

Exploring Death in the *Śrīmad Bhāgavata Mahāpurāṇa*

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Abstract

The *Śrīmad Bhāgavata Mahāpurāṇa*, one of the most revered texts in Hindu philosophy, presents a profound exploration of death as a transformative and instructive phenomenon. Rather than perceiving death as an end, the *Purāṇa* portrays it as a gateway to spiritual awakening and liberation (mokṣa). Through vivid narratives, philosophical dialogues, and symbolic interpretations, it emphasizes the impermanence of material existence and the eternal nature of the soul (ātman). Death is depicted not as a moment of despair but as an opportunity for self-realization and surrender to the divine will, embodied in devotion (bhakti) to Śrī Kṛṣṇa. This exploration reveals death's role in encouraging detachment, fostering inner resilience, and aligning human life with ultimate spiritual goals, offering timeless guidance on embracing mortality with grace and wisdom. The major objectives of this study are to explore the significance of death in the *Śrīmad Bhāgavata Mahāpurāṇa*; to explicate the different types of death described in the text; and to evaluate the preparation for death in the *Śrīmad Bhāgavata Mahāpurāṇa*. The researcher uses the theory of death by Niruben Amin for the analysis of the text. The theorist argues that all creatures have the fear of death in life. The main conclusion drawn from this investigation is the fear of death is ultimately overcome through devotion (bhakti) and the realization of the eternal nature of the soul (ātman). By cultivating detachment from the material world and surrendering to Śrī Kṛṣṇa, individuals transcend fear, embracing death as a natural transition toward spiritual liberation (mokṣa).

Keywords: Ātmā, bhakti, detachment, impermanence mokṣa

Introduction

The *Śrīmad Bhāgavata Mahāpurāṇa*, a monumental work of Hindu scripture, is renowned for its profound philosophical insights and narrative richness. Among its many themes, the exploration of death holds a central place, serving as both a spiritual and existential fulcrum for its teachings. In this context, E. H. Rick Jarow (2003) corroborates: "The *Bhāgavata-Purāṇa*, thus, weaves death into its narrative on many different levels" (p. 8). It highlights how the *Bhāgavata Purāṇa* intricately integrates the theme of death into its narrative structure across multiple dimensions, suggesting that death is a recurring, multifaceted element

that shapes its philosophical, theological, and narrative framework. It implies that the *Purāṇa* uses death as a lens to explore deeper existential, spiritual, and moral questions. Death in the *Bhāgavata* is not merely an end but a transformative gateway to higher realms of consciousness, self-realization, and liberation (*mokṣa*). Through a tapestry of allegorical tales, didactic discourses, and philosophical expositions, the text invites readers to confront the inevitability of death while illuminating pathways to transcend its fearsome grasp. This work does not treat death as finality but as an event imbued with spiritual potential, shaping how one might live a life of purpose and divine awareness.

In its treatment of death, the *Bhāgavata* emphasizes the impermanence of material existence and the eternal nature of the soul (*ātman*). On the basis of this idea, Sūta Goswami mentions the curse of sage Ṣṛingī to King Parikṣit: "On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parékñit] because of his having broken the laws of etiquette by insulting my father"¹(1:18.37). This idea conveys a prophetic curse in the *Bhāgavata Purāṇa*, illustrating the themes of *karmic* justice and the consequences of disrespecting elders or sages. It foretells the imminent demise of king Parikṣit within seven days, inflicted by a "snake-bird" (a mystical entity, often identified as Takṣaka, the serpent king), as a direct repercussion of his insult to a sage's father. The passage highlights the gravity of adhering to dharma (moral law) and the inevitability of retribution for breaches of respect and etiquette. The curse of sage Ṣṛingī to king Parikṣit is the ground stone of the *Śrīmad Bhāgavata Mahāpurāṇa*. In this line of thought, A. C. Bhaktivedanta Swami Prabhupada (2012) examines that death of king Parikṣit is the basis of the creation of the *Śrīmad Bhāgavata Mahāpurāṇa* (p. 1044). This perspective underscores that the impending death of King Parikṣit serves as the foundational narrative catalyst for the creation of the *Śrīmad Bhāgavata Mahāpurāṇa*, framing the text as a response to mortality and a medium for imparting spiritual wisdom and guidance in the face of death.

This dual perspective is vividly illustrated in episodes like the dialogue between King Parikṣit and the sage Śukadeva, where the imminent death of the king prompts a profound inquiry into the nature of life, duty, and the ultimate goal of human existence. King Parikṣit views his death as follows: "My Lord, I have no fear of Takṣaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear"² ((12:6.6): The idea reflects the speaker's transcendence of fear through complete absorption in the Absolute Truth, which grants liberation from the cycle of death and worldly anxieties. Keeping the same article in mind, A. D. Bhattacharya (2010) corroborates that death is the basis of liberation (p. 198). The phrase "death is the basis of liberation" can be interpreted spiritually as the soul's release from rebirth, existentially as freedom from fear and superficial living, psychologically as the shedding of ego, or literally as release from bodily suffering. Each perspective highlights how death, often

feared, may be seen as a profound means of transformation, freedom, and peace. This discussions frames death as a moment of reckoning, offering the soul an opportunity to break free from the cycles of birth and rebirth (*samsāra*) through devotion (*bhakti*) and surrender to the Supreme Being, Kṛṣṇa. The emphasis on death as a spiritual opportunity rather than a calamity makes the *Bhāgavata*'s approach distinct, offering solace and inspiration to its adherents.

Bhishma's realization of the omnipresence and unity of Śrī Kṛṣṇa as the Supreme Being can be observed in the *Śrīmad Bhāgavata Mahāpurāṇa*. It signifies Bhishma's spiritual culmination, where he perceives Śrī Kṛṣṇa as the inner self of all, akin to how the sun, though seen differently by different people, remains one. This realization allows Bhishma to focus his mind entirely on Śrī Kṛṣṇa at the moment of death. In Bhīṣma Pitāmaha's words:

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 one³. (1:9. 42)

It shows Bhishma's profound realization of Śrī Kṛṣṇa's omnipresence as the indwelling Supreme Being in the hearts of all living beings, regardless of their mental perceptions or spiritual understanding, akin to the singular nature of the sun perceived differently by different observers. This realization allows Bhishma to transcend duality and attain a state of unwavering meditation on Śrī Kṛṣṇa, symbolizing the ultimate path to liberation (*moksha*). Commenting upon this idea, Purnendu Narayan Sinha (1950) examines that Bhīṣma Pitāmaha has knowledge about the supremacy of Śrī Kṛṣṇa before his death (p.8). Elaborating this argument, one argues that Bhīṣma Pitāmaha realizes the supremacy of Śrī Kṛṣṇa as the ultimate, all-pervading Divine Being, enabling him to transcend duality on Śrī Kṛṣṇa, and attains liberation (*mokṣa*), exemplifying the ideal state of consciousness at the moment of death.

By weaving these tales with metaphysical reflections on the soul's journey, *karma*, and the ultimate union with the divine, the text bridges human concerns with transcendental truths. Thus, the *Śrīmad Bhāgavata Mahāpurāṇa* provides a spiritual compass to navigate life, urging readers to cultivate devotion, detachment, and a sense of divine purpose in every moment. Through its profound engagement with death, the *Śrīmad Bhāgavata Mahāpurāṇa* remains a timeless guide to embracing mortality with courage and wisdom.

- What is the significance of death in the *Śrīmad Bhāgavata Mahāpurāṇa*?
- How are the different types of death described in the *Śrīmad Bhāgavata Mahāpurāṇa*?
- Why does the *Śrīmad Bhāgavata Mahāpurāṇa* place such a strong emphasis on preparing for death?

On the basis of the research questions, the objectives of this research article are to explore the significant of death in the *Śrīmad Bhāgavata Mahāpurāṇa*; to analyze the different types of death described in the text; and to evaluate the preparation of death in the *Śrīmad Bhāgavata Mahāpurāṇa*.

Literature Review

The *Śrīmad Bhāgavata Mahāpurāṇa* has been a subject of extensive scholarly inquiry, especially in the fields of theology, philosophy, and Indian cultural studies. Early commentaries by saints like Shankaracharya, Madhvacharya, and Vallabhacharya highlight its theological centrality in Vedantic thought. Their interpretations emphasize *bhakti* (devotion) as the path to liberation, with Śrī Kṛṣṇa portrayed as the ultimate divinity. Modern scholars such as A.C. Bhaktivedanta Swami Prabhupada have contributed significantly to globalizing its teachings, presenting it as a key text in the International Society for Kṛṣṇa Consciousness (ISKCON) movement. In Prabhupada's (2012) words: "We simply request the leaders of all nations to pick up this science of Kṛṣṇa for their own good, for the good of society and for the good of all the world's people" (p.3). This idea emphasizes the universal relevance of Kṛṣṇa's teachings, urging global leaders to adopt this spiritual science for personal, social, and global well-being. Unlike Prabhupada, Mohan Kumar Pokhrel (2023) explicates: "In the *Śrīmad Bhāgavata Mahāpurāṇa*, readers find the reflection of Nature in the Yamunā River, cloud, flute, vegetation, and land" (p.271). It shows how the *Śrīmad Bhāgavata Mahāpurāṇa* portrays nature as a living, divine presence through symbolic elements like the Yamunā River, clouds, flute, vegetation, and land, reflecting its spiritual and ecological ethos.

Swami Ranganathanda (2002) has different line of argument related to the *Śrīmad Bhāgavata Mahāpurāṇa*. The critic evaluates: "The *Śrīmad Bhāgavatam*, is one of the greatest books of *bhakti* in our tradition" (P.5). The statement underscores the *Śrīmad Bhāgavatam* as a paramount scripture of devotion, epitomizing the essence of *bhakti* within the spiritual tradition. The *Śrīmad Bhāgavatam* is revered as a quintessential text on *bhakti* (devotion), offering profound insights into the nature of divine love and surrender. It presents narratives, philosophical discourses, and moral teachings that emphasize devotion as the supreme path to spiritual liberation. As a cornerstone of the *Bhakti* tradition, it has inspired saints, poets, and spiritual movements across India and beyond, shaping devotional practices and literature. Basing his argument on such idea, Ganesh Vasudeo Tagare (2011) corroborates that the *Śrīmad Bhāgavata Mahāpurāṇa* is a "path-way to God- realization" (P.59). This perspective emphasizes that the text serves as a spiritual guide, leading seekers toward God-realization through devotion, wisdom, and divine narratives. The *Śrīmad Bhāgavata Mahāpurāṇa* is regarded as a spiritual roadmap for God-realization, guiding seekers through devotion, wisdom, and moral teachings. It emphasizes *bhakti-yoga* as the ultimate means to connect with the divine, illustrating this path through stories of devotees like Prahlada, Dhruva, and the *Gopīs*.

By fostering love, compassion, and surrender to God, the text inspires spiritual growth, offering a practical and philosophical approach to attaining liberation.

Unlike the aforementioned reviewers, Sārātha Darśinī (2012) argues that the *Śrīmad Bhāgavata Mahāpurāṇa* unveils the *bāla līlā* of Śrī Kṛṣṇa (p. 2094). Commenting upon this argument, one clarifies that the *Śrīmad Bhāgavata Mahāpurāṇa* debunks the *bāla līlā* of Śrī Kṛṣṇa as a manifestation of divine playfulness and innocence, highlighting his mischievous yet endearing nature. These narratives, such as stealing butter and subduing demons, symbolize profound spiritual truths, illustrating Kṛṣṇa's role as both a playful child and a supreme divine being. Through these stories, devotees are invited to cultivate *bhakti* (devotion) by seeing divinity in the simplicity of daily life and recognizing the omnipresence of God in every aspect of existence. C. L. Goswami (2014) contradicts ideas of Prabhupada, Pokhrel, Ranganathanda, Tagare, and Darśinī about the *Śrīmad Bhāgavata Mahāpurāṇa*. In his words: "Jñāna-Yajña is the reading of *Śrīmad Bhāgavata*" (p.13). With the above logical idea, one argues that *Jñāna-Yajña* refers to the act of acquiring and sharing spiritual wisdom, and reading the *Śrīmad Bhāgavata* is seen as a profound form of this yajña. By immersing oneself in its teachings, devotees cultivate self-awareness, detachment, and devotion, aligning their intellect with higher spiritual truths. This practice purifies the mind and serves as a collective offering to the divine, fostering spiritual growth for both the reader and the wider community.

Kamala Subramaniam (2013) supports Sārātha Darśinī in her argument and further concentrates: "To many people the *Bhagavatam* signifies only Krishnavatara" (p.7). It shows that the *Śrīmad Bhāgavata Mahāpurāṇa* is synonymous with *Krishnavatara* (the divine incarnation of Kṛṣṇa), as his pastimes are the most celebrated and vividly narrated in the text. While *Krishnavatara* holds a central place, the *Bhāgavata* encompasses a broader philosophical spectrum, detailing the stories of various incarnations and imparting teachings on devotion (*bhakti*), *dharma*, and cosmic reality. This perception highlights the enduring emotional and devotional connection devotees have with Kṛṣṇa, often overlooking the text's wider theological and metaphysical dimensions. Pushpendra Kumar (2009) has different line of argument on the *Śrīmad Bhāgavata Mahāpurāṇa* from Kamala Subramaniam. In his argument: "The *Bhāgavata Purāṇa* tries to achieve a transformation of human tendencies through the soft, pleasant and perfumed path of formation" (p.5). This argument suggests that the *Bhāgavata Purāṇa* aims to guide individuals toward spiritual transformation by offering a gentle and inviting approach, focusing on cultivating positive qualities rather than harsh discipline. By using narratives, devotion, and the glorification of divine figures, it seeks to reshape human tendencies in a way that feels natural and uplifting. This "soft, pleasant, and perfumed" path contrasts with more rigorous methods, making it accessible and appealing for spiritual growth.

The aforementioned reviews on the *Bhāgavata Purāṇa* reveal its profound impact on both religious and philosophical thought, demonstrating its role as a cornerstone text in *Hindu*

devotional literature. Scholars have highlighted its emphasis on *Bhakti* (devotion), particularly through the worship of Śrī Kṛṣṇa, which forms the core of the text's spiritual teachings. The *Bhāgavata Purāṇa* has been analyzed for its narrative techniques, where stories of divine intervention, moral dilemmas, and the triumph of good over evil serve not only as spiritual allegories but as moral and ethical guides for everyday life. The literature reveals a multifaceted text that continues to evolve in its interpretation, providing a comprehensive framework for understanding devotion, cosmology, and the nature of divinity in *Hindu* thought. The writers, critical thinkers, and the academicians have analyzed the *Śrīmad Bhāgavata Mahāpurāṇa* from the different perspectives. But no one has studied the *Śrīmad Bhāgavata Mahāpurāṇa* from the perspective of death. This research attempts to explore death and its kinds reflected in the *Śrīmad Bhāgavata Mahāpurāṇa*. Thus, it is a new perspective for the analysis on the *Śrīmad Bhāgavata Mahāpurāṇa*.

Research Materials and Methods

The *Srimad Bhagavata Mahapurāna* approaches the exploration of death through a combination of narrative storytelling, philosophical discourse, and allegorical teachings. The primary method involves recounting the lives and deaths of prominent figures, both divine and mortal, as case studies. The *Śrīmad Bhāgavata Purāṇa* portrays death as a moment of profound spiritual opportunity. Through the use of stories, allegory, and metaphors, the text teaches that death is not an end but a transition. By focusing on devotion and surrender to Kṛṣṇa, one can transcend the cycle of birth and death and attain eternal bliss (*moksha*). Through its methods of storytelling, dialogue, and symbolism, the *Purāṇa* offers timeless wisdom on how to live and die consciously. The researcher uses the theory of death by Niruben Amin (2021) for analysis. In his words, "Death is constant fear in this world" (p.3). Commenting upon this argument, one clarifies that death reflects the existential anxiety that pervades human life, highlighting mortality as an inescapable reality. It underscores the universal nature of this fear, affecting people across cultures and beliefs, often shaping their actions, choices, and philosophical outlooks.

The researcher uses Kṛṣṇa Dvaipāyana Vyāsa's the *Śrīmad Bhāgavata Mahāpurāṇa* translated and commented by A. C. Bhaktivedanta Swami Prabhupada as a primary source of study. Other secondary sources are the commentaries on the *Śrīmad Bhāgavata Mahāpurāṇa* and the commentaries have been studied sincerely, seriously, and responsibly for analysis. Transliteration method has been used while citing examples from those texts except A. C. Bhaktivedanta Swami Prabhupāda's the *Śrīmad Bhāgavata Mahāpurāṇa* in English with Sanskrit stanzas. While citing examples, non-English words have been written in *italics* along with the transliteration of Prabhupada in English from Sanskrit within inverted commas. The original text in Sanskrit has been used in the appendix section using superscripts in this research article. Both electronic and print forms of the sources have been used to collect

secondary data. The collected materials have been selected, evaluated, interpreted, and presented appropriately as the need of analysis.

Results and Discussion

The *Śrīmad Bhāgavata Mahāpurāṇa* reflects various kinds of death, each with distinct spiritual and philosophical implications. Natural death is portrayed through characters like King Parīkṣit, who faces death knowingly due to a curse, using it as an opportunity for spiritual growth. *Karmic* death is exemplified in the story of Bharata, who dies with attachment to a deer and is reborn as one, illustrating how the mind's focus at the moment of death shapes rebirth. Liberative death occurs when devotees like Dhruva and Prahlāda attain spiritual realization, facing death fearlessly and achieving liberation (*moksha*). Each type of death highlights the importance of the mind's state at the moment of death, illustrating the *Bhāgavata Purāṇa's* core message that devotion (*bhakti*) can transform death from a fearful event into a moment of liberation.

Natural Death

The *Srimad Bhagavata Mahapurana* presents a profound analysis of natural death, portraying it not as an end but as a transition within the cycle of birth, death, and rebirth. It emphasizes that death is an inevitable aspect of material existence, governed by the law of *karma* and divine will. Unlike the fear and sorrow typically associated with death, the *Srimad Bhagavata Mahapurana* frames it as an opportunity for spiritual elevation. Through the narratives of figures like King Parikshit, who calmly faced his foretold death by immersing himself in devotion and listening to the *Bhāgavata* recited by Sage Shukadeva, the text illustrates how awareness of mortality can inspire detachment (*Vairāgya*) and devotion (*Bhakti*). Natural death is depicted as a moment of truth when the soul confronts its accumulated *karma*, and one's consciousness at the time of death (*antim smaraṇa*) determines the next birth. Therefore, the *Bhāgavata* encourages living a life of devotion, wisdom, and detachment, so that death becomes a passage to liberation (*mokṣa*) rather than a return to worldly bondage.

Embracing the path of renunciation, the noble king Parikṣit resolves to surrender himself entirely to the divine will of Śrī Kṛṣṇa, seeking liberation through detachment and devotion. In this context Sage Sūta states:

The king, the worthy descendent of the Pāṇdavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Śrī Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage⁴. (1:19.7)

The king's decision to sit by the Ganges and fast until death symbolizes ultimate renunciation, reflecting the *Bhagavata's* ideal of detachment from worldly ties and complete surrender to divine will. By dedicating himself to the lotus feet of Śrī Kṛṣṇa and adopting the vows of a

sage, he exemplifies the path of *bhakti* (devotion) and *vairāgya* (detachment) as essential for attaining liberation (*mokṣa*). Basing his argument on such idea, Prabhupada (2012) examines: "The water of the Ganges sanctifies all the three worlds, including the gods and the demigods, because it emanates from the lotus feet of the gods and the demigods" (p.1067). Elaborating this argument, one debunks that the Ganges is revered as a divine, purifying force because its waters originate from the sacred lotus feet of the gods, symbolizing its connection to the divine realm. This sanctifying power extends across all three worlds-earth, heaven, and the subterranean realms-highlighting its unique role in cleaning sin and bestowing spiritual merit.

As Bhīṣmadeva departed from the mortal world to merge with the infinite Supreme Absolute, a profound silence enveloped the gathering, mirroring the stillness that descends at twilight. On the basis of this idea, Sūta writes ahead: "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"⁵ (1:9. 44). From this perspective, it can be argued that the merging of Bhīṣmadeva into the Supreme Absolute signifies the attainment of spiritual liberation, highlighting his transcendence beyond the cycle of birth and death. The silence of those present symbolizes a collective sense of awe, reverence, and the recognition of the sacredness of his departure, akin to the natural stillness that accompanies the day's end. The extension of this logic can also be found in N. Krishnaswami (2014). The critic explicates: "A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next (p.104). This statement highlights the decline of genuine spiritual understanding, where external symbols, rather than inner realization or virtue, become the basis for determining one's spiritual status. It critiques the superficiality of such transitions between spiritual orders, emphasizing the loss of authenticity in spiritual practice and the shift toward ritualistic formalism over true inner transformation.

Nārada Muni predicts the forthcoming death of Dhṛtarāṣṭra in the *Srimad Bhagavata Mahapurana*: "O king, he will quit his body, most probably on the fifth day from today and his body will turn to ashes"⁶ (1:13.57). The prediction of Dhṛtarāṣṭra's death signifies the inevitability of fate and the transient nature of human existence. The specificity of "the fifth day from today" highlights the certainty and precision of destiny, leaving little room for doubt or intervention. The image of his body turning to ashes symbolizes the finality of death and the ultimate return to the elemental state, underscoring the ephemeral nature of worldly attachments and human pride. The extension of this logic can also be found in the idea of Niruben Amin (2021): "A *gñāni puruṣa* is the one who remains separate from the body and every temporary state related to the body" (p. 9). This idea confirms that by remaining unattached to the body's transient conditions -such as pain, pleasure, aging, and emotions - the *jñāni* embodies spiritual equanimity and inner freedom. This detachment reflects the essence of

true wisdom, where the self is identified with the eternal, unchanging consciousness rather than the fleeting material existence.

Thus, the concept of natural death in the *Śrīmad Bhāgavata* emphasizes the inevitability and universality of death as a natural transition from the physical to the spiritual realm. It portrays death not as an end but as a transformative moment where the soul (ātman) is liberated from the temporary constraints of the body. The text encourages detachment from material possessions and relationships, urging individuals to focus on devotion (*bhakti*) and self-realization. By accepting death as a divine ordinance rather than a cause for fear or sorrow, the *Śrīmad Bhāgavata* teaches that one can attain peace and spiritual liberation (*moksha*). Ultimately, natural death is seen as a gateway to higher spiritual consciousness, where the soul returns to its eternal, blissful state in union with the divine.

Karmic Death

Karmic death in the *Bhāgavata Purāṇa* is deeply rooted in the law of *karma*, which governs the cycle of birth, death, and rebirth (*samsāra*) based on one's actions. Unlike natural death, which follows the course of time, *karmic* death is viewed as a result of the cumulative effects of an individual's past deeds (*karma-phala*), whether good or bad. The *Bhāgavata Purāṇa* emphasizes that every action has consequences, and *karmic death* serves as a pivotal moment where the soul reaps the fruits of its previous actions. In this context, Sam Parnia (2007) states: "When a person first dies, he is not yet dead" (p. 220). This statement suggests a paradoxical perspective on the transition between life and death. This idea could symbolize emotional, spiritual, or existential delays in recognizing death, reflecting themes of denial, lingering presence, or the gradual process of letting go. This form of death is often portrayed as an opportunity for spiritual evolution, as it reminds individuals of the transient nature of worldly pursuits and the need for righteous living (*dharma*). By recognizing the inevitability of *karmic* consequences, the *Bhāgavata Purāṇa* calls for devotion (*bhakti*) to God, as surrender to the divine is seen as the ultimate means to transcend the cycle of *karmic* death and attain liberation (*moksha*).

A person who acquires wealth through violent means, despite using it to support his family and consuming only a small share of it, ultimately faces spiritual or moral consequences for his wrongful actions. In this context, Sage Kapīla:

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way⁷. (3:30.10)

The aforementioned idea highlights the moral paradox of acquiring wealth through unethical means. Despite using the money to support his family and taking only a small share for himself, the man bears the full burden of the moral consequences. The statement underscores the idea

that wrongdoing, even with selfless intentions, leads to personal suffering and spiritual ruin. Keeping the same article in mind, Ramesh Menon (2016) explicates that "our sins of lives past" (p.111). Responding to such claim, one examines that the concept of *karmic* debt of the previous lives influence present circumstances. It implies that past misdeeds continue to have moral or spiritual consequences, shaping one's current experiences or fate. This idea emphasizes personal responsibility across lifetimes, highlighting the enduring nature of moral cause and effect.

Kapīla further stresses the situation of *karmic* death in the *Srimad Bhagavata Mahapurana*:

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like *ghura-ghura*, a rattling within the throat⁸. (3:30.16)

Above mentioned example confirms that this excerpt from the text reflects the physical symptoms of a severe illness, focusing on the distressing effects on the respiratory system. The imagery of bulging eyes, mucus-filled glands, and the rattling sound of labored breathing evokes a sense of suffering and vulnerability. By emphasizing the sensory details, the description highlights the intensity of the condition, possibly underscoring themes of human frailty or the inevitability of physical decline. Keeping the same article in mind, Niruben Amin (2021) is apt to state: "All these things that have a beginning and an end are temporary" (p. 32). From such perspective, it can be argued that *karmic* death emphasizes the transient nature of all things that come into existence and eventually cease to exist. It highlights the philosophical concept of impermanence, often associated with spiritual teachings about detachment and the futility of clinging to worldly possessions. By recognizing this reality, individuals are encouraged to seek meaning beyond the temporary, focusing on enduring or eternal aspects of life.

King Parīkṣit introduces the main subject, Yamarāja, while the rest of the passage elaborates on his role, residence, and responsibilities in administering justice to sinful souls. In Parīkṣit's words:

The king of the *pitās* is Yamarāja, the very powerful son of the sun-god. He resides in *Pitṛloka* with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the *Yamadūtas*, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments⁹. (5:26.6)

The analysis of the text described in this context shows that Yamarāja as a divine judge of the dead, emphasizing his authority and adherence to the Supreme Lord's laws. His role is

portrayed as both administrative and moral, as he ensures that sinful individuals face appropriate consequences for their actions. By highlighting his association with *Pitrloka*, his agents (*Yamadūtas*), and the system of karmic justice, the passage underscores the theme of accountability and the inevitability of divine retribution. On the basis of this relation, Swami Ranganathanda (2002) incorporates that our greatest discovery is the infinite *Ātman* (p. 52). This argument supports that the recognition of the self (*Ātman*) is boundless, eternal, and beyond material limitations. It emphasizes that true knowledge comes not from external exploration but from inner realization of one's unity with the universal consciousness (*Brāhman*). This discovery is seen as the highest form of enlightenment, liberating one from ignorance (*avidyā*) and the cycle of birth and death (*samsāra*).

Thus, the *karmic* death refers to the ultimate transcendence over the cycle of birth, death, and rebirth, which is governed by the law of *karma*- the accumulated actions and their consequences that determine the fate of the soul. Ordinary death, which leads to rebirth, occurs due to the unresolved *karmic* imprints and attachments one carries throughout their lifetime. However, the concept of *karmic* death in the *Bhāgavata* represents a state where the soul has fully liberated itself from the cycle of this cosmic world through the complete dissolution of *karmic* bonds. This transformation is achieved through devotion (*bhakti*), which is the highest means of liberation. By surrendering to God, particularly Śrī Kṛṣṇa, and cultivating an unshakable connection to the Divine, the individual transcends the ego, desires, and attachments that bind the soul to the material world. Through deep spiritual practices and self-realization (*ātma-jñāna*), the devotee purifies the mind and heart, erasing all past *karmic* consequences, thus achieving the ultimate *moksha*. In this state, the soul attains its true, eternal nature-free from the constraints of time, space, and duality- merging into the divine, eternal essence of *Brāhman*. The *Śrīmad Bhāgavata Mahāpurāṇa* thus presents *karmic* death not as a literal end but as the culmination of spiritual realization, where the soul is no longer subject to the cycle of *karma*, death, and rebirth, but experiences eternal union with the Divine.

Death as Liberation

The *Śrīmad Bhāgavata Mahāpurāṇa* discusses that liberative death is a profound concept that signifies the final release of the soul from the perpetual cycle of birth, death, and rebirth. Unlike ordinary death, which is merely the end of one physical life and the beginning of another, liberative death represents the ultimate transcendence from the material world, achieved through self-realization and devotion to the Divine, particularly Śrī Kṛṣṇa. It occurs when an individual has overcome all attachments, desires, and *karmic* imprints, and is no longer bound by the constraints of the physical body. Through sincere devotion (*bhakti*), the soul merges with the supreme consciousness, *Brāhman*, attaining liberation. This concept in the *Śrīmad Bhāgavata Mahāpurāṇa* emphasizes that true freedom comes not through the cessation

of life but through the realization of one's eternal nature and union with the Divine, marking a spiritual death that is, in fact, the beginning of eternal existence.

In the *Śrīmad Bhāgavata Mahāpurāṇa*, the story of Ajāmila illustrates the transformative power of devotion, even in the final moments of life. As death approached, Ajāmila, who had lived a life of sin, unconsciously called out the name of his son, Nārāyaṇa, but the divine resonance of the name led to his liberation, showing that sincere remembrance of God, even inadvertently, can overcome the effects of past misdeeds. In this context, King Parikṣit unveils the liberated death of Ajāmila: "When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa"¹⁰ (6:1.27). This example confirms that the foolish Ajāmila begins thinking exclusively of his son Nārāyaṇa highlights the transformative power of the divine name, even when recited unintentionally. Despite Ajāmila's life of wrongdoing, his focus on his son's name, which coincidentally was also the name of Lord Viṣṇu, leads to his spiritual redemption, emphasizing the importance of *bhakti* and the power of remembering the divine. This moment serves as a profound teaching in the *Śrīmad Bhāgavata Mahāpurāṇa*, showing that devotion to God, even if accidental or imperfect, can lead to liberation and freedom from the cycle of rebirth. On this ground, Prabhupada (2012) appraises: "Ajāmila constantly chanted his son's name, Nārāyaṇa and he was elevated to the platform of *bhakti* (p.42). From this evidence, it can be proved that the repetition of the divine name, even in the context of a sinful life, can elevate a person to a state of spiritual purity and connection with the divine, marking a shift from worldly attachments to the path of devotion (*bhakti*).

The *Śrīmad Bhāgavata Mahāpurāṇa* explicates death as liberation disclosing the achievement from the death of Dhruva. In the words of Nanda and Sunanda, the associates of Lord Viṣṇu:

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally¹¹. (4:12.26)

The aforementioned evidence of the liberated soul confirms that the unparalleled spiritual achievement of King Dhruva, who, through his unwavering devotion, attained a transcendental realm far beyond the ordinary. The reference to *Viṣṇuloka* signifies the highest divine abode, where Lord Viṣṇu himself resides, highlighting its supremacy over all other heavenly realms in the universe. This invitation to Dhruva symbolizes the ultimate goal of devotion (*bhakti*), where a devotee not only reaches liberation but also attains eternal association with the Supreme Being in the most exalted spiritual realm. With this conditioning, Pushpendra Kumar (2009) corroborates that Dhruva gets liberation with the help of his penance (p.309). This perspective highlights the power of intense devotion and self-discipline in attaining spiritual enlightenment.

Dhruva's unwavering focus and ascetic practices led him to the direct favor of Lord Viṣṇu, culminating in his liberation from the cycle of birth and death. This story underscores the transformative potential of sincere penance and devotion, illustrating that spiritual progress is achieved not merely through ritual but through heartfelt dedication and a single-minded pursuit of the Divine.

King Dhruva, a beloved devotee of the Supreme Personality of Godhead, was deeply moved by the sweet words of the Lord's chief associates from the Vaikuṅṭha planet. He then purified himself with a sacred bath, adorned himself with ornaments, performed his spiritual duties, and respectfully sought the blessings of the great sages present. In this context, Maitreya is apt to state about the liberated soul of Dhruva in the *Śrīmad Bhāgavata Mahāpurāṇa*:

King Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṅṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisance to the great sages present there and accepted their blessings¹². (4:12.28)

The aforementioned idea highlights King Dhruva's devotion and humility as he responds with reverence to the divine message from the Lord's chief associates in Vaikuṅṭha. His actions - purification, spiritual practice, and respect for sages - reflect his deep spiritual discipline and recognition of higher authority. Basing his argument on such idea, Niruben Amin explicates: "A *Gnani Purush* is the One who remains separate from the body and every temporary state related to the body" p.10). Commenting upon this argument, one emphasizes that a *jnāni Puruṣa*, or enlightened being, maintains a constant awareness of their true self as distinct from the physical body and its transient conditions. This separation signifies a state of spiritual liberation, where the *jnāni Puruṣa* is unaffected by bodily experiences and remains rooted in eternal consciousness.

The concept of "Death as Liberation" in the *Śrīmad Bhāgavata Mahāpurāṇa* emphasizes the transcendence of mortal existence through devotion (*bhakti*) and spiritual wisdom (*jnāna*). Death is not seen as an end but as a gateway to liberation (*mokṣa*), where the soul (*ātman*) is freed from the cycle of birth and rebirth (*samsāra*). Central to this idea is the practice of surrendering to Śrī kṛṣṇa, whose divine grace enables the devotee to overcome fear and attachment to the material world. By cultivating detachment, selflessness, and unwavering devotion, one can face death with equanimity and achieve unity with the divine. This perspective transforms death from a source of dread into a moment of ultimate liberation, highlighting the *Bhāgavata*'s core message of spiritual freedom through love and devotion.

Voluntary Death

The concept of voluntary death, often referred to as *Ichha Mrityu* (death at will), is a significant philosophical idea presented in the *Śrīmad Bhāgavata Mahāpurāṇa*. It is depicted as

a conscious and willful departure from the mortal body, usually undertaken by spiritually enlightened beings who have mastered their senses and mind. This notion is exemplified in the stories of great sages and devotees, such as Bhiṣma Pitāmaha, who chose to leave his body at an auspicious time. The text portrays voluntary death not as an act of escapism but as a culmination of spiritual realization, where one relinquishes bodily attachments and returns to the divine essence. It is closely linked to the concept of *mokṣa* (liberation) and is seen as the ultimate act of self-mastery, achieved through intense devotion, meditation, and detachment from worldly desires. The *Bhāgavata* emphasizes that only those who have attained a high level of spiritual wisdom and inner purity can undertake such a path, making it an ideal rather than a universal practice.

The transition of the sun into the northern hemisphere is considered an auspicious period for spiritual liberation, as it is believed to facilitate the soul's journey toward higher realms. While Bhīṣmadeva imparted wisdom on occupational duties, he awaited this divine moment to exercise his boon of *Ichha Mrityu* (death at will), embodying the ideal of a realized soul's conscious departure from the mortal world. On the basis of this idea, Sūta Gosvāmī appraises: "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"¹³ (1:9.29). This extract from the *Śrīmad Bhāgavata Mahāpurāṇa* shows the spiritual significance of cosmic alignment, particularly the sun's transition into the northern hemisphere, which is considered an auspicious period for the soul's liberation. Bhīṣmadeva's deliberate choice to await this moment reflects the concept of *Ichha Mrityu* (death at will), symbolizing mastery over life and death achieved through spiritual wisdom and detachment. In this connection, Ganesh Vasudeo Tagare (2011) analyzes that the *Yogis* have their power to die according to their will (p.78). This perspective underscores the spiritual mastery of *Yogis* who, through intense discipline and self-realization, attain control over the timing of their death (*Ichha Mrityu*). This ability reflects their transcendence of bodily limitations and attachment, symbolizing ultimate liberation (*mokṣa*) from the cycle of birth and death (*samsāra*).

With unwavering devotion and profound spiritual resolve, Sati immersed herself in deep meditation on the divine lotus feet of her husband, Lord Śiva, the supreme spiritual guide of the universe. From this standpoint, Sage Maitreya clarifies the voluntary death of Satidevi in the *Śrīmad Bhāgavata Mahāpurāṇa*:

Sati concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.¹⁴ (4:4.27)

The aforementioned lines highlight Satidevi's absolute devotion and spiritual surrender to Lord Śiva, symbolized by her meditation on his holy lotus feet, representing humility and reverence. Through this profound focus, she purifies herself of all sins and achieves transcendence, ultimately relinquishing her mortal body through the elemental force of fire, signifying spiritual liberation. On this ground, Niruben Amin (2021) examines: "These are merely *karmic* ties of worldly life" (p. 13). Commenting upon this argument, one clarifies that human relationship emphasizes the transient and binding nature of worldly relationships and attachments, which are shaped by past actions (*karma*). It suggests that such ties are not eternal but are part of the cycle of birth, death, and rebirth, driven by cause and effect. This perspective encourages detachment and spiritual focus, as liberation (*mokṣa*) is only possible by transcending these *karmic* bonds.

Balarāma withdraws from the mortal world by meditating deeply on the Supreme Personality of Godhead and merging his consciousness into divine transcendence. In this context *Śrīmad Bhāgavata Mahāpurāṇa* discusses: "Lord Balarāma then sat down on the shore of the ocean and fixed himself in meditation upon the Supreme Personality of Godhead. Merging himself within himself, he gave up this mortal world"¹⁵ (11:30.26). This idea highlights Balarāma's voluntary death in the material world. His act of "merging himself within himself" signifies the realization of his divine nature and ultimate unity with the Supreme Personality of Godhead, emphasizing the *Vedic* concept of self-realization. The final phrase, "he gave up this mortal world," underscores the transcendence of the physical realm, illustrating the soul's liberation from the cycle of birth and death (*saṃsāra*). Elaborating this argument, Purnendu Narayan Singh (1950) argues that the voluntary death of Balarāma is notable in the *Śrīmad Bhāgavata Mahāpurāṇa*. Commenting upon this argument, one clarifies that The voluntary death of Balarāma in the *Śrīmad Bhāgavata Mahāpurāṇa* reflects the concept of divine will and conscious departure from the material world. Unlike ordinary death, Balarāma's departure is an intentional act of self-withdrawal, symbolizing the ultimate control over life and death possessed by divine beings. This act also illustrates the *Vedic* idea of *mahāprasthāna* (great departure), where exalted souls transcend the cycle of birth and death through spiritual realization and divine grace.

In the *Śrīmad Bhāgavata Mahāpurāṇa*, the voluntary departure of Śrī Kṛṣṇa from the mortal world is a profound and symbolic event. After the catastrophic end of the Yadava dynasty, which unfolded due to internal conflict and the curse of sages, Śrī Kṛṣṇa realizes that his divine purpose on Earth has been fulfilled. Seated under a banyan tree in a meditative state, he withdraws his divine energy (*yoga-māyā*) and prepares for his departure. Dāruka was overcome with deep affection upon witnessing Śrī Kṛṣṇa resting at the foot of a banyan tree, surrounded by his radiant divine weapons. Unable to contain his emotions, he descended from

the chariot with tear-filled eyes and prostrated himself at the Lord's feet. In this context, *Śrīmad Bhāgavata Mahāpurāṇa* discusses:

Upon seeing Śrī Kṛṣṇa resting at the foot of a banyan tree, surrounded by his shining weapons, Dāruka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet¹⁶. (11: 30.42)

This scene symbolizes the profound devotion and emotional surrender of Dāruka, whose heartfelt reaction reflects the intimate bond between devotee and divinity. The presence of Śrī Kṛṣṇa's shining weapons signifies his divine power, while his repose under the banyan tree alludes to detach and the impending conclusion of his earthly pastimes. On this ground, C. L. Goswami (2014) incorporates that the voluntary death of Śrī Kṛṣṇa is a matter of discussion in the *Śrīmad Bhāgavata Mahāpurāṇa* (p.665). The voluntary death of Śrī Kṛṣṇa in the *Śrīmad Bhāgavata Mahāpurāṇa* is a profound theological concept that signifies the deliberate conclusion of his earthly *lila* (divine play). It emphasizes Śrī Kṛṣṇa's transcendence over life and death, portraying his departure not as a mortal demise but as a divine act aligned with cosmic time and the shift from *Dvāpara Yuga* to *Kali Yuga*.

The voluntary deaths of Bhiṣma, Sati Devi, Balarāma, and Śrī Kṛṣṇa in the *Śrīmad Bhāgavata Mahāpurāṇa* embody unique spiritual teachings, yet they collectively highlight the profound theme of divine control over life and death. Unlike ordinary beings that are bound by the cycles of *karma* and mortality, these figures demonstrate complete mastery over the timing, manner, and purpose of their departure from the mortal world. Bhiṣma, lying on a bed of arrows after the Kurukṣetra war, waits for the auspicious *Uttarāyana* (the sun's northward journey) to willingly relinquish his life, showcasing his control over *prāṇa* (vital energy) and his adherence to *dharma*. His death illustrates the power of devotion, self-discipline, and the profound realization that death can be embraced with equanimity when one is in tune with the divine will.

Together, these instances of voluntary death in the *Śrīmad Bhāgavata Mahāpurāṇa* convey a powerful spiritual message about the nature of life, death, and liberation. Unlike ordinary beings, Bhiṣma, Sati, Balarāma, and Śrī Kṛṣṇa exercise complete agency over their deaths, revealing that death can be embraced as a conscious, purposeful act aligned with divine will. Their departures underscore the themes of detachment, the cyclical nature of time, and the spiritual freedom that arises from devotion, knowledge, and divine realization. By witnessing these profound acts of self-liberation, devotees are inspired to transcend the fear of death, understand its inevitability, and seek liberation through devotion, discipline, and surrender to the divine.

Conclusion

The *Śrīmad Bhāgavata Mahāpurāṇa* presents a deeply nuanced and spiritually rich exploration of death, framing it as an integral part of the eternal journey of the soul. It

transcends the fear and mystery traditionally associated with death by offering a divine and philosophical perspective that views it not as an end but as a gateway to higher consciousness or liberation (moksha). Through its vivid narratives, allegories, and philosophical discourses, the Purāna conveys that the quality of life and the state of consciousness at the moment of death are pivotal in determining one's future existence. It categorizes death into karmic, voluntary, catastrophic, and unprepared, providing practical and spiritual insights into each. For instance, voluntary deaths through yogic practices or surrender to the divine are glorified as acts of transcendence, while unprepared or karmic deaths highlight the repercussions of a life lived without spiritual focus. The overarching message is clear: death is neither to be feared nor avoided but understood, embraced, and prepared for through devotion, detachment, and spiritual discipline.

Central to the *Bhagavata Purāna's* teachings on death is the transformative power of consciousness and the grace of divine intervention. The text emphasizes that remembering the Supreme Being at the time of death can dissolve the bonds of *Karma*, offering liberation even to the most fallen souls, as exemplified by stories like Ajamila and Shishupala. Simultaneously, it provides moral and ethical frameworks, warning against actions that lead to suffering and bondage, as depicted in the vivid descriptions of the hellish planets (*narakas*). The Purāna's exploration of death underscores its dual role as both a consequence of one's earthly life and an opportunity for transcendence. By reframing death as a spiritual milestone rather than a terminal event, the *Śrīmad Bhāgavata Mahāpurāna* instils hope and purpose, encouraging its audience to live with awareness, engage in devotional practices, and cultivate detachment. Ultimately, it portrays death as a divinely orchestrated passage that, when approached with preparation and grace, leads to the eternal bliss of spiritual realization and unity with the Supreme.

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Appendices

1. इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्षयति स्म कुलाङ्गारं चोदितो मे तद्रुहम् ॥ ३७॥
iti laṅghita-maryādaṁ takṣakaḥ sapṭame 'hani
daikṣyati sma kulāṅgāraṁ codīto me tata-druham
2. अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे ।
मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥ (12:6.6)
anujānīhi mām brahman vācam yacchāmy adhokṣaje
mukta-kāmāśayaṁ etaḥ parveśya viśṛjāmy asūn
3. तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशामिव नैकधाकर्मकंसमधिगतोऽस्मि विधूतभेदमोहः ॥ (1:9.42)
tam imam aham ajaṁ śarīra-bhājāṁ hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
pratidṛśam iva naikadhārkam ekaṁ samadhi-gato 'smi vidhūta- bheda-mohah
4. इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥ (1:19.7)
iti vyavacchidyā sa pāṇḍaveyaḥ prāyopaveśam prati viṣṇu-padyām
dadhau mukundāṅghrim ananya-bhāvo muni-vrato mukta-samasta- saṅgaḥ
5. सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥ (1:9.44)
sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale
sarve babhūvus te tūṣṇīm vayāṁsīva dinātyaye
6. स वा अद्यतनाद्राजन् परतः पञ्चमेऽहनि ।
कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥ (1.13:57)
sa vā adyatanād rājan parataḥ pañcame 'hani
kalevaraṁ hāsyati svam tac ca bhasmī-bhaviṣyati
7. अथैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान् ।
पुष्पाति येषां पोषेण शेषभुयात्यधः स्वयम् ॥ (3:30.10)

*arthair āpāditair gurvya himsayetas-tataś ca tāt
puṣṇāti yeṣāṃ poṣeṇa śeṣa-bhug yāty adhaḥ svayam*

8. वायुनोत्क्रमतोत्तारः कण्ठे घुसुरायते । कफसंरुद्धनाडिकः ।

कासश्वासकृतायासः कण्ठे घुसुरायते ॥ (3:30.16)

*vāyunoatkramatottāraḥ kapha-saṃruddha-nāḍikāḥ
kāsa-śvā-kṛtāyāsaḥ kaṅṭhe ghura-ghurāyate*

9. यत्र ह वाव भगवान् पितुराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु

सम्प्रेतेषु यथा कर्मावद्यं दोषमेवानु - ल्लङ्घितभगवच्छासनः सगणो दमं धारयति ॥ (5:26.6)

*yatra ha vāva bhagavān piṭṛ-rājo vaivasvataḥ sva-viṣayaṃ prāpīteṣu sva-puruṣair jantuṣu
sampareteṣu yathā-karmāvadyaṃ doṣaṃ evānullaṅghita-bhagavac-chāsanāḥ saḡaṇo damaṃ dhārayati*

10. स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते ।

मतिं चकार तनये बाले नारायणाद्भये ॥ (6:1.27)

*sa evaṃ vartamāno 'jño mṛtyu-kāla upasthite
matim cakāra tanaye bāle nārāyaṇābhvaye*

11. अनास्थितं ते पितृभिरन्यैरप्यङ्ग कर्हिचित् ।

आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ॥ (4:12.26)

*anāsthitam te piṭṛbhir anyair apy aṅga karhicit
ātiṣṭha jagatām vandyam tad viṣṇoḥ paramam pada*

12. निशाम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुरुक्रमप्रियः ।

कृताभिषेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादयत् ॥ (4:12.28)

*niśamya vaikuṅṭha-mukhyayor madhu-cyutam vācam urukrama-priah
kṛtābhīṣekaḥ kṛta-nitya-maṅgalo munīn praṇamyāśīṣam abhyavādayat*

13. धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।

यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥ (1:9.29)

*dharmam pravadataṣ tasya sa kālaḥ pratyupasthitaḥ
yo yoginas' chanda-mṛtyor vāñchitaṣ tūttarāyaṇaḥ*

14. ततः स्वभर्तुश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।

ददर्श देहो हतकल्मषः सती सद्यः प्रजज्वाल समाधिजग्निना ॥ (4:4.27)

*tataḥ sva-bhartuṣ caraṇā mbujāsavaṃ jagad-guroṣ cintayatī na cāparam
dadarśa deho hata-kalmaṣaḥ satī sadyaḥ prajajvāla samādhijāgninā*

15. रामः समुद्रवेलायां योगमास्थाय पौरुषम् ।

तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥ (11:30.26)

*rāmaḥ samudra-velāyām yogan āsthāya pauruṣam
tatyāja lokaṃ mānuṣyam saṃyojyātmānam ātmani*

16. तं तत्र तिम्रद्युभिरायुधैर्वृतं ह्यध्वत्थमूले कृतकेतनं पतिम् ।

स्नेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ॥ (11:30.42)

*taṃ tatra tigra-dyubhir āyudhair vṛtaṃ hy āsvattha-mūle kṛta-keṭanam patim
sneha-plutātmā nipapāta pādayo rathād avaplutya sa-bāṣpa-locanaḥ*