CHAPTER - III
CONTENTS OF THE ŚĀNTIPARVA

The Śāntiparva is the longest and philosophically, the most important of the eighteen parvas of the great epic Mahābhārata. It is divided into three parvas viz. the Rājadharmāṇusāsanaparva, the Apāddharmaparva and the Mokṣadharmaparva. In the first two sections of the Śāntiparva entitled “the section on royal duties” (Rājadharma) and “the section on duties in time of distress “(Āpaddharmā), which purport to describe in successive chapters the discourses delivered by the Kuru Sage Bhiṣma in reply to the questions of his royal interlocutor Yudhiṣṭhira. These chapters contain collectively the largest as well as the most systematic and profound body of political ideas in our ancient literature.

The Sub-parva (Rājadharma) has the main topic of which subsequent to the coronation of Yudhiṣṭhira following upon the Kuru-Pāṇḍava war, is the advice imparted to the new king regarding the duties of the ruler towards his subjects in normal day-to-day life. The Sub-parva II (Āpaddharmā) treats of the duties of the king in abnormal times of stress and struggle, it being appropriately named the Āpaddharmā, the word ‘Āpad’ denoting difficulties
internal as well as external. And the *Mokṣadhārma*, detailing the correct science and method of securing release from worldly concerns, and obtaining 'salvation', when the time is ripe and the mind prepared for the same. All these instructions are made particularly effective by the insertion of apt stories, parables, and anecdotes, which constitute the main interest of the present parva; and they afford ample and reliable material for building up the social, political, religious as well as philosophical history of ancient India as existing at the time of the epic.

In total, the three sub-parvas of the *Śantiparva* has 365 (Three hundred sixty five) chapters. In these *Rājadharmanuśāsanaparva* has 130 (One hundred thirty) chapters, *Āpaddharmaparva* has 43 (forty three) chapters and *Mokṣadharmaparva* has 192 (One hundred ninety two) chapters. The first chapter of the *Rājadharmanuśāsanaparva* consists of the arrival of the Sage Nārada and other sages, near to Yudhiṣṭhira. Yudhiṣṭhira’s desire to know about Kāraṇa’s birth. And Yudhiṣṭhira asks Nārada about Kāraṇa’s curse episode in detail. This chapter is named as Kāraṇābhijnāna (recognition of Kāraṇa).

The second chapter continues with, Nārada’s speech to Yudhiṣṭhira about the story of Kāraṇa’s curse episode. Kāraṇa comes near to Droṇa and wanted to learn about Brahmāstra. Drona refuses. Kāraṇa approaches Parasūrāma and stays with him. Once on the seashore, unknowingly Kāraṇa kills a sacrifice cow of a Brāhmin and get curse from him. Therefore this chapter named as Kāraṇaśāpa, means curse to Kāraṇa.

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The third chapter, viz. *Karnastraprāpti*, narrates the story of Karna’s gaining of Brahmāstra from the Paraśurāma and after that his curse to Karna. The fourth chapter depicts the Svayamvara of Citrāngada’s daughter. Karna’s success.

In the chapter five, defeat of Jarāsandha by Karna is narrated. Nārada said-Hearing of Karna’s power the king of the Magadh, Jarāsandha, challenged him to a single combat. A dreadful battle took place between them in which they struck each other with various kinds of weapons. At last they fight with bare arms. While engaged with him a dreadful encounter with bare arms, Karna was about to cut the two portions of his antagonist’s body that had been joined by Jarā. Feeling himself very much pained, and giving up desire of hostility, the Jarāsandha addressed Karna, saying - I am pleased.

Yudhiṣṭhira’s despair is explained in the sixth chapter.

Chapter Seven depicts about the Yudhiṣṭhira’s bewails to Arjuna for the destruction of Kinsmen.

Chapter Eight: Arjuna cheers up Yudhiṣṭhira by saying that it is by prowess that one acquired Kingdom.

Chapter Nine: Yudhiṣṭhira is bent upon following renunciation.

Chapter Ten: Arjuna urges upon him the necessity of performing the duties of Kings.

2. विशाखुपे देवानां सर्वपामन्यशिता:।
   तस्माद्विविद्म महाराज देवाः कर्मफलेष्यिताः।। Santi Parva (S.P.). 1 - 12-3.

Chapter Eleven: The old history of the discourse between certain ascetics and Shakra is narrated here. An account of certain ascetics who taking instruction from a bird (Indra) give up renunciation and live like householders.

Chapter Twelve: Nakula’s words. He advocates the necessity of action. He says - Even the gods had placed their fires in the reign called *Viśākh - Yupa*, know, therefore, O King, that the gods themselves depends upon the fruits of actions².

Chapter Thirteen: Sahadeva urges upon the King Yudhiṣṭhira the necessity of action. He says - By renouncing all external objects only, O Bharata one does not obtain success. Even in the casting off of mental attachments, the attainment of, success is doubtful³.

Chapter Fourteen: Exhortation by Draupadi. Draupadi who always expecting respectful love from all her husbands but especially from Yudhiṣṭhira, drew his attention and said - O Pārtha, these your brothers are crying and drying their tongues like Cātakas, but you do not please them. O King, cheer up these your brothers, who are like infuriate elephants (in prowess) with proper words - these heroes who have always suffered miseries etc⁴.

Chapter Fifteen: Arjuna’s words. He again asks Yudhiṣṭhira to exercise the rod of punishment. He says the rod of chastisement sways all subjects

3. न बाहुः द्रव्यपुरुषेः सिद्धिर्भवति भारत, 
शारीरं द्रव्यपुरुषं सिद्धिर्भवति च न च च ॥

4. इमे ते भ्रातसः पार्थ शुष्कने स्तोकाः इव। 
बाधायपणातिष्ठति न चैतानाभिनं से॥

नन्दवैतनु महाराज मतानिव महाधिक्यनु।
उपपशेन बाध्येन सततं दुःखभागिनः॥


and protects them. The rod of chastisement is awake when all else is under sleep. For this, the wise have designated the rod of chastisement as righteousness itself etc.5.

Chapter Sixteen: Bhima’s words. He also asks Yudhiṣṭhira to follow their forefathers and govern the Kingdom.

Chapter Seventeen: Here Yudhiṣṭhira denounces worldly enjoyments and activities. The real vision of men described. Yudhiṣṭhira says - visited by the sins of discontent, heedlessness, attachment to earthly objects, the absence of tranquility, power, folly, vanity, and anxiety, O Bhima, you covet sovereignty. Freed from desire, overcoming joy and grief and acquire tranquility, try to be happy.6

Chapter Eighteen: In this chapter, the discourse between King Janaka and his Queen is described. The Queen finding fault with the life of mendicancy. Arjuna said to Yudhiṣṭhira - O' Bharata, people recite this old history, about the discourse between the King of the Videha and his queen. It is the account of the words which the grief-stricken wife of the King of the Videha had said to her lord when the King, leaving his Kingdom, had resolved to live like a mendicant7 etc.

5. दण्डः शास्त्रविधिः सर्वस्वः दण्डः एवाभिषक्तिः।
   दण्डः सुभेदु जगादिः दण्डः धर्मिः विदुहेत्या।।
   S.P. 1 - 15 - 2. Ibid.

6. असांतोषः प्रमादः मदो रागोऽप्रशान्तः।
   वस्तूः मौहोः भिमप्रियः व्युहोः प्रविन्कः।।
   अतः प्रामादानाः स्वतः लघुभिकाः।
   निरामिषो विनिर्वृक्तः प्रशान्तः सुभेदु भव।।
   S.P. 1 - 17 - 1,2. Ibid.

7. कथयति पुरात्तापतिसमिः जनाः।
   विद्याराजः संवादं भार्या सह भारात।।
   उत्तरं वानं विश्वाधि क्रतुदेवि नरेश्वरयत।
   विद्याराजसहि दुःखिता यदभापत।।
   S.P. 1 - 18 - 2,3. Ibid.
Chapter Nineteen: Yudhīṣṭhīra’s decisions. He holds that it is a mistake to think that there is nothing superior to wealth. He says - I know both the Vedas and the scriptures that lead to the attainment of Brahmā. In the Vedas there are both kinds of precepts, viz., those that preach action and those that preach the renunciation of action. The scriptures are conflicting and their conclusions are based upon reasons. The truth of the mantras is duly known to me. You are conversant only with weapons and the practices of heroes. You are unable to understand correctly the meaning of the scriptures. If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion etc.

Chapter Twenty: The ascetic Devasthāna also advocates the acquisition of wealth. He said - Phalguṇa has told you that there is nothing superior to wealth. I shall speak to you on that subject. Listen to me with rapt attention. The supreme creator created wealth for sacrifice, and he created man also for taking care of that wealth and for celebrating sacrifice. For this reason,

8. वेदां तत्स्मात् शास्त्राणि अपराणं पराणं च।
उभवं वेदवचनं कुरु कर्म तथायति च।
आकुलानि च शास्त्राणि हेतुभिभिन्नतानि च।
विश्ववैव्य यो मने वेदांहं तं यथाविधि।
तत् तु केवलमेवं वीरव्रतसमस्तित:।
शास्त्रार्थं तत्वतृतीयं गत्तुं न समयं कथवन।
शास्त्रार्थंव्यस्त्तेषां यों धर्मनिश्चयकोविद:।
तेनायः न वाच्योऽहि यदि धर्म प्रपयोगित:।

S.P. I - 19- 1-4. Ibid.
the entire wealth of a man should be devoted to the celebration of a sacrifice. This would pleasure as a matter of course etc.

Chapter Twenty One: In this chapter, the discourse between Indra and Brhaspati is described. The ideal of true religion is revealed.

Chapter Twenty Two: Arjuna described the duties of a Kṣatriya in this chapter. He said O' King, as regards Kṣatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices. It is so laid down in the ordinance that describes the duties of Kṣatriyas. O King, neither renunciation, nor sacrifice, nor penance, nor dependence on the wealth of others, has been laid down for Kṣatriyas etc.

Chapter Twenty Three: In this chapter, Vyāsa also urges upon Yudhiṣṭhira to live like a householder. He narrates the history of the King Sudyumna.

Chapter Twenty Four: Here Vyāsa points out the duties of a King. He describes the history of the King Hayagriva.

Chapter Twenty Five: In this chapter Sage Vyāsa describes the time. He says - No one can acquire anything by his own deeds or by sacrifices

9. यदृच्छत वर्षकालं न ज्योतिर्लिङ्गितं धनादिति।
   अन्ते वर्षितानितं तदेकान्तमनं श्रुतु॥
   यज्ञपुराणं धनादिति धारा
   यज्ञोदिता पुरुषो रक्षिता च।
   तस्मात्सर्वं यज्ञ एवोपयोज्यं
   धर्मं ततोदन्तं एवं कामः॥ S.P. 1 - 20 - 10. Ibid.

10. क्षत्रियाणां महाराज संप्रामे नियर्णे मतम्।
    विशेषं भूतपूर्वः क्षत्रियंसम् नुम्मर॥
    न त्यागो न पुरुषां न तयो मनुजेष्वर।
    क्षत्रियत्वं विशेषं न परस्योपजीवस्म॥ S.P. 1 - 22 - 3. Ibid.

    S.P. 1 - 22 - 7. Ibid.
and adoration. No man can give anything to another. Man gets everything through time. The great ordainer has made the course of time the instrument of acquisition. By mere intelligence of study of the scriptures, men, if time be not propitious, cannot acquire any earthly object. Sometimes an ignorant fool may acquire wealth. Time is the powerful instrument for the accomplishment of all acts etc.

Chapter Twenty Six: In this chapter Yudhiṣṭhira describes the two paths to heaven. The necessity of sacrifices and Vedic study are described. The proper use of wealth also depicted. Yudhiṣṭhira says - O Pārtha, you think that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the accomplishment of his wishes. This however, is not true. Many persons are seen who have become successful through sacrifice in the shape of Vedic study. Many sages are seen who by practicing penances have acquired eternal regions for themselves etc. And he also describes - Wealth was created by the creator for celebrating sacrifices, and man was created by him for protecting that wealth and

11. न कर्मणा तम्भये चिनत्या वा
नायांसित्व दाता पुरुषस्य कोषिताः
पर्यायोगादृ विहिंतं वियत्रा
कालेन सर्वं लभते मनुष्यं।

न दुःस्फान्तरार्थवनेन जाग्यं
प्राप्तं विषिष्यं मनुवैरकाले।
मूर्खोऽपि चाप्राति कदाचिद्यान्
कालो हि कार्यं प्रति निर्विशेषः।

12. यदेतत्मन्यस्ये पार्थ न ज्यायोःस्तिः धनादिति।
न स्वार्थौ न सुखं नार्थी निर्यन्त्योति तत्मृषा।
न नार्थायंसित्वं दूष्यन्ते वहीं जनाः।
तपोर्ताश्च मुनयो देवां लोकं सनातनं।

S.P. 1 - 25 - 5-6. Ibid.

S.P. 1 - 26 -2-3. Ibid.
performing sacrifices. For this, all wealth should be devoted to sacrifices. It is not proper that it should be spent for enjoyments\textsuperscript{13}. One should make gift of what he has acquired and not waste or spend it in gratifying his desire of enjoyment. What use is there in hoarding up wealth when proper objects exist in which to spend it.\textsuperscript{14}

Chapter Twenty Seven: Yudhiṣṭhira’s lamentations for the death of his people. Vyāsa consoles him by saying that all this is the work of destiny. Vyāsa says - O King, you should not indulge in such painful grief. I shall again say what I have once said. All this is destiny\textsuperscript{15} etc.

Chapter Twenty Eight: In this chapter, conversation between Janaka and Asma as to how should a man act upon the accession and destruction of both kinsmen and wealth is described.

Chapter Twenty Nine: Kṛṣṇa consoles the King. He says - O foremost of men, do not, so grieve as will reduce your body. They who have been killed in this battle will by no mean be got back.\textsuperscript{16} All of them, having fought with heroes in great battle and having thrown off their life breaths, then, have purified by weapons, proceeded to heaven. You should not grieve for them.

\textsuperscript{13} Yajñay yuktanā yadantā īśvara
Yajñay sukhā pūruṣo rakṣita ch.
Tasmāt sarvāḥ yathā evaśययोजय धने n kāmayā hiṁ pṛṣṭḥatnā.\textsuperscript{11}

\textsuperscript{14} Labhya vyaamāntāhūṁ bhūṁ n c sāntam.\textsuperscript{11}
Tasya kīṁ sāntvēnaṁ kāreyā jyāvāśāṁ tīṣṭhitā.\textsuperscript{11}

\textsuperscript{15} Aṁtiyāṁ māhāraṁ n śoṁk ṇkūṭumhāṁ.\textsuperscript{11}
Punnākāṁ tu vaśyāṁ dīṣṭhametaṁvāṁ prabhō.\textsuperscript{11}

\textsuperscript{16} Ma kṛṣṇā pūruṣvāmade śoṁkāṁ lāṁ ghaṭrāśoṣaṁ.\textsuperscript{11}
N hi te mūlāṁ bhayō ēvaṁ hataśmīn rāṇāvāṁ.\textsuperscript{11}
Always following the duties of Kṣatriyas, endued with courage, well read in the Vedas and their branches, all of them have attained to that blissful region which is obtainable by heroes. You should not grieve for them after hearing those high-souled Kings of earth, of ancient days, that departed from this world.17 And also he narrates the discourse between Nārada and Śrīnāyā.

Chapter Thirty: An account of the Rṣis Nārada and Parvata is in this chapter. Conversation between Kṛṣṇa and Yudhiṣṭhira about the Śrīnāya’s son. Yudhiṣṭhira’s question and Kṛṣṇa’s answer.

Chapter Thirty One: In this chapter, Nārada narrates the story of the birth of the child whose excreta were gold (Suvarnāsthīvi).

Chapter Thirty Two: In this chapter, Vyāsa consoles Yudhiṣṭhira saying that he has merely done his duties. Vyāsa says - O King, the protection of subject is the duty of Kings. Those men who are always observant of duty regard duty to be all powerful.18 You have simply observed the duties of your own order. Why then, do you indulge in such grief The King should kill those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the sacred laws19 etc.

17. सर्वेऽत्कवाक्षसनन्ताः प्राणान्तु युध्या चीरा महामुधे।
शास्रघुतां विद्व प्राणा न तत्कैदिलप्रमाहिः।।
क्षत्रियमज्ञान: शुरु वेदवेदवादप्रानाः।
राज्यस्वागति पुण्यं तनु न शोभितमहिः।।
मुतानु महान्त्वातपांत्य शुल्लेव पुष्पवर्धिता।।
S.P. I - 29 -11-12.

18. प्रजानां पालनं धर्मं राजसः राजीस्वालोचन।
धर्मः प्रभाण्य लोकस्य नित्यं भर्तानुवर्तिनः।।

19. स्वर्गमेव भर्तमानस्व तु मोह शूचिस्से पाण्डव।
राजा हि हेमादू द्राक्षाच राज्यः रखेऽच धर्मः।।
Chapter Thirty Three: Vyāsa exhorts Yudhiṣṭhira to cast off his grief and rule his Kingdom. He says O King, do not indulge in grief. All those Kṣatriyas have been killed while following their legitimate duties.  

You have performed the duties of a Kṣatriya and obtained the earth thorn less. Follow your own duties, O Son of Kunti, for then, you will enjoy happiness in the next world.

Chapter Thirty Four: The same matter continued in this chapter, that the Vyāsa exhorts Yudhiṣṭhira to cast off his grief and rule his Kingdom.

Chapter Thirty Five: Here, in this chapter, the necessary rites of expiation of sin are described. Vyāsa says- by penances, religious rites, and gifts, a man purifies his sins if he does not commit them again.

Chapter Thirty Six: The same matter continued in this chapter, i.e. the necessary rites of expiation of sin are described.

Chapter Thirty Seven: In this chapter, Sage Vyāsa describes what food is clean and what unclean.

Chapter Thirty Eight: Vyāsa ask Yudhisthira, on being asked, to enquired of Bhismam the duties of the four orders.

Chapter Thirty Nine: The Pāṇḍavas enter the city Carvaka condemns the King Yudhiṣṭhira.

20. भक्ति दूसरे तत्त्वकालमेवाहृते स्वरूपादित्याश्वराक्षितोऽविनतिः।
   स्वरूपेण हताभ्यासायेन क्षतिपूर्तिः।।
   S.P. 1 - 33 - 14. Ibid.

21. अवाजः क्षत्रियमेव राज्यं प्राप्तकर्त्तकम्।
   राज्यमव धर्मं कौन्ते श्रेयान्त् यं प्रेत्य भारत।।
   S.P. 1 - 33 - 48. Ibid.

22. तपसा कर्मणा चैव प्रदानेन च भारत।
    पुनःसति पायं पुरुषः पुरुषात्रेण प्रवर्तते।।
    S.P. 1 - 35 - 1. Ibid.
Chapter Forty: In this chapter, Lord Kṛṣṇa consoles the King Yudhiṣṭhira.

Chapter Forty One: Yudhiṣṭhira’s installation is described in this chapter.

Chapter Forty Two: Yudhiṣṭhira requests all to treat Dhṛtarāṣṭra as King. Distribution of offices.

Chapter Forty Three: The funeral rites of the departed kinsmen.

Chapter Forty Four: In this chapter, Yudhiṣṭhira describes the various manifestations of Kṛṣṇa.

Chapter Forty Five: The distribution of houses is described in this chapter.

Chapter Forty Six: Yudhiṣṭhira eulogizes Kṛṣṇa in this chapter. He says - O wonderful it is, O you of immeasurable prowess, that you are rapt in meditation. O great refuge of the universe, is it all well with the three worlds 23 O illustrious god you are as calm as the flame of a lamp burning in a place where there is no wind. You are as immobile as a rock.24 O foremost of pious men, tell me the cause of this abstraction. I solicit your favour, and am your devoted worshipper, and am bending my head to you.25

Chapter Forty Seven: In this chapter, Kṛṣṇa asks Yudhiṣṭhira to receive instructions from Bhisma.

23. किमिदं परमाश्वर्यं ध्यायस्यमितविक्रम ।
कचिह्लोकत्रययास्य स्वस्ति स्लोकपरायण।। S.P. I - 46 -1. Ibid.

24. यथा दीपो निवासतथो निरितः ज्वलते पुनः।
तथासि भगवन् देव पापाण इव निश्चलः।। S.P. I - 46 -6. Ibid.

25. त्वथप्रज्ञाय भक्ताय ग्रिस्सा प्रणताय च।
ध्यात्मस्य यथा तत्त्व बृहि धर्मपूर्तं वर।। S.P. I - 46 -9. Ibid.
Chapter Forty Eight: Pāṇḍavas go to Bhism. He describes the prowess of Kṛṣṇa.

Chapter Forty Nine: In this chapter, Yudhīśṭhira asks Kṛṣṇa about how the Kṣatriyas multiplied after being exterminated by Rāma.

Chapter Fifty: The fresh birth of Kṣatriya on earth described in this chapter.

Chapter Fifty One: In this chapter, it is described that Kṛṣṇa and Yudhīśṭhira approach the bed of arrows and the Kṛṣṇa acquires of Bhism if his understanding was all right.

Chapter Fifty Two: Bhism describes the universal form of Kṛṣṇa who asks the former to deliver instructions. Bhism says - O Lord of all the world, O mighty armed one, O Śiva, O Nārāyaṇa, O you of undecaying glory, hearing your words I have been filled with joy. But what words, can I communicate in your presence, when especially all the subjects of speech have been treated in your speech? How, O Kṛṣṇa when you the eternal creator of the universe, are present, can one like me speak like a disciple before his preceptor.

Chapter Fifty Three: In this chapter, Bhiśma express his inability. But Kṛṣṇa presses him. Then the Pāṇḍavas leave the camp.

26. लोकनाथ महाबाहो शिव नारायणायमुजः।
तव वाक्यमुपश्व यस्मि शर्मान्ति।।
S.P. I - 52 -2.

27. कं चाहमभिषास्यामि वाक्यं तें तव सत्त्वोऽगोऽ।
यदा वाचोगतं सर्वं तव नार्थमाहिन्द्रमुः।।
S.P. I - 52 -3.

28. कथं लघुं स्थितं कृष्णं श्राववते लोककर्ति।
प्रबोध्यांभिषेऽकं गुरू प्रियं इव स्थितं।।
S.P. I - 52 -13
Chapter Fifty Four: Yudhishthira with all Pāṇḍavas go again to Bhiṣma. Conversation between Bhiṣma and the Lord Kṛṣṇa.

Chapter Fifty Five: In this chapter, Bhiṣma says that he remembered all the duties. Kṛṣṇa says the authority of Bhiṣma’s word.

Chapter Fifty Six: In this chapter, the duties of the Kṣatriyas has been described Bhiṣma’s advise to Yudhishthira about the duties of the King starts from this chapter. After saluting the supreme deity, Bhiṣma starts his advice²⁹(speech).

Chapter Fifty Seven: Royal duties are described here, with the different examples.

Chapter Fifty Eight: The same matter, i.e. royal duties are described in this chapter.

Chapter Fifty Nine: The history of sovereignty is depicted in this chapter.

Chapter Sixty: The duties of the four orders described in this chapter. The nine common duties³⁰ of the four orders are told efficiently.

Chapter Sixty One: The four modes of life³¹ described. The duties of the Brāhmaṇas are described.

²⁹. नमो धर्ममय महते नमः कृष्णाय वेदसे।
ब्राह्मणे धम्मन्त्र वस्त्रायमि शाख्यवतान्। S.P. I - 56 -10 Ibid.

³⁰. अथोऽसि सत्यवचनं सविभागं क्षमा तथा।
प्रजनं स्वेयं दर्षे शोकवम्बृह एव च। आर्जिसं भूलभरणं नवेते सार्वबाणियाः। S.P. I - 60 -7. Ibid.

³¹. वानप्रस्थं पैठ्वयं जाहिरं च महाश्रमम्।
ब्रह्मचर्यं प्राहूक्षुरं ब्राह्मणेऽर्तम्। S.P. I - 61 -2. Ibid.
Chapter Sixty Two: The position of the Brāhmaṇa who performs the duties of the other three orders is described in this chapter.

Chapter Sixty Three: The duties of the Brāhmaṇas and the Kṣatriyas are described, here in this chapter.

Chapter Sixty Four: The Kṣatriyas duties are described. The discourse between Indra and Mandhāta (Viṣṇu who took the form of Indra) about the greatness of the Kingship.

Chapter Sixty Five: Discourse between Indra and Māndhāta continued. The duties of other races described such as Yavanas, etc.

Chapter Sixty Six: The royal duties further described. The first of the four mode of life from practice of royal duties.

Chapter Sixty Seven: The principal duties of a Kingdom are described in this chapter. The necessity of the King to protect the Kingdom also described. 32

Chapter Sixty Eight: The benefit of the King to the subjects is narrated through the story of Vasumanasa and Brhaspati is described. The duties of a King and why is he called a God is also described.

Chapter Sixty Nine: The important duties of a King is described. The rod of punishment (Daṇḍaniti) is well depicted. It is also said that the King makes the age. 33

32. राष्ट्रस्येतु कृत्यमेव राज्यं एवाभिषेचनम्।
अनिन्द्रीतवर्ल राज्यं दस्योदिभिभवन्धुत्।। S.P. 1 - 67 -2. Ibid.

33. कातो वा कारणं राज्यं राजा वा कालकारणम्।
इति ते संपृवं मा भूदु राजा कालस्य कारणम्।। S.P. 1 - 22 -7. Ibid.
Chapter Seventy: The thirty six virtues of a King described in this chapter.

Chapter Seventy One: The King should protect his subjects through Dharma (righteousness). It is only the eternal duty of the King. These matters are explained in this chapter.

Chapter Seventy Two: The divine right of the King. How should he appoint a priest. For this the story of Pururava and Mātāriśva is narrated.

Chapter Seventy Three: The appointment of a priest. The discourse between Aila’s son and Kaśyapa.

Chapter Seventy Four: The necessity of a priest to a King. The story of Mucakunda. It is described that the co-ordination between Brāhmaṇa and Kṣatriya should make benefit for the subjects and Kingdom.

Chapter Seventy Five: The depiction of King’s duty. Yudhiṣṭhira’s renouncement. The virtues by which a King acquires happiness in the next world. These things are described in this chapter.

Chapter Seventy Six: The difference between the Brāhmaṇas following the duties of their own orders, and those following other duties are described.

Chapter Seventy Seven: It is described here that, the wealth of which the King is master. For this the story of Kekaya and Rākṣasa is narrated. The greatness of Kekaya King.

Chapter Seventy Eight: It is described here that, can a Brāhmaṇa follow the duties of Vaiṣya The authority of holding weapons to all to protect theirself.

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34. अर्य गुणानां पर्वतिष्ठस्त्रित्रिश्रुणाणांसंयुतः।
बारू गुणात्मु गुणोपति: कुर्विन्त्व गुणवात्मुवातः॥
S.P. 1 - 70 -2. *Ibid*
Chapter Seventy Nine: The appointment of sacrificial priests and their duties. The importance of the sacrifice and gift. Greatness of the penance are described in this chapter.

Chapter Eighty: In this chapter, the necessity of co-operation for King is explained. Nature of the ministers also described.

Chapter Eighty One: It is described here that the means for acquiring the hearts of both friends and foes. The discourse between Vasudeva and Nārada on this subject.

Chapter Eighty Two: The second means described through the story of sage Kalakavṛkṣiya in this chapter.

Chapter Eighty Three: The appointment of lawmakers, ministers of wars, commanders, councilors etc. are described.

Chapter Eighty Four: The one thing for which a man becomes famous is described though the discourse between Indra and Bṛhaspati.

Chapter Eighty Five: The deeds for which a King acquires eternal fame is described here. Organization of the cabinet; merits and the nature of the minister, commander and the messenger are described.

Chapter Eighty Six: The description of the city in which a King should live.

Chapter Eighty Seven: How a Kingdom should be protected and how to increase the treasury are well depicted in this chapter.

Chapter Eighty Eight: It is described here that how should a King collect money (tax) from his subjects and how should fill his treasury.

35. तत् प्रवेशाय स्वस्तिश्वाय परम महततिः।
    तत्ते तत्सप्रवेशाय महतविकर्षितमण्डलं मे श्रृणु-१।। S.P. I - 79 - 17. Ibid.
Chapter Eighty Nine: The duties of a King described.

Chapter Ninety: The duties of King as described by Utathya to Mandhāta. The necessity of following Dharma by a King.

Chapter Ninety One: The description of royal duties. The importance of the practice of Dharma.

Chapter Ninety Two: The conduct of King who seeks virtues described by Vamadeva to Vasanana.

Chapter Ninety Three: It is described that how should a King guard himself, by Vāmadeva.

Chapter Ninety Four: Vāmadeva’s advice about the conduct of King.

Chapter Ninety Five: The righteous conduct of the King one who wants victory.

Chapter Ninety Six: The duties of a King towards his enemy. Praise of the King’s righteous conduct.

Chapter Ninety Seven: Duty of the mighty King. The acts by which he acquires blessed region is described.

Chapter Ninety Eight: The regions which a hero acquires by meeting with death in battle is described through the discourse between Ambariśa and Indra.

Chapter Ninety Nine: Janaka, the King of Mithila describes that a brave hero attains heaven and a timid or a coward gets hell in this chapter.

Chapter One Hundred: It is described here that how should Kings lead their armies in the battlefield.
Chapter One Hundred One: The description of the conduct, dress beauty and strength of the warriors of different countries.

Chapter One Hundred Two: The signs of a future success are described. The description of the enthusiastic and mighty soldiers.

Chapter One Hundred Three: It is described that how should a King treat his enemy and for this the discourse between Indra and Brhaspati is narrated.

Chapter One Hundred Four: The duties of a King who is opposed by his own officers are narrated in this chapter through the advice given by the sage Kālakavrkiśya.

Chapter One Hundred Five: The various ideas explained by the sage Kālakavrkiśya to regain the lost Kingdom,36 in this chapter.

Chapter One Hundred Six: The advice of Janaka to King Kosala is described.

Chapter One Hundred Seven: How should a King treat his allies is described in this chapter.

Chapter One Hundred Eight: The most important duties described by Bhīṣma. The importance of the service of the mother, father and preceptor.37

36. अयं चेतू पौरसं किचित्तः क्षत्रियान्ति यथंसि।
स्वीमि तां दुः ते नीति राजस्य प्रतिपलये।।
S.P. 1 - 105 - 1

37. मातापित्रोपर्षुह्यं च वृजा बहुपता मयम।
इह युक्तो नरो लोकानं यशश्च महद्भुते।।
S.P. 1 - 108 - 3.
Chapter One Hundred Nine: The superiority of truth to falsehood. 38

Definition of Dharma (Righteousness). 39

Chapter One Hundred Ten: How to get over difficulties, is described in this chapter.

Chapter One Hundred Eleven: How to distinguish between men of tranquil soul and otherwise. The story of the discourse between a tiger and a jackle.

Chapter One Hundred Twelve: The duties (work) of a King. The story of a camel is described in this chapter.

Chapter One Hundred Thirteen: The conduct of a King towards a powerful enemy is described through the story of the discourse between Sea and Ganga.

Chapter One Hundred Fourteen: The conduct of the learned man when insulted with harsh words in a court from bad people.

Chapter One Hundred Fifteen: The selection of servants and ministers by a King is described here.

Chapter One Hundred Sixteen: The story of the dog and leopard is depicted to show the conduct of noble persons.

Chapter One Hundred Seventeen: The story of a dog, which transformed into leopard and then again got the form of dog by the curse of sage.

38. सत्यस्य वचनं साधु न सत्यादु विधाते परस्म।
    ततु लोकं दुर्जतं ततु प्रविभागमि भारत।।
S.P. I - 109 -4. Ibid.

39. दारणादु धर्ममिच्युघ्यमण विधुताः प्रजाः।
    यस्मादु धरणसंयुक्तः स धर्म इति निध्वयः।।
Chapter One Hundred Eighteen: The description of the King’s servants, ministers and commanders. Description of the benefit from a best King. The qualifications of a minister and a King.

Chapter One Hundred Nineteen: The suggestions to the King to appoint right men in right places.40

Chapter One Hundred Twenty: An abridgement of Royal duties41 are explained in this chapter.

Chapter One Hundred Twenty One: A true account of rod of punishment. Scope-name-nature and experiment of the rod of punishment is described in this chapter.

Chapter One Hundred Twenty Two: The birth and tradition of the punishment. The story of Vasuhomā are described here.

Chapter One Hundred Twenty Three: An account of virtue, profit and pleasure. The story of Kāmandaka.

Chapter One Hundred Twenty Four: The characteristics of virtuous conduct and how it can be acquired is depicted through the story of Indra and Prahlāda.

Chapter One Hundred Twenty Five: An account of hope. The history of Sumitra and Ṛṣabha as an answer for Yudhiṣṭhira’s question.42

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40. एवं गुणवत्तान्तेऽभ्यानुस्वरूपैः स्वे स्वेः स्थाने नराषिष्या।
   नियोजयिते कृत्येऽद्र राज्यपत्मणुते॥
   S.P. I - 119 -1. Ibid.

41. रक्षणं सर्वभूतानामिति क्षारां परं मतम्।
   तदूः यथा रक्षणं कर्यत् तथा श्रणु महीपते॥
   S.P. I -120 -3. Ibid.

42. शीर्षं प्रधानं पुलिपं कथितं ते पितामहं।
   कथं त्वाः समुरक्तत्र या चास्स तदुत्तद्रत्र मे॥
   S.P. I - 125 -1. Ibid.
Chapter One Hundred Twenty Six: The question asked by King Sumitra to Ṛṣabha, who came on searching a deer, about hope.

Chapter One Hundred Twenty Seven: The story of Ṛṣabha is described in this chapter. Sage Ṛṣabha narrated the story of Viradyumna and Tanu to Sumitra.

Chapter One Hundred Twenty Eight: The sage Tanu described the scope of hope to Viradyumna. King Sumitra gives up hopes by the advice of the sage Ṛṣabha.

Chapter One Hundred Twenty Nine: The discourse on morality between Yama and Gotama.

Chapter One Hundred Thirty: The conduct of a King when he has no friends or when he is surrounded by wicked ministers is described in this chapter.

Āpadadharmānuśasana Parva

Chapter One Hundred Thirty One: The duty of a King who is in distress. The conduct of King who is weak and whose Kingdom is divided.

Chapter One Hundred Thirty Two: When robbers attack a Kingdom, how should a Brāhmaṇa maintain his own people Description of King’s and Brāhmaṇa’s Dharma.

Chapter One Hundred Thirty Three: How should a King replenish his treasury in emergency Is described.

Chapter One Hundred Thirty Four: Importance of power. The acquisition of power by Kṣatriya, is described in the chapter.

43. वज्ञाॅषरझ मल्हमवेंद्रव सर्व बलवत्ते बले।
श्रीयो बलमात्यांको बलवानिह विन्दलि।। S.P. I - 134 -3-4. Ibid.
Chapter One Hundred Thirty Five: The story of a robber Kāyavya. Though a robber, how he acquired happiness in the celestial region is described.

Chapter One Hundred Thirty Six: It is described in this chapter that how should a King fill his treasury

Chapter One Hundred Thirty Seven: An excellent story of an idle man is narrated through the story of three fishes. The story says that an idle man gains nothing and he will perish.

Chapter One Hundred Thirty Eight: It is described that how should a King act when attacked by enemies, with whom should he make war. For this the story of cat and rat is narrated.

Chapter One Hundred Thirty Nine: The King should act without trusting others is explained in this chapter. For this the story of Pujani a parrot and King Brahmadatta 44 is narrated.

Chapter One Hundred Forty: The duty of a King when his Kingdom is attacked by robbers is described through the story of the conversation between Bhāradwaja and King Santrunjaya.45

Chapter One Hundred Forty One: The duties of a King when sin prevails in his Kingdom is described through the history of the conversation between Viśvāmitra and the Čāndala.46

44. श्रुणुव राजय यदृ वृत्त व्रहादक नवेशने।
पृजनया सह संवादं व्रहादस्य भूपस्ने।।
S.P. I - 139 - 4. Ibid.

45. अत्रायुद्याहर्तीमम्मितिहस पुरातनम्।
भर्ष्ट्राजयस्य संवादं राजः शास्त्रजयस्य च।।
S.P. I - 140 - 3. Ibid.

46. अत्रायुद्याहर्तीमम्मितिहस पुरातनम्।
विष्णुमित्रस्य संवादं चाणकालस्य च पक्षे।।
S.P. I - 141 - 12. Ibid.
Chapter One Hundred Forty Two: The means by which Kings should collect wisdom is described in this chapter.

Chapter One Hundred Forty Three: The merit of a person who supports beseeching men is depicted through the story which is recited by Bhragu’s son to King Mucakunda.  

Chapter One Hundred Forty Four: The story of the pigeon on the same subject, which is recited by Bhārghava to King Mucakunda.

Chapter One Hundred Forty Five: The same story continued in this chapter.

Chapter One Hundred Forty Six: The same story of the pigeon is continued.

Chapter One Hundred Forty Seven: Forty eight and Forty nine are containing the same story of the pigeon on the same subject.

Chapter One Hundred Fifty: The purification of a person who commits sin from want of discrimination is described through the old narrative of the Indrota, which is said to Janamejaya by the Rṣis.

Chapter One Hundred Fifty One: The fruit of satisfying the Brāhmaṇas is described.

Chapter One Hundred Fifty Two: The purificatory rites of a King is explained.

47. श्रुणु राजन् कथा दिव्या सर्वप्रपाधार्णाय।

नृपतेपुरुषकृतस्य कथिता भागविण वै।।

S.P. I - 143 -6. Ibid.

48. यस्ते दानं दया वेदं सत्यं च पुरुषविपते।

पद्धतानि पवित्राणि पर्यं सुचिरिं तथं।।

S.P. I - 152 -7. Ibid.
Chapter One Hundred Fifty Three: The conversation between a Vulture and a Jackie on whether a man revives after death has been described in this chapter.

Chapter One Hundred Fifty Four: The duty of a King when a neighboring but powerful enemy is offended by him is dealt with this lesson. For this connection the story of the discourse between Salmali and Pavana is narrated.

Chapter One Hundred Fifty Five: The conversation between Nārada and Śālmali on the same subject.

Chapter One Hundred Fifty Six: Description of the story of the conversation between Nārada and Śālmali.

Chapter One Hundred Fifty Seven: The same story i.e. the conversation between Nārada and Śālmali has been continued in this chapter.

Chapter One Hundred Fifty Eight: The source and basis of sin are explained.

Chapter One Hundred Fifty Nine: Courteousness is the root of all evils is described.

Chapter One Hundred Sixty: The most important duties are described. The highest duty considered to be a self-control.49

Chapter One Hundred Sixty One: Here it is described that penance is the most important duty.

49. शर्मक विधयो नैः के वेद प्रोक्त भवेविविन्धः।
स्वं स्वं विज्ञानमाश्रित्य दमस्तेषां परावर्णम्।।
S.P. I - 160 -6. Ibid.
Chapter One Hundred Sixty Two: Here it is described that truth is eternal.\textsuperscript{50}

Chapter One Hundred Sixty Three: The source of anger and lust revealed in this chapter.

Chapter One Hundred Sixty Four: The acts of malevolent person are described.

Chapter One Hundred Sixty Five: The distribution of wealth among Brāhmaṇas is described in this chapter.

Chapter One Hundred Sixty Six: The question of Nakula about the weapon sword. The first creation of the sword is described.

Chapter One Hundred Sixty Seven: Vidura’s discourse on virtue, profit and pleasure has been explained.

Chapter One Hundred Sixty Eight: An account of men gentle by nature and of true friends has been described in this chapter.

Chapter One Hundred Sixty Nine: Sojourn of Goutama is depicted in this chapter.

Chapter One Hundred Seventy: The hospitality of Goutama a twice born by Rājadhāma.

Chapter One Hundred Seventy One, Seventy Two and Seventy Three consists of the meeting of Goutama with the Rākṣasaka chief.

\textsuperscript{50} सत्यं सत्यं सत्यं धर्मं सत्यं धर्मं सनातनं।
सत्यमेव नमस्येत सत्यं हि परमं गतिः।।
सत्यं धर्मस्तथं योगं सत्यं ब्रह्म सनातनं।
सत्यं ब्रह्मं परं प्रेक्षं सर्वं सत्यं प्रतिष्ठितम्।। S.P. I -162 -4-5. \textit{Ibid.}
Chapter One Hundred Seventy four: An account of Dharma (Righteousness). The story of Senajit.

Chapter One Hundred Seventy Five: The duties of men in view of approaching death. The story of an old discourse between father and son has been narrated in this chapter.

Chapter One Hundred Seventy Six: This chapter consists of the root of happiness and sorrow. It is defined with the story of Campaka.

Chapter One Hundred Seventy Seven: In this chapter, the story of Manki is narrated in connection with the root of happiness.

Chapter One Hundred Seventy Eight: Value of wealth. The various instructions are described. The story of the Janaka, the King of the Videha has been narrated.

Chapter One Hundred Seventy Nine: The root of success is narrated through the story of discourse between Prahlāda and Ajagara.

Chapter One Hundred Eighty: This chapter consists the story of the conversation between Indra and Kaśyapa to justify relatives, acts, riches and wisdom - which of them should be the refuge

Chapter One Hundred Eighty One: It is described that whether gifts, sacrifices, penances and dutiful services to preceptors yield wisdom and bliss.

Chapter One Hundred Eighty Two: The origin of the universe. Description of the creator and the living creatures. The Discourse of the Bhṛgu in reply to the question of Bhāradvāja is described.
Chapter One Hundred Eighty Three: The same subject continued.

Chapter One Hundred Eighty Four: The description of the fire elements.

Chapter One Hundred Eighty Five: The description of the work of fire and wind.

Chapter One Hundred Eighty Six: The description of the work of air.

Chapter One Hundred Eighty Seven: In this chapter, it is described that death is only a change of form.

Chapter One Hundred Eighty Eight: The description of the creation of the Prajāpatis. The creation of duty, truth, penance etc. There is no distinction of castes.

Chapter One Hundred Eighty Nine: The description of the characteristics of the four Varṇas.

Chapter One Hundred Ninety: The description of truth and untruth. Truth shows way to heaven and untruth shows way to hell.51

Chapter One Hundred Ninety One: Description of the four modes of life.

Chapter One Hundred Ninety Two: The same subject continued.

Chapter One Hundred Ninety Three: Description of the ordinances about the conduct.

Chapter One Hundred Ninety Four: Description of the spiritual science.

51. सत्यं ब्रह्म तपः सत्यं सत्यं बिभृंजते प्रजाम्।
सत्येन धार्मिक लोकं स्वर्गं सत्येन गच्छति।।
अनूठं तमसो रूपं तमसा नीयते हाथ।।
तमोग्रस्तं न पश्यन्ति प्रकाशं तमसाः।।
S.P. III - 190 -1-2. Ibid.
Chapter One Hundred Ninety Five: Description of the four kinds of Yoga meditation.

Chapter One Hundred Ninety Six: Description of the rules of silent recitation. The story of Yama, time and a certain Brāhmaṇa.

Chapter One Hundred Ninety Seven: Description of the end of the reciters.

Chapter One Hundred Ninety Eight: Description of the same subject is continued.

Chapter One Hundred Ninety Nine: Description of the discourse of the subject by Sāvitrī or Gāyatrī.

Chapter Two Hundred: Description of the reply of the Brāhmaṇa to Virūpa.

Chapter Two Hundred One: Description of the fruits of Jnāna Yoga. Description of the story of the conversation between lord of creatures viz. Manuprajāpati and the great Rṣi Brhaspati.

Chapter Two Hundred Two: Description of the origin of the elements and the formation of the bodies.  

Chapter Two Hundred Three: Description of the soul and the three Guṇas.  

52. S.P. III - 202 -1.

Chapter Two Hundred Four: The same subject continued in this chapter.

Chapter Two Hundred Five: Description of the worthlessness of physical and mental sorrow, and the value of wisdom.

Chapter Two Hundred Six: Description of the principle of the Paramātma (the divine Viṣṇu) End of the discourse between Manu and Brhaspati.

Chapter Two Hundred Seven: Description of an account of the creator by Lord Kṛṣṇa. Description of Lord Kṛṣṇa’s greatness.

Chapter Two Hundred Eight: Description of the races of the Maricis. Description of the patriarchs of the four directions.
Chapter Two Hundred Nine: Description of the various names of Visnu. Lord Visnu protected the Gods from the demons by forming himself as Pig (Varāha).

Chapter Two Hundred Ten: Description of the creation. The Brahma. Description of the discourse between the teacher and a pupil.

Chapter Two Hundred Eleven: Description of the soul and understanding mind. Discourse between a teacher and pupil continued.

Chapter Two Hundred Twelve: Description of the acts and knowledge. Description of the result of the three Gunas Viz. Sattva, Raja and Tama.

Chapter Two Hundred Thirteen: Description of the origin of the supreme soul. Knowledge of the supreme soul is depicted.

Chapter Two Hundred Fourteen: Description of the means of conquering the senses. Salvation through the Bachelor-hood consecration (Brahmacharya and Vairāgya) is described.

Chapter Two Hundred Fifteen: Description of the means of conquering the sense. Advice to get salvation.

Chapter Two Hundred Sixteen: It is described here, that a Yogi should give up sleep.58 Description of the mental position in Svapna (dream) and Susupti.

58. निःस्फलं व्रह्मव्यक्तिभेष्यति चरितं सदा।
निद्रा सर्वांत्यात् त्वायु त्वप्रद्रोहात्माः॥

S.P. III - 216 -1. Ibid.
Chapter Two Hundred Seventeen: Description of the knowledge of Supreme Brahmā.

Chapter Two Hundred Eighteen: This chapter consists of the arrival of Pancasikha to Janaka’s court. Description of the acquirement of liberation by Janaka.

Chapter Two Hundred Nineteen: Description of the conversation between Pancasikha and King Janaka. Pancasikha’s advice towards salvation.

Chapter Two Hundred Twenty: Description of the greatness of Dama. Description of the acquirement of happiness and misery.

Chapter Two Hundred Twenty One: Description of the Vṛata, Penance, Fasting and Bachelor-hood etc. It is also described that fasting is not penance.

Chapter Two Hundred Twenty Two: In this chapter, Yudhishṭhira questions that ‘is the man doer of good and bad acts’ Bhiśma answers by narrating the story of the discourse between Prahlāda and Indra.

Chapter Two Hundred Twenty Three: Description of the dialogue between Indra and Bali to answer, Yudhīṣṭhira’s question that by following what intelligence can a King born of prosperity live on earth.

59. दमस्मेव प्रश्नस्निति वृद्धं श्रुतिसमाधया।
सत्वापात्मके बर्णानां ब्राह्मणसाय विशेषता।।
आन्तमेवु च सत्वायु दम एव विशिष्यते।।
यथा तेषु फलं धर्मं भूयो दानः सहुःवयते।।
S.P. III - 220 -2. Ibid.

60. मात्रपञ्चोष्वासेन मन्यते यतथो जनाः।।
आत्मसत्तवायतस्य न तपस्तत्ततां मतम्।।
S.P. III - 221 -4. Ibid.
Chapter Two Hundred Twenty Four: Description of the dialogue between Indra and Bali. Bali justify the greatness of Time and blames Indra.61

Chapter Two Hundred Twenty Five: Description of the dialogue between Indra and Lakṣmi. Indra then established Lakṣmi, who give up Bali.

Chapter Two Hundred Twenty Six: Description of the discourse between Indra and Namuci.

Chapter Two Hundred Twenty Seven: Description of the answer for the question, of what is the good for a man who is the distress for loss of friends of Kingdom. The dialogue between Indra and Bali is described.

Chapter Two Hundred Twenty Eight: Description of the marks of future greatness and degeneration. The discourse between Indra and Lakṣmi.

Chapter Two Hundred Twenty Nine: How does a man attain to Brahma is described through the advice given by the Jaigisavlya to the Asitadevala is depicted in this chapter.

Chapter Two Hundred Thirty: Description of the conversation between Kṛṣṇa and Ugrasena about the man who pleases all. Kṛṣṇa narrates the merit of Nārada’s publicity.

Chapter Two Hundred Thirty One: Description of the Vyāsa’s answer to the Śukadeva’s question. Narration of the scope of the time. Description of the origin and end of all creatures.

61. कालः सर्व समाद्यते कालः सर्व प्रवृच्छति।
   कालेन विविहत सर्व मा कृथा ज्ञान पौरुषम्।।
   एवं नैव न चेत्तातु मामाक्ष्म्य स्थिते भवेत्।
   पातलेवयमाः ल्याध्य सवज्ञज्ञयिः मुद्दिन्म।।

S.P. III - 224 -25. Ibid.

S.P. III - 224 -38. Ibid.
Chapter Two Hundred Thirty Two: Description of the account of Brahmā. Vyasa's advise to Śuka about the origin of creator.

Chapter Two Hundred Thirty Three: Description of the day and night of Brahma. Description of the destruction of the creature.

Chapter Two Hundred Thirty Four: Description of the duties of a Brāhmaṇa. Description of the importance of donation.

Chapter Two Hundred Thirty Five: Description of the duties of a Brāhmaṇa. Idea to cross the river of time.

Chapter Two Hundred Thirty Six: Description of the fruit of Yoga, which is helpful to devotion. Description of the acquisition of knowledge.

Chapter Two Hundred Thirty Seven: Description of the knowledge, by which birth and death may be avoided. Description of the importance of the knowledge (wisdom) and the differentiation between the animals according to their knowledge.

Chapter Two Hundred Thirty Eight: Description of the doctrine of karma (Action) of different types of the animals. Description of the importance of the time.

Chapter Two Hundred Thirty Nine: Description of the means by which Brahma can be known. Description of the material and importance of the knowledge (Jnāna).

Chapter Two Hundred Forty: Description of the doctrine of knowledge according the Yoga system.

Chapter Two Hundred Forty One: Description of the injunctions about knowledge and act. Description of the idea to attain Brahma through knowledge and act.
Chapter Two Hundred Forty Two: Description of the Brahmacharya, mode of life.

Chapter Two Hundred Forty Three: Description of the Gṛhaustha Dharma.

Chapter Two Hundred Forty Four: Description of the duties of the Vānaprastha and Samnyas, mode of life.

Chapter Two Hundred Forty Five: Description of the means for acquiring the highest subject of acquisition. Appreciation of the knowledgeable monk.

Chapter Two Hundred Forty Six: Description of the various principles. Greatness of the Paramātmā.

Chapter Two Hundred Forty Seven: Description of the various elements. Description of ego and understanding.

Chapter Two Hundred Forty Eight: Description of the greatness of mind and understanding.

Chapter Two Hundred Forty Nine: Description of the knowledge of soul.

Chapter Two Hundred Fifty: Description of the foremost of all duties.

Chapter Two Hundred Fifty One: Description of a true Yogin.62 Idea to attain Brahmā.

62. सर्वसं, वेदान्त अधीयत युश्यपुर्बबार्यवान्।
ऋही यजुर्षा सांवानि न तेन न स वै दिया।।
महाभारत पञ्चमखण्ड गोरखपुर प्रेस। S.P. III - 251 -2.
Chapter Two Hundred Fifty Two: Description of the subject of spirituality. Description of the formation of elements.

Chapter Two Hundred Fifty Three: Description of the attainment of Jivatma and Paramatma through Yoga system. The account of self.

Chapter Two Hundred Fifty Four: Description of the tree of desire. Description of the town, which formed as a body.

Chapter Two Hundred Fifty Five: Description of the enumeration of the principles. Description of the five elements, mind and knowledge.

Chapter Two Hundred Fifty Six: This chapter consists of the question of Yudhisthira about death. Nārada’s words to Akampana towards the creation of death.

Chapter Two Hundred Fifty Seven: Description of the creation of death (Mrtyu).

Chapter Two Hundred Fifty Eight: Description of the severe penance of Mrtyu (death). Description of the conversation between Mrtyu (death) and Brahma.

Chapter Two Hundred Fifty Nine: Description of the scope of Dharma (righteousness) and Adharma (unrighteousness).

Chapter Two Hundred Sixty: Description of the question by Yudhiṣṭhira about virtues and duties.

Chapter Two Hundred Sixty One: Description of the severe penance of sage Jajali.

63. योगशस्त्रपरश्रुत्वा भूलता तमासानमं परीक्षवः। अनुच्छवासायमूलतिः याति वज्रोपपायणिः। S.P. III - 253 -13. Ibid.
Chapter Two Hundred Sixty Two: Description of the dialogue between Jajali and Tuladhara on Dharma (righteousness).

Chapter Two Hundred Sixty Three: Description of the advice of Tuladhara to Jajali about Ātmayajna (self-sacrifice).

Chapter Two Hundred Sixty Four: Description of the advice given by birds to Jajali.

Chapter Two Hundred Sixty Five: Description of the story of King Vicaknu about sacrifices. Admiration of Ahimsādharma64 (non-violence) by King Vicaknu.

Chapter Two Hundred Sixty Six: Description of the story of Goutama and Cirakari. Description of the determination of an obligatory act.

Chapter Two Hundred Sixty Seven: Description of the conversation between Dyumatsena and Satyavān about how should a King protects his subjects without harming anybody.

Chapter Two Hundred Sixty Eight: Description of the dialogue between Syūmaraśmi and Kapila. Necessary duties of the sacrifice (Yajna) described by Syūmaraśmi. Description of the duty of enjoyment and liberation.

Chapter Two Hundred Sixty Nine: discourse between Kapila and Syumarasmi. Description of various religious rites.65

64. तत्सातृ प्रणमयः कायोऽघर्मः सूक्ष्मो विज्ञानता।
अहिःसा सर्वपूर्वत्प्रमेयः यथायथः ज्यायसी मता॥
S.P. III - 265 -6. Ibid.

65. दास च पौर्णमासं च अभिहोत्रेऽ च धीमतः।
ञातुमरस्यानि चैवासंस्लेतुः धर्मः सनातन॥
S.P. III - 267 -20. Ibid.
Chapter Two Hundred Seventy: Description of the importance of the Vedas and Vedic rites. The discourse between Syumarasmi and Kapila.

Chapter Two Hundred Seventy One: The story of Brähmana and Kundadhara (cloud) to describe, Dharma, Profit and Pleasure which of them is superior.

Chapter Two Hundred Seventy Two: Description of the sacrifice performed for virtue. Blame of violence and admiration of non-violence in the sacrifice is described.

Chapter Two Hundred Seventy Three: Yudhiṣṭhira’s question and answer given to him for liberation, renunciation, sin and virtue.

Chapter Two Hundred Seventy Four: Description of the means for acquiring salvation.

Chapter Two Hundred Seventy Five: Description of the discourse between Nārada and Asitadevala about creation.

Chapter Two Hundred Seventy Six: Description of the discourse between Sage Maṅḍavya and Janaka on about the removal of the thirst.

Chapter Two Hundred Seventy Seven: Description of the duty of a man as knowing that the body and life of a man is uncertain. The discourse between a father and a son.

Chapter Two Hundred Seventy Eight: Description of the nature, conduct and duties of the Samnyāsi (yogin) as described by the sage Hārita.

66. वेदाः प्रमाणं लोकानः न वेदाः पृष्टतः कुतः।
    द्वे ब्रह्माणि वेदितव्यं शर्वद्रव्यं परं च यन्त्।।  S.P. III - 270 -1. Ibid.
    सर्वं विद्वेदिता वेदेऽ तवः परं प्रतिष्ठितम्।
    वेदेऽ हि निश्चय सर्वस्य यत् यतस्ति च नाल्लि च।। S.P. III - 270 -43. Ibid.
Chapter Two Hundred Seventy Nine: Description of the idea to attain Brahmā. The dialogue between Vṛtra and Śukra.

Chapter Two Hundred Eighty: Description of the advice of Sanatkumara to Vṛtra. Yudhiṣṭhira asks when he should renounce sovereignty and adopt a life of renunciation. Bhismā’s reply.

Chapter Two Hundred Eighty One: Description of the war between Indra and Vṛtra. Description of the defeat of Vṛtra.

Chapter Two Hundred Eighty Two: Description of the destruction of Vṛtra.

Chapter Two Hundred Eighty Three: Description of the disturbance of Dakśa’s sacrifice by Śiva. Description of the origin of fever and its different form.

Chapter Two Hundred Eighty Four: Description of the destruction of the sacrifice of Dakśa by Śiva. Description of the importance of thousand names of lord Śiva (Śivasahasranāmastotra).

Chapter Two Hundred Eighty Five: Description of the origin and nature of all spiritual science.

Chapter Two Hundred Eighty Six: Description of the discourse between Nārada and Samanga on how death and Sorrow may be avoided.

Chapter Two Hundred Eighty Seven: Description of the advice given by Nārada to sage Gālava on what tends to the good of one who is not acquainted with scripture’s.

Chapter Two Hundred Eighty Eight: Description of the conversation between Sagara and Ariṣṭanemi on how grief may be avoided and happiness enjoyed.
Chapter Two Hundred Eighty Nine: Description of the history of Brigu’s son Ușana.

Chapter Two Hundred Ninety: Description of the advice of sage Parāśara to King Janaka about the means which one acquires the greatest good both in this world and in the next.\textsuperscript{67}

Chapter Two Hundred Ninety One: This chapter consists of the Parāśara’s discourse on acts and expiation of sin.

Chapter Two Hundred Ninety Two: Description of Parāśara’s discourse on virtue and wealth. Description of the duties of Brāhmaṇas and Kṣatriyas (warriors). Description about the benefit of the service of elders and importance of good conduct.

Chapter Two Hundred Ninety Three: Parāśara’s discourse continued. Description of the duties of Śudras. Description of the importance of the relationship with the noble persons.

Chapter Two Hundred Ninety Four: In this chapter Parāśara’s discourse continued. It contains the duties of the Brāhmaṇas and Śudras.

Chapter Two Hundred Ninety Five: This chapter consists of the ordinances about penances as described by Parāśara.

Chapter Two Hundred Ninety Six: Parāśara’s discourse continued in this chapter. It contains the origin of the different orders (Varṇa) and the birth of different castes.

\textsuperscript{67} धर्म एवं कुतः श्रेयार्निह लोके परम्च।
तस्माद् परम्म नास्ति यथा प्रात्रम्-नीविष्ण।।

S.P. III - 290 -6. \textit{Ibid.}
Chapter Two Hundred Ninety Seven: This chapter consists of the Parāśara’s advice towards the different duties (Dharma) and the duties of Kṣatriya.

Chapter Two Hundred Ninety Eight: End of Parāśara’s discourse. It contains the questions of Janaka that what yields good What is the best path What is that which being done is never destroyed What is the place from which there is no return And Parāśara’s reply.

Chapter Two Hundred Ninety Nine: This chapter consists of Hamsagita. In this Brahma, who transformed as Hamsa(Swan) gives advice about merits of truth, self-control, forgiveness and wisdom.

Chapter Three Hundred: This chapter contains the difference between Sānkhya and Yoga systems of philosophy.

Chapter Three Hundred One: This chapter describes about the principles and means of Sānkhya philosophy.

Chapter Three Hundred Two: This chapter contains the dialogue between Vasiṣṭha and Karālajanaka. It describes that how this universe is destroyed That which was never destroyed and will never be destroyed.

Chapter Three Hundred Three: This chapter consists of the description of the nature of the soul. The birth cycle has been described.68

Chapter Three Hundred Four: This chapter contains the description of Soul’s passage through births.

68. ममत्वेनावृत्तो नित्यं तत्र विवर्तिते।
सर्वक्रोडित्सहस्रवा। मरणात्मादत्यूतं मृतिः।।
S.P. III - 303 -42-43. Ibid.
Chapter Three Hundred Five: This chapter describes about the individual soul, Nature and Supreme soul. Question of Janaka on this subject and the reply of Vaśiṣṭha.

Chapter Three Hundred Six: This chapter consists of the description of the practices of Yoga and Sāṇkhya and the nature of the Supreme soul.

Chapter Three Hundred Seven: This chapter contains of the description of Vidya (knowledge) and Avidya (Nescience), Akṣara and Kṣara.

Chapter Three Hundred Eight: This chapter consists of the description of the supreme soul and the individual soul. End of the discourse between Vaśiṣṭha and Karalajanaka.

Chapter Three Hundred Nine: This chapter contains the discourse between Vasuman and the sage about what is of the highest good to a man both in this world and the next.

Chapter Three Hundred Ten: This chapter consists of the description of the origin of the principles of the Sāṇkhya system. Advice of Yajnavalkya to king Janaka.

Chapter Three Hundred Eleven: This chapter contains the description of the duration of time of the Supreme Puruṣa. Narration of the supremacy of the mind.69

Chapter Three Hundred Twelve: This chapter consists of the description of the destructing system of the universe.

69. इन्द्रियाणां तु सर्वपार्श्वं मन उच्चते।
एतद्विषाणि भूतानि सर्वप्रणीह महायज्ञः॥ S.P. III - 311-21. Ibid.
Chapter Three Hundred Thirteen: This chapter contains the description of the spiritual element and accidental. Nature of the Triguna (three qualities).

Chapter Three Hundred Fourteen: This chapter consists of the description of the three qualities of nature viz. Satva, Raja and Tama.

Chapter Three Hundred Fifteen: This chapter contains the description of the wisdom and its fruit.

Chapter Three Hundred Sixteen: This chapter consists of the description of the science of the Yogins. Description of the Yoga system and attainment of supreme soul through its means.

Chapter Three Hundred Seventeen: This chapter contains the description of places to which the dead go. Description of the idea to win over the death.

Chapter Three Hundred Eighteen: This chapter contains the story of Yajnavalkya. Incident narrated by Yajnavalkya about his knowledge of Veda. He describes the manifest and unmanifest.

Chapter Three Hundred Nineteen: This chapter consists of the description of the dialogue between Pancasikha and king Janaka about how a man can avoid death and decrepitude.

Chapter Three Hundred Twenty: This chapter contains the excellence of liberation; one can acquire it in domestic mode of life. The discourse between Janaka and Sulabha.

Chapter Three Hundred Twenty One: This chapter consists of the advice of Vyāsa to his son Śuka. How Śuka was won over to renunciation.
Chapter Three Hundred Twenty Two: This chapter contains the description of the efficacy of gifts, sacrifice and penances.

Chapter Three Hundred Twenty Three: This chapter consists of the history of Śuka. Vyāsa’s penance to get son. The boon of Śankara.

Chapter Three Hundred Twenty Four: In this chapter the history of Śuka is continued. Birth of Śuka etc.

Chapter Three Hundred Twenty Five: This chapter consists of Śuka’s arrival to Mithila.

Chapter Three Hundred Twenty Six: This chapter contains the conversation between Śuka and Janaka. Śuka questions Janaka and Janaka consoles him.

Chapter Three Hundred Twenty Seven: This chapter contains the description of the study of self by self.

Chapter Three Hundred Twenty Eight: This chapter consists of the description of the suspension of the Vedas. The disciples of Vyāsa go down for sub dividing them. Nārada’s arrival towards Vyāsa.

Chapter Three Hundred Twenty Nine: This chapter contains the Nārada’s instruction to Śuka about Vairāgya and Jnāna.

Chapter Three Hundred Thirty: In this chapter Nārada preaches the importance of Yoga and knowledge of self.

Chapter Three Hundred Thirty One: This chapter consists of the eternal situation, free from sorrows. Śuka decides to go to Sūryaloka.

Chapter Three Hundred Thirty Two: This chapter contains the description of the practice of Yoga by Śuka.
Chapter Three Hundred Thirty Three: This chapter consists of the subjects that Suka passes through the mountain to Mandākini. Vyāsa follows him. Mahādeva consoles Vyāsa by describing the origin of Šuka.

Chapter Three Hundred Thirty Four: This chapter contains the discourse between Nārada and Lord Nārāyaṇa on who is the God of Gods.

Chapter Three Hundred Thirty Five: This chapter consists of the description of the characteristics of liberated men. History of the king Uparicara.

Chapter Three Hundred Thirty Six: This chapter contains the description of the Svetadwipa (White Island). The birth of Brhaspati. Description of the sacrifice of Uparicara.

Chapter Three Hundred Thirty Seven: This chapter consists of the description of the discussion whether goats should be sacrificed. The fall of King Uparicara.

Chapter Three Hundred Thirty Eight: This chapter contains the prayer of Nārāyaṇa from Nārada. He worships Nārāyaṇa by telling his two hundred names in White Island.

Chapter Three Hundred Thirty Nine: In this chapter Nārāyaṇa appears before Nārada and tells him that those who have implicit faith in Nārāyaṇa become liberated. Various incarnations of him are also described.

Chapter Three Hundred Forty: This chapter contains the description of the creation of Rudras etc. Description of the duty of renunciation.

Chapter Three Hundred Forty One: This chapter consists of the description of the origin of the names of Nārāyaṇa. This is narrated by Lord Kṛṣṇa to Arjuna.
Chapter Three Hundred Forty Two: This chapter contains the description of the attainment of uniformity by Agni and Soma. The birth of gods and Manus etc. The victory of Nārāyaṇa in a war with Rudra.

Chapter Three Hundred Forty Three: This chapter consists of the question of Janamejaya. Why did Nārada succeed in seeing Nārāyaṇa? Why did he go to see Nara and Nārāyaṇa?

Chapter Three Hundred Forty Four: This chapter contains the matter that Nara and Nārāyaṇa said to Nārada that for his devotion the great God showed himself to him70.

Chapter Three Hundred Forty Five: This chapter contains the description of the origin of Pinda by Lord Varāha.

Chapter Three Hundred Forty Six: This chapter consists of an account of Nārāyaṇa.

Chapter Three Hundred Forty Seven: This chapter contains the story of Hayagriva- incarnation. The replacement of the Vedas. Description of the destruction of Madhu Kaṭābha and description of Nārāyaṇa.

Chapter Three Hundred Forty Eight: This chapter consists of the practices of men who are devoted to Nārāyaṇa.

Chapter Three Hundred Forty Nine: This chapter consists of the story that Vyāsa was Nārāyaṇa’s son71.

70. नाय्य भवतात् प्रियते लोके कशुचन विद्धते।
   तत: स्वयं भविष्यते भविष्यते भविष्यते ।।
   S.P. III - 344 - 2. Ibid.

71. स पूर्वस्यक्ष्य वेदविधानूः भाषाविधानूः तत्त्वतित्।
   नारायणादिदं जनम व्याहृतुपुप्पवः।।
   S.P. III - 349 - 15. Ibid.
Chapter Three Hundred Fifty: This chapter contains the meeting of Brahmā and Rudra at Vaijayanta mountain and an account of Supreme God Nārāyaṇa.

Chapter Three Hundred Fifty One: This chapter consists of the special description of the importance of Nārāyaṇa through the dialogue between Brahmā and Rudra. Description of the nature and action of soul.

Chapter Three Hundred Fifty Two: This chapter contains the story of Brāhmaṇa narrated by Nārada to Indra about the duties of several modes.

Chapter Three Hundred Fifty Three: This chapter consists of the story of supreme Brāhmaṇa of Mahāpadma town about his good character.

Chapter Three Hundred Fifty Four: This chapter contains the description of householder’s duties.

Chapter Three Hundred Fifty Five to Three Hundred Sixty Five: These eleven chapters consist of the story of Nāga King Padmanābha.