

SREE MAHAABHAARATHAM

AADHI PARVVAM

PARVVASAMGREHAPARVVAM

2. PARVVASAMGREHAM

SUMMARY OF THE PARVVAM – AADHI PARVVAM

As the index and brief description of the chapters in the section were explained by Sootha to Saunakaas, he mentioned the name of 'Samantha Panjchakam' or 'Syemantha Panjchakam.' So, now Saunaka or the Rishi mentioned that they are interested in listening to more details about it and hence requested to provide more details about Samantha Panjchakam. Responding to the request of the Rishi or Rishees, Sootha explained that this Samantha Panjchakam was constructed or created by Parasuraama after destroying all Kshethriya Dynasties. Along with that Sootha also explains about the detailed explanation of 'Akshauhini' - a Military or Army troop, a briefing like number of chapters, and Slokaas or stanzas and a brief content of each of the Parvvaas, the greatness of Mahaabhaaratham and the benefit of reading and or listening to the whole book.

Rishikan Paranju or Saunaka Rishi Said:

Hey Sootha Puthra or Son of Sootha Mahaasaya! Haven't you mentioned about Samanthapanjchakam? We are interested to hear full philosophical, real principles behind it, and circumstantial details about it. 1

Soothan [Sootha Puthran and Soothan are the same] Paranju or Soothan Said:

Oh, the best of all Vipraas or Rishees! Please listen and hear me all pure, virtuous, and holy stories. Oh, the most kind, compassionate, and virtuous natured Viparshees please listen now to the story of Samanthapanjchakam. Parasuraama - son of Jamadhagni Maharshi -, who is the most expert in using all weapons, destroyed all dynasties of Kshethriyaas or Royal Kings and Emperors, during the interval time between Threthaa Yugam and Dhvaapara Yugam out of extreme wrath and anger against their arrogance by his own valor and might. And he made five large pools or lakes of blood - of those royals he killed -. His reason

being overpowered by anger, he offered oblation of blood to the Pithroos or manes of his ancestors, standing in midst of those bloody waters. We are told that at that time the Pithroos like Richeeka and others spoke to him like follows: 2-6

Pithrukkal Paranju or Ancestors Said:

Raama! We are pleased with you. Hey, Mahaabhaaga Bhaarggava or Blessed Raama! [Bhaarggava is one who is born in the family of Bhrigu.] Because of your untainted devotion to Ancestors and because of your refreshed valor and braveness, you deserve, or you are entitled to receive boons. Therefore, please accept the boons. May you have all prosperity and auspiciousness always. Wish you all the best always. You are a glorious shining star. 6-7

Raaman Paranju or Parasuraaman Said:

If the Pithroos or ancestors are pleased with me and I am eligible to receive the blessings, please pardon me of all my sinful and cruel deeds of destroying all the Kshethriya dynasties out of my anger and wrath and bless me by converting my sinful deeds into as virtuous and pious deeds. That is the boon I wish to have. These pools or lakes I created with blood of the dead Kshethriyaas, and their soldiers become permanent holy ablutionary Theerththams. 8-9

Soothan Paranju or Soothan Said:

The Pithroos blessed Raaman and spoke to him: Let it be like that or may that be so and become tolerant. They also told him that the places near to these bloody lakes are known by the name Syamanthapanjchakam and it will become most popular holiest places on earth and will become well established and popular Theerththams. All people will glorify these Theerththams. It has been well established by the wise and scholarly personalities that each place will be called and known according to the surrounding circumstances. At the time between Dhvaaparam and Kali Yugam, the most renowned Kurukshethra Yudhddham between Paandavaas and Kauravaas occurred here at Syemantha-Panjchakam. In that holy region Eighteen Akshauhinees of soldiers assembled to encounter righteous holy war. In that encounter between them the whole Eighteen Akshauhinees of soldiers were destroyed. Oh! The most virtuous and noble

Dhvijaas or Braahmanaas! That is what happened in Kurukshethra Yudhddham. Thus, this place is the most sacred and delightful One. This is the most beautiful holy place. Oh! Kshithi-dheva-varyaas or Supreme Braahmanaas with Vedhic Knowledge! This, Kurukshethra Yudhddham, is the reason this place became the most famous and renowned in all the three worlds. 10-17

Rishikal or Saunaka and other Rishees Said:

Hey, Son of Sootha! Have you not mentioned about Akshauhini? We have a special interest to know the detailed account of it like the number of Elephants, Chariots, Foot Soldiers, Horses, etc. As you know the accounts clearly, please explain to us. 17-19

Soothan Paranju or Soothan Said:

A Paththi or a Company of an Army consists of One Chariot, One Elephant, Five Foot-Soldiers, and Three Horses. According to experts, Three Paththees or Companies of Army are called One Senamukham or a Division of Army. Three Senaamukhams are One Gulmam or an Array of Military. Three Gulmams are One Ganam or Genam or a Group or Division of an Army or an Army Division and three Genams are One Vaahini or an Army Battalion. Three Vaahinees together form a Prithana and Three Prithanaas are One Chamu and Three Chamoos are One Aneekini. One Hundred Aneekinees are One Akshauhini or a Large Army Division. A detailed table is provided below: 19-23

Patti (company): 1 Elephant (Gaja) + 1 Chariot (Ratha) + 3 Horse (Ashwa) + 5 Foot Soldiers (Padati)=10 Warriors

Senamukha = (3 x Patti): 3 Elephant + 3 Chariot + 9 Horse + 15 Foot Soldiers = 30 Warriors

Gulma = (3 x Senamukha): 9 Elephant + 9 Chariot + 27 Horse + 45 Foot Soldiers = 90 Warriors

Gana = (3 x Gulma): 27 Elephant + 27 Chariot + 81 Horse + 135 Foot Soldiers = 270 Warriors

Wahini = (3 x Gana): 81 Elephant + 81 Chariot + 243 Horse + 405 Foot Soldiers = 810 Warriors

Pritana/Prutana = (3 x Wahini): 243 Elephant + 243 Chariot + 729 Horse + 1215 Foot Soldiers = 2,430 Warriors

Chamu = (3 x Pritana/Prutana): 729 Elephant + 729 Chariot + 2187 Horse
+ 3645 Foot Soldiers = 7,290 Warriors

Anikini = (3 x Chamu): 2187 Elephant + 2187 Chariot + 6561 Horse +
10935 Foot Soldiers = 21,870 Warriors

Akshauhini = (10 x Anikini): 21870 Elephant + 21870 Chariot + 65610
Horse + 109350 Foot Soldiers = 218,700 Warriors. 24-26

Oh, the best of Braahmanaas or Saunakaas! Thus, the most expert mathematicians have precisely calculated that an Akshauhini consists of 21,870 Elephants + the same number of 21,870 Chariots + 65,610 Horses + 109,350 Foot-Soldiers = 218,700 Warriors in total. Oh, the best of all Munees! Based on this account Eighteen Akshouhinees had assembled in the Ddharmma-Kshethra Kurukshethram or Religiously Righteous War Field of Kurukshethram or 3,936,600 warriors of which 1,530,900 warriors on the side of Paandavaas and 2,405,700 warriors on the side of Kauravaas. Oh, Vipraas! All those Eighteen Akshauhinees assembled there had all been killed there itself or all the Eighteen Akshauhinees of warriors were killed and destroyed there. It was Fate or Destiny or Time.

27-29

Bheeshma Pithaamaha, who was most knowledgeable and talented in choosing and using the weapons and the most expert warrior of all lead the Kaurava side and fought for Ten days as Commander-in-Chief. The Guru of weaponry for both Kauravaas and Paandavaas, Dhronaachaarya led Kaurava Team as Commander-in-Chief for Five days. Karnnan was the Commander-in-Chief for Two days and Salya the annihilator of enemies was the Commander-in-Chief for Half-a-Day. After that or the latter half of the Eighteenth day was the most furious combat or duel of Club Fighting between Dhuryodhdhanan and Bheema Senan. In the night of that Eighteenth day Dhrauni or Asvaththamaavu along with Kripaachaarya and Krithavarmma destroyed all the remaining warriors and the sons of Paanjchaali and Ddhrishtadhyumna. 30-33

Oh, Saunaka and other Rishees! The principal story of this great Ithihaasam - the best of all Ithihaasams ever written or produced by anyone - known as Mahaabhaaratham which I am going to explain now in this assembly is the same what was explained by Vaisambaayanan, one of the most intelligent and primary disciples of Vyaasa Maharshi - who is the author of this Ithihaasam -, in the Sarppa Sathram or Snake Sacrificing ceremony of Jenamejeyan. This is divided into many Parvvams or

Sections. The first three Sections are Paushyam or Paushya Parvvam, Paulomam or Pauloma Parvvam, and Aastheekam or Aastheeka Parvvam. These Sections narrates the valor, courage, power, might, and glories of well renowned Kings who are directly or indirectly involved in this story. It contains the religiously righteous manners, formalities, norms, as well as the rules to be maintained by not only the royal Kshethriyaas but also by the entire world. 33-35

The scholars of wisdom realize that by reading and understanding the principles of Mahaabhaaratham One who wishes to reach Mokshapadham or release or liberation from material life and attain Aathmasaakshaathkaaram or Self-Realization or Vairaagyam. Aathmaavu or Soul or Self is the thing to be known but Praanan or life is the thing which is dear to everyone. This Ithihaasam or historical story provides or furnishes all the means for attainment of Brahma-Jnjaanam or Aathma-Jnjaanam or Soul-Realization or Self-Realization. 35-36

There is no doubt that this is the best of all Ithihaasams. This contains all and everything One has to know. There is no story which is not contained in this Mahaabhaaratham, meaning there is no theme or any imagination of a story or poem which is not included here. That means the theme of whatever story, or poem, or imaginative creation we create can be seen in Mahaabhaaratha. Just like how food is essential for the existence of a material body just like that this Ithihaasam of Mahaabhaaratham is essential for the existence of creative writers of good poems and stories. That means they will get the ideas and themes for their writings from reading this book. Just like how the God of prosperity provides prosperity and auspiciousness to those who worship Him, this Mahaabhaaratha provides good intelligence and creative writing skills for those carefully read this Mahaabhaaratham Ithihaasam. 37-39

Just like how the words provide excellent and superior knowledge pertaining to the world and just like how the vowels and consonants provide supreme meanings for Vedhic hymns; this supreme Ithihaasam provides us the highest wisdom and supreme-most knowledge. Thus, by incorporating all Vedhic Principles this Ithihaasam displays the highest wisdom. 40

Oh, the most intelligent and divinest Rishees! Therefore, please listen to this Ithihaasam which provides both gross and subtle clear meanings which has already been described in Vedhaas in its subtle form and hence most

difficult to understand it clearly. Now I will narrate summary of Parvvams or Sections. 41

The first one is Parvvaanukremani or AnukremanikaaParvvam, meaning Table of Contents Section; then the second is SamgrehaParvva or SamgrehaParvvam, meaning Section containing the Summary or Epitome; then PaushyaParvva or PaushyaParvvam, meaning The Story of King Paushya; then PaulomaParvva or PaulomaParvvam, meaning The Story of Puloma - a Raakshasa or Asura -; Aastheeka or AastheekaParvva or AastheekaParvvam or the Story of Aastheeka who was the son of Jerathkaaru - a Brahmachaari - and Jerathkaaru - the sister of Vaasuki - the serpent; AmsaavatharanaParvva or AmsaavatharanaParvvam or the Story stating how the Dhevaas and Asuraas take birth on this earth with their partial power; Sambhava or SambhavaParvva or SambhavaParvvam or The Story of the dynasties and dynastic formations from Kasyapa with his wives Adhithi and Dhithi which provides a lot of interesting and mind-refreshing facts and stories. JethugrihaParvva or JethugrihaParvvam or Lac or Wax house and its burning; HidimbavaddhaParvva or HidimbavaddhaParvvam or The Story of killing of the giant Hidimba; then BekavaddhaParvva or BekavaddhaParvvam or The Story of killing of the Beka Raakshasa; ChaithraretthaParvva or ChaithraretthaParvvam or The Story of meeting of Paandavaas with the Genddharvva called Chithrarettha; then SvayamvaraParvva or SvayamvaraParvvam or The Story of Paanjchaali self-selecting Arjjuna for marriage; VaivaavihaParvva or VaivaavihaParvvam or The Story of Dhrupathaa's invitation of Paandavaas to arrange the Formal Wedding Ceremony of Paanjchaali; VidhuraagemanaRaajyalaabhaParvva or VidhuraagemanaRaajyalaabhaParvvam or The Story of Arrival of Vidhura and Attainment of Kingdom. 42-45

Then, ArjjunaVanaVaasaParvva or ArjjunaVanaVaasaParvvam or The Story of Arjjuna's Exile in Forest and Pilgrimage; SubhadhraaHaranaParvva or SubhadhraaHaranaParvvam or The Story of Abducting Subhadhra [by Arjjuna]; HaranaaHaranaParvva or HaranaaHaranaParvvam or The Story of Reconcilement of Abduction or Stealing [of Subhadhra.] KhaandavaDhaahaParvva or KhaandavaDhaahaParvvam or The Story of Burning of Khaandava Forest; and MayaDhersanaParvva or MayaDhersanaParvvam or The Story of Appearance of Maya, the Asura. 46-47

Thereafter, it is SabhaaParvva or SabhaaParvvam, which starts with SabhaaKriyaaParvva or SabhaaKriyaaParvvam or The Story of Construction of a Special Assembly Hall [by Maya] in IndhraPresttha Palace inclusive of ManthraParvva or MonthraParvvam or The Story of Providing Private Advice how to Rule the Kingdom [provided by Krishna to Paandavaas.] Then, JeraasanddhaVaddhaParvva or JeraasanddhaVaddhaParvvam or The Story of Killing of Jeraasanddha [by Bheemasena]; DhigJeyaParvva or DhigJeyaParvvam or The Story of Defeating the Kings of All Directions; and afterwards, we can read RaajasoooyaParvva or RaajaSooyaParvvam or The Story of Conducting the Raajasoooya Yaaga. 47-48

Thereafter, we can read ArghyaabhiHaranaParvva or ArghyaabhiHaranaParvvam or The Story of Choosing Sri Krishna Bhagawaan as The Chieftain or The Divinest Personality to be Worshipped in Raajasoooya Yaaga; SisupaalaVaddhaParvva or SisupaalaVaddhaParvvam or The Story of Killing Sisupaala by Sri Krishna Bhagawaan; and DhyoothaParvva or DhyoothaParvvam or The Story of Gambling - Dice Game -. 49

Thereafter, we will be reading AaranyakaParvva or AaranyakaParvvam or The Story of Living in the Wild Forest [by Paandavaas]; KirmmeeraVaddhaParvva or KirmmeeraVaddhaParvvam or The Story of Killing of Kirmmeera Raakshasa; ArjjunaabhigemanaParvva or ArjjunaabhigemanaParvvam or The Story of Travelling of Arjjuna [in the forest]; KairaathaParva or KairaathaParvvam or The Story of Performance of Hard and Severe Penance [by Arjjuna] in which we can read the fight between Eesa or Siva and Arjjuna, which is so skillfully narrated at its best; IndhraLokaAbhiGemanaParvva or IndhraLokaAbhiGemanaParvvam or Arjjuna's Trip to Indhraloka or Heaven in the Chariot brought to him by Maathali, the Charioteer of Indhra; NalopaakhyaanaParvva or NalopaakhyaanaParvvam or The Story of King Nala who had undergone more sufferings than Yuddhishtira [explained by Brihadhasva]; and after that it is TheerththaYaathraaParvva or TheerththaYaathraaParvvam or The Story of Pilgrimage around the World by Paandavaas without Arjjuna, as he was away. 50-52

Then we will be reading JetaAsuraVaddhaParvva or JetaAsuraVaddhaParvvam or The Story of Killing of an Asura called Jeta; YekshaYudhddhaParvva or YekshaYudhddhaParvvam or Fight Between

Bheema and Yeksha or Yekshaas under leadership of a Yeksha called as Manimaan; and NivaathakavachaVaddhaParvva or NivaathakavachaVaddhaParvva or The Thrilling Story of Killing of Raakshassas called NivaathaKavachaas. After that we can continue to read AajageraParvva or AajageraParvvam or The Story of Boa or Constrictor [The story of Nahusha in the form of Boa.] 53

Thereafter, MaarkkandeyaSamasyaaParvva or MaarkkandeyaSamasyaaParvvam or The Story of Advice of Maarkkandeya Maharshi and Ddhaumya to Yuddhishtira. We can continue to read DhraupatheeSathyabhaamaaSamvaadhaParvva or DhraupatheeSathyabhaamaaSamvaadhaParvvam or the Section known as Conversation Between Dhraupathi or Paanjchaali and SathyaBhaama; GhoshYaathraaParvva or GhoshYaathraaParvvam or Festivity Celebration Trip; MrigaSvapnothbhavaParvva or MrigaSvapnothbhavaParvvam or Deer Dream; VreehiDhraunikaParvva or VreehiDhraunikaParvvam or The Story of Benefits of Charity (The word meaning is Paddy Field or Granary - meaning [may be] donating food for the needy); and Indhradhyumna or the Story of Indhradhyumna or The Story told by the Messenger of Heaven or Indhra to Mulgela or Mulgala, the renowned Charity Donor. 54-55

Thereafter, we are going to read DhraupatheeHaranaParvva or DhraupatheeHaranaParvvam or Abduction of Dhraupathi or Paanjchaali; JeyadhretthaVimokshanaParvva or JeyadhretthaVimokshanaParvvam or The Release of Jeyadhrettha along with the wonderful Story of Saavithri, which explains the power of Chastity, then it is RaamOpaakhyaanaParvva or RaamOpaakhyaanaParvvam or the Story of Raama or Sri Raama Chandhra Swamy; and after that KundalaaHaranaParvva or KundalaaHaranaParvvam or The Story of Stealing of Ear-Ornaments [of Karnna by Indhra]; AaraneyaParvva or AaraneyaParvvam or The Story of Searching in the Forest for the Deer who ran away with Arani or the Flint-Wood; and after that it is VIRAATA Parvva or VIRAATA Parvvam. And in Virata Parvvam we can continue to read PaandavaPrevesaParvva or PaandavaPrevesaParvva or The Story of Paandavaas - with disguised names - Entering the Kingdom of Viraata - to live in Exile as decided -; SamayaPaalanaParvva or SamayaPaalanaParvvam or The Story of Paandavaas Maintenance of Communication among themselves Daily; KeechakaVaddhaParvva or KeechakaVaddhaParvvam or The Story of Killing of Keechaka; GoHaranaParvva or GoHaranaParvvam or The Story of Stealing of Cows; VaivaavihaParvva or VaivaavihaParvvam or The Story

of Marriage - of Abhimanyu and Uththara -; and after that it is going to be
UDHYOGA Parvva or Udhhyoga Parvvam. 56-59

This Udhhyoga Parvvam is really wonderful and amazing. It starts with
SenOdhyogaParvva or SenOdhyogaParvvam or Discussion of sending an
appropriate Messenger to demand the duly entitled 50% share of the
Kingdom for Paandavaas; SanjayaYaanaParvva or SanjayaYaanaParvvam
or The Story of sending Sanjaya as a Messenger from Kaurava side to
Paandava side; PrejaageraParvva or PrejaageraParvvam or Sleeplessness
of Ddhritharaashtra; SanathSujaathaParvva or SanathSujaathaParvvam or
The Section explaining the Aathmabodham to Ddhritharaashtra by
Sanathsujaatha at the request of Vidura; YaanaSanddhiParvva or
YaanaSanddhiParvvam or Sanjaya explaining the result of his conversation
with Paandavaas and the need to arrive at a mutually acceptable
Reconciliation Agreement; BhagawadhYaanaParvva or
BhagawadhYaanaParvvam or The Section of Sree Krishna Bhagawaan's
Trip to Hasthinapuram to Carry the Message, within which we can read
MaathalyUpaakhyaanam or The Story of Maathali, GaalavaChartitham or
Story of Gaalava with Saavithram or About Saavithri, VaamadhevAakhyam
or Story of Vaamadheva, VainyOpaakhyaanam or Story of Vainya,
JemadhagnyamUpaakhyaanam or Story of Jemadhagni,
ShodasaRaajakam or Story of Sixteen Kings, SabhaaPrevesam or
Entrance of Sree Krishna Bhagawaan in the Court of Ddhritharaashtra and
Display of Visvaroopam or Cosmic Form, VidhulaPuthraAnusaasanam or
Story of the son of Vidhula told by Kunthi; SainyaNiryaanaParvva or
SainyaNiryaanaParvvam or the Section describing the Soldiers arriving at
the Battlefield; VisvOpaakhyaanaParvva or VisvOpaakhyaanaParvvam [I
am clear what is referred here.]. 60-64

KarnnaVaakyam is another very interesting Section as it is providing logical
but argumentative opinions of Karnna which is also known as
KarnnaVivaadhaParvvam; SainyaNiryaanaParvvam or The Section which
explains that the Soldiers of Paandavaas at first and then the Soldiers of
Kauravaas enter the battlefield; UlookaDhoothAagemanaParvvam or
Dhuryodhdhana calls Ulooka and Sends a Message to Paandavaas and the
Message which brings wrath and anger to Paandavaas;
RetthaAthiretthaSamkhyanaParvvam or The Section which Explains
Troup Leaders and Team Leaders and how and where they will be
positioned in the battlefield by Bheeshma to Dhuryodhdhana after
Bheeshma takes the Vow to be the Commander-in-Chief; and after that it is

AmbOpaakhyaanaParvvam or The Story of Abduction of Amba, the unmarried Daughter of Kaasi Raaja. 65-67

Thereafter, we can read the most wonderful and amazing BheeshmaParvvam which is the Nineth (9th) Parvvam of the Total Eighteen (18) Parvvams or Sections. This BheeshmaParvvam starts with JembookhandaVinirmmanaParvvam or the Section which explains the Soldiers of both sides assembled in the isolated place called JembuKhanda of Kurukshethra which contains the training and coaching for soldiers and so on; BhoomiParvvam or Narration of SaakaDhveepam; and DhveepaVisthaaraParvvam or Narration of the Areas of Various Dhveepaas or Islands on Earth. 67-68

We can continue to read Sree BhagawathGeethaaParvvam or the Seciton of Sree Bhagawath Geetha or the famous GeethOpadhesam or Advices given by Sree Krishna Bhagawaan to Arjjuna who was deviating from Kshethriya Ddharmmam as was despondent to fight with his relatives and friend; after that we can read Bheeshma Vaddhm or Killing of Bheeshma; DhronaAbhishechanam or Installation of Dhronar as the Commander-in-Chief of the Army of Kauravaas; SamsapthakaVaddham or Killing of Samssapthaka Thrigerththa, etc. 69

After that AbhimanyuVaddham or Killing of Abhimanyu, PrethijnjaaParvvam or Taking the Vow by Arjjuna that he will kill the killer - Jeyadhrettha - of his son before the sunset of next day, Abhimanyu; JeyadhretthaVaddham or Killing of Jeyadhrettha; and GhatolkkachaVaddham or Killing of Ghatolkkacha. 70

Thereafter, we can continue to read DhronaVaddhaParvvam or Killing of DhronAachaarya which makes indescribable horripilation to all; and after that it is NaaraayaanaAsthraMokshaParvvam or Description of the Arrow of Naaraayana and effect if it is released. 71

After that it is KarnnaParvvam or Section of Karnna as Commander-in-Chief; SallyaParvvam or Installation of Sallyar as the Commander-in-Chief; HredhaPrevasaParvvam or Taking back all the Ladies of Kauravaas back to Hasthina Puram by Yuyuthsu; and thereafter it is GedhaaYudhddham or Club-Fighting between Dhuryoddhanan and Bheeman. 72

We shall continue to read Saarasvatham Parvvam or Description of the Sacredness of the Holy Pilgrimage of SaraswatheeTheerththam provided by Beladheva. 73

Thereafter, it is the most horrifying IsheekaParvvam after the SaupthikaVaddhaParvvam or the Witnessing of the awoken Owl killing the sleeping Crows by Asvaththaamaavu and taking the decision to killing the Ddhrishtadhyumna, the Sons of Paanjchaali, and other soldiers sleeping in the tents of the Battlefield; JelapredhaanikaParvvam or After realizing that all his sons have been killed by Paandavaas, Ddhritharaashtra develops his enmity towards Bheema who killed his eldest son, Dhuryodhana; SthreeParvvam or the Paandavaas meeting Gaanddhaari, Kunthi and other royal Women of Hasthinapuram; and the SraadhdddhaParvvam or Performance of Last Rites for the Kauravaas and others who were killed in the Kurukshethra Battle. 73-74

Thereafter, within Saanthi Parvvam - The Twelfth Parvvam - we can read many stories including ChaarvvaakaVaddham or Killing of the Raakshasa called Chaarvvaaka, who accused Yuddhishtira that he is a killer of his own relatives and friends, by angry Braahmanaas; YuddhishtiraAbhishekam or Coronation ceremony to install Yuddhishtira as the King; and GrihaVibhaagam or Bheeman and other Paandava brothers are assigned with separate Homes by Yuddhishtira and they all go and stay in their homes accordingly. 75

We can continue to read RaajaDdharmmam or the Religiously Righteous Duties and Responsibilities of King expounded by Bheeshma as requested by Yuddhishtira and Sree Krishna Bhagawaan; we can continue to read the Parvvam called AapadhddharmaAnusaasanam in detail or the Section explaining the duties and responsibilities in emergencies and how to tackle the dangerous situations; and after that it is MokshaDdharmmaAnusaasanaParvvam or the Portion explaining how to attain Aathmajnjaanam or Self-Realization and thus renounce this material body and attain Moksham or Salvation. This section contains a number of interesting stories which provide clear explanations for most of the hard-to-understand philosophies. 76-77

After that it is SukaAnuPresnam or Questions or Clarifications asked by Suka Braahmarshi and the explanations given by his father, Vyaasa Bhagawaan; BrahmaPresnaAnusaasanam or Questions asked by Siva and

the answers given by Brahma and assignment of Kaala to Time to destroy the Creations at its appropriate Time; and then we can read the Conversation between Dhurvaasaavu and Maaya. 77-78

Afterwards it is AanusaananikaParvvam or The Excellent Anusaasana or Aanusaasanika or The Section of Orders, Instructions, Directions, Advices for the King and his subjects and rules and duties for maintenance Ddharmma and Arthththa which are explained through innumerous stories; BheeshmaSwarggAarohanaParvvam or Elevation of Bheeshma to Heavenly Abode; AsvameddhAakhyaParvvam or the Section called as Asvameddha or of Conducting Asvameddha Yaaga which is suitable to get rid of all sinful effect of the actions; AnugeethaaParvvam or the Section which explains the relationship between Guru and Sishya or Preceptor and Disciple; AasremaVaasikamParvvam of AdhddhyaathmaSaaddhakam or The Section of living in Forest for Spiritual Life; PuthraDhersanaParvvam or The Section of seeing the dead bodies of Sons by Gaanddhaari and also the by the wives of the dead ones; NaaradhAagemanaParvvam or the Visit of the Dhevarshi Naaradha; then the most celebrated MausalaParvvam or The Section of the Iron Pestle which is the root cause of the destruction of Yaadhavaas which is very disastrous but thrilling and exciting; MahaaprestthaanikaParvvam or After completing all religious duties the Paadhaavaas with Paanjchaali prepare to enter the final stage of Life; and then SwarggAarohanaParvvam or Attainment of Heavenly Abode by Paandavaas. 78-82

The next is Harivamsam or the Details of the Dynasty of Hari or Sree Krishna Bhagawaan. This is actually a different mythology, meaning not the story of Paandavaas and Kauravaas but of Yaadhava Dynasty and its destruction. It starts with Aadhi Sarggam or the Section which details the conversation between Jenamejeya and Vaisambaayana - Jenamejeya requesting Vaisambaayana to explain the story of Krishna and of His dynasty in detail. 82

We can VishnuParvvam which explains Naaradhaa's visit to Matthura and telling Kamsa that Dhevaas are secretly planning of killing him with the help of Vishnu Bhagawaan and He is to take the incarnation on Dhevaki, Kamsaa's sister, as her eighth son; Baalacharya or the playful childhood of Krishna in Ambaati and Gokulam; and Vishnuvin KamsaNigraham or Killing of Kamsa by Vishnu Bhagawaan as Krishna. Then it will be

BhavishyaParvvam or the Details of Progeny of Jenamejeya and the Future of Paandava Dynasty which is truly amazing and wonderful. 83

Lomaharshana Sootha had explained to Saunakaas or Naimisaaranya that thus Vyaasa Bhagawaan has described over One Hundred Parvvaas or Sections. In Mahaabhaaratham there are mainly Eighteen Parvvams and we have so far just mentioned only the index or main titles of the Parvvams. There are Eighteen major Parvvams or major Sections in Mahaabhaaratham. And the Harivamsam and Bhavishya Parvvam are Anubendhddham or Appendix. The index or the names or titles of major subsections are provided so far. 84-85

AadhiParvvam contains: Paushyam which provides the story of Sarama - Indhraa's dog - cursing Jenamejeya, and Uththanka - the Disciple of Ddhaumya - goes to the kingdom of Paushya to beg to pay the Guru Dhekshina or Tuition Fees and the story of Paushya; Paulomam or the story of Soothaa's visit to Naimisaaranyam and Rishees or Sages request to Sootha to tell the story of Mahaabhaaratham; AastheekaParvvam the story of Aastheeka - the son of Jeralkkaaruu who is the sister of Vaasuki, the Serpent -; and Amsaavatharanam in which Saunakaas ask Sootha to explain the story of Mahaabhaaratham which is the best of all creations of Vyaasa Bhagawaan and the major characters and their origins. Within the subtitled SambhavaParvvam we can read a lot of stories about Aadhithya or Sun, Dhushyanthan, Sakunthala, Dhevayaani, Ddhritharaashtra, Karnna, etc. In JethuGrihaParvvam we can read the story of sending Paandavaas to the Lax house in Vaaranaavatham; HidimbaVaddhaParvvam or killing of Hidimba by Bheema; BekaVaddhaParvvam explaining the story of killing of the demon Beka; and ChaithrareththaParvvam which details the stories of births of Dhrona and Dhruvathaa as the sons of Bharadhvaaja and his friend Prishathaa respectively, and the births of Paanjchaali and Ddhrishtadhyumna, etc.

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Thereafter it is PaanjchaaleeSvayamvaram or the Celebration of Slef-selecting of the husband by Paanjchaali according to the rules based on the norms of Kshethriyaas or Royals; VaivaavihaParvvam in which Dhruvathaa testing Paandavaas whether they are real Braahmanaas or Kshethriyaas and ultimately arranging the formal wedding ceremony; and Vidhuraagemanam and Raajyalaabham or Vidhuraa's visit of Paandavaas and inviting them to Hasthinapuram as directed by Ddhritharaashtran and

accepting Indhrapresttham as their kingdom where they construct a royal palace. Then Arjjuna TheerththaYaathra or Arjjunaa's Pilgrimage to trip to forest to live in exile for Twelve months as a repentance of breaking his oath in an unavoidable situation; SubhadhraaHaranaParvvam which explains how Arjjuna elopes with Subhadhra during his pilgrimage time; HaranaaHaranaParvvam which explains the story of consoling Yaadhavaas and Belabhadhra about the elopement of Subhadhra and Arjjuna and rewarding due dowries and also the births of Sons of Paandavaas. Thereafter, we can read KhaandavadhaahaParvvam or how Agnidheva or Fire-god burned and destroyed the forest called Khaandava Vanam; and MayaDhersanam or Seeing of the demon called Maya who is the master of illusory power. All these are explained in Aadhi Parvvam. 87-89

In PaushyaParvvam we can read the greatness and virtues of Uthanka and his trip to the kingdom of Paushya and also the story of Paushya. In Pauloma we can read the story of the origin of Serpents like Anantha, Vaasuki, Kaaliya, Thakshaka, etc. and also that of Geruda, the king of all birds. Paalaazhi Mantthanam or Churning of Milky-Ocean for Amritham or Nectar; the story of Uchchaisrevas or Divine Horse of Dhevalokam or Heaven; and also, the Sarppa Sathram or Sacrificial Ceremony of Snakes conducted by King Jenamejeyan. 90-91

In the Sambhava Parvvam we can read the origin of all the heroes and major valorous characters of Mahaabhaaratham including the story of the origin of Vyaasa Maharshi who the author of this great book is. Sambhavam also contains many occurrences and happenings and origins of many other characters. And in Amsaavatharanam we can read many of these characters are born as partial incarnations of Dhevathaas or gods as well as those of Dheithyaas or Raakshasaas, Dhaanavaas or Asuraas, Yekshaas or demigods, Naagaas or Serpents, Pannagaas or snakes, Genddharvvaas or Celestial Musicians, Pathathrees or Birds, Indhra or King of heaven, etc. We can read the story of great Bharatha who was born to Dhushyanthan or King Dhushyanthan on Sakunthala in the Aasramam of Kanva Maharshi. This dynasty of Bhaaratham was formed from the name of this Bharathan, meaning the Bhaaratha Kulam or the Kauravaas and Paandavaas are originated in the home of Santhanu Nripan or King Santhanu who was the partial incarnation of Ashta Vasoos on goddess Gangaadhevi. Gangaadhevi agreed to be the wife of Santhanu with certain conditions. She threw away the first seven children of them and she was going to throw away the eighth child also Santhanu blocked her. She

explained the reason why she threw away all the children but left the last One, but she abandoned Santhanu and went away to heaven. We can read the details here. Bheeshma or Gaangeya was born with divine powers. He led the life of permanent Brahmachaari or Celibate as promised to the father of Sathyavathi. He also promised that he would never accept the rulership of the kingdom so that the sons of Sathyavathi and their dynasty would continue to be kings of Bhaaratham. Sathyavathi was wedded by Santhanu. They had two sons called Chithraamgadha and Vichithraveerya. As Santhanu passed away Bheeshma took care of his young brothers. Of them Chithraamgadha was killed by a Genddharvva with the same name.

Young Vichithraveerya was crowned as young prince or King, but Bheeshma ruled the country very efficiently. The story of the sage called Animaandavya and due to his curse Yema or Kaala, the god death, was forced to take birth as a human being. And also due to the power of the curse, Yema became the son of Vyaasa. Also, the stories of the births of Ddhritharaashtra and Paandu as the sons of Vyaasa. 92-100

Also, we can read the story of the births of Ddhritharaashtra and Paandu. Dhuryoddhana's deceptive and cunning means of advice and Ddhritharaashtra sending Paandavaas to the lax house in Vaaranaavatham. Vidhura sends secretive advice in 'Mlechcha Bhaasha or Greek Language' to Ddharmmaputhra to take necessary safety measures like constructing a tunnel to save their lives as they would be killed in the wax-house. Killing - burning to death - all the five children of the Nishaadha or hunter woman and her five children along with Purochana who constructed the wax-house for Dhuryoddhana. 101-104

Seeing the demoness Hidimbi in the wild forest by Paandavaas and killing Hidimba by Bheemasena. And the birth of Ghatolkkacha as the son of Bheema and Hidimbi. Seeing Vedhavyaasa in the forest and per his advice Paandavaas staying in the house of a Braahmana in the village called Ekachakra without disclosing their identity. And we can continue to read the story of killing Beka, the Raakshasa, and all the villagers getting wonder struck. 105-108

Continue to read the story of the birth of Paanjchaali and Ddhrishtadhyumna. As advised by the Braahmana and being prompted by Vyaasa, Paandavaas became the fiancée's of Dhraupathi or Paanjchaali and proceeding to the kingdom of Paanjchaala with the intention of attending the Svayamvara - or self-accepting the husband by the bride -.

Arjjuna making alliance with the Genddharvva called Amgaaravarnna or Chithrarettha by defeating him in a duel at the banks of Ganga and his teachings of Maayaapreyogam or illusory tricks to Arjjuna. 108-110

Chithrarettha narrates the story of Thapathi, the daughter of Sun, Vasishta, Aurvva, etc. Arjjuna reaching the city of Paanjchaalam along with his brothers. Arjjuna winning Dhraupathi in front of many Kshethriyaas or royal kings by shooting the arrow at the target which no other competitors could achieve. Defeating many other valorous and highly skilled kings like Salya, Karnna, etc. in terrible fights. Seeing their extraordinary bravery and might Krishna along with his elder brother - Belaraama - confirming that they are Paandavaas - the Paandavaas came there in the disguise of Braahmanaas - and meeting them at the place where they were staying. 111-112

We can continue to read the reservation and hesitation of Paanjchaalan or Dhruathan allowing his daughter Paanjchaali to accept all the five Paandavaas as her husband and then accepting it according to the words of advice with the story of PanjchendhrOpaakhyaanam or the fact that the Paandavaas are the Five Indhraas explained by Vyaasa Muni. Ddhritharaashtra sends Vidhura to Paandavaas. Vidhura tells the story that he met with Paandavaas and Krishnan. Ddhritharaashtra gave the due share of half of the kingdom at Khaandavapresttham to Paandavaas. Paandavaas constructed a beautiful city at Khaandavapresttham and ruled the kingdom. Naaradhaa's visit of Paandavaas at Khaandavapresttham and explains to them the story of Sundha and Upasundha to avoid future argument and misunderstanding among the Paandavaas. 113-119

Arjjuna being forced to see Ddharmmaputhra and Paanjchaali while they were alone because of a Braahmana and according to the agreement, Arjjuna goes on a pilgrimage and wanders in many holy and sacred places. Arjjuna meeting with Uloopi during his pilgrimage and the birth of Bebhruvaahan as their son. Releasing liberating the five Apsaraas, who were living as five turtles in five sacred Theerththaas, from their curse. Arjjunaa's meeting of Krishna in Prebhaasa Theerththam and seeing Subhadhra and then eloping with her with the consent of Krishnan. Arjjuna begetting the most valorous and brave Abhimanyu on Subhadhra. Birth of five sons for Paanjchaali. While Krishna and Arjjuna were enjoying on the banks of Yemuna, Arjjuna attaining the Gaandeeva bow and the Chariot and burning of Khaandava forest. 120-127

We can read how Maya and Thakshaka, the Naaga, was saved from terrible wildfire, the birth children and how Mandhapaala Maharshi worshipped AgniDheva or Fire god and saved his children from the burning wildfire in the chapters like Jerithaavilaapam, and Saarggakopaakhyaanam, all these are being explained in detail in the Aadhi Parvvam. There are two hundred and twenty-seven chapters like this in Aadhi Parvvam. The most scholarly great Maharshi Vedha Vyaasan created this Parvvam or Section with Eight thousand Eight hundred plus Eighty-Four Slokams or stanzas. 128-131

Now I will speak about the Second section named as Sabhaa Parvvam. There are innumerable stories in this section. It starts with fixing up the location of the Grand Hall or Royal Court for Paandavaas constructed by Maya, who is the master of illusory work. Appointment of Kinkaraas or Retainers. Naaradha Maharshi explains the Grand Halls of all Loka Paalaas like Brahmadheva, Varuna, etc. and confirms to Yuddhishtira that this is the best of all. Initiation of Raajasooya Mahaa Yaagam, killing of Jeraasanddha, releasing of all the Kings and Princes jailed by Jeraasanddha in the mountain passes, caves, etc. by Sree Krishna Bhagawaan, Paandavaas conquering all the Kings of the worlds as a mandatory pre-requirement for performing Raajasooyam, Kings and Emperors coming to Indhrapresttham to offer gifts and presents as mark of surrender. 131-134

Killing of Sisupaala who abused and accused Paandavaas for accepting Sree Krishna as the most exalted in Raajasooyam, Dhuryodhdhana's envy and displeasement of seeing the prosperity and amassment of treasures of Paandavaas and especially when Bheema ridiculed and laughed at him in the middle of the audience, because of that his arrangement for dice game and inviting Paandavaas for a challenge, in that dice game Sakuni's cheating and defeating Yuddhishtira, i.e., Paandavaas, when Dhraupathi or Paanjchaali pleaded for justice and help Ddhritharaashtra with nobility released her and offered her boons, with the help of the boon Paanjchaali released all Paandavaas from their slavery, and Dhuryodhdhana reinvited them for dice game again, in the second game Paandavaas were defeated again and sent in exile; all these are explained in detail within this SabhaaParvvam. Oh, the great Sages (Saunaka and others)! The great Vyaasa Maharshi has explained all these stories within Two thousand Five hundred and Eleven Slokams. There are only Seventy-Eight chapters in this section. 135-141

Thereafter it is Aaranyaka Parvvam which is the third one. In this section when Yuddhishtira proceeded on exile, the citizens also followed him; Yuddhishtiraa's austerity and penance to Soorya Bhagawaan as advised by his Kula Guru, Ddhaumya, to protect the Braahmanaas by providing sufficient food and herbs; by the grace of Soorya Paandavaas were able to get sufficient food; Vidhura who was providing pleasing and auspicious advices was abandoned by Ddhritharaashtra; after being thus abandoned by Ddhritharaashtra, Vidhura visited Paandavaas; as commanded by Ddhritharaashtra, Vidhura returned to Ddhritharaashtra; being prompted by Karnna, the evil and malicious minded Dhuryodhdhana tried to kill the Paandavaas who were living in the wild forest; Vyaasa Bhagawaan warned Paandavaas of the malicious intention of Dhuryodhdhana; Ddhritharaashtra being advised by Vyaasa from the attempt of killing Paandavaas; Vyaasa telling the story of Surabhi to Ddhritharaashtra; Maithreyaa's visit to Ddhritharaashtra; Maithreyaa's curse of Dhuryodhdhana as he was discarding the advices of that Muni; Kirmmeeraa's killing by Bheema; and Krishna visit Paandavaas along with the sons of Paanjchaala. 142-150

Vishnu or Krishna being consoled by Jishnu or Paarthththa as Krishna became very angry when heard of that evil Sakuni cheated in dice game and defeated Yuddhishtira; Krishna or Paanjchaali's complaint to Krishnan about her and of the Paandavaas' sufferings in the forest; Krishnan's pacification of Krishna; Krishnan explaining the story of Saalvan and destruction of the illusory city called Saubha or Saubham; Subhadhra along with her son, Abhimanyu, being taken to Dhvaaraka; sons of Paanjchaali being taken to Paanjchaala Raajyam by the sons of Paanjchaalan; Paandavaa's move to the forest called Dhvaitha Vanam; the conversation or logical arguments by Paanjchaali and Yuddhishtira; conversation of religiously virtuous subjects between Yuddhishtira and Bheema; and Vyaasa Bhagawaan's visit of Paandavaas at Dhvaitha Vanam. 150-155

Vyaasa Muni advised of some Manthra Vidhya or some hymns which could enable them to live in the forest; after the departure of Vyaasa Muni, Paandavaas moved to Kaamyaka Vanam; in order to attain Asthra Vidhya or special divine weaponry powers Arjjuna went separately; his fighting with Siva who was in the for a hunter; his meeting with Loka Paalaas or Protectors of the Directions of the world; attainment of many DhivyaAsthraas or divine Bows and Arrows and other weapons; and his

visit to heaven and meeting with Indhra to obtain more divine weapons.
156-158

Having heard of the attainment of numerous divine weapons and weaponry powers by Arjjuna, Ddhritharaashtra became unhappy and distressed and filled with thoughts of envy and jealousy; Brihadhasva Muni's visit and Yuddhishtiraa's lamentation; Brihadhasva Muni tells the story of Nala to console Yuddhishtira; within the story of Nala, he was explained to situation of Nala and Bhaimi or Dhemayanthi; Brihadhasva provides Akshahridhayam to Yuddhishtira; Lomasa Rishi comes from heaven to Yuddhishtira and speaks Arjjuna is in heaven; and in the absence of Arjjuna, Paandavaas did not want to stay in Kaamyaka Vanam and hence started for a pilgrimage. 159-163

Yuddhishtira asked the benefit of going all around the world on pilgrimage to Naaradha who met them; Naaradha explained to him what Pulasthya told Bheeshma about the benefit of world pilgrimage; sons of Paandu also did such a world pilgrimage; the story of Karnna abandoning his ear studs for the sake of Indhra; he also told about the prosperity achieved by Gaya by performing Yejnjaas; the story of Agasthya and one of demon brothers, Illvala and Vaathaapi, like Vaathaapi being swallowed by Agasthya; the story of Lopamudhra who has been given to the king of Vidharbha who accepted her as his adopted daughter; and story of Risyasringga, who was a young celibate. 164-167

The story of Bhaarggava Raama, the son of Jemadhagni, within which the story of destruction of Kaarthhaveeryaarjjuna and the entire Kshethriyaas; story of the meeting of the great Vrishnees and Paandavaas in the holy Prebhaasa Theerththam; the story of Sukanya and Chyevana in which Chyevana granted permission to drink Somaresam or liquor by Asvinikumaaraas and they granted him youthfulness; the story of the king Maanddhaathaa or Maanddhaathaavu; the story of Jenthu who was the son of Somaka at his old age who offered that son to fire in Yejnja and obtained another One hundred sons; and the story of Syena or Kite and Kapotham or dove in which king Sibi was revealed of their identity as Indhra and Vahni. 168-173

Continues with Ashtaavakreeyam in which the most intelligent and interesting debate with logical arguments took place between the scholarly Bandhi or Vandhi, the son of Varuna, and Ashtaavakra in the court of

Jenaka Mahaaraaja; the most intelligent and scholarly Vandhi was defeated in that logical and philosophical argument and the winner Ashtaavakra got released his father, Kagoda or Kagora, from the custody of Varuna; Yevakreethopaakhyaanam and Raibhyopaakhyaanam; entrance of Genddhamaadhana mountain by Paandavaas; as demanded by Paanjchaali, Bheema goes to Genddhamaadhana and on the way at Kahdaleevanam he encounters the Maruthsutha Hanumaan; and Bheema reaches Saugenddhika pond and shakes the entire pond to get the flower of Kalyaana Saugenddhikam. 173-178

Bheema fights with Manimaan and other group of Yekshaas and Rekshaas; the story of Jetaasura killed by Bheema; Paandavaas approach of Vrishaparvva, the noblest and best Rishi; the story of Paandavaas seeing the Aasramam of Aarshtishena and stays there for some time; Paanjchaali encouraging Bheema to fight and kill Manimaan and other Yekshaas; Paandavaas ascending Kailaasa mountain; and meeting of Vaisravana or Kubera by Paandavaas. 179-182

There, at Genddhamaadhana mountain, Arjjuna joined with Paandavaas; Arjjuna explained about his attainment of divine weapons from Sakra or Indhra and as a reward for that he has to go to Hiranyapuri, fight with the Asuraas called Nivaathakavachaas, also his earlier most horrifying fight with Dhurdhdhaantha, Pauloma, Kaalakeyaas, etc. and of their destructions; Arjjuna getting ready to show his divine weapons to Ddharmmaputhra; Naaradha immediately blocked Arjjuna from that attempt; the story of them, Paandavaas, descending from Genddhamaadhana; the story of Bheema being forcibly caught by a huge mountainous snake; Ddharmmaja or Yuddhishtira releasing him by correctly and properly answering all questions of the snake; and Paandavaas going back or returning to Kaamyaka Vanam. 183-189

While Paandavaas were living at Kaamyaka Vanam, Vaasudheva Sree Krishna Bhagawaan went there to meet them; arrival of Maarkkandeya Muni and Naaradha; debates with Maarkkandeya and his telling the story of Pritthu who was born from churning the body of Vena and hence known by the name Vainya; the story of the conversation between Saraswatheedhevi and Thaarkshya; Maarkkandeya telling the story of Mathsyaaavathaaram or Vishnu Bhagawaan's incarnation as fish; most devotional and exalted story of Indhradhyumna and above that the story of Ddhaunddhumaara or Ddhunddhumaara; the story of Pathivratha; the story of Aamgires or

Agnees; and conversation between Dhraupathi and Sathyabhaama. 190-194

Afterwards Paandavaas coming back to Dhvaithavanam; Ghosha Yaathra or pompous celebration; Genddharvvan tying up Dhuryoddhanan; Arjjuna releasing Dhuryoddhana while he was tied and dragged by Genddharvva; Ddharmmajaa's dream of animal request and returning to Kaamyaka Vanam again; the story of Vreehidhraunika; the great divine story of Dhurvaasaavu Muni; the story of Jeyadhretthan abducting Paanjchaali; and Bheema following Jeyadhretthan and leaving him without killing but after shaving his head into five horn like hair bands. 195-199

Maarkkandeya explaining the story of Sree Raama or Raamaayanam in which Seethaa's husband, Raama, kills Raavana; the most highly righteous story of Saavithri who is the supreme most chaste woman; the story of Karnna abandoning his ear-studs for Indhra; as reward Indhra giving a Vel or lance with which he can kill one enemy; the story of Aaraneya in which Ddharmmaraaja or Kaala advising virtuous principles to his son Yuddhishtira; after receiving graceful boons from Yema, Paandavaas went to the western direction; and these are all described in the third section called Aaranyakam. 200-203

In Aaranyakaparvvam there are two hundred and nineteen chapters consisting of ten thousand six hundred sixty-four Slokams or stanzas; and afterwards, it is Vairaata Parvvam or Viraata Parvvam. 204-205

Now let's see the list of stories included in Viraata Parvvam: After reaching the town of Viraata Nagaram, Paandavaas saw a pit in the tree of a burned-out forest and they safely hid all their weapons in that; then they visited the town in false identity in hide-out; as requested by Paanjchaali, Bheemasena killed the devilish Keechaka who approached her with malicious intention; and Dhuryoddhana sending spies to locate Paandavaas living in exile with false identity.

When Thrigerththan tried to steal the cattle of Viraata and Viraata was tied up by Thrigerththa in the fight between them and Bheema who was living there in false identity releasing Viraata and recovering all cattle stolen by Thrigerththan; again Kauravaas stealing the cattle of Viraata and Kireeti or Arjjuna defeating all of them and recovering the cattle; the Viraata Raaja or Maathsya presenting his daughter Uththara as daughter-in-law to Arjjuna who accepts her as the wife of his son, Abhimanyu; all these great stories

are included within Viraata Parvvam, which is the Fourth Section. Vyaasa, the most learned Muni of all the Vedhaas, has incorporated Sixty-Seven chapters. I will also tell that there are Two thousand Nine Slokaas. 206-216

Now please listen to the Fifth Parvva called as Udhyoga Parvvam. When Paandavaas were staying in Upaplaavayam of Viraata Nagaram, both Kapidhddhvaja Arjjuna and Phanidhddhvaja Dhuryodhdhana approached Sree Krishna for his alliance and support the proposed Kurukshethra war. 217-219

Sree Krishnan Said:

Sree Krishna Bhagawaan told them that you can select one of these options: 1) I, One who will not fight in the war and will execute the job of a minister or advisor or 2) One full Akshauhini of Yaadhava soldiers who are always ready to fight with their enemies; and who wants what? 219

Soothan Said:

That retarded fool, Dhuryodhdhana or Suyodhdhana, who is also foolishly evil minded accepted the Yaadhava Sena, whereas the Ddhananjaya Paarththa accepted that Single Manthri or Minister as his Chief Advisor. As Madhraraaja or King of Madhra, Sallyar, was coming to support Paandavaas, Dhuryodhdhana cheated him on the way with innumerable gifts and presents and made him support Kauravaas in the war. After that Sallyar went to meet Yuddhishtira and tell him what happened and then returned to Kauravaas.

Yuddhishtira told the story of the victory of Indhra and sent his priest as a messenger to Kauravaas. The priest went there and told the story of Indhrra's victory to Ddhritharaashtra and returned after that. Then, Ddhritharaashtra sent Sanjaya as a messenger to Paandavaas. Realizing Paandavaas, headed by Kanna or Vaasudheva Sree Krishna Bhagawaan, are far ahead of Kauravaas in all respects, Ddhritharaashtra became sleepless. He sent for Vidhura and Vidhura came and gave very pleasing and auspicious advice to Ddhritharaashtra, whose mind was burning out of sorrows and pain.

It was at this occasion Vidhura gave various counseling of wisdom including the most transcendental Sanathsujaatha Spiritual Story. In the morning Sanjaya came back and spoke about the unison nature of Sree

Krishna and Arjjuna. Then Krishna himself came to Hasthinapuram with the desire to have a peaceful agreement which would be useful and beneficial for both sides. Dhuryodhana being blinded with the greedy desire of having supreme controller and king and he was not agreeing for any reconciliation or adjustments. Sree Krishna told the story of Kumbhothbhava or Agasthya; the story of Maathali, the charioteer of Indhra, seeking for boon; the noblest story of Maharshi Gaalava; and the story of the son of Vidhula. Knowing the secret arrangements made by Karnna and Dhuryodhana, Sree Krishna Bhagawaan exhibiting His Yoga Powers to the kings and audience there. Karnna rejecting the proposal laid down by Kanna or Krishna; returning to Upaplaavya from Hasthinapuram, Krishna Bhagawaan detailed all what happened at Hasthinapuram. Thereafter, Paandavaas started preparing for the war. All the soldiers got ready and entered the battlefield of Kurukshethram.

Dhuryodhana went Ulooka to Paandavaas to announce that the war is going to start tomorrow. As asked by Dhuryodhana, Bheeshma answers the total number of Retthaas or Chariots and Athiretthaas or Unrivalled Warriors who can fight from his Chariot protecting the Charioteer, Chariot, and Horses. This is the Fifth Parvvam. There are numerous stories in this Udhyoga Parvvam of Mahaa Bhaaratham including the efforts of alliance from both sides. Rishi Vyaasa has written this section with One Hundred Eighty-Six chapters consisting of exactly Six Thousand Six Hundred and Ninety-Eight Slokaas or Stanzas. 220-243

After Udhyoga Parvvam it is Bheeshma Parvvam. This Parvvam is most wonderful and so exciting. I going to narrate that Parvvam. Sanjayan told about the construction of Jembukhandam and by listening to that Paandavaas became distressed and sorrowful. For the first Ten days there was horrible and terrible war between Kauravaas and Paandavaas. When Paarthththa was struck with sadness and lassitude and started losing his mind intelligence, Maaddhava or Sree Krishna Bhagawaan removed all his sadness and lassitude by advising him of the path of liberation from material miseris and attainment of salvation.

The lotus eyed Sree Krishna Bhagawaan, who was aiming for the auspiciousness and benefit of Yuddhishtira, ran and came to kill Bheeshma by holding the whip in his hand. Seeing that Sree Krishna Bhagawaan is going to break His promise for his sake, Arjjuna who is an omniscient in using all weapons and the holder of Gaandeeva Bow put

Sikhandi, the eunuch, in front and fought against Bheeshma and shooting arrows at him fell him on the ground, as good as he is dead.

Ha! How pathetic the situation is! Bheeshma was lying on the bed of arrows. This is the Sixth section of Mahaabhaaratham, and this section is the noblest and greatest. There are only One hundred and Seventeen chapters. There are Five Thousand Eight Hundred and Eighty-Four Slokams. The most pure and holy Vyaasa Bhagawaan who is an omniscient of all Vedhaas has created this section like that. 244-252

Now I shall discuss about Dhrona Parvvam which is created in various beautiful poetic styles. Dhrona, who is the Guru, or Aachaarya or Preceptor of Paandavaas and Kauravaas was appointed as Commander-in-Chief of the army of Kauravaas with the promise and intention of capturing Ddharmmaputhrar or Yuddhishttiran. In order to please Dhuryodhdhana, Dhrona took the oath of promise to do so. Arjjuna was taken to a faraway field by Samsapthakaas led by Thrigerththa. Bhagadheththa, who was equal to Indhra, was killed by Arjjuna.

The great warriors like Jeyadhrettha and other Mahaaretthaas together isolated and trapped the young boy, Abhimanyu. Arjjuna became wildly angry as his son, Abhimanyu, was killed. Arjjuna killed Jeyadhrettha and innumerable other soldiers. As Yuddhishttira was unable to find Arjjuna and Sini Sutha or Saathyaki, he sent Bheema to look for them. (This is interesting as originally Yuddhishttira sent Saathyaki to find Arjjuna but after while he sent Bheema to look for both of them. It is written that Yuddhishttira sent Bheema and Saathyaki to find out Arjjuna which is not incorrect.)

Arjjuna accepted the task of entering the Kuru Sena or Soldiers of Kaurava which even the Dhevaas were scared to take up. Arjjuna alone directly fought with and killed the whole team of Samsapthakaas numbering Nine Crores or equal to Seven Akshauhinees. Some of the sons of Ddhrritharaashtra, groups of Paashaanaayoddhi, Naaraayanaas, Gopaalaas, Alambusha, Sruthaayussu, Jelaasanddha, Saumadheththi, Viraata, Dhruvpatha, and Ghatothkacha were all killed in this Dhrona Parvvam. As Dhrona was killed, his son Asvaththamaa used both NaaraayanaAsthram and also the most horrible AagneyaAsthram. At that time Rudhra was worshipped by reciting Rudhra Maahaathmyam or the Greatness of Rudhra Bhagawaan.

Arrival of Vyaasa Bhagawaan, and description of greatness and nobilities of Sree Krishna Bhagawaan and Arjjuna. These are all included in this

Seventh Parvvam or Dhrona Parvvam of Mahaa Bhaaratham. As previously said almost three fourth of all Kings, Leaders, and soldiers were killed in this Parvvam. There are One Hundred Seventy Chapters consisting of Eight Thousand Nine Hundred and Nine Slokams. That is the way the most philosophically scholarly Vyaasa Muni created this, Dhrona Parvvam. 252-268

After Dhrona Parvvam, I am going to tell Karnna Parvvam which is most amazing. Sallyar was asked to be the Charioteer of Karnna; as contextual telling the story of burning the Thripuram; as Sallyar was going to start his job of Charioteering, he used harsh and offensive words of Karnna; telling the story of 'KaakaHamseeyam' or Crow acting as Swan; Asvaththamaavu killing the Paandyan or king of Paandi Raajyam; killing of Dhendasena and Dhenda; Karnnan defeating Ddharmmaja in a combat and releasing him after being insulted and ridiculed in front of valorous warriors; developing wrath between them; Sree Krishna providing reconciliatory advices to Arjjuna; Bheema killing Dhussasana by tearing off his chest and as per his oath drinking his blood; and Arjjuna killing Karnna in Dhvairatham.

Those who are well learned Mahaa Bhaaratham say that it is the Eighth Parvvam. There are Sixty-Nine chapters consisting of Four Thousand Nine Hundred Sixty-Four Slokams. This Parvvam is so well-known. 269-277

After Karnna Parvvam it is Sallya Parvvam which has got a very special and interesting meaning. Sallyar was appointed as the Commander-in-Chief of the army of brave and valorous warriors. KaumaaraAkhyaanam; celebrative royal installation; narration of the previous encounters of great army chiefs and experts; and the decline of power of Kauravaas and destruction of all Kauravaas and their allies; and all these stories along with killing of Sallyar by the smart Ddharmmaja by himself. Killing of the cunning Sakuni by Sahadheva; as all his soldiers were killed Dhuryoddhana finds refuge in a moat or a deep pool; hunters - those who supply daily fresh meat for Bheema - notifying that Dhuryoddhana is hiding in the moat; as being ridiculously insulted by Ddharmmaja, Dhuryoddhana engaged in a combat of club fight with Bheema.

During the club fight between Dhuryoddhana and Bheema, Rohineesutha Belaraama went there. He discussed the holiness of pilgrimage to holy river Saraswathi. The fight became utterly ferocious. The mightier Bheemasena hit the thigh of Dhuryoddhana with the club and broke it. This is Nineth Parvvam or Section. Vyaasa Muni who is spreading the fame and name of

Kuru Vamsam or Kuru Dynasty has created it beautifully with many interesting stories. There are Fifty-Nine chapters in it. There are Three Thousand Two Hundred and Twenty Slokams or Stanzas in it. 278-288

After that it is the most frightening and terrific Saupthika Parvavam. I shall talk about it, which Vyaasa Bhagawaan created it in such a way to spread the name and fame of the Kuru Dynasty in the whole universe. While Dhuryodhana was lying with both broken thighs, after the Paandavaas left the battlefield, three from Kaurava side, Kripaachaarya, Krithavarmma, and Asvaththamaavu, went and met Dhuryodhana in the evening. Having seen the mark of pool of blood drained out of Dhuryodhana in the battlefield, Dhrauni or Asvaththamaa, the great fighter, gave a promise to Dhuryodhana by taking an oath: "I am not going to remove my armor without killing Ddhrishtadhyumna and the entire Paanjchaalaas." In the night all three of them entered into the wild forest after sunset and sat there under a huge banyan tree.

Having seen that a lot of crows were very cunningly being killed by the owl while they were sleeping, Asvaththamaa decided to kill Ddhrishtadhyumna and others while they were sleeping. As the royal camp in the battlefield was guarded by the most horrible ghostly form who will swallow any weapon used against him, so Dhrauni worshiped Rudhra.

Asvaththamaa along with Haardhdhikya or Krithavarmmaavu and Kripaachaarya killed without any mercy all the soldiers, Ddhrishtadhyumna, and all the sons of Paanjchaali who all were sleeping in the camp of the battlefield. Because of the skillful counseling and dexterity of Sree Krishna Bhagawaan, all Five Paandavaas, and Saathyaki. All others were killed. The charioteer of Ddhrishtadhyumna went and told Paandavaas that all the Paanjchaalaas were killed while they were sleeping.

Paanjchaali, the daughter of Dhruvpadha who is also known as Dhruvpadhaathmaja, hearing the sad news of the death of brothers, fathers, sons, and relatives became so distressed and sit starvingly on the side of her husbands with an oath she will starve. Bheema, the son of Pavana or Vaayu, was extremely angry and promised that he will do whatever pleases his wife, Paanjchaali, went ahead following Asvaththamaa.

Due to increased fear of Bheema and as impelled by destiny or God, Asvaththamaa shot the arrow - Brahmaasthram - by chanting 'Apaandeyam - meaning destroy or remove entire Paandavaas and their born or unborn children from the face of the earth or make the world without Paandavaas. - Deciding that it should not happen so Sree Krishna Bhagawaan asked Arjjuna to use the same Brahmaasthra to counteract

and nullify the effect of Asvaththama's Asthram. Because of the evil and malicious intention of Asvaththama, Vyaasa cursed him and Asvaththama also cursed Vyaasa. Arjuna removed the precious gem decorating the head of Asvaththama and presented it to Paanjchaali.

And the Paandavaas celebrated their victory.

This, Saupthikam, is the Tenth Parvvam. [Vyaasa Bhagawaan has created or recited this Parvvam with Eighteen Chapters consisting of Eight Hundred Seventy Slokams when we look at numbers.

These are the numbers of this Parvvam.]

This, Saupthikam, is the Tenth Parvvam. As Brahmadheva and other Maharshees have explained, Vyaasa Bhagawaan has created or recited this Parvvam beautifully combining the Aishika Parvvam also with a total of Eighteen Chapters consisting of Eight Hundred Seventy Slokams. These are the numbers of this Parvvam or these Parvvams combined. 289-310

The next is Stree Parvvam and now I shall discuss it. This Parvvam is full of sorrows and agonies. As Ddhritharaashtra, who was most predictive of the fate of his sons, was extremely distressed at the tragic end of them. Knowing fully well how afflicted he was and what would be his reaction to the killer of his sons, Sree Krishna Bhagawaan produced an iron-built image of Bheema for him to embrace. Ddhritharaashtra embraced it under the impression that it was Bheema and crushed it into pieces and destroyed it. Vidhura led him on the path of liberation from this wild forest of material miseries he was undergoing and subjected to by providing logical reasoning of all what is happening in our lives and philosophical advice. After that the blind emperor, Ddhritharaashtrar, went to the battlefield along with all ladies, queens and princesses, of the Anthahpuram or harem. The wives of those valorous heroes who died without running away from the battlefield started wailing by telling the heroic stories of their husbands. Gaanddhaari and Ddhritharaashtra fell down unconscious due to the height of their sorrows. All those royal ladies saw the dead bodies of their sons, fathers, uncles, brothers, husbands, grandsons, close relatives, etc. As Gaanddhaari was at the height of sorrow seeing all dead bodies of all her sons, grandsons, brothers, etc. and became extremely angry and by proper advice Sree Krishna Bhagawaan reduced her anger. Thereafter, the most intelligent and religiously righteous Yuddhishtira arranged for cremation and performance of ritual last rites for all dead ones. When he was going to perform the formal last rites in the holy river, Kunthi revealed the secret fact about Karnna that he is her own son. In the order of continuity of Mahaa Bhaaratham this is the Eleventh Parvvam which is the most sorrowful of all.

This Parvvam would bring tears to all virtuous readers. The author of Mahaa Bhaaratham has very beautifully recited this Parvvam with Twenty-Seven chapters consisting of Seven Hundred Seventy-Five Slokams in number. 311-322

The next in Mahaa-Bhaaratham is the Twelfth Parvvam called Saanthi Parvvam. It is the tool which will help us to expand and improve our wisdom and intelligence. Ddharmmaja who was the maintainer of religious righteousness was highly sorrowful and extremely dejected and fully despondent as he was the cause for the death of his fathers, brothers, brothers-in-law, sons, uncles, nephews, etc. In order to console and pacify and bring him back to royal life, Bheeshma Pithaamaha who was lying on the bed of arrows and waiting for his last days advised Raaja-Yogam at length to him. All Kshethriyaas who wish to know the righteous rules and norms to rule his subjects are explained with reasons and logics here. The righteous deeds to be performed by a king according to the time and place at the time dangerous situations are explained here. The things to be learned by good Kshethriya in accordance with the situation. The things to be learned from the material world. Such a Kshethriya would become omniscient and most efficient. It also provides the Moksha Ddharmmam or the Path of Liberation for attainment of Salvation. This twelfth Parvvam is the most favorite of all scholarly and intelligent people. Oh! The great Rishees! Please know that there are Three Hundred plus Twenty-Nine chapters in which there are Fourteen Thousand Seven Hundred and Thirty-Two (Seven and Twenty-Five) Slokams. 323-329

The next Parvvam is the most excellent Anusaasanam. As being advised by Bheeshma, the son of Ganga Dhevi, Ddharmmaputhra was convinced that he has not done anything outside the Raaja Neethi or the rules and norms to be followed by a Kshethriya King and that he was dutiful and not selfish. He became at ease and calm and convincingly accepted the position as the supreme authority of Kuru Vamsam or Kuru Dynasty. There are a lot of discussions about various principles of Ddharmma or Righteous Justice, Arththha or Economic and Financial Principles, Nanma or Virtue, etc. Diverse types of donations and charities and the result of each type are clearly explained here. Various customs, norms, practices, and formalities followed at various places at various times. The need to maintain truth. The fortune of Braahmanaas and Gos or Cows. Ddharmma according to places and time and the essence of them. Like that, there are numerous stories included in this Anusaasana Parvvam. Bheeshmaachaaryaa's attainment of

heavenly abode at the appropriate time. All these are explained in this Thirteenth Parvvam. There are One Hundred and Forty-Six chapters consisting of Eight Thousand Slokams. 330-336

The next is Asvameddha or Asvameddhika Parvvam which is the Fourteenth in number. SamvarththaMaruththeeyam is the most important and philosophical story in this Parvvam. Attainment of Treasure Box of Gold; Birth of Pareekshith; the story how Sree Krishna protected and gave him life from the Brahmaasthra shot by Dhrauni or Asvaththamaa to kill him; Release of Asvameddha supported by Arjjuna; Fighting with some valorous kings here and there and declaring victory; Arjjuna being killed by Bebhruvaahana who was the son of Chithraamgadha and brought him back to life; the story of Nakula in Asvameddha; this Asvameddhika Parvvam is filled with wonderful and amazing stories. There are only One Hundred Three Chapters with Three Thousand Three Hundred and Twenty. That is how this Parvvam created by Vedhically scholarly Vyaasa Maharshi. 337-343

The next Parvvam is the Fifteenth, and the name is Aasramavaasam or Aasramavaasikam. In this Parvvam we can read the story of Ddhritharaashtra abandoning the kingdom and living in the forest as a Sanyaasi. While he was going to go with Gaanddhaari and Vidhura to lead Sanyaasa life in Aasramam in the forest Kuntheedhevi also started to go with them abandoning her children and the kingdom to offer services to her Guroos or elders; with the blessing of Paaraasarya or Vyaasa Bhagawaan he was able to see his sons, grandsons, and others in their heroic heavenly abode enjoying peaceful life near to them; as a true maintainer of righteousness and virtues in life, Vidhura was also able to attain the highest abode of virtues; similarly, his ministers, especially Gaalvani Sanjaya who was the most intelligent also reached the highest position; and Naaradhaa's visit of Yuddhishtira and disclosing the sad story of the destruction of Vrishni dynasty or Yaadhava Kulam. These are all the most noble and excellent stories recited by Vyaasa Bhagawan in this Aasramavaasa Parvvam. There are Forty-Two chapters with One Thousand Five Hundred Six Slokams. 343-351

After that it is Mausalam or Mausala Parvvam which is the Sixteenth in number-wise. This is the most tragic and cruel. The entire Yaadhava dynasty was destroyed at the seashore as a result of the horrible curse by Braahmanaas. They drank and under intoxication they lost their senses

and got killed by fighting among themselves killed each other with Eraka Grass which were sharp and strong like Vajram. Thus, the entire clan of Yaadhavaas including Raama or Belaraama and Sree Krishna ultimately died. They did not supersede or conquer the Power of Time or Fate or Destiny. Arjjuna became so sad that the entire warriors of Yaadhava were completely destroyed. He performed last rites for his maternal uncle Vasudhevar and saw the sorrowful condition of the Yaadhavaas. He performed the last rites for the flower-like bodies of Raama and Krishna and for other Vrishnees. When he was taking the old aged and young Yaadhavaas left in Dhvaaraka he experienced the failure of Gaandeeva as he was defeated by ordinary robbers. Not only Gaandeeva and other divine weapons lost the divine powers he used to experience and enjoy. He also noticed the destruction of women of the Vrishni clan. Thus, he lost his interest in Grihasthaasrama life. He got ready to accept Sanyaasa-life after meeting Ddharmmaja. All these stories are well expounded within the Sixteenth Mausala Parvvam by the great Vyaasa Muni who is a great philosopher. There are Eight chapters with Three Hundred Twenty Slokams. 352-362

The next is the Seventeenth Mahaapraastthaanika Parvvam or Mahaapraastthaanikam. Abandoning the kingdom, the most religiously righteous and Worshipable kings along with their chase wife Droupadheedhevi started the MahaaPrestthaanam or Great Departure Journey. When they reached Chenkatal or Red Sea and saw Vahni or Fire god. Then as Vahni asked, Paarththha or Arjjuna worshipped Vahni and gave the Gaandeeva Bow. Then, though all other Paandavaas and Paanjchaali fell, but Ddharmmaja proceeded forward without looking back. This Seventeenth Parvvam is thus named as Mahaapraastthaanikam. Vyaasa Muni has created it with Three Hundred Twenty Slokams in Three Chapters. 363-368

After that it is Svargga Parvvam. This is the most important Parvvam, and it is celestial or un-human or inhuman as it is divine. Air-chariot came from heaven to take Yuddhishtira to heaven. But he did not consider boarding the air-chariot and going to heaven without carrying his dog with him, because according to Nrisamsyam or existing rule to righteousness he should not abandon someone who faithfully follows him. Ddharmmaraaja or Kaala who is the maintainer of righteousness understood the steadfastness of Yuddhishtira. So, he left his dog-form and appeared in his original form as Ddharmmaraaja. After reaching heaven Yuddhishtira found the

sufferings in Naraka or hell or the world of sinners with the illusory power applied by the servitor or servant or messenger of heaven. There he heard the heart-rending cry or lamentation of his brothers out of distresses and pain they are subjected to and suffering from. Thereafter, he took a bath in the holy river of Ganga flowing through heaven. He abandoned his human body and lived comfortably in heaven duly revered by Indhra and other Dhevaas for a long time as a result of his virtuous and righteous deeds. Oh, the best of Rishees! That is how the Great Vyaasa Muni created this Svargga Parvvam. There are only Five chapters with Two Hundred and Nine Slokams. 368-376

Thus, in total there are a total of Eighteen Parvvams in MahaaBhaaratham under this count. (This means there are many other sub-Parvvams within these eighteen main Parvvams.) As appendixes (Khila,) Vyaasa Muni has also created Harivamsam and Bhavishyam as an addendum to MahaaBhaaratham. He has completed it with Ten Thousand and additional Two Thousand Slokams in this Harivamsam. 376-378

This is the Parvva Samgreham of MahaaBhaaratham. Eighteen Akshouhinees of Soldiers have assembled in the battlefield of Kurukshethra ready to fight. That horrible and terrifying battle also lasted for Eighteen Days. Even those who have learned all the four Vedhaas, Angaas or its sub-Vedhaas, Upanishathths, would become a Pandit or learned scholar without knowing fully well this MahaaBhaaratham story. Vyaasa Maharshi has clearly established this MahaaBhaaratham as the Treatise of not only of Arththta Saasthram or Economic Principles and Ddharmma Saasthram or Principle of Virtue and Righteousness, but also for Kaama Saasthra or Kaama Soothram or Principles of Love and Romance. 379-382

Those who have listened or heard this MahaaBhaaratham one time would not like to listen or hear any other Mahaa Kaavyam or Epics just like how those who have heard the sweet song of male Kokilam or Cuckoo would never like to hear the rough and coarse sound of a crow. All poetic inspiration, imagination, intelligence, and wisdom that can be created and gained from this great Ithihaasa Mahaa Kaavyam is just like how this Universe is created by Maha Thaththvams or Five Great Elements. Oh, Braahmanaas or Rishees! The base of all Puraanaas or Mythologies are the stories of MahaaBhaaratham or in other words subject matter of Puraanams are the stories of MahaaBhaaratham or Puraanams depend

upon this Ithihaasam. As all four kinds of creatures depend upon the space for existence the Puraanaas depend upon this Ithihaasam. As all the senses depend upon the modes of mind - Sathva, Reja, and Thamo Gunams - for their functioning, all Karmmaas and Ddharmmaas depend upon this treatise. There are no stories in this world which are not told in this delightful book. Just like how food is essential factor for maintenance of the material or physical body this Ithihaasa Mahaa Kaavyam is essential for existence of poets. 382-387

Just like how no one else provide prosperity to others like Sree Mahaa Vishnu Bhagawaan who is the ultimate owner and provider of prosperity, there is no poet in the world other than Sri Vyaasa Bhagawaan who is the supreme authority of Puraanaas and Ithihaasaas to create an epic or Ithihaasam superior to this MahaaBhaaratham just like how there is none in any of the other three Aasramams - Braahmacharyam, Vaanapresttham, and Sanyaasam -superior to a virtuous and righteous Grihasttha or Grihastthaasrami. May you all have interest in this Ithihaasam. This is the only Ithihaasam which will enable you to get liberated from this material world and attain the other virtuous world. 388-389

However smartly One connects Vedhaas and Angaas with Arthttha and all, One would not be able to reach the other superior world. But those listen or read this MahaaBhaaratham created by VyaasaBhagawaan would definitely be able to reach the other Superior world. It is so virtuous and holy and capable of erasing and destroying all sins, evils and effects of sinful actions. One who listens to this holy book need not go to holy places and take ablutionary bath to wash off all his sins as these washes off all sins.

Those Braahmanaas who committed sins and sinful actions in the daytime by his material senses can be washed off and erased by reading this Ithihaasa Kaavyam in the evening. And sins committed in the night by the mind, words, and physical body can be easily destroyed and removed by reading Mahaa Bhaaratham in the morning.

The result of reading the stories of this MahaaBhaaratham is the equal or far superior to that of donating One Hundred Cows whose horns are decorated and fully covered with gold to a learned Braahmana who is a scholarly Master of Vedhaas. One who daily listens to the sacred stories of MahaaBhaaratham attains unlimited Punyam or purity and blissful happiness and spiritual gains.

As a ship can help One who owns it to cross the ocean easily, learning this ParvvaSamgraham can help those who study this extensive and huge MahaaBhaaratham legend of beauty and profound meaning. 390-394

So ends this section.