

SREE MAHAABHAARATHAM

Sree MahaaBhaaratham AADHI PARVVAM

Only after praying, paying homage, and divinely saluting Naaraayana - who is the ultimate refuge for all creatures of the universe -, Nara - the human beings of this world whose ultimate solace is Naaraayana or Naaraayan -, Naroththamam - the best Naraas who can lead the Naraas in the path to reach the lotus feet of Naaraayan -, Dhevi Saraswatheedhevi - who the supreme goddess of knowledge and education and who is the ultimate authority of all literature and books of Vedhaas, Upanishaths, and Saasthraas -, and Vyaasa or Krishnadhvaipaayana or Krishnadhvaipaayana Vyaasan who is the author of this book of 'Jayam' which is popularly known as Mahaabhaaratham.

Anukramanikaaparvvam

1. Anukramanika or Anukremanika

One day Ugrasrevas who was popularly known and called as Sootha or Soothan, the son on of Lomaharshana Soothan, arrived at Naimisaaranyam or Naimisaaranya Yaaga Saala or Sacrificial Hall, where the great Maharshees begin to conduct Twelve Year prolonging Yaagam under the leadership of the noblest Saunaka Maamuni. At that time one of the Maharshees or Sages requested him to narrate in detail the story of Bhaaratham or Sree Mahaabhaaratham or Mahaabhaaratham which was authored by Vyaasan or Krishnadhvaipaayana Vyaasa Maharshi. Soothan explained to them how Vyaasan created Mahaabhaaratham and how he was able to get it written or copied by Ganapathi Bhagawaan or Genapathi who is the remover of all obstacles. After that Soothan just gave a briefing of names of the contents or subjects in Bhaaratham. This chapter will then conclude with the results and benefits of reading or listening to Mahaabhaaratham.

Thus, Lomaharsahana's son Ugrasrevas Soothan who was a scholarly mythologist started discoursing Mahaabhaaratham in the Sathram or

Yaaga Saala where a Twelve Yearlong Yaagam was going on or being conducted under the leadership and direction of Saunaka or Saunakan.

Once Lomaharshana Soothan entered the Yaaga Saala of Naimisaaranyam where all sages were sitting in rows. He was very noble and extremely humble. 1

When that great Sootha entered the Aasramam of Naimisaaranyam and comfortably occupied the seat offered to him, all Maharshees assembled together to hear and listen to the most virtuous and divine story explained so beautifully and wonderfully. 2

He humbly and respectfully addressed and saluted those Maharshees separately when he was addressed and complemented by them. And then the most austere Sootha humbly inquired firstly itself. 3

As all the Munees were sitting on their stools or seats, the humblest Sootha Nandhanan or son Soothan politely occupied the Peettam or the altar. 4

After realizing that Sootha was comfortable, one of the Rishees [Saunaka, their speaker] asked the formal questions like: “Hey, Lotus-eyed Sootha! Please tell me everything, including: Where are you coming now? Where did you happily spend all these days? and so on.” 5-6

Having asked like that, Sootha Nandhanan – Laumaharshani (son of Lomaharshanan) – or Soothan responded and spoke to all the Munees sitting in that auditorium as he was answering the questions by narrating the relative stories of all. 7-8

Soothan Said:

I am coming from the Yaagasaala or Sacrificial Hall where the great the PriththveePathi or Lord of Earth, Raajarshi or the Best Royal King, Janamejaya – the son of Pareekshith Mahaaraajan – performing the Sarppa Sathram or Sacrifice of Serpents. 8-9

After listening to the most interesting holy and pure Bhaarathakattha explained by Vaisambaayana, as directed or asked by Krishnadhvaipaayana or Vyaasa, to Jenamejeya, the son of Pareekshith

Mahaaraaja, I wandered around in pilgrimage to many holy places and also visited Syamanthapanjchakam filled with Braahmanaas. 9-11

This Syamanthapanjchakam is the same place where the Kauravaas and Paandavaas, along with other Lords or Kings of earth and their soldiers, had the worst horrible battle in the past. [That means Syamanthapanjchakam and Kurukshethram are the same.] 12

Oh, Vipraas or Braahmanaas! You are all certainly of great longevity and born from Braahmadhevan. After that I came here straight to see you all. 13

You are all as effulgent and splendorous as Agni or Fire-god and you are all very pure and holy and experts in reciting Vedhic Manthraas and making appropriate offerings and sacrifices. 14

What else of the noblest stories of great Kings, Maamunees or great Rishees, etc. should I explain to you all where all such self-realized and blissful Braahmana Sreshttaas, who are all strictly religious of Ddharmmam, are seated? 15-16

Rishees Said or Requested:

Sootha please tell us the holiest and the noblest and holiest story of Bhaaratham explained by Vyaasan, the son of Paraasaran, which is being praised even in heaven by the Dhevaas and Brahmarshees. It is also so well connected very attractively and beautifully by Parvvam to Parvvam or node to node or section to section. It is the most eminent narrative that exists today and forever. 16-17

This Mahaa Bhaaratham Ithihaasam clearly leads us in the path stipulated in Vedhaas and Saasthraas. It provides clear meaning of Vedhic principles. It is sacred and holy and brings virtues. 18

This wonderful creation of MahaaBhaaratham, as the essence of all four Vedhaas, provides all pure and virtuous principles and stipulations of all Saasthraas. All these were clearly described to the most popular king and lord of earth, Jenamejaya (the eldest son of Pareekshith Mahaaraaja,) by Vaisampaayana Muni as directed and instructed by his preceptor Vedha Vyaasa Maharshi, who is the creator of MahaaBhaaratham, during the

performance of Adhddhvaram or Yaagam in the Yaagasaala or hall of sacrificial ceremony. [This is the Sarppa Yejnjam conducted by King Jenamejeyan.] Please explain to us that virtuous Ithihaasam which is the destroyer and remover of all sins. 19-21

Soothan Said:

The stipulations and definitions provided by Vyaasa Bhagawaan that Sree Mahaa Vishnu Bhagawaan is the Supreme God and is the Prime Primeval Personality and is The Supreme Source of Infinite Energy and Splendor and the provider of positive result and fulfiller of all wishes and desires for those worship Him and offering Yaagaas and Yejnjaas and is the Personification of Truth and is The Only Perfect One and is Paramaathma or Supreme Soul and is beyond even Imagination and is clearly explained in Vedhaas and is The Supreme God and is the Paramaathma or The Ultimate Soul and Soul of each and everything and is The Creator of all and everything including the Creator of the Universe and is the First One and is without a beginning or an ending or Birthless and Deathless and is Embodiment of Auspiciousness and is The Supreme Lord and is The Noblest and Best of all and everything and is Sinless and is the Most Sacred and Purest and is The Supreme Lord and Controller of Indhriyaas and is the Creator of Universe and is the Universal Preceptor is certainly acceptable to all. I worship Sree Mahaa Vishnu Bhagawaan and am going to start explaining the story of MahaaBhaaratha to you all, the great Rishees. It is most respected and regarded with highest esteem by all. It is most auspicious. In this universe it has been explained by many in many different versions and it is being narrated now by many different Aachaaryaas or Scholarly Preceptors and in future also it will be explained future also by many different Aachaaryaas in various versions of it at different occasions to different audience. 21-25

This Ithihaasam has provided greatest joy, happiness, and satisfaction to innumerable people. This creation is considered as the product of imagination and a magnificent work of a divine personality which can be enjoyed by its rhythmic beauty of sound combination. 25-26

It is so sweet with attractive Chandhas or meter [like Anushtup Chandhas, meaning with four lines of eight syllables] and as favorite of Dhevaas or gods of heaven. It removes the darkness or ignorance spread all over by its eternal brilliance of unlimited knowledge. 27

At the very beginning of the Yuga, even before the creation of the universe, a golden egg was formed or self-created. That egg contained the seed for creation of the universe. 28

The Vedhaas or Sruthees say that egg was the cause of the Universe. It is still inconceivable and unimaginable how or why or from where that egg was formed. 29

The cause of formation of that egg is not clear and no One can how or why the egg was formed. This was the divine and pure virtuous Soul of all souls. The Prajaapathi or Pithaamahan or Brahmadhevan who is the creator of all creations was created or rose from that egg. 30

Then from that egg 1) Parameshti or Brahma, 2) Vishnu, 3) Siva, Praachethasaas like 4) Manu, 5) Dheksha, then 6-12) seven sons of Dheksha known as Praachethasaas, then from them [the seven sons of Dheksha] 13-33) 3 x 7 or twenty-one Prejaapathees [i.e., Seven sons each for each of the seven sons of Dheksha]. And above all the Sarvvarshi Vidhithan or Who is known to the scholarly Rishies and Who is Sarvva Roopan or One Who is the Form of all or One Who contains all Forms and Who is The Supreme God Lord Sree Mahaa Vishnu Bhagawaan was also formed from that egg. 31-32

Thereafter, all Dhevarshees, Dhevaas like Indhra, Soorya, Ashtavasoos, Yekshaas, Saadhddhyaas, Pisaachaas, Guhyakaas, Pithroos, etc. 33

Then, the Munees, Pandithaas, Brahmavaadhees, Raajadhgunaas or Qualified Royals with Rejoguna, great and leading Raajarshees. 34

In the same order the Earth, Arkka, Dhyov or Sky, Vaayu or Air, Chandhra, Fire, Dhikku or Directions, and all the moving and non-moving and living and non-living entities and elements of the universe like all what we are seeing and what we are experiencing were formed or created. 35

At the time of Prelaya or great deluge all these - whatever is created or formed - would be merged into the original golden egg or Paramaathma just like how qualities of each of the seasons would be merged when the next season arrives. 36-37

It is cyclic and every Yuga the same process would be repeated. Thus, the process of creation and destruction would be repeated cyclically even beyond the reach of living beings without having a specific beginning and without having a specific end. 38-39

The Dhevaas are Thirty-Three thousand Three hundred Thirty plus Thirty-Three. 39-40

Brihathbhaanu - the son of Dhyovu -, Chakshuraathma, Vibhaavasuvu, Richeeka, Savithaavu, Arkka, Bhaanu, Asaavaha, and Ravi. Dhevabharratt is the son of noblest Manu and Dhevabharrattu's son is Subharrattu. 40-42

Subharrattu had three sons who were all well-known and popular as well as with a number of progeny. They were Dhesajyothi, Sathajyothi, and Sahasrajyothi. 42

Dhesajyothi had Ten thousand sons, Ten times of that many, i.e. One hundred thousand sons were for Sathajyothi, and Sahasrajyothi had Ten that of Sathajyothi or Ten Lakhs or One Million sons. Thus, all Kshethriya Vamsaas or Dynasties like Kuru Kulam, Yedhu Kulam, Bharatha Vamsam, Yeyaathi Vamsam, Ikshvaaku Vamsam, etc. were formed from them. 43-45

And thus, so many other Kulams and Vamsams were formed with mix of some or many of these Kulams and Vamsams. 46

Vyaasa has explained Bhoothaas or Elements, its importance and positions, Thrivarggaas or three qualities and its dominance and influences and imports, Righteous Actions, Ways and Mean to acquire true Jnanaanam or Knowledge and Wisdom, about Ddharmmam or Righteousness, Arththam or Economics and Finance, Kaamam or Desire or Need: the ocean of Saasthraas, Global geography, Pilgrim places, and all other things for the benefit of the universe. These things had been explained in detail and in brief wherever needed so and liked and loved by intelligent readers. With the power of his Yoga, Vyaasa - the exponent of Yogaas, - was able to explain these stories of the Ithihaasam or Epic in detail and Saasthraas or Sciences in short with its import and essence for the benefit of the readers as required or suggested by Scholars. Intelligent Scholars may name it variously, as the beginning of Manvanthara this was known as

Bhaaratham which is Aastheekaadhyam or Vasuvriththaadhyam, etc.

Some of those great Scholars carry this as it is, meaning they have grasped the whole Bhaaratham as it is by reading it with full austerity and penance; and some others have thoroughly analyzed and synthesized it and studied it in depth.

47-52

Thus, Vyaasa - the son of Sathyavathi - has made this as a Holy Book as it contains the essence of Vedhaas and Puraanaas. 53

Paaraasara or son of Paraasara, Vyaasa, who was a Brahmajnna with severe austerity after visualizing about this great and huge story book and having a clear idea about it contemplated how to write it and pass it over to his disciples. 53-54

While he was contemplating seriously within his mind, Naanmukha or Brahmadheva, the Loka Guru or Universal Preceptor, realizing what was going on within Vyaasaa's mind appeared in front of him with the intention of helping him for the benefit of the whole universe. [Brahmadheva realized that this Mahaabhaaratham would be helpful for maintenance of Purushaarthththaas.] 55

Dhvaipaayana Muni or Vyaasa was divinely wonder-struck and stood up in front of Brahmadheva and worshipped him with folded hands. Vyaasa offered the most exalted seat for Brahmadheva, the Hiranyagerbhan, and requested Him and other Rishees accompanied him to be seated. Then, he stood a little behind on his side with folded hands. 56-57

As Vaasavee Suthan or son of Sathyavathi, Vyaasan, the noblest Rishi, stood on the side of Brahmadheva with humility and respect, Brahmadheva instructed him to occupy a seat. Then, as instructed by Brahmadheva, Vyaasa also very happily and respectfully occupied a seat beside Brahmadheva. And after that Vyaasa spoke very humbly to Brahmadheva as follows: 58-59

Vyaasa Said:

Oh Brahmadheva! I have created within my mind an epic poetry which would be acceptable to the intelligent scholars. It contains the import and essence of Vedhaas, Saasthraas, Puraanaas, Ithihaasaas, and

Upanishaths. It would provide knowledge to the readers and would teach Purusharththaas and would help them to distinguish Ddharma and Addharma. 60

It would enlighten the readers with Vedhic knowledge and energize them with interest in reading and understanding Vedhaas and Vedhaangaas with narrative stories and from the lives of the characters. 61

It tells and teaches the readers about the Past, Present, and Future. It would enable them to distinguish and identify the three different Kaalaas or Times like Past, Present, and Future. It would teach them in detail about the creation, sustenance, and destruction, including the birth, getting aged, getting sick, and final death. It provides several types of distresses, illness, sickness, etc. It also provides several types of Ddharmaas and associated Aasrama Ddharmaas for all Four Aasramaas and how these Aasrama Ddharmaas were formulated at the very beginning. 62-63

Aasramaas starts with Brahmacharyam or Celibacy and its order like Grihasthaasrama or Householder's Life, Vaanaprestha or Transition from Householder's Life to Sanyaasa, and Sanyaasa or Renunciation. This also contains the details about the formation of Earth, Moon, Sun, Stars, Planets, about the Yugaas, etc. 64

It also contains the essence of Vedhaas like Rig, Yejus, Saama, and Attharvva and analyzes the Ddharma and Addharma; Nyaayam and Anyaayam or Justice and Injustice; Punishments for Crimes and violence; Chikithsa or Treatments for Sickness or Diseases; Charities and Donations, Paasupatham (Ddhanurvvedha or Science of weaponry,) etc. 65

I have included divine births many humans and similarly Science of Logic, details of Holy Places, Pilgrimages or Pilgrim Places; including the glorifying description and specialties of such places; description and positions of Rivers, Mountains, Oceans; Cities, Towns, Villages, Divine Kalpaas and its orders, Fights and Battles and smart and skillful way of tackling them, usage of Words and how the meaning can differ in different contexts, most glorious and renowned Global Trips; and also, I have incorporated all other things within this creation. 66-68

But my dilemma now is that I am unable to find a suitable person on this earth to write down what is in my mind or what I have mentally created.

69

Brahmadheva Said:

My opinion is that: You are the best of all scholarly Maamunees because of your severe austerity and because of the accumulation of wealth of Vedhic or spiritual as well as material knowledge. You are truly a well-established scholar with thorough knowledge in all fields of life. Right from birth you are a Brahma Jnjaani or One who knows about the Truth or the Only One Who is True or the Only One thing which is True. You are always True. 69-70

As you correctly mentioned, it is certainly an Epic. No doubt about it. Today, on this Earth it is impossible to follow true Gaarhasthya or Family Holders by others who are following other Aasramaas; it is impossible for anyone on Earth to write down what you have created, this great Kaavyam or Epic. Therefore, you should pray and request Vighnesa or Ganapathi to write down this Epic. 71-72

Sootha Said:

After instructing or directing like that Brahmadheva went to his abode of Sathyaloka. 73

As Brahmadheva disappeared, Vyaasa, the son of Sathyavathi, meditated Heramba or Ganapathi or Vighneswara. As soon as Vyaasa meditated; Ganesa, who is the fulfiller of all the wishes of his devotees, appeared in front of Vyaasa. Vyaasa welcomed and worshipped Ganesa with concentrated devotion and offered him the most exalted seat. After Ganesa took the seat Vyaasa spoke to him with folded hands and utmost devotion. 73-75

Vyaasa Said:

Oh, Gana Naayaka or The Lord and Leader of all Bhootha Ganaas! I have created Bhaaratham or Mahaabhaaratham in my mind. I am requesting you to write it properly and auspiciously. 75-76

Sootha Said:

After listening to the request of Vyaasa, Vighnesa said that I would write and give it provided that I might never to rest my pen, meaning you can dictate it continuously without any interruption or stoppage. Vyaasa responded that as long as you would write only what you fully understood, meaning if something is not fully comprehended by you or clear to you, then you should not write. Vighnesa or Ganapathi agreed to that condition and accepted to be the writer. Vyaasa smartly created some stumbles with difficult words and complex structures. 76-78

Thereafter, Vyaasa started dictating as agreed upon or promised. Thus, Vyaasa dictated what Ganesa wrote. Of those I am fully aware of Eight Thousand and Eight Hundred Slokaas or Stanzas, which contained the essence of everything - essence of Vedhaas, Saasthraas, Puraanaas, Ithihaasaas, Upanishadhs, etc. - Suka Brahmarshi also clearly understood the same Eight Thousand Eight Hundred Slokaas. Not sure of Sanjaya, whether he has fully comprehended, he might have perhaps or might not have. 79

Oh, Mune - Saunaka! Even today, it is so difficult to understand the import and mysteriousness of their meaning and the secret meaning contained within. Sometimes even the most scholarly Ganesa, who is a Sarvvajnja or Omniscient, himself would sit silently for a moment thinking about the underlying meaning of it. During that time Vyaasa would compose or create many other verses of Slokaas or Vyaasa used to take advantage of that time and write innumerable other lines. The world or the people of the world who are completely blinded by the darkness of ignorance will be provided with the brightness of both material and transcendental knowledge and remove their ignorance. 80-82

The discourse of this Mahaa Bhaaratha would provide all Purushaarththaas or Aim and Purpose of Human Life in consolidation as well as in combination of the parts or separately like Ddharmma or Religion or Religious Righteousness, Arthththa or Wealth or Profit, Kaama or Desire or Material Pleasure, and Moksha or Ultimate Liberation or Final Release from Material Miseries. It removes or dispels all darkness of ignorance just like the Sun removes the darkness of night by providing bright light with rays of sunlight. Just like how the mild and cool light of a full-moon day expands or blossoms the buds of water-lily this Bhaaratham of Mythological Epic brightens and enlightens the human mind. 83-84

This is the brightest light of all Ithihaasa Deepam, or Lamp of History and it exposes brightest light of knowledge and expands the human intellect and mind and brightens wisdom by removing the darkness spread within them due to the ignorance of illusory power. This Mahaabhaaratha removes the curtain which covers the knowledge of mind, intelligence, and wisdom and enlightens inside the human mind of this world. 85

This Mahaabhaaratham is a tree, the chapter of contents showing the brief summary of the Ithihaasam - which is Parvva Samgreham contained in the Parvva Samgreham Parvvam - is the seed; the Parvvaas called Pauloma and Aastheeka are the root; Sambhava - Sambhava Parvvam - is the broad trunk; Sabhaaparvvam and Aaranyakaparvvam are two high branches; Arani or Aranee Parvvam is the knitting knots or fatty burls of the tree (according to Kunjikkuttan Thampraan it is the color of the tree); Viraata Parvvam and Udhyoga Parvvam are the Essence or the Pith of the tree; Bheeshma Parvvam is the Main Huge Branch; Dhrona Parvvam is the Leaves; Karnna Parvvam is the freshly bloomed Flower or new and fresh Flower; Salya Parvvam is the sweet Fragrance; Sthree and Aisheeka Parvvams are the soothing and refreshing shade; Saanthi Parvvam is the mighty fruits of the tree; Aswameddha Parvvam is the Immortal Nectar or Sap of the tree; Aasramavaasa or Aasramavaasika Parvvam is the spot or the place the Mahaabhaaratha Tree groweth; Mausala Parvvam is the Essence of Vedhaas and Vedhaanthaas and is so hearteningly serviced and worshipped always by great Braahmanaas, Vedhically scholarly Rishees, and by great Kavees or poets. 86-90

Just like how the clouds producing rain is essential for the livelihood of humanity, the Mahaabhaaratha Tree would become most essential for all scholarly poets. I will now explain to you the most tasty, pure, enjoyable, flowery, and fruitful productions of that tree, which cannot be destroyed even by the Suraas or, the Immortals as it is eternal and immortal. 91-92

As commanded or requested by his mother, with the consent and agreement of Bheeshma Pithaamaha, Krishna Dhvaipaayana or Vyaasa, the son of Sathyavathi, produced three sons on the wives of Vichithraveerya or Vichithraveera. They were Ddhritharaashtra, Paandu, and then Vidhura as there are three different Agnees or Fires. After that, the most honorable Vyaasa went back to his Aasrama to perform austerity and penance. It was not until they - these three sons - were born, grown

up, and departed for the ultimate journey of material life; that Vyaasa Maharshi published this Mahaabhaaratha on this material world of humanity or earth. [That means he just kept it within him without broadcasting it.] 93-95

As Jenamejaya or Janamejaya requested or solicited his great grandfather, Vyaasa Bhagawaan; Vyaasa asked best of his disciples Vaisampaayana who was sitting close to him to explain it to Jenamejaya and thousands of Braahmanaas in the audience. 96

And Vaisampaayana recited and explained Mahaabhaaratha during the interval of sacrificial ceremony. [As we know it was explained during the Sarppa Sathra or the sacrifices of Serpents. We are going to read the story in detail.] 97

The vast spread, breadth, and depth of Kuru dynasty, rigid religiosity and virtuousness of Gaanddhaari, the depth of Vedhic knowledge, wisdom, and scholarly greatness of Vidhura Mahaasaya, the daring courage of Kuntheedevi, and all are described by Vyaasan in this book. 98

The greatness and supreme divinity of Sree Krishna Bhagawaan, strict truthfulness and honesty of Paandavaas, and the devilish deceitfulness of Ddhrritharaashtra also have explained by the greatest Muni Vyaasa. 99

This book has over One Lakh or One Hundred Thousand Slokaas or Stanzas, with many episodes of subordinating stories explaining the stories of holy and pure great people. This the greatest book ever compiled or written. Originally it was of Twenty-Four Thousand verses. The learned scholars and Yethees or Ascetics are calling this as the Bhaaratha Samhitha. This Bhaaratha Samhitha does not contain any Upaakhyaanaas or sub-stories. 100-101

Thereafter, the great Muni created an epitome consisting of One Hundred Fifty verses, which provides an introduction with chapter contents. This is called Anukremanika which contains a list of Parvvaas, and the stories contained in each Parvvam of Mahaa Bhaaratham. 102

Firstly, Vyaasa Muni taught this Mahaa Bhaaratha Samhitha to his own son, Suka Brahmarshi. Thereafter, the great Preceptor, Vyaasa Bhagawaan, taught it to his other disciples also. 103

Then, Vyaasa compiled the Samhitha of another Sixty Lakhs or Sixty Hundred Thousand verses of which the primary Thirty Lakhs or Thirty Hundred Thousand verses were compiled in Heaven for the Dhevaas. 104

Fifteen Lakhs were for the Pithroos or Ancestors and Fourteen Lakhs were for Genddharvvaas or the Celestial Musicians. Thus, only One Lakh or One Hundred Thousand were available for this world of human beings or human world or this earth. 105

Dhevarshi Naaradha explained it to the Dhevaas, Maharshi Dhevala taught it to Pithroos or Ancestors. Suka Brahmarshi recited it to Genddharvvaas, Yekshaas, and Rekshaas or Raakshasaas. Vaisampaayana, one of the most scholarly disciples of Vyaasa Muni and an exponent of Vedhaas, highly religious, and virtuous explained it to the humans of this Earth. 106-107

And now I am going to explain to you that One Lakh Slokaas, which is established on this earth, to you now. Please listen with full concentration. Dhuryoddhana is like huge tree of irreligion and deceit, Karnna is the trunk of that tree, Subela or Jeyadhrettha is like branches, Dhussaasana is the flowers and fruits of that tree, and Ddhritharaashtra, the dexterous but crooked, is the root of that tree. 108

Yuddhishtira is the tree of virtuous religiousness, Paarthththa is the trunk, Bheemasena is the branches, Maadhreyaas or Nakula and Sahadheva are the flowers and fruits, Krishna or Bhagawaan Vaasudheva Sree Krishna Bhagawaan is the root of Vedhaas and Vipraas. [Thus, Kuroos and Paandavaas are the two huge trees which make up Sree Mahaa Bhaaratham.] 109

Paandu, the most honorable and valorous, conquered many other countries with his smart intelligence and prowess and ruled the kingdom most efficiently. After some time, he went to the forest for hunting and stayed with the Rishees and Munees in the forest. 110

During the stay in the forest Paandu brought upon himself great misfortune by hunting a stag coupling with its mate. Because of that he was forbidden from flirting and mating with his princesses, Kunthi and Maadhri. As ordained by the laws of destiny Kunthi and Maadhri admitted Ddharmma or

Kaala, Vaayu, Surendhra or Indhra, and Asvinikumaaraas as substitute for their Prince, Paandu, and produced sons on them to maintain religious righteousness of Grihastthaasrama life or family life. 111

These children grew up in the Aasramaas of the forest under the care of their mothers and the guidance of great Rishees and Munees. Thus, when those children grew up, they were led and brought to the sons of Ddhritharaashtra and to him by the ascetics. Those handsome boys were wearing Jeta as having tied their hair in knots and were following the path of strict Brahmachaarees or Celibate Students under the guidance of scholarly Rishees. 112-114

The Rishees or the Ascetics told: "These, our pupils or students are Paandavaas and your sons, brothers, friends, princes, and most dear and near to you all." And they disappeared after leaving the children there in the palace of Hasthinapuram. 115

Seeing the Paandavaas, sons of Paandu, brought and introduced by the ascetics, the Kauravaas and all distinguished citizens of Hasthinapuram were pleased and started shouting joyously and surrounded them. 116

Some of them started saying that these are not Paandavaas and, but some others were telling that they are Paandavaas. Paandu died long time back therefore there is no chance for these kids to become the sons of Paandu.

117

Despite such debates going on from all sides the voices were heard crying: "They are welcome on all accounts. By divine fate or destiny, we behold the family of Paandu. Let us proclaim a cordial and hearty welcome to them, the family of Paandu." 118

When the sound of joy subdued an Asareeri or a bodiless sound coming from nowhere and no-one sounded heavily or reverberated there. 119

Flowers showered from the sky. Divine sweet fragrance spread all over. Sound of trumpets and other musical instruments reverberated. And many wonders like that happened there as sons of Paandu came there. 120

Seeing such wonders which had not been experienced by them, they were extremely pleased and started celebrating the occasion like a great festival.

The expression of the satisfaction on the occasion of the arrival of the Paandavaas was so great that it reached even heaven in magnifying plaudit. 121

Studying Vedhaas, Saasthraas, and its differences and similarities deeply with interest and enthusiasm the Paarththivaas or Paandavaas stayed there with respectful regards and love and affections of relatives, friends, attendants, and all others there in Hasthinapuram. 122

The Prejaas or all the subjects of Hasthinapuram were well pleased with the elevated and strict maintenance of religiosity and pure sacredness maintained by Yuddhishtira, the bravery and courageousness of Bheemasena, the valorousness of Arjjuna, the humility and modesty of Yemajaas or Nakula and Sahadheva, service minded attitude of Kuntheedhevi to the Preceptors, and the prowess and valor of all of them appreciated and were well pleased. 123-124

Arjjuna, the best of all archers, obtained or won the virgin Princess - Krishna or Paanjchaali - in the midst of many other royal competent princes and kings in the Svayamvara or where the princess would be choosing her life companion according to her own wish, with his own prowess and skill of archery. Not only that from that day he - Arjjuna - became the most respectable and exalted among all the brave and skillful archers and bowmen of all the three worlds. And in the fields of battle, he was like the Sun no foemen were daring even to look at him, leave alone fight against him. 125-126

Arjjuna defeated and subdued all the kings and thus enabled Ddharmmaputhra to conduct the Raajasooya Yaaga very pompously by rewarding lavishly to the priests and giving out generous charities to all needy ones and completed the Raajasooya victoriously and successfully by killing Jeraasanddha with prowess of Bheema and Arjjuna with shrewd and intelligent advices and wise counselling of Sree Krishna Bhagawaan and then by killing Sisupaala by Sree Krishna Bhagawaan by Himself removed all the obstacles for successfully completing Raajasooya Yaaga by Yuddhishtira. 127-129

Dhuryodhana also came to the Yaaga as an invitee. Seeing the collection of vast wealth like the most valuable diamonds and gems, jewels, precious stones, gold, precious metals, etc.; very precious textures, garments,

mantles, shawls, furs, etc.; carpets made of animal skin, soft beds made of feathers, wealth of cows, horses, elephants; offered by those who attended the Raajasooya, Dhuryodhana became very envious and enraged with anger beyond his control. 130-132

Maya, the Asura who is the king of all illusions and illusory art and architecture, was pleased with Paandavaas because he was saved by saved by Arjuna from the clutches of death and constructed for them an Assembly Hall far superior in all respects than the Celestial Court of Indhra in Dhevaloka. By being mesmerized and did some foolish things in front of Paanjchaali, Bheema, and others laughed aloud and ridiculously mocked him, his rage inflamed to its heights. Even though he tried to be pacified and consoled by providing with a heap of diamonds and jewels, he became very pale without having any blood stream on his face and Ddhritharaashtra got his heart melted because of his overly affection and selfish interest to his son. 133-135

As Dhuryodhana became very lean and bloodlessly pale as he was enviously thinking of the unimaginable wealth and precious metals, jewels, gems, etc. of Paandavaas during Raajasooya. Ddhritharaashtra due to his selfish affection towards son consented him to play chess gambling and invite Paandavaas. Hearing this, Vaasudheva Sree Krishna Bhagawaan became very distressed and angry and extremely wroth. Being so dissatisfied He did nothing to prevent the dice game as might have thought that this is going to be the chance to kill all the Kshethriyaas who are becoming a burden for the earth. Giving deaf ears to the worthy advice of Bheeshma Pithaamaha, Dhronaachaarya, Kripaachaarya Kauravaas and Paandavaas engaged in most horrific and torrid transactions. Hearing the unpleasant news about the victory of Paandavaas and painfully thinking of the furious resolutions made by Dhuryodhana, Karnna, and Saubela or Sakuni; Ddhritharaashtra spoke to Sanjaya: 136-140

Ddhritharaashtra Spoke:

Hey Sanjaya, hear me well about all I am going to say. You are being learned, scholarly, wise, intelligent, and acceptable to others, please do not see me with contempt. I do not have any desire for battle. I do not have any desire or intention of destroying the dynasty. 140-141

I do not have any distinction between my sons and Paandu's sons. My own sons were and are prone to willfulness and despised me because I am old and blind. I know that I am going to be blamed for the evil and outrageous actions of my sons with ill-advice of Karnna and Sakuni. I have to bear all these miserable plights because of my overly paternal affection. People are going to put all the blame on me. People would put the ever-growing folly of Dhuryodhana and his evil and cruel actions on me as if I am the one who propels and prompts him to do all these wicked deeds. Dhuryodhana is greedy and he will do anything to fulfil greedy desires. Having seen all the riches accumulated in Raajasooya by Paandavaas and being ridiculously insulted in the royal court of Indhrapresttham he became so wickedly envious, and his rage and anger grew higher and higher. As he was unable to conquer the sons of Paandu in fight and was incapable to accumulate wealth like a valorous Kshethriya, he invited Paandavaas for deceitful dice game with the inner or hidden support of Sakuni. 142-146

Hey, Sanjaya! Now let me tell you what I see and predict in this deceitful dice game. Please hear me out. You can see my intelligence and wisdom and the inner sight and farsightedness. This is philosophical truth what I see in my intelligence: 146-147

Hey, Sanjaya! I lost all the hope of victory for my sons, Kauravaas, on the day or at the moment I heard news of Arjjuna bent his wonderful bow and aimed precisely at the point and shot exactly at spot of the moving target and victoriously won Krishna or Paanjchaali in the open competition in the presence of all the royal princes and kings. 148

Hey, Sanjaya! The day I heard the news of Arjjuna's pilgrimage trip to Dhvaaraka and that he stole and eloped with Subhadhra and Raama – Belaraama – and Krishna's tight companionship with Indhrapresttham, I lost all the hope of victory for my sons and me. 149

Hey, Sanjaya! I lost all hope of success the day I heard the news that Arjjuna prevented the torrid downpour of Indhra, the rain-god, and lavishly provided the whole Khaandava forest to be fully burned by Agni or the fire-god. 150

Hey, Sanjaya! I lost the hope of any success or victory when I heard that Kunthi and her sons escaped the house of lac or wax, and that Vidhura

was engaged as their minister and provided advice and designed and arranged their escape route from the burning lac house. 151

Hey, Sanjaya! I lost all the hope of success the day I heard that Paanjchaalaas have joined hands with Paandavaas as Arjjuna wont Paanjchaali in the Svayamvara after shooting the arrow precisely on the spot of the target on the court of royal princes and kings. 152

Hey, Sanjaya! I lost any hope of victory for my sons on the day I heard that Bheema by his prowess and might had killed Jeraasanddha, the king of Maagaddha and the king of all kings and who was supreme power of the world. 153

Hey, Sanjaya! When I heard that the sons of Paandu conquered all the great kings and rulers of the world and performed the Raajasooaya Yaaga successfully, I lost all hope of victory for my sons. 154

Hey Sanjaya! I lost all the hope on the day when wicked Dhussaasana dragged Dhraupathi or Krishna, who was pleading and crying for mercy and help, dragged to the court and tried to pull away her single cloth while she was impure to appear in front of the court of Bheeshma Pithaamaha, Dhronaachaarya, etc. 155

Hey Sanjaya! I lost the hope of victory for my sons when I heard that stupid and dunce Dhussaasana strived to strip off Paanjchaali but could not see the end and dragging in vain to remove her endless or cloth or when her cloth became endless. A pure and unimaginable wonder to witness. 156

Hey Sanjaya! On the day when I heard that even after the cunning Saubela or Sakuni defeated Ddharmmaathmaja and stripped him of everything including his kingdom, Ddharmmaathmaa's most noble and loyal brothers stood with him, I lost all the hope of victory for Dhuryodhdhana or for our side. 157

Hey, Sanjaya! I lost all hope of success on the day I heard that Paandava brothers were weeping with affliction, following into the wilderness and trying their best with unity to mitigate their discomforts with their amazing and wonderful deeds in the forest. 158

Hey Sanjaya! When I heard that many Vedhically scholarly self-realized and austere Braahmanaas followed Ddharmmaraaja into the forest and lived with them by taking whatever they got by begging, I lost all hope of victory. 159

Hey Sanjaya! I lost all hope of victory on the day I heard that Arjjuna secured the divine weapon called Paasupatham from Lord Siva, who came in the disguise of Kiraatha or forest hunter to assess his might as well as his devotion, after defeating and pleasing him in a combat. 160

Hey Sanjaya! I lost all hope of victory on the day I heard that Arjjuna strictly maintained Brahmacharyam or Celibacy in heaven, even after being persuaded by Apsaras or heavenly beauty like Urvvasy to break his celibacy and flirt with her romantically, and obtained innumerable divinely powerful weapons, which enemies can never resist and stand, from Indhra, the Lord of Heaven. 161

Hey Sanjaya! I lost all hope of victory on the day I heard that Jishnu or Arjjuna defeated and subdued most horrible Asuraas like Kaalakeyaas, Pauloma, etc. who could not be defeated even by the Dhevaas. 162

Hey Sanjaya! I lost all hope of victory on the day I heard that the son of Indhra, Arjjuna, went to heaven to kill all the enemies of Dhevaas and came back successfully after killing or defeating all the enemies. 163

Hey Sanjaya! I had no hope of success from the day I heard that under the leadership of Bheemasena the Paandavaas were able to go to the kingdom of Kubera or Viththesa who is the Lord and Controller of the whole wealth which was not accessed by any man and the Paandavaas were able to make an alliance with Kubera. 164

Hey Sanjaya! I lost all hope of victory on the day I heard that Arjjuna defeated the Genddharvvaas and released Karnna and my sons who were taken as prisoners by the Genddharvvaas while they were enjoying a festival celebration in the forest led by Karnna. 165

Hey Sanjaya! I completely lost all hope of victory on the day I heard that Yuddhishtira or Ddharmmaputhra correctly answered all tricky questions asked by Ddhrmmadheva or Yemaddharmmaraaja who disguised or came in the form of a Yeksha. 166

Hey Sanjaya! I lost all hope of victory on the day I came to know that my sons could not recognize Paanjchaali or Krishna along with Paarththaas or Paandavaas were living in the kingdom of Maathsyam or Viraata Raajyam.

167

Hey Sanjaya! I have no hope of success from the day I heard that Indhraathmaja or Arjjuna alone with a single chariot vanquished all principal leaders of our side like Bheeshmapithaamaha, Karnna, etc. who stole the cows from Viraata Raajyam and taken back the cows. 168

Hey Sanjaya! I lost all hope of victory for our side when I heard the news that Mathsyam or King of Viraatam had given his daughter, Uththara, to Arjjuna and Arjjuna accepted her for sake of his son, Abhimanyu. 169

Hey Sanjaya! I lost any hope of success for our side on the day I heard that Ddharmmaathmaja, who was defeated in the dice game and lost everything and was forced to live like a beggar and who was abandoned by his own subjects, was able to accumulate seven Akshauhinees soldiers on his side for the battle of Kurukshethra. 170

Hey Sanjaya! I lost any hope of success for our side on the day I heard that Bhagawaan Sree Krishna who recovered the entire planet of earth by the first step - remember Vaamanaavathaaram - was prepared to be on the side of Paarththaas or Paandavaas in the battle. 171

Hey Sanjaya! On the day when Naaradha told me the story that Nara-Naaraayanamaar are reincarnated now as Krishna and Paarththa or Arjjuna and after that I myself was able to witness them so in Brahmaloakam, I lost all the hope of success. 172

Hey Sanjaya! I lost all hope of victory for Kauravaas or our side on the day when Sree Krishna Bhagawaan came to make alliance between Kauravaas and Paandavaas for the benefit of both sides but had to return without having any hope of a positive result for his sincere effort. 173

Hey Sanjaya! I lost all hope of victory for us on the day I heard that Karnna, Dhuryodhana, and his brothers prepared and targeted to kill Krishna and Krishna displayed His Visva Roopam or Huge Universal Form. 174

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that Kunthi stood and pleadingly cried in front of Krishna's chariot as he was going, and he consoled and comforted her. 175

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Krishna is always their - Paandavaas' - Counsellor or Minister and also Bheeshmapithaamaha, the son of Santhanu, is there to counsel them and that Dhronaachaarya, the son of Bharadhvaaja, had blessed Paandavaas and wished them all success. 176

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that Karnna made a vow that he will not fight for us as long as Bheeshma is there in the battlefield fighting for us and he went away from the battlefield. 177

Hey Sanjaya! I lost all the hope of victory for us on the day when I came to know that Krishna, Arjjuna, and the divine Bow called Gaandeevam had untied together. 178

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Sree Krishna Bhagawaan displayed His Visvaroopam with whole universe and all its entities and elements contained within His body and released Arjjuna who was sitting in the chariot with full of sorrows and despondency. 179

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Bheeshma had been killing a minimum of Ten thousand enemy charioteer soldiers on every day but had not killed or had not been killing any well-known Paandava Leaders. 180

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that the most righteous Bheeshma advised Paandavaas how he can be killed or the trick to kill him and Paandavaas adopted that method or implemented that trick in the battlefield. 181

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that keeping Sikhandi in the front and standing behind him Arjjuna shot and wounded and felled Bheeshma in the battlefield. 182

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that the bravest of the bravest and most well experienced expert warriors and one who destroyed the enemy soldiers, Bheeshma Pithaamaha, was defeated by Arjjuna and fell in the battlefield. 182

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that while Bheeshma Pithaamaha who was the best archer was lying in the Sarathalpa or bed of arrows. 183

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that when Bheeshma Pithaamaha who was lying on Sarathalpa asked for drinking water, Arjjuna gave him water directly from the spring he made on the earth by shooting his arrows. 184

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Vaayubhagawaan or Air-god, Sooryabhagawaan or Sun-god, and Chandhrabhagawaan or Moon-god are all showing the path of success to Paandavaas in the battle and that we are be hunted by the curses of our sinful deeds. 185

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Dhronaachaarya who is the expert and the best in using many renowned divine weapons and who could fight bravely and daringly in the battle and capable of destroying all his enemies has not killed any of the Paandava Leaders. 186

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that the group of warriors called Samsapthakaas engaged by Kauravaas to kill Arjjuna were all killed and vanquished by Arjjuna in the battle. 187

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the unbreakable arrangement of Vyooaha or formation of army - Padma Vyooaha - setup and defended by Dhronaachaarya himself was broken and disruptively shattered the Vyooaha single handedly by the brave Abhimanyu, the son of Paarththha or Arjjuna. 188

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that our Mahaaretthaas or chieftains together who were unable to face Arjjuna joined together and surrounding him killed the young boy, the Baala Saubhadhra or young son of Subhadhra or Abhimanyu. 189

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that at the time when Kauravaas were celebrating jubilantly and joyously the killing of Abhimanyu, Arjjuna pointed to Sainddhava or Jeyadhrettha and put an oath of commitment. [That Arjjuna will kill Jeyadhrettha before the sunset of next day.] 190

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that Arjjuna fulfilled his fierce and impenetrable oath of commitment of annihilation or killing of Sainddhava in the middle of all kings as well as other brave warriors on our side. 191

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the horses of Paarththaa's chariot were tired, Arjjuna stayed in the chariot and watched the enemies carefully while Krishna instantly untied the horses and gave them water to remove their fatigue and then again and reharnessed the chariot and resumed the battle with no interruption. 192

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the horses of Paarththaa's chariot were tired, Krishna, the charioteer, untied the horses and gave them water to remove its fatigue but Arjjuna stayed in the chariot and single handedly blocked all the enemy soldiers who tried to attack Paandavaas. 193

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the impenetrable army formation called Naagayoottham, or the tangled group of Serpents or snakes designed by Dhronaachaarya was broken and shattered by Saathyaki and approached where Krishna with Arjjuna was standing. 194

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that while Bheema was fighting with Karnna, Karnna allowed Bheema to escape death after insulting him with contemptuous words and dragging with the end of his bow to degrade Bheema. 195

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Dhrona, Dhrauni or son of Dhrona Asvaththaamaa -, the valiant king of Maadhra - Salya -, Karnna, Kripa, Krithavarmmaav, and all simply witnessed without taking any action to protect him when Sainddhava or Jeyadhrettha was to be slain. 196

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the Sakthi or Vel or the lance given to Karnna as a boon to kill Arjjuna, was trickisly forced by Krishna to use against Ghatothkacha or to kill Ghatothkacha. 197

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Arkkaathmaja Karnna, who was keeping specifically or reserving the lance given to him by Indhra to kill Arjjuna was darted to kill Ghatothkacha. 198

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that Ddhrishtadhyumna, violating rules and norms of Ddharmma Yudhddha, killed his preceptor Dhronaachaarya while he was sitting alone and meditating in his chariot. 199

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the brave and mighty Nakula, the son of Maadhri, engaged in a combat with Dhrauni - son of Dhrona or Asvaththhaamaa - while the entire army of both sides were watching and showed equal strength and expertise in duel. 200

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that though Asvaththhaamaa used or rather misused the most destructive and horrible Naaraayana Asthram, on hearing the death of Father Dhrona, to destroy the entire Paandava force but failed to attain result. 201

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that when Bheema tore the chest of Dhussaasana, the younger brother of Dhuryoddhana, and drank the blood no warriors in the battlefield dared to stop him from the most horrible, disgusting and cruel action. 202

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that the bravest and most valorous and accomplished arrow shooter Karnna was killed by Arjjuna in a combat between those brothers, which is even so mysterious even to the Dhevaas gods how that was possible! 203

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard that the brave king of Maadhra, Santhanu, who is even capable to fight with

Sree Krishna Bhagawaan in fight was killed by his nephew
Ddharmmaputhra or Yuddhishtira himself. 204

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard
that the most wicked Saubela or Sakuni, of magic power who was root of
the dice game and the ultimate feud between Kauravaas and Paandavaas
was killed by Sahadheva, the son of Maadhri. 205

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that
Dhuryoddhana with unbearable fatigue went alone into the lake and stayed
in its waters motionless without having a chariot and without any friends or
soldiers to assist him. 206

Hey Sanjaya! I lost all hope of victory for us on the day when I heard that
Paandavaas along with Sree Krishna went to the lake in a procession and
located Dhuryoddhana, my beloved son, from his hideout and
contemptuously challenged him to come to the battlefield and fight. 207

Hey Sanjaya! I lost all the hope of victory for us on the day when I heard
that my son, Dhuryoddhana, who is capable of displaying many artistic
ways of fighting and defending of club fight was deceived and killed by
Bheema in a duel of club fight with the tricky counselling of Sree Krishna.
208

Hey Sanjaya! I had no hope of success for us from the day I heard that
Dhrauni or Asvaththamaa very deceptively and disgustingly killed all
Paanjchaalaas, Ddhrishtadhyumna and others from Paanjchaala Raajyam,
and Dhraupadheyaas or sons of Dhraupathi or Paanjchaali while they were
sleeping and even Dhuryoddhana condemned his action. 209

Hey Sanjaya! I had no hope of success for us from the day I heard Bheema
followed to capture Asvaththamaa and he, out of fear of death, used the
most disastrous Brahmaasthra to abort and destroy even the pregnancy of
Uththara. 210

Hey Sanjaya! I had no hope of success for us from the day I heard that
Arjjuna defended the Brahmaasthra shot by Asvaththamaa by
pronouncing the word 'Svasthi' or Auspiciousness and Progress and
removed the jewel-like excrescence worn on the head of Asvaththamaa
and taken by him. 211

Alas! Oh, My God! Thus, Gaanddhaari lost all her sons and grandsons, relatives, brothers of her father and Paandavaas accomplished what was impossible to accomplish, meaning defeating Kauravaas with Eleven Akshouhinees, and recovered the kingdom and became rival free or enemy less. 212

There are only Ten people, warriors, remaining now. Of them three are from my side and Seven from Paandavaas. Thus, Seven plus Eleven equals the whole Eighteen Akshouhinees of warriors who had been destroyed in this horrible battle. 213

Oh! Utter darkness is spreading all around me. My mind is full of folly and blemish. I am losing my consciousness. My mind is totally distracted, and I am fully senseless. 214

Sootha Said:

Explaining like this Ddhritharaashtra, the son of Ambika, wept and lamented. He lost his conscience for a while and then after regaining his senses consoled himself and spoke to Sanjaya as follows: 215

Ddhritharaashtra Said:

Hey Sanjaya! I do not want to live any more. I am going to abandon my life now! My life is so useless, and I do not see any use for living any more. 216

Sootha Said:

As Mahaaraaja Ddhritharaashtra was wailing and blabbering many things like this, he was taking heavy long breaths like the snakes hissing with anger, the smartest Gaalvani or Sanjaya who is an expert and most talented orator spoke as follows: 217-218

Sanjaya Said:

Hey Mahaaraajan! You have already heard many stories of many great emperors and royal kings who are born in aristocratic royal palaces with all exalted qualities like great enthusiasm, brave, smart, expert in using divine

weapons, mighty, eminent, and valorous like Dhevendhra; who had lived strictly by maintaining all norms of religious righteousness; who have given out enormous charities; who had attained extreme fame and name in this world as well as in all other worlds; and who had ultimately attained the other world like Sibi, the great charioteer; brave and valorous Srinjjaya who conquered all other kings. Some of them to name are: Renthidheva/n or Suhothran - one who has performed many virtuous Yaagaas and Yejnjaas -, lustrous, glorious and brilliant Kaaksheevaa/n, Blaaheeka/n, Dhemana/n, then Saryaathi, Ajitha/n, Nala/n, Visvaamithra/n who is the destroyer of all enemies, Ambareeksha who is the mightiest and an ardent devotee of Sree Mahaa Vishnu Bhagawaan, Maruththa/n, Manu, Ikshvaaku, Ga/eya/n, Bharatha/n; and like that Sree Raama/n the son of Dhesarettha, Sasabindhu, Bhageerettha/n, the greatly fortunate and auspicious Krithaveerya/n, and like that Jenamejeya/n, Yeyaathi one who had performed a lot of holy and virtuous deeds and Yaagaas and Yejnjaas and who was helped and assisted directly even by the celestial beings. It is told and well-known that the bright and brilliant glow from light-poles of the Yaaga Saala spread all over the universe where there was inhabited by living entities both moving and non-moving as well as where it is uninhabited. The stories of all these noble and glorious emperors were told in the past by Brahmarsi Naaradha to Mahaaraaja Sibi or Saibya, who was wailing due to the loss of his son. Besides these Royals there were also many other valorous and mighty Emperors and Kings who were all Mahaaretthaas who had lived and majestically ruled this universe in the past and abandoned this world or passed away. Some of them to name are: Pooru, Kuru, Yedhu, brave and valorous Vishagasva/n, Anuha/n, Yuvanaasva/n, Kakulsttha/n, brave Reghu; Vijayaamga/n, Svetha/n, and Veethiothra/n; Brihaguru, Useenara/n, Satharettha/n, Kanka/n, Dhulidhuha/n, Dhroma/n, Dhembhothbhava/n, then Vena/n, Sagara/n, Nimi, Samkrithi, Sambhu, Dhevaavridhha/n; Pundra/n, Ajeya/n, and Parasu; Dhevaahaya/n, Supremeya/n, Supretheeka/n, Brihadhrettha/n, Mahothesaaha/n; Sukrethu and the Vineetha/n; Naishaddha/n, Nala/n, Sathyavratha/n, Saanthabhaya/n, Sumithra/n, Subela/n, Prebhu; Jaanujemgha/n, Aranya/n, and Arkka/n; Priyabhrithya/n, Suchivratha/n, Belabenddhu, Niraamardhdha/n, Kethu, Sringa/n, Brihadhbela/n, Ddhrishtakethu, Brihalkethu, Dheepthakethu, Niramaya/n, Abhikshith, Chapala/n, Ddhoorththa/n, Krithabenddhu, Dhriddehuddhi, Mahaapuraana-Sambhaavya/n, Prethyamga/n, Parahaa, Sruthi, and many others by hundreds and by thousands. Oh, Mahaaraajan! And also, even millions more Emperors, Kings, and Princes, who were highly intelligent,

smart, brave, and mighty, had abandoned the life on earth and accepted death in the past just like your sons. They were divine and magnificent, majestic, brave, and experts in many fields. Many scholars and poets are praising their deeds up to the sky but have passed away. But think of your sons, who were malevolent, inflamed with passion, avaricious, and of evil disposition. [Here, Sanjaya is indirectly indicating that it is better that Kauravaas are killed and there is no reason for Ddhritharaashtra to wail like this.] So, there is no reason to wail like this. You are well-learned, scholarly in Saasthraas, intelligent, and one who can distinguish Ddharmma and Addharmma clearly. Hey, Raajan! Those who are scholarly of Vedha Saasthraas do not grieve and cry like this. You know the lenity and unavailability of fate. No one is capable to overcome or supersede Providence or will of God. Existence and non-existence; pain and pleasure; all have Time for their own root. You cannot save the lives of those who are dead. It is in the clutches of Time or Fate. You cannot bring back the lives of your sons by grieving like this. You have to reconcile with Fate. It is Time which creates all entities and elements and Time which destroys all entities and elements. It is Time which brings positive results as negative results. Time is always awake. When all the entities and elements are asleep or awake, the Time is always awake. Time always moves forward with no interruptions. Nobody can pull it back, neither push forward. Realize or understand that everything is the creation of Time and with that clear knowledge do not churn your mind with sorrow. 218-247

Sootha/n Said:

Speaking like that Gaalvani or Sanjaya consoled and comforted Ddhritharaashtra Mahaaraaja who was grieving and crying about the death of his sons. Thus, Sanjaya was able to bring back Ddhritharaashtra to normalcy. Based upon this Vyaasa Maharshi created and wrote this Upanishadh which is considered as Puraana by the scholars and poets. One who can learn even a Slokam or Stanza of Mahaabhaaratham is considered to be pure and blessed. One who reads with full concentration and interest would be able to get rid of all impacts and effects of all his evil and sinful deeds in this life as well as all his past lives. In this book we can read about the blissful and devotional deeds of all leading Dhevarshees, Brahmarshees, Yekshaas, and Uragaas and how they are worshipping Bhagawaan Vaasudheva with steadfast devotion. He is the only Truth. He is Eternal. He is immortal. He is Pure. He is Holy. He is the Best. He is Parabrahmam. He is Eternal Energy. He is Eternal Brilliance. He is the One

Who can purify our mind and intelligence and purge out all our sins. All Rishees and Maharshees are always chanting and praising His eternal glories and virtues. He is the source of creation of Brahma as well the whole Universe. He is Adhddhyaathmam or Transcendental. He is without a beginning and without an end or He is birthless and deathless. He is the root cause and the only source of creation of Panjcha Bhoothams or Five Great Elements, Brahmadheva, Procreations of Brahmadheva: Creation, Sustenance, and Destruction. He is Paramaathma or the Supreme Soul. He is sole source of all Vyekthams or Sthoolaas or Material as well as of Avyekthams or Sookshmaas or Transcendental. Great Yethees and Yogees with full concentration and austerity with meditative power can realize or can infer about him: 247-251

Phalasaruthi or Benefit of listening the recital of this book.

Reading Mahaabhaaratham is an act of piety. One who learns it carefully with full faith and full concentration would be berefted off all their sins instantaneously just like how One who is capable of looking through the mirror of Aathma Jnanaanam or Soul-realization or Self-realization would be able to get rid of the corruptions of the material life and would be able to get liberation from the miseries of material life and able to attain Mokshapadham or attainment of salvation. A faithful believer who listens to this Mahaabhaaratham right from the beginning of this Anukremanika Parvvam would be able to get rid of all his sorrows and pains of his material life and also, he will never land into any type of material troubles and miseries. One who reads at least a few portions of it on two twilights, or every dawn and dusk would be able to destroy all the sins he has committed throughout the daytime and nighttime. [That does not permit One to commit sins in the day and nighttime and just read Mahaabhaaratham in the dawn and dusk.] This Anukremanika Parvvam is the essence of Mahaabhaaratham, and it is the Truth and it is the Nectar. As butter is in the curd/yogurt, as Braahmanaas among human beings or among bipeds, as Aaranyakam among Vedhaas, as Amrith or nectar among medicines, as sea among the receptacles of water or lakes and rivers, as cow among quadrupeds; so is Mahaabhaaratham among all Puraanams or Ithihaasa Mahaakaavyams. During the performance of Sraadhddha Karmmam or solemn offerings to Pithroos or Ancestors if we can read One Slokam of Mahaabhaaratham to the Brahmin or to the Brahmins who perform the Sraadhddha Karmmam will be equal to giving feastly meals to the ancestors. Ithihaasaas and Puraanaas are the source

of explanation of Vedhaas. Even the scholars can understand the true meaning of Vedhaas only by reading the descriptions provided in Puraanaas and Ithihaasaas. So, the maintenance of Vedhaas is depended upon the Ithihaasaas and Puraanaas. Vedhaas are only essence which is exceedingly difficult to understand without the aid of Ithihaasaas and Puraanaas. Vedhaas are afraid that one who just reads only Vedhaas without reading the explanations in Ithihaasaas and Puraanaas are bound to misunderstand and misinterpret meaning of Vedhic Manthraas. 256-263

This Mahaabhaaratham is known as Krishna Vedha or Vedham as it is authored by Krishnadhvaipaayana. When this KrishnaVedha is taught or explained by a learned scholar, then One may be able to grasp or understand the meaning of it and also can certainly get rid of all the sins like killing the embryo or aborting. In my opinion, One who reads this One Parvva or Chapter, the Anukremanika Parvva, with pure heart, keen interest, and full meditative concentration would be able to gain the knowledge of the whole Mahaabhaaratha, as if he has read the whole book carefully. This is the most ancient Vedhic Literature, and One who carefully listens to this, this chapter, with no other thought in his mind would be able to attain longevity, fame, and auspiciousness; and also, would be able to attain Svargga Padham or Heavenly abode. 264-266

Long time back many Dhevaas or gods placed all Four Vedhaas on the pan on one side of weighing balance and this Mahaabhaaratham on the pan on the other side and weighed and found the side where Mahaabhaaratham was hanging down, meaning that it weighed more. Therefore, Mahaabhaaratham is considered to be superior to all the Four Vedhaas together. They have done it many times to see what they are experiencing or seeing is true and in all their tests they found the result is the same and inferred or confirmed that it is true. That is why this Bhaaratham is called Mahaabhaaratham. Because it is great, superior, and majestic it is called Mahaabhaaratham. One who knows the meaning of this would be able to destroy and eradicate all his sins. 267-270

Thapas or austerity and penance is sinless, reading and listening to Sruthees or Vedhaas are sinless, ordinance proclaimed in Vedhaas and Saasthraas is harmless and sinless, acquiring wealth by working hard is harmless, but when One is abused by practicing all these or when One

performs all these things with wrong or malicious intention and envious mind these practices become sinful and harmful to the self. 270

So ends this section.