

- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī Parva (27)
- 12 Shānti (353)
- 13 Anushāsana (154)
- 14 Ashvamedhika (96)
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana – 5 chapters

**Conclusion of the
Mahābhārata
Svargārohana Parva
Chapter 5**

Swami Tadatmananda
Arsha Bodha Center

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

एतत्ते सर्वमाख्यातं

Everything has been told to you
etat te sarvam ākhyātam

विस्तरेण महाद्युते |

extensively, O Janamejaya -
vistareṇa mahādyute

कुरूणां चरितं कृत्स्नं

all the activities of the Kurus
kurūṇām caritam kṛtsnam

पाण्डवानां च भारत ||

and the Pandavas, O Janamejaya.
pāṇḍavānām ca bhārata (5.25)

सूत उवाच

Ugrashrava Sauti said,
sūta uvāca

एतच्छ्रुत्वा द्विजश्रेष्ठात्

Having heard this from Vaishampayana,
etac chrutvā dvija-śreṣṭhāt

स राजा जनमेजयः ।

King Janamejaya

sa rājā janamejayaḥ

विस्मितोऽभवदत्यर्थं

was extremely amazed

vismito 'bhavad atyartham

यज्ञकर्मान्तरेष्वथ ॥

during the break between rituals.

yajña-karmāntareṣv atha (5.26)

ततः समापयामासुः

Then the priests completed
tataḥ samāpayāmāsuḥ

कर्म तत्तस्य याजकाः ।

that ritual for Janamejaya

karma tat tasya yājakāḥ

पूजिताश्चापि ते राज्ञा

and were honored by the king.

pūjitāś cāpi te rājñā

ततो जग्मुर्यथागतम् ॥

Then they went to their homes.

tato jagmur yathā-gatam (5.27,28)

विसर्जयित्वा विप्रांस्तान्

Having dismissed those priests,
visarjayitvā viprāns tān

राजापि जनमेजयः ।

King Janamejaya

rājāpi janamejayaḥ

ततस्तक्षशिलायाः स

then left Takshashila

tatas takṣaśilāyāḥ sa

पुनरायाद्रजाह्वयम् ॥

and went to Hastinapura.

punar āyād gajāhvayam (5.29)

एतत्ते सर्वमाख्यातं

I have told you everything

etat te sarvam ākhyātam

वैशम्पायनकीर्तितम् ।

said by Vaishampayana

vaiśampāyana-kīrtitam

व्यासाज्ञया समाख्यातं

as directed by Vyasa

vyāsājñayā samākhyātam

सर्पसत्रे नृपस्य ह ॥

at Janamejaya's snake ritual.

sarpa-satre nṛpasya ha (5.30)

पुण्योऽयमितिहासाख्यः

This sacred text, known as a itihasa,
puṇyo 'yam itihāsākhyaḥ

पवित्रं चेदमुत्तमम् |

is most purifying. It was
pavitram cedam uttamam

कृष्णेन मुनिना विप्र

composed by the rishi, Vyasa,
kṛṣṇena muninā vipra

नियतं सत्यवादिना ||

the teacher of truth...
niyataṁ satya-vādinā (5.31)

सर्वज्ञेन विधिज्ञेन

who is omniscient, proficient in rituals,
sarvajñena vidhijñena

धर्मज्ञानवता सता |

knower of dharma, saintly,
dharma-jñānavatā satā

नैकतत्रविबुद्धेन

knower of many disciplines,
naikatantra-vibuddhena

दृष्ट्वा दिव्येन चक्षुषा ||

having seen all this with his divine vision.
dṛṣṭvā divyena cakṣuṣā (5.32,33)

धर्मे चार्थे च कामे च

With regard to dharma, artha, kama,
dharṁe cārthe ca kāme ca

मोक्षे च भरतर्षभ |

and moksha, O Shaunaka,
mokṣe ca bharatarṣabha

यदिहास्ति तदन्यत्र

whatever is here, is elsewhere,
yad ihāsti tad anyatra

यन्नेहास्ति न तत्क्वचित् ||

whatever is not here, is nowhere.
yan nehāsti na tat kvacit (5.38)

भारताध्ययनात्पुण्याद्

By the sacred study of the Mahabharata
bhāratādhyayanāt puṇyād

अपि पादमधीयतः |

even of a part,
api pādama dhīyataḥ

श्रद्धधानस्य पूयन्ते

one with faith gains purification
śraddadhānasya pūyante

सर्वपापान्यशेषतः ||

of all sins without exception.
sarva-pāpāny aśeṣataḥ (5.45)

ऊर्ध्वबाहुर्विरौम्येष

With upraised arms, I am shouting
ūrdhva-bāhur viraumy eṣa

न च कश्चिच्छृणोति मे ।

but no one hears me.
na ca kaścic chr̥ṇoti me

धर्मादर्थश्च कामश्च

Artha and kama come from dharma,
dharmād arthaś ca kāmaś ca

स किमर्थं न सेव्यते ॥

so why is dharma not practiced?
sa kim arthaṁ na sevyate (5.49)

यथा समुद्रो भगवान्

Like the great ocean,
yathā samudro bhagavān

यथा च हिमवान्गिरिः ।

and the Himalaya mountains
yathā ca himavān giriḥ

ख्यातावुभौ रत्ननिधी

are renowned as abodes of jewels,
khyātāv ubhau ratna-nidhī

तथा भारतमुच्यते ॥

so too is the Mahabharata.
tathā bhāratam ucyate (5.52)

महाभारतमाख्यानं

This Mahabharata epic -
mahābhāratam ākhyānaṁ

यः पठेत्सुसमाहितः ।

one who studies it with concentration
yaḥ paṭhet susamāhitaḥ

स गच्छेत्परमां सिद्धिम

reaches supreme perfection.
sa gacchet paramāṁ siddhim

इति मे नास्ति संशयः ॥

I have no doubt about it.
iti me nāsti saṁśayaḥ (5.53)