

SANTIPARVA

Of all the eighteen parvas of the Mahabharata Santiparva is the most enormous one. It further has three sub-parvas namely Rajdharmanusasanaparva, Aapaddharmaparva and Mokshadharmaparva. On the whole, it consists of 365 chapters and 13,716 number of slokas.

I. RAJDHARMANUSASANAPARVA

This sub-parva consists of 130 chapters i.e. from 1st to 130th chapter and it has number 4716 slokas. The sages such as Vyasa, Narada, Devala, Kanva and others went to meet Yudhishtira, who was distressed due to the loss of his brothers and relatives in the war of Kurukshetra. All those sages pacified the grief-stricken king. At the outset, Narada enquired Yudhishtira about the reason for his sorrow. Then Yudhishtira said, 'O Maharshi, I heard that Karna who was born to Kunti secretly, was our elder brother. Out of ignorance and as I was greedy towards the kingdom I made my brother to kill another brother. It is burning my limbs. O Narada! Why the wheels of Karna's chariot were caught up in the ground? How was Karna cursed? Please tell me.' When Yudhishtira asked thus, Narada narrated the details of Karna's curse, 'The gods have thought to send all the Kshatriyas of the earth to the heaven by sanctifying them with the strike of their weapons. Hence, they made Kunti to beget a splendid child through the Sun god, who was the main culprit of the war. Hence, that boy Karna developed jealousy with Pandavas and made friendship with Duryodhana. Having known his wicked mind, Dronacharya suggested him to go to Parasurama. Karna went to Parasurama by telling him a lie that he belonged to the clan of a Brahmin called Bhrgu. One day Karna mistook a sacrificial cow of some Brahmin as a deer and killed that. That angry Brahmin cursed Karna as, 'O mean among the men! The earth will pull in the wheels of your chariot, in your end fight with those whom you envy. At that time, when you will be inattentive, your enemy will cut down your head.'

Having convinced with his service Parasurama taught him using the weapon of Brahma. One day, when Parasurama was tired, he slept for a while putting his head on Karna's lap. At that time, a flesh-eater insect bit Karna's thigh. Not to disturb his preceptor's sleep, Karna bore the unbearable pain. But, with the touch of the blood his preceptor got up. He became angry when he came to know that Karna was the son of a Charioteer. So, he cursed him as, 'O fool! You will forget the weapon of Brahma, when in the battle field you will fight with a warrior, who equals you.' Having obtained the weapon of Brahma from Parasurama, Karna came to Duryodhana and lived happily. With the help of Karna, Duryodhana abducted the daughter of Chitrangada, the king of Kalinga in a court of self-choice of marriage. The great warrior Karna also defeated Jarasandha. O king! Thus your brother Karna was cursed. He was killed in the battle field. Hence, you need not lament for him.' Yudhishtira who was very much distressed said thus, 'O mother! Having maintained secrecy in this matter, you gave me lot of pain.' Later he cursed all the women of the world that from



then onwards no woman can retain any secret in her mind. As he was very much distressed, he became detached towards the royal pleasures and life. He said to Arjuna, 'you rule this earth. I don't have any desire on kingdom and pleasures. Having abandoned everything and getting relieved from the bindings I will go to the forest.' Having heard the words of Yudhishtira, Arjuna rejected his opinion and instructed him the principles of administration and encouraged him to perform the sacrifice. Bhimasena also rejected his opinion and instructed him to follow his duty. Later Arjuna narrated him the conversation of Indra, who was in the form of a bird, with the children of the sages and instructed him to follow the principles of a house-hold. Nakula told him the importance of the principles of a house-hold. Sahadeva instructed him as, 'O Bharata! The two-letter word 'mama' (my) is death and the three-letter word 'na mama' (not mine) is eternal and the object of the Brahman. Both are within us. O king! We should rely upon the path that was followed by our ancestors.' Draupadi also encouraged Dharmaraja to rule the earth looking after the people by following the path of Dharma. While narrating the importance of royal punishment, Arjuna said, 'If a Brahmin commits mistake, punishment through speech is enough for him. Shouldering the responsibility is a suitable punishment given to the Kshatriya. Imposing fine is the punishment given to a Vysya. But it was said that a Sudra is devoid of punishment. When the punishment is imposed in a proper way the sin and deceit cannot be seen. Hence, o king! Understand the importance of punishment and while following that in a best way, protect the subjects.' Bhimasena made him recollect the difficulties that were faced at the time of their incognito and instructed him to rule the kingdom. He also encouraged him to perform the sacrifice called Ashwamedha, while giving donations as per the scriptures. Yudhishtira condemned the words of Bhima and said, 'O Bhima! Unhappiness, negligence, pride, attachment, uproar and other sins have entered you. Hence you are desirous of kingdom. Only the intellect and pious obtain the Supreme Brahman. Others cannot.' While Yudhishtira was refuting the words of Bhima in this manner, Arjuna further tried to stop him in becoming a saint by narrating the conversation of Janaka, the king of Videha and his queen. Thereafter, Devasthana, a pious man said that it would not be fair to abandon the kingdom that was won over through Dharma and encouraged him to perform the sacrifice. Arjuna, who was very much distressed, explained him the importance of the principles of Kshatriyas. Sage Vyas praised the life of a house-hold and asked him to follow that. While answering to the questions of Yudhishtira he narrated the tale of pious Sankha and Likhita and told that holding the authority is the utmost principle of a Kshatriya. The sage further said, 'O Bharata! Rule this earth like Yayati. Your pious brothers underwent lot of sorrow during the period of incognito. First you experience the comforts of Dharma, Artha and Kama with your brothers and then go to the forest. At the very outset, you perform the sacrifices such as Sarvamedha and Ashwamedha. To accomplish the work, time is the general cause. O king! Why are you lamenting like a fool? Grief has thousands of abodes. Happiness has more than thousands of opportunities. Only a fool gets influenced to that, but not a scholar.' Thus, Vyas convinced him. In this context Yudhishtira said to Arjuna, 'O Arjuna! You



think that nothing is more than wealth. A poor person will not get any kind of happiness. But this is false. Many people accomplish their desired object by learning Vedas and by performing sacrifices.’ Yudhishtira, who was very much distressed as he lost his brothers and relatives in the battle, asked permission to abandon his physical body. Sage Vyasa explained Yudhishtira by narrating him the conversation of sage Ashma and Janaka. Lord Srikrishna also pacified Yudhishtira, who fell in the ocean of sorrow. In this context, he narrated the story that was told by sage Narada to king Srunjaya, who was distressed by the sorrow of his son’s death. Yudhishtira asked Srikrishna, ‘O lord! Why did sage Parvata give a son named Kanchanashthivi, to the king Srunjaya, who was distressed by the sorrow of his son’s death? Why did he die? Why he was named as Suvarnashthivi? I would like to know all these.’ Srikrishna narrated him this tale. While convincing Yudhishtira, sage Vyasa said thus, ‘O king! You have protected Dharma by slaying the trespassers of Dharma. Hence, do not grief. There is no harm in killing a person of a family, because of which the sorrow of that family is removed. Similarly, if a nation obtains peace by destroying a family, then it is not a wicked deed by doing so.’

By listening to the instructions of Lord Srikrishna, Sage Vyasa and other great personalities, King Yudhishtira abandoned his mental agony and having confirmed his duty went to Hastinapura. When Pandavas were entering into the city, the city-dwellers welcomed them. A demon named Charvaka, who was a friend of Duryodhana, stood in the midst of Vedic Brahmins, in the form of mendicant and blamed Yudhishtira. When the Brahmins came to know his intrigue, they killed him. Yudhishtira was crowned. Whomever he considered as eligible for the post, he appointed them in that particular post. King Yudhishtira performed death ceremony of his brothers and relatives who were killed in the battle-field. After taking the permission of the king, every body went to their houses. Next day Yudhishtira went to Srikrishna who was indulged in meditation and asked him, ‘O lord! On whom you are concentrating? It’s quite amazing.’ Then Srikrishna replied, ‘O king! Bhishma, who is lying on the bed of arrows, has become now like a flickering lamp and is meditating upon me. Hence, my mind is retained in him. O the best among the Bharata’s descendants! He knows the matter of the past, present and future. Followed by his actions, when he obtains the heaven, this earth lacks luster like the night of a new moon. Hence, he should certainly see you.’ Later, Srikrishna ordered Satyaki to arrange for his chariot. Bhishma who was in the midst of Vyasa, Narada and other sages, praised Srikrishna, which is called as ‘Bhismasthavaraj’. Lord Srikrishna went near Bhishma through the strength of Yoga and having imparted him the divine knowledge, he returned back. When Bhishma completed his praise on Lord Srikrishna, the sages who were present there, praised Bhishma in a choked voice.

Srikrishna and Pandavas reached Kuruskshetra. They saw that Bhishma lying on the bed of arrows. The moment he saw Srikrishna, he saluted him. Srikrishna said, ‘O Bhishma! When the sun god moves from the south to the north you will go to the best worlds. Having gone there, the scholars will not



return to this world. When you go to the fore worlds, your entire knowledge of this mortal world will be vanished. Hence, by narrating the words of Dharma and Artha, remove the agony of Yudhishtira. Due to the trouble with his body and flaccid senses, Bhishma expressed his inability. Lord Srikrishna gave him a boon of removing his pain. At the time of sunset, everybody took permission from Bhishma and moved to their places. Next day morning, Srikrishna came there along with Yudhishtira and others. When Yudhishtira asked Bhishma, he explained him the royal principles. He further said, 'O child Yudhishtira! Without the four principles of human object, purpose of the king cannot be accomplished only with destiny. So you should always endeavor to obtain the four principles of human object. O Yudhishtira! Whatever I said to you is like the butter of milk of principles of polity. At the time of sunset, everybody took permission from Bhishma and went to Hastinapura. Thereafter, next day, after finishing their rituals in the morning, they came back to Bhishma again. Yudhishtira asked Bhishma about the etymology of the word 'Raajan' and asked about its usage. Bhishma said, 'O Bharata! At the very outset of Satya yuga, there was neither a kingdom, nor a king, nor the punishment and nor its giver. By following Dharma, all the subjects were protecting each other. After few days, delusion shadowed them and they found that it was difficult to protect each other. When they lost conscious on dos' and don'ts dharma has declined and people became greedy. When they were in an endeavor to attain the unattainable lust has surrendered them. As a result, they went under the control of attachment.

Thus, in the world of human, dharma and Vedic actions started declining. When the actions of sacrifice were lacking, all the gods were scared and they went to the refuge of Lord Brahma. Having thought about the welfare of gods, Lord Brahma with his intellect wrote the science of morals in one lakh chapters. It contains a detailed description of Dharma, Artha and Kama. That treatise is popularly called Trivarga. The fourth principle of human object is Moksha.' Thus, Bhishma explained the science of morals and the principle duties of a king. He further said that when a king properly uses the policy of punishment once again Satyayuga begins on this earth. King is the cause of the creation of Krta, Treta, Dvapara and Kali yugas. Administration followed by Dharma is the main duty of a king. He narrated the importance of the kingdom to Yudhishtira, who was detached towards the kingdom. In this context, Bhishma narrated many sub-tales.

II. AAPADDHARMAPARVA

This sub-parva comprises of forty-three chapters that fall from 131st chapter to 173rd chapter and it has 1649 number of slokas.

Yudhishtira asked Bhishma thus, 'O Bharata! What shall a king do, if enemies attack on him, who is in troubles by the decline of his army, wealth and prosperity?' Then Bhishma said, 'O king! If the enemies are endowed with Dharma



and Artha or if they follow the path of Adharma also, it would be better to make treaty with them.’ While explaining the science of polity, Bhishma said thus, ‘O king! Having relied upon the words of some one, a king should neither punish anyone nor should honor anyone. It is the best principle to follow the footsteps of the best persons. It is necessary for a king to collect the treasure. With the treasure only, Dharma and the kingdom flourish. So far, nobody has ever directly seen the result of Dharma or Adharma. Hence, a king should always endeavor to obtain the strength. Strength is better than Dharma because the latter is relied upon the former. A king should not take the wealth of the people performing sacrifices. He can take the wealth of thieves and workless people. If a king foresees the troubles and plans for its remedy, he is called as a person possessed of presence of mind. In this context, he narrated the story of three fishes named Dooradarshi, Tatkaalajna and deerghasootri. By seeing the opportunity of accomplishing the work, an intellect makes treaty with the enemies and enmity with friends. As a result, he obtains a great result.’ He supports the same by narrating the tale of a cat and rat. While telling to be always careful with the enemies, he narrates the conversation of a king called Brahmadata and a bird named Poojani. Yudhishtira further asked, ‘O grandfather! Decline of Dharma is seen in the world. The thieves and thugs place obstacles in the path of Dharma. How one should live in such situations?’ While narrating the policy to be followed at the time of troubles, Bhishma narrated an ancient story that is in the form of conversation among Bhaaradwaja, Kanika and a king named Shatrujaya. While narrating the story of Vishwamitra and Chandala, he explained about how a Brahmin should lead a life at the time of difficulties. While instructing the Dharma, he said that even at the time of difficulties, one should suppress a wicked and protect the virtuous. When he was asked by Yudhishtira, Bhishma told about the Dharma that is obtained by protecting a refugee. In this context, he narrated a story, where a pigeon protects an enemy that comes as a refugee. ‘First Parasurama narrated this story to king Muchukunda. Once, a hunter was wandering in a deep forest. His business was to kill the birds and sell them in the market. Once when he was wandering in the forest, there was a heavy rain. The path of the forest was immersed with rain water. He became as if he were fainted due to cold. He became distressed and roamed here and there. At that time he saw a pigeon, which was distressed and fell on the ground due to cold. Pitiless hunter took it and placed it in a cage. Though he himself was suffering, he once again committed a sin. Later he took a shelter of a tree and slept under it during that night. A pigeon along with its wife lived on that tree. His wife went out in the morning for food and didn’t return back. The pigeon was worried about its wife and was lamenting thus for its wife- ‘Indeed the house is not a house. The house-wife is the house. Without her the house is considered as a forest. My wife is a devout wife who always follows the best vows. She never eats food unless she serves me. She sleeps only after I sleep. If I am happy she too rejoices. She always moves in the welfare of me, her husband. In this world, there is no other relative than a wife. There is no other refuge than a wife. There is no other person than wife, who helps in gaining Dharma.’ By listening to the grief of her husband, the pigeon that was confined in the cage said thus, ‘I am very much fortunate that my beloved husband is praising my virtues. When the husband is contended all the gods will be satisfied on the women.’ Having



thought thus, she said to her grief-stricken husband, ‘O the lord of my life! Now you are blessed with sons. So don’t be attached to your body and help this hunter who is sorrowful. You don’t lament for me. You may get another lady to lead the journey of this body.’ Having heard the virtuous words of her husband, the pigeon was very much delighted and having honored the hunter said thus, ‘what kind of service can I do for you? Even an enemy may come to one’s house, but one should give proper hospitality to that enemy. A tree will not remove shadow from him, whoever comes to cut it. To provide proper hospitality to a guest is the duty of a house-hold.’ To take away his cold, the pigeon brought fire from the house of a black-smith and lit the fire by arranging dried leaves. Then the hunter said, ‘I am tormented by hunger. I would like to eat food.’ But the pigeon didn’t have anything to serve. Having arranged few more dried leaves, he lit the fire once again and fell into the fire. Having seen this, the hunter felt sad and after blaming his deeds he lamented a lot. He relieved the pigeon from the cage Even that she-pigeon also fell in that fire. Both the birds obtained the heaven, because of their good deeds. He then decided to follow the path of Dharma, and took the refuge of terrible vow and followed the path of salvation. O Yudhishtira! To serve a refugee is the utmost principle.’

Yudhishtira asked, ‘O the best among the Indians! Unknowingly, if one commits a sin, then what is the remedy to get rid of that?’ While answering to this question, Bhishma narrated the tale of sale Indrota and Janamejya. Yudhishtir asked, ‘O grandfather! Did you ever see or hear about anyone who got back to life after the death?’ While answering to this, Bhishma narrated the story of a Brahmin child who obtained life once again. A child of a Brahmin died in his childhood only, as he was troubled by balagraha, an evil force that troubles children. His relatives took his dead body to the grave-yard and started crying. An eagle that was hungry asked them to return back by telling them various reasons. A wolf that was hungry tried to stop his relatives. Both of them were hungry. To fulfill their desire, those two told various reasons to the relatives of that dead body. The eagle told that the sun was set. The wolf told that it was not. To fulfill their desire both of them were giving some reasons, while referring the sciences. The relatives stood there and while listening to both the arguments the boy got a life with the blessings of Lord Shiva. He also gave boon to the eagle and wolf to get rid of their hunger.

Yudhishtira asked, ‘If a strong person attacks a weak person how that weak person should behave?’ While replying to this, Bhishma narrated the conversation of Shaalmali tree and wind and said, ‘A weak person should never have rivalry with a strong. In this world, no other thing is as equal to as intellect in human. O king! One should forgive the opposition done even by a child, stable, blind, deaf and strong persons. Eighteen army cops also cannot equal with the strength of Arjun. O king! I have explained in detail about the polity and the principles to be followed at the time of difficulties. What else you want to listen now?’ Then Yudhishtira questioned, ‘O the best among the Bharatas! What is the source of a sin? How is it formed?’ Then Bhishma said that greed is the source of the sin and explained all the mistakes that are caused by it. While explaining ignorance, he said that attachment, envy, delusion, happiness, sorrow, haughtiness, lust, angry, pride, fatigue, lethargy, desire,



heat, being jealous of other's growth, performing sins come under ignorance. Ignorance and over greed are considered same, as the result of both is same. If one abandons greed, one will obtain the worldly and divine bliss. Control on senses is the only remedy to get rid of greed.

Bhishma explained the importance of penance and truth. He explained the origin of thirteen flaws such as anger, lust, grief, delusion, desire of doing bad, desire to kill others, pride, greed, malice, jealousy, blame, envy and pity and later explained a remedy to destroy them. He also explained the nature of a wicked person, different kinds of sins and their atonement.

After the questionnaire of Yudhishtira, Nakula asked about the origin of sword. Bhishma explained the origin of sword in detail. Having said thus, Bhishma remained silent. Having gone home, Yudhishtira discussed with his brothers and Vidura about Dharma, Artha and Kama. Later, Yudhishtira came to Bhishma and asked him about Dharma. Bhishma narrated the tale of Gautama, who was a sinner, treacherous to a friend and ungrateful.

III. MOKSHADHARMAPARVA

This sub-parva consists 192 chapters i.e. from 174th chapter to 365th chapter and has 7351 number of slokas in it.

Yudhishtira asked, 'O grandfather! How should one get rid of the grief born out of loss of wealth or death of wife, son or father?' While answering to this, Bhishma said about the conversation of Senajith and a Brahmin. Through the conversation of son and a father he told the principles of the truth and Dharma and the cause of welfare. While narrating the instructions of a Brahmin named Sampaka, he told the importance of sacrifice. After narrating the story of sage Manki, he gave the details of the sacrifice of all desires and remedy to obtain Lord Brahman. Bhishma said that nothing is greater in this world than intellect. Once upon a time a merchant, who was proud of his wealth, hit Kashyapa, a pious saint, with his chariot. That sage who was troubled moved to commit suicide and said that in this world, life of a penniless person is futile. Having seen that sage, who was about to commit suicide, Indra came to him in the form of a wolf and instructed him that one should not commit suicide, after getting the best and unattainable birth like this. Through his divine knowledge, sage Kashyapa understood that it was Indra. Having worshipped him, he took his permission and returned to his house. While answering Yudhishtira's question, Bhishma said about the result of good deeds such as charity, sacrifice, service to the teacher etc., and also told the result of bad deeds. Through the conversation of Bharadwaj and Bhrgu he explained in detail about the origin of animate and inanimate world and the nature of five elements. While clarifying the doubt of sage Bharadwaj, Bhrgu said, 'Lord Vishnu first created Mahath (the second of the 25 principles of Samkhyas). From that he created conceit. Lord in the form of this self-conceit created space. From space, the water was created and from the water fire and from the fire the wind is created. With the union



of fire and the wind this earth was originated. Later lord Vishnu created a divine lotus. From that lotus, Brahma the treasure of Vedas appeared. He is also popular as conceit. He is the creator of all the souls and the creatures.’ Thus Bhruhu explained Bharadwaaj in detail about the sequential process of origin of creation and the principles of four ashramas. After explaining all this to Yudhishtira, Bhishma further asked him, ‘O king! What else you want to listen?’ Then Yudhishtira asked about the mode of behavior. Bhishma said that indeed a person with good behavior is the best. One should not sleep at the time of sun-rise. One should pray to the Sun god everyday. After washing the hands, feet and face and by sitting towards the east one should eat the food. One should remain silent while eating the food. Whether the food is tasty or not, one should eat the food in a pleasing way. One should never blame the food. It is laid down that human beings should eat only in the mornings and evenings. There is no rule to eat in the middle. Whoever follows this, will get the result of fasting. Bhishma said that Dharma is the source of human beings. It is indeed ambrosia for the gods in the heaven. After the death a virtuous person experiences happiness, due to the strength of Dharma. He explained about the spiritual knowledge and meditation. Having said about the importance of worship and meditation he added further of their result. Through the conversation of Prajaapati Manu and sage Brhaspati, he explained about the reality of the Self and the path to attain the Supreme Brahman. While narrating the greatness of Srikrishna, he said that the almighty has created the five elements such as earth and others. Having created the earth he made his abode on water. By the contraction he bears all the creatures and he is indeed the abode of the past and the future. Thereafter, a divine lotus appeared from the naval of Srikrishna. Brahma was born from that. Thereafter, Srikrishna created the earth. Later, he originated all the four castes and made the creator as their leader. Later, he created the creatures. In the beginning, human used to hold the body as long as they desired. They were not having the fear of lord Yama. Without consummation, only with the will, people used to beget the progeny. During Treta Yuga, people begot the progeny only with touch. The principle of copulation was seeded in the eon of Dwaapara. At the junction of Treta and Dwaapara eons, the kings had the desire to fight. O the best among Bharatas! One shouldn’t consider Keshava as human. He is the Supreme Lord, who is beyond thought.

Having asked by Yudhishtira, Bhishma explained about god Brahma and the great sages. Through the story of conversation of the preceptor and disciple, he explained the form of spirituality. Having explained the state of the individual soul, he explained the means of salvation. He mentioned the form of the self that differs from the body. Yudhishtira asked, ‘O best among the Bharatas! Please introduce that great person, who while leading the life of a house-hold was detached with all the worldly bonds.’ In this context he narrated the spiritual conversation of the daughter of Devala, a Brahmanical sage and her husband Svetaketu. Through the conversation of Srikrishna and Ugrasena he depicted the virtues of sage Narada. Bhishma narrated the ancient history that was previously instructed by Lord Vyasa, when asked by his son Sukadeva, about the form of creation, dissolution and the Time. Fifteen minutes constitute one Kaashta (solstice), one of the minute time units of ancient India and thirty solstices constitute one kalaa, one of the minute time units



of ancient India. Thirty kalaa comprises of one moment. Thus the one-tenth part of kalaa is collected. That is, thirty kalaas and three solstices comprise of one moment. Thirty moments make one day and one night. Thirty days and nights make one month and twelve months make one year. The Sun god divides the duration of day and night of this human world. The night is meant to sleep and the day to work. The duration of one month of human beings is one day and night for the ancestral cult. The fortnight of full moon is meant to work and the fortnight of dark moon is the night to take rest. One year of human is a day and night for the gods. The period of Uttarayana is their day time and the period of Dakshinayana is their night. Four thousand years make a Satyayuga for gods, in which, four hundred divine years of evenings and four hundred divine years of part of the evenings are there. On the whole the eon of Satyayuga or Krtayuga constitutes 4,800 divine years. The eon of Treta comprises 3,600 divine years, the eon of Dwaapara is 2,400 divine years and the eon of Kali is of 1200 divine years. Thus, 12,000 divine years constitute the period of four eons. Thousand times of these four eons make one day and night of Lord Brahma. In the beginning of his day, Brahma creates the creation. The night is the time of dissolution. Then he merges everyone in him and stays in the state of contemplation (yoga nidra). He awakes when the night passes away. Then the creation begins. Thus, Bhishma narrated all those that were said by sage Vyasa.

Having asked by Yudhishtira, Bhishma spoke about the form of Dharma and Adharma. In this context, he narrated the devout conversation of sage Jajali and a merchant named Tuladhara. Having followed the ancient histories, he narrated the importance of the principle of non-violence. While telling the context of eradicating the greed for wealth, he narrated the conversation of sage Mandavya and Janaka, the king of Videha. Having depicted the battle of Indra and Vrutasura, he narrated about the origin of fever. He also mentioned the destruction of the sacrifice of Daksha done by Mahashiva and Daksha's narration of verse of thousand names of Shiva. Yudhishtira asked, 'O grandfather! What are the auspicious deeds that bestow welfare both in this and the other worlds?' While answering to this, Bhishma narrated the conversation of the king Janaka and sage Parasara. He also said that if one follows Dharma as laid down by the scriptures then one would obtain welfare in this and the other worlds. Through the conversation of Brahma, who was in the form of swan and the group of Saadhyas, Bhishma instructed the path of actions that relieve fast the human from the bonds. Having asked by Yudhishtira he gave the detailed account of the difference between Sankhya and Yoga and explained their nature and importance. He also explained him the mode of detachment that was obtained by Sukadeva, son of sage Vyasa. He narrated the results of donation, sacrifice, penance and service to the teacher. He explained the birth details and the Vedic education of Sukdeva. Through the tales he explained the importance of human and Narayana. He depicted the incarnation of Hayagreeva of Lord Vishnu. Through the conversation of Janamejaya and Vaishampayana he told about sage Vyasa. Vaisampayana said to Janamejaya, 'O king! Devi Satyavati begot sage Vyasa as her son through the sage Parasara in an island that is at the bank of river Yamuna. He is the incarnation of Lord Narayana. He originated as sage Vyasa in the form of his son.' Having heard this, Janamejaya asked thus, 'O sage! In the previous parva you have said that the son of Vasishtha is Sakti and the son of Sakti is Parasara and



the son of Parasara is Vyasa. But now you are telling that he is the son of Narayana. What is the real sense of this?' Then Vaishampayana said, 'o king! Sage Vyasa, the treasure of Vedas first lived at Himalayas. He, the treasure of penance wrote the history named as The Mahabharata. His five disciples namely Sumanta, Jaimini, Paila, Vaisampayana and Sukdeva used to serve him. He used to teach them the Vedas, its parts and the Mahabharata. Once, when he was asked by his disciples, he narrated the details of his birth through lord Narayana. At the very outset of seventh kalpa, lord Narayana originated Brahma seventh time from his naval of lotus. He ordered him to create many living beings. Thereafter, having decided to reduce the burden of the earth from the demons, the lord has decided to incarnate in many forms and created his many forms. Thereafter, through the word 'Bho' Srihari has uttered Saraswati. As a result of this, the son of Saraswati named 'Apantharatama' was originated. The lord said him to collect the Vedas separately. As per the orders of the lord, he divided the Vedas. Srihari who was satisfied with him said thus, 'O child! In all the ages of Manu, you will be the profounder of Dharma. When the eon of Kali arrives, the color of your body turns black. By all means, you will not be relieved from detachment. By the blessings of Maheshwara, your son will become the form of the supreme by being detached. Sage Paraasara will be your father. Through that sage only, you will get your birth through a lady who stays in your father's house. You will be called as Kaaneena. The lord said thus to the sage Apantaratama, the son of Saraswati and asked him to indulge in his work.' Vyas said, 'in this way, by the blessings of the lord I was first originated as Apantaratama and by his orders I further took the birth as a progeny of Vasishta and became popular.' When asked by Yudhishtira, Bhishma, through the tales instructed that Dharma is the utmost principle to those who follow the Ashramas.

