CHAPTER - I
INTRODUCTION

The *Mahābhārata* is undoubtedly an important encyclopedia of our rich cultural heritage. 'Mahā' means great and 'Bhārata' means the descendant of Bharata. The *Mahābhārata* means “the story of the great descendants of Bharata.” The bulk of the epic containing one lakh (100000) of verses describes the struggle between the unrighteous Kauravas and righteous Pāṇḍavas. It professes itself to be composition of the holy sage Krṣṇadvaipāyana Vyāsa, son of Parāśara and Satyavati.  

Panini (the grammarian) defines ‘Bhārata’ as the battle of the ‘Bharatas’. Hence *Mahābhārata* would mean ‘the great narrative of the battle of the Bharatas’. In the *Mahābhārata* itself we come across the suggestion: "महाभारतः भारतवाच्यः महाभारतमुख्यः"- it is known as *Mahābhārata* because of its greatness, enormous size and import, implying that the work ‘out weighs the Vedas and other sacred literature of India’. This also could be interpreted in a different way, Viz., "महाभारतः भारतवाच्यः" implying ‘greatness and Indianness’; hence *Mahābhārata*.

By its name, it is self-explanatory. In the Svargārohaṇa Parva, it has been stated that the significance of the *Mahābhārata* lies in its greatness

1. इतिहासमिम चक्रे पुष्पं सत्यवतीसुतः।
   परस्चात्रात्मजो विद्वन्न्यम्यः संशिलततः। M.B.1-52, 53
and weightness. It is equal to 18 Purāṇas, all the Dharmaśāstras and the Vedas. At the same place, it has been mentioned that whatever is said in it would be found elsewhere and what is not contained in it would not be found anywhere else.² It is the longest poem known to the literary history. So far as the prefix ‘Mahā’ is concerned, it is justified to add that the Mahābhārata is larger than the Illiad and the Odyssey both in its size and the contents. Even the Vedas have a diminishing utility in comparison and contrast with the Mahābhārata. The Mahābhārata is called the Fifth Veda. It contains the essence of other Vedas. The internal evidences of the Mahābhārata refer to the utility of its study. Secondly, one should study the Vedas with its (Mahābhārata) help. It is further stated that one’s knowledge of the Vedas is superfluous and useless, until and unless one delves into the Mahābhārata.

The Mahābhārata is primarily an Ithihasa. But in the Ādiparva, mentioned that the epic is not only an Ithihasa; it is a Samhita, Purāṇa, Ākhyāṇa, Kathā, Dharmaśāstra, Kamaśātra and a Kāvya also.³ It is also called the Kṛṣṇa Veda. Nilakaṇṭa, a commentator on the Mahābhārata also confirms the same in his comments.

The great epic (Mahābhārata) embodies the manners and customs, the state of society, civilization etc. of ancient India. It contains an invaluable

2. धर्मचार्यच कामे च मोक्षे च भृत्तयः।
   यद्वहति तद्यत्र वन्ते हाति न तत्त्वचित्।।Svargarohana Parva, 5, ४४-४६

3. यो विद्याचतुरो वेदान्त साधृपायिनयः द्विते।
   न चाह्यानमिदं विद्याचतुरो च स्याह्यविश्वव्यहः।।
   अर्थशास्त्रमिदं प्रोक्ताः धर्मशास्त्रमिदं महत्।
   कामशास्त्रमिदं प्रोक्तां व्यासेनामित्तुद्भिन्दा।।
treasure-house of Indian lore, both religious and secular. No other work has offered an insight into the depth of the soul as this great epic does. Its study is fruitful for everyone irrespective of one’s profession and caste (Varṇa). It has been stated in the Ādiparva that one gets emancipation and is free from all his committed sins provided one reads the epic in the early morning. Even a listener is bestowed with an equal merit if he listens to it. It has a great importance for a warrior one undoubtedly emerges victorious in the battle field if one reads and listens to it.

It has been stressed that if the king wants to emerge victorious in the battlefield, he must read the great epic. The advantage of its reading and listening is equal to the merit of Rājasūya and Aśvamedha Sacrifices.

It is a song of victory commemorating the deeds of heroism in a war that was fought to maintain the just rights of a dynasty that combined together the four quarters of India into one empire. It is a magnificent work, which describes in inimitable language the stories of seers, sages, of beauteous and chaste wives, of brave warriors and of saintly kings.

So the Mahābhārata reveals itself as a treasure house, a repository of traditional knowledge in its entirety. The Mahābhārata is called the ‘Fifth Veda’ as it were, which is perhaps the most eloquent traditional expression of its wisdom and sanctity.

It is thus, an authoritative book on law, morality, social and political ideals and philosophy. It is known as Dharmasāstra because it is enumerates

4. श्रुणवश्चाद्य पुण्यमीलः श्रावयश्चेदमद्धम्भुतम्।
नरः फलपापोऽपि राजसुयास्वमेवयोऽ।।
Adiparva 62,20.1.47 and 1.45
different types of religious beliefs. Here are told the ways of the four-fold ends of the human life, viz. Dharma, Artha, Kāma and Mokṣa. In fact it is an encyclopedia of these four-fold ends. It is universally acknowledged as next to Rgveda in importance because it covers all the topics under the sun. It is regarded as the holy writ of the Bhāgavatas, a KṛṣṇaVeda as it is composed by Kṛṣṇadvaipāyana Vyāsa and also because it inculcates Bhakti of Vāsudeva Kṛṣṇa. No doubt, this epic is a veritable encyclopedia, which forgets nothing and absorbs everything. It describes the victory of the virtue and the conquest of destiny and death.

**Date of the Mahābhārata:**

The problem of the date of the Mahābhārata, which has given rise to a heated controversy among scholars, can be viewed from two standpoints,

i) The date of events, i.e. the war of Kurukṣetra and,

ii) The date of the composition of the Mahābhārata. The second one is closely connected with the question of its authorship. Since “there was no one author of the great epic” in its present form, no particular and exact date can be assigned to it.

i) The date of events:

N. Jagannath Rao thinks that the war of Kurukṣetra was fought in 3139 B.C. On the basis of astronomy, K.V. Abhyankar places the Great War in Circa 3000 B.C. Similar is the view of C.V.Vaidya and P.V. Kane-

6. The age of the Mahabharata war. (Bezwada 1931) passion.
7. The Date and time of the Bharata war; A new approach on astronomical considerations, ABORI. 1944. Vol.xxv PP. 116-36.
(The epic period — extends roughly speaking from 3000 B.C. to 300 B.C. As the *Mahābhārata* war was fought in 3101 B.C. the original Bhārata being composed not very long after that and the *Mahābhārata* was last recast about 250 B.C. at least unquestionably after Megasthenes and before Aśoka)⁸ 3101 B.C. is the year from which the Kali age is believed to have set in and according to the *Mahābhārata*, the war of Kurukṣetra was fought in the end of the Dvāpara age and the beginning of the Kali age.⁹


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⁸ Epic India. Preface. P.V. According to C.V. Vaidya

⁹ अन्तरे सम्माने कलिद्रापपरोपधूपः।

सम्मतप्यज्ञके युधः कुरुपाण्डवस्मयेषः। ¹¹ Mahābhārata. Adi. II.13.

¹⁰ The Ramayana and the Mahabharata, PP.169 and 323

¹¹ The heroic age of India. PP. 33-42.
the basis of the gap between the birth of Parikṣita and the coronation of Mahāpadmananda, the founder of Nanda dynasty, which was 1050 and 1015 years according to Matsyapurāṇa, 12 and the Viṣṇu Purāṇa13 respectively. He regards 1472 B.C. and 1437 B.C. as the date of the birth of Parikṣita, who was born immediately after the war of Kurukṣetra. K.G. Shankar’s conclusion is that, the war took place in 1183 B.C. 14 Where as K.L. Daftari is in favour of 1197 B.C. as its date.15

On the basis of the lists of the successors of the Pāṇḍavas, given in the Purāṇas and the probable length of reigns computed from the date of some historical dynasties, Pargiter places the war of Kurukṣetra in 950 B.C.16

ii) The date of the composition of the Mahābhārata:

The same difference of opinion is there about the composition of the epic. Regarding the period which the epic covers, A Macdonnell and R.C. Majumdar opine that the Mahābhārata, very much in its present shape, existed in about 350 A.D. 17 Buhler, however, places it between 300-500 A.D. 18 In the words of E.W.Hopkins, “As a whole the poem dates from

12. Matsyapurana. 272,36. 
13. एवंमेते मौद्या दश्च ्भूपतयो भविष्यति अव्यावत्त समब्रिज्युष्टुनम्।।Visnupurana IV. 24, 32. 
15. Date of the Mahabharata war, proceedings and transactions of the twelth All India oriental conference. Pp. 481-9 
about the 2nd century B.C. extending to the 2nd century A.D. or with the margin allowed by some scholars, its period extends from 400 B.C. to 400 A.D., this representing the centuries during which the whole poem was developed into its present shape”. 19

After making a comparative study of the geography of the “Buddhist Mahāvagga” with that of the Mahābhārata, S. Levi concludes that the latter received its final reduction in the first three or four centuries A.D. 20

It is clear from the above account that the date of the “dateless” Mahābhārata is shrouded in mystery. The different views about its range between 3139 B.C. to 400 A.D.

M. Winternitz, who has suggested that the Mahābhārata covers a period ranging from the 4th century B.C. to 4th century A.D. 21 According to him, the Mahābhārata is not earlier than 400 B.C. because

i) The Vedas silent about the war of Kurukṣetra.

ii) The Vedic literature does not mention it.

iii) The leading characters of the Mahābhārata are not mentioned in the Veda, although references to some of them are present in the work, belonging to Yajurveda.

iv) The earliest work, which refers to the Kurukṣetra war, is Sānkhya-yaṇa’srautasūtra. The Aśvalāyana Grhyasūtra mentions Bharata and Mahābhārata in the list of sacred teachers and books. Pāṇini mentions the

Mahābhārata and Pāñjali refer to the battle between the Kauravas and the Pandavas.

v) The Pali canon of the Buddhists (3rd, 4th centuries B.C.) betrays only quite a superficial knowledge of the Mahābhārata. It was probably at that time still little known in the east of India, where Buddhist literature originated.22

The following arguments have been given to support the view that in about 400 A.D., the Mahabharata was not much different from what it is today.

1] A Cambodian inscription informs us about the public readings of the Mahābhārata in about 600 A.D., indicating thereby that it must have taken one or two preceding centuries for being regarded as a religious text book and discourse.

2] Many passages, pertaining to danadharma (injunctions regarding donations) are to be found in the deeds of the land grants, belonging to 5th and 6th centuries A.D and one of these inscriptions refers to it as a collection of one hundred thousand (one lakh) verses.23 Only including the Harivamśa approaches this number.

3] Kumarila (700 A.D) quotes from the different sections of the “great smrtri, expounded by Vyāsa.”

4] Subandhu and Bana (about 600-650 A.D.) were familiar with the Mahābhārata. The latter in Kādambari, refers to the recitation of the Mahābhārata, attended by queen Vilāsavaī, in a temple at Ujjain.

22. Ibid, p.473. Also p.324
23. Baldev Upadhyaya, Samskrita Sahitya Ka Itihasa (Sarada Mandir, Varanasi, 1953), p.95
That the Mahābhārata is not the work of one author and hence, not of one time is justified by the internal evidences, presented the epic by itself.

i) There are innumerable contradictions, e.g. the actions of the pāṇḍavas and the Kauravas. The former represent Dharma, although their actions are not in accordance with the moral code. This is so, probably because the bards, originally associated with the Kauravas (the ruling party) were latter on associated with the Pāṇḍavas (the victorious side). After this, they sang the praises of the pāṇḍavas in addition to that of the Kauravas, which, it was not possible for them to eradicate. (It is generally believed that there was a long gap between the date of the event and that of the composition. Under these circumstances, it does not seem to be in the fitness of things to regard the bards, as responsible for these contradictions. They had nothing to do with the composition. When the epic was in process, they must have become a matter of the past).

ii) The problem of Kṛṣṇa can be considered next. Kṛṣṇa the friend and adviser of the pāṇḍavas is the instigator of deceit. He always suggested some or the other treacherous plans for defeating the Kauravas. This Kṛṣṇa is totally different from kṛṣṇa an incarnation of Viṣṇu, glorified here and there in the epic, and more particularly in the Harivamśa. It seems likely that there were more than one traditional Kṛṣṇas, who were merged into one latter on. Kṛṣṇa was associated with the Pāṇḍavas afterwards, "perhaps with the express intention of justifying the actions of the Pāṇḍavas, which were shady from the moral point of view". 24

24) M. Winternitz; A History of Indian literature. Vol I, p.457
iii) In the different sections of the *Mahābhārata* there is no uniformity of language, style and metre. The table of contents, given in the beginning also is not in agreement with the text. This cannot be explained as the ‘ingenious carelessness’\(^{25}\) of any one author.

Thus it is clear that the *Mahābhārata* has not always been what it is today. ‘One date of the *Mahābhārata* does not exist at all, but the date of every part must be determined on its own account’.\(^{26}\) Regarding it as the work of a single author would lead us to the conclusion that “this man (author) was, at one and the same time, a great poet, and a wretched scribbler, a sage and an idiot, a talented artist, and a ridiculous pedant - apart from the fact that this marvelous person must have known and confessed the most antagonistic religious views, and the most contradictory philosophical doctrines”.\(^{27}\)

**IMPORTANCE OF THE MAHĀBHĀRATA:**

The *Mahābhārata* is the basis of Indian culture. This text is gem of Sanskrit literature and is a goldmine of Indian literature. In the form in which it survives today, it is the world’s longest poem and indeed its longest literary work. It containing one-lakh verses, is several times the length of the bible and is about eight times longer than the Iliad and the Odyssey put together.

**Literary importance of the Mahābhārata:**

The *Mahābhārata* is an epic poem. Hence it is of great importance from the literary point of view. All poets have more or less depended on it

\(^{25}\) M. Winternitz; *A History of Indian literature*. Vol I, 458

\(^{26}\) Ibid.p.475

\(^{27}\) Ibid.p.460-61
and drawn inspiration from it. Perhaps, there is no poet in Sanskrit literature who has not taken any help from the Mahābhārata. Indeed its lucidity has invited the attention of the poets. Hence, latter literary figures have been greatly influenced by the Mahābhārata. Mahābhārata itself it is quoted that

सर्वैं दिव्यन्ति।
पर्यन्त इत्यतः। ॥ २८॥

For all these qualities, the Mahābhārata has become the most reliable of epics.

An encyclopedic importance of the Mahābhārata:

The Mahābhārata is an encyclopaedia of that age, but it is not the collection of day factual statements like modern encyclopedia. In this we find all the knowledge and science of those far-off days. It contains the principles of religion, moral and ethical science, laws and canons of life, worldly stories, mythological and legendary fables, popular beliefs, customs and social practices, doctrines about human knowledge and gospels of life.

It contains the methods and modes of living, family happiness as well as one’s spiritual aspirations. One should be astonished to find all these combined together in a single text. Indeed, it is a huge text full of description, fables, codes of conduct, religion and culture. A western scholar M. Winternitz says about the importance of the Mahābhārata as:

“We find, then, in this the most remarkable of all literary productions side by side and intermingled, warlike heroic songs with highly coloured

descriptions of bloody battle scenes; pious priestly poetry, with dissertations which are often tedious enough, upon philosophy, religion and law; and mild ascetic poetry full of edifying wisdom and full of love overflowing towards man and beast”. 29

Historical importance of the Mahābhārata:

The Mahābhārata is a history. It is said in the epic itself that -

इतिहासमिमं चक्रं पुण्यं सत्यवतीसु। 30

This provides mainly the history of Chandravamśi Kings, the warrior princess called the Pāṇḍavas and the Kauravas. These were two branches of the royal clan of the ‘Kurus’ who lived in northern India thousands of years ago. The Mahābhārata describes not only the history of Pāṇḍavas and the Kauravas, but also the history of contemporary Janapada also. Hence it is the most sacred scripture of the Hindus and a national history of those far-off days.

Cultural importance of the Mahābhārata:

The Mahābhārata is the most important book from Indian’s cultural point of view. The genuine portrait of culture and civilization, which the Mahābhārata provides is not seen anywhere else.

In the Mahābhārata, the culture and cultivation of good qualities, and behaviour were placed in a high position in the social life. The real

30) आचरणं कवयं केचिदंप्रथायाचक्षते परेऽ।
आच्छास्यन्ति तत्तथवाचे इतिहासमिमं भुवि।।
cultural importance of the Mahābhārata is due to the “Bhagavad Gīta”. The ‘Gīta’ is the essence of the Mahābhārata and the center of devotion of the Indians.

Moreover, the Mahābhārata is a combination of many different cultures. On the one it gives the code of conduct for the ruler and on the other it provides a way for salvation. It is a happy co-ordination of Karma and Jnana Yoga.

Religious importance of the Mahābhārata:

In the Mahābhārata may be found nearly every branch of religion knowledge. In India, it is often called “the fifth Veda”.31

Vyāsa with his extraordinary divine power acquired by strict celibacy and asceticism compiled the Vedas in four volumes. Besides this, he composed this (the Mahābhārata) great text with the extended thoughts of the Vedas. In that sense, it is called the fifth Veda.

The Mahābhārata has described in nice details of the places of pilgrimages in India. The text makes us believe that we have been acquainted with these sacred places. These places have been intimately linked with the Hindu religion. The divinity of gods is closely related with these places.

An important trait in the Mahābhārata is the dealing of Dharma and Adharma. Along with the flow of the main plot these two aspects of human life have been dealt with very comprehensively and with all their complexities. Their traits and qualities have been described in minutest detail conveying all aspects-religious, moral, ethical, and so on. Its subject

31. भारत: पञ्चमो वेदः
matters include the religious attitudes of Hinduism. Moreover, the science of morality and the religion of moral value have been elaborately described and discussed in this great text. So the Mahābhārata can easily be called a text of moral science.

Social importance of the Mahābhārata:

The Mahābhārata is a book of social science. It practically covers all aspects of social life. The fine picture of the then society has been visualized in it, in the minutest detail. The social problem relating to morality, ethics, education, sex and psychological views and so on have been discussed elaborately.

Political importance of the Mahābhārata:

The Mahābhārata is both economical and political science. Both of them have been discussed and analysed. In Śāntiparva the kingship have been nicely and in detail described. The war tactics and strategy as find in the Mahābhārata are unique in nature and character.

It has practical demonstrations of awareness to one’s rights, giving away the feeling of frailty in women; it also provides solutions to all around, ascertainment of duties of a sovereign and the four Varṇas in Hindu Mythology.

Geographical importance of the Mahābhārata:

The Mahābhārata is a geographical science. In Vanaparva, we find a clear indication that the poet had an extensive and thorough knowledge.

32. वर्षाश्वस्विद्वः पुण्यं अर्धश्वस्विद्वः परम्।
भोक्षाश्वस्विद्वः प्रोक्तं व्यासेनामितुद्वित्रिनः। - महाभारत (परिशिष्ट)
(Geeta Press, Gorakhpur) p.6517
of topography of the entire Bharatas. Herein, we see the names of rivers, mountains, lakes and places of pilgrimages. We have to admit to the extensive geographical knowledge of the people in those days.

In conclusion, we can say that the Mahābhārata is a very important epic from many points of view. M. Winternitz says about the style of the Mahābhārata as: “But in this jungle of poetry, which scholarship has only just begun to clear, there shoots forth much true and genuine poetry, hidden by the wild undergrowth. Out of the unshapely mass shine out of the most precious blossoms of immortal poetic art and profound wisdom”.33

**GIST OF THE MAHĀBHĀRATA:**

The Mahābhārata is divided into eighteen parvas, namely the Ādiparva, the Sabhāparva, the Vanaparva, the Virātaparva, the Udyogaparva, the Bhiṣmaparva, the Droṇaparva, the Karṇaparva, the Salyaparva, the Sauptikaparva, the StrīParva, the ŚāntiParva, the AnuśāsanaParva, the Aśvamedikaparva, the ĀśramavasikaParva, the MausalaParva, the MahaprasthanikaParva, and the Svargārohaṇaparva. These Parvas have been named after some important incidents of the main narrative of the epic, which is connected with the Kuru dynasty.

1. Ādiparva:

The story begins with the account of the genealogy of the Bharatas. This contains the history of Chandravamsa and elaborately describes the origin of the Pāṇḍavas and the Kauravas. The ancestor of the royal house of Kuru is ‘Śantanu’ who married Ganga and their son is Bhiṣma.

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Śhantanu takes as his second wife Satyāvatī who gives him two sons - Chitrānga and Vicītravirya. Both die without children. As a result of begetting with the help of Vyāsa, the widows get sons Dhṛtarāṣṭra and Pāṇḍu. Dhṛtarāṣṭra married to Gāndhārī, gets one hundred sons and Pāṇḍu has two wives; Kunti who had already one son, Karna, and who gave three more sons - Yudhiṣṭhira, Bhīma and Arjuna, and the other wife Mādri who gives birth to two sons - Nakula and Sahadeva.

This Ādiparva again contains nineteen sub-parvas (Upa parvas) namely:


The brief description of Sub-parvas (Upa Parvas).

i) Anukramaṇika Parva:

Anukramaṇika Parva explains the Sauti’s arrival at the forest of Naimisha; the desire of the Rṣis to hear the Mahābhārata; Invocation to Isana; The order of creation; Vyāsa’s desire to publish the Bharata; The Grand sire comes to him; Ganesha undertakes to write to Bharata; Sauti’s praise of the Bharata; Dhṛtarāṣṭra’s lamentations; Sanjaya’s consolations to Dhṛtarāṣṭra; Sauti eulogies on the study of the Mahābhārata.
ii) Parvasangraha Parva:

This Parva contains the history of Samantapancaka; explanation of terms indicating the divisions of an army summary of the contents of the eighteen main parvas.

iii) Pausya Parva:

Pausya Parva contains the curse on Janamejaya; Measures adopted by him to evade it; Story of the sage Dhaumya; Story of Aruni; Story of Upamanyu; Story of Veda; Story of Uttanka; Story of Pausya; Uttanka’s arrival at Janamejaya’s court; His incitement of Janamejaya against Takṣaka.

iv) Pauloma Parva:

In the Pauloma Parva there are eight chapters. These chapters contain the matters like the Rṣi wait for Śaunaka; Genealogy of the Bhārgava race; Story of Puloma; Story of the birth of Cyavana; Bhṛgu’s curse on Agni; Hymn to Agni by Brahma; History of Ruru; Story of Dundubha.

v) Āstika Parva:

Āstika Parva consists of forty chapters. One by one the chapters narrates the story of Jaratkaru; Birth of Āstika; History of Kadru and Vinata; Churning of the ocean; The wager between Kadru and Vinata; Kadru’s curse on the Snakes; Kadru and Vinata to go see Ucaīśravas and see the Ocean; Birth of Garuḍa and hymn to Garuḍa; Wrath of the Sun, and the appointment of Aruṇa as his charioteer; Hymn to Indra by Kadru; Garuḍa’s inquiry as to the cause of his bondage; Garuḍa devises means to bring the Amṛta; Kaśyapa and Garuḍa; Story of the elephant and the
Tortoise; Bad omens are seen by the gods and their preparations for battle; takes away the Amṛta; Garuḍa and Viṣṇu; The mutual grant of boons; conversation of Indra with Garuḍa and Garuḍa’s obtaining the name of Suparṇa; Indra steals the Amṛta from the snakes; The cleaving of their tongues; Enumeration of the names of the chief serpents; Asceticism of Śeṣa; Śeṣa obtains boons from Brahma;

The snakes bring up Jaratkaru; Parikṣita’s hunt; The curse on Parikṣita; Conversation between Śrṇgi and Simhika; Dispatch by Simhika of a disciple to Parikṣita; Parikṣita takes counsels of his ministers; Conference of Kaśyapa and Takṣaka; Kaśyapa desists on receiving money from Takṣaka from going to Parikṣita’s court; Death of the king (Parikṣita) in consequence of Takṣaka’s bite; Installation of Janamejaya as king; Janamejaya’s vow to celebrate the snake sacrifice; Falling of the snakes into the sacrificial fire; Āstika’s arrival at the Sacrifice; Stopping of the Sacrifice.

vi) Amsavatara Parva:

In this Parva, short history of the Pāṇḍava and the Kuru princes are described; Story of the king Uparichara; Description of the Indradhwaja festival; Story of Satyavaṭi; Birth of Dwaipāyana; History of Animandavya; History of Karna; The revival of the Kṣhtriya order of the Brahmans were depicted powerfully in this parva.

vii) Sambhava Parva:

Many curious matters are narrated in this Parva, like-brief account of the origin of gods and all creatures on Earth; Birth of Br̐gu, and the
genealogy of Adharma (Unrighteousness); Genesis of the animals, previous history of Jarāsandha and others; Origin of Droṇa, Kṛpa, Dhṛtarāṣṭra, Yudhiṣṭhira etc. History of Druṣyanta, Kunti and Mādri; Story of Duṣyanta; Espousal by Duṣyanta of Sakuntala; She gives birth to a son; Story of Purūrava; Story of Nahuśa; Story of Yayāti; Short history of the Paurava race; Story of Mahābhisha; Story of Pratipa; Birth of Śantana; Devavrata receives the appellation of Bhīṣma; Vīcitravirya obtains the kingdom; Story of Jamadagni; History of Gāndhari; History of Pritha; Origin of Karna; Svayamvara of Kunti; Marriage of Vidura; Gāndhāri brings forth a hundred sons; The names of hundred sons; Birth of Yudhiṣṭhīr and the rest; Death of Pāṇḍu; History of Drona; Story of Ekalavya; Duryodhana installs Karna on the throne of Aṅga.

viii) Jatuṛgṛhadaha Parva:
This parva contains the main subject matter as follows-

(1) Intrigues of Duryodhana and Śakuni.
(2) The exile of Pāṇḍavas to Vāraṇāvata.
(3) Duryodhana takes counsel with Purocana.
(4) Vidura’s speech to Yudhiṣṭhīr.
(5) The arrival of the Pāṇḍavas at Vāraṇāvata.
(6) Burning of the house of lac.
(7) Fight of the Pāṇḍavas in the forests.

ix) Hidimbavadha Parva:
In this parva, Hidimba inspired with desire on seeing Bhima. Bhima encounters Hidimba and slays him; Bhima goes to kill Hidimba (sister
of Hidimba) and is dissuaded by Yudhiṣṭhira; Hidimba takes Bhima with her; Birth of Ghaṭotkaca.

x) Bakavadha Parva:

The Pāṇḍavas dwell in Ekacakra; Bhima and Kunti hear the wail of the Brāhmaṇa and his wife; Bhima’s vow to slay the demon Baka; Bhima goes to Baka with his food; He fights with Baka and slays him; Story of Bhāradvāja; Drupada celebrates a sacrifice to obtain a son; origin of Draupadi

xi) Chaitraratha Parva:

The Pāṇḍavas set out for Pāṇchāla; Their meeting with Vyāsa; Fight with the Gandharva; The Gandharva exchanges gifts with Arjuna; Story of Tapati; Story of Vaśiṣṭha; Story of Viśvāmitra; Story of Kārtavirya; The persecution of the Vadava fire; Pāṇḍavas appoint Dhaumya as their priest.

xii) Swayamvara Parva:

Swayamvara of Draupadi is described, in this parva. The story goes like, the arrival of Pāṇḍavas to Pāṇchala and their living in the house of Potter. Description of Draupadi’s swayamvara. Enumeration of the princes that came to the swayamvara. The discomfiture of Kings in stringing the bow. Karṇa is declared ineligible to bend the bow. Arjuna strings the bow and hits the mark. The Kings attempt to slay Drupada. Arjuna and Bhima prepare for fight. Kṛṣṇa induces the Kings to abandon the fight. Conversation of Kunti with Yudhiṣṭhira.

xiii) Vaivahiika Parva:

This parva contains the subject matter as follows: - The Pāṇḍavas go to the house of Drupada; Drupada’s conversation with Yudhiṣṭhira;
Arrival of Vyāsa; Story of Jatila; Prior history of the Pāṇḍavas and Draupadi; Gifted with the divine vision Drupada sees the Pāṇḍavas in their native forms; Former history of Draupadi; Preparations for the wedding; Consecutive marriages of the five.

xiv) Vidurāgamana Parva:

The main theme of this parva is Vidura's departure for Pāncināla and his speech to Drupada.

xv) Rājyalambha Parva:

In this, return of the Pandavas to Hastinapura with the consent of Kṛṣṇa; the Pandavas take half of the Kingdom and enter Khandavaprastha; Arrival of Narada at the house of the Pandavas; Story of Sunda and Upasunda; the Pandavas bind themselves with a rule in respect of Draupadi, are illustrated.

xvi) Arjunavaranavāsa Parva:

This parva illustrate the subject matter of violation of the rule from Arjuna for rescuing the cave of a Brahmaṇa; His voluntary exile; Marriage of Arjuna with Ulupi; He obtains Chitrāṅgada; Arjuna rescued some Apsaras from a curse at the Panchatīrtha; Arjuna goes to Raivatka mountain for pleasure; He goes to Dwāraka with Kṛṣṇa.

x) Subhadraharana Parva:

In the Raivatka Mountain, the festival called Vṛṣṇandaka goes on; Arjuna sees Subhadra there; He forcibly carries away Subhadra; The Yādavas prepare to fight with Arjuna and finally cease.
xi) Haranaharana Parva:

This parva describes the Arjuna’s return to Khāṇḍavaparastha with Subhadra. Birth of Abhimanyu; The five sons of Draupadi.

xii) Khāṇḍavadaha Parva:

Krṣṇa and Arjuna goes to sport in the woods; arrival of Agni in the guise of a Brahmin. His suit with Krṣṇa and Arjuna. Short story of Swetaki; Varuṇa furnishes Krṣṇa and Arjuna with cars, the discuss, and the bow Gaṅḍiva; Escape of Aśvasena from the burning Khāṇḍava. Fight of Asura Māya; Arjuna protects Māya; Story of the Rsi Mandapala; History of his four sons; Grant of boons by Indra to Arjuna and Krṣṇa.

2. Sabha Parva:

The Sabhaparva describes the gambling or the game of dice. Duryodhana is full of jealousy and hatred upon the Pāṇḍavas. On an invitation from him, the game of dice (gambling) begins. Śakuni, the expert cheat, taunts Yudhiṣṭhir who loses each and everything. At last, Yudhiṣṭhir stakes his wife, Draupadi who faces uncivil and brutal treatment in the presence of not only her husbands, but Bhism also.

This Sabhaparva again classified into nine sub-parvas, namely -

Brief contents of these parvas like this-

i) **Sabhakripa Parva:**

The Asura Māya’s offer of service; Kṛṣṇa tells him to build a palace for Yudhiṣṭhira. He constructs the palace in fourteen months.

ii) **Mantra Parva OR Lokapala Sabhakhyana Parva:**

Arrival of Nārada; description of the Assembly hall of Yama, Varuṇa, Kubera, and Brahma; History of Hariścandra; Nārada tells Yudhiṣṭhira to perform the Rājasuya sacrifice; Yudhiṣṭhira intends to perform the Rājasuya sacrifice; Power of Jarāsandha; Kṛṣṇa advises Yudhiṣṭhira to slay Jarāsandha.

iii) **Jarāsandha Parva:**

Kṛṣṇa, Arjuna and Bhima set out for Māgadha; They enter the palace of Jarāsandha as Snataka Brahmins; Fight of Bhima with Jarāsandha; Jarāsandha is killed by Bhima; Kṛṣṇa, Bhima and Arjuna return to Indraprastha.

iv) **Dīgviṣaya Parva:**

Bhima, Arjuna, Nakula and Sahadeva set out to conquer the four quarters; description of Arjuna’s conquest; His various conquest in the North; Bhima goes to the east and conquers many nations; Sahadeva marches towards the south; His conquests; Nakula marches towards the west and his conquests.

v) **Rājasūyika Parva:**

Kṛṣṇa comes to Khāndavaprastha with presents; Preparations for the Rājasūya sacrifice.
vi) Arghyabhiharana Parva:

Yudhiṣṭhira is installed in the sacrifices; Sahadeva offers the first Arghya to Kṛṣṇa; Sisupalā takes umbrage at this; Bhima praises Kṛṣṇa.

vii) ŚisupālaVadha Parva:

Śīṣupāla rebukes Bhisma; Śīṣupāla challenges Kṛṣṇa; Destruction of Śīṣupāla. The sacrifice completed.

viii) Dyuta Parva:

Vyāsa comes to Yudhiṣṭhira and his prediction. Duryodhana poured out himself to Śakuni; Śakuni, first suggest the idea of gambling. Duryodhana laments before Dhṛtarāstra; Vidura advise against the king from inviting the Pāṇḍavas to gamble; Yudhiṣṭhira sets out for Hastināpura; He shows unwillingness to play; He begins to lose stakes; He stakes his brothers one by one and loses them; He stakes himself and loses, he stakes Draupadi and loses. Draupadi dragged to the court by Duśyāsana; Dharma invisibly covers her with clothes; Bhima vows to rip open Duśyāsana’s breast; Duryodhana shows his bare thigh to Draupadi; Bhima’s terrible path; Dhṛtarāstra grants boons to Draupadi.

ix) Anudvuta Parva:

Gandhari’s speech. Yudhiṣṭhira is again summoned to play the game of dice; He is defeated; The Pāṇḍavas go into exile; Kunti stays with Vidura; Her lamentation; Vidura’s speech; Droṇa’s speech; Sanjaya’s speech; Dhṛtarāstra’s speech.
3. Vanaparva:

The Vanaparva describes the exile of Pāṇḍavas. The defeated Pandavas (in gambling) leave for the forest. Kṛṣṇa visits them and incites them to fight. Bhima and Draupadi support him.

In the Vanaparva there are many episode are described through the subparvas. Those are as follows:

i) Aranyakā Parva
   The main topics under this parva are as follows -
   The Pandava’s reflection; Entrance in Kamyaka forest; The arrival of Vyasa and the anecdote of Surabhi.

ii) Kirmiravadha Parva
   The words of Vidura to Dhrtarastra. The destruction of Kirmira.

iii) Arjunabhigamanā Parva
   The Pāṇḍava’s entrance into the Dvaitavana; The conversation between Draupadi and Yudhiṣṭhira; The meeting of Indra and Arjuna.

iv) Kairata Parva
The conversation between the Ṛṣis and Śiva; The Arjuna’s hymn to Śiva; Śiva’s departure; The departure of Indra and other deities.
v) Indralokāgamanā Parva:
The seeing of Indra’s city and Indra sabha; The learning of weapons; Ürvasi’s curse; The arrival of Lomasa; The lamentation of Dhṛtarāṣṭra.
vi) Nalopākhyana Parva:
The conversation between Bṛhadashra and Yudhiṣṭhira; The words of the Swan’s speeches; The embassy of Naḷa; The Svayamvara of Damayanti; The gambling of Naḷa; The exile of Naḷa; The desertion of Damayanti by Naḷa; Damayanti’s living in the house of the king of the cedis; The discourse between king Naḷa and Kārkoṭaka; The declaration of Damayanti’s second Svayamvara; The departure of Ṛtuparna for the Vidarbhas; Naḷa’s delivery from Kali; The conversation between Naḷa and Keśini; The union of Naḷa and Damayanti; Naḷa’s victory over Puṣkara at the game of dice and Puṣkara’s arrival at his own city; The departure of Bṛhadasva.
vii) Tirthayātra Parva:
The description of Tirthas; Description of Pulastya Tirtha; The conversation between Dhaumya and Yudhiṣṭhira; Dhaumya’s description of Tirthas; The conversation between Yudhiṣṭhira and Lomasa; Yudhiṣṭhira’s departure for the Thirthas; Description of Gaya’s sacrifice; History of Agastya; Glories of Agastya; History of Sagara; The descent of Ganga; History of Rṣyaśṛngga; History of Jamadagni; Meeting of the Vṛṣis and Yudhiṣṭhira; Departure of the Yadus; The story of Sukanya; The history
of Mandhata; The history of Jantu; History of the hawk and pigeon; History of Aṣṭāvakra; History of Yavakrita; Entering Gandamadana; Bhima’s entering plantain forest; The conversation between Bhima and Hanuman; Arrival at Sugandhika.

viii) Jatasuravadha Parva:

The destruction of Jatasura; The entry into the Gandamadana:

ix) Yaksayuddha Parva:

The description of Gandamadana; The conversation between Arstisena and Yudhiṣṭhira; Killing of Maniman; Seeing of Kubera; Speech of Kubera; Seeing of Meru; Return of Arjuna in the Yakṣayuddha.

x) Nivatakavacayuddha Parva:

Return of Arjuna; The conversation between Arjuna and Yudhiṣṭhira; The commencement of the fight with the Nivatakavacas; The destruction of the Nivatakavacas; The exhibition of weapons.

xi) Ajagara Parva:

The departure of Lomas’a; The return of the region of Dvaitavana; The seizure of Bhimasena by the Serpent; Discovery of Bhima by Yudhiṣṭhira; The conversation between Yudhiṣṭhira and the snake; The rescue of Bhima.

xii) Mārkāṇḍeya - Samasya Parva:

The return to Kamyaka forest; The arrival of Kṛṣṇa to Kamyaka; The narration by Mārkāṇḍeya of the events of by gone times; The story of
the greatness of the Brahmanas; The history of Tarksya; The history of Vaivasvatamanu; Description of the wonderful child; Prediction for the future; The history of the frogs; The conversation between Baka and Indra; The history of Śibi; The history of Seduka and Vrishadarbha; narrating the Kṣatriya greatness; The history of Indradyumna; The merits of charity; The history of Dhundhumara; The history of Madhukaitabha; The history of chaste women; The conversation between the Brahma and the flower; The history of Āṅgirasa; Birth of Skanda; Hymn to Skanda.

xiii) Draupadi Satyabhāma Samvāda Parva:

   The words of Draupadi; The conversation between Draupadi and Satyabhama.

xiv) Ghosayatra Parva:

   The lamentation of Dhṛtarāstra; Śakuni’s words; consultation to see the cattle; Duryodhana’s arrival at Dvaitavana; The conversation between Duryodhana’s soldiers and the Gandharvas; defeat of Karna; Duryodhana’s discomfiture; vow to rescue Duryodhana; fight between the Pāṇḍavas and the Gandharvas; defeat of Gandharvas; rescue of Duryodhana; The conversation between Karna and Duryodhana; The fasting of Duryodhana; Return to Hastināpur; Duryodhana’s sacrifice.

 xv) Mṛgasvapnodbhava Parva:

   Dream of Yudhiṣṭhira; Entering Kamyaka forest.

xvi) Vrihidraunika Parva:

   The difficulty of giving charity; The history of Mudgala; The conversation between Mudgala and the celestial messenger.
xvii) Draupadiharana Parva:

History of Dürvasa; The coming of Jayadratha; The questions of Kotikasya; The words of Draupadi; The conversation between Draupadi and Jayadratha; The taking away of Draupadi; The coming of Pārthas (Pāṇḍavas); The flight of Jayadratha.

xviii) Jayadrathavimocana Parva:

Release of Jayadratha.

xix) Ramopākhyāna Parva:

The question of Yudhiṣṭhira; The story of the birth of Rāma and Rāvana; The story of Sitāpaharana; The consolation of Yudhiṣṭhira by Mārkāṇḍeya.

xx) Pativrata Mahatmya Parva:

The history of Satyavan Sāvitrī.

xxi) Kuṇḍalaharaṇa Parva:

The conversation between Karna and Sūrya; The instructions given to ‘Pritha’ by her father; Ministration by ‘Pritha’ to the twice born one; The initiation of ‘Pritha’ into the Mantras; The invoking of Surya by Kunti; The enjoyment of ‘Pritha’ by Sūrya; The desertion of Karna by Kunti (his mother); The obtaining of Karna by Rādhā; The bestowal of his mail and ear-rings by Karna on Indra.

xxii) Araneva Parva:

The searching about the deer; The death of Nakula and others; The questions put by Yakṣa (Yakṣapraśna); The revival of Nakula and others.
4. **Virāṭa Parva**:  

This Parva gives the description of incognito of the Pāṇḍavas during their last year of exile. They spend this time in Virāṭa Nagara without being recognized. When the brother-in-law of King Virāṭa, Kicaka, tries to molest Draupadi, Bhima kills him. At the end of the thirteenth year the Pāṇḍavas reveal their identity.


i) **Pāṇḍava Pravesa Parva**

In this parva, the counsel of Yudhiṣṭhira and others; The advice of Dhaumya; The entering into Virāṭa City; The hymn of Durga; Yudhiṣṭhira’s entry in Pāṇḍava’s camp, Bhima’s entry, Draupadi’s entry, Sahadeva’s entry, Arjuna’s entry, Nakula’s entry and the destruction of Jimuta are described.

ii) **Kicakavadha Parva**

The main topics of this parva are conversation between Draupadi and Kicaka; Draupadi going to bring wine; Contempt of Draupadi; Dialogue between Draupadi and Bhima; Words of Draupadi; The destruction of Kicaka; The destruction of minor Kicakas; The queen’s words to Sairandhri (Draupadi).

iii) **Gograhana Parva**

In this Parva, described topics are as follows:-

The return of the spies; The words of Karna and Duṣyāsana; The words of Droṇa; The words of Bhisma; The words of Kṛpa; The going of
Susarma and others to Matsya country; The marching of the army; The encounter between Susarma and Virāṭa; The announcement of Virāṭa’s victory; The praise of Uttara; The proposal of making Brahannala; The praise of Arjuna; The description of Arjuna’s weapon; The recognition of Arjuna; The beginning of Arjuna’s fighting; The seeing of omens; The words of Duryodhana, Karna, Kṛpa, Aśvatthama, Droṇa; The arrangement of troops by Bhīṣma; Arjuna’s pointing out of Kurus to Uttara; The arrival of the deities at the battle field; The carnage caused by Arjuna; The return of Uttara to his city; The conversation between Uttara and Virāṭa; Uttara’s account of the battle.

iv) Vaivahika Parva:

The description of Yudhisthira; The proposal of the marriage of Uttara; The marriage of Abhimanyu with Uttara.

5. Udyoga Parva:

In the Udyoga Parva, Kṛṣṇa makes a serious effort for reconciliation between the Kauravas and the Pāṇḍavas. Duryodhana refuses this offer. Kṛṣṇa tries to persuade Karna to take the side of Pāṇḍavas, but Karna refuses. Armies from both the Kauravas and the Pāṇḍavas side march towards Kurukṣetra.

Udyoga Parva contains eight sub-parvas. They are as follows:

i) Senodyoga Parva
ii) Sanjayayana Parva
iii) Prajagara Parva
iv) Sanatsujata Parva
v) Yanasandhi Parva
vi) Bhagavad-dhyana Parva
vii) Sainya Nirvana Parva
viii) Ambopakhyana Parva

i) Senodyoga Parva:
In the Senodyoga Parva the topic contains like this - The speech of Kṛṣṇa; The speech of Baladeva; The speech of Sātyaki; The speech of Drupada; The mission of priest; Instruction of priest; The setting out of Kṛṣṇa; The speech of Śalya; The defeat of Indra; The assassination of Vritra; The fear of the queen of Indra; The gifts of Upaśruti; The prayer of the queen of Indra; Agni’s speech to Brhaspati; Varuṇa and others news to Indra; Agastya’s news to Indra; The departure of Śalya; The mission of the priest.

ii) Sanjayayana Parva:
Sanjayayana Parva contains the main topics of the arrival of the priest; The mission from Dhṛtarāṣṭra; The queries of Yudhiṣṭhira; The speech of Sanjaya; The speech of Yudhiṣṭhira; Words of Kṛṣṇa; The words of Yudhiṣṭhira and the Sanjaya.

iii) Prajagara Parva:
This Parva contain the main theme of the code of morality of Vidura; The principles of morality explained by Vidura to Dhṛtarāṣṭra; The speech of Vidura; Morality as taught by Vidura.
iv) Sanat-Sujata Parva:

The parley between Vidura and Dhṛtarāṣṭra; The speech of Sanat-Sujata; The speech as delivered by Sanat-Sujata; On honest speech, in the Sanat-Sujata.

v) Yanasandhi Parva:

In the Yanasandhi parva the content of the story is like this - Sanjaya sent message; The speech of Arjuna; The speech of Sanjaya; The repentance of Dhṛtarāṣṭra; The speeches of Dhṛtarāṣṭra, Sanjaya, Duryodhana, Kṛṣṇa, Karna and Vidura; Arrival of Vyāsa and Gāndhāri; Sanjaya’s description of Lord Kṛṣṇa’s greatness to Dhṛtarāṣṭra; The speech of Sanjaya.

vi) Bhagavaddhyana Parva:

The content of the story of this Parva is as follows - Dialogue between Yudhiṣṭhira and Kṛṣṇa; Speeches of Kṛṣṇa, Bhima, Arjuna, Nakula, Sahadeva and Sātyaki; The embassy of the God; Speech of Dhṛtarāṣṭra; Speech of Vidura; Speech of Duryodhana and others; Embassy of Kṛṣṇa; The conversation between Kunti and Kṛṣṇa; The conversation between Kṛṣṇa and Duryodhana; The conversation between Kṛṣṇa and Vidura; Kṛṣṇa’s presence in the Assembly-hall; The speech of Kṛṣṇa; The story of Dambodbhava; The Story of Galava; The story of Garuḍa; The turning out from heaven of Yayāti; The ascension to heaven of Yayāti; The speech of Kṛṣṇa; The speech of Bhism; Speech of Droṇa; The speech of Duryodhana; Speech of Gāndhāri; The speech of Vidura; The exhibition of the Universal form; The speech of Kunti; The injunctions of Vidura to his Son; The words of Karna; The meeting between Kunti and Karna.
vii) Sainyanirvāṇa Parva:

This Parva contain the Subject matter of the entrance into the Kurukṣetra; The preparation of tents; The equipments of Duryodhana’s army; The conversation between Yudhisṭhira and Kṛṣṇa; Divisions of Duryodhana’s army; The appointment of Bhīṣma to the generalship; The journey of Balarāma to the Sacred places; The return of Rukmi; The speech of Sanjaya; The speech of Uluka; Speech of Kṛṣṇa and others; Appointments of commanders; Descriptions of Rathas and Atirathas; Quarrel between Bhīṣma and Kanṇa; Counting of Rathas and Atirathas; Words of Bhīṣma.

viii) Ambopākhyāna Parva:

In this Parva the topics contain as follows - Duryodhana enquires of Bhīṣma’s refusal to strike Sikhandi; The story of Aṃba; Dialogue between Aṃba and Saikhavati; The fight between Paraśurāma and Bhīṣma; Aṃba ascends the funeral pyre; Story of Sikhandi’s birth; The exchanges of sexes and Sikhandi’s return to his city; Description of the strength of the Pāṇḍ avas; Words of Yudhisṭhira; Marching out of the armies; Marching of soldiers.

6. Bhīṣma Parva:

Bhīṣma Parva describes the long preparation of the war of the Mahābhārata. The world famous preaching of the ‘Bhagavad-Gita’ is related to this Parva. Bhīṣma refrains from fighting when face-to-face with by Sikhandi; Arjuna pierces Bhīṣma with arrows.
In the Bhīṣma Parva, there are four Sub-parvas namely-

i) Jambukhaṇḍanirmāṇa Parva

ii) Bhūmi Parva

iii) Bhagavad-Gita Parva

iv) Bhīṣmavadhā Parva

i) Jambukhaṇḍanirmāṇa Parva:

This Parva contain the subject matters of, placing of soldiers in the Jambukhaṇḍa; Meeting with Vyāsa in the Jambukhaṇḍa; Various indications of the Jambukhaṇḍa; Description of earth’s attribution; The description of Sudarśana dvipa; Description of earth’s measures; Description of Malyavat; Description of Bharata; Description of the duration of life in Bharatavarṣa.

ii) Bhūmi Parva:

In the Bhūmi Parva we can see the descriptions of Śakadvipa, the Uttarakurus and the Krauncadvipa.

iii) Bhagavadgita Parva:

Bhagavadgita Parva contain the subject matters of, the news of Bhīṣma’s death; Dhṛtarāśtra’s queries about Bhīṣma’s death; Conversation between Duryodhana and Duṣyāsana; Description of the troops; The array of the Pāṇḍava troops; Conversation between Arjuna and Yudhiṣṭhira; Conversation between Arjuna and Kṛṣṇa; Hymn to Durga by Arjuna; Conversation between Dhṛtarāṣṭra and Sanjaya; Arjuna’s dejection of mind; Description of Samkhya-Yoga; Description of Karma-Yoga; Jhāna-Karma-Samnyāsayoga; Renunciation of action; Subjugation of self; Knowledge
together with science; About indestructible Brahman; Chief science and the chief mystery; Emanations and mystic powers; Vision of Divine form; Greatness of devotion; Description of Kṣetra and Kṣetrajna; Three qualities of Nature; Description of Eternal power; God-like and demoniac creation; Three kind of Faith; Three type of Samnyāsa (Renunciation).

iv) Bhīṣmavadha Parva:

Bhīṣmavadha Parva contains the subject matters as follows:

Honour of Bhiṣma and others by Yudhiṣṭhira; Commencement of the first day’s battle; The great slaughter; The fight with civet; The death of Sveta; Kraunca vyuha making of the Pāṇḍavas; Making Kuru vyūha; Fight between Bhiṣma and Arjuna; Fight between Dhrṣṭadyumna and Drona; The death of the Kalinga King; Garuḍa and half-moon vyūha making; Interaction between Bhiṣma and Duryodhana; Fight between Bhiṣma and Arjuna; Display of Bhiṣma’s prowess; Encounter between Śātyaki and Bhuriśravas; Withdrawal of the troops at the end of the fourth day’s battle; The eulogy to Viṣṇu; The story of the world’s creation; Nativity and glory of Keśava; The glory of Krṣṇa; The fierce fight; Prowess of Bhiṣma; The thoughts of Dhrṣṭarāṣtra; Prowess of Drona and Bhima; Conversation between Bhiṣma and Duryodhana; Encounter between Arjuna and Śuṣarma; Breaking of Citrasena’s car; Slaughter of Adityaketu and others; Slaughter of Irāvat; Fight between Duryodhana and Ghaṭotkaca; Description of Ghaṭotkaca’s combat; Display of illusion by Hidimba’s son; Prowess of Bhagadatta; Conversation between Bhiṣma and Duryodhana; Conversation between Bhiṣma and Duṣyāsana; Sighting of omens; The encounter between Drona and Arjuna; Prowess of Bhima; Fight between
Bhiṣma and Sātyaki; Encounter between Śalya and Yudhiṣṭhir; Consultation with Bhiṣma after the withdrawal of troops from the ninth day’s battle; Interchange of words between Bhiṣma and Sikhandi; Interaction between Bhiṣma and Duryodhana; The encounter between Arjuna and Duśyāsana; Duel between the hostile heroes; Conversation between Droṇa and Aśvathama; The prowess of Bhimasena; Description of the prowess of Bhiṣma and Arjuna; The advice of Bhiṣma; Falling of Bhiṣma; Giving of a arrow pillow to Bhiṣma by Arjuna; The counsel of Bhiṣma to Duryodhana; Meeting of Bhiṣma and Karṇa.

7. Droṇa Parva:

Droṇa Parva tells mainly the story of the death of the Abhimanyu, Jayadṛatha, Ghaṭotkaca and the Droṇācarya. Here the fifteenth day of battle ends.

i) Dronabhiseka Parva:

Dronabhiseka Parva begins with the questions of Dhṛtarāstra; Then the topic described like, the setting out of Karṇa; The eulogy of Karṇa; The consolation afforded by Karṇa; The counsel of Karṇa; The request of Duryodhana; The display of Droṇa’s prowess; The audition of the account of Droṇa’s death; The grief of Dhṛtarāstra; The words of Dhṛtarāstra; The granting of a boon by Droṇa; The solemn declaration of Droṇa to capture
Yudhiṣṭhira; The prowess of Abhimanyu; The defeat of Śalya; The victory of Arjuna.

**ii) Samsaptakavadha Parva:**

The contents of the Samsaptaka Parva are the departure of Dhananjaya; The slaughter of Sudhaman; The fight of Arjuna; The fight of Droṇa; The description of Standards; The words of Dhṛtarāṣṭra; the fighting of Bhagadatta; The slaughter of the Samsaptakas; The slaughter of Bhagadatta; The retreat of Śakuni; The slaughter of Nila; The terrible carnage.

**iii) Abhimanyu-Vadha Parva:**

Contents of the Abhimanyu-Vadha Parva are the consultation for forming the circular array; The formation of the circular array; The determination of Abhimanyu; The display of Abhimanyu’s prowess; The encounter between Duśyāsana and Abhimanyu; The defeat of Duśyāsana and Karna; The fight between Jayadratha and the Pāṇḍavas; The defeat of Duryodhana; The slaughter of Kṛthā’s son; The defeat and death of Brhadabala; The fight of Abhimanyu; The slaughter of Abhimanyu; The description of the battle field; The lamentation of Yudhiṣṭhira; The consolation of Yudhiṣṭhira’s grief; The story of the origin of Death; The conversation between Death and the Lord of creation; The stories of Svāitya, Suhotra, King Paurava, King Sini, Rāma, Bhagiratha, King Dilipa, Mandhata, Yayāti, Ambariṣa, Śaśibindi, Gaya, Rantideva, Bharata, Prthu and Jamadagni’s son; The conclusion of the story of the sixteen sovereigns.
iv) Pratijna Parva:

Contents of the Pratijna Parva are the wrath of Arjuna; The oath of Arjuna; The consolation given to Jayadratha; The counsel of Kṛṣṇa; The words of Arjuna; The consolation of Subhadra; The conversation between Kṛṣṇa and Dāruka; Arjuna’s dream; The obtaining of the Pāśupata weapon; The decoration of Yudhiṣṭhira; The words of Kṛṣṇa and Arjuna.

v) Jayadratha -Vadha Parva:

Contents of the Jayadrathavadha Parva are the repentance of Dhṛtarāstra; The words of Sanjaya; The arraying of the Kaurava troops; The appearance of Arjuna on the battle field; The fight of Arjuna; The defeat of Duṣyāsana’s division; Arjuna’s passing through Drona’s division; The slaughter of Srutayasa and Sudakṣina; The slaughter of Ambastha king and others; The donning of the armour on Duryodhana by Drona; The fierce fight; The battle between Drona and Sātyaki; The slaughter of Vinda and Anuvinda; The surprise of the troops; The arrival of Duryodhana; The boastful words of Duryodhana; The defeat of Duryodhana; The description of the standards; The escape of Yudhiṣṭhira; The fight of Sātyaki; The defeat and slaughter of Alambusa; The penetration of Sātyaki into the Kaurava troops; The display of the prowess of Kṛtavarma; The slaughter of Jarasandha; The defeat of Kṛtavarma; The display of Sātyaki’s prowess; The slaughter of Sudarśana; The defeat of the Javanas; The defeat of Duryodhana; The defeat of the mountaineers; The display of Drona’s prowess; The defeat of Duṣyāsana; The anxiety of Yudhiṣṭhira; The entrance of Bhima in the Kaurava host and the display of his prowess; The fight between Bhima and Karṇa; Sātyaki’s seeing of Arjuna; The slaughter of
Jayadratha; The battle between Karna and Satiyaki; The remorse of Duryodhana; The reply of Droṇa; The commencement of a fresh battle.

vi) Ghatotkaca-vadha Parva:

The contents of the Ghatotkaca vadha Parva are - The defeat of Duryodhana; The fight by Droṇa; The prowess displayed by Bhima; Aśvathama’s fight; The fight between Droṇa and Yudhiṣṭhira; The conversation between Kṛpa and Karna; The prowess of Aśvathama; The slaughter of Somadatta at the nocturnal fight; The lighting up of the troops; The close fight; The retreat of Yudhiṣṭhira; The retreat of Duryodhana; The display of the prowess of Sahadeva and his fight; The fight by Satnika and others; The charge of Ghaṭotkaca against Karna; The battle between Karna and Ghaṭotkaca; The battle between Alayudha and the Pāṇḍavas; The slaughter of Alayudha; The slaughter of Ghaṭotkaca; The joy of Kṛṣṇa; The words of Kṛṣṇa; The words of Vyāsa.

vii) Droṇa-Vadha Parva:

Contents of the Dronavadha Parva are - The sleep of the soldiers; The division of the troops; The fierce fight; The battle between Nakula and Duryodhana; The utterance of the untruth by Yudhiṣṭhira; The battle between Droṇa and Dhṛṣṭadyumna; The slaughter of Droṇa.

viii) Nārāyanastramokṣa Parva:

Contents of this Parva are - Intelligent communication of Droṇa’s death to Aśvathama; The wrath of Aśvathama; The words of Arjuna; The words of Dhṛṣṭadyumna; The rage of Dhṛṣṭadyumna and Satiyaki; The laying aside of weapons by the Pāṇḍava troops; The display of Aśvathama’s prowess; The words of Vyāsa; History of Nārāyanāstra.
8. Karṇa Parva:

In the Karṇa Parva, Bhima kills Duṣyāsana, thus avenging the honour of Draupadi. A terrible duel takes place between Karṇa and Arjuna. The wheel of Karṇa’s chariot sinks in to mud and Arjuna kills him.

Karṇa Parva has no sub-parvas, but it contains near about hundred chapters. The contents of those chapters as follows - The speech of Janamejaya; The conversation between Sanjaya and Dhṛtarāstra; The speech of Sanjaya; The lamentation of Dhṛtarāstra; The speech of Sanjaya and Dhṛtarāstra; The grief of Dhṛtarāstra; The installation of Karṇa; The commencement of the battle; The slaying of Kṣemadurṭi; The slaying of Citra; The encounter between Aśvathama and Bhima; The defeat of Aśvathama; The slaughter of Dandadhara; The general encounter; The encounter between several heroes; The encounter between Sahadeva and Duṣyāsana; The prowess of Karṇa; The retreat of Sikhandi; The victory gained by Arjuna; The conversation between Karṇa and Duryodhana; Śalya’s acceptance of the charioteership of Karṇa; The history of the three cities of the Danavas (Tripura); The conversation between Śalya and Karṇa on the eve of the battle; The discourse of Karṇa and Śalya; The story of the Swan and Crow; Battle between Kauravas and Pāṇḍavas; The fight between Karṇa and Yudhiṣṭhira; Destruction of Ten thousand Samsaptakas by Arjuna; The retreat of Yudhiṣṭhira from the battle-field; Defeat of Aśvathama; The conversation between Kṛṣṇa and Arjuna; Escaping of Yudhiṣṭhira; Search of Yudhiṣṭhira; The arrival of Kṛṣṇa and Arjuna to Yudhiṣṭhira; The harsh words of Yudhiṣṭhira; Assurance to Yudhiṣṭhira; The vows of Arjuna; The words of Kṛṣṇa and Arjuna; Fight of both
armies; The conversation between Bhima and Visoka; The defeat of Śakuni; The interaction between Karṇa and Śalya; The Slaughter of Prasena; Prowess of Karṇa; Battle between Bhima and Duṣyāsana; Death of Duṣyasāna; Joy of Bhima; Battle of Vṛṣasena and defeat of Nakula; Death of Vṛṣasena; The discussion between Kṛṣṇa and Arjuna; The conversation between Karṇa and Śalya; The words of Aśvathama; The duel battle between Karṇa and Arjuna; Sinking of Karṇa’s car in the mud; Slaughter of Karṇa; Kuru soldiers fled away from battle-field; Description of battle-field; The Joy of Yudhiṣṭhira.

9. Śalya Parva:

Śalya Parva deals with the war and execution of Śalya who is killed by Yudhiṣṭhira. Sahadeva kills the old and mischievous Śakuni. Duryodhana takes refuge in a lake through magical power, he hides himself under water. Bhima kills Duryodhana.

Śalya Parva contains two sub-parvas, namely, Hṛdapravesa Parva and Gadāyuddha Parva.

i) Hṛdapravesa Parva:

The contents of this parva are - Duryodhana’s grief after the death of Karṇa. Sanjaya described the battle to Dhṛtarāṣṭra. Dhṛtarāṣṭra falls unconscious; Dhṛtarāṣṭra’s lamentation; Account of the field after Karṇa’s death - the joy of the Pāṇḍavas and the depression of the Kauravas. Duryodhana rallies his army; Kṛpa asks Duryodhana to make peace; Duryodhana’s reply to Kṛpa and his unwillingness to make peace. His army takes rest; Aśvathama asks Duryodhana to make Śalya the
commander and Duryodhana requests him accordingly; The arrangement of Kuru troops under Śalya and the preparation of both parties for a first battle; Śalya rallies his army and goes against Yudhiṣṭhira and the Pāṇḍavas. The encounter between the Nakula and Citrasena. The slaughter of Citrasena; Nakula kills Satyasena and Susena; Śalya strikes the Pāṇḍavas who in return strike him. Kṛtavarma and Kṛpa go to help Śalya. The fight between various Kuru and Pāṇḍava leaders; The fight between Śalya and Bhima. Śalya strikes Yudhiṣṭhira. The death of Cekitana; Śātyaki, Bhima, Nakula and Sahadeva come to Yudhiṣṭhira’s rescue. Bhima strikes Śalya heavily; The fight between Arjuna and Aśvathama; The fight between Duryodhana and Dhṛstadyumna; The encounter between Śalya and Nakula and Śātyaki; Śalya alone fights with the entire Pāṇḍava army. The fight between Śalya and Yudhiṣṭhira; The slaughter of Śalya; The follower of Śalya try to kill Yudhiṣṭhira, the routing of the Kuru army; The fight between Śakuni and Nakula and Sahadeva and other leaders; The fight between the various leaders of both the armies; The fight between Yudhiṣṭhira and the Kurus; The fight of Śakuni; The fight between Dhṛstadyumna and Duryodhana; Sahadeva fights with Śakuni and kills him; Sanjaya’s grief and conversation between Vidura and Sanjaya; Duryodhana lives in a lake; Kṛtavarma, Kṛpa and Aśvathama meet him there. The Pāṇḍavas learn the whereabouts of Duryodhana from the hunters; They go to the lake and traduce him; Yudhiṣṭhira abuses Duryodhana.

ii) Gadāyauddha Parva:

The contents of the Gadāyuddha parva are as follows - The battle of words between Yudhiṣṭhira and Duryodhana; The exchange of angry
10. Sauptika Parva:

Sauptika parva has the main story of slaughtering the five sons of the Pāṇḍavas i.e. Upapāṇḍavas. It has a subparva, Esika parva by name.
The contents of this parva are - The three survivors of the Kuru army proceed to south. The Aśvathama upholds his scheme of killing Pāṇḍavas; Kṛpa's reply promising to help Aśvathama if he would fight the next morning; Aśvathama's reply; Aśvathama goes to the Pāṇḍava camp and sees a huge being who devours all his weapons; Aśvathama’s hymn to Mahādeva; Aśvathama offers himself as libation; Mahādeva appears and he gives Aśvathama a sword and fills him with energy; Aśvathama enters Dhṛṣṭadyumna's camp and attacks him. Dhṛṣṭadyumna is killed. The sons of Draupadi are killed; The lamentations of the three heroes; The three heroes go to Duryodhana and find him still alive; Duryodhana's death; The lamentation of Yudhisthira. Nakula and Bhima set out in pursuit of Aśvathāma. The story of Brahmāstra; Nakula brings Draupadi from Upaplavya city; She insists upon Aśvatthama's slaughter and deprivation of gem from his head; The Pāṇḍavas with Kṛṣṇa follow Bhima. The Pāṇḍavas find Aśvathāma sitting with Vyāsa; Aśvathāma discharges Brahmastra weapon, but Arjuna shoots it; The extraordinary portents of nature. For saving the three worlds Nārada and Vyasa stand between the two fires generated by the two weapons; Kṛṣṇa’s curse on Asvatham, he accepts the curse and give up the gem of his head; Yudhiṣṭhira asks Kṛṣṇa about the cause of Aśvathāma’s success. Kṛṣṇa’s reply about the glory of Mahādeva; The great sacrifice of the gods in the Kṛta age. The destruction of the sacrifice by Rudra. Aśvathāma’s success is due to Rudra's help.
11. Stree Parva:

In the Stree parva, the ladies of the Kauravas visit the battlefield and Gāndhārī describes her horrible vision. Her daughter-in-law, disheveled and frantic, cry and lament near the corpses of their husbands.

There are three sub-parvas in Stree parva. They are - i) Jalapradanika parva ii) Strivilapa parva and iii) Sṛddha parva.

i) Jalapradānīka Parva:

Contents of Jalapradānīka parva is as follows - Lamentation of Dhṛtarāṣṭra after the loss of his hundred sons; Consolation to Dhṛtarāṣṭra by Vidura. The power of death; The frailty of bodies described; The forest of life described; Dhṛtarāṣṭra’s senseless condition and the mission of Yudhishthira; Sanjaya’s return and consolation to the blind Dhṛtarāṣṭra; The lamentation of Kuru ladies and of the inhabitants of Hastināpura; Meeting between Dhṛtarāṣṭra and Krpa, Aśvathāma and Kṛtavarma; The Pāṇḍavas appear before Dhṛtarāṣṭra who embraces an iron image of Bhima for killing him; Kṛṣṇa’s consolation to Dhṛtarāṣṭra; Kṛṣṇa with the Pāṇḍavas approaches Gāndhārī and consoles her; Bhima admits that he killed Duryodhana unfairly. Yudhishthira’s lamentation. Gāndhārī comforts the Pāṇḍavas; Gandhari saw the battle field with her spiritual eye; Gandhari bewails at seeing Duryodhana addressing Kṛṣṇa; Gāndhārī’s lamentation; She laments for the death of Karna and the king of Avanti and Śalya; Kṛṣṇa consoles Gāndhārī. Dhṛtarāṣṭra asks Yudhishthira about the ends of the warriors killed and the Yudhishthira’s reply; Karna’s birth disclosed to the Pāṇḍavas. The water - rite is performed.
12. Śānti Parva:

In the Śānti parva, the true story of Karṇa’s birth having been revealed. Yudhiṣṭhira decides to expiate his fratricide by retiring to the forest. Bhiṣma’s advice to Yudhiṣṭhira on Rājadharma.

Śānti parva has three sub-parvas namely, Rājadharmanuśāsana parva, Apaddharma parva and Mokṣadharma parva.

13. Anuśāsana Parva:

Anuśāsana parva has main events related to Bhima’s expiry. In the presence of a great concourse of people, Bhima’s spirit ascends to the sky.

It has two sub parvas, namely, the Dānadharma parva and the Bhīma - Svargārohaṇa parva.

i) Dānadharma Parva:

Contents of this parva are, Yudhiṣṭhira’s despondency at the death of his relatives. The story of Mṛtyu, Gautami, Kala, the fowler, the serpent etc.; The story of Sudarśana and Oghavati; The story of Viśvāmitra as being promoted from a Kṣatriya to a Brāhmaṇa; The descendants of Viśvāmitra; The merits of mercy and the marks of devout men. The story of Vasava and the great Śuka; Exertion and destiny which is more powerful; Conversation between Brahma & Vaśiṣṭha; The fruits of good deeds; Persons worthy of adoration; The end of persons who fail to make gifts to the Brāhmaṇas after having promised them. The story of the jackal and ape; Whether any sin is committed if a person give instructions to a low caste person. The story of a Brahmana and a Sudra; The kind of
person in whom prosperity dwells. The conversation between Rukmini and the goddess Sree; The means for passing happily through this world and the next. All the names of Šambhu. The duties of husband and wife; Śiva gives boons to Kṛṣṇa; The story of Tandip; Yoga and the names of the great God; The Hymn of Maheshwara; The declaration about joint duties on the occasion of a person’s marriage. The discourse between Aṣṭhavakra and Disa; The proper object of gift; The merits of ablution in sacred water; Countries, provinces, mountains and rivers most sanctified; How can a man of any other cast acquire the dignity of a Brāhmaṇa; The story of Indra and Mātanga; How Vitahavya became a Brāhmaṇa; The discourse between Nārada and Vasudeva; Merits of persons granting protection to living creatures; The deed by which a king succeeds in enjoying both this world and the next; The adoration of the Brāhmaṇas; The conversation between Shakra and Shamvara on the same subject; The disposition of women; The creation of woman and the object thereof. The story of Vipula and Devas'arman; The rites of marriage and all the particulars thereof; How a maiden after she is left off by a man after promise, should be treated; The duties of men towards women; The rules of marriage and the law of inheritance; The duties of persons born in mixed castes; The position of sons; The nature of compassion and pity. The discourse between Nahusha and Chyavana; The history of Jamadagni; The rewards of the planting of trees and the digging of tanks; A description of the gifts which fellows the giver to the next world; A description of the best of all gifts; The fruits of gifts to Brāhmaṇa and others. The replies of Nārada; The gift of gold; The merits of the gift of a pair of Sandals to a Brāhmaṇa.
The gifts of Sesame, land, kine, gold and etc. The merits of the gifts of drink; The gifts of earth; The history of King Negra; The discourse between Rṣi Uddalaki and Naciketa; The end of persons who make gifts of kine; The merits of Vedic studies, vows, teaching the Vedas, gifts of knowledge, the satisfaction of one's duties, of serving the parents; The mysteries of the gifts of kine; Description of sacred things; the merits of cow dung. The conversation between kine and the goddess of prosperity; The glory of kine; An account of gold and its gifts; The history of the destruction of Tāraka; The ordinances about Shraddha; Optional Shraddhas; A description of Brāhmaṇas to whom offers should be made as the time of Shraddhas; The history and particular rites of a Shraddha; The history of oaths; Jamadagni's attempt to destroy the Sun; Duties of the domestic mode of life; The history of the gift of light; The end of a person stealing a Brāhmaṇa's goods. The conversation between a Chaṇḍala and a low caste Kṣatriya on the subject; The various ends of righteous persons after death. The discourse between Goutama and Vasava; The highest penance described. The discourse between Bhagiratha and Brahma; Fraternal duties; The foremost and purest of all Tirthas described; The most beneficial fruit of all fasts; The end of virtue; The purification of one who has injured others; The merits of abstention from meat-eating; The end of persons dying in battle field. The discourse between Dvaipāyana and a worm; The conduct of good and chaste women; The mystery of duties and gifts; The worship of sacred fire; The observance of duties which produces happiness; The mysteries of duty and religion; The power of Pramathas; Duties as described by Maheśvara and Skanda; The expiation of a Brāhmaṇa; The
superiority of charity and devotion; The merits of gifts; Religion and profit, which bring on happiness in the next world; The history of Rudra and Uma; Persons worthy of adoration; Superiority of the Brāhmaṇas over the element; Sata Rudriya mantra; The authority of direct perception, inference, the science of the scriptures; Time for acquisition of wealth; The influence of Times; The instructions of Bhisma; Yudhisthira comes to Bhisma; Death of Bhisma.

14. Ashvamedhika Parva:

Ashvamedhika parva has three sub parvas viz. Ashvamedha parva, Vaishnavadharma parva and Anugita parva. The story begins with Yudhīṣṭhira’s grief and consolation by Dhrītarāstra. Then the conversation between Yudhīṣṭhira and Kṛṣṇa, consolation offered by Vyāsa. The story of the royal sage Marutta. The story of Marutta and Brhaspati..... The story of Vṛtra and Indra. Mental and physical diseases as described by Kṛṣṇa. The means of salvation as described by Kṛṣṇa. The exhortation of the Rsis to Yudhisthira for going to Himalayas. Kṛṣṇa’s desire of going to Dwāraka. The story of Anugita. The dissolution of the body and the acquirement of another. The attainment of the soul of Brahman. The fruits of human actions. The characteristics of a liberated person. The discourse of the married couple. The description of Brahman. The ten Hotris and two Minds. The seven sacrificing presents. The five sacrificing priests. The first creation in a creature born. The caturhotra sacrifice. Countries, provinces, mountains and rivers most sanctified. The extensive forest of Brahma described. The discourse between Kārtavirya, Arjuna and the Ocean. Alarka’s discourse about controlling the various organs of the body.
The three enemies; The means for destroying egoism. The discourse of Janaka. The knowledge of self. The source of the knowledge of self. An account of Brahman the highest object of knowledge. The three qualities and the means of improvement. The quality of darkness. The quality of goodness. The united state of the three qualities described. An account of the great soul. The principal of greatness. The five great elements. The creation of day, night, stars etc. The wheel of life. The conduct of the twice born. An account of renunciation. The relation between Nature and Soul. Description of duty. Abstention from injury. Association and disassociation of soul and nature. The mind and the dissolution of the body described. The departure of Kṛṣṇa. The meeting of Kṛṣṇa and Utanka. Spiritual Science described by Kṛṣṇa to Utanka. Kṛṣṇa shows his supreme form to Utanka. The story of Utanka and Saudasa. The return of Kṛṣṇa to Dwāraka. Kṛṣṇa describes the wonderful battle. An account of Abhimanyu’s death. Obsequial offerings of Abhimanyu. Yudhiṣṭhira’s acquisition of wealth turned into earth by Maruta. Kṛṣṇa’s return to Hastinapura, Subhadra’s famentation. Kṛṣṇa is requested to restore Abhimanyu’s son to life. Kṛṣṇa restores him to life. The return of the Pāṇḍavas. Yudhiṣṭhira’s desire for Horse Sacrifice. The horse is let loose and Yudhiṣṭhira is initiated. The fight between Arjuna and Trigartas. The fight between Arjuna and Bhagadatta. The defeat of Bhagadatta. The battle between Arjuna and the remaining Saindhavas. The speech of Dusala. The arrival of Arjuna at Manipura. Hearing of the death of her husband and son, Chitrangada goes to the field. Ulupi, the daughter of Naga King also, goes there, She revives Arjuna. The return of the sacrificial horse
homewards. The return of the sacrificial horse to Dwâraka. The battle between Arjuna and Gândhâra King. The beginning of the Horse sacrifice of Arjuna. The arrival of a messenger from Arjuna. Yudhiṣṭhira goes out to receive Arjuna. The arrival of Babruvahana, Chitrâṅgada and Ulupi; The ceremony begins. A description of the sacrifice. The ordinance about the sacrifice. The highest end of all sacrifices.

15. Āśramavāsika Parva:

Āśramavāsika parva contain three main sub-parvas viz. Āśramavas parva, Putradarshana parva and Nāradāgamana parva. It contains the stories like, the conduct of the Pâṇḍavas after regaining their Kingdom. The respectful treatment of the Pâṇḍavas towards Dhṛtarāṣṭra. Gruel act of Bhima, the grief of Dhṛtarāṣṭra and Yudhiṣṭhira.

Vyāsa’s consolation to Dhṛtarāṣṭra. Dhṛtarāṣṭra’s advice to Yudhiṣṭhira. Royal duties described by Dhṛtarāṣṭra. Instructions about war and peace. Dhṛtarāṣṭra settles about returning into forest. Dhṛtarāṣṭra announces his intension and apologizes to the citizens. The history of the war as described by a Brähmana. Arjuna advices Bhima, to give up his hostile feelings. Vidura communicates to Dhṛtarāṣṭra, Yudhiṣṭhira’s apology for Bhima’s conduct. Distribution of gifts. Dhṛtarāṣṭra’s departure for the forest. Kunti’s determination to follow the blind King. Kunti’s reply to her sons. The arrival of the party at the forest. Arrival at Vyāsa’s hermitage. The arrival of ascetics to see the King. The sorrows of the Pâṇḍavas. Yudhiṣṭhira goes with his party to see the King in the forest. The royal march. The meeting of the Pâṇḍavas with their mother and the blind King. Dhṛtarāṣṭra enquires Yudhiṣṭhira of his well being and the latters

16. Mausala Parva:

This parva contains the stories like-Yudhiṣṭhira marks many unusual portents. Vāsudeva orders the Vṛśnis to make a pilgrimage to the seacoast for bathing in the sacred water of the ocean. The Vṛśnis and the Andhakas starts on a pilgrimage and meet with their doom. Ascension of Vasudeva. Arrival of Arjuna at Dvāraka. Arjuna starts to see his maternal uncle. Arjuna’s departure from Dvaravati and his adventures in the land of the five rivers. Arjuna sees Vyāsa at his hermitage and bemoans his loss. Vyāsa’s counsels to Arjuna.

17. Mahāprasthānika Parva:

Mahāprasthānika parva contain the stories like - the king leaves the world after hearing Kṛṣṇa’s departure. The departure of Pāṇḍava princes from the world. Sakra comes to the king and informs that he will see all his relatives and kinsmen.

18. Svargārohanika Parva:

This parva contain the stories like- Arrived at heaven, King Yudhiṣṭhira sees Duryodhana blazing with effulgence and seated on an excellent
seat. Dialogue between Yudhiṣṭhira and Nārada. Yudhisthira’s solicitude for his brothers and kinsmen and the princess of Pāncala. The advent of the deities, and their adulation of the conduct of Yudhiṣṭhira. Yudhisthira plunges in the celestial Ganga and assumes a celestial body. Yudhisthira proceeds, in company with the deities, to share with his brothers and kinsmen the region which they have acquired for themselves. Yudhiṣṭhira sees Govinda in his effulgent Brahma form as also all his brothers and relations the princess of Pāncala and her sons, his own father and mothers grandsire and preceptor, uncle and grandsons the Vrsni and Andhaka heroes. Janamejaya’s query regarding the period the heroes of Kurukṣetra would remain in the celestial region. Vaiśampayana’s reply. Termination of Janamejaya’s snake sacrifice. His return from Takṣasila to his capital after having dismissed the sacrificial priests with profuse gifts. The merits of the Mahābhārata. The Savitri of the Mahābhārata. Janamejaya’s query as to the ordinances relating to the manner of hastening to a recitation of the Bharata and the fruits it yields; Vaisampāyana’s reply.

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