to the Supreme, from narrowness to broadness, from crookedness to honesty and from delusion to love. The practice of selfless devotional action (Karmayoga) makes the mankind stable in the spirit and fortitude of the Supreme Lord.

In the third chapter of the Gita, in the twenty-sixth chapter named *Karma Yoga* of Bhishma parva, the lord elucidates that the desire gets the human senses, mind and intellect attached towards the pleasures. One can become Karmayogi, if the desire is destroyed. The mind gets purified with the selfless deed, because of which, the knowledge rises with which, a Karmayogi obtains the place of Brahma. Having grown beyond the selfishness and narrow-mindedness, performing the selfless deed with the absolute truth and generosity is indeed called as sacrifice (Yagna). The work gets polluted, if it is done with arrogance. The human should always perform the entrusted duty, as its welfare is placed in it. To follow the four principal objects of human life, being endowed with the strength of spirituality and to obtain the supreme and to become supreme is also mentioned here. Being detached and being devoid of hatred and with fearlessness only, one can obtain the supreme.

In the fourth chapter of the Gita, twenty-eighth chapter of Bhishmaparva, there is a discussion of *Jnanakarma-sanyasa Yoga*. Here knowledge refers to the real knowledge, karma refers to karma-yoga and renunciation refers to Samkhya or Jnana yoga. Karma sanyasa refers to renunciation of the action or action without the attachment of result. In the beginning of the chapter, Srikrshna explicates the convention of karma and the secrecy of incarnation. Having incarnated him, God establishes Dharma and



destroys adharma, through which, he reinstates the society and revives the human values and principles by his exemplary behavior. God protects the good and destroys the bad for the welfare of the mankind. The supreme God can be worshipped in the form of various Gods and Goddesses. As the devotee worships the God, so the God accepts the devotee. Many sacrifices are done to obtain the lord. The spiritual sacrifice is better than the materialistic sacrifice. No other substance is as pure as the knowledge. In the end, Srikrshna construes Arjuna, as the authority of selfless devotional action (karmayoga) and orders and instructs him to follow the selfless action. The importance of mental discipline plays a vital role in the life of karmayogi, because the impact of the power of thought on physical body and the influence of physical health on mind is inter related. Growing beyond one's selfishness and viewing the welfare of the mankind is, in fact, a real sacrifice.

The fifth chapter of the Gita *Karmasanyasa Yoga* twenty-ninth chapter of Bhishmaparva, depicts the renunciation of action. Renunciation of action that is included in knowledge is a means to establish unity with the supreme. If the Supreme Being is endowed with illusion, then he is considered as God with attribute and if he is devoid of this illusion, he is considered as the formless supreme spirit. Jnani always thinks that the Supreme Brahma is immortal, formless, absolute, supreme spirit, supreme entity and the self is a part of it. The physical body, senses etc. are formed due to the matter and the self is no where concerned with it. Through meditation and constant musing, a Jnana yogi, knows the absolute form of self and becomes stable in it. A Jnana yogi gets liberated in his life time. He performs his deeds naturally, while battling and merges into the Supreme Brahman at the time of his death. Meditating on the form and formless Supreme, gives strength and peace to the human. Through meditation one can experience the worldly and divine bliss of one's life. The duty of a Karmayogi is to always indulge in performing a selfless action. Srikrshna says that the welfare of the mankind is the main virtue of a yogi. Having left his selfishness, a yogi always indulges himself in the welfare of all the creatures.

In the gist of the sixth chapter of the Gita – thirtieth chapter of Bhishma parva, having established the *Atmasamyama Yoga* i.e., the practice of control on self and the practice of selfless devotional action (karmayoga), a Karmayogi is called as a sanyasi. Srikrshna opines that, whoever renounces the result of the action and whoever does the work while surrendering it to the lord is a real sanyasi or yogi. Practice of Meditation enables one to get perfection in the action, devotion and knowledge. The gist of practice of control on the self is indeed called meditation, which itself is a complete practice. Obtaining the knowledge of self is the supreme bliss of salvation. Through the means of intellect, thought, practicing Vedas, association with the good and meditation the human can acquire the knowledge of Self, through which, he accomplishes his object. An intellect person becomes an indifferent seer and visualizes the inner world through which, he tries to reinforce the Self. Srikrshna says that the



human should understand the importance of human life and should grow beyond the pride and humiliation and should indulge in the action. A virtuous person never desires for the pride nor fears for the humiliation. A Karmayogi neither falls in the extreme bindings nor does he bothers about the future. The knowledge, action and devotion make one to get united with the supreme. Practice of meditation is the highest means to attain enlightenment, divinity and the supreme bliss. Human mind is the root cause of all the sorrow and joy and man creates his own mind, through his self constructional thoughts. Srikrshna opines that of all the saints, indeed, he is the best contemplative saint (yogi) who focuses his concentration on the Supreme Lord and worships him with full devotion.

The summary of the seventh chapter of the Gita – thirtieth chapter of Bhishma parva is called as *Jnana-Vijnana Yoga*. Though the flow of devotion, knowledge and disinclination to action is flown in the Gita from the beginning, the first six chapters deal with the *Action*, the second six chapters deal with *Devotion* and the last six chapters deal with *Knowledge*. Though the Supreme Lord is formless, without attributes and the Supreme Absolute, being endowed with illusion, takes the form of the lord and creates, nourishes and dissolves the creation. The ascetics worship the supreme, absolute and formless God with full of devotion. According to the Gita the material energy is of two forms- ‘apara’ and ‘para’. Of these two ‘apara’ the one, which creates the inanimate and material creation. In this kind of material energy, the principal manifestations are eight. The variation in this ‘apara’ is the cause for creation. This is considered as mean and inanimate, from which, the gigantic creation is created. The ‘para’ type of material energy is the best form of energy, from which, the Supreme Soul appears and enters into the physical body. The Supreme Soul relieved from illusion is the Supreme Lord and the same endowed with illusion is the human body. The Supreme Lord is the one and only one to be obtained and to be worshipped and this alone is the intellect.

The gist of the eighth chapter of the Gita – thirty-second chapter of Bhishma parva discusses the practice of imperishable Brahma and is called *Akshara Brahma Yoga*. Human life, indeed, is a puzzle. The thinkers always get various questions like, what is the life and what happens after the death and so on. While answering similar questions of Arjuna, Srikrshna says that life is a virtue of the Supreme Soul, which is like a divine light. The Soul is like a Supreme Light, which is a part of the Supreme. The consciousness of the Supreme, the ‘para’ type of material energy is the root cause of the individual souls and the ‘apara’, the inanimate type of material energy is the cause of inanimate substances. Thus, in the entire universe, the Supreme Brahman is indeed, the real, who is imperishable and eternal. He is a self-luminous, form of the supreme bliss, absolute, without attributes, unchangeable entity and takes a form being endowed with illusion. The Supreme Lord has two types of energies-conscious and active. The Supreme Being who resides in the primordial egg is the same individual soul, who stays in the physical body.



Srikrshna says that after the death, the physical body is changed. The one who is at the time of death obtains the Lord. The one who is united with the supreme knowledge, the real, and the absolute and no sooner one leaves the life gets renunciation and merges into the Supreme Brahman. The one, who worships the lord with attributes, stays in the heaven for some period and later gets united with the Supreme Brahman.

The gist of the ninth chapter named *Rajavidya Rajaguhya Yoga* of the Gita – thirty-third chapter of Bhishma parva plays a vital role. In this, Srikrshna narrates the easiest possible way to obtain the Lord. As this simple and easily accessible one is an important and is to be preserved it is called as ‘Rajavidya’ or ‘Rajayoga’. In the beginning of the chapter, Srikrshna says that though the Lord is the refuge of all the creatures, he is detached with them. The Supreme Lord, being endowed with the material energy which is in the form of illusion, creates, protects and dissolves the creation. Hence, the intellects worship the God for this reason. It is very easy to please the God. God craves for the love. He gets pleased with the offering of love with leaves, flowers, fruits and water. At the end of this chapter, Srikrshna says to Arjuna that, he who offers his mind to lord and worships him can obtain him. In the beginning of the Gita Srikrshna has mentioned two types of faith - Steadiness in the Knowledge and Steadiness in the Action and he also mentioned that the practice of devotion (Bhaktiyoga) intervenes in the practice of Action (karmayoga). Srikrshna never instructed Arjuna to worship without performing the Action. Instead, he ordered him to perform the action that is endowed with devotion. Devotion is an emotion, bliss ---- or it can be called as an inner flow of an action. The action is exterior and the devotion is interior. Though the action without expecting the result is given a lot of importance, it is difficult to obtain.

So, an easy and best method is revealed by naming it as ‘rajavidya’ or ‘rajayoga’, which is indeed, a bright form of karmayoga i.e. practice of selfless devotional action. Further it is said that, just abandoning the result of the action is just not sufficient, but it should be offered to lord Krishna.

The gist of the tenth chapter of the Gita- thirty-fourth chapter of Bhishma parva is popularly known as ‘*Vibhuti yoga*’. The supreme lord has created the creation with his inexplicable supremacy. He is not only the root cause of this creation but also he is omniscient in each and every particle of this creation. He is the beginning, core and the end of this creation. The strange and wonderful is in fact, the form of the supreme lord. As a child first learns the alphabets and then can able to read even a complicated language, similarly, a devotee too first believes that all the emotions, entities, birds, animals, sages, ascetics, Gods are the form of that supreme lord, in which, he experiences the special energy and splendor of God. Thereafter, out of practice, he can be able to visualize the supreme God in the entire creation. The description of the greatness



of God is indeed, the description of the magnificent supreme with attributes. The greatness of the lord is very important for a devotee. The emotions, entities, birds, animals, sages, ascetics, gods that make to recollect the excellent miracle of the supreme lord is considered as the greatness of the lord. This is indeed the form of the lord that even induces the devotion.

The gist of the eleventh chapter of the Gita – thirty-fifth chapter of Bhishma parva explains ‘*Vishvarupasamdarsana Yoga*’. In fact, the ending of the first part and the beginning of the second part of Srimad Bhagavadgita i.e. the tenth and eleventh chapters are inter related. There is a close similarity in ‘*Vibhuti Yoga*’ and ‘*Vishvaroopasamdarsana Yoga*’. Though the Supreme Lord is omni present in each and every particle of the creation, it is called as the greatness of the supreme lord, where his splendor is specially blazed in entities or persons. The splendor of the lord is specially blazed in some entities or persons, which claims the greatness of the lord and which persuades the worship of the lord. Anxiety sprang out in the mind of Arjuna to visualize the universal form of the supreme lord and he requested the lord to show him his universal form with attributes. Lord Srikrshna bestowed him with divine vision to see the universal form. The praise done by Arjuna, after visualizing the universal form is indeed its real gist. Arjuna, having bound, said- ‘O lord! After seeing your infinity I came to a conclusion that you are indeed the supreme, imperishable Brahma and you are the best refuge and the abode of dissolution of the entire universe. You are the supreme eternal, who is devoid of the beginning, core and the end. Though, in the beginning, Arjuna rejoices by seeing the universal form, later, he gets confused by seeing its infinity and he also questions the lord as who he was, by seeing its obscure and frightful form and what is the use of this frightful form?

Then the Lord replied, “I will now manifest in the form of mahaakaal and gets destroyed. If you don’t fight also, this battle will continue and gets destroyed. I am the creator of this universe and result giver of the action. You are just a motive.” ‘O! Savyasacin, be motive’ is indeed, the instruction of Srikrshna in this chapter, which means, one should become motive to get united with the God, by foregoing the ego and with a purified mind. The significance of human life lies in this only.

The summary of the twelfth chapter of the Gita – thirty-sixth chapter of Bhishma parva is described with the ‘*Bhakti Yoga*’. Arjuna wanted to know from Srikrshna, about the mystery of creation, the cause of its origin, state and destruction as the supreme lord, the method to obtain him and the form of self. While consuming the ambrosia of the Gita, one may be confused or disturbed. Though, in the previous chapters of the Gita, the lord has mentioned the importance of knowledge, to cross the ocean of the world through the boat of knowledge, the purity of knowledge, the erudite as the lord’s form, the erudite as his beloved and so on, he ordered to become a staunch devotee by narrating Raja, *vibhuti* and *vishvaroopasamdarsana yogas* respectively. Then Arjuna asked, “Which is better between the worship of





formless god and the god with attributes? Which path is a better, is it the path of knowledge or the path of devotion? Then while establishing the importance of devotion, the God said, “Those devotees are the best, who concentrate their mind in the supreme lord and worship him with devotion. Even the devotees, who worship the formless supreme also, obtain the supreme lord. The worship of formless god is difficult, whereas, the worship of God with attributes is easier. O Arjuna! You have the authority to worship only the God with attributes.” Though lord Srikrshna told the importance of knowledge to Arjuna, he proclaimed the *path of Devotion* as the best path, as it is considered as the easiest way. The *path of Devotion* is natural, simple and lovely. Amorous God is for the welfare of the universal sport. Through devotion, mankind can easily obtain the lord, who is endowed with the energy of illusion. Having accepted the lord with attributes, developing the relation of love and emotion with him is indeed, the root cause of welfare and rise of mankind.

Hence, the devotee will be non-envious, friendly, detached, balanced in joy and sorrow, tolerant, self satisfied, equal and neutral. Devotion in lord eliminates all the faults and weaknesses, enables mankind to grow up towards the perfection and God himself protects the welfare of the devotees.

The thirteenth chapter’s summary of the Gita – thirty-seventh chapter of Bhishma parva describes the Nature, the Enjoyer and Consciousness i.e. *Kshetra Kshetragnavibhaag Yoga*. Out of ignorance, the human considers itself as the physical body. But, is man really the physical body? No, man is a minute element of the self. While answering these, the God says, “Body is the abode of self and the self is the master, one who nourishes, bearer and enjoyer of the body.” When the soul is covered with illusion, it is called as ‘Jivatma’ and when it is endowed with illusion; it is called as the Supreme Being, which doesn’t differ from the supreme, who is devoid of the illusion. The Supreme lord has created the universe with his strength. The creation is of two kinds- Animate and inanimate. The inanimate is of two kinds – (i) the body of the living beings and the non-living things. The body of the living beings is the ground of inanimate form, which becomes animate with the contact of an individual soul.

On the whole, the entire universe is the abode of the Supreme Being. The abode originates from the changeable and while being changed, gets destroyed. But, the super soul (the soul that is endowed with illusion and that is relieved from illusion) is unchangeable and eternal. Further, in the same chapter, lord Srikrshna, has discussed the means to attain knowledge and the virtues of an erudite. To be endowed with humbleness, which include the qualities like, to be far from displaying the false, non-violence, simplicity, serving the preceptor, purity, stability, humility, equal mindedness, serving the absolute, spiritual knowledge, steadiness are the means to attain knowledge and are the virtues of an erudite.



The gist of fourteenth chapter of the Gita known as *Gunatrayavibhaga Yoga* – thirty-eighth chapter of Bhishma parva describes three modes of material energy. The divine energy which creates the creation is called as illusion (maaya) or matter (prakruti). When the super soul is endowed with this material energy, it is called as the Supreme Being. As a landlord sows a seed in his land and cultivates the crop and obtains the grains, so the Supreme being, sow the seed of a mental resolve in the inanimate material energy, because of which, the inanimate energy gets activated. The agitation in the three modes brings out the creation. The goodness, passion and ignorance are the three modes of material energy. Hence, everything is enriched with these three modes. Of these, the goodness (sattvaguna) is the best. Since, it is pure; it is luminous, bestows happiness, generates knowledge and subdues passions. The passion (rajoguna) is the cause of lust and generates fickleness because of which, it formulates greed, selfishness and materialism. The result of this is uproar and sorrow. The ignorance (tamoguna) is the worst of all these. The bad qualities such as laziness, recklessness crop up from the obscurity that is born out of ignorance. Contrary to this, the soul that is beyond these three modes, having obtained renunciation, acquires the position of the Supreme Soul and becomes contended. Further, the lord explains Arjuna, the virtues of the transcendental soul, which is detached, devoid of hatred and is neutral and humble.

The summary of the fifteenth chapter called *Purushottami Yoga* of the Gita – thirty-ninth chapter of Bhishma parva elucidates the yoga of the supreme person. The lord Srikrshna, explains the origin of creation and the form of human and the Supreme. This universe is like a fig tree, whose roots are on the top and the branches are to the downwards, which means that its invisible and divine roots are the God himself. Because of material energy, its branches are spread to the downwards. Many materialistic objects are its branches and the desires are its physical roots. To get relieve from this, the weapon in the form of indifference to the world is necessary, from which, one can be relieved from the bindings of the world, because of which, one can really know the form of the supreme soul, who is the source of this world. The feeling of indifference to the world enables one to get relieved from the passion towards the objects and makes one to experience the divine life. Devoid of the pride, passion and desire, the erudite soul gets relieved from the duality by the spiritual muse, because of which, he obtains the supremacy. There are only three elements in this creation- the material energy, the individual soul and the supreme soul. According to the Gita, the individual soul that is enshrined in human body is eternal and imperishable, the physical body is perishable and destroyable and the Supreme Being is beyond these two.

These indeed, in the previous chapters, are named as ‘apara’, ‘para’, the material energy and the Supreme Being. The imperishable soul endures and the perishable soul and material energy are endured and the supreme soul is beyond these two, who doesn’t differ from the real animate form of the



individual soul. The Supreme Being is eternal, pure, erudite, strongest, omniscient and proficient.

The gist of the Sixteenth chapter of the Gita, is named as *Daivasurasampadvibhaaga Yoga*, i.e. 'The Section on the divine and demoniac nature'. In this chapter, lord Srikrshna divides the human nature into two- The divine or the best and the demoniac or the worst. Here, the God mentions two different paths of the human and specifies that the human being will always be independent in choosing its path. The intellect always chooses the divine path. Here, Srikrshna has specified the one endowed with divine virtues as a strong, balanced, peaceful and principled person. The virtues of divine path include, fearlessness, pure mind, anxiety to know the supreme form, making an endeavor to obtain it, equal proper allocation of the prosperity, performing the good deeds such as sacrifices with pure mind, study of the epics for the rise of self, non-violence, practice of truth, abandoning anger, detachment towards materialistic pleasures, tranquility, sympathetic towards the creatures, soft behavior, calmness, patience, courage, purity, honesty and humility. Contrary to these, pride, anger, over involvement, ignorance etc, are the features of demoniac nature. The interaction of the saints can awaken the divine virtues that are hidden even in the wicked, which can bring good even to them.

The summary of seventeenth chapter i.e. *Sraddhatrayavibhaga Yoga* of the Gita – forty-ninth chapter of Bhishma parva describes the divisions of faith. The lord Srikrshna opines that the faith, which is the inner conduct of mankind is indeed, its original form. The faith, which one possess is indeed, one's form – 'yo yacchraddhah sa eva sah'. Though one's nature is inborn, the conduct of the inner mind reflexes through one's thoughts and deeds and the collection of this conduct in fact, becomes one's nature. According to human's nature, the faith is also of three kinds- Goodness, passion and ignorance. Endeavoring to make the faith in good and abandoning the faith in passion and the faith in ignorance is the sign of progress.

The faith in good is indeed, the secret of spiritual life. The faith alone uplifts the life. The lord Srikrshna elucidates the faith into three forms namely, the best, mediocre and the worst, through which, he encourages abandoning the faith in passion and the faith in ignorance and the cause to develop faith in oneself. Here, the means to raise the faith in good is mentioned, through the means of performing the penance of mind, senses and speech. Having discussed the three types of worship, food, penance, sacrifice etc., an emphasis is laid to practice the faith in good. The lord Srikrshna says that, the utterance of 'om tat sat', the names of the supreme lord that are popular in the Vedas, bestow the good. 'Om' bestows mental, physical, self-strength, accomplishes everything and is the main source of all mysteries of strength.



The summary of eighteenth chapter of the Gita – forty-second chapter of Bhishma parva deals with the *Mokshasansyaas Yoga*, ‘The final section on the perfection of renunciation’. In the Bhagavadgita A sequence is established in the field of spiritual thoughts. Hence, an emphasis is laid on detachment and forsake of the fruit of action, which is called as the renunciation of karma yogi. Here, though the lord Srikrshna is establishing the importance of knowledge, adeptly, he establishes the devotional selfless action. In the beginning of this chapter, when, Arjuna expressed his zeal to know the clear meaning of renunciation and sacrifice, Srikrshna mentioned three divisions of sacrifice, while discussing various opinions. Doing the entrusted duty with detachment and selfless action is the sacrifice of goodness (satvika tyaga), performing the work with a difficulty is the sacrifice of passion (rajasika tyaga) and performance of the work with negligence is the sacrifice of ignorance (tamsika tyaga). Since, there is a possibility of a real sacrifice in life; the sacrifice of selfless action indeed, is a real sacrifice. Here, the lord has mentioned five causes of all deeds namely, a deprived physical body (Adhishtana), the independent soul (karta), senses, mind and intellect (karana), the exertions and destiny (the result of previous actions). As the Supreme Soul is different from these five causes, it can never be the doer. If the karmayogi endowed with devotion, surrenders the action and the self, gets relieved from the binding of action. Here, the lord, while discussing the divisions of intellect, courage, happiness in goodness, passion and ignorance, praised the goodness (satvika). Here, while discussing in detail, the natural works of four castes, the sacrifice of natural action, though endowed with flaw, is condemned, as the possibility of flawless action is highly impossible. Surrender is the best and easiest means to obtain the lord. Srikrshna says to Arjuna, “O Arjuna! Having left all the arguments, reasoning and discussions come to my refuge; I will relieve you from the sin. You leave the sorrow, anxiety, fear and illusion. To surrender oneself with complete belief is the only principal object of a devotee.” Srikrshna further says, “The Gita should be instructed only to a genuine aspirant.” With this instruction, Arjuna followed his duty of fighting with his enemies as a Kshtriya. Sanjaya who saw this, with the blessings of Sri Vyasa Maharshi said to Dhrtarashtra thus, “Wherever is Krishna, the Master of all Mystics and wherever is Arjuna, the Supreme Archer, there will also certainly be opulence, victory, extraordinary power and morality.”

The fourth sub-chapter named Bhishmavadhparva begins in forty-third chapter. The importance of the Gita is discussed in this. The Gita is endowed with all the sciences. If one bears the names of these four words that begin with alphabet ‘ga’ namely, ‘Gita’, ‘Ganga’, ‘Gayatri’ and ‘Govinda’, one is freed from rebirth. Further, permission and the blessings for the victory in the battle that were taken by Yudhishtira from Bhishma, the eldest of the clan and the grandfather, the teacher Drona, teacher Krpa and the maternal uncle Salya are described.



Further, from forty-four to forty-nine chapters, the first day of battle is depicted, which include the duo fight of the soldiers of both the sides, battle between Bhishma and Abhimanyu, slay of Uttarkumara by Salya, valor of Sveta and his slaughter in the hands of Bhishma, battle of conch. It ends with the profound valor of Bhishma.

The chapters from fifty to fifty-six of Bhishma parva explain the second day of battle that includes console of Srikrshna to the sorrowful Yudhishtira, fortitude of Dhrshtadyumna and with the forming the strategy of Krauncha the day two battle begins. It includes Strategy formation by the army of Kauravas, fight between Arjuna and Bhishma begins with the blow of conch, fight of Dhrushtadyumna and Dronacharya, and Bhima, while fighting with Kalingas and Nishadas kills the kings Sakradev, Bhanuman and Ketuman by Bhima. The battle of the day two ends while describing the valor of Arjun and Abhimanyu.

Further, from fifty-six to fifty-nine chapters, the battle of third day is depicted. A tumultuous battle begins, after the formation of strategy of both the sides. Conversation takes place between Bhishma with Duryodhana, who is worried by seeing the valor of Pandavas' warriors. The battle of third day ends with the description of the valor of Bhishma, Srikrshna's endeavor to kill him, Arjuna's vow and the defeat of the army of Kauravas.

The battle of fourth day is depicted from sixtieth to sixty fourth chapters. It begins with a single combat in chariots of Bhishma and Arjuna. A pleasant description of the valor of Abhimanyu, slay of Salyaputra by Dhrshtadyumna, slaughter of elephants' herd by Bhima, fight between Bhima and Bhishma, fight between Satyaki and Bhurisravas is portrayed. The battle of fourth day ends with the defeat of Kauravas by Bhima and his son Ghatotkaca.

The fifth day battle is depicted lively in sixty-fifth to seventy-fifth chapters. It begins with the conversation of Dhritarashtra and Sanjaya. When Duryodhana asks Bhishma, the reason for Pandavas' victory, Bhishma while praising Brahman, narrates the greatness of Arjuna, the incarnation of the divine sage Nara and Krishna, the incarnation of Narayana. Further, the day five battle ends with the formation of the strategies of crocodile and falcon, by both the Kauravas and Pandavas. On this day a special duo fight took place between Bhishma and Bhimasena, Bhishma and Virata, Ashvatthama and Arjuna, Duryodhana and Bhimasena, Abhimanyu and Lakshman (son of Duryodhan). Apart from this, the fight between Saatyaki and Bhurisrava takes place, where the ten sons of Saatyaki were killed. The battle of fifth day ends with the valor of Arjuna.

The sixth day battle is described in seventy-five to seventy-nine chapters. The battle between Pandavas and Kauravas begins. After portraying, the anxiety of Dhritarashtra, the valor of Bhimasena, Dhrushtadyumna and



Dronacharya is depicted. The battle of both the armies, after the defeat of Duryodhana by Bhimasena, the sixth day of the battle ends with the fight of Abhimanyu and the sons of Draupadi with the sons of Duryodhana.

The frightful battle of the seventh day of this Great War is described in eightieth to eighty-sixth chapters of Bhishma parva. The day seven battle begins with Bhishma consoling Duryodhana. Thereafter, in The Deployment of Mandala, by establishing the deployment of Vajra, tumultuous battle begins between both the armies. Thereafter, the death of Virat's son Sankh in the fight between Dronayacharya and Virat, the battle of Shikhandi and Ashvatthama, defeat of Alambusha and Duryodhana by Satyaki and Dhrshtadyumna respectively, battle of Bhimasena and Krtavarma, defeat of Vindanuvinda by Ghatokaca, victory of Nakula and Sahadeva on Madraraja are depicted. Thereafter, the defeat of Srutaayu by Yudhushthira, faint of Chekitaana and Krpacharya, defeat of Dhrshtaketu and Chitrasena by Bhurisravas and Abhimanyu respectively, the battle between Susarma and Arjuna, valor of Arjuna, attack of Pandavas on Bhishma, Yudhishtira abusing Shikhandi, discussion of Bhima on the principle objects of human life is portrayed. After the description of the battle between Bhishma and Yudhishtira, the fight of Dhrshtadyumna and Satyaki with Vinda and Anuvinda and with the description of Dronacharya's valor the day seven battle ends.

The battle of day eight of the Great War is depicted in eighty-seventh to ninety-sixth chapters of Bhishma parva. With the march of the army of Kauravas and Pandavas the battle of the eighth day begins. After the description of Bhishma's valor, Bhimasena kills the eight sons of Dhrtarashtra. Bhishma discusses with Duryodhana, with regard to the battle. The dreadful slaughter of people is depicted. Iraavan kills the brothers of Sakuni and Iraavan was killed by a demon Alambusha. The frightful war of Ghatokaca and Duryodhana, his fight with popular valors like Drona is described. Bhima who came to protect his son, fights with Kauravas, flee of Kauravas, wonderful description of the fight of Bhagadatta who fights on the request of Duryodhana and by the order of Bhishma, with Bhima, Ghatokaca and Pandavas' army is portrayed. After the portrayal of Arjuna's grief because of the death of Iravan, slaughter of nine sons of Dhrtarashtra by Bhimasena, the fight between Abhimanyu and Ambashta makes an end of the eighth day of the battle.

The ninth day of the battle is wonderfully described in ninety-seventh to hundred and seventh chapters of Bhishma parva. The description begins with Duryodhana's deliberation with ministers, Bhishma's permission to kill Pandavas and the request of Karna to be permitted to fight in the battle. Further, Arjuna's valor, Bhishma's vow for a frightful battle, the plan of Duryodhana to protect Bhishma, deployments laid down by both the armies, description of the frightful battle is portrayed. The description of terrific fight of sons of Draupadi and Abhimanyu with a demon called Alambusha and when



he was killed army of Kauravas' flees from the battle-field. Thereafter, fight of Arjuna and Bhishma, fight of Satyaki with Krpacharya, Dronacharya and Asvatthama, fight of Susarma and Dronacharya, slaughter of elephant's herd by Bhimasena and the terrific flow of river of blood is depicted. The defeat of Trigarta, Chitrasena, Drupada, Vahneeka by Arjuna, Abhimanyu, Drona and Bhima respectively is depicted. After seeing the battle Bhishma and Satyaki, Duryodhana orders Dussasana to protect Bhishma. Yudhishtira, Nakula and Sahadeva destroy the army of horse of Sakuni. Salya describes the battle of all these. Srikrshna sees that, having defeated by Bhishma, the army of Pandavas flees away, for which, when he was about to kill Bhishma, Arjuna stops him. With this, the battle of Ninth day ends. Further, in 107<sup>th</sup> chapter the secret deliberation of Pandavas after the war, their planning with Srikrshna to kill Bhishma is described.

The tenth day battle is described in 108<sup>th</sup> chapter of Bhishma parva. With this the parva also ends here. The description begins with the meet of Bhishma and Sikhandi, where Arjuna encourages Sikhandi, who is the cause in killing Bhishma. After seeing slay of his army by Arjuna and Pandavas, Duryodhana requests Bhishma to do something, then Bhishma kills soldiers of enemies in lakhs. Later, being encouraged by Arjuna, Sikhandi attacks Bhishma. Consequently, there was a fight between the famous warriors of both the armies, along with a terrific fight between Arjuna and Dussasana. Further, the duo fight of famous warriors of the armies of Kauravas and Pandavas was described. In view of protecting Bhishma, Dronacharya orders Asvatthama to fight with Dhrshtadyumna, while a bad omen was sensed. Bhishma also exhibits his valor, while individually fighting with the great warriors of enemies. While fighting with the warriors of Kauravas, Bhima and Arjuna explore their wonderful valor. When a terrific fight is going on between the warriors of both the armies, Dussasana also exhibits his valor and Arjuna with his arrows makes Bhishma to faint. Bhishma regains his energy back and terribly kills the army of Pandavas. Though, Bhishma was protected by the great warriors of Kauravas, Arjuna makes him fall from the chariot. Before this, a tumultuous fight between Bhishma and Arjuna was described. Bhishma was inviolable and he did not attack Sikhandi, as the latter was previously a lady. Bhishma has now made his mind to obtain death, as he previously, got a boon to get death as per his desire from Shantanu and was waiting for the period of summer solstice (Uttarayana) to leave his physical body. During this time only, the swans sent by Ganga brought a message. Further, the greatness of Bhishma, returning of both the armies to the camp, conversation between Srikrshna and Yudhishtira, The removal of the thirst of Bhishma by bringing out divine water by Arjuna, , Bhishma's praise of Arjuna, Bhishma's suggestion to Duryodhana to compromise are described here in detail. The story part of Bhishma parva comes to an end with the conversation of Bhishma and Karna about the mystery of latter's birth.

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