

Mahabharatha Tatparya Nirnaya

Agnatavasa of Pandavas

The events of Virataparva that relate to the agnatavasa of Pandavas are described in 23rd chapter.

After completing the twelve years period of Vanavasa Pandavas took leave of Dhaumya, other sages and Brahman's and made up their mind to undergo agnatavasa. They went to capital city of Virata. Before they entered the city they hid their weapons on a Sami tree in the outskirts of the city. The five Pandavas assumed the form of an ascetic, a cook, a eunuch, a charioteer, and a cowherd respectively. Draupadi assumed the form of Sairandhri i.e. a female artisan. Bhima assumed the form of cook for two reasons i) He never took food prepared by others ii) He did not want to reveal his great knowledge by assuming a Brahmana form. During their Agnatavasa they did not serve Virata or any other person. The younger brothers of Yudhishtira served Lord Hari and their eldest brother Yudhishtira in whom also God was present by the name of Yudhishtira

One day a wrestler who had become invincible by the boon of Siva came to Virata's city. The wrestlers maintained by Virata were not able to meet his challenge. The ascetic i.e. Yudhishtira suggested to king Virata that the cook who had the skill in wrestling well could be asked to wrestle with him. The cook i.e., Bhima, wrestled with him and killed.

Kichaka is Killed

Ten months after Pandava's stay at Virata's palace, Kichaka, the brother of Queen Sudesna came. He was away to conquer the neighboring kings. When he saw Sairandhri he was captivated by her charm. He asked his sister Sudesna to send her to him. Sudesna tried to prevent him; ultimately she was forced to send her. When Sairandhri went to Kichaka's place he tried to drag her. She pushed him aside and quickly started. Kichaka chased running her and tried to kick her. She prayed Lord Narayana present in Suryamandala. He sent a demon Heti who came in an invisible way. Vayu entered into this demon Heti who came in an invisible way. Vayu entered into this demon and pushed Kichaka to the ground. Bhima angrily looked at a tree. Yudhishtira prevented him. During that night Draupadi met Bhima and told him to take some action, He advised her to tell Kichaka that she would meet him in the Dance hall when nobody would be present there. Accordingly Kichaka was anxiously waiting for her in the Dance hall. Bhima pounced on him and killed him. When Kichaka was killed his one hundred and five brothers who had tried to tie and burn Draupadi, Bhima killed them also. Sudesna asked Draupadi to leave the palace as she was afraid of her. Draupadi asked her to wait for another thirteen days

Duryodhana attacks Virata kingdom to trace Pandavas

The spies of Duryodhana who were in search of Pandavas did not find them anywhere. They only reported that Kichaka was killed by someone. On hearing this Duryodhana planned to attack Virata's kingdom as he thought that without Kichaka Virata was weak. Susharma the king of Trigarta and an ally of Duryodhana proceeded first and attacked Virata's capital city from the

Southern side and captured the cows of Virata. King Virata confronted him. Excepting Arjuna, and would join other Pandavas followed him. Virata was arrested by Susarma. Bhima attacked Susharma and arrested him. Yudhistira asked Bhima to release him.

The next day Duryodhana proceeded with Bhishma, Drona and others and attacked from the northern side and captured the cows. He had two objectives in mind I) to trace Pandavas ii) Subdue Virata in the absence of Kichaka. On learning this attack Arjuna proceeded with Uttara. He took his gandiva and the flag with the emblem of Hanuman. He won back the cows fighting with the Kaurava Maharathikas individually and also collectively. He employed sammohana astra and made Kauravas unconscious. He took away their royal clothes except that of Bhishma. He cut the chariot of Bhishma to pieces. When he returned Virata said that his son brought the victory. Yudhishtira said Brihannala i.e., Arjuna brought the victory, Virata hit him on the forehead with dice, the next day morning the Pandavas revealed their true nature. Virata requested Yudhishtira to sit on the throne and honored all of them. He offered his daughter Uttara to Arjuna. However, Arjuna said he would accept her for his son Abhimanyu. Abhimanyu's marriage was performed with all pomp.

Duryodhana returned to Hastinapur and argued with Bhishma and Drona that since Arjuna was traced before the completion of agnatavasa Pandavas should undergo Vanavasa again for twelve years. Bhishma and Drona did not agree. If one goes by Chandramana one year was completed. But if one goes by Sauramana it was not complete. In respect of counting months and the year Chandramana has to be followed. Hence one year was complete. However, Duryodhana insisted that one year was not complete and refused to return the portion of the kingdom to them.

II

The efforts of peace and preparation for War

Twenty fourth chapters describe the effort to peace and preparation for war. Drupada sends his priest to Dhritarashtra with the consent of Sri Krishna to advise him to settle the matter peacefully. He meets Dhritarashtra in the presence of Bhishma and Drona and advises him not to have any confrontations with Pandavas. Sri Krishna is their leader, Bhima and Arjuna are great warriors, Bhima has already killed Jarasandha the invincible person, he has killed three crores of Rakshasas who were present at holy places and were troubling pilgrims, he has killed jatasura. Therefore, give their share of kingdom to them without any confrontation. Dhritarashtra did not agree.

When war became inevitable both the parties started preparation, Both Duryodhana and Arjuna proceeded to meet Sri Krishna who was pretending sleeping. Arjuna sat at his feet. When Sri Krishna got up he first saw Arjuna, He told Duryodhana that you have come first but I saw Arjuna first, therefore, I would like to treat you two on equal footing. I offer my help to one and send the Yadava army to the help pf the other. You choose one of them. Duryodhana chose the army and Arjuna chose Lord Sri Krishna himself. Duryodhana did not realize the supreme divine personality of Lord Krishna while Arjuna was always conscious of his divine supremacy. Duryodhana went to Balarama also. He did not agree to help him.

Duryodhana gathered eleven akshauhini army while there was seven akshauhini army on Pandavas side. In the Pandava army Virata, Drupada, Kikuyu Dhristaketu, son of Jarasandha, King of Kasi, Purujit, Kuntibhoja and Satyaki were prominent, In the Kaurava's army Vinda Anuvinda, Jayatsena, Kalinga Ambastha, Srutayudha, Saindhava and Alambusa were prominent. Bhagadatta was especially invited by Duryodhana. Bhishma, Drona and Kripa joined Duryodhana to please Dhritarashtra. Shalya wanted to join Pandavas; however, Duryodhana had arranged a grand reception for him all along his way. Without knowing as to who had arranged it Shalya declared that he would support him who had arranged this reception. Consequently he had to join Duryodhana. Before he joined him he went to Pandavas to seek their endorsement. Arjuna suggested to him that he should humiliate Karna at a critical time.

While preparation for war were going on as stated above, Dhritarashtra sent Sanjaya to impress upon Pandavas that fighting with their brothers i.e., Kauravas is not a dharma. Draupadi and Bhima had already told Yudhishtira that to pardon evil persons is adharma. It is the duty of Kshatriyas to fight when they are in a difficult situation. They should not beg for their requirements like Brahmanas. Yudhishtira told Sanjaya accordingly. Sri Krishna also endorsed it. Sanjaya returned and reported to Dhritarashtra. He censured him for his wrong approach and went away. Then Dhritarashtra called Vidhura and asked his opinion. He also said that giving their share of kingdom to Pandavas is the right course. Otherwise all your children will perish. However Dhritarashtra did not make up his mind to agree with this suggestion. Instead, he asked him about the supreme God to enable him to wash off his sins. Vidhura remembered Sanatana. He came and taught about the supreme God Vishnu. He also told that supreme God will not help evil persons. Next day Sanjaya reported his discussion with Yudhishtira in the presence of all Kauravas. Even then Dhritarashtra did not agree to give the kingdom to Pandavas.

Yudhishtira had told Sanjaya that if Dhritarashtra agrees to give us the kingdom, then, you come or send the message through Vidhura. Both of them did not come. Then he consulted Sri Krishna. Sri Krishna offered to go himself and propose what is good for both the parties. If they do not agree then they deserve to be destroyed. At this stage Bhima said let not the entire race be destroyed for our sake, we are prepared even to work under Kauravas to save the race. Though he was capable of destroying the Kauravas and desired to destroy them he said so to elicit the popular opinion. Sri Krishna retorted that destroying Kauravas is dharma. Bhima said I am strong enough to do so. Krishna said you are very strong and praised Bhima. The verse in which Bhima's remark is given suggesting his readiness to work under Kauravas to save the race has a double meaning. It also states that Duryodhana is responsible for the destruction of the race. After we kill him we take care of the race on this earth, Therefore, both Bhima and Sri Krishna were for the war and destruction of the Kauravas, There was never any disagreement between them. Sri Krishna convinced Arjuna also about the necessity of war. Nakula asked Sri Krishna to be tactful without realizing that Sri Krishna was supreme and needed no advice. Sahadeva supported war. Draupadi said those who have stolen our kingdom must be put down. Therefore, do not make any peace proposal.

Sri Krishna visits Hastinapur

Sri Krishna proceeded to Hastinapur with Satyaki. As he preceded people welcomed with flowers all along the way. Bhishma, Drona and all distinguished citizens received him. Sri Krishna entered Dhritarashtra's palace. He received the hospitality of Dhritarashtra. Though he went to Duryodhana's residence he did not receive any hospitality from him. He went to Vidura's residence and in the evening went to Kunti's residence. He did not go to the residences of Bhishma. Etc as they had been indifferent when Draupadi was humiliated.

Next day he was invited to the assembly hall and was offered a golden seat. After exercising the courtesy greetings he told Dhritarashtra that he should give back the kingdom to Pandavas. This will be for the welfare of the race and your children. Dhritarashtra said my son does not listen and you directly advise him. Duryodhana did not care for Sri Krishna's advice and he left the hall with his associates to plan the arrest of Sri Krishna. Satyaki and heard the plan and informed Sri Krishna. Sri Krishna told Dhritarashtra I am everywhere and I cannot be arrested. Dhritarashtra called his sons. Sri Krishna revealed his Visvarupa. Dhritarashtra, Bhishma, Drona, Vidura and Sanjaya saw it. Duryodhana's vision was blurred by the flash of luster of the divine personality of Visvarupa. He restored the blindness to Dhritarashtra.

Sri Krishna visited Kunti's residence again. She told him to ask Yudhishtira to fight. Then he went to Karna, took him away on a chariot and told him that he is a son of Kunti and invited him to join Pandavas in the battle. Karna did not agree. He also told Ashvatthama to be friendly with Pandavas. HE agreed to be so until his father's death.

Kunti met Karna and asked him to join Pandavas. He did not agree but told her that excepting Arjuna he will not kill other Pandavas. Surya also appeared and told Karna to join Pandavas. He did not agree. He told Kunti whether I die or Arjuna is killed she will have five children.

III

the ten days battle under the Commandership of Bhishma

Twenty fifth chapter describes the events on the battle field on first ten days when Bhishma led Kaurava's army. It begins with a summary of Gitopadesha. It is well known that when Arjuna hesitates to fight on seeing his gurus, relatives and others closely associated with him, Sri Krishna delivered Gitopadesha and made him to realize that everything is under the control of Supreme God and he has to discharge his duty in dedication to him. This message is briefly summarized here. Then follows a detailed description of fighting. An important point of this description is that the role played by Bhima is prominently presented and it is especially pointed out that it is he who was mainly responsible for the victory at all fronts. Another point is that the role played by the younger generation viz, the sons of Draupadi the sons of Virata. Ghatothkacha Abhimanyu is described in greater detail.

On the very first day there was confrontation between Drona and Drupada, Satyaki and Krtavarma, Dushyasana and Sahadeva, Vikarnas and the sons of Draupadi. This kind of Dual went on all along. Bhima halted Bhishma, Drona and Bhagadatta. Shalya killed Uttara Kumara the son of Virata. Bhishma killed Sveta.

Karna did not participate in the battle so long as Bhishma was the commander as he was humiliated by Bhishma as ardhraatha. Dhristadyumna confronted Bhishma on the second day. Bhima and Arjuna did not confront him out of reverence.

Sri Krishna takes Chakrayudha

On the third day when Sri Krishna found that Arjuna is dealing with Bhishma leniently he himself took his Chakrayudha and proceeded towards Bhishma raising his arms. On seeing this both Bhishma and Arjuna appealed to him and Sri Krishna withdrew. According to Mahabharata Sri Krishna took Chakrayudha on the 3rd day and proceeded raising his arms on the 9th day

These two are stated together here. Holding chakra was intended to justify Bhishma's statement that he will make Sri Krishna to take his Chakrayudha, Then Bhishma and Arjuna fought bitterly. Bhishma killed ten thousand charioteers and withdrew for the day.

On the fourth day Bhima killed twenty five sons of Dhritarashtra. Duryodhana was heavily hit by the arrows of Bhima and was profusely bleeding. Duryodhana expressed his dejection to Bhishma. Bhishma told him that Pandavas are not ordinary men. They are the deities born to remove the burden of evil men on the earth. Duryodhana did not take it seriously. Bhishma gave him certain medicinal plants. He applied the same and resumed the war next day.

On the fifth day a fierce battle was again resumed. Dhristadyumna employed Sammohana astra and made the brothers of Duryodhana unconscious. Drona employed Vijnana astra and revived them. Dhristadyumna and Krtavarma bitterly fought against each other. Bhurisrava killed ten sons of Satyaki.

On the sixth day Bhishma and Arjuna bitterly fought against each other.

On the seventh day Bhima destroyed the chariot of Bhishma. Bhagadatta attacked Bhima. Bhima's son Ghatotkacha intervened. He assumed four forms, entered into four elephants viz., Airavata, Arjuna, Vamana, and Mahapadma and killed the elephant Supratika and Bhagadatta.

On eight day Iravanta son of Ulupi killed six brothers of Sakuni. Duryodhana asked Alambusa to attack Iravanta. Iravanta took the form of a snake and Alambusa took the form of Garuda and killed him. On seeing this Ghatotkacha attacked Alambusa. He ran away. Then Duryodhana himself confronted Ghatotkacha. At this stage Drona, Shalya, Ashvattama, Kripa, Krtavarma arrived. Ghatotkacha threw a large number of arrows from over the sky. Drona became unconscious. Kauravas away. Duryodhana asked Bhishma as to how to defeat Ghatotkacha. Bhagadatta confronted Ghatotkacha. He threw the weapon Sula on him. Bhima also joined the fighting. He stopped Bhagadatta's Supratika elephant. Krishna also arrived with Arjuna to take away his Vaisnava Astra. Bhagadatta ran away. During that night Duryodhana went to Bhishma and told him that he is not doing his best and is lenient to Pandava army. Bhishma said excepting Shikandi he will kill the entire Panchala army.

On the 9th day Bhishma started fighting fiercely he killed fourteen thousand soldiers of Panchala, Karusa etc. Abhimanyu proceeded towards Bhishma. Alambusa prevented him. Drona killed Sankha the son of Virata. Finding that Bhishma is furious and there will be large destruction of their army Yudhishtira with his brothers and Sri Krishna approached Bhishma at night and asked him to tell the way in which he could be killed. In a way Pandavas desired to take his permission to kill him. He told them that placing Shikandi before him they can kill him.

Arjuna throws arrows at Bhishma from behind Shikandi

On the tenth day Shikandi stood in front of Bhishma and Arjuna stood behind him. Dushyasana also stood before Bhishma to protect him. Bhima halted Drona, Ashvatthama, Duryodhana, Bhagadatta, and Kripa Shalya. Yudhishtira was halted by Shakuni, Dhristadyumna was halted by Jayadratha. Pushing aside Shakuni and others, Pandavas, Virata, and Drupada went near Bhishma.

Protected by Arjuna Shikandi threw arrows at Bhishma. Bhishma did not hit back. Arjuna destroyed the bow of Bhishma. Yudhishtira and all others also threw arrows at him. He fell on the ground. Bhima rushed at Bhishma. Keeping their weapons all others also went near Bhishma. He instructed them to their camp and they returned. Next day they came. Bhishma asked for water. Arjuna employed Varunastra and gave him water; He had already given the pillow of three arrows. Bhishma advised Duryodhana to realize the strength of Pandavas and the support of Sri Krishna to them and make peace with them. However, Duryodhana returned without saying anything.

Dhritarashtra who came to know all this through Sanjaya felt very unhappy.

IV

Drona takes charge as Commander-in-chief

On the eleventh day Drona was made the Commander in chief. Karna also joined him. Duryodhana asked Drona to arrest Yudhishtira. Drona initiated a bitter fighting and tried to arrest Yudhishtira. However, Arjuna made a counter attack and failed the effort of Drona arresting Yudhishtira. Bhima also gave a tough fight. On that night Duryodhana expressed his displeasure to Drona for not arresting Yudhishtira. Drona suggested, "If Arjuna was diverted from the main field of the battle Yudhishtira could be arrested".

On the twelfth day Susharma and Samsatakas were asked to take away Arjuna to some other area of the battlefield. Satyaratha, Satyavarma, Satyavrata, Satyeshu and Satyakarma were called Samsaptakas as these had taken an oath to kill Arjuna in the presence of a ritual fire. They took Arjuna in the presence of a ritual fire. They took Arjuna aside and started fighting. In the meanwhile, Duryodhana asked Bhagadatta to confront Bhima. Bhima hit the elephant Supratika of Bhagadatta. Sri Krishna saw this confrontation between Bhima and Bhagadatta. He thought Bhagadatta might employ vaisnavastra which he alone could pacify. Therefore, he started to

come to this area with Arjuna. He Samsaptakas tried to prevent Arjuna. He employed Sammohana astra and moved towards Bhagadatta. Arjuna and Bhagadatta started fighting. Bhagadatta employed vaisnavastra.

Sri Krishna received it and it became Vaijyanthi mala. Arjuna hit Bhagadatta and his elephant Supratika. Both died, Arjuna killed Achala and Vrishika the two younger brothers of Shakuni. Shakuni employed certain magical weapons. Arjuna destroyed them. Shakuni ran away. Ashvatthama killed Nila. Bhima destroyed the horses of Ashvatthama. That night Duryodhana again met Drona pulled him up for not arresting Yudhishtira.

Drona said “when Arjuna is away I will arrest Yudhishtira or at least I will kill a person who is equal to him.

Abhimanyu enters into Chakravyuha

On 13th day Drona prepared Padmavyuha in which nobody could enter without reciting Vishnu mantra. Arjuna was diverted to the other area of battle field by Samsaptakas. Bhima did not want to recite Vishnumantra for a Kamyaphala. The other Pandavas did not know, Abhimanyu only knew. Therefore Yudhishtira asked him to enter. Accordingly Abhimanyu entered. The others followed but were prevented by Jayadratha. When these were fighting with Jayadratha, Abhimanyu entered deep into Padmavyuha. Drona, Duryodhana, Karna, Shalya, Ashvatthama and Krtavarma surrounded him. They destroyed his bow, arrows and even horses, they hit him from behind. Ultimately they killed him. Sri Vedavyasa consoled Yudhishtira and others. Arjuna returned defeating Samsaptakas. He was greatly distressed by the news of the death of his son. He took an oath that he would kill Jayadratha before the sunset the next day. If he was not able to kill him within the stipulated time he would offer himself to fire. At that night he had a dream. During that dream he was taken by Sri Krishna to Lord Shiva who strengthened Pashupatastra mantra already given to him. Though Sri Krishna could have fully protected him he wanted that the bestower of this astra should protect him.

The next day Drona arranged Saktabja Chakravyuha to protect Jayadratha. He himself stood at the entrance. Karna, Ashvatthama, Kripa, Shalya also were ready to protect Jayadratha. Arjuna arrived on his best chariot. First he defeated Durmarshana and Dusyasana. Then he pushed aside Krtavarma. He killed Vinda and Anuvinda. These were the kings Avanti country. They were different from the brothers Duryodhana of the same name. Arjuna killed Sudakshina and Ambastha. Srutayudha attacked him. Arjuna cut his arms. Srutayudha's mace fell on the shoulders of Sri Krishna. It hit back the head of Srutayudha and his head was cut into pieces. Varuna had given this mace to him with the condition that if he employs it on a person who is not fighting, his head will be cut into pieces. Drona gave a special armor to Duryodhana. Arjuna cut his palm as it was not covered by the armor. Arjuna fought with Karna and Ashvatthama also who were protecting Jayadratha.

Drona entered into Pandavas army and confronted Yudhishtira, He tried to arrest him. Satyajit, the son of Drupada prevented him. Drona killed him. Sahadeva took away Yudhishtira on his chariot. Dhristaketu, Saibya, Brihatkshatra etc. attacked Drona. He killed all of them. Alambusa

attacked Bhima's followers. Bhima employed tvastra weapon. Invisible arrows come out of it and pierced Alambusa. He ran away. Ghatothkacha pursued him. He fought with him in the sky. He pushed him to the ground and killed.

Krtavarma attacked Pandavas army. He defeated Panchala army. Nakula and Sahadeva. Bhima threw Shakti weapon at Krtavarma. Satyaki killed the horses of Krtavarma. He ran away.

Bhurisrava attacked Satyaki. He fell on the ground. Bhurisrava raised his sword to kill Satyaki. Arjuna cut his arms. Satyaki killed him.

Arjuna's horses were tired. He created water by employing Varunastra. Sri Krishna made them to drink water.

Yudhishtira became anxious about Arjuna on not hearing the sound of Gandiva and hearing only the sound of Panchajanya. He asked Bhima to proceed to protect Arjuna. Bhima asked Dhristadyumna and Satyaki to take care of Yudhishtira and proceeded. Drona prevented him. Since, Bhima considered Drona like his father he was dealing with him leniently. Now that he was preventing him to go near Arjuna, he destroyed his chariot. Drona went away to make an effort again to arrest Yudhishtira.

When Bhima proceeded twelve sons of Dhritarashtra viz. Vinda-Anuvinda and others confronted him. He cut their heads. The other sons chitrasena, vivimsati etc ran away. Krtavarma also came in the way. Bhima hit him hard. Finally Bhima reached Arjuna and Sri Krishna, and he was very happy to meet them.

On finding that of Bhima arrived Karna and Vikarna and others came. Bhima killed Vikarna and Chitrasena, and destroyed Karna's chariot. Karna fought twenty one times and was defeated. On twenty second time Karna came with his special bow vijaya given by parashurama. Bhima cut the new Kavacha and Kundala of Karna. Parashurama had told Karna that you would defeat all those with whom you do not fight with a spirit of competition. Out of respect for these words of Parashurama Bhima slackened his attack. Karna abused him saying that he was only good for eating, he better go to dining hall rather than the battle field. "Bhima did not take away the Shakti ayudha of Karna as he knew the divine plan that Ghatothkacha is to be killed by it.

Arjuna kills Jayadratha

Karna moved towards Arjuna. Sri Krishna asked Satyaki to fight with him. Karna went away to protect Jayadratha, Ashvatthama also protected him. It became difficult for Arjuna to move towards Jayadratha pushing aside Ashvatthama. Sri Krishna brought about darkness to veil the sun. Seeing the darkness Drona and others thought that sun had set. Jayadratha though Arjuna was not able to fulfill his oath and came out. Arjuna pretended to enter into the fire and cut the head of Jayadratha. Sri Krishna asked him not to drop it on the ground and drop it in the hands of Jayadratha's father who was engaged in the evening prayer. The father dropped it on the ground. Consequently his head was shattered into thousand pieces. Sri Krishna himself had given a boon to his son that the head of the person who drops the head of Jayadratha would be broken into

thousand pieces. Now, it recoiled on him only then Sri Krishna withdrew the darkness and blew Panchajanya conch.

Ashvatthama and Karna tried to attack Bhima and Arjuna. They were defeated. Duryodhana also confronted the Pandavas army. They were all defeated. Duryodhana again complained to Drona that he was not keeping his promises. Drona promised that he would fight. By this time seven akshauhini army were killed in two armies. Out of this Bhima had killed three akshauhini and Arjuna two.

During the night a terrible fight between Karna and Bhima took place. A bitter fight between Ashvatthama and Ghatotkacha also took place. In the meanwhile Karna came. Ghatotkacha started fighting with him. The demon Alambusa and Alayudha also came. Ghatotkacha killed them also. Karna employed Shakti ayudha against Ghatotkacha and killed him. Yudhishtira Was unhappy at the death of Bhima's son. Sri Vedavyasa arrived and consoled him.

As the night advanced the army felt sleepy. They slept on horses, elephants and wherever they were with weapons in their hands. Arjuna permitted them to sleep until moonlight spread.

When moonlight spread they again started fighting. Satyaki killed Bhurisrava and Somadatta.

Bahluka employed Shatagni weapon against Bhima. Bhima killed him by his mace. Bahluka had requested Bhima to kill him to enable him to attain higher world.

Drona collapses on the ground on hearing the death of Ashvatthama Dhristadyumna kills Drona.

On fifteenth day Drona entered into Panchala's army and started fighting fiercely. He killed Virata and Drupada. Bhima protected Dhristadyumna. Drona employed Brahmastra and killed Purujit, Kuntibhoja and others. Bhima, Arjuna and Satyaki kept away Ashvatthama, Karna, Duryodhana, Shalya Krtavarma and Kripa from Drona. Bhima killed an elephant of name Ashvatthama of Malva king. Yudhishtira loudly announced that Ashvatthama was killed. He added in a whispering way that it was an elephant. Drona was extremely unhappy. He sat down. Vasishtha and other sages asked him to stop earning his livelihood by destructive activity. Dhristadyumna rushed towards him and cut his head. Drona left the mortal world.

Ashvatthama arrived. He employed Narayana Astra. Sri Krishna asked Pandavas to offer Pranamas to this astra and escape. All others followed Sri Krishna and escaped. However, Bhima did not follow. The astra fell on the head of Bhima, a fire erupted around. Arjuna covered Bhima by Varuna astra. Sri Krishna and Arjuna entered into the chariot of Bhima and brought him out of chariot. The fire of Narayanastra did not burn this three. Narayana Astra has to be respected by all. However, when an enemy employs it a Kshatriya has to fight it. Therefore Bhima did not offer pranama to it. Moreover Vayu is abhimani of the Astra and hence the fire did not hurt him. Then Ashvatthama employed Agnyastra which destroyed one akshauhini and Pandavas army. Arjuna escaped with the help of Shri Krishna. Ashwatthama became disgusted by this and threw away his bow. Sri Vedavyasa consoled him and asked him to continue to fight.

V

Karna is installed as Commander-in-chief

Twenty Seventh chapter describes the battle on sixteenth and seventeenth days and the death of Dusyasana and Karna.

After the death of Drona Karna was appointed as commander-in-chief with the consent of Ashvatthama. A fierce battle continued between Kaurava and Pandava armies. Bhima killed Kshemadhurti. Ashvatthama was enraged by this and attacked Bhima. However, Bhima strongly encountered him. Ashvatthama retreated. Duryodhana attacked Yudhishtira. Yudhishtira cut down his chariot. He was taken away by Kripa. Satyaki fought with Vinda and Anuvinda of Kekaya country and cut the heads of both of them. Dhristadyumna was attacked by Kripa. Yudhishtira protected him. Karna closed the battle for the day.

On seventeenth day Karna asked Duryodhana to appoint Shalya as chariot driver. When Duryodhana asked Shalya to take up the task Shalya pretended to be unwilling. Duryodhana consoled him saying a chariot driver is expected to be superior to charioteer in intelligence, strength and courage and gave the example of Sri Krishna. Shalya agreed on the condition, if he would talk in a derogating way of Karna or Duryodhana for their own good they should bear with it. Karna said "I will reward the person who will bring Arjuna before me". Shalya narrated brave achievements of Arjuna and advised Karna not to compare himself with him. When the battle commenced Karna first attacked Yudhishtira. Bhima attacked Duryodhana to counteract it. Shalya advised Karna to take care of master first. Karna talked ill of Shri Krishna and Yudhishtira. Bhima desired to cut his tongue. However Shalya advises him not to mutilate him now, since, he is destined to die at the hand of Arjuna.

Ashvatthama entered the army of Pandavas. He attacked Yudhishtira, Dryushtadyumna, Nakula, Sahadeva and Satyaki. He cut down their chariots. Then, he confronted Arjuna; there was a fierce battle between the two. The king of Pandya intervened. Ashvatthama cut his head. Arjuna killed Dantadhara. Dhristadyumna arrived with his army. Ashvatthama finally attacked him. Bhima and Arjuna counteracted him. He left the place. Krtavarma confronted Dhristadyumna

Duryodhana started fighting with Nakula and Sahadeva. Yudhishtira prevented him. Karna attacked Bhima. Karna's son Sushena was killed by Bhima. Karna was enraged by this and attacked Yudhishtira. Bhima attacked Duryodhana. Shalya asked Karna to take care of Duryodhana. Karna went towards him. Yudhishtira returned to camp.

Dusyasana confronted Dhristadyumna. Ashvatthama fought against Arjuna. Bhima finally attacked Kaurava army. Karna was enraged by his and threw his Bhargava weapon on Bhima. It did not make any impact on Bhima by the grace of Parashurama. Arjuna went to Bhima asked Arjuna to go the camp and meet Yudhishtira.

Arjuna went to Yudhishtira with Shri Krishna .Yudhishtira asked him whether he had killed whether he had killed Karna. Arjuna said he was yet to be killed. Yudhishtira was upset he scolded Arjuna and said that he was incapable of wielding gandiva, better give it to Sri Krishna

who would kill Karna and asked to withdraw from the battle field and told that Bhima would kill Karna. On hearing these remarks Arjuna took his sword to kill Yudhishtira. He told Sri Krishna that he had taken an oath that if anyone asked him to hand over gandiva he would kill him. Krishna said “it is true that standing by your word is dharma but its implementation should be made in the right way. Killing an elderly person like Yudhishtira is adharma. Therefore a way has to be found out by which the adharma is avoided and your word is also kept”. He suggested that Arjuna should humiliate Yudhishtira by improper words which would amount to killing him. On this advice Arjuna scolded Yudhishtira as “you are a coward, ungrateful and deceptive”, and then took his sword to kill himself. He thought that scolding the elders was a sin and killing himself was a retribution for it. Sri Krishna told him that self-glorification is as good as self killing and he should go by this method. Yudhishtira was very much annoyed. When Arjuna scolded him and told Arjuna that you better kill or else I will retire to forest. Shri Krishna explained the reason for Arjuna scolding Yudhishtira and his self-glorification and consoled him. Arjuna begged his pardon.

At the battle field, Shakuni confronted Bhima. Bhima pushed him to the ground and cut down his chariot. He did not kill him as he was destined to be killed by Sahadeva.

Bhima Sucks the blood of Dusyasana, Bhima is the seer of Manyusukta.

Dusyasana confronted Bhima. Bhima cut down his chariot, pushed him to the ground and broke his chest. He sat on him pushed the sword into his chest and sucked his blood. He did not actually drink his blood but sucked up to the teeth, He gave an impression that he sucked the blood but it did not enter into his mouth beyond the teeth. While sucking the blood he contemplated Manyusukta which glorifies God Narasimha. Manyu Sukta was known to deities only up to this time. Now it was seen by Bhima. Therefore, he is the seer for this hymn. When Karna saw this, his bow fell down. He closed his eyes out of fear.

Karna’s Chariot stuck into the ground

At this time Karna’s son Vrishasena confronted Nakula. At the same time he showered arrows on Arjuna. Arjuna cut his neck and arms by one arrow. Karna was enraged by this and attacked Arjuna. It was a terrible battle. The deities and demons watched this battle from over the sky. Duryodhana, Ashvatthama and others gathered around Karna and tried to protect him. Bhima Satyaki etc stood by Arjuna. Observing the terrible fighting capacity of Arjuna, Ashvatthama pleaded to Duryodhana that “we are already defeated on many fronts. This battle is going to destroy all of us. Enough of this enmity for Pandavas. Please seek peace with Pandavas”. Duryodhana said “it is impossible to have peace with Pandavas. Bhima has killed my brother Dusyasana. I must retaliate”. Arjuna and Karna exchanged all important weapons like aneya, Varuna. Karna employed Sarpastra. Shri Krishna pushed the chariot five feet in the earth. The weapon hit the crown of Arjuna which was broken into pieces. Karna continued fighting. However, his chariot was pushed into the ground due to the curse of a Brahmana. He forgot the wielding of his weapon also due to Parashurama’s curse. Karna asked Arjuna to wait until his chariot was lifted up. Arjuna employed anjalikastra. Karna’s head was served, it flew up and fell. The head and the trunk of Karna’s body fell apart.

VI

Twenty eight chapter describes the battle on eighteenth day. The defeat and death of Shalya, the death of Duryodhana, Ashvatthama killing Dhristadyumna and sons of Draupadi, the close of the battle and the sorrow of Dhritarashtra and Gandhari are described here.

After the death of Karna, Shalya was appointed as Commander-in-chief. Shalya confronted Yudhishtira and Ashvatthama confronted Bhima. The sons of Draupadi fought against the brothers of Duryodhana. Sahadeva, Nakula and Dhristadyumna confronted Shakuni, Ulka and Krtavarma respectively. Shalya hit Arjuna who was supporting Yudhishtira with the weapons Surya, Yama and parjanya. Arjuna cut all his weapons. Yudhishtira hit Shalya with Shakti weapon and killed him Arjuna killed Susharma. Bhima killed remaining brothers of Duryodhana. Sahadeva killed Shakuni. Satyaki arrested Sanjaya. However, with Aindra Astra Sri Vedavyasa asked him to release Sanjaya. Sanjaya was not merely a reported. He used to participate in the battle also.

Duryodhana tried to employ Prasha weapon against Bhima. Bhima cut the weapon into pieces. Duryodhana ran away to Dvaipayana Lake.

Having practiced Jalastambana Duryodhana started reciting mantra inside the lake. This mantra was given to him by Durvasa. It had the power to revive the life of all dead persons, if recited for seven days. Pandavas went in search of him they had come to know from a hunter that Duryodhana was hiding inside Dvaipayana Lake. Sanjaya also met him on the way, Duryodhana told him to inform Dhritarashtra that he was in the lake. Pandavas reached the lake. Yudhishtira addressed Duryodhana with harsh words. Duryodhana came out. HE claimed that even at this stage he would fight them with either with all or with any one of them. Yudhishtira asked him to choose any one of them. Duryodhana preferred Bhima. The two started fighting with mace i.e. gada. In the meanwhile Balarama arrived. He asked them not to fight. But they continued. In order to mislead Bhima in the fight Duryodhana stood on the head raising his thighs above. This gave an opportunity to Bhima to hit him at the bottom of his back-bone. This point was neither above the navel nor below it. By this Duryodhana's thighs were broken. This served two purposes i) as he did not hit below navel Yuddhadharma was not violated.ii) as his thighs were broken Bhima's oath that he would break his thighs was fulfilled. While hitting at Duryodhana Bhima saw the Vedic hymn Rishaba Sukta. This narrated this event with secret meaning. Bhima stamped with his foot the head of Duryodhana and crushed it.

Balarama was upset by it. He rushed towards Bhima with his plough. He raised his arms and declared it is against dharma. Shri Krishna explained that "one should not hit below the navel when the opponent is moving in circular way, or coming towards or withdrawing. In other positions hitting below navel is not adharma. Further when opponent tries to deceive as in the present case, it is not adharma. Moreover Bhima has taken an oath that he would break the thighs of Duryodhana. Keeping the oath is a greater Dharma, that too against a person who had shown his thigh to a respectable woman."

Even at this stage Duryodhana went on glorifying himself and cursing Shri Krishna. Pandavas entered into Kauravas camp took away all their wealth. Shri Krishna went to Dhritarashtra consoled him and came back to Kaurava camp. Sri Krishna and Pandavas remained at the camp only, during the night while Dhristadyumna and others remained at the Pandavas camp.

Krtavarma, Kripa and Ashvatthama arrive at the place where Duryodhana was lying.

Duryodhana put a handful of dust on his head and told Ashvatthama “you take charge of the affairs now, destroy the progeny of Pandavas, beget a progeny through my wife and rule the kingdom”. He agreed and entered into the forest with Kripa and Krtavarma. He could not get sleep that night. He saw an owl killing hundreds of crows. This gave him an idea to kill the children of Pandavas. He went to Pandavas camp, Kripa and Krtavarma also followed him. Ashvatthama saw Rudra at then entrance of the camp. Rudra fought with him and swallowed all his weapons. Ashvatthama performed a sacrifice mentally to worship God Vishnu offering himself as a sacrificial animal. As a result of this Rudra gave him a sword and allowed him to enter the camp. Ashvatthama asked Kripa and Krtavarma to remain at the entrance and kill those who try to escape. He went in and killed Dhristadyumna, Shikandi and Yudhamanyu. He killed Draupadi’s sons and all other children of Pandavas excepting Sarvatrata, the son of Bhima through the daughter of Kashi King. This was possible because Rudra took this boy to Kailasa. After killing the kings of Panchala, Karushi and Kashi and their relatives, Ashvatthama set ablaze to the entire camp. However a chariot driver of Dhristadyumna escaped it. He went to Upaplavya and informed Draupadi about this tragic event. She came to Kauravas camp where Pandavas were resting and informed Bhima. He rushed in search of Ashvatthama. Ashvatthama had gone to Duryodhana taking the heads of sons of Draupadi. Duryodhana derived the satisfaction of retaliation and died. Ashvatthama, Kripa and Krtavarma left the place and moved in different directions

Bhima arrived and chased Ashvatthama. Shri Krishna Yudhishtira and Arjuna also arrived. Ashvatthama employed Brahmastra against Bhima. Arjuna replied it by Brahmastra only with the prayer ‘let there be peace to Ashvatthama, to all living beings and to me’. Before, these Brahmastra confronted each other; Sri Vedavyasa intervened and stood between them. He asked them to withdraw their Brahmastra. Arjuna responded but Ashvatthama was not able to withdraw as he has lost his brahmacharya by agreeing to beget progeny through Duryodhana’s wife. As he was not able to withdraw Sri Vedavyasa asked him to hand over his crest gem. He gave it to Bhima and also said let the astra not affect the five Pandavas. Sri Vedavyasa suggested he should also say that it should not affect the only progeny of Pandavas. Ashvatthama insisted that he would not withdraw from him. Then Shri Krishna said “you do whatever you like but I will save the child”. He did save the child and cursed Ashvatthama to move on the head of the people of the people and not to be able to touch the ground and he would also have foul smell. He appealed to Shri Vedavyasa to grant him his darshana whenever he desired to see him. Shri Vedavyasa granted his request. Ashvatthama went away.

While going he remembered his dream. In the dream he had killed the sons of Draupadi. Arjuna took an oath to kill him and took him to the camp. However, Draupadi asked Arjuna to release him. Arjuna took the gem from his head and released him. The dream is narrated in Bhagavata.

After the close of the battle Pandavas returned to the capital city Hastinavati with Shri Krishna and Shri Vedavyasa

VII

Bhishma instructs Bhagavata dharma to Pandavas

Twenty-ninth chapter narrates Bhishma's instructions to Pandavas. There is an interesting discussion as to which is the highest Purushartha.

Shri Vedavyasa coronated Yudhishtira as a King and Bhima as Yuvaraja. At this stage a Tridandi sanyasi charvaka arrived and censured Yudhishtira. He was a friend of Duryodhana. The sages cursed charvaka. He was burnt into ashes. Yudhishtira felt very unhappy for killing Bhishma. Drona and Duryodhana. He thought he had committed a great sin. He desired to give up his kingship and exile into the forest. Draupadi, Bhima and Arjuna tried to convince him that he had not committed any sin. He was not convinced. He went to Bhishma and requested him to teach Dharma. Shri Krishna said "I will teach being present in Bhishma. Let the credit of teaching dharma go to you".

Bhishma said "to follow Bhagavata dharma is highest Dharma". He stated the essential points of Bhagavata dharma. i) Vishnu is supreme, everyone else is under his control ii) All other deities are his devotees iii) one should perform one's duties without aiming at any benefit iv) one should not do anything that is opposed to the devotees of Vishnu.

Further Bhishma stated the duties of the four classes of people. i) A Brahmana should perform his prescribed duties. He should not cause any pain to anyone. ii) A Brahmana should not earn his livelihood. He should maintain himself by teaching and priestly professions. iii) Kshatriya should protect the people. iv) A Vaisya should undertake agriculture, commerce, money lending etc. vi) A shudra should serve the other three classes for his maintenance. vii) Brahmana has to disseminate knowledge. If a Brahmana is not available a Kshatriya or Vaisya may do so. viii) Men of first three classes can study all lore's including Vedas.

Women can study Itihasa and Purana

Bhishma also explained the nature of three types of person's viz. Satvika, Rajasa and Tamas. i) The tamasa persons do not consider Vishnu as supreme. They treat him as equal to other deities. They also do not consider Vishnu as possessing infinite number of qualities. They distinguish between his mularupa and avatararupa. They think that Vishnu undergoes pleasure and pain, birth and death in avatararupa. These people will fall into deep darkness. ii) Middle level people will be born again and again as men. iii) Those who have firm and right knowledge are superior people. These attain liberation.

Relative Superiority of Purushartha

After listening to this discourse, Yudhishtira asked: “Among the Purushartha which is superior”. Vidhura said “Dharma is superior”. Arjuna said Artha is superior. Artha is of two types’ viz., daiva and manush. The first is knowledge and the second is wealth. The first type of Artha is superior to Dharma. The second type also, if properly used will lead to dharma. Nakula and Sahadeva agreed with both Vidhura and Arjuna and they came to the conclusions that without any Artha dharma will not flourish and without dharma, Artha is not meaningful. Both support each other. However, Bhima argued that “Kama is superior. Kama is that which is most desired. Dharma and Artha are Purushartha when these are desired. Therefore these are also form of Kama. Jnana Bhakti etc that lead to the desired goal are also a form of Kama. This Kama is highest if it is about dharma and artha, if it is about one of these two, then it is very inferior. Even the God is Kama, since attaining him is the most desired. Yudhishtira appreciated these views and declared that Moksha is the highest Purushartha.

VIII

Pandavas rule of the kingdom

30th chapter describes the Ashvamedha sacrifice performed by Yudhishtira.

After Bhishma entered into his vasurupa, Yudhishtira performed the necessary rites. Sri Vedavyasa consoled Ganga and Yudhishtira. However, he continued to feel depressed. SriVedavyasa advised him to perform Ashvamedha sacrifice and rule the kingdom in a noble way. He lived in Pandu’s residence. Bhima lived-in Duryodhana’s residence with Draupadi and Kali. He also had twenty daughters of Vasudeva as his wives. Bhima selected five Brahmanas in each village and asked them to make villagers perform Ekadashi and other austerities. No one opposed Vishnu and dharma in his kingdom. No one violated the code of conduct. No one was unhappy in life. Kaliyuga looked like Kritayuga.

Arjuna undertook victory tours. Without harassing he kept the other kings under his control. He lived in Dushyasana’s residence with Subhadra and Chitrangadha. Nakula was entrusted with the work of paying enumeration to servants. He lived with Satya’s daughter in the residence of Durmukha a son of Dhritarashtra. Sahadeva lived in the residence of Durmarshana with his wife the daughter of Jarasandha. He had been a bodyguard of Yudhishtira. During the rule of Pandavas, there were no diseases, no sorrow. There was good rain, cows gave plenty of milk, mountains, forests and rivers yielded good wealth.

Kali and Bali were kept under control. Yudhishtira told Kali “It is the king who influences the time; the time does not influence the king. You do not play foul in respect of the border of countries, the pledged articles, the witness of majority, weighing balance, and measuring vessel. This is the tribute that you have to pay to the king”.

Arjuna had forgotten the teachings of Gita. Hence, Sri Krishna taught him again in detail in Anugita. Shri Krishna returned to Dwaraka. On the way Udanka met him and proceeded to curse Shri Krishna for instigating Pandavas to kill his disciple Duryodhana. Shri Krishna consoled him and told him that Indra would give him nectar. He instructed Indra to give him nectar. Indra told Shri Krishna that he would deceive Udanka. Indra went to Udanka holding the nectar vessel in

the place of Urine and asked Udanka to take it. Udanka thought it was made dirty and asked Indra to get away. Since, the nectar was meant for deities only Indra did not want to give it to Udanka.

Pandavas Undertake Ashvamedha sacrifice

Yudhishtira thought of performing Ashvamedha sacrifice. However, to gather necessary resources were a problem, He did not want to squeeze his subordinate rulers. At this stage Sri Vedavyasa appeared. He told Yudhishtira “at the meeting point of Himalaya and Meru lord Vishnu himself performed a great sacrifice. At that place there is a lot of wealth. You may go to that place and obtain the required wealth with permission of Parashurama. Pandavas went to the place accompanied by Sri Vedavyasa. Sri Vedavyasa pointed out the place of wealth. Pandavas bought it. Sri Vedavyasa and Pandavas returned to Hastinavati. Shri Krishna also arrived. At this time Uttara delivered a dead child. Shri Krishna put life into it.

Pandavas started Ashvamedha; they got a golden sacrificial hall built for it. Ashvamedha horse started moving. Arjuna followed it. He went round different kingdoms conquering the respective kings. He invited the kings to sacrifice. In the course of his victory journey Arjuna went to Manalur. His son Babruvahana’s mother Ulupi came from Pathala and asked him to fight. He started fighting. His flag was cut, the horse tied. He stood on the ground and fought. He employed Sammohana weapon and Arjuna became unconscious. Chitrangadha started blaming Ulupi. Ulupi bought Sanjivini and revived his consciousness. Arjuna went near Dwaraka. Pradyumna took away the horse and invited Arjuna for fighting. Vasudeva intervened and allowed the horse to move.

Yudhishtira asked Shri Krishna as to why Arjuna was always made to wander. Before Shri Krishna started explaining Draupadi winked at him and prevented him. The fact is, Shri Krishna, Satyabhama, Bhima and Draupadi only have perfect physical features according to Samudrika Shastra. Arjuna’s head and body were little disproportionate.

Ashvamedha sacrifice was started. The sages conducted the sacrifice under the guidance of Sri Vedavyasa. Vedavyasa, Shri Krishna and Parashurama graced the sacrifice by their presence. Brahma, Rudra, Indra etc deities were personally present. Gandharvas sang, apsaras dances and the sages debated on the philosophical issues. Bhimasena was presenting gifts. There was good feast with a variety of menus and plenty of milk and honey.

The sacrifice was spread over three years with three main offerings. Since five Pandavas performed it for three years it resulted in sacrifice of fifteen years. At the close of the sacrifice, Pandavas Draupadi and other wives gifted away all the belongings excepting Mangalasutra. The priests accepted the gold and other gifts but desired to give the kingdom back to Pandavas. Pandavas were reluctant to accept the kingdom back. However, Sri Vedavyasa persuaded them to accept the kingdom. They agreed, At this juncture, a demon came in the form of a hare and said "your sacrifice and gifts are nothing compared with the gift of flour of a poor Brahmana, to Yama. Half of my body became golden when the holy waters of the gift were sprinkled. But here even after I took a full dip in the avabhrittha water, the other side of my body did not become golden". Sri Krishna and the sages laughed at him. He became invisible and went into deep darkness.

A Virtuous person attains greater results by his good deeds. The deeds performed by the devotees of Vishnu yield greater results. The devotion to Vishnu goes on increasing in the devotees of Vishnu in a greater way up to Brahma. In that assembly of deities and sages Yudhishtira requested Sri Krishna to teach him. Sri Krishna taught Vaisnava dharma.

IX

Dhritarashtra, Gandhari and Kunti proceed to forest

31st chapter describes the rule of Pandavas, Dhritarashtra proceeding to forest and finally his departure from this world.

When Pandavas were ruling the kingdom, a Brahmana approached Yudhishtira to have some help to perform the sacrifice. Yudhishtira asked him to next morning. As the Brahmana urgently needed the help he approached Bhimasena. He gave him his golden armlet studded with gems. The Brahmana left. Bhima arranged drum beating pretending to express his joy. On hearing Drum beat at night Yudhishtira asked Bhima the reason for it. Bhima said "My brother believes that he is certain to be alive tomorrow, this made me to express my joy by drum beating". Yudhishtira realized his mistake and decided not to postpone his dharmakarya.

Bhima found that Dhritarashtra was still attached to worldly things in spite of losing all his sons. He wanted to enable him to develop detachment. He asked his servants to be indifferent to him. He humiliated him in many other ways. Vidhura also humiliated him by saying "you must be ashamed to live on the food given by Bhima". Then Dhritarashtra decided to retire to forest. However, Yudhishtira was reluctant to allow him. Sri Vedavyasa persuaded him to ask Dhritarashtra to retire to forest. Dhritarashtra asked for some money to perform the final rites of his sons. Bhima refused to give. However, Yudhishtira sent some money from his personal money through Vidhura. Dhritarashtra performed the final rites of his son and went to forest. Gandhari, Kunti, Vidura and Sanjaya accompanied him. They went to Vyasashrama. Pandavas used to visit it now and then. Vidhura who was Yam dharma himself born as Vidhura entered into Dharma raja that was also Yam dharma by yogic power. Sri Vedavyasa asked Dhritarashtra, Kunti and Pandavas to ask whatever they desired. Kunti and Pandavas asked for greater devotion to him. Kunti asked to ward off the sin committed by her giving birth to Karna before marriage. Dhritarashtra requested to enable him to see his dead sons. Sri Vedavyasa made them come down Viraswargaloka and enabled Dhritarashtra to see them. Pandavas saw Karna.

After three years Dhritarashtra, Gandhari and Kunti were burnt down by the forest fire

X

Yadava fight, Sri Krishna returns to Vaikunta

32nd chapter describes the Satrayaga performed by Shri Krishna, the infight of Yadavas, Shri Krishna's return to Vaikunta and Pandavas departure from this world.

Shri Krishna went to Kurukshetra and undertook a Satrayaga of twelve years duration. Sri Vedavyasa and Parashurama functioned as Sadasyas; Daksha Bhrgu etc served as priests. Brahma, Rudra, Indra etc deities, Yadavas, Pandavas and the people from antariksha, swarga and even nagaloka participated. The sages assembled discussed the philosophical topics and arrived at right conclusions. Plenty of food was served. Whatever the participants desired all that was provided. The sacrifice was completed with avabhrittha bath.

After the purpose of Krishnavatara was over, Brahma, Rudra etc deities appealed to Shri Krishna to return to Vaikunta. In the meanwhile, Sage Garga had cursed Yadava they would fight against each other and would be killed by their own pestle. Yadava had offended him by presenting samba as pregnant woman asking him what kind of baby she would deliver. Garga was upset by their effort to deceive him and cursed that they would fight among themselves and would be killed by the very pestle placing which they made Samba appear as a pregnant woman. In order to implement this curse, Sri Krishna asked Yadava to move to Prabhasa Kshetra. At that place, due to curse

they indulged in drinking and other vices and ultimately fought with grass which grew out of particles of the pestle against each other and died.

Balarama left his mortal by Yoga. Shri Krishna sent his chariot driver Daruka to Pandavas to give them a hint of his departure. He sat under Banyan tree placing his foot on his thigh. This looked like a red deer. A hunter by name Jara mistook it to be a deer and hit it by his arrow. This Jara was the son of Vasudeva. He had put a piece of the pestle at the edge of the arrow. When the hunter realized that he had hit at the foot of Shri Krishna, he begged the pardon. Shri Krishna granted him svarga. Shri Krishna returned to Vaikunta. Shri Krishna remained in five places by his five forms:

- i) He remained by one form on earth for those who meditated upon him by Gopalamantra.
- ii) He remained in Suryamandala by his second form
- iii) He was worshipped by Shiva in his third form
- iv) He was worshipped by Brahma in Brahmaloaka
- v) The fifth form is in Vaikunta.

Rukmini became invisible in fire. Satyabhama disappeared in the forest. Jambavati etc other wives of Shri Krishna also offered their mortal bodies in the fire. The wives of Balarama and others also offered their mortal bodies in the fire. Arjuna arrived and arranged for funeral rites.

Arjuna moved out of Dwaraka with sixteen thousand and a hundred wives, children and some wealth of Shri Krishna. The city of Dwaraka was immersed in the sea. On the way some tribal persons kidnapped the wives of Shri Krishna. Arjuna tried to protect them. However, his gandiva failed him. He also forgot the astra.

He remembered of Shri Krishna and regained his strength. He remembered Sri Krishna and regained his strength. He pushed aside the tribal people and reached Kurukshetra with remaining wealth. Shri Vedavyasa arrived and consoled Arjuna. The wives of Shri Krishna observed Govinda Ekadashi and offered their mortal body into Sarasvati river.

Arjuna made Vajra the son of Aniruddha the Ruler of Saurasena country and Indraprastha. Pandavas coronated Parikshit as the king. He destroyed the tribal people who had kidnapped the wives of Shri Krishna

Pandavas final journey

Pandavas decided to undertake their final journey from this world. Agni met them and asked Arjuna to abandon Gandiva. Arjuna threw it in the sea. When they reached Badarikashrama, the bodies of Draupadi, Sahadeva and others fell one after the other. As they did not desire to go to svarga with the mortal body they fell one after the other. However Bhima asked Yudhishtira the reason for their fall. Yudhishtira explained that Draupadi's drawback was that she liked Arjuna more than the others; Sahadeva thought that he knew the royal policies better; Nakula considered him beautiful, Arjuna said he would kill all enemies in a single day but was not able to do so. Bhima's drawback was, he ate too much. These were really not drawbacks. They had dropped their body by yogic power.

After Bhima and others went to their respective world, Yudhishtira proceeded further along with a dog. Then a divine chariot appeared before him. HE was asked to enter into it. He said "let the dog also come with me. I do not wish to

come without the dog". The dog was Yama himself. Yama appeared in his true form and appreciates Yudhishtira's compassion. Yudhishtira got into the chariot. He moved beyond Viraswargaloka and came up to Sankalpa Swarga. He saw Duryodhana and his brothers happily seated. He was upset. He wondered as to how those sinful persons could be here. He asked the whereabouts Draupadi and his brothers. He was taken to a place where he found them. He found that it was a dark place with foul smell. He heard the cries of his brothers. It was painful. A little later Indra etc deities arrived. The darkness disappeared. The foul smell disappeared. The cries were not heard. The deities told Yudhishtira "you experienced all this as a result of your telling a lie at the time of Drona's death. This is really Upasvarga: a place near Swarga. Your brothers are very happy". The deities suggested to him that he should leave his mortal body by immersing in Ganga. He left the human body and obtained a divine body. He saw Bhima among the Maruts near Mukhyaprana. He saw Draupadi by his side. Yudhishtira embraced Yamadharma, became similar to him, and sat by his side. Pandavas obtained their original form. Drona and others also attained their original form.

The demons will remain in Viraswargaloka for four thousand and three hundred years. Then they will be born on the earth, proopgate against the supreme God and will go to deep darkness.

After four thousand and three hundred year Bhima will be born as a Brahmana and preach the right doctrines.

The demons also have hierarchy in respect of sorrow. Kali has highest sorrow.

Vayu and Bharati have highest devotion to the supreme God and derive highest happiness in the liberated state. This is made clear in the Vedic hymn, "bhushan yodhi babhrushu" Ballittha tadvapase" etc

After one thousand years in Kaliyuga some demons were born and tried to get good knowledge. It is the responsibility of the deities to see that the demons do not get the right knowledge. Hence they appealed to Supreme God to intervene. The God appeared as a child Suddhodhana. He declared himself as Buddha and preached Shoonyavada. Similarly Jina also preached wrong knowledge. In spite of this some pious people continued to acquire right knowledge. The demons Krodhavashas became intolerant of this and were born to preach wrong knowledge. TO counteract these Sri Madhwa will be born.

At the end of Kaliyuga God will appear as son of Vishnuyasa in Sambala village. He is also called Kalki as he tortures Kali. The name Kalki also means that he is of purnashukha and purnagnana. He will ride on the horse; kill those who are against the supreme God.

Purnapragna also known as Anandathirtha composed this work as per the orders of Sri Vedavyasa. He is the chief disciple. He has perfect knowledge of Veda, Pancharatra, Brahmasutra, Upanisats, and Itihasapurana. This work is nirnayaka while Mahabharatha is nirneya. It is difficult to arrive at the correct purpose of Shastra without reconciling seemingly conflicting statements. Brahma sutras are composed for this purpose. However, some commentators wrongly interpreted the very Brahma sutras. Harisarvotthama doctrines stated in them are ignored and Jivabrahmiakya is thrust on them. Anandathirtha correctly interprets the Sutra, Upanishads and establishes Harisarvotthama. He has composed this work to correctly bring out the purpose of the Mahabharata. He is the third incarnation of Mukhyaprana. His three incarnation's viz. Hanuma, Bhima, Madhwa is mentioned in Veda. He carried the message of Sri Rama to Sita in Hanuman incarnation. He destroyed the evil men in Bhima incarnation and provided right knowledge through this work in the incarnation of Sri Madhwa

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