

## **Mahabharatha Tatparya Nirnaya**

### **Chapter XIX**

The episodes of Lakshagriha, Bhimasena's marriage with Hidimba, Killing Bakasura, Draupadi svayamwara, Pandavas settling down in Indraprastha are described in this chapter. The details of these episodes are well-known. Therefore the special points of religious and moral conduct highlights in Tatparya Nirnaya and its commentaries will be briefly stated here.

#### **Kanika's wrong advice to Duryodhana**

This chapter starts with instructions of Kanika an expert in the evil policies of politics to Duryodhana. This Kanika was also known as Kalinga. Probably he hailed from Kalinga region. He was a person of Bharadvaja gotra and an adviser to Shatrujna the king of Sauvira.

He told Duryodhana that when the close relatives like brothers, parents, teachers, and friends are our enemies, we should talk sweet outwardly and plan for destroying them. Heretics, robbers, thieves and poor persons should be employed to kill them by poison. Outwardly we should pretend to be religiously. Rituals, sacrifices etc should be performed. Taking people into confidence by these means we should hit our enemy when the time is ripe. In this way Kanika secretly advised Duryodhana to plan against Pandavas. Duryodhana approached his father Dhritarashtra and appealed to him to send out Pandavas to some other place. Initially Dhritarashtra said Pandavas are also my sons, they are well behaved, brave, they will add to the wealth and the reputation of our kingdom, and therefore, it is not proper to send them out. However, Duryodhana insisted that they should be sent out. He said he has mastered one hundred and thirty powerful hymns that will protect him from the enemies. Strong persons like Karna and Ashvatthama are on his side. He can take care of the kingdom without Pandavas. If Pandavas continue here they will create internal dissension in the family. They will insult and neglect you as blind person. I have thought of a way to send them, There is a temple of Vishnu with Shiva in the linga form at Varnavata. He is called Jayanta. There is a festival at this temple. Pandavas are the devotees of Vishnu. They may be sent to this place Indraprastha the pretext of visiting this festival. Dhritarashtra asked Pandavas to go to this place with their mother Kunti. Bhimasena initially opposed this suggestion as he suspected some foul play behind it. However, he had to obey his brother. When they were about to leave Vidura gave them a hint of some calamity through the fire in a secret language.

#### **Lakshagraha**

Duryodhana had arranged a house prepared by lac outwardly well decorated through Purochana. This Purochana was Prahasta in his earlier birth at the time of Ramayana. When Vidura came to know it, he secretly arranged an underground channel for this house. Pandavas lived there for sometime. Purochana's sister came with her five children in the pretext of serving Pandavas. Her plan was to give poison to Pandavas while serving the food. Realising this Bhimasena used to take this food first and test it. No poison could affect him. One day she mixed the poison in food and gave it. Bhimasena took the whole food mixed with poison and managed that others were not affected by it. Purochana's sister and her children slept. The

house was put on fire. Bhimasena escaped through the underground channel with his mother and brothers.

Bhimasena took his mother and brothers on his shoulders and arms and went out of the burning house. He traveled throughout the night and reached the forest in which the demon Hidimba lived. Hidimba found out by the very smell that some human beings have come. He sent his sister to kill and bring them. However, Hidimba was attracted by the personality of Bhimasena. She assumed a beautiful form and approached him. In her earlier birth she was an apsara. She tried to become the spouse of Indra and compete with Sachi. Consequently she was cursed by Sachi to be born as demon. Now she desired to marry Bhima and get out of Daemon's life. Still earlier she had performed and had secured a boon from Bharati that she would enjoy the benefit of contact with Vayu and get out of her demon life. There was an avasha of Bharati in her to provide this privilege

When she approached Bhima, he hesitated a little to agree to her request. He thought it is not proper to marry before his elder brother's marriage. Hidimba was angry that his sister became friendly with Bhimasena instead of killing him for his food. He pounced upon Bhimasena. They bitterly fought and ultimately Hidimba was killed. After killing him, Bhima continued his journey. Hidimba followed him and requested Kunti and Bhima again and again to agree to her request. At this juncture Sri Vedavyasa arrived. He advised Bhima to marry Hidimba. He married and sported with her for about six months. They got a powerful son. He became known as Ghatothkacha as his head was without any hairs and like a pot when he was born. He got vertical hairs later. Bhima asked Hidimba to go. She left with the promise that she would come with her son whenever he remembered her.

### **Bakasura Vadha**

Pandavas went to the ashram of Salihotra. He taught them Veda, Vedanga and political science. They continued their journey and went through Matsya, Trigarta, Panchala and Kichaka regions. They were dressed as Brahmanas. Sri Vedavyasa met them again and asked them to go to Ekachakranagara and stay there for sometime. He took them to a Brahmanas house in that city. Pandavas had to live by bhikshatana. Dharmaraja asked them to collect the food from Vaisya householders only. They used to carry a huge jar place it in the foreyard of the house and stand in silence. They never expressly asked for Bhiksha. Dharmaraja had asked Bhima not to go. Arjuna and other brothers only were going for bhiksha. Dharmaraja thought if Bhima goes he will be identified by his personality and "hum" Kara as Bhima and Kauravas may discover them. When Bhima went earlier for a few days he used to get bhiksha by "hum" Kara only.

In the course of time, Pandavas heard the crying of the Brahmana family in whose house they were staying. On enquiry they found that they were required to offer a huge quantity of food and a person to daemon Bakasura who had made it a condition for the people living in Ekachakranagara. On hearing the plight of that Brahmana, Kunti deputed Bhima to go with the food and take Bakasura to task. She was confident that Bhima would destroy him. According to his mother's instruction, Bhimasena went with a cartful of food and challenged Bakasura. In the fight with him he tore him in two pieces and handed at the gate of the city. The citizens were happy and profusely honored Bhimasena.

## **Draupadi Svayamwara**

Sri Vedavyasa asked Pandavas to move further from Ekachakranagara. He informed that Draupadi Svayamwara is announced and they may go there. Since, Pandavas were moving the guise of Brahmanas the other Brahmanas also proposed to go to svayamwara and enjoy a big feast.

When Drupada had heard that the Pandavas were burnt down at Varnavata, he was very unhappy. He had a son Dhristadyumna and a daughter Draupadi. He had obtained these two by performing Putrakameshti ritual. He wanted to give his daughter Draupadi to Arjuna by marriage. Though he had heard that Pandavas were burnt down, he was not fully convinced of it. He hoped that Arjuna is alive somewhere and will arrive if svayamwara of Draupadi is announced.

Sri Krishna also knew that Pandavas were not burnt down. However, on hearing the news of the burning of their house, he went to Hastinavati, to offer his condolence to Dhritarashtra. He had to return to Dwaraka as the news of the death of Satrajita came to him. He returned to Dwaraka. Later on hearing the announcement of Draupadi svayamwara he went to the city of Drupada along with other Yadavas. However, he had told Yadavas that their visit was only to see the svayamwara, but not to participate in it. In view of this Krishna he and Balarama did not participate in svayamwara.

On their way to the city of Drupada, Pandavas reached the bank of river Ganga at midnight. This disturbed the Gandharva Chitrarath who was sporting in the water. He attacked Pandavas. Arjuna countered it forcefully. Chitrarath surrendered. Arjuna taught him Agneyastra. He accepted Adrishyavidya from him. This was not an exchange on equal basis. Agneyastra is much superior to Adarshya Vidya. Therefore Agneyastra was given as a gift and Adrishyavidya was received as an offering. Gandharva suggested Arjuna that sage Dhaumya to be taken as a family priest. Pandavas agreed and took him as family priest.

At Drupada's city a grand svayamwara was put up. Duryodhana, Karna, Shishupala, Jarasandha etc large number of kings desirous of seeking the hand of Draupadi were present. Pandavas were sitting among Brahmanas. Dhristadyumna announced the terms to win the hand of Draupadi. A fish was tied to the branch of a tree. Its reflection was to be seen in the water kept below. The participants in svayamwara were required to hit the fish looking down its reflection in the water. He gave a bow and five arrows. First Shishupala tried and failed. Then, Jarasandha, Shalya tried and failed. In the case of Karna a ticklish point is raised. According to North India version of Mahabharata Draupadi remarked that "Naham Variyam Sutham" I do not like to marry a charioteer. On the other hand when Arjuna asks Dhristadyumna whether a Brahmana can participate in the svayamwara contest, Dhristadyumna replies that "Brahmano Vatha Rajanyo Vaishyo va Shudra aeva va?" Whether one is Brahmana, Kshatriya, Vaishya or Shudra if he can wield the bow and hit the mark, I shall give my sister. From this it is clear that Karna lost the chance by his incapacity but not on the ground of his caste. The North Indian version seems to be interpolation.

Finally Arjuna succeeds in hitting the mark and qualifies himself to seek the hand of Draupadi. After the event the usual fight among claimants takes place and Arjuna defeats them all. When

Pandavas return home and inform Kunti about their gain, another ticklish situation arises. Without knowing the nature of the gain, Kunti tells her sons that "you five share it". How could five brothers share one wife? This problem was solved by Sri Vedavyasa who arrived at that time. He informed Drupada, that the Pandavas are really Yama, Vayu, Indra and Ashwini Kumaras born as men. The wives of these are present in the body of Draupadi. Therefore, the marriage with Draupadi is really the marriage with their respective wives. With the grace of Vedavyasa Drupada saw their wives in the person of Draupadi and prostrated at the feet of Vedavyasa. The marriage was organized in a splendid way by Drupada.

Vidura informed Dhritarashtra about this marriage and advised him to bring Pandavas back to Hastinavati. Bhishma and Drona also advised him in the same way. He invited the Pandavas to come. They stayed in Dhritarashtra's palace for some days and then moved to Kunti's residence.

### **Pancha Patitva of Draupadi**

The way in which the Pandavas dealt with Draupadi is quite interesting. In the person of Draupadi four women viz shyamala, Bharathi, Sachi and Usher were present. These were the wives of Yama, Vayu, Indra and Ashwini Kumaras who were now born as Pandavas. When Dharmaraja was in contact with Draupadi, Shyamala used to be actively present and others used to be in dormant state. Similarly when Bhimasena was in contact with Draupadi, Bharati used to be actively present and others in a dormant state. This process continued in other cases also. This avoided the overlapping of the contacts of these couples. The physical personalities of the wives were one but their actual presence was relative to their husbands. However, in the case of Vayu and Bharati, these were exclusively present when Bhima was in contact with Draupadi and were also present along with others when others were in contact. However, there was no overlapping of these two and the respective others so far as the contact is concerned. It only means that Vayu and Bharati were never dormant. The whole set up seems to be beyond human logic and human understanding. That is why it is called atimanusha.

Duryodhana had married Bhanumathi, the daughter of the king of Kashi even before Draupadi Svayamwara. She was Alakshmi Jyeshtha born at the time of Samudramathana before the birth of Lakshmi. She was a representative of inauspiciousness.

The differences between Duryodhana and Pandavas were growing. Therefore, Dhritarashtra and Pandavas were growing. Therefore, Dhritarashtra thought of settling Pandavas in a different place giving a portion of Kingdom to them a new capital city Indraprastha was built. Dharmaraja was duly coronated. Bhima was coronated as Yuvaraja.

## **Chapter XX**

### **Benevolent administration of Pandavas**

This chapter begins with the description of the benevolent administration of Pandavas in Indraprastha. The portfolios allotted by Pandavas among themselves are quite interesting. Yudhishtira took charge of performing sacrifices, bestowing gifts, hospitality to sages etc. Bhimasena took charge of the defense, education in spiritual knowledge, maintenance of the

Vatnashrama duties etc. Draupadi looked after women's welfare, welfare of the servants, supervision of the treasury and helping women developing devotion to the Supreme God Vishnu. Arjuna looked after foreign relations. However, in the case of Jarasandha etc strong enemies Bhima used to keep watch. Nakula and Sahadeva looked after the welfare of the army and the political policy of sandhi , vighraha etc.

During the administration of Pandavas, particularly, that of Bhimasena, there was no poverty, no premature death, no diseases, no body transgresses varnashrama duties, and no body opposed the Supremacy of God Vishnu. People had no need to meet the king for their needs, since all their needs fully satisfied. They met the king to have his darshana only.

After narrating the good administration of Pandavas certain family details are i.e. Yudhishtira married Devaki the daughter of Shishupala. She was Shyamala the wife of Yama in her original form. He begot a son viz. Suhotra. Bhima married Kaali the daughter of the king of Kashi. The Kaali was Bharati herself. When Jarasandha found the Kaali garlanded Bhima, he went on abusing Vishnu and praising Shiva and attacked Bhima. It was a double attack, an attack on the Supremacy of Gods Vishnu and an attack on Bhima physically. Bhima had to first defeat Jarasandha in respect of the first attack.

The Vedas declare the Vishnu is supreme. Even in Saivagamas Vishnu is described as supreme. The Buddha is also an incarnation of Vishnu. The preceptor of Charvakas viz. Brihaspati claims Vishnu as his preceptor. Vishnu bestows liberation to all. On the other hand Shiva ran away when Bhasmasura confronted him the poison gulped by Shiva made his neck dark. From these facts it is clear that Shiva is not supreme.

Once at Hastinavati when I was proceeding to worship Vishnu Ganga obstructed me. I pushed her with my left hand. Once Shiva came in the form of tiger perusing Parvati who had taken the form of a cow to test me. I hit him with my mace and he went into a linga which is now known as Vyaghralinga. Shiva appeared in the form of a Brahmana at Kedara and debated with me about the supremacy of God .He was defeated and entered into a linga. That is why the devotees of Vishnu are prohibited from going to Kedara. Bhimasena gives these details to impress upon Jarasandha that even the devotees of Vishnu are so strong that there is no need to establish the supremacy any further. Silencing Jarasandha in this way in respect of the Supremacy of Vishnu Bhimasena won the first round of the battle. Then he threw Jarasandha in the water of Ganga. Jarasandha ran away. Bhima returned to Indraprastha with Kaali the daughter of the king of Kashi. Bhima begot a son Sarvatrata through Kaali.

### **Duryodhana Studies under Balarama**

At Dwaraka Sri Krishna killed Shatadhanva to get Symantakamani from him. However it was with Akrura. Krishna knew it, but still made it an excuse to kill him. Balarama was upset by it and went to Videha region. HE stayed there for five years. Duryodhana desired to take advantage of this seeming difference between Krishna and Balarama. He became the disciple of Balarama and studied gadayuddha under him He asked Balarama to give his sister Subhadra to him in marriage. He made him to take an oath to give Subhadra holding his hand marked by plough. Subhadra was Trijata in the earlier birth. As a result of her service to Sita she was now born as the sister of Krishna

## **Eight queens of Shri Krishna**

Krishna married Kalindi the sister of Yamuna. He married Nila by controlling seven bulls simultaneously. Shri Krishna married Mitavrinda defeating her brothers Vinda and Anuvinda. He also married Bhadra and Lakshana, The condition for seeking hand of Lakshana was more difficult than Draupadi. The aim of the arrow was placed reverting it and the arrow had to move above and hit it moving back. Jarasandha, Duryodhana etc failed. Arjuna tried but deliberately did not hit it. He knew that she was to be married by Shri Krishna. Bhima did not even look at the bow out of high regard to Shri Krishna. These marriages resulted in Krishna having eight queens viz Rukmini, Satyabhama, Jambavati, Kalindi, Nila, Mitavrinda, Bhadra and Lakshana. The first two were full incarnations of goddess Lakshmi. The others had only the avasha of Lakshmi.

## **Ascharya and Dhanya**

Duryodhana performed a sacrifice. Many kings and dignitaries participated in it. They desired to see the newly built Dwaraka. They were received at Raivata hill. Krishna welcomed them at this stage Narada arrived. He greeted Krishna as 'Ascharya' and 'Dhanya'. Krishna enquired what he means by these expressions. Narada explained that 'Ascharya' means you alone are supreme and 'Dhanya' means all others are under your control and you sustain them. Narada explained the way in which he discovered this fact. Narada said: once I saw a deity in the Kurma form in the river Ganga. I told him that there is no one who is superior to you. He said Ganga is superior to me. Ganga said Varuna is superior to her. Varuna said Prthivi i.e., Uma. Uma said Shiva, Sesha and Garuda. They said Brahma is superior to them. He said Rama is superior. Rama is abhimani diety of Vedas. She said my Yagnabhimano form Yajna is superior to me. She said my lord Shri Krishna is superior to me and to all. Narada tells Krishna that I greeted you as Ascharya and Dhanya discovering this fact from these deities. Krishna said there is one more form of Rama viz. Dakshina. She is a part of my very personality. That is why I am called Ardhanarayana. I am superior to her. This Dakshina Devi is Rukmini. The three forms of Lakshmi. Viz, Vedhabhimani Rama, Yagnabhimani Yajna and Dakshinabhimani Dakshina are the forms of one and the same Lakshmi. They are equal. The superiority of the second and the third forms is stated keeping in mind only their placement. Vedhabhimani form is outside, Yagnabhimani is on the lap of the God and Dakshinabhimani is the very part of the body. Narada told Kunti and others that. Shri Krishna is all powerful. Krishna demonstrated it by taking away the weapons of Bhishma, Drona, Karna, and Kripa etc all within a moment. Bhima did not take his weapon against Krishna as he never opposed God. He was just thrown away from his chariot. This was all a play to realize the all powerfulness of God. Narada praised Rukmini and gave parijata flower to her. This upset Satyabhama. However, Krishna assured her that he would get the very Parijata tree for her.

## **Narakasura vadha**

Indra deities approached Krishna with an appeal to kill Narakasura. Krishna left for Pragjyotisapura with Satyabhama. Narakasura was born from Varatha form of God through Dharadevi. He was invincible as a result of boon from Brahma. His ministers were also similarly blessed. He had built three tiers fronts viz. Giridurga, Jaladurga and Pasadurga. The last was prepared by Mura with six thousand ropes. Peetha, Mura, Nikumbha, Hayagriva and Panchanga

were the ministers of Narakasura. He had forcibly taken away the Swetachatra of Varuna, Manishikara from Indra, and the ear-rings of Aditi.

Krishna attacked Prag-jyotisha city, destroyed the three forts. Killed the five ministers, and thirty-five sons of these ministers. Narakasura came out of the city and attacked Sri Krishna with his mace Shatagni. Krishna swallowed the mace and pretended as if he is exhausted. Satyabhama took the Sarnga bow and destroyed the chariot and the weapons of Narakasura. She also pretended to be exhausted. Krishna killed Narakasura with his chakra. He entered into the palace. Narakasura mother Bhudevi returned the ear-rings of Aditi. Bhagadatta the son of Narakasura was coronated as a successor of Narakasura. Krishna took six thousand elephants and other wealth and sent it to Dwaraka. The big elephant Supratika was left for Bhagadatta.

Krishna found the sixteen thousand girls imprisoned in his palace by Narakasura. These were Agniputras in their original form. They desired to marry Sri Krishna and were born as girls. Krishna arranged to send them Dwaraka. These girls have the avेशha of Lakshmi and therefore are eligible for the contact with Shri Krishna. Krishna took back Manishikara of Indra and Swetachatra of Varuna and went to Indraloka. He gave the ear-rings to Aditi.

Krishna sported with Satyabhama in Nandana garden. She saw Parijata tree at Nandana and desired to have it. Krishna removed it and placed it on Garuda. Sachi was upset by it. Indra together with other deities attacked Krishna and Satyabhama. Satyabhama herself took the Shringa bow and cut the weapons of Kubera. Garuda threw Varuna in the sea. Shiva with Nandi was also thrown out. Indra threw his Vajrayudha at Krishna. It was prevented by his left hand by Shri Krishna Indra surrendered.

Krishna returned to Dwaraka. Planted Parijata and Manishikara in the foreyard of Satyabhama's house. He married the sixteen thousand girls bought from Narakasura's palace. He begot ten sons and one daughter from each of them. Among these sons, Satyabhama begot a son viz. Bhani. He was originally one of the twelve sons viz. Savita, Rukmini begot the sons of Pradyumna and Charudeshna. Originally he was Ganesha.

Pradyumna and Samba undertook digvijayayatra and went to Patala, defeated Vasuki. They defeated Maya also who came in their way. They defeated Jayanta and Vrishaba in the Indraloka.

### **Sunda and Upasunda**

Sunda and Upasunda the sons of Nikumba a descendent of Hiranyakashipu were considerably troubling the sages. These two had obtained a boon from Brahma that they should not be killed by anybody excepting the very brother. They thought they will never have any enmity to kill each other. When these brothers started harassing the ascetics. Brahma created a beautiful woman Tilottama. She was so charming that even Siva assumed four faces to look at her all around. She appeared before Sunda and Upasunda. Both were captivated by her charm and started fighting to get her. Ultimately they were killed by each other.

### **Arjuna's Tirtha yatra**

Narada instructed the Pandavas to be with Draupadi by the rotation of one year each instead of a rotation by one day. Accordingly they lived with her by the rotation of a year. When a couple is in privacy no one is expected to disturb them. However, once Arjuna had to enter the private chamber of Yudhishtira when he was engaged in a private conversation with Draupadi. This is because, a Brahman's cow was to be protected and Arjuna had to take his bow that was kept in Yudhishtira's chamber. Consequently, he had to undertake Tirtha yatra for a year.

In the course of his pilgrimage he came across Ulupi a widow girl of Naga race at his request he begot a son Iravan through her. The Nagas declared her and her son as outcaste. However, Indra took care of the both in Indraloka. Then, Arjuna went to Pandya country. He married Chitrangadha the daughter of Pandya king. According to north Indian recusion of Mahabharatha, Chitrangadha is the daughter of Chitravahana the king of Manipura. Arjuna begot a son Babruvahana through Chitrangadha. He was given in adoption to the Pandya king by way of Putrika putra dharma. The Pandya king Virasena was an amsa of Surya of Tvasta form. Chitrangadha was originally Sachi Devi.

Arjuna proceeded to Prabhasa. On the way, at Kanyatirtha, he was caught by five crocodiles. He dragged the five out of water. These were originally five apsaras and were cursed to be born as crocodiles by a Brahmana. These apsaras viz. Vargas, Saurabheyi, Samichi, Budbuda and Lata were in crocodile form in five lakes viz. Agastya, Saubhadra, Pauloma, Karandhama and Bharadvaja. The Brahmana had told them that when some strong man drags them out, they will get their original form. Accordingly, when they were dragged out by Arjuna they were released from the crocodile form.

### **Subhadra parinaya**

From Prabhasa Arjuna proceeded towards Dwaraka. He took the form of a Sanyasi and sat under a tree on Raivata hill. Balarama saw him and asked Krishna to arrange accommodation for this sanyasi near Kanyagara during chaturmasya and provide all facilities to him. Krishna pretended to caution Balarama by saying that it is not safe to provide accommodations for this young sannyasins near Kanyagara. Balarama said that the sannyasins are above temptations and one should not question the bonafides of an ascetic. Subhadra was asked to serve sannyasin. One day Balarama and all others went to Pindoddhara Kshetra. There was a big festival. Sanyasi did not go as he was not to leave the place until the chaturmasya was over. Subhadra also remained as she had to serve him.

Subhadra enquired sannyasin whether he knew the whereabouts of Arjuna who is on a pilgrimage. Sanyasi revealed his identity as Arjuna. He proposed that they should marry by Gandharva way. She said that without Krishna's consent and blessing she cannot proceed in the matter. At this juncture Krishna arrived with his parents. Indra, Satyaki, Narada etc also arrived. The marriage was celebrated. Krishna left his chariot for Arjuna and returned to Pindoddhara Kshetra. Arjuna left the place with Subhadra. The security guards of the city tried to prevent him. Viprithu who was in charge of the security was already secretly instructed by Krishna not to prevent Arjuna. Subhadra herself was taking the chariot ahead. Balarama came to know about it. Balarama was enraged. However Krishna pacified Balarama and other Yadavas. Arjuna came to Indraprastha with Subhadra. Draupadi and his brothers were very happy to receive them.

Pandavas begot five sons viz. Prativindya, Srutasoma, Srutakirti, Srutanika, Srutakriya. These were originally Visva devas. These had the avasha of the five Gandharvas viz. Chitrarath, Abhitamra, Kishora, Gopala and Bala. Abhimanyu was born after Prativindya and Srutasoma. Originally he was Budha. He had also the avasha of Chandra.

### **Khandava dahana**

One day Krishna and Arjuna went to Khandava forest with Satyabhama and Subhadra. Agni appeared before them in the form of Brahmana and appealed for food. He said he needs the whole of this forest as his food. This forest belongs to Indra. He is obstructing me. Agni had tried to burn this forest seven times. However, Takshaka was living in this forest prevented him with the support of Indra.

Agni brought chakra from Narayana at Badri and gave it to Sri Krishna. This was already once obtained by Sri Krishna. This was already once obtained by Sri Krishna at Gomantaka. Agni Procured Gandiva bow from Varuna and gave it to Arjuna. He also gave white horses, chariot and the flag with the emblem of Hanuman.

Arjuna encircles the entire Khandavavana with his arrows and saw that no one went out of it; Krishna and Arjuna destroyed the whole forest and offered it to Agni. Indra surrendered. Maya who was in that forest appealed to Arjuna to save him. Arjuna let off him.

### **Chapter XXI**

#### **Sri Krishna rescues a Brahmana's children**

Maya built a beautiful hall for Yudhishtira. He had collected the valuable gems and other material from the hall of king Vrishaparva built on Mainaka near Bindu sarovara. He had also brought the original gada of Vayu and gave it to Bhimasena.

On a day of sun eclipse, Krishna went to Samanta panchaka for a bath with his wives and children. The five ponds at Kurukshetra constructed by Parasurama to offer Pitrutarpana after destroying Kshatriya are known as Samanta panchaka. Nandagopa, Yashoda and Pandavas also went there. Vasudeva performed a sacrifice on this occasion.

Krishna performed Asvamedhayaga at Dwaraka within one day only. Krishna himself was Dikshita for this sacrifice. On this occasion a Brahmana arrived with tears in his eyes. He told that his children die the very moment they are born. Arjuna offered to rescue his children. Krishna doubted his ability. Arjuna said if I am not able to rescue the children, I will jump into the fire. Arjuna encircled Brahmana's house with his arrows at the time of her delivery. However, the child was taken away by some invisible spirit and only the cries of the child were heard. Arjuna went round the regions of Yama, Indra Agni, Soma, Vayu, Varuna etc and did not find the child. He returned and offered to jump into the fire in the presence of Sri Krishna.

Sri Krishna took the Brahmana and Arjuna with him and moved in a big chariot towards north crossing the seven seas. He cut the deep darkness with his chakra across ghandodaka and went to his original place Anastasia. HE entered into his original form asking Brahmana and Arjuna to

remain outside. He brought the children of Brahmana out. Nanda, Sunanda etc attendees of Vishnu used to be born as the children of the Brahmana .Krishna returned to Dvaraka and gave the children to Brahmana.

Sri Krishna killed Dhantavakra and his brother Viduratha.

Arjuna asked Shri Krishna to describe the worlds through which they went while moving towards Anantasana. Shri Krishna explained the same as under: Jambudvipa, Lavanasamudra, Plakshadvipa, Iksusamudra, Shalmalidvipa, Surasamudra, Kushadvipa, Sarpisamudram, Kraunchadvipa, Dadhisamudra, Shakadvipa, Kshirasamudra, Pushkaradvipa, and Suddhodasamudra. He also gave the measurement of these. The total area is stated to be two crores fifty three and half lakh yojanas. The Look-alike is situated between Vajralepa and anatomies.

On another occasion Narada described fourteen worlds to Yudhishtira as under: Bhu, Antariksha, Svarga, maha, Jana, Tapah and Satya seven above and Atala, vitala, Sutala Talatala, Mahatala, Rastala, Patala seven below.

Yudhishtira asked Narada why his father Pandu has no place in Indraloka while Harischandra has it. Narada replied that Harischandra performed Rajasuya yaga. Your father has already expresses his desire that his son should perform this yaga. Yudhishtira thought of performing Rajasuya sacrifice. He consulted his brothers and also sent a messenger to Sri Krishna. At the same time the relatives of the sixteen thousand wives of Krishna also sent a messenger informing the disturbing news that Jarasandha is planning to kill and offer to Siva twenty two thousand and eight hundred kings. They appealed to Krishna to rescue these kings. On hearing this Shri Krishna went to Indraprastha encouraged them to undertake Rajasuya yaga.

Rajasuya yaga duly performed will enable the Rijuyogas to attain the status of Brahma. Those who are not eligible to this status will attain better position than his equals in the liberated state, that is to say, they will enjoy more ananda. King Pandu belongs to Maruts group. Among forty nine maruts, seven are important. Pandu though he belongs to Marut group and originally he is one of the seven important Maruts i.e., Paravaha, he is not able to attain the higher status than Harischandra as he showed dis-respect to Indra and was cursed by him to be born as a man. However, Indra told him that he will attain his die status by performing Rajasuya. That is why Pandu desires that his son should perform Rajasuya.

### **Jarasandha Vadha**

Shri Krishna told Yudhishtira that Bhimasena is the most appropriate person to lead this Yaga. Jarasandha will oppose this yaga. He has to be first killed. Bhima should be departed to kill him. Bhima readily agreed to proceed in the matter. Shri Krishna proposed that he himself accompanied by Bhima and Arjuna will go to kill Jarasandha. Jarasandha will consider Arjuna as inferior to him, he is afraid of me, therefore he will choose to fight with Bhima only and will be killed by him. Krishna further told Yudhishtira that he himself did not kill Jarasandha when he attacked Mathura only to provide an oppurtunity to a Vishnubhakta to fight against a Sivabhakta and reveal the superiority of Vishnu-bhakta. This removed the fear in the mind of Yudhishtira .Krishna Bhima and Arjuna left for Magadha country.

A group of five hills viz. Vaihara, Varaha, Vrishaba, Rishi and chaityaka surrounded Girivraja. Jarasandha used to be worship one of these hills i.e. chaityaka since it looked like Shivalinga. This was destroyed by Krishna, Bhima and Arjuna. Then, they entered into the city of Jarasandha through the path made by breaking the prakara wall. This new way was made since, one is not expected to enter into enemy's city through the main gate. They broke the drums the sound of which represented the glory of Jarasandha. They snatched the flowers, sandal paste etc from the shops in the city and entered into Jarasandha palace by making a breakaway for them. They had dressed like Brahmanas. They refused the hospitality offered by Jarasandha. He asked them as to who they were? Why they broke Sivalinga, broke the drum and snatched the flower etc. These acts do not befit the Brahmanas. On this Krishna replied "we are not Brahmanas. We are your enemies. You have undertaken a Bhairavayaga and propose to kill innocent kings and animals. We have come to punish you; Jarasandha said I cannot stop my Bhairavayaga. You have to fight with me. Jarasandha proposed that he would fight with Bhimasena. A fight between the two with mace started. It was conducted outside the city. Both displayed their skill in Gadayuddha. Their gada were broken into pieces, and then they started fighting with fists. The fight continued for fifteen days, Bhima firmly caught his head, placed the foot on his trunk and broke him in two pieces. Krishna gave a hint as to how to break him by cutting grass blade and throwing the two pieces in opposite direction. Bhima knew his secret. However, Krishna gave the hint to entuse him Jarasandha's son Sahadeva made peace with them by offering his sister and the chariot to Bhimasena. Bhima received his sister for his brother Sahadeva. Nakula had already married the daughter of Madra King. These two wives of Nakula and Sahadeva were originally ushas wife of Ashwini. This Ushas is different from Usha the wife of Aniruddha. With the death of Jarasandha the main hurdle for the Rajasuya of Pandavas was removed.

### **Rajasuya yaga**

Sri Vedavyasa arrived and instructed Yudhishtira to make all preparations. He instructed Bhimasena to undertake digvijayayatra. The benefit of the sacrifice goes to that person who plays the principal role. Bhima was eligible for the benefit of Rajasuya viz. the position of Brahma. Therefore, Sri Vedavyasa asked Bhima to play the principal role by undertaking digvijayayatra.

Arjuna pleaded that he has the chariot, bow etc necessary requirements for digvijayayatra and he is also interested in digvijayayatra. However, Sri Vedavyasa said Kichaka; Karna etc will give tributes to Bhima without much grumbling, therefore, he should lead digvijayayatra. He directed Arjuna to go to Saptadvipa, Patala etc regions and bring tributes.

Bhima went to Virata kingdom and collected tributes from Kichaka. Then, he went to Cedi kingdom collected tributes from Shishupala. Kunti's sister Srutasrava was the mother of Sishupala. She advised him to pay the tributes. Bhima collected the tributes from Paundraka Vasudeva and Karna. He went to the city of Banasura and collected the vast wealth from him.

Nakula and Sahadeva who were sent to different direction returned and reported the tributes won by them.

Arjuna defeated the tribal rules like abhira and nisada. He obtained tributes from Bhagadatta. He wandered over nine varshas viz Kimpurusha, Harivarsa, Ilavrita, Bhadrasva, Ketumala, hiranmya, Ramyaka, kuru and Bharata varsa itself. He brought huge tributes from this area. He also went into seven patalas won the demons and the deities and brought the tribute even from Bali Chakravarti.

The Rajasuya sacrifice was started. Yajnavalkya, Paila and Dhaumya and Susama played the role of Adhvaryu, Hota and Udgata. Sri Vedavyasa himself became Brahma. Dharmaraja was Yajamana and Draupadi was Yajamana Patni Brahma, Rudra, Indra etc deities, and Bhishma Drona etc elders. The entire family of Dhritarashtra, Balarama and Yadavas were present. Rukmini and Satyabhama were also specially invited. At the sacrificial pendal, the debates on philosophical issues were arranged. Dharmaraja asked Bhishma as to whom the agrapuja be offered. Bhishma suggested that it should be offered to Sri Krishna. Dharma duly offered agrapuja to Shri Krishna. This upset Shishupala. He talked ill of Shri Krishna. Bhimasena was enraged by this and proceeded to kill Shishupala. Bhishma restrained. He was destined to be killed by Shri Krishna. Therefore, Bhima did not proceed further. Shishupala declared to fight against Krishna. He invited the other kings also to join him. Sri Krishna pushed the other kings behind and killed Shishupala with his Chakrayudha.

After the sacrifice was over and all guests returned, Dharmaraja was chatting with Sri Krishna at the beautiful built by Maya. Duryodhana arrived at the hall. The walls of this hall were so transparent that the persons sitting on the other side were visible and presence of the wall itself was not felt. Consequently Duryodhana hit at the wall when he proceeded. The floor that was studded with blue gems was so soft and clean that Duryodhana felt there was water and he rolled his clothes to avoid the water. In another part of hall where there was actual water, he failed noticed it and fell. At this confusion of Duryodhana, Bhima, Draupadi and all others laughed. Duryodhana felt deeply humiliated. Duryodhana and Sakuni returned to Hastinavati with a burning heart started and to take revenge vengeance against Pandavas, particularly against Bhima and Draupadi.

### **The dice play**

Sakuni suggested that they should invite Dharmaraja for a dice-play and rob all his wealth and kingdom. Dhritarashtra first hesitated to agree. However, when Duryodhana pressurized him he sent Vidura to invite Dharmaraja for the dice-play.

When Vidura came to invite Dharmaraja for dice-play Sri Krishna was not at Indraprastha. He had left for Dwaraka on receiving the information that Salva proposes to attack Dwaraka.

Dharmaraja agreed to go to Hastinavati for playing the dice in spite of the opposition by his brothers and Draupadi. Vidura also cautioned him against the dangers of the dice-play.

Pandavas went to dice-play hall with Bhishma etc elders. Dhritarashtra arrived with Vidura. Kauravas arrived with Shakuni and Karna. Bhishma etc elders did not like the idea of dice-play. However they kept quite. Dharmaraja proposed his entire wealth as a bet for the play and lost it. Then, he went on proposing Nakula, Sahadeva, Arjuna, and Bhima as bet and lost all of them. Finally he proposed Draupadi and himself also as bet and lost. Duryodhana sent his

charioteer Pratikamin to bring Draupadi to the dice play hall. Draupadi told him that it is not proper for her to come to the hall where elders are present. Pratikamin returned. Duryodhana sent Dussasna to bring Draupadi. HE forcibly dragged her to the hall. She asked the question whether Yudhishtira lost her before he himself became a slave. No body answered this question .Bhishma said, since Sharma raja himself has accepted the fact he lost Draupadi, we are helpless in the matter.

Draupadi told Bhishma and other elders that dice-play is a deceitful programmed. It is adharna. Therefore, victory in this is no victoyr. COnsequently Dharmaraja himself is not defeated. Therefore, how can I be treated as a slave? You elders are not condemning it as adharna. You are not giving your ruling on what is dharma and what is adharna. Therefore, this assembly is not an assembly of Wiseman at all.

Bhishma etc elders kept quite even after this exhortation, since, kali had entered into them. However, Vidura declared that Draupadi has not become a slave. The adharna has taken over the entire assembly.

Bhima said the hands of Dharmaraja are burnt. Arjuna appealed to him not to do so. Duryodhana displayed asked Dusyasana to take away the cloths of Pandavas. They removed the same and were clad with deer skin. Dusyasana started to drag the saree of Draupadi. She appealed to Shri Krishna to save her honor. The saree went on extending. A series of sarees appeared one after the other. Dusyasana was exhausted and collapsed. Bhima looked at an iron rod to hit Duryodhana. There were cries of foxes. This was very inauspicious. Dhritarashtra asked Vidura as to how to ward it off. Vidura said you first release Draupadi. Dhritarashtra offered three boons to Draupadi. She asked him to release Pandavas and their property. She did not ask anything for herself. Strictly speaking she had not asked for any boons. The relatives of a dice player have a right to ask for the return of the lost property.

She had exercised that right. Even if it is taken as boon she was within her limits. A Kshatriya should not ask for more than three boons.

She had asked for only too boons. She did not ask anything or herself as she was strictly following Bhagavata dharma. Dhritarashtra released Pandavas and returned the kingdom. Duryodhana was very angry. Shakuni suggested that Pandavas be invited for the dice-play again. Dhritarashtra invited again. This time the bet proposed by the Kauravas was different. If Pandavas were defeated they were required to live in the forest for twelve years and live incognito for one year. During this last year, if one of them was found, then, they were required to live in the forest for twelve years again. Dharmaraja was defeated again and Pandavas had to go to the forest. They went out of Hastinapur through the main gate Vardhamana. Vidura asked Kunti to stay with him. The people of Hastinapur followed Pandavas up to the banyan tree on the bank of river Ganga. Then Pandavas proceeded to Kamyakavana.

## **Chapter XXII**

### **Kirmira vadha**

Pandavas arrived at Kamyakavana. It was place of Kirmira. He was the younger brother of Bakasura and a friend of Hidimba. When he came to know that Bhima had arrived he desired to take revenge on him for killing Bakasura and Hidimba. He attacked Bhima, He was moving holding torches. Bhima fought with him and killed him.

Ten thousand Yatis and eighty eight thousand Brahmanas had accompanied Pandavas. In order to provide food for them and maintain them Pandavas had to make arrangements. They meditated upon Surya Narayana and obtained Akshayapatra. This used to yield plenty of food and other requirements like Kamadhenu. Pandavas provided food and other facilities to Yatis and Brahmanas through this Akshayapatra. Dharmaraja took his food after his brothers took food. After Dharmaraja, Draupadi used to take her food.

Vidura, Sri Vedavyasa and Maitreya advised Dhritarashtra to treat the Pandavas properly and give them their kingdom. However, this did not yield any result.

### **Sri Krishna arrives and narrated Salva vadha**

Pandavas sent a message to Shri Krishna informing their plight in the forest. Krishna, Satyabhama and Drupada arrived. Krishna said if I were present at Indraprastha. I would not have allowed such a thing to happen. He had gone to Dwaraka to fight with Salva. When Krishna learnt that Salva has attacked Dwaraka, he sent Pradyumna to counter him. Salva preferred to fight with Pradyumna on the ground and came down from his Vimana. Pradyumna employed the special arrow to kill him. However, an aerial voice informed him not to kill Salvas as he is destined to be killed by Shri Krishna. On seeing this arrow Salva ran away. Then, I went and followed him I saw him moving in the Saubha Vimana. He used his Maya. As a result I saw a messenger coming to me. He told me that Salva has already killed Vasudeva. I saw Vasudeva being dropped from Saubha Vimana. Suddenly the entire army became invisible. The Rakshasas declared their victory. I saw all this fun or sometime and killed Salva by Chakrayudha.

Narrating the episode of Salva to explain his absence, Shri Krishna consoled Draupadi, stayed in the forest for sometime and left with Satyabhama. Subhadra and Abhimanyu, Dhristadyumna also let taking the children of Draupadi with him. Dhristaketu the son of Shishupala took Devaki his sister and the wife of Dharmaraja to his Chedi Country. The king of Kashi took with him his daughter Kalidevi, the wife of Bhimasena. The wives of Nakula and Sahadeva viz Parvati and Vijaya stayed with Kunti. Draupadi's sons stayed in Panchala for sometime ad then moved to Dwaraka.

### **Draupadi and Bhima advise Dharmraja**

Bhima asked Draupadi to talk to Dharmaraja and keep his spirit to fight the Kauravas after thirteen years. If he is isolated for such a long time from the thought of the harm done to us by Kauravas, he may become indifferent to the kingdom. Draupadi went to Dharmaraja and told him that tolerance is not a virtue in respect of evil persons. If the king is tolerant even with evil persons the good people will suffer. It is said that dharma protects a person if he protects dharma. But in your case dharma did not protect you. Duryodhana does not care for dharma but he is prospering. This makes me to loose the faith in the very dharma. It is true that the

God manages everything. However man's effort is also necessary. If man has nothing to do with his undertakings, then, the vidhi and nishedha i.e., 'do and 'do not' prescribed in Veda will lose their meaning. Dharmaraja listened to these arguments of Draupadi and said these are empty arguments. The man is not independent in his undertakings; He is regulated by God in all matters. God is the independent agent. Every one else is under his control. Man should undertake his activities with this awareness. He should respond to Vidhi and nishedha as God's command. Then, Bhima also joined this discussion. He agreed with Dharmaraja that God is all in all. One had to realize both the facts that Jiva has to do his duties but also be aware that he is not independent. Only such a person who knows both these aspects can function better and do his duty. One should not arrogate Svatantrakartritva for himself or akartritva. Jiva functions on the basis of his Yogyata, anadikarma and prayatna. These three are under the control of God. He is independent, he is supreme. He guides the Jivas taking into account these factors. He has no partiality or cruelty. With this background Bhimasena explains Varnadharmas, particularly, Rajadharm. He concludes by saying that dice play is not a dharma. Therefore he can take back our kingdom. There is provision to consider thousand years as thousand months in Satrayuga. Applying this yard stick thirteen years may be considered as thirteen months. We have already spent twelve months. Spending another month in ajnatavasa we may go back, fight, and take back our kingdom. Dharmaraja agrees with Bhima but says we can take this action after thirteen years. However, I am worried as to how to face such strong men Bhishma and Drona. They are our elders and respectable persons. At this juncture Sri Vedavyasa arrives.

Sri Vedavyasa instructed Pratismriti Mantra to Dharmaraja with instruction what he should pass it on to Arjuna. When this Mantra is recited all the deities appear and teach the respective astra mantras. Dharmaraja received the mantra from Sri Vedavyasa and taught it to Arjuna.

### **The Pashupatastra**

Arjuna went to Indrakila hill and started penance. He meditated upon Vishnu present in Shiva. At this time a demon Mukasura who was planning to kill Arjuna in the form of a pig. Arjuna threw the arrows at it. At the same time Shiva also arrives with Parvati. He also threw the arrows at the pig. He said it belongs to him. He has come for hunting. Arjuna is not a hunter. A fight ensues between the two. Arjuna collapsed. He prepared a Shivalinga, worshipped it with flowers. To his surprise the flowers were seen on the head of Shiva who had come in the form of a hunter. Arjuna realized that the hunter was Shiva himself. He prostrated at his feet. Shiva gave him Pashupatastra. This astra really speaking was of Vishnu only. It got the name Pashupatastra because, Shiva acquired. Its original name is Brahmastra. This is the name of Gayatri hymn. Narayana present in Suryamandala is the deity for Gayatri hymn. When Arjuna received this hymn, Narayana appeared before him Shiva blessed him and asked him to go to Indraloka to get the astras from other deities.

### **Urvasi curses Arjuna**

Arjuna went to Svarga. He was duly received. Indra taught him Vajrastra etc. HE arranged to teach him music and dance by Gandharvas. While observing the dance by Urvasi, Arjuna looked at her intently. Urvasi thought he is interested in her. She approached him He refused to oblige

her. She cursed him to become a napunsaka. When Indra came to know, he restricted it to one year only during ajnatavasa.

### **The episodes of Krishna worshipping Shiva, killing Paundraka Vasudeva, Mainda, Vivida**

#### **Etc**

Krishna had told Shiva that he would worship him and undertake penance for him in order to mislead the ignorant. You should preach misleading Shashtra declaring yourself as superior. Accordingly Krishna goes to Himalaya and undertakes penance for Shiva. When he was at Badri two Pishachas viz Ghantakarna and Karna came. They were in search of Shri Krishna on the advice of Shiva to get liberated from Pishachas form. They were moving shouting 'Om namo bhagavate Vasudevaya' Krishna touched them and they got back to their original Gandharva form. Shri Krishan went to Kailasa. He pretended to perform the penance for Shiva to mislead the ignorant. Shiva told him that when Karma was burnt down Rati asked for restoring her husband. I told her that he will be born as your son. He may be taken as a son given to you by me.

When Krishna went to Kailasa Paundraka Vasudeva and Ekalavya attacked Dwaraka. Balarama, Satyaki, and other Yadavas fought with them. Paundraka used to claim that he is real Vasudeva, the chakra etc belong to him. He asked Krishna to accept this position and give chakra etc to him only. Sri Krishna killed him. Krishna killed Kashiraja and Ekalavya also.

On killing Kashiraja his son Sudakshina was enraged. He performed penance for Shiva and requested to enable him to destroy Krishna. Shiva asked him to perform abichara homa. He performed the same. The abicharagni produced by it rushed towards Dwaraka and started burning the city. Krishnachakra prevented it. It went back and hit Sudakshina himself. It is the nature of abicharagni that if it cannot hit the enemy it will hit the very person who has employed it. Krishnachakra burnt the city of Varnasi.

Mainda and Vivida attacked Dwaraka. Balarama killed both of them Samba the son of Jambavati took away Lakshana the daughter of Duryodhana. Kauravas were enraged by it and arrested Samba. On hearing this Yadavas wanted to fight with them However, Balarama intervened and got him released. Balarama threatened that he will drag the whole city of Hastinavati into Ganga and drown it in water. Kauravas released Samba.

#### **Ushaharana**

Banasura's daughter Usha saw Aniruddha in her dream. She desired to marry him. Her friend Chitrlekha managed to bring him. Banasura came to know about it and arrested Aniruddha tying him with a snake. Krishna came to Shonitapura fought with Jvara and made Shiva himself motionless by Vijribhanastra. This Jvara had three heads three legs and nine eyes. He used to produce heat and torture enemies. This was known as Saiva Jvara. Krishna produced Vaisnava Jvara that created cold and warded off the effect of Shaiva Jvara. Shri Krishna returned to Dwaraka with Aniruddha, Usha and Chitrlekha.

## **The Saugandhika flower**

Lomasamuni advised Pandavas to undertake Teertayatra. Pandavas moved around all important pilgrim centres and arrived at Badarikashrama. They worshipped Narayana offered pandas to their forefathers and moved further to inner Badri. When Bhima and Draupadi were moving in Badarikashrama a beautiful and fragrant flower was dropped near Draupadi. She desired to have these flowers and asked Bhima to bring them. Bhima proceeded in the thick forest of Himalayas killing the wild animals. On the way Hanuman was sitting. He told Bhima that ordinary men are not expected to move on this path. If you insist on going you have to lift my tail and make a way for you as I am very old. Bhima said you move your tail. Bhima was not able. He apologized to Hanuman asked him to narrate Sri Ram's glory. Though Bhima himself was Hanuman originally, He pretended to be unable to move the tail and asked him to narrate Shri Ram's glory for the benefit of all others. Hanuman made way. Bhima proceeded towards Gandhamadana. He saw the pond in which the Saugandhika flowers were found. This place was protected by Maniman and other Krodhavashas. They had procured Sauvastras from Shiva. They attacked Bhima and were destroyed. Bhima collected the flowers from the pond.

Pandavas lived in Arshtisena ashrama at Gandhamadana. Indra asked for Gurudakshina from Arjuna for teaching him the great astras. He told him you kill Nivatakavachas who are my enemies. This is Gurudakshina. Arjuna employed Pashupatastra and killed them.

## **Nahusa episode**

As a result of killing Vritasura Indra had to vacate his position. The sages put Nahusa in this position. When he took that position he desired to have Sachi. In order to bring him down Sachi told him that she would agree to his request if he makes the sages carry his chariot. Bhrigu cursed him that he should be born as snake.

He further said: If a person meets you at the time of your ajagara vrita Parana you will catch him .If you are not able to kill and if he doesn't get freed from you all your strength will go to him. Ajagara vrita is a ritual in which the observer takes his food after two and half days viz two days two nights and one day make a unit of five. The next night is sashtakala or sixth unit. It is at this time that the observer has to take his food. For this reason this vrita is also called as sashtakala Parana vrita. He also told him that you will be free from snake body when someone answers your questions. When Bhrigu cursed Nahusa he was not visible to him. He was in Jata of Agastya. These were avesha of Brahma in Bhrigu. Strictly speaking the above curse was given to Brahma only. All this was in consequence of Nahusa putting his foot on Agastya's head and Sachi's trick to instigate him to invoke the sages to his chariot.

Bhima was caught by this snake. Bhima did not try to get freed from the snake nor did he reply to the question of Nahusa. He wanted to draw out the strength of the penance of Nahusa. He allowed the snake to get exhausted and become loose. Dharmaraja arrives and asks Nahusa to free Bhima. Dharmaraja himself answers the question .Nahusa asks I) who is Brahmana ii) what is the highest principle that should be known by a seeker iii) which are the means of liberation. Dharmaraja answered these questions. Nahusa was freed from the body of the snake.

Pandavas moved to Dvaitavana. Krishna and Satyabhama arrived. Satyabhama asked Draupadi to explain stridharmas. She explained.

### **Jayadratha episode**

One day Pandavas went for hunting. Draupadi alone was in ashrama. Jayadratha was going to a svayamwara by that way. He asked her to come with him. She refused. He forcibly took her in his chariot. Dhaumya followed. Pandavas arrived. Draupadi jumped out of the chariot. A companion of Jayadratha was killed. Dharmaraja asked Bhima not to kill Jayadratha as he was the son-in-law of Dhritarashtra. He ran away.

### **Markandeya narrates a number of stories**

Sage Markandeya arrived. He narrated a number of stories which can be understood if we know three layers of language. Viz. dharshanabhasa, guhyabhasa and Samadhibhasa. Dharshanabhasa is again of two types viz Lokadarshana and Paradarshana. Paradarshana is also of two types viz Laukika paradarshana and Vaidika paradarshana.

### **Ghosayatra**

Duryodhana undertook Paundarikayaga. This was a substitute for Rajasuya yaga. As one and the same family was not eligible to perform Rajasuyayaga twice he had to go by Paundarika yaga. In order to display his wealth and the poverty of Pandavas Duryodhana organized Ghosahayatra. He proceeded to take bath in the lake at Kamukavana close to the ashrama of Pandavas. However, the Gandharva Chitrasena had already taken position of the lake. When Duryodhana tried to enter forcibly he was arrested. Duryodhana's brothers, Shakuni etc were also dragged out. Duryodhana's servant appealed to Pandavas to get him released. Dharmaraja was performing one day sacrifice. Therefore, he deputed Bhima and Arjuna to get Duryodhana released. He said when a third party attacks he has hundred and five brothers are one.

Duryodhana felt deeply humiliated as he had to take the help of Pandavas. He started a fast unto death i.e. prayopavesha. He asked Dusyasana to take charge of the kingdom. Dusyasana appealed to him to give up the fast. Karna also appealed. Karna said when the master is in difficulty it is the duty of the servants to help him. Pandavas are your slaves. Therefore, you need not feel humiliated if they help.

The Assuras also thought if Duryodhana withdraws Pandavas will become strong. They always support the God but not us. Therefore, we should put enthusiasm at the heart of Duryodhana. They managed to get Duryodhana to Patalaloka when he was asleep. They told him, he was a Vajrakaya and quite strong Therefore, he should not feel depressed. Karna took an oath that he would not refuse to give a gift when some one asked him and would wash his feet himself until he killed Arjuna.

### **Karna gifts his Kundala**

Indra became alarmed. He desired to weaken Karna. He went to Karna in the form of Brahmana and asked for the gift of his karnakundalas. Karna gave even though he knew that it

was a game of Indra. Karna never refused to give a gift someone asked him. In return Indra gave him Shakti ayudha; He said it would kill only one person excepting Arjuna.

### **Yaksha prashna**

Sometime after the release of Duryodhana a Brahmana came and told that his arani sticks and yajnapatra are taken away by a deer. He had put them in a cloth on the branch of a tree and a deer's horn stuck to it and it was taken by the deer. Pandavas ran after the deer. It became invisible. They sat under a banyan tree. They felt thirsty. Nakula climbed the tree and saw a pond nearby. He went to drink water. He heard the arial voice that this pond belongs to me. You should not drink the water without answering my questions. Nakula sipped the water without answering my questions. He fell on the ground. Sahadeva, Arjuna, Bhima also sipped the water without answering the questions. They all fell down one after the other. Dharmaraja came. He answered the questions. Yama had appeared in the form of Yaksha. He was pleased with the answers of Dharmaraja and asked him to ask for the revival of the life of one of his brothers. Dharmaraja asked for the revival of Nakula. Yaksha asked why he did not choose Bhima or Arjuna, Dharmaraja said he wanted at least one son of Madri to be revived. Yama was pleased and revived the life of all brothers .He told dharmaraja that he himself had taken away the arani patra assuming the form of a deer. He returned the arani patra to Dharmaraja. He gave the same to the Brahmana.

Prof.K.T.Pandurangi

Upakulapati

Poornaprajna Vidyapeeta