

ब्रह्मोवाच

तपोविशिष्टादपि वै विशिष्टान्मुनिसंचयात्।
मन्ये श्रेष्ठतरं त्वां वै रहस्यज्ञानवेदनात्॥७१॥

Brahma said :

For your knowledge of the Divine Mystery, I have the highest regard for you amongst all the celebrated Rishis who are famous for their holy lives.

जन्मप्रभृति सत्यां ते वेदिं गां ब्रह्मवादिनीम्।

त्वया च काव्यमित्युक्तं तस्मात्काव्यं भविष्यति॥७२॥

I know; you have revealed in the language of truth the divine words, even from the first of them. You have called your present work, a poem; Therefore it would be called a poem?

अस्य काव्यस्य कवयो न समर्था विशेषणे।

विशेषणे गृहस्थस्य शेषास्त्रय इवाश्रमाः॥७३॥

There will be no poets in this world whose works will equal this poem, as the three other Ashramas are never equal to the domestic Ashrama.

काव्यस्य लेखानार्थाय गणेशः स्मर्यतां मुने।

सौतिरुवाच

एवमाभाष्य तं ब्रह्मा जगाम स्वं निवेशनम्॥७४॥

Let Ganesha be remembered, O Rishi, to write this poem.

Sauti said :

Having thus spoken to Vyasa, Brahma went away to his own place.

ततः सस्मार हेरम्बं व्यासः सत्यवतीसुतः।

स्मृतमात्रो गणेशानो भक्तचिन्तितपूरकः॥७५॥

तत्राजगाम विघ्नेशो वेदव्यासो यतः स्थितः।

पूजितश्चोपविष्टश्च व्यासेनोक्तस्तदाऽनघ॥७६॥

Then Vyasa remembered Ganesha in his mind. As soon as he was thought of the expeller of obstacles, Ganesha, who is always ready to fulfil the desire of his worshippers, came at once to the place where Vyasa was seated.

लेखको भारतस्यास्य भव त्वं गणनायक।

मयैव प्रोच्यमानस्य मनसा कल्पितस्य च॥७७॥

When he was saluted and when he took his seat, Vyasa thus addressed him, "O guide of

the Ganas, kindly become the writer of the Bharata, which I have composed in my mind, but which I shall now repeat."

श्रुत्वैतत्प्राह विघ्नेशो यदि मे लेखनी क्षणम्।

लिखितो नावतिष्ठेत तदा स्यां लेखको ह्यहम्॥७८॥

On hearing this Ganesha thus replied; I shall become the writer of your work, provided my pen is not made to stop even for a moment.

व्यासोऽप्युवाच तं देवमबुद्ध्वा मा लिख क्वचित्।

ओमित्युक्त्वा गणेशोऽपि बभूव किल लेखकः॥७९॥

Vyasa also told him, "without understanding it, please do not write anything." Ganesha assented by saying "Om." He proceeded to write and Vyasa began to dictate.

ग्रन्थग्रन्थि तदा चक्रे मुनिर्गूढं कुतूहलात्।

यस्मिन्नतिज्ञया प्राह मुनिर्द्वैपायनस्त्विदम्॥८०॥

To take time to rest, Vyasa sometimes knit the knots of composition very close. Thus he went on dictating his work as he made engagement.

अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च।

अहं वेदिं शुको वेत्ति संजयो वेत्ति वा न वा॥८१॥

तच्छ्लोककूटमद्यापि ग्रथितं सुदृढं मुने।

भेतुं न शक्यतेऽर्थस्य गूढत्वात्प्रश्रितस्य च॥८२॥

Sauti continued

In this poem there are eight thousand eight hundred verses, whose meaning I know, so does Shuka and perhaps Sanjaya also knows. O Muni, none is able to understand to this day the closely knit slokas for the mysteriousness of their meaning.

सर्वज्ञोऽपि गणेशो यत् क्षणमास्ते विचारयन्।

तावच्चकार व्यासोऽपि श्लोकानन्यान्बहून्पि॥८३॥

Even self-knowing Ganesha had to take time to think (over their meaning), and during that time, Vyasa continued to compose other verses great numbers.

अज्ञानतिमिरान्धस्य लोकस्य तु विचेष्टतः।

ज्ञानाञ्जनशलाकाभिर्नेत्रोन्मीलनकारकम्॥८४॥

The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

धर्मार्थकाममोक्षार्थैः समासव्यासकीर्तनैः।

तथा भारतसूर्येण नृणां विनिहतं तमः॥८५॥

As the sun drives away the darkness, so does this Bharata, by its discourses on Dharma, Artha, Kama and Moksha, drive the ignorance of men.

पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्नाः प्रकाशिताः।

नृबुद्धिकौरवाणां च कृतमेतत् प्रकाशनम्॥८६॥

As the Full-Moon with its mild light opens the buds of the water-lily, so does this Purana with the light of Shruti expand the human intellect.

इतिहासप्रदीपेन मोहावरणघातिना।

लोकगर्भगृहं कृत्स्नं यथावत्प्रकाशितम्॥८७॥

The whole house of the womb of nature is properly and completely lighted by the lamp of history which destroys the darkness of ignorance.

संग्रहाध्यायत्रीजो वै पौलोमास्तीकमूलवान्।

संभवस्कन्धविस्तारः सभारण्यविटङ्कवान्॥८८॥

This work is a tree, the chapter of contents is its seed, the divisions Pauloma and Astika are its roots, the Sambhava is its trunk, the books (Parvas) Sabha and Aranya are the roosting perches, Arani is the knitting knot.

अरणीपर्वरूपाद्द्यो विराटोद्योगसारवान्।

भीष्मपर्वमहाशाखो द्रोणपर्वपलाशवान्॥८९॥

कर्णपर्वसितैः पुष्पैः शल्यपर्वसुगन्धिभिः।

स्त्रीपर्वेष्ठीकविश्रामः शान्तिपर्वमहाफलः॥९०॥

Virata and Udyoga the pith, Bhishma the main branch, Drona the leaves, Karna its beautiful flowers, Shalya their fragrance, Stri and Aishika are its cooling shades, Santi its great fruit.

अश्वमेधामृतरसस्त्वाश्रमस्थानसंशयः।

मौशलः श्रुतिसंक्षेपः शिष्टद्विजनिषेवितः॥९१॥

Ashvamedha is its immortal sap, Ashramavasika the place where it grows and Mausala is the Vedas.

सर्वेषां कविमुख्यानामुपजीव्यो भविष्यति।

पर्जन्य इव भूतानामक्षयो भारतदुमः॥९२॥

This tree will be highly respected by all virtuous Brahmanas. This tree of Bharata will be as inexhaustible as the clouds and be the means of livelihood of many illustrious poets.

सौतिरुवाच

तस्य वृक्षस्य वक्ष्यामि शाश्वतपुष्पफलोदयम्।

स्वादुमेध्यरसोपेतमच्छेद्यममरैरपि॥९३॥

Sauti continued :

I shall speak to you about the everlasting fruitful and flowery productions of this tree. They are of pleasant and pure taste and they are to be tasted even by immortals.

मातुर्निधोगाद्धर्मात्मा गाङ्गेयस्य च धीमतः।

क्षेत्रे विचित्रवीर्यस्य कृष्णद्वैपायनः पुरा॥९४॥

त्रीनग्नीनिवकौरव्याञ्जनयामास वीर्यवान्।

उत्पाद्य धृतराष्ट्रं च पाण्डुं विदुरमेव च॥९५॥

जगाम तपसे धीमान्युनरेवाश्रमं प्रति।

Requested by his own mother and the son of Ganga, Bhishma, the mighty and holy Krishna Dvaipayana became the father of three sons, who were like three fires, by the two wives of Vichitravirya. Having thus begotten Dhritarashtra, Pandu and Vidura, he returned to his hermitage to prosecute this religious studies.

तेषु जातेषु वृद्धेषु गतेषु परमां गतिम्॥९६॥

अब्रवीद्भारतं लोके मानुषेऽस्मिन्महानृषिः।

The great Rishi Vyasa did not publish this Bharata to the world of mankind until these his sons were born, grown up and (died) (went on the supreme journey).

जनमेजयेन पृष्टः सन्ब्राह्मणैश्च सहस्रशः॥९७॥

शशास शिष्यमासीनं वैशंपायनमन्तिके।

When he was earnestly solicited by Janamejaya and thousands of Brahmanas, he taught it to his disciple Vaishampayana.

स सदस्यैः सहासीनः श्रावयामास भारतम्॥९८॥

कर्मान्तरेषु यज्ञस्य चोद्यमानः पुनः पुनः।

Vaishampayana, sitting together with his comrades, recited the Bharata at the intervals of the sacrifice and he was repeatedly asked to proceed when he stopped.

विस्तरं कुरुवंशस्य गांधार्या धर्मशीलताम्॥१९॥

क्षतुः प्रज्ञां धृतिं कुन्त्याः सम्यग्द्वैपायनोऽब्रवीत्।

Vyasa has fully described the greatness of the Kuru race, virtues of Gandhari, the wisdom of Vidura and constancy of Kunti.

वासुदेवस्य माहात्म्यं पाण्डवानां च सत्यताम्॥

दुर्वृत्तं धार्तराष्ट्राणामुक्तवाग्भगवानृषिः।

इदं शतसहस्रं तु लोकानां पुण्यकर्मणाम्॥१००॥

He has also described the divinity of Vasudeva (Krishna), the goodness of the sons of Pandu and the evil conduct of the sons of Dhritarashtra.

उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम्।

चतुर्विंशतिसाहस्रीं चक्रे भारतसंहिताम्॥१०१॥

उपाख्यानैर्विना तावद्भारतं प्रोच्यते बुधैः।

Vyasa originally compiled the Bharata, exclusive of episodes, in twenty-four thousand verses and this much only is called by the learned as the real Bharata.

ततोऽप्यर्धशतं भूयः संक्षेपं कृतवानृषिः॥१०२॥

अनुक्रमणिकाध्यायं वृत्तान्तानां सपर्वणाम्।

He subsequently composed an epitome in one hundred and fifty verses, an index of the chapters of contents.

इदं द्वैपायनः पूर्वं पुत्रमध्यापयच्छुकम्॥१०३॥

ततोऽन्त्येभ्योऽनुरूपेभ्यः शिष्येभ्यः प्रददौ विभुः।

He first taught this epitome to his son Shuka and then to others of his disciples who had the same qualifications.

षष्टिं शतसहस्राणि चकारान्यां स संहिताम्॥१०४॥

त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम्।

पित्र्ये पञ्चदश प्रोक्तं गन्धर्वेषु चतुर्दशः॥१०५॥

एकं शतसहस्रं तु मानुषेषु प्रतिष्ठितम्।

He then completed another compilation consisting of six hundred thousand slokas. Of these, thirty hundred thousands are known in the world of Devas. Fifteen hundred thousands in the world of Pitris, fourteen hundred thousands in the world of Gandharvas and one hundred thousands in the world of mankind.

नारदो श्रावयद्देवानसितो देवलः पितृन्॥१०६॥

गन्धर्वयक्षरक्षांसि श्रावयामास वै शुकः।

Narada recited them to the Devas Devala to Pitris and Shuka to the Gandharvas, Yakshas and Rakshshasas.

अस्मिन्स्तु मानुषे लोके वैशंपायन उक्तवान्॥

शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः।

एकं शतसहस्रं तु मयोक्तं वै निबोधत॥१०७॥

One of the pupils of Vyasa, Vaishampayana, a man of just principles, the first amongst the learned in the Vedas, recited them in this world of mankind. Know, I (Sauti) have also recited one hundred thousands verses of this great work.

दुर्योधनो मन्युमयो महाद्रुमः

स्कन्धः कर्णः शकुनिस्तस्य शाखा।

दुःशासनः फलपुष्पे समृद्धे

मूलं राजा धृतराष्ट्रोऽमनीषी॥१०८॥

Duryodhana is like a great tree created out of anger, Karna is its trunk; Shakuni is its branches; Dushasana its fruit and flowers and weak Dhritarashtra is its root.

युधिष्ठिरो धर्ममयो महाद्रुमः

स्कन्धोऽर्जुनोभीमसेनोऽस्य शाखाः।

माद्रीसुतौ पुष्पफले समृद्धे

मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च॥१०९॥

Yudhishtira is a great tree, created out of virtue and religion; Arjuna is its trunk; Bhima is its branches; two sons of Madri are its flowers and fruits; and Krishna, Brahma and Brahmanas are its roots.

पाण्डुर्जित्वा बहून् देशान् बुद्ध्या विक्रमणेन च।

अरण्ये मृगयाशीलो न्यवसन्मुनिभिः सह॥११०॥

Pandu, after conquering many countries by his valour and wisdom, retired into a forest and took up his abode with the Rishis.

मृगव्यवायनिधनात्कृच्छ्रां प्राप स आपदम्।

जन्मप्रभृति पार्थानां तत्राचारविधिक्रमः॥१११॥

As a sportsman he brought upon himself a very great misfortune by killing a stag when it was with its mate. Pandu's misfortune served as a warning for the conduct of all the princes of his house as long as they lived.

मात्रोरभ्युपपत्तिश्च धर्मोपनिषदं प्रति।

धर्मस्य वायोः शक्रस्य देवयोश्च तथाश्विनोः॥ ११२॥

His two wives, (Kunti and Madri), according to the ordinance of the Shastras, admitted to their embraces the celestials, Dharma, Vayu, Shakra and two Ashvinis, so that the race of Pandu might not be extinct.

तापसैः सह संवृद्धा मातृभ्यां परिरक्षिताः।

पेघ्यारण्येषु पुण्येषु महतामाश्रमेषु च॥ ११३॥

ऋषिभिर्भित्तदानीता धार्तराष्ट्रान्प्रति स्वयम्।

शिशावश्चाभिरूपाश्च जटिला ब्रह्मचारिणः॥ ११४॥

When these offsprings of the celestials were grown up under the care of their two mothers and in the society of holy Rishis, in the midst of sacred groves and in the holy hermitage, they were taken by the Rishis into the presence of Dhritarashtra and his sons. They followed them in the garb of Brahmacharis and as students; their hairs were tied in knots on their heads.

पुत्राश्च भ्रातरश्चेमे शिष्याश्च सुहृदश्च वः।

पाण्डवा एत इत्युक्त्वा मुनयोन्तर्हितास्ततः॥ ११५॥

“Our these pupils,” said they, “Are your sons, your brothers and your friends. They are the Pandavas.” So saying they went away.

तांस्तैर्निवेदितान्दृष्ट्वा पाण्डवान्कौरवास्तदा।

शिष्टाश्च वर्णाः पौरा ये ते हर्षाच्च्युकुशुभृशम्॥ ११६॥

When the Kuru people saw that they were introduced by Rishis as the sons of Pandu, the higher class amongst them loudly shouted with joy.

आहुः केचिन्न तस्यैते तस्यैत इति चापरे।

यदा चिरमृतः पाण्डुः कथं तस्येति चापरे॥ ११७॥

Some, however, said they were not the sons of Pandu; others said they were. Some said how they could be the sons of Pandu who was dead long ago.

स्वागतं सर्वथा दिष्ट्या पाण्डोः पश्याम संततिम्।

उच्यतां स्वागतमिति वाचोऽश्रूयन्त सर्वशः॥ ११८॥

Voices, however, were heard from all sides, crying, “They are welcome. Through divine providence, we see before us the sons of Pandu. Let their welcome be proclaimed.”

तस्मिन्नुपरते शब्दे दिशः सर्वा निनादयन्।

अन्तर्हितानां भूतानां निःस्वनस्तुपुलोऽभवत्॥ ११९॥

पुष्पवृष्टिः शुभा गन्धाः शंखदुन्दुभिनिःस्वनाः।

आसन्नदेशे पार्थानां तदद्भुतमिवाभवत्॥ १२०॥

When the acclamations of the people ceased, tremendous plaudits of invisible spirits were heard, echoing every point of the heavens. Showers of fragrant flowers fell and conches and kettle-drums were sounded. Such wonders happened when the princes arrived.

तत्प्रीत्या चैव सर्वेषां पौराणां हर्षसंभवः।

शब्द आसीन्महांस्तत्र दिवस्पृक्कीर्तिवर्धनः॥ १२१॥

The joyous cry, of the citizens in expression of their pleasure for the happy event, was so great that it reached the very heavens.

तेऽधीत्य निखिलान्वेदाञ्छास्त्राणि विविधानि च।

न्यवसन्पाण्डवास्तत्रपूजिता अकुतोभयाः॥ १२२॥

Without any apprehension from any one and much respected by all the people the Pandavas lived there, having studied the whole of the Vedas and various other Shastras.

युधिष्ठिरस्य शौचेन प्रीताः प्रकृतयोऽभवन्।

धृत्वा च भीमसेनस्य विक्रमेणार्जुनस्य च॥ १२३॥

The chief men of the city were highly pleased with the purity of Yudhishtira, the strength of Bhima, the gallantry of Arjuna.

गुरुशुश्रूषया क्षान्त्या यमयोर्विनयेन च।

तुतोष लोकः सकलस्तेषां शौर्यगुणेन च॥ १२४॥

The obedience to all their superiors, patience and the humility of Nakula and Sahadeva. All people were rejoiced to see their heroism.

ममवाये ततो राज्ञां कन्यां भर्तुं स्वयंवराम्।

प्राप्तवानर्जुनः कृष्णां कृत्वा कर्म सुदुष्करम्॥ १२५॥

A few years after, Arjuna, after performing a difficult feat of archery, obtained the hands of Draupadi at the Svayamvara in the midst of a great assemblage of kings and princes.

ततःप्रभृति लोकेस्मिन्पूज्यः सर्वधनुष्मताम्।

आदित्य इव दुष्प्रेक्ष्यः समरेष्वपि चाभवत्॥ १२६॥

From that day he was very much respected by all men as a great bowman. Like the sun he appeared in the field of battle and was difficult to be beheld by enemies.

स सर्वान्यार्थिवाञ्छित्वा सर्वैश्च महतोगणान्।

आजहारार्जुनो राज्ञो राजसूयं महाक्रतुम्॥ १२७॥

He defeated all the neighbouring potentates and chief tribes and thus accomplished all that was necessary for the king (Yudhishtira) to perform the great Rajasuya sacrifice.

अन्नवान्दक्षिणावांश्च सर्वैः समुदितो गुणैः।

युधिष्ठिरेण संप्राप्तो राजसूयो महाक्रतुः॥ १२८॥

सुनयाद्वासुदेवस्य भीमार्जुनबलेन च।

घातयित्वा जरासन्धं चैद्यं च बलगर्वितम्॥ १२९॥

After killing Jarasandha, proud of his prowess through the wise counsel of Krishna and by the prowess of Bhima and Arjuna, Yudhishtira acquired the right to perform the Rajasuya which abounded in provisions and offerings and was full of transcendent merits.

दुर्योधनं समागच्छन्नर्हणानि ततस्ततः।

मणिकाञ्चनरत्नानि गोहस्त्यश्वघनानि च॥ १३०॥

विचित्राणि च वासांसि प्रावारावरणानि च।

कम्बलाजिनरत्नानि राङ्गवास्तरणानि च॥ १३१॥

समृद्धां तां तथा दृष्ट्वा पाण्डवानां तदा श्रियम्।

ईर्ष्यासमुत्थः सुमहांस्तस्य मन्युरजायत॥ १३२॥

Duryodhana came to this sacrifice. When he saw on all sides the great wealth of the Pandavas, the offerings, the precious stones, gold and jewels, elephants and horses; valuable textures, garments and mantles; shawls and furs, carpets made of the skin of the Ranku, he was filled with envy and became very angry.

विमानप्रतिमां तत्र मयेन सुकृतां सभाम्।

पाण्डवानामुपहृतां स दृष्ट्वा पर्यतप्यत॥ १३३॥

When he saw the hall of assembly, beautifully constructed by Maya after the celestial Court, he became exceedingly sorry.

तत्रावहसितश्चासीत्प्रस्कन्दन्निव संप्रभात्।

प्रत्यक्षं वासुदेवस्य भीमेनानभिजातवत्॥ १३४॥

(To charging him more) when he was confused at certain architectural deceptions, Bhima sneered at him, before Vasudeva, saying he was of low birth.

स भोगान्विविधान्भुञ्जन् रत्नानि विविधानि च।

कथितो धृतराष्ट्रस्य विवर्णो हरिणः कृशः॥ १३५॥

It was represented to Dhritarashtra that his son notwithstanding he was partaking various objects of enjoyments and valuable things, was becoming pale, lean and meagre.

अन्वजानात्ततो द्यूतं धृतराष्ट्रः सुतप्रियः।

तच्छ्रुत्वा वासुदेवस्य कोपः समभवन्महान्॥ १३६॥

Out of affection for him the blind king gave his son permission to play at dice (with the Pandavas). When Krishna came to know this, he became very angry.

नातिप्रीतमनाश्चासीद्विवादांश्चान्वमोदत।

द्यूतादीननयान्धोरान्विविधांश्चाप्युपैक्षत॥ १३७॥

And being displeased, he did nothing to stop the dispute, but overlooked the fatal game and other horrible unjust deeds that were the result of it.

निरस्य विदुरं भीष्मं द्रोणं शारद्वतं कृपम्।

विग्रहे तुमुले तस्मिन्दहन्क्षत्रं परस्परम्॥ १३८॥

In spite of Bhishma, Drona, Vidura and the son of Shardvata, Kripa, he made the Kshatriyas kill one another in the great battle that followed.

जयत्सु पाण्डुपुत्रेषु श्रुत्वा सुमहदप्रियम्।

दुर्योधनमतं ज्ञात्वा कर्णस्य शकुनेस्तथा॥ १३९॥

(At the end of the battle) Dhritarashtra, hearing the news of the Pandavas' success and recollecting the vows that Duryodhana, Karna and Shakuni had taken.

धृतराष्ट्रश्चिरं ध्यात्वा संजयं वाक्यमब्रवीत्।

शृणु संजय सर्वं मे न चासूयितुमर्हसि॥ १४०॥

Thought for a while and addressed Sanjaya thus: "Listen to me, O Sanjaya, listen to all I am now about to say. You will then find it is not fit to treat me with contempt.

श्रुतवानसि मेधावी बुद्धिमान्प्राज्ञसंमतः।

न विग्रहे मम मतिर्न च प्रीये कुलक्षये॥ १४१॥