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## Vaishampāyana's Intro & Summary

Ādi Parva  
Chapters 55-56

Swami Tadatmananda  
Arsha Bodha Center

## वैशम्पायन उवाच

Rishi Vaishampayana said,  
vaiśampāyana uvāca

## गुरवे प्राङ्मस्कृत्य

Having first bowed to his guru (Vyasa)  
gurave prāṅ namaskṛtya

## मनोबुद्धिसमाधिभिः |

with his mind and intellect absorbed,  
mano-buddhi-samādhībhīḥ

## सम्पूज्य च द्विजान्सर्वा

and having worshiped all the brahmanas,  
sampūjya ca dvijān sarvāṁ

## तथान्यान्विदुषो जनान् ||

and the other wise people assembled there...  
tathānyān viduṣo janān (55.1)

## महर्षेः सर्वलोकेषु

... (this account) of Rishi Vyasa,  
maharṣeḥ sarva-lokeṣu

## विश्रुतस्यास्य धीमतः |

who is wise and renowned in all the worlds --  
viśrutasyāsyā dhīmataḥ

## प्रवक्ष्यामि मतं कृत्स्नं

I will tell you the entire tale  
pravakṣyāmi mataṁ kṛtsnaṁ

## व्यासस्यामिततेजसः ||

of Vyasa whose splendor is limitless.  
vyāsasyāmita-tejasaḥ (55.2)

शृणु राजन्यथा भेदः

O King, listen to this story about  
śṛṇu rājan yathā bhedaḥ

कुरुपाण्डवयोरभूत् |

the conflict between the Kurus and Pandavas,  
kuru-pāṇḍavayor abhūt

राज्यार्थे द्यूतसम्भूतो ४||

and the dice game for kingdom's wealth,  
rājyārthe dyūta-sambhūto ca ||4||

वनवासस्तथैव च ||

and the banishment to the forest...  
vana-vāsas tathaiva ca (55.4)

यथा च युद्धमभवत्

... and also about the war  
yathā ca yuddham abhavat

पृथिवीक्षयकारकम् |

that destroyed the kingdom.  
pṛthivī-kṣaya-kārakam

तत्तेऽहं सम्प्रवक्ष्यामि

I will tell you that  
tat te 'haṁ sampravakṣyāmi

पृच्छते भरतर्षभ ||

which you asked, O King.  
pṛcchate bharata-rṣabha (55.5)

तांस्तथा रूपवीर्योजः

With splendor, courage and power,  
tāṁs tathā rūpa-vīryaujaḥ

सम्पन्नान्पौरसंमतान् |

and citizen's love, the Pandavas, were blessed.  
sampannān paura-sammatān

नामृष्यन्कुरवो दृष्ट्वा

Seeing this, the Kauravas were angered  
nāmṛṣyan kuravo dṛṣṭvā

पाण्डवाञ्श्रीयशोभृतः ||

by the Pandavas' wealth and fame.  
pāṇḍavāñ śrī-yaśo-bhṛtaḥ (55-7)

ततो दुर्योधनः क्रूरः

Therefore, the cruel Duryodhana,  
tato duryodhanaḥ krūraḥ

कर्णश्च सहसौबलः |

Karna, and Shakuni,  
karṇaś ca saha-saubalaḥ

तेषां निग्रहनिर्वासान्

for the Pandava's forcible banishment,  
teṣāṁ nigraha-nirvāsān

विविधांस्ते समाचरन् ||

planned in various ways.  
vividhāṁs te samācaran (55.8)

ततः संमन्त्र्य सचिवैर्

Then having consulted advisors  
tataḥ saṁmantrya sacivair

वृषदुःशासनादिभिः |

including Karna and Dushasana,  
vṛṣa-duḥśāsanādibhiḥ

धृतराष्ट्रमनुज्ञाप्य

and having obtained Dhritarashtra's permission,  
dhṛtarāṣṭram anujñāpya

जातुषं गृहमादिशत् ||

Duryodhana ordered a house of lac (to be built).  
jātuṣaṁ gṛham ādiśat (55.16)

विदुरस्यैव वचनात्

Because of Vidura's instructions,  
vidurasyaiva vacanāt

खनित्री विहिता ततः |

a tunnel was dug.  
khanitrī vihitā tataḥ

मोक्षयामास योगेन

With this arrangement, Vidura saved them.  
mokṣayāmāsa yogena

ते मुक्ताः प्राद्रवन्भयात् ||

They fled, freed from fear.  
te muktāḥ prādravan bhayāt (55.18)

तत्र तान्वासयामास

To live there, Duryodhana coerced them --  
tatra tān vāsayāmāsa

पाण्डवानमितौजसः |

the mighty Pandavas --  
pāṇḍavān amitaujaśaḥ

अदाहयच्च विस्रब्धान्

and then he burnt the unsuspecting guests  
adāhayac ca visrabdhān

पावकेन पुनस्तदा ||

by setting fire (to their house).  
pāvakena punas tadā (55.17)

अथ सन्धाय ते वीरा

Then having been saved, those heroes  
atha sandhāya te vīrā

एकचक्रां व्रजंस्तदा |

went to Ekachakra,  
ekacakrāṁ vrajaṁs tadā |

ब्रह्मरूपधरा भूत्वा

assuming the guise of brahmanas  
brahma-rūpa-dharā bhūtvā

मात्रा सह परन्तपाः ||

along with their mother.  
mātrā saha parantapāḥ (55.20)

ते तत्र द्रौपदीं लब्ध्वा

Having gotten married to Draupadi,  
te tatra draupadīm labdhvā

परिसंवत्सरोषिताः |

they lived there for a year.  
parisaṁvatsaroṣitāḥ

विदिता हास्तिनपुरं

After being recognized, back to Hastinapura  
viditā hāstinapuram

प्रत्याजग्मुररिंदमाः ||

the valiant Pandavas returned.  
pratyājagmur arimdamāḥ (55.22)

तत्र ते न्यवसन्नाजन्

O King, they lived there  
tatra te nyavasan rājan

संवत्सरगणान्बहून् |

for many years  
saṁvatsara-gaṇān bahūn

वशे शस्त्रप्रतापेन

using the might of their weapons  
vaśe śastra-pratāpena

कुर्वन्तोऽन्यान्महीक्षितः ||

to overcome other kings.  
kurvanto 'nyān mahīkṣitaḥ (55.26)

त उक्ता धृतराष्ट्रेण

They were told by King Dhritarashtra,  
ta uktā dhṛtarāṣṭreṇa

राज्ञा शान्तनवेन च |

the son of Shantanu,  
rājñā śāntanavena ca

अस्माभिः खाण्डवप्रस्थे

"We have decided that Khandavaprastha  
asmābhiḥ khāṇḍava-prasthe

युष्मद्वासोऽनुचिन्तितः ||

will be your abode."  
yuṣmad-vāso 'nucintitaḥ (55.23)

स चकार सभां दिव्यां

The Pandavas made a glorious palace  
sa cakāra sabhām divyām

सर्वरत्नसमाचिताम् |

studded with gems of all kinds.  
sarva-ratna-samācitām

तस्यां दुर्योधनो मन्दो

The evil-minded Duryodhana  
tasyām duryodhano mando

लोभं चक्रे सुदुर्मतिः ||

yearned for that palace.  
lobham cakre sudurmatih (55.38,39)

ततोऽक्षैर्वञ्चयित्वा च

Then by means of a dice game,  
tato 'kṣair vañcayitvā ca

सौबलेन युधिष्ठिरम् ।

Yuddhishthira was cheated by Shakuni  
saubalena yudhiṣṭhiram

वनं प्रस्थापयामास

and the Pandavas were exiled to the forest  
vanam prasthāpayāmāsa

सप्त वर्षाणि पञ्च च ।

for twelve years...  
sapta varṣāṇi pañca ca

अज्ञातमेकं राष्ट्रे च

... plus one year in the kingdom incognito,  
ajñātam ekaṁ rāṣṭre ca

तथा वर्षं त्रयोदशम् ॥

for a total of thirteen years.  
tathā varṣam trayodaśam (55.39,40)

ततश्चतुर्दशे वर्षे

Then in the fourteenth year,  
tataś caturdaśe varṣe

याचमानाः स्वकं वसु ।

the Pandavas requested their kingdom back  
yācamānāḥ svakaṁ vasu

नालभन्त महाराज

but were denied, O King.  
nālabhanta mahārāja

ततो युद्धमवर्तत ॥

Then the war took place.  
tato yuddham avartata (55.41)

ततस्ते सर्वमुत्साद्य

Then the Pandavas, having killed all their opponents,  
tatas te sarvam utsādya

हत्वा दुर्योधनं नृपम् ।

and having killed King Duryodhana,  
hatvā duryodhanaṁ nṛ pam

राज्यं विद्रुतभूयिष्ठं

their kingdom, mostly-destroyed,  
rājyaṁ vidruta-bhūyiṣṭhaṁ

प्रत्यपद्यन्त पाण्डवाः ॥

they regained.  
pratyapadyanta pāṇḍavāḥ (55.42)

एवमेतत्पुरावृत्तं

Thus long ago these events happened  
evam etat purā vṛttaṁ

तेषामक्लिष्टकर्मणाम् |

to the Pandavas, in spite of their good karma --  
teṣām akliṣṭa-karmaṇām

भेदो राज्यविनाशश्च

the war, the kingdom's destruction,  
bhedo rājya-vināśaś ca

जयश्च जयतां वर ||

and their victory, O King.  
jayaś ca jayatām vara (55.43)

जनमेजय उवाच

King Janamejaya said,  
janamejaya uvāca

कथितं वै समासेन

This is but a brief narration  
kathitaṁ vai samāseṇa

त्वया सर्वं द्विजोत्तम |

told by you, O Vaishampayana,  
tvayā sarvaṁ dvijottama

महाभारतमाख्यानं

of the epic Mahabharata  
mahābhāratam ākhyānaṁ

कुरूणां चरितं महत् ||

and the great lives of the Kurus.  
kurūṇāṁ caritaṁ mahat (56.1)

विस्तरश्रवणे जातं

To hear it in great detail  
vistara-śravaṇe jātaṁ

कौतूहलमतीव मे |

a strong interest has arisen in me.  
kautūhalaṁ atīva me

स भवान्विस्तरेणेमां

This story, elaborately,  
sa bhavān vistareṇemām

पुनराख्यातुमर्हति ||

please narrate again.  
punar ākhyātum arhati (56.2,3)

वैशम्पायन उवाच

Rishi Vaishampayana said,  
vaiśampāyana uvāca

प्रवक्ष्यामि मतं कृत्स्नं

I will tell you the entire story  
pravakṣyāmi mataṁ kṛtsnaṁ

व्यासस्यामिततेजसः |

as told by the brilliant Rishi Vyasa -  
vyāsasyāmita-tejasaḥ

इदं शतसहस्रं हि

this story of 100,000 verses  
idaṁ śata-sahasraṁ hi

श्लोकानां पुण्यकर्मणाम् ||

hearing which is a sacred act.

ślokānām puṇya-karmaṇām (56.12,13)

य इदं श्रावयेद्विद्वान्

A wise person who tells this story  
ya idaṁ śrāvayed vidvān

यश्चेदं शृणुयान्नरः |

and a person who hears it --  
yaś cedaṁ śṛṇuyān naraḥ

ते ब्रह्मणः स्थानमेत्य

they achieve the status of brahmanas  
te brahmaṇaḥ sthānam etya

प्राप्नुयुर्देवतुल्यताम् ||

and reach the level of the gods.  
prāpnuyur deva-tulyatām (56.14)

अर्थशास्त्रमिदं पुण्यं |

This is the sacred scripture of life.  
artha-śāstram idaṁ puṇyaṁ

धर्मशास्त्रमिदं परम् |

This is the supreme scripture of dharma.  
dharma-śāstram idaṁ param

मोक्षशास्त्रमिदं प्रोक्तं

This is called the scripture of liberation  
mokṣa-śāstram idaṁ proktaṁ

व्यासेनामितबुद्धिना ||

written by Vyasa whose intelligence is limitless.  
vyāsenāmita-buddhinā (56.21)

सम्प्रत्याचक्षते चैव

It is recited in the present age  
sampratyācakṣate caiva

आख्यास्यन्ति तथापरे |

and they will recite it in future ages --  
ākhyāsyanti tathāpare

कृष्णद्वैपायनेनेदं

this story composed by Vyasa  
kṛṣṇa-dvaipāyanenedaṁ

कृतं पुण्यचिकीर्षुणा ||

due to his desire to bless others.  
kṛtaṁ puṇya-cikīrṣuṇā (56.22,25)

यथा समुद्रो भगवान्

Just as the vast ocean  
yathā samudro bhagavān

यथा च हिमवान्गिरिः |

and the mighty Himalayas  
yathā ca himavān giriḥ

ख्यातावुभौ रत्ननिधी

are said to be abodes of precious jewels,  
khyātāv ubhau ratna-nidhī

तथा भारतमुच्यते ||

so too is this Mahabharata.  
tathā bhāratam ucyate (56.27)

धर्मं चार्थं च कामे च

About dharma, artha, kama,  
dharme cārthe ca kāme ca

मोक्षे च भरतर्षभ |

and moksha, O King,  
mokṣe ca bharatarṣabha

यदिहास्ति तदन्यत्र

whatever is here is also found elsewhere.  
yad ihāsti tad anyatra

यन्नेहास्ति न तत्क्वचित् ||

But what is not here, is not found anywhere else.  
yan nehāsti na tat kvacit (56.33)