

SRIAdAnAMdatIrthaBagavatpaadaprANIta

Mahabharata Tatparya Nirnaya

With Original Sanskrit Verses, Kannada translation, Explanation and Special Notes

Volume - 3

(Chapters: 18 – 21)

Editing, Translation and Explanation

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Note: Translation to English by Harshala Rajesh.

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Transliterated Roman Scripts of the Original Shlokas from AHDS London (thanks to Sri Desiraju Hanumantha Rao for providing the same and Sri Srisha Rao et al for Transliterated Roman Scripts)

pAMDavavanappravEshaH

atha ekaviMsho.adhyAyaH

// OM //

*janArdanAj~nayA mayaH samastakautukottarAm.h /
sabhAM vidhAya bhUbhR^ite dadau gadAM vR^ikodare // 21.1//*

Construction of assembly hall by mayA

21.1. As per shrI kRushNa's instructions, mayA built an excellent assembly hall filled with all the wonders and presented it to yudhishThira. He also offered a mace to BImasEna.

Notes:

1. The assembly hall built by mayAsura as per instructions of shrI kRushNa's instruction was exceptionally good.
2. This unusual building which was built in 14 months could provide the climate of all four seasons. It had lakes, wells, ponds and gardens.
3. AcArya had indicated all these by using the word "samstakautukOttarAM"
4. In the verses that will follow, it has been mentioned the great sinner duryOdhana could not understand the secret of this and was subjected to mockery. (Verse 277)

Reference

1. dadau gadAmiti / biMdusarasi mucukuMdanihatAM gadAM dadAvityarthaH / tathA ca sabhA-parvaNi mayavAkyam /

*asti biMdusarasyEva gadA shrEShThAkurUdwaha /
nihitA yauvanAshwEna rAj~jA hatwA ripUn raNE ||' iti | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

*1. IdRushaM tAM sabhAM kRutwA mAsaiH paricaturdashaiH /
niShThitAM dharmarAjAya mayO rAjAn nyavEdayat || - bhArata(2/3/37)*

*sa vAyudhAritAM gadAM hi yauvanAshvabhUbhR^itA /
prasAdato.asya lambhitAmavApya modamApa ha // 21.2//*

mayA offers mace to BImasEna

21.2. It was vAyu's mace. maMdAtarAja had received it by the grace of vAyudEvaru. BhIma rejoiced having received it.

Notes:

1. The mace which mayA gave was really vAyudEvaru's. maMdAtarAja had got it after having pleased vAyudEvaru. mayA got it and gave it to bhIma.
2. Some commentaries mention that the mace is mucukuMdArAja's.
3. Just as agni had returned kRushNa's disc back to kRushNa, mayA gave bhIma's mace back to him.
4. This is also an indication that Srihari and vAyu never earn greatness using other's items.

5. mayAsura had constructed the assembly hall using unusual and precious pearls, gems from the ruins of the assembly hall of a king of demons by name vRuShaparva, which was near biMdu lake close to mainAka on the northern side of kailAsa.

Reference

2. *yauvanAshwabhUbhRutA mucukuMdarAjEna | -varadarAjAcAryakRutamaMdasubOdhinI., janArdanabhaTTakRutapradArthapradIpika*

*punashcha vatsaradvayaM samushhya keshavo yayau |
samarchitashcha pANDavairvijoane.asya chAxamaiH || 21.3||*

shrI kRushNa returns to dwAraka.

21.3. kRushNa stayed with pAMDavas for 2 more years and went back to dwAraka. pAMDavas who found it very difficult to live without him, bid farewell to him after having honored him very much.

*tato vasan.h svapuryajaH kvachid.h ravigrahe hariH |
sadAraputrabAndhavaH samantapaJNchakaM yayau || 21.4||*

shrI kRushNa gets vasudEva to perform yagna in syamaMtapamcaka.

21.4. Once while kRushNa was living in dwAraka, once during the time of solar eclipse, kRushNa went syamaMtapamcaka along with wives, kids and relatives.

Notes:

1. syamaMtapamcaka is the place consisting of 5 lakes constructed by parashurAma.
2. Some editions mention that it is called syamaMtapamcaka. It is famous as place where parashurAma offered tarpaNa to fore-fathers with the blood of evil kShatriyas whom he had destroyed. But that place is in kurukshEtra. It is acceptable to have bath in rivers and lakes during solar eclipse.
3. purANAs mention that it is even more special to have bath in kurukshEtra and such places. By going there, kRushNa indicated all these.

Reference

4. *syamaMtapamcakaM kurukshEtram | -janArdanabhaTTakRutapradArthapradIpika*

*pR^ithAsutAshcha sarvashaH sadAraputramAtR^ikAH |
xitIshvarAshcha sarvashaH priyApriya hareshcha ye || 21.5||*

21.5. pAMDavas along with their wives, sons and mother kuMti also left to the place. In similar fashion all the kings, those who liked shrIhari, those who hated shrIhari all of them went there.

Notes:

1. The summary here is that kings who liked, disliked and who had neutral (neither like nor hatred) all of them went to shrI kRushNa. People who adored shrI kRushNa went to him with devotion

and to witness the extravagance of his greatness, others went there to oppose him when they find his faults.

2. This also indicates that – everyone who goes to meet srIhari need not have to be worthy of meeting him.
3. It is important to note that sumadhwavijaya mentions that when shrI madhwAchArya went to have bath in ocean near kaNwa teerta during solar eclipse, not only devotees but enemies also gathered there. (16/12, 21).

Reference

* sarvaj~jaM saparijanaM samIkShamANAH phullAkShAH smitavadanAH shubhA nanaMduH /
daurmuKyaM dadhata utAparE niniMdurnAshcaryaM dwayamapi tatswabhAvataMtram // -
ma.vi.(16/12)

***tathaiva nandagopakaH sadAragopagopikaH /
munIshvarAshcha sarvataH samIyuratra cha prajAH // 21.6//***

21.6. In the same fashion, naMdagOpa, his wife left to the place along with all the gOpAs and gOpIs. All the great sages and entire population left to the place.

***priyAshcha ye rameshiturhariM trirUpametya te /
vasishhThavR^ishhNinandanaM bhR^igUttamaM tathA.a.archayan.h // 21.7//***

21.7. All the dear devotees of shrIhari saw and worshipped three forms of lakshmiIpati –
vEdavyAsa, yAdava kRushNa and parashurAma.

Notes:

1. Devotees had eagerly arrived there as they knew that they could get to see shrI hari in three forms –
vyAsa, kRushNa and parashurAma.

***kR^itArthatAM cha te yayU rameshapAdadarshanAt.h /
ravigrahe samApluta bhR^igUdvahotthatIrthake // 21.8//***

21.8. During solar eclipse, all of them came to the lake created by parashurAma, bathed in it and
became content by the sight of his feet.

Notes:

1. kRushNa went there for solar eclipse. Others came there for the same reason and cleansed their
existence.
2. This indicates that bathing in lakes during eclipse is a door for cleansing of soul, door for gaining
knowledge and also means for getting the sight of shrIhari.

***anugrahaM vidhAya sa svakeshhu keshavastrivR^it.h /
ayAjayachcha shUrajaM makhaiH samAptadaxiNaiH // 21.9//***

21.9. shrIhari graced his devotees in three forms; He also got vasudEva to perform religious
sacrifices and give charity.

Notes:

1. By doing so, kRushNa also proclaimed the fact that it is duty of sons to get their parents to do noble deeds like religious sacrifices and giving charities.

Reference

9.vivRut tribhirvartata iti trivRut vyAsAditirUpavAn / - (ja.)
9. trivRut | trEdhA vartata iti trivRut / - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
9. kEshavastrivRudityasya tritwEna vishiShTO vartata iti trivRut kEshava ityarthaH | kRuShNasya
tritwaM vEdavyAsa-parashurAmAbhyaM sahEti draShTavyam || -
shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

**samastalokasaMsthitAtmabhaktimajjanasya saH /
sukAladarshanAt.h paraM vyadhAdanugrahaM hariH || 21.10||**

21.10. shrI kRushNa also did a great favor by letting the devotees of the entire universe who had great devotion towards him to get a glimpse of him during such an auspicious time –parva kaala.

**tato yayau svakAM purIM pR^ithAsutaiH sahAchyutaH /
chakAra tatra chA.ahnikaM kratuM mahAshvamedhakam.h || 21.11||**

21.11. Later, kRushNa returned to dwArakA city along with pAMDavAs. There he performed another yagna for a day called mahAshwamEdha yagna.

Notes:

1. History and purANAs have recorded about ashwamEdha yagna performed by many kings. But shrI kRushNa holds the record for only person to perform mAhAshwamEdha yagna that is completed within a single day (bhAgavata 10/100).

Reference

11. cakAra tatra cAhnikamityatra EkasminnahnikriyamANaM ahnikam || -
varadarAjAcAryakRutamaMdasubOdhini

**hayaM sabhImaphalgunA hare rathaM samAsthitAH /
vyachArayan.h hareH sutA dinasya pAdamAtrataH || 21.12||**

21.12. Seated in shrIhari's chariot along with bhIma and arjuna, shrI kRushNa's sons travelled all around the universe in quarter of a daytime (3 hours)

Notes:

1. As per the rules of ashwamEdhayAga, that horse should travel entire world in a year's time. Since this is one day ashwamEdha yAga, the specialty of this yAga was that the horse travelled entire universe in one quarter of a day that is 3 hrs out of 12 hours daytime.
2. They could travel in such a high speed with the help of shrI kRushNa's chariot.

Reference

12. dinasya pAdamAtrata ityatra saptaGaTikAH pAda ityucyatE || -
varadarAjAcAryakRutamaMdasubOdhini

12. *dinasya pAdamAtrataH EkayAmAt | -janArdanabhaTTakRutapradArthapradIpika*

*jitAH samastabhUbhR^ito jarAsutAdayaH xaNAAt.h |
vR^ikodarAdibhistu tairhayashcha divya Ayayau || 21.13||*

21.13. jarAsaMdha and others were defeated in fractions of a second by BImasEna and others. The divine horse returned.

Notes:

1. While the journey was made easy by kRushNa's chariot, bhIma and others made the task of defeating jarAsaMdha and other great demons very easy.
2. It is special to note that, within such short span of time, not only travel around the world was completed but conquering the whole world was also completed.

Reference

13. *vRukOdarAdibhiH sutairityatra vRukOdaraH AdiH mUlabalaM yEShAM tE taiH sutaiH || -(vA.)*

*hayaH sa kR^ishhNanirmito dinena laxayojanam.h |
xamo hi gantumaJNjasA dinAshvamedhasiddhaye || 21.14||*

Greatness of the horse created by shrI kRushNa

21.14. The horse created by shrI kRushNa to succeed in one-day mahAshwamEdha yAga was capable of travelling one lakh yOjanas in a day.

Notes:

1. There is no horse in the world which can travel the whole world in one day. But since this horse was specially created by shrI kRushNa, it had the capacity to cover one lakh yOjanas effortlessly in one single day.
2. This also indicates one other extraordinary capacity of shrI kRushNa.

*parAsharAtmajo harirhariM yadA tvadIxayat.h |
tadA.a.asasAda ha dvijastR^iNAvaho rurAva cha || 21.15||*

Arrival of brAhmaNa.

21.15. shrIHari of vyAsa form initiated shrI Hari of kRushNa form in the religious sacrifice. At that time a brAhmaNa came there crying, holding a straw of grass in his hand.

Notes:

1. Nobody else other than vEdavyAsa had the authority to make kRushNa as the lord and initiate him to do the yagna. Aren't they the forms of shrI Hari himself?

*brajanti janmano.anu me sadA sutA adR^ishyatAm.h |
itIrite.arjuno.abravIdahaM hi pAmi te sutAn.h || 21.16||*

arjuna takes vow to protect brAhmaNa's baby

21.16. When the brAhmaNa told “all my babies are disappearing the moment they are born” – arjuna said “I will protect your babies”.

Reference

16. pAmi – rakShiShyAmi -janArdanabhaTTakRutapradArthapradIpika

***na kR^ishhNarAmakArshhNibhiH sutA nu me.atra pAlitAH |
kva te.atra shaktirityamuM jagAda so.arjunaM dvijaH || 21.17||***

21.17. Brahmana said kRushNa, balarAma, pradyumna – none of them have protected my babies. Is your strength comparable to theirs?

Notes:

1. Here “none of them protected” implies that none of them rushed to offer protection.
2. It has to be understood that brAhmaNa said so out of extreme distress. If not , this sentence would be opposite of what actually happened in the future – where, all the sons of brAhmaNa were protected by shrI kRushNa

Reference

17. sakRuShNarAmakAShNirbhiH sutA na mE pAlitA ityasya bhaviShyaMtItiyadhyAhArENa mE sutAH
pAlitA na bhaviShyaMtItyarthaH || -shrIsatyAbhinavatIrthakRutadurGaTArthaparakAshika
17.kRuShNAdibhiH pAlayiShyAmi ityapratij~jAtA ityarthaH | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

***tadA jagAda phalguno.asurairvidUshhitAtmanA |
na vipra tAdR^isho.asmyahaM yathaiva keshavAdayaH || 21.18||***

Arrogance of arjuna

21.18. At that time arjuna whose mind was corrupted by the presence of evil thoughts in him said “Oh brAhmaNa I am not like kRushNa and others”

Notes:

1. The intent of arjunA’s words here indicates that he is greater than kRushNa and balarAma. This is extremely un-authoritative. It has been clearly indicated that a great gnAni like arjuna spoke such words only due to the presence of asura in him. It would have been acceptable if his words meant that he is not like kRushNa and balarAma, they are way superior to him.

Reference

18. nAhaM saMkarShaNO brahman na kRuShNaH kArShNirEva vA |
ahaM vA arjunO nAma gAMDivaM yasya vai dhanuH || -bhAgavata (10/89/33)

***mayA jitA hi khANDave surAstathA.asurAnaham.h |
nivAtavarmanAmakAn.h vijeshhya uttaratra hi || 21.19||***

21.19. I have defeated all the demi-gods in KAMdavavana. Similarly I am about to defeat the demons nivAtakavacas soon.

Notes:

1. In bhAgavata it appears as though arjuna had already defeated nivAtakavacAs by then. AcArya has explained the purport of it here. Here I have killed actually means I am about to kill.
2. When arjuna had incarnated, a celestial voice had proclaimed details of some of the important tasks he would accomplish. Slaying of nivAtakavaca was one among them :

**nivAtakavacA nAma daityA vibhudavidwiShaH |
shakrAj~jayA mahAbAhustAn vadhiShyati tE sutaH || - bharata (Adi. 122/45)**

3. as per ‘**EShyacca nishcitaM yattadatItatwEna bhaNyatE**’ (shrImadAnaMdattIrthabhagavatpAdapraNIta bhAgavatAtparyanirNaya 3/3/25), the incident that will confirmedly happen has been informed by arjuna in the past tense. The details of arjuna slaying nivAtakavacAs has been given in vanaparva (bhArata vanaparva, chapter 172; ma.bhA.tA.ni 22/323)

Reference

19. nivAtavarmanAmakAn nivAtakavacanAmakAnityarthaH || -varadarAjAcAryakRutamaMdasubOdhinI

* EShyacca nishcitaM yattadatItatwEna bhaNyatE |

cakravat parivRuttErvA duShTAnAM mOhanAya vA' iti nAradIyE || - bhA.tA.(3/3/28)

**udIrya cheti keshavaM sa UchivAn.h vrajAmyaham.h |
itIrito.avadaddharistavAtra shakyate nu kim.h || 21.20||**

shrI kRushNa's Warning.

21.21. Saying so he informed kRushNa “I am leaving now”. For which kRushNa said “do you think you can achieve this?”

Notes:

1. When arjuna asked for his approval, kRushNa by saying so warned him.

**vilajjamAnamIxya taM jagAda keshavo.arihA |
vrajeti sa pratishravaM chakAra hApyaraxaNe || 21.21||**

21.21. Seeing shameless arjuna, shrI kRushNa the destroyer of enemies said “Leave”; Then arjuna took a vow that in case he fails to protect them he will do the following :

Reference

21. vilajjamAnamIkShyEtyasya lajjArahitamIkShyEtyarthaH | -

shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

**vahniM pravexye.ashaktashchedityuktva sarvayAdavaiH |
yayau na rAmapradyumnAvaniruddhaM cha keshavaH |
nyayojayat.h tatsahAye yashasteshhvabhiraxitum.h || 21.22||**

Arjuna's Vow to enter fire

21.22. "If I don't succeed then I will enter fire", saying so he left along with all the yAdavAs. kRushNa in order to protect their fame did not appoint balarAma, pradyumna and aniruddha to help arjuna.

Notes:

1. Arjuna who was startled by kRushNa's objection, again out of arrogance took another vow that if he did not succeed in his first vow he would enter fire.
2. kRushNa's word "Leave" should be understood in tarkamudra. It will mean, Leave and watch, you will know that it is impossible. Though kRushNa sent all other yAdavAs with arjuna, he did not send balarAma, pradyumna and aniruddha.
3. Reason – it is confirmed that arjuna will fail in this task. kRushNa's resolve was that along with him, these three should NOT be considered as failures.

AniruddhA's true form

*priyo hi nitarAM rAmaH kR^ishhNasyAnu cha taM sutaH |
aniruddhaH kArshhNimanu pradyumnAd.h yo.ajanishhTa hi // 21.23//*

*rugmiputryAM rugmavatyAmAhR^itAyAM svayambare |
ratireva hi yA tasyAM jAto.asau kAmanandanaH // 21.24//*

21.23., 21.24. balarAma is the most favorite for kRushNa; next was pradyumna followed by aniruddha. Aniruddha was born to pradyumna from daughter of rugmi, rugmavati who was kidnapped by him in swayamvara. Rugmavati is incarnation of rati, kAma's son aniruddha was also born to her.

Notes:

1. The reason why he did not send these three was because they were very dear to him and he did not want them to be defamed. balarAma was his favorite because balarAma has his special presence of saMkarShaNA in him. Pradyumna was dear to him because he had the special presence of pradyumna form in him
2. Similarly aniruddha was dear to him because he had the special presence of aniruddha form of shrI hari in him. These three are incarnations of shEsha, kAma and aniruddha respectively.
3. Even here, his affection toward them was in gradation as their forms. Aniruddha in his original form is also son of kAma. Even here, he is the son of pradyumna who is the incarnation of kAma.

*pUrvamapyaniruddhAkhyo vishhNostannAmna eva cha |
Aveshayukto balavAn.h rUpavAn.h sarvashAstravit.h // 21.25//*

21.25. Even earlier he was born by the name of aniruddha and had the presence of vishNu of the aniruddha form in him. He was strong, handsome and had knowledge of all branches of knowledge.

Notes:

1. Future chapters gives the details of aniruddha marrying bhANAsurA's daughter ushE (22/244)
2. mahAprasthAna parva records that aniruddha's son vajra was made the king of shUrasEna country and iMdraprastha. (32/51)

*tasmAt.h tAMstrInR^ite kR^ishhNaH pArthasAhAyyakAraNAAt.h /
nyayojayat.h sUtikAle brAhmaNyAH sa cha phalgunaH // 21.26//*

*astraiishchakAra digbandhaM kumAro.athApitu xaNAAt.h /
adarshanaM yayau pArtho vishhaNNaH saha yAdavaiH /
adhixipto brAhmaNena yayau yatra shriyaHpatiH // 21.27 //*

arjuna's failure and surrender to shrI kRushNa.

21.26., 21.27. Therefore kRushNa appointed all others except these three to help arjuna. During the delivery time of vipra's wife, arjuna created a digbandhana using weapons. In spite of that the baby disappeared the moment it was born. Devastated brAhmaNa * insulted arjuna; arjuna returned to shrI kRushNa (husband of shrI – shrIpati) along with yAdavAs.

Notes:

1. Arjuna must have got this kind of arrogance because he thought it was not an impossible task for him to protect brahmaNA's baby when he had built such a fence around KAMDava forest during its burning, where neither a drop of rainwater could penetrate it and enter inside, nor a single creature could escape out of the forest. Therefore he had thought of creating a similar fence using weapons initiated with divine mantras and succeeds. But all of them went waste, and the baby disappeared due to which arjuna was in distress.
2. When arjuna's effort failed, Brahmana not only admonished arjuna but rebuked himself as well for trusting arjuna. This led to more admonishing of arjuna.
3. Then Arjuna searched worlds in all the eight direction starting from iMdra, space and underneath land, could not find the baby and returned hopelessly.

Reference

27. *adhikShiptaH - tiraskRutaH / - janArdanabhaTTakRutapradArthapradIpika*

** tataH kumAraH saMjAtO viprapatnyA rudan muhuH /*

sadyO&darshanamApEdE sasharIrO vihAyasa //

tadA&&ha viprO vijayaM viniMdan kRuShNasannidau /

mauDhyAdyasya tavAhaM vai shraddadhE klIbaktathanam //...

dhigarjunaM vRuthAvAcaM

dhigAtmashlAGinO dhanuH /

daiVOpasRuShTayOmaurDhyAdAninIShati durmatiH //... -vi.bhAgavata (10/100/46,47,49)

** ... yayau saMyamanImAshu yatrAstE bhagavAn yamaH //*

viprApatyamacakShANastata aiMdrImagAt puram /

AgnEyIM naiRurtIM saumyAM vAyavyAM vAruNImatha //

rasAtalaM nAgapuraM dhiShNYAnyanyAnyudAyudhaH /

tatO&labdhadwijasutO hyanistIrNapratishrutaH // -bhAgavata(10/10/50-52)

vahniM vivixantamamuM nivArya

*yayau savipraH sahaphalguno hariH /
AshAmudIchIM bR^ihatA rathena
xaNena tIrtvaiva cha saptavAridhIn.h // 21.28//*

srjuna travels to anantAsana along with shrI kRushNa.

21.28. When Arjuna wanted to enter the fire, shrI kRushNa stopped him, and took him along with the brAhmaNa and rode on a mighty chariot, crossing seven oceans in fraction of seconds and travelled in northern direction

Notes:

1. Here mighty chariot means divine chariot. This adjective of “bRuhata” has been added to it to indicate that it is kRushNa’s chariot.
2. bhAgavata mentions that he went in western direction, so vAdirAjIya mentions that it should be considered as digvyatyAsa and it should be understood along the lines of nirNaya. In vijyadwajAs pATha, it is mentioned as “prAcIM disham”.

Reference

28. *AshAmudIchIM bRuhata rathEnEtyasya "sahaiva rathamAsthaAya pratIcIM dishamAvishat" iti (10/89/47) bhAgavatOktya virOdha iti cEnna | uttarOttaragatErUrdhwagatEshca muktitwEna muktitayA&bhimatAnaMtAsanaOkO&pi uttarasyAmEva dishi vaktavyaH | atastAtparyanirNayakArOktamEva pratIcImityAhEti parihArasAMbhavAt | pratyak puruShaH swamUlarUpI anaMtAsanO nArAyaNaH pratyagityucyatE | tasya saMbaMdhinI pratIcIti vyutTattvA udIcyEva pratIcItiyucyatE | atO&pi virOdhaH | yadwA vAyavyAM dishi anaMtAsanO lokaH | sA ca dik yathEshAnIdik prAgudIcItiyucyatE | tathA pratyagudIcItiyucyatE | kONadishAmubhayarUpatwAt | ata ubhayathA&pi prayOgo na dOShaYeti j~jEyam // -varadarAjAcAryakRutamaMdasubOdhinI * ... iti saMbhAShya bhagavanArjunaM sa mahEshwaraH | sahaiva rathamAsthaAya prAcIM dishamavIvishat // -vi.bhAgavata(10/100/54)*

*dadushcha mArgaM girayo.abdhayastathA
vidArya chakreNa tamo.andhamIshaH |
ghanodakaM chApyatitIrya tatra
dadarsha dhAma svamanantavIryaH // 21.29//*

Splendor of kRushNa’s journey.

21.29. Mountains and Oceans paved way. Omnipotent shrI kRushNa splintered the aMdatamass with his chakra, crossed GanOdaka and reached his abode.

Notes:

1. When kRushNa was passing the seven mountains and seven oceans paved way to him and showed their respect.
2. We have to remember the incident of the ocean paving way to shrI rAma (8/12).
3. kRushNA piercing tamass with sudarshaNa chakra in this incident is used specially as basis by intellectuals for philosophical discussions
4. Some people do not consider tamass as separate entity and argue that it is the deficiency of tEjas. ShrI vyAsatIrtharu has quoted this incident where kRushNa pierces tamass with

chakra as proof in *tarkatAMDava and proved that tamas is separate entity and not the deficiency of tEjas.

5. It has already been explained in rAmAyaNa's siMhika incident (7/6, 7) that tamas is separate entity.
6. There, identity of tamas was proved by vAyu, while here it was proved by shrIhari.

Reference

29.dadau ca mArgaM girayO&bdhaya iti / - (ma.)

29. tatashcakraENa gOviMdaH pATayitwA tamastataH ityAdi / - (ma.)

* tamaH suGOraM gaganaccadaM mahad vidArayadbhUritarENa rOciShA /
manOjavaM nirvivishE sudarshanaM guNacyutO rAmasharO yathA camUm // -bhAgavata(10/89/51)

* 'tamaH suGOraM ... yathAcamUm 'iti' + bhAgavatE, 'tataH kadAcidduHKE na .. pATayAmAsa
tattamaH' iti harivaMshE ca

tamasashcakraavidAryatwapaMkatwaparvatatwAdyuktyAkATHiNyAdipratItEshca / - tarkatAMDava
(pariccEda 2/pu.110,111)

**saMsthApya dUre sarathaM savipraM
pArthaM svarUpe dvichatushkhAbhau /
samastaratnojvaladivya bhUshhaNe
vivesha nityoruguNArNave prabhuH // 21.30//**

kRushNa joins his true form

21.30. shrI kRushNa asked brAhmaNa and arjuna to stay in the chariot at a distance and entered his true form with 8 hands, decorated and sparkling with all the divine gem stones and jewelry, who is called as the ocean of all excellent qualities at all the times.

Notes:

1. Since people who are not eligible to enter the abode of salvation (Mukthi) here “dhUrE” (at a distance) means place for non-liberated souls.

Reference

30. dUrE amuktasthAne / -(tA.)

30. 'pralaMbacArvaShTabhujam' iti X bhAgavatOktEH dwicatuShkhAbhAvityuktam // -(vA.)

+ v.bhAgavata

**sahasramUrdhanyurusheshhabhoga
AsInarUpe.amitasUryadIdhitau /
ramAsahAye taTidujjvalAmbare
muktairviriJNchAdibhirarchite sada // 21.31//**

21.31. It was a form which was seated on the shEsha of 1000 hoods, the form had radiance of infinite suns, it wore clothes which were shining like lightening; it was accompanied by lakshmi and was worshipped by liberated brahma and others.

Notes:

1. It has to be noted that since it was abode of liberated souls, brahma shEsha and others present there had attained salvation.

*sthitvaikarUpeNa muhUrtamIshvaro
viniryayau viprasutAn.h pragR^ihya /
sunandanandAdaya eva pArshhadA
ste vaishhNavA bhUmitaLe prajAtAH // 21.32//*

kRushNa arrives with brahmaNA's sons.

21.32. Lord of all – kRushNa stayed in that form for a span of one muhurta and returned to them along with brahmaNA's sons. Those sons of brAhmaNA were sunaMda, naMda and other attendants of vishNu (vishNupArShada) who were vaishNavAs and they were born on earth.

Notes:

1. Some critical editions mention the special fact that sunaMda, naMda and others were guards of vishNu loka who had attained salvation just like jaya and vijaya. Here muhurta means 2 galiges.

Reference

32. EkarUpatwEnEtyarthaH | -shrIvEdAMgatIrthakRutavyAKYAna

32. viprasutAn pragRuhyEtyatra pragRuhya =

*jayavijayAdivadamuktagamymuktisthAnadwArapAlakatayAsthitAn viprasutAn pragRuhyEtyathaH // -
varadarAjAcAryakRutamaMdasubOdhinI*

32. vAsudEvO rathaM sapArthavipraM aprAkRuta sadanAnnirgatyAgAdityarthaH | nanu viniryayau
viprasutAn pragRuhyEtyanEna tE bhagavatsamIpasthA iti j~jAyatE | tadayuktam | amuktAnAM
muktasthAnAnwayAyOgAt muktairviriMcAdibhiriti muktasthAnatwaM cOktamiti cEnna | 'viniryayau
viprasutAn pragRuhya' ityatrAmuktasthAnagatAnAdAyEtyupapattEH | muktasthAnAnwayAbhAvAt |
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*darpaM nihantuM harirarjunasya
samAnayad.h viprasutAn.h pateshaH /
prItirmahatyeva yato.arjune hareH
saMshixayAmAsa tataH sa enam.h // 21.33 //*

21.33. Best of all - shrI kRushNa had got sons of brAhmaNA there only to break arjuna's ego. Since shrI kRushNa had great affection towards arjuna, he taught him a lesson in this manner.

Notes:

1. The secret behind the disappearance of brAhmaNA's son right after they were born is explained here. Srihari himself was the one who used to make them disappear and take them with him. He did this in order to teach lesson to arjuna and also remove his ego.
2. Breaking arjuna's ego means paving way for his prosperity. The reason behind gracing arjuna in this special manner was immense affection shrI kRushNa had towards arjuna and the reason behind this special love towards him has already been explained earlier – he is the incarnation of iMdra, has presence of nara in him, has presence of vAyudEvaru, is brother of bhIma and many more.

*aprAkR^itAt.h sadanAd.h vAsudevo
vissR^itya sUryAdhikalaxadIdhiteH /
rathaM samAruhya sapArthavipra
AgAt.h sutAMshchaiva dadau dvijAya // 21.34//*

21.34. shrI kRushNa came out of that aprAkRuta (that which is which is not made from five elements of nature, that which is not contaminated by any defects) world which was shining with brilliance of over 1 lakhs sun's radiance , and left riding on chariot with arjuna, brahmaNa and his sons. He surrendered brAhmaNa's sons to him.

Notes:

1. By describing the marvelous brightness of vaikuMTha loka, acharya is informing the fact that it is not a world that is brightened by Sun and others.
**na tadbAsayatE sUryO na shashAMkO na pAvakaH |
yadgatvA na nivartaMtE taddhAma paramaM mama || -bhagavadgItA (15/6)**
2. harivamsha mentions that shrI kRushNa returned brAhmaNa his four sons; arjuna failed to protect the fourth son.

Reference

*34. lakShAdadhika iti adhilakShAH / adhilakShAshca tE sUryAshcEti sUryAdhikalakShAH / tEShAM
dIdhitiriva dIdhitiryasya tat / tathA tasmAt lakShAdhikasUryANAM prakAshavat prakAshavaH adhikaM
ca tat lakShAM ca tathA sUryANAmudhikalakShAM vA / taduktaM harivaMshE -*

*caturO bAlakAn gRuhya brAhmaNasyAtmajAMstathA /
pradadau brAhmaNAyAshu putrAn sarvAn janArdanaH /
trayaH purvaM hRutA yE ca sadyOjAtashca bAlakaH' iti ca | -
janArdanabhaTTakRutapradArthapradIpika*

***lokashixArthamevAsau prAyashchittaM cha chAlane /
chakre sArddhamuhUrtena samAgamya punarmakham.h // 21.35//***

21.35. shrI kRushNa in order to set an example to the world that , we should not get up and go in between performing religious duties, performed a prAyashcitta(repentance rites) for having gone out of yagna for time span of one half muhurta. Then he completed that yagna.

Notes:

1. kRushNa travelled such a long distance in one and half muhUrta time, which is total of 3 galiges, meaning 72 minutes.
2. shrI kRushNa , through this has shown that he is the one who resides in 72 thousand forms in our body's nAdis.
3. In that if we take out one muhurta when he was in his true form, the total travel time as only one galige which is 24 minutes.
4. It is not surprising to note that shrIhari travelled in this manner when we recollect the fact from ramayana that shrI rAmA's disciple hanumaMta travelled to gandhamAdhana mountain which was 50 thousand yojanas and came back within a kShaNā .(8/154)
5. we should understand that shrI kRushNa did prAyashcitta to show to the world that once a person is seated after taking vow to perform yagna, he should not get up from there till it is completed.

Reference

35. ...cAlanE muKaM hitwA anyatragamanaviShayE prAyashcittaM cakraE | punaH muKaM cakraE | -
janArdanabhaTTakRutapradArthapradIpika

35. sArdhamuhUrtEna ardhmuhUrtEna sahitakamuhUrtEna GaTikAtrayENetyarthaH |
'muhUrtamalpakAlE syAdGaTika dwitIyE&pi ca ' iti shabdArNavE | -
janArdanabhaTTakRutapradArthapradIpika

**brahmAdInAgatAMshchaiva sadA svaparichArakAn.h |
pUjayitvA.abhyanuj~nAya brAhmaNAnapyapUjayat.h || 21.36||**

21.36. He honoured his eternal attendants - brahma and others who had come there and said goodbye to them, he also honored brahamaNAs.

Notes:

1. Here 'pUjayitwa' means honor, pay respect. It has already been mentioned that (8/320) that shrI rAma gave respect to shatrugnA and others befitting their age. This word should be understood as the word 'bhajAmyahaM'.

**sasnAvavabhR^ithaM kR^ishhNaH sadAraH sasuhR^ijjanaH |
AyAntaM dvArakAM kR^ishhNaM dantavakro rurodha ha || 21.37||**

Slaying of daMtavakra and viDhUratha by shrI kRushNa

21.37. shrI kRushNa did avabhRuthasnAna(The bath at the conclusion of a sacrifice or any auspicious ritual) along with his wives and relatives. While returning to dwAraka after this ritual, he was stopped by daMtavakra.

Notes:

1. avabhRuthasnAna is the auspicious bath after conclusion of sacrifice. A yagna is complete only after this bath is completed. By mentioning that shrI kRushNa finished this bath, it is clearly indicated that the sacrifice was completed.
2. in bhAgavata it is called as 'udyApanasnAna'
3. bhAgavata also mentions the special fact that shrI kRushNa had this avabruthasnAna in river yamuna :

**yamunAyAM mahAnadyAM kRutwA&vabhRuthamajjanam |
vijahAra yathAkAmaM mahiShIbhiryadUttamaH || v.bhAgavata(10/100/74)**

Reference

37. sasnAvaBRuthaM kRuShNa ityatra "udyApanasnAnahEtOryamunAtIramAgatam" iti bhAgavatOkteH |
yamunAyAM sasnAviti yOgyapadAdhyAhArENa yOjana | ata Eva "AyAMtaM dvArakAM kRuShNam"
ityuktam || -varadarAjAcAryakRutamaMdasubOdhinI

37. sasnAvaBRuthamityasya yaj~jasnAnaM cakra ityarthaH | -
shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

***jaghAna gadayA kR^ishhNastaM xaNAAt.h saviDUratham.h /
viDUrathastamo.agachchhad.h dantavakre cha yo.asuraH /
hareH pArshhadaH xipraM harimeva samAshritaH // 21.38//***

21.38. kRushNa slayed daMtavakra and viDUratha in a fraction of a second with his mace. viDUratha went to tamassu(eternal hell), asura present in daMtavakra also went to tamassu; and the vishNu's guard present in him entered in shrIhari and stayed there.

Notes:

1. Bhagavata records that shrI kRushNa after slaying shishupAla during the yagna, killed daMtavakra during the avabhRutha snana.This should be considered as the difference in *timing.
2. Some works also mention that first daMtavakra was killed and later shishupAla was killed
3. viDUratha is daMtavakra's younger brother. He is asura by nature. That is why he reached tamassu. But daMtavakra is asura by name hiraNyAkSha. He also had the presence of vishNu IOka's guard by name of vijaya, in order to inform this, it has been mentioned that only the asura in him reached tamassu while vijaya entered the stomach of vishNu.

Reference

38. viDUrathAKyabhrAtra saha vartamAnaM daMtavakraM.... 'bhrAtaraM nihataM dRuShTwa daMtavakraM viDUrathaH (10/101/17) bhAgavatE | -janAradanabhaTTakRutapradArthapradIpika

udyApanasnAnahEtOryamunAtIramAgatam /
shrutwA tUrNaM kaliMgEshO daMtavakraH sahAnujaH ||
mahatyA sEnayA yuktO gajAnIkasamanwitaH |
gacCaMtaM dwArakAM kRuShNaM pathi rOdhhuM samAyayau || -vi.bhAgavata(10/101/1,2)

dIkShAMtO&vabhRuthO yaj~jaH | -amarakOsha

dIkShAYA aMtaHpradhAnakarmasamAptaukriyamANO yO yaj~jaH iShTivishESHastasya | -vyAKyAna

38. gadayA&tADayat kRuShNaM siMhavadwyanadacca saH ||
gadayA&bhihatO&pyAjau na cacAla yadUttamaH |
gadayA vyahanadgurvyA kaumOdakyA stanAMtarE ||
gADhanirbhiNNahRudaya udwaman dudhiraM muKAt |
prasArya kEshabAhwaMGriM gatAsuryapatadbhuvi ||
tataH sUkShmataraM jyOtiH kruShNamAvishuddhatam || -v.bhAgavata(10/101/13-16)

* pauMDrakaM mAtulEyaM mE saMKE sUditavAnasi |
rugmI ca shishupAlashca bhrAtarau mE twayA hatau ||
atatstwAM gadayA maMda haniShyE vajrakalpayA |...

(daMtavakra's tells shrI kRuShNa) -vi.bhAgavata (10/101/10,11)

***kR^ishhNe prApte svalokaM cha nissR^ityAsmAt.h svarUpataH /
ekIbhAvaM svarUpeNa dvArapeNa gamishhyati // 21.39//***

vijaya's salvation.

21.39. After shrI kRushNa went to paraMdhAma, vijaya came out of his stomach and entered his true form in the guard.

Notes:

1. vijaya who had entered shrI kRushNa's stomach, stayed there till shrI kRushNa left to paraMdhAma and then joined his true form.
2. Even when shishupAla dies, jaya comes out of his body and enters shrI kRushNa's stomach and reaches salvation later, this is mentioned in the verses that follow (Verse. 259)

*tataH kR^ishhNaH purImetya bodhayAmAsa phalgunam.h |
kimetad.h dR^ishhTamityeva tena pR^ishhTo ramApatiH || 21.40||*

Description of Earth

21.40. Later kRushNa reached dwArakApuri; when arjuna questioned "What did I see ?" ramA's husband shrI kRushNa informed.

Notes:

1. Arjuna was anxious to know as to what he saw from the time he left. He waited till the yAga was completed and asked kRushNa.

Reference

40. ramApatiH = shrIkRuShNaH purImEtya tat dRuShTaM kimiti tEna = arjunEna pRuShTaH
phalgunam bOdhayAmAsEtyanwayaH || -varadarAjAcAryakRutamaMdasubOdhinI

*ayaM dvIpaH sAgarashcha laxayojanavistR^itau |
tadanye tu krameNaiva dviguNenottarottarAH || 21.41||*

21.41. "This jambU island and this ocean of salt is laksha yojanas in area. All the other islands and oceans are two times greater in area than the one before respectively.

Notes:

1. Bhagavata mentions that jaMbu, plakSha, shAlmali,kusha,krauMca,shAka and pushkara are the seven islands (5/1/32) :
**...sapta bhuvOdwIpAH | jaMbUplakShashAlmalikushakrauMcashAkapushkarasaMj~jAH
| - bhAgavata (5/1/32)**
2. lavaNa, ikShu, sura, dadhi, GRuta, kShIra and shuddhOda are the seven oceans.
**lavaNOdEkShurasOdasurOdaGRutOdakShIrOdadadhimaMDOdashuddhOdAH....|
- bhAgavata (5/1/33)**
3. These are the oceans that are around jaMbu and other islands respectively.
4. Among them 2nd one is double the size of first, 3rd is double the size of 2nd and so on.

Reference

41. cashabdO lavaNasamudrasya vistRutisamagAMbhIryatwasUcakaH | saptAnAM tu samudrANAM
gAMbhIryaM vistRutEH samam' ityuktEH || -shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

*antyAdhyarddhasthalaM haimaM bAhyato vAjralepikam.h |
etat.h sarvaM lokanAma hyetasmAd.h dviguNaM tamaH || 21.42||*

*andhaM yatra patantyugra mithyAj~nAnaparAyaNAH |
ghanodakaM tad.hdviguNaM tadante dhAma mAmakam.h || 21.43||*

*yattad.h dR^ishhTaM tvaya pArtha tatra muktairajAdibhiH |
sevyamAnaH sthito nityaM sarvaiH paramapUrushhaH || 21.44||*

21.42, 21.43,21.44. suvarNabhUmi is little more than half the area of the last ocean and is smeared with diamonds. All this put together is called IOka. aMdhataMassu is twice the area of this IOka. Evil people and people who propagates false knowledge reach aMdhataMassu. GanOdaka is twice the size of aMdhataMassu. At the end of it is my world which you saw. There ME the paramapurSha is always served by brahma and other liberated (Mukta) souls.

Reference

42. aMtyAt samudrAt parataH adhyarddhasthalaM ardhAdapi punaradhikaM sthalam | -
shrIvEdAMgatIrthakRutavyAKYAna

42. aMtyAdhyarddhasthalaM haimamityatra vartulataya sthitAMtyasamudrasya bhAgadwayE militwA
yatparimANaM aShTAviMshOttarashatalakShayOjanAtmakam | tatO&rdhaM
catuHShaShTilakShayOjanAni | tAni ca adhi = yatkiMcidadhikasaMkhyayA
aShTAviMshasahasraKyasahitAdwilakShOttaracatuAriMshallakShaparimitaya
sahitamadhikamadhyardhaM sthalamityarthaH | bAhyatO vajralEpikaM = vajralEpasthalasahitam |
haimaM=suvarNamayam | tatra suvarNabhUmistu |
ardhapadOktacatuHShaShThilakShayOjanaparimitA urvarita | aShTAviMshasahasraKyaMshEna
sahitadwilakShOttaracatuAriMshallakShaparimitaM vajralEpasthalamiti vivEkaH | tAvattadardhaM
cEtyarthakathanE bhUgOLasya paMcAshatkOTitO&pyAdhikaM syAt | taccAMDakOshAdbahiriyaM
paMcAshatkOTivistRuta iti bhAgavatOktiviruddham | tasmAt shabdasya kAmaduGatwEna arthasya ca
vyatyAsAyOgAt uktaiva yOjana || -varadarAjAcAryakRutamaMdasubOdhinI

42. adyardhaM ardhEna adhikaM pUrvOktacatuHShaShTilakShayOjanAnAmardhEna
dwAtriMshallakShayOjanaparimANEna adhikaM catuHShaShTilakShayOjanaparimANaM sthalaM
haimaM suvarNamayaM | ShaNNavatilakShayOjanavistIrNaM haimasthalamityarthaH | bAhyatO
bahirbhAgE vAjralEpikaM | catuH paMcAshallakShAdhikakOTidwayayOjanasaMKyAKAH sarvE
dwIpasamudraH ShaNNavatilakShayOjana vistIrNaM haimaM, sthalaM, EvaM sarvaM militwA
sArdhakOTitrayaparimANamuktaM | EtatsarvaM tamaso&rvAk ayaMdwIpa ityAdyuktam | IOkanAma
IOkasaMj~jakaM sarvaM hi prasiddhaM purANAdAviti shEShaH | EtasmAlIokashabdavAcyAt
dwiguNaM aMdhaMtamaH saptakOTiyOjanaparimANaM vistIrNaM aMdhaMtamaH | -
janAradanabhaTTakRutapradArthapradIpika

42. idaM parimANaM tu kRutayugapurushamAnavivakShayEti sUcanAya hishabdaH | trEtAyugAdi-
puruShamAnEnAdhikyaparimANakathanAt | tadEtaduktaM bRuhadbhAShyE -
-saptakOTiM ca lakShANAM caturdashaca nityashaH |
aShTAviMshasahasraM ca saptAMshashatapaMcakam |
saurO rathastwahOrAtrAt pariyAti divi sthitaH |
tattribhAgAdhikaM cakram mAnasOttaragaM carEt |
nRuNAM kArtayugAnAM tu yOjana mAnatO bhavEt |

*yAvat sUryarathO yAti divArAtrENa pArshwayOH /
sUryasya tAvadEva syAt prakAshah sarvatastathA ||iti|| -shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH*

*43. yatra aMdhEtamasi taddwiguNaM tamaso dwiguNaM dwilakShanyUnacaturdashakOTiyOjana
vistIrNaM GanOdakam / -janArdanabhaTTakRutapradArthapradIpika*

***lokAlokapradeshastu paJNchAshallaxavistR^itaH /
sapaJNchAshatsahasrashcha tasyApi gaNanaM tathA || 21.45||***

IOkAlOka Area

21.45. IOkAlOka region covers area of 50 lakhs 50 thousand yOjanAs. This is its correct area.

Notes:

1. IOkAlOka mountain ranges are in between vajralEpa and aMdhatamassu. Since half of it gets sun's rays and has daylight while the other half does not get any sunlight and is always dark it is called as IOkAlOka (one which has daylight and darkness) region.
2. Though bhAgavata and other scriptures mentions that its area is 50 lakhs only, commentaires mention the special fact that, correct area should be considered as 50 lakhs and 50 thousand yOjanas – the way it is mentioned here.

Reference

*45. bhAgavatAdau adhiparimANasya UnaparimANataya gaNanaM kathaM GaTata iti cEt,
dashayOjanAt kiMcidadhikasyApi grAmAdErdashayOjanAdivyavahArasya lOkE darshanAt
paMcAshallakShavistRuta iti GaTatE / asya tu tAtparyagraMthatwAdyathAvastukathanamEvakRutamiti
bhAvaH / -janArdanabhaTTakRutapradArthapradIpika*

*45. IOkAlOkapradEshastu ityatra vajralEpAMdhatamasOrmadhyavarti IOkAlOkapurvataH / ardhE
sUryalOkasaMcArO&sti / punarardhE tamassamIpasthatwAt tama EvEti bhAvEna IOkAlOka ityuktam ||
-varadarAjAcAryakRutamaMdasubOdhinI*

***yojanAnAM paJNchaviMshatkoTayo meruparvatAt.h /
chatasR^ishhvapi dixUrdhvamadhashchANDaM prakIrtitam.h || 21.46||***

Span of brahmAMDaIOka.

21.46. brahmAMDa is 25 Crore yOjanas above and below mEru parvata.

Notes:

1. mEru parvata(mountain) is in the centre of jambUdwIpa. jambUdwIpa spans 50 thousand yOjanAs around mEru parvata in all four directions. In this manner if we combine the area around mEru parvata up to aMdhatamassu including IOkAlOka ranges, it will be total of 4 crore yOjanas. Area of aMdhatamassu is 6 crore 99 lakhs yojana. ghanOdaka is twice that area. Which means 13 crores 98 lakhs yOjanAs. anaMtAsana is 3 lakh yOjanAs, and later brahmAMDa kaTAha.
2. janArdhanIya mentions that in this manner, distance from mEru parvata to brahmAMDa kaTAha is 25 crore yOjanAs.

3. Combined area of saptadwIpa's(7 islands) and saptasAgaras(7 oceans) from mEru parvata is 2 crores 53.5 lakhs yOjanAs. Vajra covered suvarNabhUmi's combined area (including both halves) is one crore 6 lakhs 28 thousand 579 yOjanas (1,06,28,579). Combined area of both halves of IOkAIOKa mountain ranges is one crore and one lakh yOjana. Combined area of these three is 7 crores,14 lakhs 28 thousand ,571 (7,14,28,571) yOjanAs which is Earth's area. Tamassu is twice that area, and ghanOdaka is double that. These 3 combined is 3 yojanas short of 50 crore yOjanas. If these 3 yojanas are distributed in the ratio of 1:2:4, total area of brahmAMDA is 50 crore yOjanAs (vAdirAjIya).

Reference

46. jaMbUdwIpa'sya madhya Eva mEruparvatastiShThati | mErOH sakAshAccaturdikShu jaMbUdwIpaH paMcashatsahasrayOjanavistIrNaH ata Eva mEruparvatAdaMdhaMtamaHparyaMtaM IOkAIOKaparvata-parimANena sahakOTicatuShTayaM bhavati | lakShanyUnaM kOTisaptakaparimANaM tamaH dwilakShanyUnaM caturdashakOTiparimANaM GanOdakaM | trilakShaparimANaM anaMtAsanaM EvaM mEruparvatamArabhya aMDaparyaMtaM paMcaviMshatkOTayO bhavaMti tadEvAha | yOjanAnAmiti | - janArdanabhaTTakRutapradArthapradIpika

46. tatra bhUH kOTisaMKyAyAM saptabhiH kOTibhiryutA | tatO dwiguNitasyAMdhatamasaH syushcaturdasha | GanOdakasya tasmAcca dwiguNasya vicAraNE | aShTaviMshatkOTayaH syuH kOTisaMkhyavamEva hi |... EvaM caikOnapaMcAshat kOTayastriShu khaMDitAH | avashiShTaikakOTistu vibhajya lakShasaMKyayaA ||.. EvaM caikOnapaMcAshat kOTiyastriShu KaMDitAH | avashiShTaikakOTistu vibhajya lakShasaMKyayaA ||.. EvaM saptavyayE jAtE yadatrOrvaritaM trikam || tasyaca dwAdashakROshAn kRutwaiva vibhajEdbudhaH ||... yuktA&bhUt swarNabhUmyaMtaH kOTipaMcakayOjana | lakShaishca saptabhiryuktAnityamAsIdwicAraNE |... dwipaMcAshatsahasra ca kOTimUlakRutaiva hi | IOkAIOKagirErmAnasaMKyA saMkIrtita sphuTam |... atO&Mtimasamudrasya paritO maMDalAkRutEH | bhAgadwayE militwA&ShTaviMshallakShayutaM tu yat | kOTiyOjanamAnaM syAt tatO&pyardhaM tu yadbhavEt | catwHShaShTyAKyamEtaccakaya&pyadhikasaMKyaya | catwAriMshallakShayuktalakShadwitayarUpaya | yutamadhyardhashabdOktaM shAstrasaMKyAprapUrvakam || -bhUgOlavarNana(14,15,18,29,57,59,60,63-65)

**abagnIranabhohaN^kR^inmahattattvaguNatrayaiH |
kramAd.h dashottaraireretadAvR^itaM paratastataH || 21.47||**

Surroundings of brahmAMDA

21.47. brahmAMDA is surrounded by water, fire,air,sky,ahaMkAra, mahatattwa and Gunatrayas respectively. Their proportions are – one in 10 times more than the other respectively.

Notes:

1. These 9 are popularly known as navAvaraNa's. The details of all of them enveloping the brahmAMDa is described during the incident of yashOda having vishwaroopadarshana.(13/4,5)

Reference

47. brahmAMDAMtargataparimANAt dwiguNaparimANamaMDaKarparaM saivAvaraNabhUtA
bhUrityucyatE | bhUmErdashaguNA apaH adbhyO dashaguNaM tEjaH ityAdyavagaMtavyam |
taduktaMmAtsyE -

'shatArdhakOTivistArA pRuthivI kRutsnashaH smRutA |
lOkavistAramAtraM tu pRuthivyardhaM tu bAhyataH |
aMDAdbahiH samaMtAttu udakEnAvRutaM mahat |
bhUmErdashaguNA hyApaH samaMtAt vayanmahIM |
adbhyO dashaguNashcAgniH sarvatO dhAratyapaH ityAdi |

yadwA dashalakShayOjanaparimitaM KarparaM bhinnam | tadbhinna tadAvaraNabhUtA
shatakOTivistRutA bhUstatO dashaguNA apa ityAdi j-jEyam | taduktaM vArAhe -

dashalakShaM yOjanAnAM kaTahaGanata smRutA' iti |

tRutIyaskaMdhatAtparyE pRuthivI AvaraNatwEnAstItyuktam | atra kathanE tu dashaguNatwA-
bhAvAt | tathAhi -

'pRuthivIM vishESha ityAhuH shabdAdInAM bahutwataH |
sA sUkShmatwAdwRuNOtyaMDaM dwiguNA tu dashOttarAH |
abAdayaH prakRutyaMta ' *iti | - bhA.tA.(3/12/40)

tadEvOktaM +tattwasaMKyAnE - tattwasaMKyAna(shlO. 9, 10)

'..... asaMsRuShTaM mahAnaham |
buddhirmanaH khAni dasa mAtra bhUtAni paMca ca ||
saMsRuShTaaMDaM tadgaM ca samastaM parikIrtitam |' iti |

prAkRutAdyaMshairupacayamAtrataDrAhityE&saMsRuShTasaMsRuShTashabdArthatwEnAbhimatE |
tadarthaM vishEShAvishEShAbhyAM AdhArAdhEyabhAvaM cAha mAtsyE -

mahAMstatO hyanaMtEnAvyaktEnaiva tu dhAryatE |
EvaM parasparOtpannAdhAryaM tE ca parasparam |
AdhArAdhEyabhAvEna vikArAstE vikAriNaH |
pRuthvyAdayO vikArastE paricCinnAH parasparam |
matpraviShTASHcatE&nyOnyaM tasmAt tE sthiratAMgatAH |
AsaMstE hyavisheShAstuvishEShAnyOnyavEshanAt |
pRuthvyAdayastu bAhyAMtaH paricCinnAstu tatratA || 'iti |

atha EvaKarparaparimANamAgamAdAvanEkadhOktam | -janArdanabhaTTakRutapradArthapradIpika

47* tataH parataH sAvaraNabrahmAMDAdbahirityarthaH || -
janArdanabhaTTakRutapradArthapradIpika

**vyApto.ahaM sarvago.ananto.anantarUpo nirantaraH |
anantashIrshho.anantAxo.anantapAdakarorukaH |
anantaguNamAhAtmyashchidAnandasharIrakaH || 21.48||**

srIhari's extraordinary greatness

21.48. I am all pervasive, present everywhere; I have infinite forms; none of my forms have any kind of difference. I have infinite faces; infinite eyes; infinite feet; infinite shoulders, infinite thighs, infinite qualities; infinite great deeds; I have gnAnAnaMda body.

Reference

48. yatparvatAdikaM dRuShTaM tatsarvamahamEvEti +harivaMshOktArthasya tAtaparyam / -
janArdanabhaTTakRutapradArthapradIpika
+ ahaM tE parvatAH sapta yE dRuShTA vividhAstwayA /
paMkabhUtaM hi timiraM dRuShTavAnasi yaddhi tat /
ahaM tamO GanIbhUtaM ahamEva ca pATakaH / - harivaMsha(2/114/13, 14)

**madvashA eva sarve.api tvam chAnye cha dhanaJNjaya /
matprasAdAd.h balaM chaiva vijayashchAkhilA guNAH // 21.49 //**

21.49. arjuna! You followed by everyone else are dependent on me. All of them get their strength, victory and all other qualities by my grace.

**tasmAnna vismayaH kAryo na darpashcha tvayA.anagha /
ldq manmanA bhava madbhakto madyAjI mAM namaskuru // 21.50 //**

**mAmevaishhyasi satyaM te pratijAne priyo.asi merdq / (bha.gI. 18-65)
ityuktaH praNipatyainaM xamasvetyAha phalgunah // 21.51 //**

21.50, 21.51. Therefore do not be surprised. Don't show arrogance. Meditate on me. Be my devotee. Worship me, bow to me, if you do so you will get me. This is true. I promise – you are my favorite. When he said so, arjuna prostrated before him and requested “please forgive me”

Reference

50* gItA(18/65)
51. pratijAnE pratij~jAM karOmItyarthaH / - janArdanabhaTTakRutapradArthapradIpika

**ushhitvA katichinmAsAn.h yayuH sarve.api pANDavaH /
anuj~nAtAH keshavena bhaktinamradhiyo.achyute /
sambhAvitAH keshavena sauhArdenAdhikena cha // 21.52 //**

21.52. Out of great love towards kRushNa, being honored by him very much, being highly modest out of devotion towards him, pAMDavas stayed there for few more months and left.

**tataH kadAchit.h pravare sabhAtaLe
dharmAtmajo rAjabhirbhrAtR^ibhishcha /
vR^ito nishamyaiva sabhAH surANAM
yathA sthitA nAradamanvapR^ichchhat.h // 21.53 //**

pAMDu's message to perform rAjasUya yAga.

21.53. Once dharmarAja was seated in an extravagant assembly hall surrounded by kings and his brothers. Having heard the description of assemblies of demi-gods as-is, he questioned nArada.

Notes:

1. In this manner when they returned after attending shrI kRushNa's ashwamedha yAga, One day when dharmarAja was seated in the extra-ordinary assembly hall built by mayA, sage nArada arrived there, and dharmaraja asked him and got information of assemblies of demi-gods.
2. This means that, realizing the greatness of his assembly, he was curious to know the greatness of assemblies' of iMdra and others, and when sage nArada arrived there, he knew that sage nArada would know it very well and thus asked him for information.
3. In mahabhAratha , this conversation between dharmarAja and sage nArada is in "IOkapAlasabhAkhyAnaparva" which is sub-parva of sabhAparva.

***antarixam tvaya proktaM laxayojanamuchchritam.h |
arddhakoT.hyuchchritaH svargo vimAnAvalisaN^kulaH || 21.54||***

21.54. " You mentioned that outer space is 1 lakh yojanas above and swargalOka filled with aeroplane groups is half crore yojanas above'.

***bhuvaH svargashcha koT.hyaiva yojanAnAM pravistR^itau |
maharjanastapashchaiva kramAdadhyarddhayojanAH || 21.55 ||***

21.55. bhavarlOka and swargalOka are one crore yOjanas in area. maharlOka, janOlOka, tapOlOka are one and half times above the other respectively.

Reference

55. *bhuvaH svargashcEtyatra bhuvaH = aMtarikShalOkaH | kramAdadhyardhayOjanA ityatra adhyardha yOjanAH = adhikamardhaM yasya pUrvapramANasya tadadhyardham | tAvadyOjanairuttarO-ttarOcCrAyavaMtaH | swargalOkAt maharlOkaH paMcOttarasaptatilakShOttuMga ityarthaH | maharlOkAdupari janalOkaH sArdhadwAdashalakShOttarakOTiyOjanOttuMga ityarthaH | janalOkAt tapOlOkO&pi kOTiyOjanAdupari aShTOttaraShaShpilakShAdupari paMcasaptatisahasra-yOjanOttuMgaH | samastashaH lOkatrayasamUhaH | militwA saMKyAyAM paMcAshatkOTivistArAH | EvaM ca pratyEkaM gaNanAyAM ShODashakOTibhyaH upari kiMcidUnatrisaptatilakShayOjanapramANena Ekaikasya vistArO j~jEyaH | EtE aMtarikShAdayo lOkAH | vistArastu satyalOkAdapi pRuthaganuktEH maharlOkAdivadEva j~jEyaH || -varadarAjAcAryakRutamaMdasubOdhinI*

55. *maharAdayo lOkA adhikArdhakOTiyOjanA ityarthaH | maharlOkaH sapaMcAshallakSha kOTiyOjanaH | janOlOkaH kOTidwaya yOjanaH | tapOlOkaH sapaMcAshallakSha kOTidwaya yOjana iti bhAvaH | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***paJNchAshatkoTivistArA yojanAnAM samastashaH |
yAvanta ete miLitAstatpramANa udIritaH || 21.56 ||***

***satyAkhyo brahmalokastu yatra brahma virAjate |
tatashcha dviguNaH prokto vishhNulokaH sanAtanaH || 21.57||***

21.56.,21.57. It has been told that the total area of these worlds are 50 crore yOjanas. satyalOka is above tapOlOka and at a distance equaling to the combined area of swargalOka, maharlOka, janOlOka and tapOlOka. satyalOka means brahmalOka. brahmadEvaru resides there. Ancient vaikuMTha – abode of lord vishNu is double its area.

Reference

57. tapOlOkAt pacaviMshati sahasrAdhika ShaD lakSha sahitacatuShkOTiyOjanOccaH satyAKyO lOka ityarthaH | tataH satyalOkAt dwiguNOcCritadEshE viShNulOkO vaikuThalOkaH | - varadarAjAcAryakRutamaMdasubOdhinI

57. swargalOkaH kOTiyOjanaH | maharAdayaH ShaT kOTiyOjanAH | satyalOkaH ShaT kOTiyOjanaH | vaikuMThalOkO dwAdasha kOTiyOjanaH | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

57. militwaiShAM tu lOkAnAM yat kOTInAM catuShpayam | lakShANi ShaT sahasrANAM paMcaviMshatirEva ca | EtAvatyA yOjanAnAM saMKyayA punarucCritaH | syAdbrahmaNaH satyalOkaH sarvakAmadhuraMdharahH | kOTInAmaShTakAllakSha dwiShaTkAt taduparyasi | paMcAshadbhiH sahasraishcApyucCritaM tadwidhEH padam | satyalOkapramANAttu dwiguNikRutamAnavAn | viShNOrlOkAstu vij~jEyO yaM vaikuMThaM vidurbudhAH | kOTInAM ShODashaiH paMcaviMshallakShayutaiH sa ca | bhUlOkAducCritO j~jEyaH..... | -bhUgOlavarNana

***uttarottarataH sarve sukhe shataguNottarAH |
anantajanasampUrNA api te hIchchhayA hareH // 21.58//***

***avakAshavanto divyatvAt.h pUryante na kadAchana |
sarvakAmasukhaiH pUrNA divyastrIpurushhojjvalAH // 21.59//***

21.58.21.59. These worlds give happiness 100 times more than the one below it respectively. Though it is filled with infinite souls, as per Srihari's wishes, all these divine worlds will always have vacant lands and can never run out of space. These are filled with all forms of comforts and happiness one could think of. They are adorned with divine men and women.

***divyaratnasamAkIrNaM tathA pAtALasaptakam.h |
adhastAchchheshhadvena balinA samadhishhThitam.h // 21.60//***

21.60. The seven worlds below are similarly filled with divine precious stones. Mighty shESha dEvaru carries these worlds.

Notes:

1. The seven worlds below are atala, vitala, sutala, talAtala, rasAtala, mahAtala and pAtAla. Here pAtAla means, one which is underground. This means they are the world underground, up to pAtAla.

2. An asura by name bala resides in atala, shiva by name of hATakEshwara resides in vitala, balichakravarti protected by vAmana resides in sutala, maya in talAtala, serpent groups by name of krOdhavasha's in mahAtala , demons by name of nivAtakavaca kAlakEya's in rasAtala and vAsuki and other serpents reside in pAtAla.

***kAmabhogasamAyuktA bahuvarshhasahasriNaH |
saptadvIpeshtu purushhA nAryashchoktAH surUpiNaH || 21.61||***

21.61. Men and women who gets whatever comfort they wish for reside in saptadvIpa's(7 islands) . They will live for many thousands of years. They are extremely good-looking and beautiful.

Reference

61.saptadvIpeShu adhaHstha saptalOkEShu | na tu jaMbwaDidwIpeShu | jaMbudwIpe yugAnusArENa AyurbhOgAdyalpatwAt | -janArdanabhaTTakRutapradArthapradIpika

* ...harishcaMdrashca pArthivaH | - bhArata(sabhA. 7/13)

***eshhAM cha sarvalokAnAM dhAtA nArAyaNaH paraH |
vishhNulokasthito muktaiH sadA sarvairupAsyate || 21.62||***

21.62. Best among all, shriman Narayana is preceptor and protects all these worlds. He is worshipped by the liberated souls at all the times in vishNu loka.

***sevakA brahmaNashchaiva devA vedAshcha sarvashaH |
shakrashcha munayaH sarve harishchandrashcha bhUmipaH || 21.63||***

Description of Assembly of guardian deities of directions and Harishchandra in assembly of iMDra.

21.63. All the guardian deities of vEdas and other deities are brahma's family. All the sages and king harishchandra belong to iMDra's family.

Notes:

1. After informing that parAshara, shaMKa, liKita, dUrvAsa, dIrGatamas, pavitrapANi, vAlmIki, shamIka, mEdhAtithi, pulastya, kratu and other sages live in iMDra's world, acharya has also mentioned that * King harishchandra lives there.

***akhilA api rAjAnaH pANDushchAsmatpitA mune |
yamasyaivAnugAH proktA rAjabhistairyamena cha || 21.64||***

***upAsyamAno bhagavAn.h rAmo yamasabhAtaLe |
ukta indreNa chopAsyo vAmanAtmA janArdanaH || 21.65||***

pAMDurAja in assembly of yama ; rAma and vAmana are the forms of lord worshipped in yama and iMDra's assemblies respectively.

21.64.,21.65. You informed that, all the kings and our father pAMDu is yama's followers, shrI hari in the form of shrI rAma is worshipped in yama's assembly by yama and all the kings. shrihari in the form vAmana is worshipped in iMdrAs assembly.

Notes:

1.In the proceeding verse (70) it has been mentioned that shrI hari is worshipped in the form of shrI rAma and paraShurAma by yama in his assembly.

Reference

64. shaMtanushcaiva rAjarShiH pAMDushcaiva pitA tava | -bhArata (sabha. 8/25)

64. tasyAM rAjarShayaH puNyAstathA brahmarShayO&malAH |
yamaM vaivaswataM tAta prahRuShTAH paryupAsatE || -bhArata (sabha. 8/8)

**prAdurbhAvAshcha nikhilA brahmaNopAsitAH sadA |
varuNasyAnugA nAgAstatra matsyAkR^itirhariH || 21.66||**

All forms of shrI hari in brahma's assembly. matsya form in varuNA's assembly

21.66. Brahma worships all forms of shrI Hari at all the times. nAgAs belong to varuNas family. Sri Hari resides there in matsyA form.

Reference

66. dEvO nArAyaNastasyAM tathA dEvarShayashcayE..... | -bharata (sabha. 11/52)

66. AdityAstatra varuNaM jalEshwaramupAsatE ||
vAsukistakShakashcaiva nAgashcairAvatastathA | -bharata (sabha. 9/7,8)

**gandharvA dhanadasyApi tatra kalkI hariH prabhuH |
rudrasyogrANi bhUtAni nR^isiMhAtmA shivena cha || 21.67||**

**upAsyate sadA vishhNurityAdyuktaM tvayA.anagha |
sarvaratnasthalAn.h divyAn.h devalokAn.h prabhAshhata || 21.68||**

kalki in kubErA's assembly and nRusimha in IshAnyA

21.67.,21.68. gandharvA's are in kubErA's family. There, shrI hari is worshipped in his kalkI form. Terrible bhUtA's are shivA's family. Shiva worships shrI nRusiMha form of shrI hari. While describing all the divine and bejeweled worlds you, in this manner described that vishNu is always worshipped.

Reference

67. tatra dEvAH sagaMdhArvA gaNairapsarasAM vRutAH |

divyatAnairmahArAja gAyaMti sma sabhAgatAH || -bharata (sabhA. 10/9)

***tatra me saMshayo bhUyAn.h harishchandraH kathaM nR^ipaH /
aindraM sabhAtaLaM prAptaH pANDurnAsmatpitA mune || 21.69||***

21.69. I have a big doubt here – “ Oh sage , How come King harishchaMdra attained iMdrA’s world ? why did my father pAMDu not attain it ?”

Notes:

1. dharmarAja who closely observed and listened to the description of all the assemblies, saw that only king harishchaMdra was in iMdrA’s assembly , while all the other kings including his father pAMDu was in yama’s assembly and asked sage nArada the reason for this.
2. “Though harishchaMdra is also a king like anybody else, why did he attain iMdrA’s kingdom ? why did pAMDu not attain the same like him ? – This was his question.

***ityukto nAradaH prAha rAjasUyakR^itonnatim.h /
harishchandrasya tAM dR^ishhT.hvA pitA yamasabhAtaLe /
sthitastvAmavadat.h pANDU rAmadvayasudaivate || 21.70||***

king pAMDu’s message to perform rAjasUya yAga

21.70. When asked like this sage nArada replied your father pAMDu who is in yama’s assembly and worships both rAma forms of shrI hari has asked me to inform you that “harishchaMdra gets this superiority due to rAjasUya yAga. “

Reference

70. *rAmO dAsharathishcapi dRuShTO yamasabhAtaLe /
jAmadagnyashcarAmO&tha ... || -bhArata (2/8/19)*

***karotu rAjasUyaM me putro.ajeyAnujArchitaH /
pAlito vAsudevena kiM tasyAsAdhyamatra hi || 21.71||***

21.71. Let my oldest son dharmarAja perform rAjasUya yAga., he is worshipped by his brothers, protected by kRushNa. what is impossible for him there ?

Notes:

1. This means that it is never impossible for dharmaraja who has brothers like bhIma and arjuna and lord like shrI kRushNa to perform such great rAjasUya yAga.

Reference

71. *twAM dRuShTwApitA yamasabhAtaLe sthitastwAmavadat pAMDORAmadvaya sudaivatE / karOtu
rAjasUyamiti kwacit pATHaH / kwacit tAM dRuShTwApitA mAM prAha pAMDava / karOtu rAjasUyamiti
pATHaH / -tAmraparNISrInivAsAcAryakRutapramEyamaNimAIA*

71* . *putro&jEyAnujArcitaH - (pATHAMtara)*

etachchrutvA dharmasuto bhrAtR^ibhiH sahito vashI /

avAptiM rAjasUyasya mantrayAmAsa dharmavit.h // 21.72//

Discussion about rAjasUya yAga

21.72. On hearing this, the knower of dharma, one who had perfect control over his senses – dharmarAja, discussed about performing rAjasUya yAga with his brothers.

*sukAryametadityalaM nishamya sodaroditam.h |
ayAtayat.h svasArathiM sa keshavAya bhUpatiH // 21.73//*

Sending Messenger to shrI kRushNa

21.73. When his brothers said that this is one of the best things to do, dharmarAja sent his charioteer to shrI kRushNa.

*tadaiva keshavasya yAH striyastadIyatAtakaiH |
sahodaraishcha yApitaH sudUta Apa mAdhavam.h // 21.74//*

21.74. At the same time a messenger sent by kRushNa’s wives’ fathers and brothers also arrived at shrI kRushNa’s palace.

Notes:

1. Fathers and brothers of shrI kRushNa’s 16,100 wives who were captured by jarAsaMdha and were in his prison got together and sent a messenger to shrI kRushNa requesting him to protect them.

Reference

74. *tadaiva kEshavasya yAH striya ityatra kEshavasya striyaH = ShODashasahasrarAjakanyAH |
tadIyatAtakaiH = jarAsaMdhEna baMdIkRutaiH tAsAM pitRubhUtarAjakaiH tAsAM
sahOdaraishcEtyarthaH // - varadarAjAcAryakRutamaMdasubOdhinI*

74. *kAshcid gaMdhavAdiShu jAtaH | tatpitRuvyAvRuttyarthaM yAH striyaH ityuktam | -(ja.)*

*praNamya keshavaM vachaH sa Aha mAgadhena te |
vivAhabAndhava raNe vijitya rodhitA girau // 21.75//*

request of captured kings.

21.75. He prostrated to shrI kRushNa and started speaking “All your relatives by marriage (in-laws) have been defeated by jarAsaMdha and are in captivity in his mountain kingdom.

Notes:

1. Relatives by marriage means, your wives’ fathers and brothers. People who have become your relatives after your marriage.

Reference

75. vivAhabAMdhavA raNa ityatra swaputrIvivaAhEna bAMdhavAH = vivAhabAMdhavAH shwashurA ityarthaH || -varadarAjAcAryakRutamaMdasubOdhinI

**nR^ipAyutadvayena so.ashhTaviMshakaiH shatairapi |
yiyaxurugarUpiNaM trilochanaM tvayi sthite || 21.76||**

21.76. He wishes to offer 22,800 kings in sacrifice to fierce form of shiva when you are around.

Notes:

1. shrImad bhAgavata mentions the number of kings as below:

**ayutE dwE shatAnyashTau lllayA yudhi nirjitAH |
tEnirgatA giridrONyAM malina malavAsasaH || -bhAgavata(10/73/1)**

shrI satyadharmateertaru in his commentary has mentioned that , this is the exact number that has been mentioned by shrimadAchArya

**ayutE viMshatisahasraM dwE sahasrE tathA&ShTau shatAnItyAhatya
dwAviMshatsahasraShTashatasaMKyAH | - sathyadharmatIrta**

Reference

76. ShaDashItiH ShaDashItikulOtpannAH | shESha EtacCEShabhUtA anyE rAjanashcEti kulAnyEkashataM nRupa iti prAguktanRupa ityarthaH | -lakShAlaMkAra

**vimochayasva tAn.h prabho nihatya mAgadheshvaram.h |
avaidikaM mukhaM cha taM vilumpa dharmaguptaye || 21.77||**

21.77. Oh lord kRushNa ! you should slay jarAsAMdha and release them from captivity. Stop the yagna which is against vEdas in order to protect dharma.

Notes:

1. ashwamedha is yagna is a yagna which is accepted in vEdas. But naramEdha unlike ashwamedha is not accepted in vEdas, it is avaidika. It is non-vEdic. Therefore it brings disagreeable affects to the society. Therefore he prayed to shrI kRushNa to stop this.

**itIrito.atha sArathiM nishAmya dharmajasya cha |
nishamya tad.h vachastadA jagAma pANDavAlayam.h || 21.78||**

shrI kRushNa proceeds to iMdraprastha

21.78. After listening to him, shrI kRushNa saw that dharmarAja's charioteer had arrived there as well, listened to him and left to meet pAMDavAs

Notes:

1. On one side he had the request from his in-laws, on the other side he had the invitation from pAMDavAs for rAjasUya yAga – SrimadbhAgavata mentions that kRushNa called for a quick meeting following the norms of the society, in order to decide as to which of the two to act upon first.

2. uddhava and others gave many different opinions, after which kRushNa decide that if he went to pAMDavAs yagna, since all the kings have to be defeated as a part of that yagna, they could control jarAsaMdha, defeat him and release the kings. By going here, he can do both the jobs at the same time, therefore it is apt for him to go to pAMDavAs yagna, explaining this, he left to meet pAMDavAs.
3. It should be nothed that this act of kRushNa was “yOga” in true sense and it gave a unique example to the society.
4. This also means that by doing so, kRushNa has also indicated that the request of pAMDavAs is dearer to him compared to request of everybody else. Since BImasEna is among pAMDavAs and he is the best among the living beings, going to him is the dearest of all for kRushNa. – ‘unnathaprArthitAshEShasaMsAdakM’ (dwAdashastOtra)

*sa pANDavaiH samarchito makhAya dharmajena cha /
prapR^ishhTa Aha mAdhavo vacho jagatsukhAvaham.h // 21.79//*

pAMDavAs request to shrI kRushNa.

21.79. He was worshipped in a very special manner by pAMDavAs. dharmarAja asked his opinion about the yAga. ShrI kRushNa the husband of lakShmI dEvi – spoke the words which would bring prosperity to the whole world.

*kraturyathAvidhAnataH kR^ito hi pArameshhTh.hyakam.h /
padaM nayeta tatpade suyogyameshha nAnyathA // 21.80//*

Greatness of rAjasUya yagna.

21.80.,21.81. If this yagna is performed following the correct rules and procedures, person who is eligible for the post of brahma, will be graced with that position, not others.

Notes:

1. rAjasuya yAga is one of the means to achieve Brahma Position. But only the people who deserve Brahma position will attain Brahma position by doing this Sacrifice, not all who do this yAga will attain Brahma position.

Reference

80. kraturyathAvidhAnata ityatra yathAvidhAnataH = yathOktavidhAnEna kRutaH | EShaH kratuH = rAjasUyayAgaH tatpadE = brahmaNaH paTTabaMdhe suyOgyaM = RujugaNasthamiti yAvat | pAramEShThyakaM = paramEShThinaH saMbamdhi padaM nayEta || - varadarAjAcAryakRutamaMdasubOdhinI

80. kraturyathAvidhAnata kRutaH tatpadE suyOgyaMeva pAramEShThyakaM padaM nayEt | anyathA ayathAvidhAnataH kRuta anyathAsthitaM tatpadE&yOgyaM pAramEShThyakaM padaM na nayEtEtI EtEna kimanyathEtyasya anyathAkRuta ityarthah | - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

81. vidhAtuH mahApadE ayOgyakAt = ayOgyadEvacakraVartyAdigaNAt | lyablOpanimittA paMcami | ayOgyagaNaM yajamAnIkRutyEtyarthaH | kRutaH ESha kratuH = rAjasUyaH | taM yaj~jakartAram | muktigaM = muktigataM saMtaM samAnayOgyatAgaNAt = rAjasUyayAgakaraNE shaktyabhAvEna tadakaraNE&pi samAna = j~janabhaktyAdau sadRushI yOgyatA yEShAM tE tEShAm | A samaMtAt sthitAdgaNAt = pratikalpaM muktagaNAt | varaM = shrEShTham |

*abhyutthAnapriyasaMbhAShaNAdina satkArayOgyaM karOti / samAnaShaDrasAnnabhOjinaM
 paMktau yathA kaMcid vRuddhamagrE sthApayaMti tathEtyarthaH / yOgyatAsAmyE
 AnaMdatAratamyAyOgAt / uktavidhayaiva varatwamUhyam || -
 varadarAjAcAryakRutamaMdasubOdhinI
 81. muktauvaraM avirbhUtAnaMdAdhikyayuktaM karOti / kwacidayOgyakamiti dwitIyaikavacanAMtaH
 pAThaH / -janArdanabhaTTakRutapradArthapradIpika
 81. nanu sAmyE AdhikyAyOgaH sati cAdhikyE na sAmyaM / tathAca kathaM samAnayOgyatA
 gaNAdAdhikyamucyatE iti cEducyatE / aparOkShaj~jAnavyaMgyapracurAnaMdEna sAmyaM /
 taduttarabhAvi rAjasUyAdiprayatnAdhikyEna AnaMdAtishaya ityubhayOpapattEH / taduktaM
 bRuhadbhAShyE - 'manuShyANAM yOgyatayA swasamEbhyaH = prayatnAdhikyAdAdhikaM
 muktauprAptuM shakyata ityataH samRuddha ityuktam / iti / RugbhAShyaTIkAyAM ca 'rakShAdhikAn
 brUhi nO&thO samEbhyaH' ityatra 'hInEbhyO&dhikatwasya siddhatwAdadhikEbhyastwaprApyatwAt
 samEbhya ityuktam / EtadGaTanaM cAnyatra draShTavyam' ityuktam / nanwastu manuShyANAM
 rAj~jAM ca samAnadAdhikyam / tEShAM vRuddhihrAsabhAktwAt / bRuhadbhAShyE
 manuShyapadaprayOgAcca / 'rakShA canO&dhi ca brUhi dEva' iti Rucrau (sUkta 35, varga 2)
 hiraNyastUpavAkyatwAcca / dEvAnAmEtat kathaM syAt ? '..vRuddhihrAsau vimuktigau / nRuNAM
 surANAM muktau tu suKaM klRuptaM yathAkramam' (brahmasUtrANubhAShya 3/7) ityuktEriti cEnna /
 'marutashca samAH sarvE saptatEShu pradhAnakAH (bhA.tA.10/94/11) ityuktarItya
 marutwawasutwAdisamAnayOgyatApannagaNAnmuktigaM naraM karOtItyupapattEH | -
 tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
 81. adhipatyaM trilOkasya yOgyAnAmiMdratA smRuta /
 ayOgyAnAM trilOkE&pi pUjyatwam samudAhRutam ||
 tadbhavEt paraya bhaktyAviShNOrAlayakAriNaH |
 tatO&pyudriktayA bhaktyAviShNuM pUjayataH sada ||
 avApyatE brahmalOkah samudriktashcamucyatE || - bhA.tA. (11/27/51)
 81. brAhmaNaccaparO rAjA rAjasUyAshwamEdhayOH |
 upAstE rAjasUyE&tO brAhmaNO rAjasUyinatam | - bRuhadAraNyakOpaniShadbhAShya*

***ayogyakAnmahApade vidhAtureshha hi kratuH /
 samAnayogyatAGaNA.t.h karoti muktigaM varam.h || 21.81||***

21.81. One who does not deserve this great Position, on performing this yAga, the yAga will give them the superior position in Mukti among the people who are equals.

Notes :

1. When person who is not eligible for mukti performs this yAga, he will not get Brahma position, but in Salvation(Mukti) he will be in superior position in comparison to all the others who have the same merits as him.
2. Superiority there does not mean that it violates the gradation in Mukti, but it means that he will get the greatness of being the first one to attain it in his group.

***purA tu muktito.adhikaM svajAtitaH karoti cha /
 atastrishaN^kuputrako nR^ipAnatItya vartate || 21.82||***

21.82. Even before attaining Mukti, the person attains superior position compared to people with same merits as his. That is the reason why harishchaMdra, son of trishaMku is considered superior to other kings.

Notes:

1. Not just in Salvation (Mukti) but also in the worldly life, the person who has performed rAjasUya Sacrifice will be considered superiors to others. Since harishchaMdra performed this sacrifice, he got the position in iMdra's kingdom compared to all other kings who got position in yama's kingdom.
2. Even in iMdra's kingdom, harishchaMdra enjoyed only the pleasures he deserved. He did not enjoy more than what he deserved. In spite of that, the fact that he is in iMdra's kingdom, gave him the superiority, and that is due to the virtues he gained by doing rAjasUya Sacrifice.

Reference

82. *purA tu = maraNAtprAk / swajAtitaH adhikaM karOti swajAtau abhyutthAnAdinA satkArayOgyaM karOti cashabdEna samAnapadasthitAt uccashakrAdipadasthitaM karOtIti sUcitam || - varadarAjAcAryakRutamaMdasubOdhinI*

82. *'pitushcAparitOShENa gurOrdOgdhrIvadhEna ca / aprOkShitOpayOgAcca trividhastE vyatikramaH || EvaM trINasya shaMkUni tAni dRuShTvA mahAtapAH / trishaMkuriti hOvAca vasiShTh munisattama || 'iti harivaMshE || -(ma.)*

***surAMshako.api te pitA vinA hi rAjasUyataH /
na shaxyati trishaN^kujAd.h varatvamAptumadya tu || 21.83||***

21.83. Although your father has presence of demi-god in him, he is not capable of becoming superior to harishchaMdra unless he performs rAjasUya yAga

Notes:

1. pAMDurAja does not belong to the category of chakravarti (Emperor) like harishchaMdra, he belongs to the category of demi-gods, meaning by nature he has to be in iMdra's courtroom.

***tapashcharan.h samAgate shachIpatau pitA tava /
marudgaNottamaH purA natUtthitaH shashApa saH || 21.84||***

iMdra's curse to parAvaha

21.84. Your father was involved in penance when he was in his true form. iMdra came to him at that time. But your father did not get up to pay respect to iMdra. So iMdra cursed him.

Notes:

1. Rules* in shAstra is that, even though the youngsters might be indulged in a virtuous job, when the elders approach them, youngsters should give them due respects they deserve. If they do not give respects then their life span will be reduced. One other incident is that iMdradyumna was born as gajEMdra when he did not give due respect to agastya. Similar incident happened to pAMDurAja here.

Reference

84. *na ca marutsa kEShAMcinmuktAvAdhikyaM klRuptam / kathaM rAjasUyEna tallAbha iti vAcyam / klRuptasyApi sAdhanavyaMgyatwAt / - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

84 * . UrdhwaM prANA hyutkrAmaMti yUnaH sthavira Ayati |
pratyutthAnAbhivAdAbhyAM tAn punaH pratipadyatE || manusmRuti

vrajasva mAnushhIM tanuM tato mR^itaH punardivam.h |
gato.api naH svakAM tanuM praveshhTumatra neshase |
tadA.adhikastrishaN^kujo bhavishhyatu tvadityatha || 21.85 ||

21.85. You should be born as human being, after your death as human, even if you return to dEvalOka, you will not be able to get back your true form and at that point harishchaMdra will be considered superior to you.

Reference

85. pravEShTumatra nEshasa ityatra Isha aishwarya iti dhAtOH shabwikaraNE&pi satwAt Ishasa iti sAdhuH || -varadarAjAcAryakRutamaMdasubOdhinI

xamApitashcha vAsavo jagAda rAjasUyataH |
trishaN^kujAdhiko bhavAnavApsyati svakAM tanum.h || 21.86||

21.86. When pAMDurAja begged for forgiveness iMdra informed – if you perform rAjasUya yagna you will be able to get back to your true form and will attain position superior to harishchaMdra

Reference

86. trishaMkujaH=harishcaMdraH || -varadarAjAcAryakRutamaMdasubOdhinI

ataH sukArya eva te yudhishhThira kratUttamaH |
bhavadbhirapyavApyate svayogyatA.amunA.akhilA || 21.87||

21.87. Therefore dharmarAja, you should definitely perform this auspicious yAga. By doing so, all of you will also get the complete results that you deserve .

Notes: By performing this yAga, pAMDu rAja will attain the world of iMdra. It is important to note that by doing this yagna even pAMDavAs will get complete results that they deserve. This indicates the fact that when we do noble tasks for the benefit of noble people, person who does this noble task will also be credited with fruits that they deserve.

Reference

87. swayOgyatA&munA&KilEtyatra swayOgyatA = swaswapadavIyOgyatA || -
varadarAjAcAryakRutamaMdasubOdhinI

87. aKilaswayOgyatAnusAriphalamavApyata ityarthaH | -
shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

udIrya chaivamIshvaraH kratoramushhya yogyatA |
vR^ikodare yato.akhilA chaturmukhatvayogyatA || 21.88||

tataH supUrNamasya tat.h phalaM vidhAtumaJNjasA |

jagAda vAyuvAhano vacho yudhishhThiraM tvidam.h // 21.89//

21.88,21.89. Having said so, Sri kRushNa who is all capable and all powerful, with an intent to give the complete benefit of this yagna to BImasEna who is the eligible candidate for future Brahma position and who rightly deserves the complete benefit of this yagna, Sri kRushNa who rides on vAyu, further addressed yudhishtira

Notes:

1. After having informed the greatness of rAjasUya yagna, Sri kRushNa proclaimed that the chief authority for this yagna is the ruju who will become future brahma, and also informed that BImasEna is the only such Ruju Yogi among the people there. Therefore, in order to ensure that the complete benefit of the yaga reaches BimasEna, he further spoke .
2. vAyuvAhana is a special name in vishNu sahasranAma which can be found in two verse ‘suparNO vAyuvAhanaH’ , “varadO vAyuvAhanaH”. Although it is commonly known that sri hari is garuDavAhana, these two indicate that he is actually vAyuvAhana.
3. This clearly proves that *shrI vAyudEvaru carries Sri Hari by being present in garuDa.
4. At the time of death, vAyu comes out of the mortal body by carrying Sri Hari on his right shoulder and the soul on his left shoulder. Sri vAdirAjaswAmigalu informs that, at this moment, Srihari’s vAhana is vAyudEvaru.
5. This point is proved in tAmraparNIya by quoting the words from skAMdapurANa “vaikuMThAdipatErvAyuH kwacidwAhanatAM vrajEt | kadAcidaMgatAM yAti kadAcicCatratAM vrajEt |

Reference

89. bhImasEnE adhikaprItisUcanayA vAyuvAhana ityuktam | jIvAnAmutkramaNasamayE vAyurvAhanaM yasyEti vighrahaH | "prAj~jEnAtmanA&nwArUDha utsarjadyAti" iti shrutEH | dakShiNaskaMdHE paramAtmAnaM vAmaskaMdHE jIvaM cArOpya dEHat dEHAMtaraM gacCatIti prasiddhErvAyuvAhana iti bhagavataH puNyanAma | "varadO vAyuvAhanaH " iti sahasranAmasu pATHAcca || - varadarAjAcAryakRutamaMdasubOdhinI

89. vAyuvAhana iti | kRuShNAvatArE bhagavataH sarvada vAywArUDhatayaivAvasthAnAditi bhAvaH | taduktaM bhagavatpAdairyamakabhAratE - 'sO&vani madhyE raMgannaridarayug bAlarUpamadhyEraM gan' iti (shlO. 13)| uktaM ca kRuShNalIAprakAshikAyAM - 'sA cAridarayagwiShNurbAlarUpaM samIraNaM Adhiruhya samaMtAdgacCanni'ti | skAMdE ca - vaikuMThAdhipatErvAyuH kwacidwAhanatAM vrajEt | kadAcidaMgatAM yAti kadAcicChastratAM vrajEt' iti | anEna vAyOrbhagavatparamapriyatwAt tasya supUrNaM phalaM vidhAtuM jarAsutavadhAya jagAmEtyuktaM bhavati | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA 89* apakShapAtI puruShastrilOkYAmabhOgabhOktApatagAdhirAjam | vishwaMbharaM bibhradasau jigAya twarAparAkrAMtiShu citramEtat || - sumadhwavijaya (1/19)

*kva rAjasUyamadya te jarAsute tu jIvati |
jayet.h ka eva taM yudhA mR^ito na yo.api sIriNA // 21.90//*

jarAsaMdha's slaying was inevitable.

21.90. “ As long as jarAsaMdha is alive, how is rAjasUya yagna possible for me ? who can defeat him, whom even balarAma could not kill ?

Notes:

1. rAjasUya yAga is a very special sacrifice wherein all the kings are defeated, tribute is collected from all of them and in turn offered to SrIhari. Even if one king remains unconquered, then the yagna is not considered as complete.
2. When powerful king like jarAsaMdha whom even balarAma could not defeat is present, how can one complete rAjasUya yaga without defeating him ? this is the issue that shrI kRushNa puts forth to dharmarAja.
3. At first it seems that jarAsaMdha is always unconquerable, since it is impossible to defeat him , completion of rAjasUya yAga is also impossible. But it is important to note that shrI kRushNa has given the resolution for the problem in the same words.
4. In the words “ka Eva jayEt” “ka” means vAyu (kO vAyuriti shabditaH’ – tattwaprakAshika 1/2/16). Along those lines, jarAsaMdha cannot be killed by anyone other than vAyu. BhimasEna is the incarnation of vAyu. Therefore BhimasEna will slay him, which implies that he is the main beneficiary of this yagna. “ka” also means brahma and this means he who defeats jarAsaMdha “ka Eva” will become brahma thus defeating him also yields Brahma position.

***virIJNchasharvavAkyataH samastalokajAyini /
sthite tu te jarAsute na setsyati kratUttamaH // 21.91//***

21.91. As long as this jarAsaMdha who has powers to win all the three worlds with the boons from brahma and shiva is alive, this auspicious yAga will not succeed

***itIrite rathAN^ginA jagAda dharmanandanaH /
nivartitaM manaH kratoralaM mamAmunA prabho // 21.92//***

dharmarAja’s doubt to perform yAga

21.92. When bearer of Disc, shrI kRushNa said so, dharmarAja said “ Lord shrI kRushNa, I retreat from my wish to perform rAjasUya yagna because of jarAsaMdha .

Notes:

1. dharmarAja who noticed the invincibility of jarAsaMdha , without realizing the inner meaning of shrI kRushNa’s words decided to withdraw from performing the rAjasUya yagna. Meaning he concluded that it is impossible to defeat jarAsaMdha. This clearly proves that he is not eligible to perform rAjasUya yagna.
2. KRushNa’s intent was to make sure that everybody understands this. It was kRushNa’s technique with which he made dharmaraja himself announce that he is not eligible to perform the yagna.
3. By using the term “dharmanaMdana” here, shriman Madhwacharya has indicated interesting fact that even though he is the incarnation of yama dharma, he was not capable of driving jarAsaMdha to yamapuri. This also proves incarnation of shrihari and vAyu was very necessary.

Reference

92. kratOralaM mamAmunEtyatra amunA = twadIyavacanEna / twaduktajarAsaMdhaKkyakAraNEna vA // - varadarAjAcAryakRutamaMdasubOdhinI

***babhUvureva bhUbhR^ito nachA.adhirAjyamApire /
yada cha chakravartinastadedR^ishA na shatravaH // 21.93//***

21.93. Many kings have lived and died. All of them were not emperors. And when there were emperors, at that time enemies like jarAsaMdha did not live.

Notes:

1. This is the way in which dharmaraja is consoling himself. There were countless kings in the past, but all of them were not Emperors. Similarly even I can lead my life without becoming an Emperor.
2. There is a very special point here that by definition one cannot become an Emperor if he has not performed rAjasUya yagna.
3. Although there were few kings like harishchaMdra who performed rAjasUya yagna, during their times they did not have powerful enemies like jarAsaMdha. Therefore dharmaraja decided to let go of rAjasUya yagna because he has to face powerful enemy like jarAsaMdha at his time as a result rAjasUya yAga is an impossible project.
4. It is very important to note that, at this situation he has decided to neglect the message he got from his father pAMDu rAja through nAradaru. This means he got so dejected by the fear of jarAsaMdha.

Reference

93. *babhUvurEva bhUbhRuta ityatra bahavO bhUbhRutO babhUvurEva / tE adhirAjyaM nApirE / rAjasUyaM krutwA rAjaswAdhikyaM na lEbhirA ityarthaH / yadA cakravartinaH harishcaMdrAdya adhirAjyamApirE / tadA IdRushAH shatravaH saMti smEtyanwayaH || - varadarAjAcAryakRutamaMdasubOdhinI*

itIrite.amunA.avadat.h pradhAnamArutAtmajaH / padaM chaturmukhasya vA susAdhyameva yatnataH || 21.94||

BImasEna's message

21.94. On hearing these words from him, BImasEna, the incarnation of mukhya vAyu spoke “By efforts one can even attain the position of chaturmukha Brahma”

Notes:

1. Brahma padavi is the highest ultimate position which normal people cannot even think about. By saying that one can even attain that post by efforts, BImasEna has proved that he is a Ruju who is eligible to attain such a post.
2. This also indicates the fact that one should have inherent capability to even think about such an effort.

nijAnubhAvavarjitA hareranugrahojjhitAH / mahAprayatnavarjitA janA na jagmurunnatim.h || 21.95||

21.95. Without inborn capacity, grace of Supreme Lord and extra-ordinary efforts, no man can prosper in life.

Notes:

1. This word of BImasEna beautifully explains the three qualities which are most essential for success in any task. First one is a person's inherent capability, second is the grace of shrIhari,

third one is the best effort needed to achieve the goal. One can successfully complete the task only if all the three are present.

2. Inherent capability is the eternal capacity of individual soul. By quoting shrI Hari's grace as the second reason, a *special fact is indicated here as per dehalIdIpa nyAya, inborn capacity and ultimate effort are both dependent on grace of shrI Hari.
3. Here Ultimate effort means, sufficient effort required to complete a given task
4. Gautama aNimAMDavya and others also put in a great effort but since their efforts were to pursue unworthy goals, they ended up becoming wasted effort instead of ultimate effort.
5. God iMdra performed 100 ashwamedha yagna to gain iMdrapadavi – this was an extraordinary effort. Similarly the efforts of Rudra and others to attain their positions are considered extraordinary efforts. Therefore extra-ordinary efforts means effort required for a particular task.

Reference

95. *anirvEdEna dIrgHEna nishcayEna dhruvEna ca |
dEvadEvaprasAdAccakShipraM phalamavApyatE || -bhArata (12/153/116)*

95* *dravyaM karma ca kAlashca swabhAvO jIva Eva ca |
yadanugrahataH saMti na saMti yadupEkShayA' || - bhAgavata (2/10/12)*

***sthiro.anubhAva eva me mahAnanugraho hareH |
prayatnamekamagrato nidhAya bhUtImApnumaH || 21.96||***

21.96. I have inherent capacity; and also ultimate grace of shrI hari. Let us now continue with our efforts and attain prosperity.

Notes:

1. It is very important to note that bhIma had very clear understanding and knowledge of the inherent capacity he possessed. This also indicates that souls other than Rujus, do not even have the knowledge about their own capacity and its limits.
2. The presence of shrI kRushNa proves that they have grace of shrIhari and the only thing left now is the efforts. This is sAdhana in life. It is the duty of every individual to put in the best efforts prescribed for us using the body befitting our inherent capability which is graced upon us by shrI Hari.
3. If a person, even after having received appropriate tools for achieving goal, doubts on shrIhari and does not indulge himself in performing the prescribed tasks – he is definitely doing the act of fleeing.
4. The Gist of Madhwa siddhanta is – Having clear knowledge of the non-dependence of Srihari and dependence of souls, and correctly understanding the position of the efforts, one has to indulge himself in acts that would please shrIhari.

***itIrite.amunA hariH samudyamAt.h pradhAnataH |
stHITE hi yaj~nakAraNe vR^ikodare jagAda ha || 21.97||***

21.97. These words of bhIma proved that he is the main reason for the yagna because such efforts are possible only by him; shrI kRushNa said

Notes:

1. Such word of bhIma befitting a brave warrior is the tool to prove his capabilities. Proclaiming this, shrI kRushNa continued.
2. In mahAbhArata, it appears as though arjuna speaks such words. After describing its implication, with the background of “puruShavyatyAsa” prabhEdha, one should understand that it is bhIma and not arjuna.

Reference

97. *samudyamatprashAnata ityatra samu= samyakprayatnAt | pradhAnataH = pradhAnE || - varadarAjAcAryakRutamaMdasubOdhinI*

*sa eka eva pUrushho jarAsuto.adya vartate |
samastasadvirodhinAM balaM kaleranantaraH || 21.98||*

Importance of slaying jarAsaMdha.

21.98. Today, jarAsaMdha is the only prime personality next in line after kali, who is the strongest among the opposers of noble people.

Notes:

1. During that time, there were only two prime people who caused obstructions to all the good practices of noble people – one was duryOdhana incarnation of kali and the other was jarAsaMdha, incarnation of viprachitti.
2. It has to be noted that in these words, SrimadAcharya has also given the details of daitya tAratamya (gradation). Meaning if kali is the lowest among the daityas, then among men the next position after him is held by viprachitti.

*tathA satAM samAshrayo yadudbhavAH satAM guNAH |
sa eka eva tAdR^ishastvayA vichintya yAtyatAm.h || 21.99||*

21.99. Similarly, there is only one person whose protection noble people seek in order to enhance their good qualities. You think appropriately and send such a person.

Notes:

1. Just as kali, viprachitti are the shelters for bad people, vAyudEvaru is the only shelter for noble people. Indicating this, kRushNa is asking dharmarAja to send bhIma who is the incarnation of vAyudEvaru.
2. By using the word “**satAm**”, he has informed us that, for that the noble people, vAyu dEvaru who is referred to by “sath” shabda is the prime shelter : **’saditi prANaH’**

Reference

99. *tathA satAM samAshraya ityatra yathA jarAsaMdhaH asatAM samAshrayaH | tathA yaH satAM samAshrayaH | satAM guNAshca yadudbhavAH = yasmin udbhavO yEShAM tE tathOktaH | tAdRushaH EvEti saMbaMdhaH || - varadarAjAcAryakRutamaMdasubOdhinI*

yadi sma tena mAgadho nihanyate satAM jayaH |

viparyayeNa chAsatAmiti sma viddhi nAnyathA // 21.100//

21.100. Understand that, if jarAsaMdha is killed by him, it is victory for noble people, if not it is victory for evil people. This cannot be false.

Notes:

1. By using the word “**yadi**”, it appears as though kRushNa is doubtful because he is telling – “if jarAsaMdha is killed”, but as explained in Chapter 8, shLOka 113 (‘yadi sma shakyatE...’), we should use the word yadi as “confirmation” and not doubt.
2. shrI kRushNa tells so at first sight, only to gradually increase certainty in dharmarAja’s mind. It should also be noted that, Sri kRushNa who is all-knowing (sarvaj~jna) can never ever have any doubts, so there is no question that this should be interpreted as is.
3. It can also be understood that, by saying so, kRushNa is giving important information that the war between bhIma and jarAsaMdha is a crucial war between noble and evil souls.

*sa pArameshhTh.hyasatpadaM prayAtyasaMshayaM yudhi /
ya eva hanti mAgadhaM sa vedadharmapAlakaH // 21.101//*

The one who will kill jarAsaMdha is future brahma

21.101. ‘He who will kill jarAsaMdha in the war, will definitely reach brahma’s position; and will be the care-taker of vEda dharmAs’.

Notes:

1. Killing jarAsaMdha means attaining brahma’s post. It has to be understood that by using the word “asaMshayam”, achAryaru has indicated that, it is confirmed (kaimutyasiddha) that he who kills jarAsaMdha will reach the position of brahma because, jarAsaMdha has the boon from brahma.
2. It is also indicated that, since jarAsaMdha was an enemy to vedic tradition, his killing would also mean re-establishment of vedic tradition.

Reference

101. *sa Eva dharmapAlakaH -(ja.pATha)*

101. *jayEdyashcajarAsaMdhaM sa samrANniyataM bhavEt // - bharata(sabhA.15/25)*

*nihanti mAgadheshvaraM ya eshha vaishhNavaM jagat.h /
karoti sharvapAlito yataH sa bArhadrathaH // 21.102//*

21.102. Since jarAsaMdha is protected by shiva, the one who kills him will make the world follow vaishNava dharma.

Notes:

1. On one hand jarAsaMdha is non-follower of vedic tradition and on the other hand he is a shaiva. His killing will not only re-establish Vedic tradition, but also be instrumental in re-enforcing vaishNava tradition.

Reference

102. *nihAMti mAgadhEshwaramityatra yaH mAgadhEshwaraM nihatya jagadwaiShNavaM karOti | sa Eva vEdadharmapAlaka iti pUrvENAnwayaH || - varadarAjAcAryakRutamaMdasubOdhinI*

*nihanti shaivanAyakaM ya eshha vaishhNavAgraNIH |
iti sma bhAvasaMyute vadatyaje.abibhennR^ipaH || 21.103||*

21.103. ‘He who will kill the leader of shaivas, will be the best among vaishNavas. When kRushNa spoke such thought provoking words, dharmarAja was struck with fear.

Notes:

1. It is quiet common that he who kills the best among shaivAs will be considered as the best among vaishNavAs.It should be noted that by saying so, shri kRushNa is stating in special manner the greatness that will be achieved by bhImasEna by killing jarAsaMdha
2. An important fact that, the result of rAjasUya yAga is to make the world vaidic and vaishnavite is also stated here.
3. Without recognizing this, dharmaraja feared as to how Bhima could execute such a serious responsibility.

Reference

103. *yaH shaivanAyakaM nihaMti yattadOrnityasaMbaMdhAt sa Eva vaiShNavAgraNIriti saMbaMdhaH | abibhEditi la~g prathamapuruShaikavacanam || -varadarAjAcAryakRutamaMdasubOdhinI*

*yudhishhThire bruvatyajaM makhena me tvalaM tviti |
tamAha mArutAtmajo nihanmi mAgadhaM raNe || 21.104||*

BImasEna decides to kill jarAsaMdha.

21.104. When dharmarAja said “ I don’t want this yagna”, BImasEna told him ‘I will definitely kill jarAsaMdha in the war”.

Notes:

1. By making dharmarAja say that he does not want to perform yagna once again, shrI kRushNa has proclaimed to the world that he is definitely not capable of doing the rAjasUya yAga.
2. And it is very noteworthy that even this time, BImasEna again proved his eligibility by telling that he will definitely kill jarAsaMdha.

*itIrite.avadaddharirvrajAmahe vayaM trayaH |
ahaM cha bhImaphalgunau nihantumeva mAgadham.h || 21.105||*

*vR^ikodareNa hanyate yadi sma mAgadhAdhipaH |
makhashcha setsyate dhruvaM jagachcha te vashe bhavet.h || 21.106||*

21.105,21.106. When bhIma said so, kRushNa told “myself, bhIma and arjuna will proceed to kill jarAsaMdha, jarAsaMdha will definitely get killed by bhIma, yagna will take place for sure and then you will rule the world”.

Notes:

1. Here again shri kRushNa by using the word “yadi” is stating that it is confirmed that bhImasEna will kill jarAsaMdha – that is confirmed. It should also be noted that he will enwrap dharmaraja in ignorance.

***itIrite tu shauriNA jagAda dharmanandanaH /
sa shUrasenamaNDalaprahANato harestrasan.h // 21.107//***

Confusion of dharmarAja.

21.107. When shri kRushNa said so, dharmarAja said out of fear that kRushNa had fled madhure:

Reference

107. *shUrasEnamaMDalaprahANatO harErityatra harEH shUrasEnaviShayaparityAgAnnimittAt /
trasan // - varadarAjAcAryakRutamaMdasubOdhinI*

***bhayAddhi yasya mAdhuraM vihAya maNDalaM gatAH /
bhavanta eva sAgrama tato bibhemyaM ripoH // 21.108//***

21.108. “Out of fear of jarAsaMdha, yourself has left madhure and settled down in the ocean. That is the reason why I fear him”.

Notes:

1. This is evidence that, just like few others, even dharmarAja misunderstood the circumstances of kRushNa leaving madhura and going to dwAraka. It has already been stated earlier (17/107-117) that kRushNa left in that manner in order to teach politics.
2. But few people misunderstand that shri kRushNa went to far off place because he could not fight powerful enemy like jarAsaMdha. These words of dharmarAja represent the thoughts of such people.
3. It should also be understood that by making dharmarAja come up with such a doubt, kRushNa has not only cleared the doubt of dharmarAja but also the misunderstanding of all the noble souls.

***imau hi bhImaphalgunau mamAxiNI sada prabho /
manonibho bhavAn.h sada na vo vinA.asmyataH pumAn.h // 21.109//***

21.109. Oh lord srI kRushNa, bhIma and arjuna are always like my two eyes, you are like my mind, I will never be considered as a complete person.

Notes:

1. This is an illustration of the special position Sri kRushNa, Bhima and arjuna held in dharmarAja’s heart. If dharmarAja is representation of dharma, shri kRushNa is the Supreme Lord and bhImArjuna are indication of gurus.
2. This indicates the fact that, dharma will always be filled with conscious of Supreme Lord and will depend on BIma who is representation of bhakti and 9 other characters and arjuna who is the representation of shravana and 2 other characters for guidance.

Reference :

109. bhImArjunAvubhau nEtrau manO manyE janArданam /
manashcakShurvihInasya kIdRushaM jIvanaM bhavEt // -bhArata(2/16/2)

**ato na jIvitAt.h priyAnahaM riporballyasaH /
sakAshamAtmahetutaH prayAtayAmi vo vibho // 21.110//**

21.110. Therefore Oh all-pervading kRushNa ! I cannot send you who are is dearer to me than my own life, to the powerful enemy for my selfish desires.

Notes:

1. It has already been mentioned (19/84,85) that dharmarAja had expressed similar fear when he learnt about the news that BImasEna was being sent to bakAsura. And here it is important to note that he doubts the capability of these three.
2. This shows that, just like vidura, even dharmarAja doubted the capability of sri kRushNa. Just as vidura had expressed fear when kRushNa was leaving to kauravAs assembly, dharmarAja is expressing fear when kRushNa is all set to go jarAsaMdha. It should be noted that this is yet another flaw in dharmarAja's bhagavata dharma.
3. Aren't vidura and dharmarAja incarnation of yama !

**itIrite.avadat.h punarvR^ikodaro.arikaxabhuk.h /
yadIyanetR^ikA ramAviriJNchasharvapUrvakAH // 21.111 //**

**vashe cha yasya tad.h balaM surAsuroragAdinAm.h /
sa eshha keshavaH prabhuH kva chAsya bArhadhrathaH // 21.112 //**

Greatness of kRushNa as explained by bhIma.

21.111, 21.112. When dharmarAja said so, bhIma who is like forest fire to the forest of enemies spoke "mahAlakShmi, brahma, shiva and others protect the universe as per his command. Not only all their powers but powers of sura, asura and serpents are subservient to him. This kRushNa is none other than Sri Hari who is the creator of such brahma and rudra. What is the capacity of jarAsaMdha in front of him?"

Notes:

1. This again clearly indicates the complete knowledge (poornaprajnatwa) of BImasEna. By replying to dharmarAja in this manner the moment dharmarAja doubted sri kRushNa's capacity, bhIma is clearly letting dharmarAja know that he will never tolerate any flaw attributions to sri hari.
2. This indicates that he is the incarnation of vAyudEvaru who has crystal clear perception of sri hari even during pralaya.
3. By saying "bAruhadhrathaH" instead of "bArhadhrathaH", he is also indicating that time has come for jarAsaMdha to lose his life.
4. Intelligent weighing of the fact to be clearly understood here is, why would he who is the commander of ramA and brahma fear jarAsaMdha who just has boons of brahma ?

Reference

111. yadIyanEtRukAH - yadIyaprEraNayuktAH / -shrIvEdAMgatIrthakRutavyAKYAna

111. yadIyanEtRuka ityatra itastataH janaM nayatIti nEtRu= prEraNam / yadIyaM nEtRu = prEraNaM
yEShAM tE yadIyanEtRukAH / yadwA yadIyAH=yatsaMbaMdhinaH iti hEtOH
nEtRukAH=jagannAyakAH / yadAj~jaya jagannEtAra ityarthaH || -
varadarAjAcAryakRutamaMdasubOdhinI
111. yadIyaM shrIviShNusaMbaMdhi icCADikaM nEtRukaM prErakaM yEShAM tE tathOktAH / -
janArdanabhaTTakRutapradArthapradIpika
111. yadIyanEtRuka iti / yadIyaM nEtRukaM nayanaM prEraNaM yEShAM tE yadIyanEtRukAH / yadwA
yadIyam / yatswarUpabhUtaM nEtRu niyAmakarUpaM yEShAM tE yadIyanEtRukAH / yadwA
nEtRukamiti bhAvapradhAnam / yadIyaM yadadhInaM nEtRutwaM sarvajaganniyAmakatwaM yEShAM
tE yadIyanEtRukAH / -tAmraparNISrInivAsAcAryakRutapramEyamaNimAla
111. yadIyam icCADikaM nEtRukaM prErakaM yEShAM tE tathOktA iti / -
shrIsatyAbhinavatIrthakRutadurGaTArthaparakAshika
112. vashE ca yasya sadbalamityatra tat pUrvOktaM balamityarthaH / "vrIhyAdibhyashca" iti vacanAt
surAsurOragAH AdayO yEShAM vartaMta
iti surAsurOragAdIni jagaMti tEShAm || -varadarAjAcAryakRutamaMdasubOdhinI

**adhR^ishhyamasti me balaM hariH praNAyako.asya cha /
samastalokanetari prabhau hi sarvashaktitA || 21.113 ||**

**ajeyatA tathA.arjune harervarodbhavA.asti hi /
ato vayaM trayo.adya taM prayAma mAgadhaM ripum.h || 21.114 ||**

21.113, 21.114. I have a strength which enemies cannot oppose. shrI hari is the main commander for this strength too. He who is the commander of the entire universe is almighty and invincible. And due to his grace, arjuna is also invincible. Therefore three of us will leave to meet the enemy jarAsaMdha.

Notes:

1. The details of shrI kRushNa giving such a boon to iMdra are mentioned during pArijAta incident. This is a commentary to the words in mahAbhArata
- 2.

‘kRushNE nayO mayi balaM jayaH pArthE dhanaMjayE’ - bhArata sabhA 15/13

**hanishhya eva mAgadhaM hareH puro na saMshayaH /
itIrite.amunA harirjagAda dharmanandanam.h || 21.115||**

21.115. I will definitely kill jarAsaMdha right in front of shrI kRushNa, don't have any doubts about this.” When bhIma said so sri kRushNa told dharmarAja:

Notes:

1. When arjuna had vowed that he will protect the new born infant, kRushNa had warned him with a question “is it possible by you ?”. But when bhIma spoke like this, kRushNa never questioned him. Infact it has to be noted that he always upholds bhIma whenever he talks.
2. This also illustrates the fact that bhIma never had flaws such as ego which would envelope arjuna from time to time.

vayaM trayaH sametya taM prayAtayAma mR^ityave /

hanishhyati sphuTaM raNe vR^ikodaro jarAsutam.h // 21.116//

Assurance given by shrI kRushNa

21.116. Three of us will together hand him over to the God of death; bhimasEna will definitely kill jarAsaMdha in the battle.

Notes:

1. Shri kRuShNa while completely approving bhIma's words, also proclaims that it is confirmed that he will kill jarAsaMdha. While vAyudEvaru has the reputation of proclaiming the greatness of sri hari at all the times, sri hari proclaiming the greatness of vAyudevaru showcases his eminence.
2. Sri Hari has special affection towards vAyudEvaru because vAyudEvaru always proclaims sri Hari's greatness. He expresses this by appreciating vAyudevaru in this manner.

***bhayaM na kAryameva te mayA hataH sa neti ha /
mayA hi nItihetutaH svayaM na hanyate ripuH // 21.117//***

21.117. 'You need not have to fear that I have not killed him.' I did not kill him myself in order to draw attention to moral conduct.

Notes:

1. kRuShNa explains the reason why he did not kill jarAsaMdha. He did not let him live due to his incapacity but to showcase a proper conduct. The details about that conduct has already been mentioned earlier(19/2, 19/33)

***sa sharvasaMshrayAgraNirmadAshrayottamena tu /
nihanyate yadA tadA prakAshitaM hi me balam.h // 21.118//***

21.118. If I get the best among my devotees to kill him who is the best among the followers of Shiva, my strength will radiate even more.

Notes:

1. There is another explanation for moral conduct which kRushNa explained earlier. jarAsaMdha is the best among shivA's ardent devotees. Instead of vishNu himself killing him, if he gets him killed by his best devotee, then not only his devotees' strength will be made known to the world, but his strength will also be glorified. KRushNa did not kill jarasaMdha himself, to make this true prudence known.
2. When hanumaMta went to laMke, though he had the capacity to kill rAvaNa himself, he did not do so, instead reserved him to be killed by rAma and made sure that rAma's greatness was known to the world. Even though he was capable, leaving rAvaNa to be killed by rAma, clearly indicates his unbound devotion towards rAma. In the same manner, here, even though kRushNa has capacity to kill jarAsaMdha, he did not do so, instead reserved him to be killed by bhIma. By doing so he has expressed his special grace towards him.
3. As though, In return for reserving rAvaNa for him, shrI kRushNa by doing so showed how kind he is to his devotees. It is important to note that, just as rAma there is kRushNa here, hanumaMta there is bhImasEna here. There hanumaMta, did not kill rAvaNa and left him in order to glorify rAma, and here kRushNa did not kill jarAsaMdha and left him to glorify bhImasEna's greatness.

4. If hanumaMta showed his devotion to rAma, this shows kRushNa's love towards bhIma. Thus we can understand that kRushNa did not kill jarAsaMdha due to various reasons.

*ato na shaN^kitaM manaH kurushhva bhUpate kvachit.h /
pradarshayAmi te.anujau nihatya mAgadheshvaram.h // 21.119//*

21.119. Therefore oh dharmarAja! don't have any doubts in your mind. I will kill jarAsaMdha and bring your brothers back to you.

Notes:

1. Surrender your brothers to me now, I will bring your brothers back after getting jarAsaMdha killed by them – saying so kRushNa assures dharmarAja. Sri kRushNa proclaims his omniscience through this. It has to be noted that, during the whole conversation, kRushNa never forced dharmarAja, instead he tried to convince him. This is his style of benevolence.

*itIritaH sa vishhNunA vichArya tadguNAn.h parAn.h /
tatheti chA.aha te trayaH pratasthurAshu mAgadhAn.h // 21.120//*

21.121. When shrI kRushNa said so, dharmarAja after giving a good thought to sri kRushNa's great qualities said "let it be so". These three left to Magadha Country in a hurry.

Notes:

1. kRushNa removed the delusion in dharmarAja's mind and imparted clear knowledge by speaking in this manner. The delusion that had enveloped dharmarAja's mind is the representation of vipracitti. Vipracitti is the guardian demon of false knowledge. jarAsaMdha is his incarnation. Hence after killing the jarAsaMdha residing in dharmarAja's mind, three of them left to slay the physical jarAsaMdha.
2. The three of them left in this manner in disguise of snAtaka Brahmins, and the reason why they were in that disguise is explained in the following verses.

*sametya mAgadhA.nstu te shivoruliN^gamityalam.h /
sumAlyavastrabhUshhaNaiH samarchitaM giriM yayuH // 21.121//*

shrI kRushNa's journey with bhIma and arjuna to slay jarAsaMdha

21.121. The three reached country of Magadha and went towards a mountain which was believed to be shiva liMga and decorated with necklace, ornaments and clothes and worshipped devotedly.

Notes:

1. Magadha is an impassable country surrounded by and in the centre of mountains named vaihAra, vArAha, vRuShabha, RuShi and chaityaka. mahAbhArata (2/21/1-3) mentions that its capital was city named girivraja. Among the mountains, jarAsaMdha believed that caityaka was shivaliMga and worshipped it.

Reference

121. *sthiraM suvipulaM shRuMgaM sumahat tat purAtanam /
arcitaM gaMdhamaAlyaishtatataM supратиShThitam //
vipulairbAhubhirvIrAstE&bhihatyAbhyapAtayan // -bhArata (2/21/20)*

121. *shashApa mAgadhaM rOShaT tyakShatIshaH puraM tava /
twadarcitaM ca liMgaM vai parvataM viphalAM bhavEt || (curse of dUrvAsa) - bhArata*

121. *buddhyA mAlyAdibhirarcitaM girimityanEna vastutO na shivaliMgatwamiti sUcayati / -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***svashIrshhato.api chA.adR^itaM jarAsutena te girim.h /
nyapAtayanta bAhubhistamasya chottamAN^gavat.h || 21.122||***

kRushNa and others destroys jarAsaMdha's giriliMga.

21.122. They mountain which was worshipped by jarAsaMdha with bowed head was toppled by them with their bare hands as though they be-headed him.

Notes:

2. Although jarAsaMdha worshipped it as shivaliMga, it was not so in reality. mahAbhArata mentions that due to dUrvAsa's curse, the mountain had also lost the presence of shiva in it. Therefore by toppling the mountain they did not show any disrespect to shivaliMga.
3. It is not prohibited for vaishNavas to have sight or pray to shivaliMga.
4. ShrI sathyanAtha tIrtharu in his work shAstraratnAvaLi or vijayamAla has asked this question (question no 40) to arrogant people. Whatever be the case, toppling the mountain which jarAsaMdha considered as shivaliMga was indication of toppling jarAsaMdha's head because of which his mind was engulfed in fear.
5. Just as breaking of shiva's bow in madhura was a forewarning for kaMsA's death, the destruction of this mountain liMga was an indication of destruction of jarAsaMdha's mortal body.
6. It is important to note that, kRushNa who had destroyed shivAs bow alone joined hands with these two to destroy this mountain liMga. Just as kRushNa had proclaimed his superiority over shiva by destroying shivAs bow, here he indicated to jarAsaMdha that they are superior to shiva.
7. Among the three, kRushNa is the best of all – sri hari himself, bhIma is the best among mortals – vAyudEvaru, both of them in their true forms are superior to shiva while arjuna who is incarnation of iMdra ,though is lesser to shiva in gradation, he got a special superiority due to the presence of hari in narA form and vAyudEvaru in vIra form.

***advArataste nagaram pravishya mAshhasya nALena kR^itAstriberIH /
pushhTiprada bibhidustasya kIrtishAstropama nyakkR^itamAgadheshAH || 21.123||***

21.123. They entered the city from adwAra (adwAra can be roughly translated as wrong entrance or backdoor entrance). They destroyed three kettledrums which were made from windpipe of demon named mASha by punching it with their fist. The sounds from those drums used to give nourishment to jarAsaMdha .They were like treatise that proclaimed his fame. By destroying them they belittled jarAsaMdha

Notes

1. Instead of entering jarAsaMdha's town from the main entrance, they broke the wall of the fort at the rear end and entered from there. By doing so they indicated that they are his enemies. And also taught the rule that we should not enter the enemies residence from main entrance.

2. When a demon by name of mASha was torturing the citizens in the form of bull king bRuhadratja killed him and got three kettledrums done using his horns and windpipe. The sound coming from them used to echo for one month and would enhance jarAsaMdha's strength.
3. They would also give information about the arrival of the enemies. Their destruction was forewarning for jarAsaMdha about his death. Thus by destroying his mountain and kettledrums they informed him that they have come with sole purpose of killing him.

Reference

123. *kIrtishAstrOpamA ityatra shAstraM shaivashAstraM shAstraM shAsanaM ca / "nidEshagramthayOH shAstram" ityanushAsanam / tEShAM*

upamA yAsAM tAH / mAShakRutAstrihbErIriti saMbaMdhaH / AkasmikamAShanALEna kRutA ityarthaH // - varadarAjAcAryakRutamaMdasubOdhinI

123. *vRuShabharUpI mAShAdanAmakO&surO mAShAda vRuShabhaH / taM mAShAdaM hatwA mAShanAlAn shRuMgadwayakaMThanAlAKYAn trIn nAlAn tEna carmaNA Anahya baddhwA tistrO bhEryaH yathA bhavaMti tathA cakAra / tribhirEtaistADitAstisrO bhEryaH prANadan... paritaH agniH nIrAjanarUpO&gniH yathA bhavati tathA kurvan akurvan maMgalArAtryA satkratavaMtaH / lakShAlaMkAraH*

123. *mAShasya mAShanAmnO&surasya nAlEna kaMThanAlEna / - shrIvEdAMgatIrthakRutavyAKYAna*

123. *adwArataH bhittiM pAtayitwEti bhAvaH / ... mAShasya mAShanAmnO&surasya nAlEna kaMThanAlEna kRutAH puShTipradAH yAvaddEshaM swanAdaH tAvaddEshE prajAsupuShTipradAH puShTikarA ityarthaH / ...*

kIrtipratipAdakagadyapadyarUpanibaMdhasadRushAH / kIrtishAstravat mAgadhaprasiddhikarA itibhAvaH / ...

muShTiprada iti pAThE -janArdanabhaTTakRutapradArthapradIpika

123. *mAShasya / mAShanAmnO&surasya / nAlEna dEhEna twacEti yAvat / taduktaM sabhAparvaNi -*

yatra mAShaadamRuShabhamAsasAda bRuhadrathaH / taM hatwA mAShanAlAMshca tistrO bhErIshcakAra ha / anahya carmaNA tEna sthApayAmAsa caityakE / yatra tAH prANadan bhEryO divyapuShpAvacUrNitAH / mAgadhAnAM suruciraM ||iti|

TikAyAM tu-

mAShasya mAShanAmnO vRukShasya nAlEna mUIEnEtyuktam /

kIrtishAstrOpamAH kIrtiKYApakaprabaMdhatulyAH / kIrtiprabaMdhe yathAkIrtiH KyApyatE / tathA swadhwanibhiH kIrtiKyAtikarIrityarthaH / -

tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

123. *taduktaM sabhAparvaNi -*

adwArEna ripOrgEhaM dwArEna suhRudO gRuham /

*pravishaMti sada saMtO *dwAraM nO varjitaM tataH // iti | -bhArata(2/21/53) -*

tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

adwArEna ripOrgEhaM dwArEna suhRudO gRuhAn /

pravishaMti narA dhIrA dwArANyEtAni dharmataH // - (ma.gRuhIta pATha)

tathA.a.apaNebhyo bahumAlyagandhAn.h

*prasahya saN^gR^ihya shubhAMshcha dadhruH /
advAratastasya gR^ihaM cha sasru
rbhoshabdatastaM cha nR^ipaH prasasruH // 21.124//*

kRushNa, bhIma and arjuna come to jarAsaMdha.

21.124. They snatched different varieties of garlands and perfumes from the stores and wore them. They also entered his house from backdoor. They approached him by addressing him with disrespect.

Notes :

1. Before killing kaMsa kRuShNa had adorned himself with garland given by sudAma and perfume given by trivakre, similarly here he left after dressing himself up with garlands and perfume.
2. Just as they entered his city from back side, they entered his house also from backdoor and not the main door.

*tAn.h vipraveshhAn.h sa nishAmya rAjA
mahAbhujAn.h snAtakaveshhayuktAn.h /
dviItyavarNAN.h pravichintya bAhUn.h
jyAkarkashAn.h vIxya babhAshha etAn.h // 21.125//*

21.125. jarAsaMdha saw them who were in the disguise of brahmins. Noticing them who were in the disguise of bachelor Brahmins and being very strong, and their shoulders which bore the marks of bows he knew they were kShatriyas and questioned them.

Notes :

1. The manner in which jarAsaMdha recognized they were kShatriyas and not brahmaNas moment he saw these three is explained here.
2. Dressed as snAtaka means dress that a Brahmin youth who has finished his studies and is on his way to kAshi before entering gRuhastAshrama.

Reference

125. snAtakaH tIrthayAtrAvratadharaH / - janArdanabhaTTakRutapradArthapradIpika
125. snAtakavEShayuktAn / vivAhAt pUrvaM vArANasIyAtrOpayuktAn, nUtanavastragaMdha-
mAlyAdivEShayuktAn / - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*ke shhThAtha kiMhetuta AgatAshcha
kR^itashcha me parvataliN^gabhedanam.h /
kR^itaM bhavadbhiH kuta eva durnayAH
kR^itAstathA.anye dvijavyaveshhaiH // 21.126//*

Talks with jarAsaMdha

21.126. “ Who are you, why have you come here, Why did destroy my mountain liMga ? Why did you commit such unlawful mistake in spite of appearing like Brahmins? “

Notes:

1. Entering from backdoor, destroying mountain liMga, destroying kettledrums, looting shops – all these were not something a Brahmin would indulge himself in. Therefore he had confirmed that they just have Brahmin disguise but they do not belong to Brahmin caste.

Reference

126. *kE sthAtha kimityatra "asa bhuvi" iti dhAtOH sthEti liTi madhyamapuruShabahuvacanam / kE= kiMjAtIyAH // -varadarAjAcAryakRutamaMdasubOdhinI*
 126. *astErdhAtOrlaNmadyamapuruShabahuvacanaM / suShAmAdiShu parigaNitawAt ShatwaM ShTutwaM ca / -janAradanabhaTTakRutapradArthapradIpika*
 126. *kE sthAtha kiM hEtuta AgatAshcEtyatra kE stha atha iti padatrayaM draShTavyam / tEna padacCEdEna kATHiNyaM astE dhAtOrlaT madhyamapuruShabahuvacanam suShamAdiparigaNitawAt ShatwaM ShTatwaM ca kEShTha narashrEShThAmA ityatraiva kutashcamE parvataliMgabhEdanamityatra shivapratimAbhEdasyAkAryatwAt kathaM kRutamityAshaMkA shivasya shApakRutaparvatajanmanivRuttiH kRuShNAditribhirbhEdanEnaiva bhaviShyatIti purANakathA nirAkRutA j~jEya / -janAranasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana)*

***iti bruvANaM bhagavAnuvAcha
 kAryaM hi shatrorakhilaM pratIpam.h /
 ityukta Uche nahi viprashatru
 rahaM kuto vo mama shatrutA bhavet.h // 21.127//***

21.127. When he said so, shrI kRushNa answered “Shouldn’t we have to inflict all sorts of injury to our enemy!” on hearing this jarasaMdha asked: “I am not an enemy of Brahmins. How did you get enmity with me?”

Notes

1. It is very extra-ordinary to note jarasaMdha’s self portrayal that he is not an enemy to Brahmins.
2. The specialty here is that jarasaMdha was not a direct enemy of Brahmanas like how hiraNyAkashipu and others were. Among several other reasons for him to be alive for so long, the fact that he was not an enemy to Brahmins was one of the very important reason.

***ityuktavAkyaM nR^ipatiM jagAda
 janAradano naiva hi tAdR^ishA dvijAH /
 vayaM ripuste.asmi hi vAsudeva
 imau cha bhImArjunanAmadheyau // 21.128//***

shrI kRushNa’s message to jarAsaMdha

21.128. When he said so, shrI kRushNa replied “we are not those Brahmins. I am your enemy kRushNa. These two are by the name bhIma and arjuna.

Notes:

1. By saying : we are not such Brahmins”, it can be inferred shrI kRushNa is indicating that he is parabrahma, bhIma is bhAvibrahma and arjuna is the one who has bRuhaspati who is the brahmashabdavAcya as his guru.
-

Reference

128. *ahaM ripustE&smi vAsudEva ityatra hishabdEna "daityAriH puMDarIkAkShaH" ityanushAsanE&pi pAThAt swasya daityAritwaM suprasiddhamityAha || - varadarAjAcAryakRutamaMdasubOdhinI*

***yad.h bAndhavAn.h naH pishitAshidharmato
raudre makhe kalpayituM pashutve |
ichchasyare vedapathaM vihAya
taM tvAM balAchchAstumihA.agatA vayam.h || 21.129||***

21.129. “You have diverted from the path of vEdas and plan to make our near ones as victims of your shivayAga. We have come here to punish you by force.”

Notes :

1. These words explain that jarAsaMdha is set to kill kRushNa’s relatives; they also clearly indicate that jarAsaMdha’s is no-vedic principle and has the tendency of demons.
2. This also indicates an important fact that Supreme Lord will never approve human sacrifice and likes.

***vimoxayAmaH svajanAn.h yadi tvaM
na mochayasyadya nigR^ihya cha tvAm.h |
muJNchAthavA tAnabhiyAhi vA.asmAn.h
raNAya martuM kR^itanishchayo.atra || 21.130||***

21.130. If you don’t release them, we will restrain you and release our near and dear ones. Either you release them or decide to die and face us in the war.

Notes

1. It has to be noted that, by saying so, shrI kRushNa is giving yet another chance for jarAsaMdha to live. It should be noted that this resembles the message given by hanumaMta to rAvaNa “surrender sIta to rAma and save your life”.

Reference

130. *nigRuhya ca twAmityatra yadi twaM na mOcayaSi tarhi twAM nigRuhya ca mOcayaAma iti saMbaMdhaH || -varadarAjAcAryakRutamaMdasubOdhinI*

130. *manuShyANAM samAlaMbho na ca dRuShTaH kadAcana |
sa kathaM mAnuShairdEvaM yaShTumicCasi shaMkaram ||*

- (shrI kRushNa's words about jarAsaMdha) - bhArata

(2/22/11)

130. *muMca vA nRupatin sarvAn gacCa vA twaM yamakShayam || - bhArata (2/23/26)*

***itIrito.asau magadhAdhipo rushhA
jagAda nAhaM shiva yAgayuktAn.h |
moxye pashUn.h yugapad.h vA krameNa
yotsye cha vo.athApi chamUsahAyAn.h || 21.131||***

jarAsaMdha’s obsession.

21.131. When shrI kRushNa said so, jarAsaMdha replied angrily ‘I cannot let go of these animals which have been readied for shiva yAga. I will fight with all of you together, or defeat you one after the other or with my entire army.

Reference

131. *shivayAgayuktAn = shivayAgE niyuktAn - varadarAjAcAryakRutamaMdasubOdhinI*

*nirAyudhaH sAyudho vA yushhmadishhTAyudhena vA /
eko.api sakalairyotsye saseno vA sasainikAn.h // 21.132//*

21.132. I will face all of you in the war either without any weapons or with weapons or with weapons of your choice, either alone or with entire army.

*ityuktavantamavadadajitorubalo hariH /
ehyekameko vA.asmAsu sasainyo vA raNe nR^ipa // 21.133//*

21.133. When he said so, all powerful, never defeatable, kRushNa said “ You can fight one of us either alone or with your entire army in the war.

*yena kAmayase yoddhuM taM na AsAdaya drutam.h /
nirAyudhaH sAyudho vA tvadabhIshhTAyudhena vA //21.134//*

21.134. Quickly choose the one whom you want to fight with, you can fight him either with the weapon, or without the weapon or with any weapon of your choice.

Notes:

1. shrI kRushNa is replying to jarAsaMdha here. KRushNa opines that choice is his not theirs. Fighting without weapon means wrestling.

*ityA.aha bhagavAJNchhatruM yasho bhIme vivarddhayan.h /
ghAtayitvA svashatruM cha bhImasenAnugrahaM param.h // 21.135//*

*bhImasya kartumichchhaMshcha bhaktij~nAnAdivarddhanam.h /
tR^iNIkartuM ripuM chaiva nirAyudhatayA.agaman.h // 21.136//*

Reason for kRushNa’s disguise as Brahmin.

21.135, 21.136. Therefore kRushNa had left unarmed, in order to enhance bhImAs fame by getting his enemy killed by bhIma, in order to grace him abundantly , in order increase his bhakti and gnAna and also to belittle the enemy.

Notes:

1. jarAsaMdha was only of words, but kRushNa’s was not just words, but action. This is made clear by the fact that all of them went unarmed. By doing so, kRushNa brought immense capacity of bhIma to light and enhanced his fame. He also indicated his profound grace.

2. This also means that kRushNa's intent was that bhIma should gain immense glory by killing jarAsaMdha without any weapons and just by his arms, in jarAsaMdha's own territory.

***kR^ishhNabhImArjunAstena vipraveshhAshcha te.abhavan.h /
nirAyudhaH xatraveskho naiva yogyaH kathaJNchana || 21.137||***

21.137. kshatriya attire is of no use when one does not have any weapons. That is the reason why kRushNa, BImasEna and arjuna went in the attire of Brahmins

Notes

1. It is acceptable that kshatriyas move around with shastra(weapons) and Brahmins move around with shAstra(religious treatise). By leaving unarmed, they had already decided to belittle jarAsaMdha. Since it was not right to go as kShatriyas without weapon, they foresaked it and went in Brahmins attire.
2. Just as it is prohibited for kshatriyA to be indulged in study of scriptures, it is also prohibited for brahmana to train with weapons. Therefore they left unarmed in Brahmanas attire.

Reference

137. tEna vipravEShAshca tE&bhavannityatra tEna = jarAsaMdhatRuNIkaraNAKyaprayOjanEna / shrAddha-bhOjinO brAhmaNA api twAM hanyuH kimuta kShatriyA iti sUcanAya vipravEShAshcAbhavannityuktamiti bhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI

***tato jagmurvipraveshhAstR^iNIkartuM hi mAgadham.h /
mAgadhasya sasainyasya svagR^ihe saMsthitasya cha || 21.138||***

***nirAyudhena bhImena samAhvAne kR^ite.amitam.h /
dharmaM yashashcha bhImasya varddhayAmAsa keshavaH || 21.139||***

21.138, 21.139. Therefore they left unarmed in order to belittle jarAsaMdha. Even while jarAsaMdha was stationed at his own house with his entire army, by getting him invited to the battle by bhIma who was unarmed, kRushNa profoundly enhanced his boundless dharma, honor and glory.

Notes

1. This means that kRuShNa's intent was to proclaim bhImas dedication to dharma (dharmadIkSha) and strength in his arms due to which he was able to go to enemy's house unarmed, without help of any army and also killing him.

Reference

139. dharmaM yashashcEtyatra nirAyudhatayA gRuhE sthitaM prati sAyudhatayA AgamanasyAdharmatwAditi bhAvaH | idaM cOpalakShaNam | durmArgavartinaM prati amArgENa gamanasya nyAyatwAdadwArENa gamanaM cEtyapi draShTavyam || - varadarAjAcAryakRutamaMdasubOdhinI

***tR^itIyamarjunaM chaiva samAdAya yayau ripum.h /
haristasmAchcha bhImasya mahAdhikyaM prakAshayan.h /***

mukhena mAgadhasyaiva vR^iNvekaM na iti bruvan.h // 21.140//

Destroying arjuna's pride.

21.140. On their way to jarAsaMdha ,kRushNa chose arjuna as the third companion by doing so he showed that bhImasEnas greatness is way superior to arjuna's. By telling him to choose one among them, they made jarAsaMdha tell so.

*vR^iNvekamasviti sa prokta Aha jarAsutaH /
kuryAM naivArjunenAhamabalenaiva saN^garam.h // 21.141//*

21.141. When krishna said, choose one among us jarasaMdha replied “ I cannot choose arjuna who does not have any strength”.

Notes

1. As per kRushNa's advice, jarAsaMdha agreed to choose one and said that he do not want to fight arjuna who is weak.
2. kRushNa's intent was that by hearing such words from him, arjuna should realize that he is lesser to bhIma .

Reference

*141. muKEna magadhasyaivEtyatra naH = asmAkaM madhyE EkaM vRuNwiti bruvan hariH
mAgadhasya muKEnaiva tasmAt = arjunAt bhImasya mahAdhikyaM prakAshayan arjunamAdAya
yayAmiti pUrvENAnwayaH // -varadarAjAcAryakRutamaMdasubOdhinI*

*141. trayANAM kEna tE rAjan yOddhumutsahatE manaH /
asmadanyatamEnEha sajjIbhavatu kO yudhi // - bhArata(sabhA. 3/2)*

*paJNchapaJNchAshadabdo.adya hyayamevaM cha bAlavat.h /
abalatvAd.h yuvA.apyeshha bAla eva mato mama // 21.142//*

21.142. Since he is weak at the age of fifty-five, he is like a kid to me. I cannot fight with such a weak person. Even if he is a youth, since he is weak I consider him a kid.

Notes

1. There is unique information about arjuna's age here. At that time arjuna's age was fifty-five, bhIma's age fifty-six and kRushNa's age fifty-five years and seven months. In this manner, achArya madhwa greatness is that he has given clear details about the ages of pAMDavAs.
2. When pAMdavas left to house of wax, dharmarAja's age was twenty-nine years.
3. Six months in house of wax , six months in hiDiMba forest and six months in Ekachakranagar – in this manner one and half years rolled by. Later draupadi swayaMvara, by then dharmarAja was thirty and half years. After swayaMvara, one year stay in pAMcAla city, later arrival to hastinApura, lived there for five years and left to iMdraprashtha. At that time dharmarAja's age was thrity six and half years.
4. Now during the time of rAjasUya, dharmarAja's age is fifty seven years meaning pAMDavAs were ruling iMdraprastha since twenty years.

5. In this manner, clearly detailing pAMDavAs age is another specialty of mahAbhArata tAtparya nirNaya.

bAhubhyAM dhanushhA veti shaN^kamAnaH parAjayam.h // 21.143//

21.143. When he said so, arjuna out of doubt of defeat did Not tell him “in that case test me either in wrestling or in archery”.

Notes:

1. When jarAsaMdha said so, arjuna did not challenge him to test him either in wrestling or in archery because he had a doubt that he might now win either in wrestling or archery against jarAsaMdha.
2. As a result, if jarAsaMdha called him a kid, it was his mis-conception, not a shortcoming of arjuna. However arjuna did not courageously respond to him by telling that he is not a kid and invite him to war and this was the reason for arjuna to be considered as a kid.

Reference

143. ityuktO&pyarjunO nAhEtyatra iti dhikwArapUrvakamuktO&pyarjunaH bAhubhYAM dhanuShA vA parIkShaNaM kurviti nAhEtyanwayaH // -varadarAjAcAryakRutamaMdasubOdhinI

***ato bhIme balAdhikyaM suprasiddhamabhUnmahat.h /
etadarthaM hi kR^ishhNena sahA.anItaH sa phalgunaH // 21.144//***

21.144. As a result it became well known that strength in bhIma is very superior. This is the reason why kRushNa got arjuna along with him.

Notes:

1. This answers the question as to why kRushNa took not just bhIma but also arjuna to kill jarAsaMdha.
2. It was kRushNa’s intent to remove the ego that had enveloped arjuna, by getting jarAsaMdha to call him a kid.
3. And this will also clear the mis-conception that, arjuna accompanied them in order to help bhIma.

***jAnan.h kR^ishhNe balaM ghoramavishhahyaM sa mAgadhaH /
kutsayan.h gopa iti taM bhayAnnaivA.ahvayat.h prabhum.h // 21.145//***

AhvayAmAsa bhImaM tu syAd.h vA me jIvanaM tviti //21.146//

jarAsaMdha who feared kRushNa .

21.145,21.146. Since jarAsaMdha knew very well that kRushNa possessed mighty strength which could be tolerated by none, out of fear instead of choosing all-powerful kRushNa, tried to put him down by telling he is a *cowherd. jarAsaMdha chose bhIma with a presumption that he can live.

Notes

1. Reason why jarAsaMdha did not choose arjuna among the three has been explained. Now the reason for not choosing kRushNa is explained. Prim face, jarAsaMdha rejected kRushNa telling that he is not a king and is a cowherd and I cannot fight him.
2. But this was not the real fact – after having faced kRushNa eighteen times and lost twenty-three akshauhiNi army, he was very aware that kRushNa’s strength was immense. Even though he had gone with such a mighty army, he was the one who was defeated. Now if he went with just the strength of his arms, his death was confirmed within a fraction of a second, having decided this and out of great fear, jarAsaMdha did not choose kRushNa. This clearly explains the true reason and also confirms that the reason he uttered was not true.
3. If he was very clear that he did not fight kRushNa because kRushNa was not a king, then the question remains as to why did he attack him eighteen times previously. It should be understood that during those times he had a desire that he will win, but now when he came to know that it was impossible, now his only desire was to be alive, therefore in order to escape direct encounter with kRushNa, he did so.
4. Even kRushNa did not force jarAsaMdha to choose him. As already explained before if kRushNa’s intent to getting him killed by bhIma was one reason, the other was to make it clear to the world that jarAsaMdha was unworthy.
5. So it was quiet obvious that he has to choose bhIma among the remaining. Besides he thought that by fighting bhIma, there is a possibility that he will not be killed due to the boons he has received from brahma and others.

Reference

146 * . arjunaM vAsudEvaM ca varcayitwA sa mAgadhaH |
matwA dEvaM gOpa iti bAlO&rjuna iti smaha || -kRu.bhArata (sabha. 24/4)

146. syAdwA mE jIvanaM twityatra bhImEna saha yuddhE ubhayOH samabalatwAt mE jIvanaM
syAdwEti pAkShikajIvanAshayA bhImamEvAhwayAmAsaH | kRuShNEta tu aShTAdashavAramapi
parIkShitasya tasya kRuShNO mAM haniShyatyEvEti bhayamAsIditi yOjana || -
varadarAjAcAryakRutamaMdasubOdhinI

146. tushabdadwayasyAvadhAraNArthatwamEkasyabhImamityanEnAnwayaM dwitIyasya saMdEhaM
kRutwERtyadhyAhRutEnAnwayaM cAbhyupEtyArthasyOktatwAt | -
shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

***hanishhyatyeva mAM kR^ishhNa ityAsInnR^ipaterbhayam.h |
tasmAt.h taM nAhvayAmAsa vAsudevaM sa mAgadhaH || 21.147||***

21.147. He was afraid that kRushNa will surely kill him someday. That is the reason why he did not choose kRushNa.

Notes:

1. If he chose kRushNa, his death was certain, if he chose bhIma there was a chance that he might live. That is the reason why he chose bhIma , in this we can also see the judgment of shastra too ‘nishcita-parAjayAdwaraH pAkShikO&pi jayaH’

***arjune tu jite kR^ishhNabhImau mAM nihanishhyataH |
trayANAM durbalAhvAnAnnashyet.h kIrtishcha me dhruvA || 21.148||***

21.148. In case he chooses arjuna and wins him, it was confirmed that kRuShNa and bhIma will kill him after. By choosing the weakest among the three, his fame will be tarnished.

Notes

1. Even if he chose arjuna and defeated him, it was impossible to escape kRushNa and bhIma. The reason for that is, their intent was not just to defeat him but also to free the kings who were imprisoned by him.
2. There it was confirmed that they will definitely not spare him after. Therefore even if defeats arjuna, it will be of no use. And along with that, since he chose the weakest among the three, his image and fame will also be tainted.

*iti matvA.a.ahvayAmAsa bhImasenaM sa mAgadhaH |
kathaJNchijIvitaM vA syAnnatu nashyati me yashaH // 21.149//*

21.149. Somehow he might not die, and will not be defamed either, thinking so, jarAsaMdha chose bhIma.

Notes

1. It is important to note that, in similar circumstances, just like jarAsaMdha, duryOdhana will choose bhIma for wrestling in the future (28/59).

*iti sma bhImaM pratyodhanAya
saN^gR^ihya rAjA sa jarAsuto ball |
rAjye nijaM chA.atmajamabhyashhiJNchat.h
purA khyAtaM patratApAkhyarudram.h // 21.150//*

Coronation of sahadEva.

21.150. In this manner after choosing bhImasEna to fight with, powerful jarAsaMdha, coronated his son as the king of his kingdom. His son sahadEva is incarnation of famous rudra by name patratApa.

Notes:

1. It is important to note that jarAsaMdha coronated his son as the king before the war. This shows how hopeless he was about his life.
2. sahadEva is the incarnation of rudra b name patratApa. The details about him being born as sOmadatta son of bAhlika has already been given (11/10).

Reference

150. *iti sma bhImaM pratyOdhanAyEtyatra pratyOdhanAya swAtmAnaM prati yuddhAya | bhImamEva saMgRuhya=swamanasa grahaNaM kRutwEtyarthaH // -varadarAjAcAryakRutamaMdasubOdhinI*

*balaM bhIme manyamAno.adhikaM tu
gadAshixAmAtmani chAdhikAM nR^ipaH |
bhIto niyuddhe.asya dadau gadAM sa
bhImAya chAnyAM svayamagrahId.h ball // 21.151 //*

Appalling war of bhIma and jarAsaMdha.

21.151. Thinking that bhIma has higher strength, and I am superior in mace fight, mighty jarAsaMdha fearing wrestling, gave a mace to *bhIma and took one for himself.

Notes

1. Even when he chose bhIma for the fight, fearing his mighty strength, jarAsaMdha chose fighting with mace. Reason for that was he was under the delusion that he was an expert in fighting with mace.
2. He who had told earlier that he is ok to fight either without weapons or with weapons, now choosing to go with weapon clearly showed that his words were not trustworthy and were just words of deceit.

Reference

151. *dadau gadAM vRukOdara ityatra na dAnaM muKyataH ataH saptamI | anyathA caturthI syAt | gadAyAH muKyatO dAnAbhAvastu 'sa vAyudhAritAM gadAM hi yauvanAshwabhUbhRutA | prasAdatO&sya laMbhitAm ...' ityanEna j~jAyatE | - janArdanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana)*

151*. *ityuktwA bhImasEnAya prAdAya mahatIM gadAm | dwitIyAM swayamAdAya nirjagAma purAdbahiH || -bhAgavata(10/72/33)*

***tadarthamevA.ashu gadAM pragR^ihya
bhImo yayau mAgadhasaMyuto bahiH |
purAt.h sakR^ishhNArjuna eva tatra
tvayuddhyatAM keshavapArthayoH puraH || 21.152||***

21.152. Since jarAsaMdha had wished so, bhIma took the mace and left to the outskirts of the city with jarAsaMdha, kRushNa and arjuna. Both of them started the battle in front of kRushNa and arjuna.

Notes

1. ‘tadarthamEva’ means bhIma took the mace only because jarAsaMdha wished so. The battle between bhIma and jarAsaMdha continued day and night without breaking for food either.

Reference

152. *tadarthamEvAshwityatra tadarthamEva = gadAbhyAsakaushalapradarshanArthamEva || - varadarAjAcAryakRutamaMdasubOdhinI*

152. *kArtikasya mAsasya pravRuttaM prathamE&hani | anAhAraM divarAtramavishrAMtamavartata || -bhArata (2/23/29)*

***vAchA.ajayat.h taM prathamaM vR^ikodaraH
shivAshrayaM vishhNuguNaprakAshayA |
tato gadAbhyAmabhipetatustau
vichitramArgAnapi darshayantau || 21.153||***

jarAsaMdha's defeat in debate.

21.153. First bhIma won over jarAsaMdha who is devotee of shiva by expounding the qualities of vishNu. Later both of them held maces and started fighting by exhibiting different skills

Notes:

1. Before the battle with maces, there was a debate (battle of words) between bhIma and jarAsaMdha. In that war, by expounding the all-pervasiveness of vishNu
2. It has already been mentioned during kAli swayaMvara (20/1-25) that jarAsaMdha and others were defeated in the debate. Similar arguments took place again and bhIma defeated jarAsaMdha yet again.
3. This is a unique example which illustrates not just physical strength of bhIma but also his intellectual strength. One has to read shrI vijayIMdratIrthA's "shaivasarvaswakhaMDana" to understand the primary direction of shaivas arguments and the direction of Vaishnava arguments which rejects it.

Reference

153. viShNuguNAn prakAshayatIti viShNuguNaprakAshA tayA vAcA vEdEna / -
janArDanabhaTTakRutapradArthapradIpika

*tayorgade te.ashanisannikAshe
chUrNikR^ite dehamahAdR^iDhimnA /
anyonyayorvaxasi pAtite rushhA
yathA.ashmanoH pAMsupiNDau sumuktau // 21.154//*

Maces broke into pieces.

21.154. When both their maces which were like vajrAyudha, were thrust on each other's chest with anger, due to their mighty strength, it was like throwing clod (A lump of earth or clay) on boulders.

Notes

1. When the maces were thrust on each other's chest during the fight, due to the strength of their body, the maces were shattered to pieces. This has been compared as simile to clod thrown on heavy boulders, summary is that their bodies were harder than diamond.
2. Here both the maces belonged to jarAsaMdha. Since bhIma had arrived there unarmed, the mace he used was not his. Therefore nobody should wonder or question as to how could bhIma's mace (named amOghaa) be broken to pieces. ChAMdOgya Upanishad illustrates that when the entire asura clan attacked vAyudEvaru together, they were shattered like clod hit on boulders and that is the reason why vAyudEvaru got the name AKaNashmasama. When all of the asuras were rendered to dust, there is no wonder that an asura's mace was rendered to pieces.

*saJNchUrNitagadau vIrau jaghnuturmushhTibhirmithaH /
brahmaNDasphoTasaN^kAshairyathA keshavakaiTabhau // 21.155//*

21.155. When the maces were shattered into pieces, the brave warriors started fighting like kRushNa-kaiTabha with their fists which could blast the universe.

Notes

1. The fight between bhIma and jarAsaMdha has been compared to the fight between kRushNa and kaiTabha. It has already been mentioned (3/60) about the war between kRushNa and kaiTabha. Now the important fact that the fight between them was fight with their fist is mentioned. This fist fight can be compared to boxing of present times.

Reference

155. brahmAMDasphOTasaMkAshairityatra brahmAMDasya sphOTO vidAraNaM yaistE
brahmAMDasphOTAH | brahmAMDasphOTA iva saMkAshAH = samyakprAshamAnAH | "kAshRu
dIptA" viti dhAtOH | kartrarthE pacAdyaci kRutE kAshAH = kAshamAnAH iti shabdaniShpattiH || -
varadarAjAcAryakRutamaMdasubOdhinI

**chachAla pR^ithvI girayashcha chUrNitAH
kulAchalAshcheluralaM vichaxubhuH |
samastavArAmpatayaH surAsurA
viriJNchasharvAdaya AsadannabhaH || 21.156||**

21.156. Earth Trembled, hills were rendered to pieces, great mountains shuddered immensely, all the oceans were agitated, brahma, shiva and all the gods, demons gathered in the sky.

Notes

1. Acharyaru had informed that the battle between bhIma-jarAsaMdha is one of wars which has created world record. Trembling of earth, rendering hills into pieces, shuddering of the great mountains, agitation of the oceans made the world realize the profoundness of their war.

Reference

156. tayOH samabhavadyuddhaM tumulaM rOmaharShaNam |
sarvalOkakShayakaraM sarvabhUtabhayAvaham || - bhArata(sabhA. 24/7)

**surAstu bhImasya jayAbhikAN^xiNa
stathA.asurAdyaA magadhAdhipasya |
pashyanti sarve kramasho balaM svaM
samAdade mArutanandano.api || 21.157||**

21.157. While the Gods wish victory to bhIma, demons wished victory to asura. All of them were watching the battle. At that time, BImasEna, son of vAyu started showing his power one after the other.

Notes

1. Here when they say that BImasEna took out his powers, it means he displayed his powers. During the war with rAvaNa, when lakShmaNa fell unconscious and when rAvaNa came to carry him, he drew the powers from his true shESha form. This is similar situation as that.
2. lakShmaNa took the power which was not in his incarnated form but from his original form. However bhIma only displayed the strength in his incarnated form. Lakshmana taking power in this manner led to fault in his path of dharma. While bhIma's did not.

3. But bhIma showed his strength in this manner just to show that jarAsaMdha, baka, hiDiMba were very strong and powerful. Just as it was mentioned that (8/129) rAma had displayed higher strength when slaying kuMbakarNa as compared to the strength he displayed while slaying khara and others, this context should be understood in the same manner.
4. vAyudevara strength is as complete incarnated form as it is in his true form. He displays only when he wishes to. This is explained in the future chapters (22/285).

Reference

157. 'kramashO balaM swaM samAdadE mArutanaMdanO&pi' ityatra swaM swakIyaM balaM samAdadE vyaktIcakArEti kEcit anyE tu swakIyaM swasminnEva vidyamAnaM balaM mAnuShaM balaM kramAt samAdadE gRuhItavAniti Ekadaiva sarvamAnuShaM na vyaktIcakArEtyartha iti | daivaM balaM sushaktO&pi vyaktaM cakrE na mArutiH' ityuttaratra (21/362) vakShyamANatwAdatrApi Evamiti | - janArdanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana)

157. kramasha iti | mUlarUpaM saMsmRutya mUlarUpagataM swabalaM kramAt samAdadE swIcakAra | taduktaM sabhAparvaNi* -

yat tE daivaM paraM sattwaM yacca tE mAtarishwanaH |
 balaM bhIma jarAsaMdhe darshayashu tadadya naH |
 vAyuM ciMtya mahAbAhO jahImaM magadhAdhipam |
 EvamuktastadA bhImO manasa&&ciMtya mArutam |
 janArdanaM namaskRutya pariShwajya ca phalgunam |
 prabhaMjanabalAviShTO jarAsaMdamariMdamaH || ityAdi | -

tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**mAnayitvA varaM dhAturdivasAn.h dasha paJNcha cha |
 vAsudevAj~nayA bhImaH shatruM hantuM nao dadhe || 21.158||**

bhIma slays jarAsaMdha.

21.158. Respecting Brahma's boon (to jarAsaMdha), bhImasEna on kRushNa's order fought with jarAsaMdha for total of fifteen days and then made up his mind to kill the enemy.

Notes

1. mahAbhAratha mentions (23/33) that the battle between bhIma and jarAsaMdha lasted for fifteen days, the reason for which is given here.
2. BhIma fought with jarAsaMdha for first fifteen days only to give respect to God Brahma's boon. JarAsaMdha had received boon from brahma that he will not be killed in war which continues for fifteen days non-stop.
3. When iMdrajit had used brahmAstra, hanumaMta pretended as though he was captured by it by saying 'sa mAnanIya Eva mE' (7/33) has been noted in suMdarakAMDa. In similar manner, even here, due respect was given to brahma's boon.
4. Yet another objective was to cause delusion to asuras (demons or evil souls). It has to be noted that sumadhwavijaya mentions that shrI madhwa debated with trivikrama paMDitAcAryaru for fifteen days.
5. He fought with jarAsaMdha for fifteen days only to kill him after. Whereas he debated with trivikrama paMDitAcAryaru in order to clear his mis-conception and uplift him

Reference

158. vAsudEvAj~jayA bhIma ityatra-

shatrOrjanmamRutI vidwAn jIvitaM ca nirAkRutam |

pArthamAKyApayat swEna cEtasA ciMtayan hariH |

sa viciMtya vadhOpAyaM bhImasyAmOGadarshanaH ||

darshayAmAsa vipaTaM pATayanniva saMj~jayA | iti bhAgavatOktatwAt saMj~jayA j~jAtavA /

- janArdanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana)

* tadwRuttaM trayOdasyAM samavEtaM mahAtmanOH |

caturdashyAM nishAYAM tu nivRuttO mAgadhaH klamAt || -bhArata (sabha. 23/30)

**sa praNamya hR^ishhIkshaM harshhAdAshlishhya phalgunam.h |
ripuM jagrAha makuTe vAraNaM mR^igarADiva || 21.159||**

21.159. BIma prostrated to hriShIkEsha shrI kRushNa with enthusiasm, hugged arjuna with affection and just as the lion catches the elephant, held jarAsaMdha at his head.

Notes:

1. The act of killing jarAsaMdha has been compared to lion hunting down the elephant.

**pR^ishhThe.asya jAnumAdhAya kUrmadeshaM babhaJNja ha |
mR^itikAle punardehaM vidadAra yathA purA || 21.160||**

21.160. He put his knees on jarAsaMdha's back and broke it. While killing him, he split apart his body into two pieces just like how it was when jarAsaMdha was born.

Notes

1. It is a well known fact that jarAsaMdha was split apart. But the important fact that before splitting him, bhIma put his knees on his back and broke it, is mentioned here. Here "yathA purA" or as before means when he was born, he was in two pieces. Now BImasEna made sure that he was in the same form when he was dying now.

Reference

160. kUrmadEshaM babhaMja hEtyatra kurmadEshaM = pRuShThamUlam | purA jananakaAIE || - varadarAjAcAryakRutamaMdasubOdhinI

160. kUrmadEshaM pRuShThadEshaM babhaMja | 'pRuShThE saMkShipya' iti bhAratE | mRutikaAla iti | marmAj~jAnabhrAMtiH syAditi bhAvaH | vAsudEvAditi - tAmraparNISrInivAsAcAryakRutapramEyamaNimAIA

160. bhImaH purA janmaAIE yathA shakaladwayamabhUt tathA mRutikaAIE punaH shakaladwayabhavanArthaM dEhaM vidadArEti | - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

160. bhrAmayitwA shataguNaM jAnubhyAM bharatarShabha | babhaMja pRuShThaM saMkShipya niShpiShya vinannAda ca | karENa gRuhItwA caraNaM dwEdhA cakrE mahAbalaH || - bhArata(2/24/6,7)

160. kUrmadEshaM kaTipradEsham | -janArdanabhaTTakRutapradArthapradIpika

***marmaNyeva na hantavyo mayA.ayamiti mArutiH /
svapurushhaprakAshAya babhaJNjainamamarmaNi // 21.161//***

21.161. In order to exhibit his capability, bhIma thought that he should not hit jarAsaMdha's vital parts and did not hit him there.

Notes:

1. The reason for bhIma breaking jarAsaMdha's back first is mentioned here. Sometimes even a weak person can attack his enemy at his vital points and kill him.
2. But bhIma by breaking jarAsaMdha's back and then splitting him apart proved that his is immense victory and that he has the capacity to kill a person by attacking him on parts other than the Vital Parts.

***bhajyamAne sharIre.asya brahmANDasphoTasannibhaH /
babhUva rAvo yenaiva trastametajjagattrayam.h // 21.162//***

21.162. When his body was ripped apart, there was a sound comparable to the explosion of the universe. All three worlds shook with fear.

Notes

1. Some Versions mention that when bhIma was in a confusion when he was not able to kill jarAsaMdha, kRushNa split apart a grass string and kept it back to back and indicated the way to kill jarAsaMdha, when bhIma did so, the two parts were re-joined, bhIma did the same again and continued to do so for 21 times after which jarAsaMdha was killed
2. But the researched Version of Pune has rejected this telling that it is interpolated. This makes it clear that the explanation given by Shriman Madhvacharya is complete.
3. Along the same lines, even if kRushNa indicating the way to kill jarAsaMdha is not considered as interpolation, if we understand it as – kRushNa indicated just to intimate him and not as giving permission then there is no hindrance.
4. Other than that, ripping jarAsaMdha 21 times is an example to indicate the immense greatness of bhImasEna. Not only once, but he has immense capacity to rip jarAsaMdha or many jarAsaMdha's many times over and over.
5. Looking at it in another way, by doing so he indicated that he will be incarnating as shrImadhvAchArya who rejected 21 mis-interpreted commentaries. Therefore such imaginations are hindrance only to prativAdis (people who create controversies) but not to tatwavAdis. mahAbhArata mentions that – pregnant demon women living in the under-world had mis-carriage due to explosion like sound when jarAsaMdha was ripped apart.

Reference

162. *abhavat tumulo nAdaH sarvaprANibhayaMkaraH /
vitrEsurmAgadhAH sarvE strINAM garbhAshcasusruvuH // - bhArata (sabha. 24/8)*

*tE vai gadE bhujajavEna nipAtyamAnE anyOnyatO&MsakaTipAdakarOrujatrUn |
cUrNIBabhUvaturupEtya yathArkashAkhE saMyudhyatOrdwiradayOriva dIptasaMdhyOH // - bhAgavata
(10/72/37)*

nihatya kR^ishhNasya ripuM sa bhImaH

*samarpayAmAsa tadarchanaM hareH /
kR^itAM hi bhImena samarchanAM tAM
samaxamAdAtumihA.agato hyajaH // 21.163//*

Special grace of kRushNa for killing jarAsaMdha.

21.163. After killing kRushNa's enemy jarAsaMdha, BImasEna offered it as worship to Sri kRushNa. kRushNa had personally accompanied bhIma in this journey in order to accept this extraordinary offering.

Notes

1. Earlier it has been explained why arjuna was taken along. This verse explains as to why kRushNa went with them without sending just the two of them.
2. When bhIma kills his worst enemy jarAsaMdha and offers it a kRushNArpaNa, kRushNa wanted to accept it in person, which is the reason he accompanied him. Slaying of jarAsaMdha is very dear to kRushNa. Reason being jarAsaMdha is the representation of evil faith and killing him is the indication of refutation of evil faith.
3. IshAvAsyOpaniShat mentions that refuting evil faith is more dear to Supreme Lord than establishing noble faith :

**aMdhaMtamaH pravishaMti yE&vidyAmupAsatE |
tatO bhUya iva tE tamO ya u vidyAYAM rataH || - (shLO. 9)**

by accepting this offering by bhIma in this manner, kRushNa indicated that he will accept all of bhImAs offering in person.

4. It has to be noted that in the future, during slaying of dushyAsana, duryOdhana kRushNa was present in person and accepted bhImAs offerings.
5. This also indicates the principle that shrI hari accepts bhIma's entire offering in person, therefore everyone should offer all their actions to sri hari only thru vAyudEvaru by saying bhAraIramaNa muKyaprANAMtargata.

**vAyau muKyadhiyA -(bhAgavata)
tasminnapO mAtarishwA dadhAti - IshAvAsyOpaniShat (shlo.4)
mArutyEva yatashcEShTA sarvA tAM harayE&rpayEt || -(bhAShya)**

*svIkR^itya pUjAM cha vR^ikodarasya
dR^iDhaM samAshlishhya cha taM janArdanaH |
prIto nitAntaM punareva kR^ishhNaM
nanAma bhImaH praNato.arjunena // 21.164//*

21.164. kRushNa accepted the worship of bhIma, and embraced him tightly and was very pleased. BhIma payed his respect to him over and over. Arjuna prostrated to bhIma.

Notes:

1. vAyustuti mentions that slaying of jarAsaMdha by bhIma was more dear to shrI kRushNa than the rAjasUyayAga.
2. Just like in shrI rAmAvatara, he had hugged hanumaMta who gave him cUDamaNi, kRushNa embraced bhIma who killed jarAsaMdha.

164. nirmRudnannatyayatnaM vijaravara jarAsaMdhakAyAsthisamdhIn
yuddhE twaM swadhwa rE vA pashumiva damayan viShNupakShadwiDIsham |
yAvat pratyakShabhUtaM niKilamaKabhujaM tarpayAmAsithAsau
tAvatyAyOji tRuptyA kimu vada bhagavan rAjasyAyAshwamEdhE || - vAyustuti (shLO. 23)

164. druShTukAmAn kRuShNapAdau yaShTukAmaM shivAdhwarE |
tuShTayE vaiShNavAnAM yO bhraShTaM muShTibhirardhayat ||
ajaraM yO jarAsaMdhaM jaghAnAcyutadUShakam |
duryOdhanyasya nidhanaM yashcakrE kRuShNavairiNam ||
bhUbhAraharaNOdyuktashrIbhartuH prItayE camUm |
mRudhE sugadayA yOsAvajIGanadanEkashaH || - shrIvAdirAjashrIcaraNaviracita
sarasabhAratIvilAsa (6/29-31)

**jagmuH surAshchAtitarAM prahR^ishhTA
brahmAdayo dInatarAshcha daityAH |
balAdumeshasya vare prabhagne
vR^ikodareNAchyutasamshrayeNa || 21.165||**

21.165. By Sri kRushNa's grace, since bhIma had forcibly overthrown shivA's boon, brahma and other demi-gods returned very happily. Daityas returned with heavy heart.

**suto yayau sharaNaM tAn.h ramesha
bhImArjunAn.h sahadEvo.asya dhImAn.h |
rathaM svasAraM cha dadau sa mArute
rnanAma kR^ishhNaM parayA cha bhaktyA || 21.166||**

Protection of SahadEva.

21.166. jarAsaMdha's son sahadEva was intelligent; He sought shelter of kRushNa, bhIma and arjuna. He offered the chariot and his sister to bhIma and prostrated to kRushNa with utmost devotion.

Notes

1. It has to be understood that, sahadEva was intelligent by seeking shelter of kRushNa, bhIma and arjuna with devotion unlike his foolish father jarAsaMdha who used to exhibit hostility towards them.
2. It has to be noted that, when his father died, without feeling sad about it, he surrendered to sri hari just in the same manner as prahallada who surrendered to narahari without feeling sad about his father hiranyakashipu.
3. By mentioning that he prostrated with devotion, acharyaru has informed us that by nature he was a satvik soul. It has to be noted that, thus by getting in the company of the gods and kRushNa, his name sahadEva was justified (dEvaiH saha vartate iti sahadEvaH)

**ratho hyasau vasunA vAsudevA
chchhakarAntarA.a.apto vasuMshajatvAt.h |
jarAsutasyA.asa vR^ikodarastaM
hare rathaM prArpayAmAsa tasmai || 21.167||**

sahadEva offers the chariot.

21.167. This chariot was given by sri hari to emperor vasu through iMdra. Having been born in vasu's lineage, jarAsaMdha had inherited it. BhIma returned sri Hari's chariot to sri kRushNa who is none other than sri hari.

Notes:

1. Here vasu means uparicara vasu. Since jarAsaMdha was born in his dynasty, he inherited that chariot. BImasEna offer it to sri kRushNa. In this manner, it is vAyudEvarus nature to offer everything to sri hari .

Reference

167. rathO hyasau vasunEtyatra shakrAMtarA = iMdavyavadhAnEna vAsudEvAt vasuNA = vasucakra-vartinA AptAH prAptO hi || -varadarAjAcAryakRutamaMdasubOdhinI

167. vAsudEvAdIti | tArakAsurasaMgrAmE vAsudEvAdiMdrENa prAptAM rathamIMdrO
vasurAj~jEdAditi bhAvaH | 'shakraviShNU hi saMgrAmE cEratusArakAmayE |rathEna yEna taM
kRuShNa upAruhya yayau tada || 'iti bhAratE (2/24/17) | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

167. yaM lEbhe vasavAd rAjA vasustasmAd bRuhadrathaH |
bRuhadrathAt kramENaiva prAptO bArhadrathaM nRupa || - bhA. 2/24/28

**kR^ishhNo.asmarad.h garuDaM sa dhvaje.abhU
d.h rathaM kR^ishhNo.athA.aruhAt.h pANDavAbhyAm.h |
bhImaH kanyAM sahadevasya hetoH
samagrahIdanujasyA.atmanaH saH || 21.168||**

sahadEvA's sister as sahadEvA's wife.

21.168. kRushNa remembered garuDa; he came and sat in the flag of the chariot. kRushNa climbed the chariot with bhIma and arjuna. BhIma accepted the maiden for his brother sahadEva.

Notes:

1. While bhIma offered the chariot given by sahadEva to kRushNa, he accepted his sister for his brother sahadEva. He never kept anything for himself. This is another greatness of bhIma.
2. He offered the chariot to kRushNa because it was kRushNa's chariot. Similarly he accepted sahadEva's sister for his brother sahadEva, because she was the incarnation of usha, wife of ashwini dEvatas. This is another example of bhIma's shuddha bhAgavata dharma. It is another greatness of bhIma to accept sahadEvA's sister for his brother sahadEva.
3. It has to be noted that while this sahadEva is the incarnation of patratApa, mAdri's son shadEva is incarnation of ashwini devata, one among the demi-gods. It could be assumed that this action of bhIma, where he accepted the maiden offered to him for his brother, he inspired arjuna as a result of which in the future when king virATa offered his daughter

uttare, arjuna accepted her for his son abhimanyu. ‘yadyadAcarati shrEShThastattadEvEtarO janaH’ (bhagavadgItA 3/21)

4. Just as Dharmaraja had married shishupAla’s daughter dEvaki, bhIma had married kALi, arjuna had married subhadra, chitrAMgade, nakula and sahadEva had also married indivdually too. Among them sahadEva’s wife is jarAsaMdha’s daughter.

Reference

168. shakrAMtarA shakravyavadhAnEna aMtarEtyavyayam | -
janArdanabhaTTakRutapradArthapradIpika

**nakulasyA.adAnmadrarAjo hi pUrvaM
svIyAM kanyAM sA tathaishhA.apyushhA hi |
ekA pUrvaM te ashvinoshchaiva bhAryA
yamau remAte yadushhA ashvibhAryA ||21.169||**

21.169. Before this king shalya had given his daughter in marriage to nakula. Just like her even jarAsaMdha’s daughter had presence of uShA dEvi in her and she was also wife of ashwini dEvatAs. nakula and sahadEva led a blissfully married life with them. This uShe is the wife of ashwini dEvatas.

Notes :

1. In circulating versions of mahAbhArata it is mentioned that king madra’s daughter is vijaya. bhAgavata mentions that sahadEva’s wife is vijaya pArvati. And it has mention in the following verses (22/56) that this pArvati is incarnation of tilOttama.
2. Aniruddha’s wife uShE is different. Ashwini devata’s wife uShE is different. Aniruddha’s wife uShE – akArAnta shabda; Ashwini devata’s wife uShas – sAkAranta shabda.

Reference

169. ashvibhAryA uShAH sakArAMtOShas shabdavAcyA yat yasmAt tasmAt sA
AkArAMtOShAshabdavAcyAyA aniruddhabhAryAyA anyEti vAkyashEShaH | -
shrIvEdAMgatIrthakRutavyAKYAna

169. nakulasyAdAnmadrarAja ityatra pUrvaM = sahadEvavivAhAtpUrvaM madrarAjaH nakulasya
swIyAM kanyAM adAddhi | sA madrarAjaputrI | tathA EShA | jarAsaMdhaputrEti tE ubhE ca pUrvaM
mUlarUpE ashwinOshca bhAryA EkA uShaiva hi tAbhyAM yamau rEmAtE | nanUSha-
nAmnyaniruddhapatnI | tasyAH kathamashwibhAryAtwamityata Aha | yaduShA iti | yat =
yasmAtkArANat | ashwibhAryA uShAH uShaHkAlAbhimAnitwAt | sakArAMtOShaH shabdavAcyA
aniruddhabhAryA tu AkArAMtOShAshabdavAcyEti tayOrvibhAgaH iti bhAvAH | atO na paunaruktyamiti
j-jEyam | ata Eva "aniruddhashca tatsUnuruShAramaNa ucyatE" ityanushAsanam || -
varadarAjAcAryakRutamaMdasubOdhinI

169. sakArAMtOShaH shabdavAcyAyAH uShasaH AkArAMtOShAshabdavAcyA&niruddhabhAryA anyA
iti vAkyashEShaH | -janArdanabhaTTakRutapradArthapradIpika

169. nanu nakulasyAgrajatwAt tadarthaM swArthaM vA kanyAmagRuhItwA kimarthaM bhImaH
sahadEvArthE&grahIdityata Aha yaduShEti | nanwEkasyA uShasaH kathamubhaya bhAryAtwamityata
aha EkEti | yataH pUrvamEkaivOSha ashwinOrnItabhAryA atastE yamau rEmAtE | yadwA nanUSha
aniruddhabhAryA kathamashwibhAryEti shaMkAM spaShTaM padavibhAga karaNEna vAryati yaditi |

yad yasmAt uShAH sakArAMtOShaH shabdavAcyAshwibhAryA atO&tra nAniruddhabhAryOcyatE / uShA hi ityatrApi 'uShAH hi' iti padavibhAga itibhAvaH | yadyapi rAtrimAnamajAnadbhistatO nAmEtyuShA smRutEti CAMdOgyabhAShyE ,sUSha ca mE sudinaM ca mE iti shrutau cAshwibhAryAyAmapyA-kArAMtOShAshAbdaH prayuktaH | ata Eva CAMdOgyabhAShyE TikAyAM vyAsatIrthamuniH sUSha ca ma iti prayOgapradarshanEnAshwibhAryAyAmAkArAMtOShAshabdaprayOgaH samarthitaH | tathApi bahuprayOgApEkShayA Etaditi j~jAtavyam | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA 169. nakulasyAdAnmadrarAjO hi pUrvaM swIyAM kanyAM sA tathaiShA&puShA hi | EkA pUrvaM tE&shwinOshcaiva bhAryA yamau rEmAtE yaduShA ashwibhAryA' (162) ityatra yA uShA ashwibhAryEtyasya vaiyarthyamAshaMkya nanu uShA aniruddhabhAryA ashwibhAryA kathamucyatE ityAshaMkya hi yaduShA iti yadyasmAt sakArAMtOShaH shabdavAcyA uShAH ashwibhAryA tasmAt makArAMtOShaH shabdavAcyA yA uShasaH aniruddhabhAryA anyA AbaMtA iti | yadwA Ekaiva uShA ashwibhAryA yat tasmAt nakulasahadEvabhOgArthaM rUpadwayEna saMprajAtA ityAhuH | iti yasmAt tasmAt yamau rEmAta ityanyE | -janArđanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana) 169. uktaM cAMshAvataraNE - 'pArvatI nakulastrI yA nAmna pUrvaM tilOttama' iti || (22/56) - shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

**tataH kR^ishhNayAmagrajabhrAtR^ibhAryA
vR^ittiM hi tau chakraturmAdriputrau
jarAsutasyA.atmajaH keshavAdIn.h
ratnaiH samabhyarchya yayAvanuj~naya || 21.170||**

21.170. Later Nakula and sahadEva started interacting with draupadi in a respected manner as sister-in-law. jarAsaMdha's son sahadEva, worshipped kRushNa, bhIma, arjuna with precious gem stones, took their permission and returned.

Notes:

1. In this manner, if nakula and sahadEva after marrying separately, did not interact with draupadi as their wife, then they did not unite with uShadevi residing in her.

**tadAj~naya pitR^ikAryANi kR^itvA
tadAj~nayaivAmuchat.h tAn.h nR^ipA.nshcha /
taiH saMstutaH keshavo bhImapArtha
yukto yayau bhaktinamrairyathAvat.h || 21.171||**

21.171. As per kRushNa's orders, sahadEva performed the final rites of his father. He also released all the kings on his order. kRushNa returned with bhIma and arjuna after blessing all of them who bowed to him with great devotion and sung praises of him

Notes :

1. It should be understood that getting sahadEva to do final rites of jarAsaMdha is similar to getting prahallada to do final rites to hiraNyakashipu. The intent of this is to inform that performing final rites for ancestors is a very important duty.
2. bhIma's word in the future (31/33,34) clearly proves the rule that to do final rites for others they have to be vaishNava. However, intricacies of dharma dictate that for parents, no matter however they are, final rites must be performed for them. If they are

avaishNavas, then they have to be performed only because of the presence of Supreme Lord in him. (aMtaryAmi vivakShE)

Reference

171. *bhaktinamrairyathAvadityatra bhaktinamraistaiH dRuShTvA bhImapArthayuktaH kEshavaH yathAvatsaMstuta iti yOjanA || -varadarAjAcAryakRutamaMdasubOdhinI*

171. *pitRukarmaNi jarAsaMdhamuddishya tilAMjalipiMDadAnAdikRutyAni kRutwA | - janArdanabhaTTakRutapradArthapradIpika*

***sambhAvitAste sahadvena samyak.h
prashasya kR^ishhNaM bhImasenaM cha sarve |
yayurgR^ihAn.h svAnapatat.h
keshavadviD.h jarAsuto.andhe tamasi krameNa || 21.172||***

Return to iMdraprashta.

21.172. All those kings were treated very well by sahadEva. They praised kRushNa and bhIma and returned to their homes. JarAsaMdha who opposed kRushNa fell into tamas (eternal hell) accordingly.

Reference

172. *praNamyEti kutracit pAThaH | asipatrAdyanEkanarakabhOgakramENApatat | - janArdanabhaTTakRutapradArthapradIpika*

***kR^ishhNashcha pArthau cha tathaikayAnaM
samAsthita dharmajamabhyagachchhan.h |
teshhAM shaN^khadhvanisambodhitAtmA
rAjA prItashchAtitarAM babhUva || 21.173||***

21.173. kRushNa ,bhIma and arjuna rode on the same chariot and returned to dharmarAja. On hearing to the sound of their conch, dharmaja was extremely pleased to learn about their victory.

Notes:

1. By telling that dharmaraja was very happy on hearing the sound of the conches and was able to recognize that they were from conches of kRushNa, bhIma and arjuna, it indicates that difference that exists in the sound coming from inanimate objects (jaDa). This is an important preposition to prove difference exist among inanimate objects(jaDa –jaDa bheda) which is one among the five fold differences
2. In this manner, the defeat of jarAsaMdha by kRushNa, bhIma and arjuna is a highly philosophical incident. rAjAsUya is a yAga which is superior to all others, it is a symbol of classical yagna of knowledge. For rAjAsUya to happen, jarAsaMdha should die, he who is the incarnation of viprachittha daitya is a symbol of false knowledge. This means, for a yagna that showcases true knowledge to take place, false knowledge has to be eliminated. shrI kRushNa ,bhIma and arjuna took up this task of elimination. These three are shrI hari, vAyu and iMdraa. They went in the disguise of brahmaNAs. The brahmanas they represent are vAsiShTha-kRushNavEdavyAsa, madhwAcArya and jayateertha

respectively. It is special to note that the three are sutrakara, bhAShyakAra and teekaakarya respectively. And the summary is that false knowledge can be eliminated by sutra, bhashya and teeka.
 3. The fight between bhIma-jarasaMdha is an indication of fight between tattwagnaana(philosophy) and mityagnaana(false knowledge). 15 days war is indicating 15 days of debate. Just like duryOdhana, jarAsaMdha also died on the day of new moon. In this manner, the total philosophy of this incident is that only after the elimination of mithyagnana, rAjasUyayagna of tatvagnana is possible.

***dvaipAyano.atha bhagavAnabhighamya pArthA
 nAj~nApayat.h sakalasambhR^itisAdhanAya /
 taM rAjasUyasahitaM paramAshvamedha
 yaj~naM samAdishadananyakR^itaM viriJNchAt.h // 21.174//***

Arrival of shrI vyAsa, permission to rAjasUya

21.174. Later Lord shrI vEdavyAsa arrived and instructed the paMDavAs to start preparing for the yagna. He asked them to perform paramAshwamedha yagna which includes rAjasUya yagna which was not performed by anyone except brahma.

Notes:

1. It is important to note that yaga performed by paMDavAs was not just rAjasUya yaga but also mahAshwamedha yaga. Nobody had performed such a rAjasUya yaga except brahma.
2. From this it can be understood that rAjasUya yaga performed by harishchandra, sagara and others were normal rAjasUya yaga and not special yaga performed by paMDavas.

Reference

*174. tasmAt brahmapadaprAptau vyAsO bhImasya taM kratuM ananyakRutamAdishyEtyatra
 bhImasyAnEna karmaNA brahmapadAvAptiH shrUyatE / tadanupapannaM brahmaNO divasE bhImEna
 tatkarma punaHpunaH kriyatE ca punaH vyAsEna tatkarmaNA ca brahmapadavAptiH phalamityucyatE
 idaM kathamupapannaM bhavEt prAptasya punaH prAptayOgAt / tathA rAmENa bhOgAshca yE yAni
 ca karmajAtAnyanAdyanaMtAni mamEha saMti / madAj~jaya tAnyakilAni saMti dhAtuH padE
 tatsahabhOganAma / EtAdRushaM mE sahabhOjanaM tE mayA pradattamityucyatE / punaHpunaH
 brahmaNO divasE tEna kriyatE tEna tatphalaM dIyatE tasmAdEtasya sarvasya kO&bhiprAya iti cEt
 dhAtuH padE bahavO&MshabhEdAH saMti / tatraikaikarmaNA EkaikaphalAvAptiH EvaM brahmaNaH
 shatavarSharyaMtAM kriyamANena saMpUrNa phalavAptiriti j~jEyam / -
 janArdanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaprakAshana)
 174. taM rAjasUyasahitamityatra rAj~jAM sUyaM = sUdanam / jaya iti yAvat / tEna sahitaM
 varAshwamedham / varamiti vishEShaNam / sagarAdibhiH
 kRutarAjasUyAdapyasyOttamatwaj~jApanArtham / uttamatwaM ca bhaktyAdyatishayEna / ata Eva
 viriMcAdananyakRutamityuktam / bhImasEnasadRushabhaktEH viriMcAditaratrAsaMbhaAvAditi bhAvaH
 // -varadarAjAcAryakRutamaMdasubOdhinI*

***kartA hi tasy apameshhThipadaM prayAti
 yadyanyasadguNavaraiH parameshhThitulyaH /
 bhIme makhasya phalamatyadhikaM nidhAtuM
 vyAsaH kratuM tamadishad.h gururabjajasya // 21.175//***

Bhimas part in rAjasUya yaga.

21.175. If the person who performs this rAjasUya yAga which is inclusive of mahAshwamEdha yaga is equal to brahma in all the other great qualities, he will attain the post of brahma. vEdavyAsa who is the guru of brahma, in order to give maximum benefit of the yaga to bhIma, instructed him to perform the yagna.

Notes:

1.He who is eligible for post of brahma will attain the post by performing this yagna, others are incapable of doing this yagna.

Reference

175. yadyanyasadguNavaraiH paramEShThitulya ityatra anyasadguNavaraiH
=paramEShThipadasthatwamAtravyatirikta-j~jAnabhaktyAdisadguNavarairityarthaH || -
varadarAjAcAryakRutamaMdasubOdhinI

**asAdhAraNaheturyaH karmaNo yasya chetanaH |
sa eva tatphalaM pUrNaM bhUN^kte.anyo.alpamiti sthitiH |
vinA vishhNuM nirNayo.ayaM sa hi karmaphalajjhitaH || 21.176||**

21.176. The soul who is considered as the prime for a given action, is the one who will get the complete benefit of performing the task. This decides that others will get minimal benefit by performing that task. This verdict is applicable to everyone else except vishNu. He is never bound to actions and its results (not karmaphalarahita) !

Notes:

1. This means , the decision of the shAstrAs is that - when an action is performed, the prime person who is eligible to perform the action is the only one that gets complete benefits of the action, all the other people involved in it gets benefits according to their capacity. Though vishNu is the one who sets all the actions in motion, he is not part of the one reaping the benefits of the action. Shastras proclaim that he who is complete is far away from being bound to all the actions. Shastras mention that shrI hari takes the fruits of auspicious actions. The meaning of this is that he takes it as the Lord of those actions. Unlike others who reap it as a result of actions.

**hetavo.api hi pApasya na prAyaH phalabhAginaH |
devAH puNyasya daityAshcha mAnushhAstadvibhAginaH || 21.177 ||**

21.177. Though the demi-gods, are the reasons for vicious actions, normally they do not share the results of those actions. Along the same lines demons do not get a share in virtuous actions. However, humans get a share in both*.

Notes:

- 1.Demi-gods who are the guardian deities of our senses, are the ones who induce the actions in us, have a share in the result of those actions. However it is important to note that they normally do not get a share in the vicious actions. Along the same lines since demons are the primary instigators of vicious actions in us, they get the important share in the result of vicious actions. Similarly who are in the middle range, get share in both the results (vice and virtue) according to their merits.

2. Usage of the word “prAyaH” indicates that due to prArabdhā (previous actions) deities could sometime have to accept the result of vicious actions. Similarly demons could reap benefits of virtuous actions when they perform virtuous deeds. However, since it is least important result and short-lived, eventually misery is their primary benefit. Good example for this would be duryOdhana and others who got to live in heaven for a short time after war.

Reference

177. mAnuShAstadwibhAgināH | - (pATHAMtara)

tadwibhAgināH shubhAshubhakarmaphalavibhAgināH | - shrIvEdAMgatIrthakRutavyAKYAna

177. hEtavO&pi hi pApasyEtyatra dEvAH pApasya hEtavO&pi prAyaH phalabhAginO&pi na bhavaMtiH | daityAshca prAyaH swakRutapuNyasya phalabhAginO na bhavaMti | duryOdhanAdayO daityAshca puMDarIka-yAgAdipuNyāM kurvaMti | tasyApi saMpUrNaPala tadAviShTO muKyaprANa Eva gRuhNAti | tEShAmapi daMbhEna vA IrShyayA vA kartRutwAtkiMcidEva phalaM bhavatIti bhAvaH | mAnuShAstu dwibhAgināH = dEvadaityApahRutapuNyapApaphalayOH bhAgināH | EkaikabhAgavaMta iti yOjana || -varadarAjAcAryakRutamaMdasubOdhinI

177. Aj~jayA cAnyagaM naiva bhOgAya bhavati kwacit | puNyamEvAmumApnOti na dEvAn pApamApnuyAt || ityAdishrutayO mAnamuktE&rthE yuktayO&parAH | upAsanAdharmaphalaM yatO dEhAMtarE sthitiH || vAsudEvAj~jayA caiva pUrvakarmAnusArataH | prErayaMti hi tE jIvAn puNyapApEShu nityashaH || arAgadwEShatashcaiva kathaM dOShAnavApnuyuh | haryAj~jAkaraNAdEva puNyamEbhiravApyatE || haripUjEti cOddEshAt kathaM na shubhamApnuyuh | atO yathAkramaM dharmaj~jAnayOH phalamaMjasa || sarvaprANigataM dEvAH prApnuvaMtyAviriMcataH | dEva Eva hi dEvAnAM vishiShTAviniyAnakAH || brahmAtwaKiladEvAnAM narANAM ca niyAmakaH | ataH sarvaguNAnEShaH prApnOtyadhikamanyataH || dravyaswAtaMtryavij~jAnaprayatnairadhikaM phalam | dEvAnAmanyagaM cApi tEShu hi brahmaNO&dhikam || bRuhattaMtrOditaM vAkyaM hariNA PalanirNayE | lOkE&pyEtAdRushaguNaiH phalAdhikyaM hi dRushyatE || EvaM ca kalipUrvANAmasurANAM mahatphalam | ashubhEShu sadaiva syAnmithyAj~jAnAdikEShu hi || - anuvyAkhyAna (3/4/258-265)

'shubhAshubhaphalaM dEvA asurAshcasamApnuyuh | kramENaiva yathAshakti yathA cE yE prayOjakAH || prErakA api pApAnAM na dEvAH pApamApnuyuh ' | iti prakAshikAyAM hi prOvAca hariraMjasa || - anuvyAkhyAna (3/4/266-267)

Ava jIvaroLiddarEni - | nnAva karmava mADalEni - | nnAva guNarUpagaLupAsane mADalEnavaru | kAvanayyana paramasatkaru - | NAvAlOkanabaladi carisuva | dEvategaLanu muTTalApave pApakarmagaLu || - harikathAmRutasAra (10/10)

177. yadyapi guNAdhikaraNE viShNOH karmaphalabhOktRutwamuktaM / tathApyatra dEvEShwina apUrvOtpattidwArA karmaphalabhOktRutwAbhAvAt ashubhabhOgasya sarvathA abhAvAccatadabhAvOktiH / pApasya dEvA hEtavaH sAkShAt kartArO&pi phalabhAginO na bhavaMti / uttamadrOhE prAptavyahAnEH prAya ityuktam / uttamadrOhAtiriktapApEShwapi vRutrahatyAdinA prArabdhAnarthasUcanAt ashubhAbhAvajOnnAhasya ashubhEkRutE&bhAvAccaprAya ityuktaM / daityAnAM puNyakArayitRutwAbhAvAt sAkShAt swakriyamANa puNyasyEtyarthaH ? AcAryatEjasA duryOdhanAdInAM swargaprAptEH prAya ityuktaM / madaj~jayA samastashaH shakrAdisurAshca karaM dAsyaMti / tathA itarE shEShagaruDarudrAshca madAj~jayA dAsyaMtItyarthaH / yadwA tathA bANAdivat samastashO&surAshca karaM pradAsyAMti / tathA itarE asurEbhya itarE dEvAshca madAj~jayA dAsyaMtItyarthaH / -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**asAdhAraNahetushcha bhIma eva prakIrtitaH /
yaj~nasyAsya jarAsandhavadhAt.h karNajayAdapi /
jayAchcha kIchAkAdInAmanyairjetumashakyataH // 21.178//**

21.178. Slaying of jarAsaMdha, victory of karNa, superficial victory of kIcaka and others - all these, since they were undefeatable by others, bhImasEna is the prime means for rAjAsUya yAga.

Notes:

1. It is explained that here bhImasEna is the primary reason for rAjAsUya yAga. As ShrI kRushNa had informed earlier, rAjAsUya yAga could not be performed with jarAsaMdha alive. And bhIma achieved it. Similarly in the digvijaya (invasions) in the future, the eminence of defeating karNa, kIchaka and other mighty demons goes to BImasEna. Therefore bhIma had the prime role in that yaga. Therefore the prime benefit of the yaga which is brahma padavi will be attained by him.

Reference

178. anyairjEtumashakyata ityatra ashakyata iti bhAvapradhAnO nirdEshaH //
varadarAjAcAryakRutamaMdasubOdhinI

178. kratunA rAjAsUyEna kratOrbhOktAramacyutam /
Atarpayaddhi yO bhImaH sa tasya priyAkrunna kim /
tasmAdbhImaH parE tattwE shuddhO&bhUd buddhishuddhimAn // -sarasabhAratIvilAsa
(6/32/33)

**dvitIyaH phalgunashchaiva tR^itIyastu yudhishhThiraH /
tasmAd.h brahmapadAvAptyai vyAsO bhImasya taM kratum.h /
ananyakR^itamAdishya dishAM vijayAMAdishat.h // 21.179//**

Role of arjuna and others.

21.179. Arjuna is the second important reason, dharmaraja third, this is the reason why vEdavyAsaru in order to ensure brahmA's post for bhIma, instructed him to perform the yaga which was not performed by anybody else and gave him permission to go on invasion.

Notes:

1.This means that , due to this important reason , vyAsaru instructed them to do rAjasUya yaga including mahAshwamEdha yAga and not rAjasUya yAga alone. After bhIma, arjuna shares the benefits of the yaga a comes dharmaraja.

Reference

179. dishAM vijayamAdishadityatra bhAgavatE digwijayAnaMtaraM mAgadhavadhOktEH kathamatra tadwadhAnaMtaraM digwijayOktiriti cEt, satyam | EtadabhiprAyastwAcAryairEvOktO dashamatAtparyE | tathAhi sabhAparvaNi pashcAddigwijayOktEH |

'pUrvAH kathAH paraM brUyuH parAH pUrvAM tathaiva ca |
mOhanArthAya duShTAnAM sarvaM vyatyAsa iShyatE |
vistArE tu yaduktaM syAttadgrAhyamavirOdhatA |
saMkShEpOktavirOdhe tu guNOktishca satAM yathA' iti shabdanirNayE |

'jarAsaMdham nihatyaiva pAMDavaishca dishO jitAH |
prasAdAdwAsudEvasya rAjasUyaH kratuH kRutaH ' iti mAtsyE || (bhA.tA. 10/86/15) - (rA.)

***athAbravId.h dhanaJNjayo dhanurdhvajo ratho varaH |
mamAsti tad.h dishAM jayo mamaiva vAJNchhitaH prabho || 21.180||***

Arjuna's eagerness to go on invasion.

21.180. Then arjuna spoke “Oh lord I have the best bow ,flag and chariot, therefore I wish that you will entrust the task of invasion to me”

Notes:

1.Here we can see the high enthusiasm of arjuna to go on invasion. His intention is to make best use of the best chariot and other apparatus that he possesses. arjuna's consideration to make complete use of the apparatus and belongings is very unique.

2.Here bow is indication of mind, chariot indication of body and flag is indication of signs, which gives a message that when one begets best body, pure mind and signs such as chakra , he should make use of it to attain ultimate aim such as attaining mOkSha.

***itIrito.akhilaprabhurjagAda satyamasti te |
samastasAdhanonnatirmahachcha vIryamasti te || 21.181||***

***tathA.api kIchakAdayo vR^ikodarAdR^ite vasham.h |
na yAnti nApi te vashaM prayAti karNa eva cha || 21.182||***

**shrI vyAsa's kind advice
Only bhIma can conquer**

21.181,21.182. When arjuna said so, the Supreme Lord vedavyAsa said “ it is true that you have all the required paraphernalia, and you also have mighty capabality. But still, other than bhIma kIchaka ,karNa cannot be restrained by you”

Notes:

1.vyAsaru explains the fact that arjuna failed to notice in his excitement .Though he had chariot and best equipments, it is an impossible task for arjuna to defeat the enemies such as kIchaka and karNa. While kIchaka and others have shiva's boon, karNa has the protection of kavacha and kuMDala. Only bhIma has the capacity to win over such people.

***balAdhiko.asi karNatastathA.api nAmR^itaH karam.h /
dadAti te hyatispR^idhA na vadhya eshha te.adya cha // 21.183//***

21.183. . “Although you are mightier to karNa in strength, he will not pay tributes to you as long as he is alive due to the competition he has against you. And it is impossible for you to kill him now.”

Notes:

1.It is true that in his true form, Arjuna who is the incarnation of iMdra is greater than karNa who is the incarnation of sUrya. But due to the past karmas (prArabdha) and since karNa has a competitive attitude towards arjuna, he will not pay any tributes to arjuna as long as he is alive. Since he has kavacha and kuMDala, it is impossible task to kill him and collect tribute.

***savarmakuNDalatvato na vadhya eshha yat.h tvayA /
tato vR^ikodaro dishaM prayAtu te pituH priyAm.h // 21.184//***

21.184. Since he possesses kavacha and kuMDala it is not possible for you to kill him now. Therefore let bhIma go in eastern direction which was a favorite of your father.

Notes:

1.In the future it was possible for arjuna to kill karNa because , KarNa had donated his kavaca kuMDala by then. There is an important point here that, bhIma is able to defeat him even when he possesses kavaca and kuMDala. Here when he mentions eastern direction which is favorite of arjuna's father, it means iMdra is the guardian deity of east direction.
2.Even this is applicable to BharatakaNDa only. Sri vAdirAjaru has informed a special postulate wherein arjuna had conquered in all the directions outside of bharatakaNDa.

Reference

184. dishaM prayAtu tE pituH priyAmityatra tE pituH priyAM = aiMdrImityarthaH | idamapi bhArataKAMDApEkShayA | anyathA "dwIpAn | sapta cAshEShadikShu" iti vakShyamANavirOdhAt || - varadarAjAcAryakRutamaMdasubOdhinI

184. bharataKaMDApEkShayEti bhAvaH | anyathA dwIpAn sapta cAshEShadikShwityuttarashiOkavirOdhaH | -janAradanabhaTTakRutapradArthapradIpika

***jIvagrAhabhayAt.h karNo dadAti karamaJNjasA /
bhImAya nAtra sandeho jito.anena cha saMyuge // 21.185//***

21.185. “Due to the fear of being captured alive, karNa will pay tribute to bhIma in a nice way. No need to doubt that. He has already been defeated by bhIma.”

Notes:

1. Due to the fear that bhIma who possesses extra-ordinary strength, will definitely capture him alive and take him if he does not pay him the tribute, karNa will be submissive to him. bhIma has already defeated kaRNa before. Therefore arjuna cannot perform this task like how bhIma can.

Reference

185. *jIvagrAhabhayAdityatra | jIvagrAhO nAma jIvata Eva balAt grahaNam || -
varadarAjAcAryakRutamaMdasubOdhinI*

***ajeyau sharvavachanAd.h raNe kIchakapauNDrakau |
vashaM prayAto bhImasya tathA.avadhyo.api chedipaH || 21.186||***

21.186. kIcaka and pauMDraka vAsudEva are both undefeatable due to the boons from shiva. In spite of that, they will be captured by bhIma .Similarly shishupala who cannot be killed will also be captured by bhIma.

Notes:

1. Since vAyu is superior to shiva, defeat of kIchaka and pauMDraka who are empowered with shiva's boon is definite. But since arjuna is incarnation of iMdra and shiva is superior to iMdra, it is impossible for him to win over kichaka and others who are empowered with shiva's boons.

***jIvagrAhabhayaM hyeshhAM bhImAnmAgadhapAtanAt.h |
tasmAt.h karaM prayachchhanti jitA vA pUrvameva vA || 21.187||***

21.187. Since bhIma had killed jarAsaMdha all of them were scared of being captured by him. They will pay the tribute either after they are defeated or before.

Notes:

- 1.This gives a clear picture of the result of slaying jarAsaMdha . shishupala and others who were followers of jarAsaMdha were immensely terrified because bhIma had killed jarAsaMdha whom even balarAma could not kill. With the fear that when somebody like jarAsaMdha was killed by him, what would be our fate, they paid tributes to bhIma without fighting the war because they were assured that either ways they would have to pay tribute after getting defeated.
- 2.It should be noted that as kRushNa had mentioned before hand, jarAsaMdha's slaying would be the main entrance for rAjasUya.

***prayAhi cha tvaM dhanadaprapAlitAM
dishaM dvIpAn.h sapta chAsheshhadixu |
nAgAMshcha daityAMshcha tathA.adharasthAn.h
vijitya shIghraM punarehi chAtra || 21.188||***

21.188. You proceed in Northern direction which is being taken care of by kubEra, win the saptadweepas, nAgaras in all the zones (east, west etc) ,all the demons and the demons who are in pAtAla lOKas and return back as soon as possible.

Notes:

1.vyAsaru assigned Northern region for arjuna. First the northern region of bharatakhanda, then all the dwIpaS, daityas in all directions, nAgaras and other inhabitants of pAtALa Loka (lower region of earth) .

Reference

188. sOmakubErAvubhAvapi uttaradigadhipatidhanadaprapAlitAmityatra IshAnIdishamiti kEcit / ashEShadikShu saptadwIpaN sthitAniti shEShaH | -janArdanabhaTTakRutapradArthapradIpika

***ratho hi divyo.ambaragastavAsti
divyAni chAstrANi dhanushcha divyam.h /
ye.anye cha bANapramukhA ajeyAH
sharvAshrayAstAnapi bhIma etu || 21.189||***

21.189. You have divine chariot which can move in the sky, and also divine bow and divine arrows. Inspite of this let bhIma go to defeat bANa and others who have boons from shiva.

Notes:

1.This is a unique description of arjuna's chariot, it can not only move on earth but also in the skies. This is the reason why he can not only travel to all the dwIpaS but also to pAtALa and defeat the inhabitants there.

2.bANa and others are also in northern region. But by saying so , vyAsaru warned him that they should be defeated by BI masEna.

Reference

189. bahulakShayOjanAbhyaMtartitasaptasamudrOttaraNaM kathamarjunasyEtyata uktam - rathO hi divyo&Mbaraga iti || -varadarAjAcAryakRutamaMdasubOdhinI

***tathA surAshchApi samastasho.asya baliM
prayachchhanti madaj~nayetare /
dishaM pratIchImatha daxiNAM cha
yAtAM yamau kramasho hyadhvarArthe || 21.190||***

***yashashcha dharmashcha tayorapi syA
diti syaditi sma kR^ishhNena sutena kALyAH /
ukte yayuste tamabhipraNamya
disho yathoktAH paramorusadguNAH || 21.191||***

21.190, 21.191. 'Similarly, on my instructions, others noble deities will also pay tributes to bhIma. Later let nakula and sahadeva proceed to western and southern regions respectively for invasion and let them acquire fame and virtue.' In this manner, having been instructed by vEdavyAsaru, all those men of great virtues, prostrated to him with devotion and left in their respective directions.

Notes:

1. Special fact that not only humans but demi-gods also paid tribute to bhIma and co-operated is mentioned in here. This is made clear by the incidents where in bhIma defeats shiva and others in the future (198,199). Although arjuna had capacity to go to western and southern directions and

conquer the kings there, he should not do so and instead give that opportunity to nakula and sahadewa. This was another instruction by vyAsaru. Due to that even they should get fame and acquire puNya.

2. A model concept of giving opportunities for youngsters and ensuring that they get a share in virtues is illustrated here. When vyAsaru said, pAMDavAs, without mis-understanding it, conducted accordingly, the reason being they are men of great good qualities “**paramOrusadguNAH**”. Here if it is split as ‘tathA asurAscapi’ , then we can get a special meaning that, even the asuras paid tribute to him out of fear.

Reference

190. tathAsurAshcApi samastasha ityatra surA iti padacCEdaH | himavacCiKarE dEvAniti vakShyamANatwAt || -varadarAjAcAryakRutamaMdasubOdhinI

190. itarE kIcakabANAdibhyO&nyE&surA baliM karaM prayacCaMti | tavEti shEShaH | nanu traigatArdayO&surA rudrAdivarAdajEyaH kathaM baliM prayacCaMtItyata Aha madAj~jayEti | kEcittathAsurA ityatra surA iti padacCEdaM kurvaMti | tatra surA baliM prayacCaMti bhImAyEtyadhyAhArENA yOjyaM | -janArdanabhaTTakRutapradArthapradIpika

191. kRuShNEna sutEna kAlYA ityatra kAlYAH=satyavatyA ityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI

**vR^ikodaro.ajayannR^ipAn.h virATamAsasAda ha |
jite.atra kIchake raNe samAdade karaM tataH || 21.192||**

bhIma’s extra-ordinary conquest of east.

21.192. BImasEna defeated all the kings. Later went to virAta king. When kIchaka was defeated there, he received tribute from there as well.

Notes:

1. Since virATa was under the protection of kIchaka, he was one among the powerful kings of those times. BhIma defeated kIchaka, received tributes from him and left. Details of bhIma killing kIchaka is in virATA parva(23/26).

**tataH kramAnnR^ipAn.h jivA chedInAM vishhayaM gataH |
mAtR^ivAkyAd.h bhayAchchaiva shishupAlena pUjitaH || 21.193||**

shishupAla surrenders.

21.193. Later after defeating the kings in order, BImasEna reached kingdom of cEdhi. shishupAla on insistence from his mother, and out fear of bhIma , worshipped him.

Notes:

1. As shrI vyAsa had mentioned, shishupAla was the prime among the people who paid tribute without fighting a war. On one hand, he was afraid of bhIma, and on the other, good advice from his mother. Due to both these reasons, he did not wage war on bhIma, instead welcomed him with respect and honored him. It can also be understood that the

reason for his respectful behavior could be because of the presence of jaya in him. shishupAla's mother is bhIma's aunt (14/88). That is the reason why she gave good advice to shishupAla

***mAtR^ishhvasurgR^ihe choshhya divasAn.h katichit.h sukham.h /
karaM sumahadAdAya tataH pUrvAM dishaM yayau // 21.194//***

21.194. bhIma stayed happily in his aunt's house for few days, took immense tribute paid by shishupAla and continued his invasion. mahAbhArta mentions that he stayed there for a month.

Reference

194. *tatO bhImastatra rAjannuShitwA tridasha kShapAH /
satkRutaH shishupAlEEna yayau sabalavAhanaH // -bhArata (2/29/16)*

***krameNa sarvAn.h nirjitya pauNDrakaM cha mahAbalam.h /
virathIkR^itya kaRNAM cha karamAdAya sarvataH // 21.195//***

***himavachchhikhare devAn.h jitvA shakrapurogamAn.h /
krIDArthaM yuddhyatastebhyastushhTebhyo ratnasaJNchayam.h // 21.196//***

Defeat of pauMDraka, kaRNna and others, defeat of garuDa and shEsha in Himalayan peaks.

21.195, 21.196. After winning over all the kings in order, after rendering mighty pauMDraka and kaRNna chariotless, collecting tribute from all of them, BI masEna defeated iMDra and others in himAlyAs. They fought a war like a game and happily gave him heaps of gems.

Notes:

1. As mentioned in previous verse (shlo. 191) , bhIma wins over sura (deities) here. In the himalyan mountains, he defeated shiva and other deities who fought with him as a game, and gave heaps of gems as gift.
2. As vyAsa had mentioned, kaRNna was defeated by him and paid tributes. It has to be noted that greatness of defeating kaRNna who has kavaca and kuMDala for protection is solely bhIma's.

Reference

195. *sa kaRNnaM yudhi nirjitya vashE kRutwA ca bhArata /
tatO vijigyE balavAn rAj~jaH parvataVAsinaH // -bhArata (2/30/20)*

***bAhuyuddhena sheshhaM cha garuDaM cha mahAbalam.h /
krIDamAnau vinirjitya bhUshhaNAnyApa toshhataH /
tAbhyAM cha dR^iDhamAshlishhTaH snehaviklinnayA dhiyA // 21.197//***

21.197. When mighty shESha and garuDa also sportively waged war on him, he defeated them too and happily accepted the ornaments they offered to him. Both of them affectionately hugged him.

Notes:

1. Defeating garuDa and shESha is a very special example indicating the jIvOttamatwa (best among the mortals) of bhIma.

*poplUyamAnaH sa tato.ambudhau ball
jagAma bANasya puraM haraM cha /
raNe.ajayad.h vAraNarUpamAsthitaM
krIDantametena cha toshhito haraH // 21.198//*

Defeat of bANAsura.

21.198. Mighty bhIma, continued journey by swimming and crossing the ocean to reach the city of bANAsura. There, he defeated shiva who had come in the form of an elephant. Hara who had fought as a sport was happy.

Notes:

1. It is a well known that shiva was the protector of bANAsura. bANA is the son of bali, while hari protected bali in the form of vAmana, hara resided in his city for protection of his son bANa. BImasEna defeated bANa and his protector hara.
2. Hara fought here just as a game. With keen interest to show greatness of bhIma to the world. Therefore it has to be understood that it was a merit and not a shortcoming. vAyu devaru who had crossed the ocean by flying in his hanuman form, crossed eastern ocean here by swimming. While that was a record for flying, this is a record for swimming.

Reference

198. *pOplUyamAnaH = bAhubhyAM plavannityarthaH / -janArdanabhaTTakRutapradArthapradIpika*

*pR^ishhTashcha girishenAsau vistaraM digjayasya cha /
siMhavyAghrAdirUpAshcha AtmanA vijitA yathA /
garutmachchheshhashakrAdya devAH sarve tadabravIt.h // 21.199//*

21.199. When asked by shiva, bhIma described the details of his conquest and also informed how garuDa , shESha and IMdra who fought with him taking the forms of lion, tiger etc were defeated by him.

Notes:

1. On shiva's request bhIma gave him the details of his conquest (197). It has already been mentioned about the victory of bhIma over garuDa and shESha. Here we can know the special information that they fought with him by taking forms of lion and tiger.

*nishamya shaN^karo.akhilaM makhasya cha prasAdhakam.h /
hariM tato baleH sutAd.h dadau cha ratnasaJNchayam.h // 21.200//*

21.200. After getting all the information and also knowing that the yaga was being performed on the instructions of shrI hari, shiva got bali's son bANA to offer heaps of gems to bhIma.

Notes:

1.By doing so, shiva informed that, a guru should lead the disciple in appropriate manner and should also preach them the virtues of donating to the good causes performed by vaiShNavas.

*sa bANadaityato mahachchivena dattamuttamam.h /
pragR^ihya ratnasaJNchayaM svakaM puraM samAyayau // 21.201//*

Return to iMdraprastha

21.201. bhIma returned to his city with heaps of best quality gems offered by bANAsura on the advice of shiva.

*sa viprayAdaveshvaraM dvidhAsthitaM janArdanam.h /
puro nidhAya tad.h vasu prabhUtamAnamat.h tada // 21.202//*

21.202. bhIma surrendered the abundant wealth he had procured to shrI hari who was present there in the form of shrI vEdavyAsa and shrI kRushNa and prostrated to them with devotion.

Notes:

1.By the time bhIma returned, shrI vEdavyAsa and shrI kRushNa had arrived in iMdraprastha. BhIma surrendered the abundant wealth and bowed to them. It can also be understood that shrI hari had come in two forms there to personally accept the wealth offered by bhIma.

Reference

202. *sa viprayAdavEshwaramityatra prabhUtaM vasu purO nidhAya viprayAdavEshwaraM janArdanaM anamaditi saMbaMdhaH // - varadarAjAcAryakRutamaMdasubOdhinI*

*so.abhivAdyAgrajaM chaiva yathAvR^ittaM nyavedayat.h /
AtmanaH kR^ishhNayoH sarvaM dharmarAjAgrato muda // 21.203//*

*yathA jitAH kIchakAdyA ekalavyasahAyavAn.h /
yathA jitaH pauNDrakashcha karNAdyAshcha tathA.apare // 21.204//*

*yathA siMhAditanavaH sheshhavIndrendrapUrvakAH /
yathA gajatanuH sharvastachcha sarvamavarNayat.h // 21.205//*

21.203, 21.204, 21.205. BImasEna bowed to his older brother dharmarAja and informed all the details to him. He described winning over kIcaka and others, defeating pauMDraka who had

arrived there along with Ekalavya, and also defeating kaRNa and others, shEsha, garuDa and iMdra who had come in lion etc forms, shiva who fought with him in the form of elephant.

Notes:

1. Here we can find the origin of reporting after the tasks are completed. Special incident of bhIma defeating Ekalavya who is the incarnation of maNimaMta is presented here.

*sambhAvitashcha kR^ishhNAbhyAM rAj~nA cha sumahAbalaH /
Aj~nayA vyAsadevasya yaj~nAN^gAni samArjayat.h // 21.206//*

Preparation of yagna by bhImasEna

21.206. Mighty strong bhIma was honored by shrI kRushNa, vyAsarAja and dharmarAja. He started preparations of the yagna as per shrI vyAsa's instructions

*Uche taM bhagavAn.h vyAso jitaM sarvaM tvayA.arihan.h /
jaye sarvasya yaj~no.ayaM pUrNo bhavati nAnyathA // 21.207//*

21.207. bhagavAn shrI vyAsa told bhIma “ Oh bhIma the destroyer of enemies ! You have won everything. This yagna can be completed only if you win over everyone in this manner, if not it is not possible.

*virIJNchaH sarvajit.h pUrvaM dviItyastvamihAbhavaH /
ityuktvainaM samAshlishhya yaj~nAN^gAni samAdishat.h // 21.208//*

21.208. In the past, brahma had defeated everyone like this, you are the second one. Saying so, he hugged him tightly with affection, and asked him start preparing for the yagna.

Notes:

1. Such a conquest has been done by bhIma which has been done only by brahma in the past, which makes it clear that bhIma is the future brahma. As per shrI vEdavyAsa's instruction bhIma started preparations for the yagna.

*tadaivAnye disho jitvA samIyustasya ye.anujAH /
sahadevo daxiNashAM jitvA ratnAnyupAharat.h // 21.209//*

sahadEvA's conquest of south

21.209. By that time, his brothers arrived there after conquering other directions. sahadEva conquered southern regions and came back with lot of wealth.

*tatra rugmI na yuyudhe sahadevena vIryavAn.h /
jitaH kR^ishhNena pUrvaM yaH sharvAdApa dhanurvaram.h // 21.210//*

*tapasA toshhitAt.h kR^ishhNAdanyAnevAmunA.akhilAn.h /
vijeshhyasi yadA kR^ishhNavirodhaste tadA dhanuH /
mAmeshhyatIti tenokto na vyaruddhyata keshave // 21.211//*

21.210,21.211. Among them powerful rugmi did not fight with sahadEva. He had fought with kRushNa , lost to him and after that performed penance and pleased shiva and received an immaculate bow. Shiva had informed him “with this bow you will win anyone except kRushNa , however if you oppose kRushNa , the bow will return to me.” Therefore he did not oppose kRushNa .

Notes:

1. Rugmi was one among the powerful enemies in the southern direction where sahadEva had gone. He was defeated very badly by kRushNa during swayamvara of rugmiNi(17/166),later he performed penance to please shiva and had received a bow from him. Shiva who had given the bow had told him that he can win anyone except kRushNa with the bow. He had also warned him that if he opposed kRushNa, the bow would not be available for him and would return back to shiva. Therefore knowing that sahadEva was one among the pAMDavAs who were under the benevolence of kRushNa, rugmi did not fight him.
2. Rugmi performed penance to please shiva in order to take revenge on kRushNa. However, shiva gave such a boon that rugmi could never take revenge on kRushNa. Although he had warned him about that and given the bow, rugmi did not forego hatred of kRushNa .But he was not courageous enough to fight the war either. He was a strange person who did not reap any benefit from that bow.

Reference

210. tatra rugmItyatra tatra= dakShiNashAyAm / rugmI = kuMDinapurasthO rugmI // -
varadarAjAcAryakRutamaMdasubOdhinI

*svasuH snehAchcha kR^ishhNasya yaj~nakArayitR^itvataH /
bhImArjunabalAchchaiva mAdreyAya dadau karam.h /
jigye balenAnyanR^ipAn.h sahadevaH pratApavAn.h // 21.212//*

21.212. Out of affection towards his sister rugmiNi, knowing that kRushNa was the one who was getting the yagna performed, due to the strength of bhIma and arjuna, he paid tribute to sahadEva. Glorious sahadEva defeated the other kings with his strength.

Notes:

1. Some more reasons for rugmi not waging war against sahadEva is mentioned here. It has to be understood that the presence of deities inside (14/91) him was the reason why he had respect towards rugmiNi and kRushNa.

*tathA smR^itaM samAgataM ghaTotkachaM vibhIshhaNe /
samAdishad.h yayau cha so.api so.adadAnmahAkaram.h // 21.213//*

Tribute from vibheeshaNa through ghaTotkacha

21.213. sahadEva sent ghaTotkacha who appeared the moment he was remembered to go to vibheeshaNa. He paid him a lot of tribute

Notes:

1. Proceeding in the southern direction, sahadEva reached the shores of the ocean . In order to proceed further from there, he remembered ghaTotkacha. ghaTotkacha who had promised that he will be at their service the moment they remember him (19/64) arrived immediately. On orders from sahadEva he went to laMka, where he was received with respect by vibheeshaNa and received tributes and returned.
2. In rAmAyaNa, the person who crossed the ocean flying was hanumaMta, the incarnation of vAyudEvaru, now the person crossing the ocean is ghaTotkacha son of bhIma the incarnation of hanumaMta. Therefore if father crossed the ocean there, son crossed the ocean here. This indicates that it is impossible for anyone else other than vAyu devaru and his kith and kin's, to do such deeds. This also indicates that only vAyudEvaru and his followers can cross this ocean of worldly existence (bhavasamudra)

*purA hi rAghavoditaM tadasya so.akhilaM tadA /
vichArya keshavaM cha taM balaM cha bhImapArthayoH /
divaukasashcha pANDavAnavetya so.adadAt.h karam.h // 21.214//*

21.214. vibheeshaNa remembered everything that rAma had told in the past and understood that rAma is shrI kRushNa now. He noticed the strength of bhIma and arjuna. He also understood that pAMDavas are deities and paid the tribute to them.

Notes:

1. It is important to note here that, in incarnation of shrI rAma, shrI hari had informed vibheeshaNa about sahadEva's arrival for this yagna and had instructed vibheeshaNa to give him the gifts. This is another unique fact to prove rAmA's nArAyaNata.

Reference

214. tataH saMprEShayAmAsa ratnAni vivadhAni ca |
caMdAnagarukAShThAni divyAnyAbharaNAni ca ||
vAsAMsi ca mahArhANi maNIMshcaiva mahAdhanAn | ..
TaNI sarvANi ratnAni AShTAShItirnishAcarAH |
AjahruH sa muda rAjan haiDiMbEna tadA saha || - bhArata (sabha. 31/75,760)

*mahaugharatnasaJNchayaM sa Apya bhImasenajaH /
yayau cha mAdrinandanaM sa chA.ayayau svakaM puram.h // 21.215//*

21.215. ghaTotkacha got 'mahauGa' quantity of precious gems and returned to sahadEva. sahadEva returned to his city.

Notes:

1. vibheeshaNa gave precious gems accounting to mahauGa quantity. It has already been explained that (8/179) mahuGa quantity means a number that results from adding 6 zeros in front of 1 crore (1,00,00,00,00,00,000).
2. The benefit of vibheeshana living as immortal was that he was able to offer gifts to rAjasUya yAga. This indicates the fact that the long life of noble souls will be spent in the service of vishNu and vaiShNavAs.

*nakulaH pashchimAshAyAM vijigye.akhilabhUbhR^itaH /
karamApa cha vIro.asau sauhArdAdeva mAtulAt.h /
Ayayau cha mahAratnasaJNchayena svakaM puram.h // 21.216//*

nakula's conquest of west

21.216. Nakula won over all the kings in the western region. Powerful nakula, got tribute from his maternal uncle shalya who gave it with love. He returned with heaps of mighty precious gems.

Notes:

1. In conquest of western region, he received gifts from shalya with love not only because nakula was nephew but also because he was son-in-law of shalya. It has already been mentioned (169) that nakula had married shalya's daughter by name pArvati. Other than that shalya was a vaiShNava by nature too.
2. Nakula went to dwAraka and sent a message to shrI kRushNa asking him to pay the tribute. This is one of the instances already mentioned in chapter 18(verse 47) where nakula failed bhAgavata dharma.

Reference

216. ...tatrasthaH prEShayAmAsa vAsudEvAya bhArata / -bhArata(sabhA. 32/13)

*arjunaH kapivarochchhritadhvajaM
syandanaM samadhiruhya gANDivI /
yAta eva dishamuttarAM yadA
pArvatIyakanR^ipAH samAyayuh // 21.217//*

arjuna's conquest of North

21.217. arjuna rode on the chariot which had a tall flag that had the best among vAnara's - hanumaMta , holding gAMDiva bow in his hand and proceeded in the northern direction. He was confronted by the evil kings who resided in the mountains.

Notes:

1. After bhIma's conquest of eastern region, sahadEva's conquest of southern direction, nakula's conquest of western direction, finally arjuna's conquest on northern direction is explained here in an order.
2. bhIma's conquest of east is of utmost importance due to its indication. Victory in the eastern (left) direction is also an indication of victory over the left-hand party. Shishupala and all the other powerful demons were ruling in this direction. They were representation of wrong worship such as "ahaM brahmAsmi". Therefore eastern direction was invincible for others. Accordingly this

also indicates that major left-hand (pUrvapakSha) philosophies such as mAyavAda cannot be defeated by anyone other than bhIma.

3. Sumadhwavijaya mentions (sarga 2. Verse 2,3) that knowing that even in kaliyuga it is not possible by anyone to refute mAyAvAda philosophy , sri hari instructed vAyudEvaru to take birth as madhwAchArya and sent him. It has to be noted that the kings in the mountains that confronted arjuna were not only notorious by nature but they also belonged to non-kshatriya clans such as abhIra and niShAda.

***traigartAH pArvateyAshcha sahitAH pANDunandanam.h /
abhyetya yodhayAmAsurjAnantastachchikIrshhitam.h // 21.218//***

21.218. The kings of trigarta country and the kings of the mountains joined hands and confronted arjuna together after knowing his intention.

Notes:

1. The kings of trigarta are also famously known as saMshaptakaru. During the time of stealing cows in the southern region, they were defeated by bhIma and in kurukShEtra war they will confront arjuna and get killed(28/32) .

Reference

218. *traigartAH pArvatEyA ityatra pArvatEyanRupANAM madhyE trigartAdhipatiH kashcana rAjA
vartatE // -varadarAjAcAryakRutamaMdasubOdhinI*

***tAn.h vijitya yugapat.h sa pANDavaH
saJNjayan.h kramasha eva tAM disham.h /
prAvrajachcha bhagadattamUrjitaM
tena chAsya samabhUnmahAraNaH // 21.219//***

Defeat of bhagadatta

21.219. arjuna defeated all of them in one go, continued his victory in that direction and confronted mighty bhagadatta. A major war took place between them.

Notes:

1. By defeating all of them who had come in a group in one go, arjuna showcased his power to the whole world. It is important to note that bhagadatta who was the incarnation of kubEra resided in prAgjotiSha which is in northern region, of which kubEra also happens to be the guardian deity. It has already been mentioned (11/231) that being an incarnation of a demi-god and also having presence of shiva in him, he was mighty powerful.

***so.abhiyuddhya sagajo dinAshhTakaM
shrAnta Aha puruhUtanandanam.h /
brUhi te samarakAraNaM tviti
prAha dehi karamityathArjunaH // 21.220//***

21.220. He fought for eight days continuously riding on his elephant and was exhausted and asked arjuna “tell me the reason for your war” arjuna replied “pay me the tribute”

Notes:

1. Bhagadatta's elephant is supratIka. It is interesting to note that he fought the war for eight days continuously without knowing the reason. After he was exhausted he realized that he had to know the reason.

Reference

220. tataH sa divasAnaShTau yOdhayitwA dhanaMjayam /
...twamIpsitaM pAMDavEya brUhi kiM karavANi tE // - bhArata(sabhA.26/10,13)

**so.apyadAt.h karamamushhya vAsavO
madgurustava piteti sAdaram.h |
naiva jetumiha shaxyasi tvami
tyAvadaddharivarAstratejasA // 21.221//**

21.221. He said “Your father is superior to me” and paid tribute with respect. He told “Since I have the divine vaiShNAvAstra, you will not be able to defeat me”.

Notes:

1. Even while paying the tribute, bhagadatta told that he was not defeated, and is not someone who can be defeated, he is paying the tribute only because arjuna is the son of iMDra whom bhagadatta worships. And by saying so he also expressed his pride that since he had vaishNavAstra and due to its brilliance he is invincible.

Reference

221. harivarAstratEjasEtyatra harEH = nArAyaNasya varAstraM = shrEShThAstram /
varAhadattavaiShNavAstra-tEjasEtyarthaH // - varadarAjAcAryakRutamaMdasubOdhinI

**snehapUrvaM pradatte tu kare naivA.aha chottaram.h |
arjuno vyarthakalahamanichchhan.h snehayantritaH // 21.222//**

21.222. Since he paid tribute with respect, arjuna without wishing to continue the fight for no reason was obligated by the friendship. He did not speak back.

Notes:

1. Even though bhagadatta had lost, he spoke with such arrogance, however since he paid the tribute with affection, arjuna did not speak backing thinking why fight unnecessarily. It has to be understood that by doing so arjuna showed to the world that, once the prime task has been achieved, one should not indulge in argument over insignificant matter.
2. It has to be noted that in the future, bhagadatta joined kaurava army in kurukShEtra war and was killed by none other than arjuna (26/32)
3. By doing so arjuna replied for this arrogance then.

Reference

222. naivAha cOttaramityatra twaM na shakShyasIti dhikkRutE&pi uttaram = pratyuttaram naivAha // -
varadarAjAcAryakRutamaMdasubOdhinI

***pArtho jItvA.ashhTavarshhANi shhaD.h dvIpAnaparAnapi /
ajayachchaturdishamapi sarvashaH shastratejasA // 21.223//***

arjuna's conquest the entire remaining regions.

21.223. With his brilliance in his shastra and astrAs, arjuna conquered eight varshas, other 6 other dwIpAs and all four directions.

Notes:

1. Other Eight varShAs means kiMpurusha, harivarSha, ilAvRuta, bhadraSwa, kEtumAla,hiraNmaya, ramya and kuru. This along with bharavarSha is total of 9 varSha's.
2. Remaining six dwIpAs means plakSha, shAlmali, kusha, krauMca,shAka and puShkara, along with jambudwIpa forms 7 dwIpas.
3. It has to be noted that vyAsaru had already informed about all these earlier (verse.188). It has already been mentioned that the main reason why arjuna was able to conquer all these was because he had the extraordinary flying chariot.(verse. 189)

Reference

223. pArthO jItvA&ShTavarShANItiyatra aShTavarShANi =
bhAratavarShavyatiriktakiMpurushAdyaShTavarShANi aparAn=jAMBudwIpavyatiriktaplakShAdiShaD
dwIpAn caturdisham = catasraH dishaH yathA jItA bhavaMti tathA caturdisham // -
varadarAjAcAryakRutamaMdasubOdhiniI

223. pituH shiShyO hyAtmashiShya itivacanAt arjunO&pi madgururityabhiprAyENa sAdaram
prItipUrvakam amuShya karaM dadau | -janArdanabhaTTakRutapradArthapradIpika

223. samA gurau yathA vRuttirgurupatnyAM tathA&&carEt |
tatputrE ca tathA kurvan dwitIyaH pAda ucyatE // - bhArata(udyOga. 44/13)

223. pUrvaM jaMbUdwIpasthAShTaKaMDApEkShayA saptadwIpAMshca prayAhIti vyAsEnOktamiti
j~jApayitum pArtha ityasmin shlOkasthatRutIya pAdE navAkSharANI | -
janArdanabhaTTakRutapradArthapradIpika

223. aShTavarShANi bharatakhaMDOttaram jaMbUdwIpasthAShTaKaMDAn aparAn
jaMbUdwIpavyatiriktAn | ShaT dwIpAn plakShAdiShaD dwIpAnapi apishabdEna anyAgamyatwaM
sUCitaM | -janArdanabhaTTakRutapradArthapradIpika

***pAtALasaptakam gatvA jItvA daiteyadAnavAn.h /
baleshcha vishhNuvachanAt.h karaM jagrAha sAmataH // 21.224//***

21.224. arjuna went to the 7 worlds below the earth and conquered all the demons (daityas and dAnavAs). As per viShNu's instructions, he accepted the tributes paid by bali using peaceful route.

Notes:

1. Among the important kings in the nether worlds, bali the king of satal world was the most important. He was graced by shrI hari as future iMdra. Grandson of prahlada. He offered tribute to arjuna through peace as per instructions of shrI hari. Arjuna accepted it and proceeded.
2. It has to be noted that by showing that it is appropriate to follow peaceful route with bali who was a follower of vishNu, he indicated the fact that it is not acceptable to have enmity with vaiShNavas. Here form of hari means both vAmana form and kapila form.
3. Description of bali etc in bhAgavata, rAmAyaNa and here proves the unanimity among these original scripts.

Reference

224. viShNuvacanAt balidwArasthakapilAKya viShNuvacanAt / -
janArdanabhaTTakRutapradArthapradIpika

224. viShNuvacanAt balidwArasthavAmana vacanAt / -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

***jItvA cha vAsukiM bhUri ratnamAdAya satvaraH /
AjagAma puraM svIyaM vIro vatsaramAtrataH // 21.225//***

21.225. After defeating vAsuki as well and accepting lots of precious gems from him, brave arjuna hurriedly returned to his kingdom within a year.

Notes:

1. Arjuna completed such a mighty invasion within a year. vAsuki the king of serpents gave precious gems as gift to arjuna. It has already been mentioned in chapter 20 (20/153,154) that arjuna had contacts with kingdom of serpents due to ulUpi.

***suvarNaratnagirayashchaturbhistaiH samArjitAH /
chatvAro yojanAnAM hi dasha triMshachchhataM tathA // 21.226//***

***chatuHshataM cha kramasha uchchhritA digjayArjitAH /
pratIcyAdyapasavyena kramAd.h digbhyaH samArjitAH // 21.227//***

Amount of wealth got by bhIma and others

21.226, 21.227. Amount of gold and gems that were procured by four of them were respectively from west in anti-clockwise direction 10 yojanas, 30 yojanas, 100 yojanas and 400 yojanas in height.

Notes:

1. Gold , Precious gems etc earned by arjuna and others formed 4 mountains. The mountains stretched over 10 yojanas from Nakula, 30 from sahadEva , 100 from bhimasena and arjuna got heap of jewels which stretched over 400 yojanas. Here “pratIcyAdyapasvyEna” means anti-clockwise direction from western meaning south, east and north.
2. It has to be noted that among them, wealth procured by arjuna was greater than the other three because the expanse of his conquest was very vast. Although numbers indicate that bhIma’s

bounty was less than that of arjuna's, if the expanse of their conquest is considered, then for the area covered bhIma had collected way higher tribute compared to arjuna.

Reference

226. *suvarNaratnagirayashcaturbhistaiH samArjita ityatra pratIcyAdyapasavyEna = pratIcIM dishamArabhyApasavyEna aprAdakShiNyEna "vAmaM sharIrE savyaM syAdapasavyaM tu dakShiNam" ityanuSAsanE sharIra iti vishEShaNAdapasavyapadaM sharIrakaracaraNAdiShwEva dakShiNavAcakam / anyatra tu vAmavAcakamapIti sUcitam / atOdigwiShayatwAt apasavyapadaM vAmavAcakamiti j~jEyam / taishcaturbhiH = nakulasahadEvabhImArjunaiH /*

226. *catwAraH = suvarNaratnagiriyaH digbhyaH samArjitaH / tEShaM girINAM pramANamAha / yOjanAnAmiti / yOjanAnAM dasha / yOjanAnAM triMshat / yOjanAnAM shataM / yOjanAnAM catuH shataM cEti digjayArjitaAshcatwArO gitayaH / kramashaH kramENa / ucCritAH = AyAmavaMtaH nakulArjito giriH dashayOjanOcCritaH / sahadEvArjitaH triMshadyO-janOcCritaH / bhImasEnArjitaH shatayOjanOcCritaH / arjunArjitaH suvarNaratnagiriH catushyataYOjanOcCrita iti bhAvaH / saptadwIpAshritavittAni arjunasya iMdrAvatAratwA-ddEvadUtairAnItAnIti j~jEyam // - varadarAjAcAryakRutamaMdasubOdhinI*

***vishvakarmar^itavAttu purasyAlpe.api cha sthaLe /
antargatAste girayastadadbhutamivAbhavat.h // 21.228//***

Speciality of vishwkarma's conference hall

21.228. Since iMdraprastha was vishwakarma's creation, such huge mountains were able to fit in a very small area within the land. It was a wonder indeed.

Notes:

1. This answers the question as to how could heaps of gold and precious jewels covering 540 yojanas be stored in limited boundaries of iMdraprastha. Since iMdraprastha was an extraordinary city built by divine architect vishwakarma, it was possible to store such heaps of gold and precious gems in a very small area of iMdraprastha.

Reference

228. *sahasrayOjanasabhAM prabhAvAdwishwakarmaNaH / anaMtA rAshayO&naMtAH prajAnAmadhisaMsthitAH // iti skAMdE - viShNutatwanirNaya*

***tato yaj~naH pravavR^ite kR^ishhNadvaipAyaneritaH /
R^itvijo munayo.atrAsan.h sarvavidyaAsu nishhThitAH // 21.229//***

rAjasUya yAga's commencement

21.229. Later the yAga informed by vEdavyAsa started. Sages who were experts in all the branches of knowledge became the Rutwijas for the yagna.

Notes:

1. The yagna was headed by the best of all shrI vEdavyAsa. Yaj~javalkya, paila, dhaumya and susAma were respectively adhwaryu, hOtRu and udgAtRu Rutwiks. vEdavyAsa himself was

brahma Rutwik. In this manner great sages who were experts in all fields of knowledge were the Rutwiks.

2. Out of important features which make a yagna great, Rutwiks are the most important. And even in this manner, the rAjasUyayagna performed by pAMDavas was the top most ranking yagna.

Reference

229. *tatO dwaipAyanO rAjan RutwijaH samupAnayat /
vEdAviva mahAbhAgAn sAkShAnmUrtimatO dwijAn /
swayaM brahmatwamakarOt tasya satyavatIsutaH /
dhanaMjayaAnAmRuShabhaH susAmA sAmagO&bhavat /
yAj~javalkyO babhUvAtha brahmiShThO&dhwaryusattamaH /
EtEShAM putravargAshca shiShyAshca bharatarShabhaH /
babhUvurhOtragAH sarvE vEdavEdAMgapAragAH // - kRu.bhArata(sabha.36/33-36)*

*dwaipAyanoktavidhinA dIxayAJNchakrire nR^ipam.h /
jyeshhThatvAd.h yAjamaAnaM tu praNidhAya yudhishhThire /
bhImArjunAdayaH sarve saha tena samAsire // 21.230//*

yagnadeeksha of yudhishTira.

21.230. As per the rules given by vEdavyAsa, the Rutwiks appointed dharmarAja as the yagnadeekSha. Since dharmarAja was the oldest, they made him the lord and bhIma, arjuna and others sat next to him.

Notes:

1. BhIma had the prime eligibility to be the lord of the yagna. In spite of this, dharmaraja was made the lord because he was the oldest among pAMDavAs.
2. This indicates that the eldest in the family gets the lordship in yagnayAgAs.

Reference

230. *dIkShAYAM cakrire nRupamityasya nRupaM dIkShAYAM baddhaM cakrira ityarthaH / -
shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika*

230. *dIkShAYAMcakrira ityapi pAThaH / - janArdanabhaTTakRutapradArthapradIpika*

*brahmANIPadayogyatvAt.h kR^ishhNaika yaj~napatnyabhUt.h /
padAyogyatayA nAnyAH patnyasteshhAM saha.asire /
Aj~nayaiva jagaddhAturvyAsasyAnantatejasaH // 21.231//*

Draupadi as yagnyapatni.

21.231. Since she was eligible for the post of saraswati, draupadi became yagnapatni. Since the other wives of pAMDavAs were not eligible for that post, they did not sit for the yagna along with them. The reason for this was the instruction from shrI vEdavyAsa possessing infinite brilliance and the one who is the bearer of the universe

Notes:

1. Just as the lord of rAjasUya yAga becomes eligible for the post of brahma, the lady of the yagna becomes eligible for the post of saraswati. Since Draupadi was the only one among pAMDavAs wives who had the eligibility for that post, she sat alone for the yagna.
2. Yagnapatni means the one who is initiated in the yagna as the lady to be beside the lord of the yagna. Meaning she is the lady of the yagna. Among the other wives, kALi was incarnation of BAraTi. But since both are the incarnation of the same person, draupadi sat alone.
3. From the previous examination it has to be understood that even when dharmaraja was initiated as the lord of the yagna , vAYu by name saumya present in him was the prime person who had received the initiation. The reason why kALi could not be seated beside draupadi was because, yudhiShThira's wife dEVaki was the senior most after draupadi. But shyAmala dEvi present in her did not have the eligibility for being the lady. As per the rules of society, she being junior to dEVaki, kALi did not find it appropriate to sit and hence did not.

*sthalamapyatra sarvaM hi ratnahemamayaM tvabhUt.h /
kimu pAtrAdikaM sarvaM shibirANi cha sarvashaH // 21.232//*

Splendor of yagna

21.232. The whole area was filled up completely with precious gems and gold. Should it be told separately that all the utensils for the yagna , all the camps for the yagna etc were completely gold !

Notes:

1. Even the flooring of the lobby where the yagna was being held was made of gold and precious gems. Accordingly all the utensils, all the residential quarters prepared for the sacrifice were also constructed from gold and precious gems are indicative of the remarkable distinction of this yagna.

Reference

232. shibirANi ca sarvasha ityatra shibirANi draShTumAgatAnaM rAj~jAM nUtanatayA kRutAni sEnAsthanAni // -varadarAjAcAryakRutamaMdasubOdhinI

*AhUtaM digjaye pArthaistadA lokadvisaptakam.h /
sarovamatrA.agamad.h brahmasharvashakrAdipUrvakam.h // 21.233//*

participants of the yagna

21.233. During the conquest, bhIma and other pAMDavas had invited all the fourteen worlds. Accordingly brahma, rudra, iMDra and the entire party had arrived.

Notes:

1. This means that during invasion, all four paMDavas including bhIma had also completed the task of inviting everyone for the yagna. Shastras mentions that this was one among the rules and regulations of the yagna.

2. Arrival of brahma and all the deities was indicative of the fact that they were invited by pAMDavas. Not just the presence of the deities, but them physically being present there was another remarkable specialty of the yagna performed by pAMDavAs.

Reference

233. *prayayuH prItamanasO yaj~jaM brahmapuraH sarAH || -bhArata(2/34/2)*

***bhIshmo droNashcha viduro dhR^itarAshhTraH sahAtmajaH /
sastrIkA Ayayustatra bAhIkashcha sahAtmajaH || 21.234||***

21.234. bhIshma, drONa, dhRutarAShTra, his kids and their wives arrived. bAhlika along with his kids also arrived.

Notes:

1. It has to be understood that bAhlika with kids means, he came along with his son sOmadatta and grandsons bhUri, bhUrishrava and shala (11/11). Similarly duryOdhana and others had come there along with their children.
2. Meaning in that congregation, starting from the best among the living beings God brahma to the worst among humans duryOdhana and entire human crowd was present.

***tathaiva yAdavAH sarve balabhadrapurogamAH /
rugmiNIsatyabhAmAdyA mahishhyaH keshavasya cha || 21.235||***

21.235. Similarly balarAma and all the yAdavAs arrived. rugmiNi, sathyabhAma and all the wives of shrI kRushNa arrived as well

***tatra sarvajagadekasaN^game
tattvanirNayakathA babhUvire /
prAshniko.atra paripUrNachiddhano
vyAsa eva bhagavAn.h babhUva ha || 21.236||***

Special gnAnayagna that took place in rAjasUyayagna

21.236. In the conference hall of the yagna where the entire universe had primarily gathered, philosophical conferences were held for resolution of truth (tatwanirNaya).nArAyaNa in the form of shrI vEdavyAsa who is the embodiment of entire knowledge was the prashnika.

Notes:

1. In that yagna where the entire human clan had gathered, the prime event that took place was the philosophical discussions to establish truth. Any event will be successful only when it is pertained to exchange of knowledge.

sarvaM karmAKilaM pArtha j~jAnE parisamApyatE – gItA (4/33)

There is no yagna superior to the gnAnakArya. pAMDavAs conference was special because of the importance it gave to truth. (tatwa)

2. Philosophical discussions are of three types – vAda,jalpa and vitaMDA. If establishment of the truth is the main goal of the discussion, then it is called as vAda, if victory and fame is the main goal then it is called jalpa, if the discussion is with ignorant and goal is to restrain them, then it is called as vitaMDA.
3. In these discussions, the people who occupy the post of judges are called as prAshnikAs. Such prAshnika should normally be 3, 7 in number (odd numbers) . if only one person is the judge, then the rule is that the prAshnika should be all-knowing :

**ashEShasaMshayacChEttA niHsaMshaya udAradhIH |
EkashcEt prAshnikO j~jEyaH sarvadOShavivarjitaH || - kathAlakShaNa (verse.9)**

In the conference in which brahma and the entire universe is present, if vEdavyAsa is the only prAshnika, it clearly denotes that he is all-knowing , non-dependent shrI hari Himself. In this manner it is one of the specialties of mahAbhArata that shrI vEdavyAsa is picturised everywhere as shrI hari himself. mahAbhArata mentions that the task of setting up such a unique conference was taken up by BImasEna.

4. By conducting such a record-breaking scholarly symposium bhIma proved that he was the best among jIvas.

**tattwaj~jAnE viShNubhaktau dhairyE sthairyE parAkramE |
vEgE va lAghavE caiva pralApasya ca varjanE ||
bhImasEnasamO nAsti sEnayOrubhayOrapi |
pAMDityE ca paTutwE ca shUratwE&pi bale&pi ca ||**

5. It has already been mentioned that bhIma had defeated jarAsaMdha and others many times in debates (20/15-25,21/153). Similarly in the future there are details (22/292-295) about him defeating maNimaMta and others in the debates.

Reference

236. swayaM brahmatwamakarOd tasya satyavatIsutaH | -bhArata(sabhA. 33/34)

**tattvanirNayakathAsu nirNayo
vAsudevaguNavistaro.abhavat.h |
nAsti tatsadR^isha uttamaH kutaH
pAra eshha na tato.anya ityapi || 21.237||**

21.237. In the symposiums involving the establishment of absolute truth , special subject was establishing the guNapooRNatwa(abode of all auspicious qualities) of shrI hari .When there is no one comparable to shrI hari, how can there be someone better than him! He is the topmost in gradation, and it was decided there is none other than him in that spot.

Notes:

1. The success of conferences depends on the results of the discussions. In many scholarly symposiums, final decisions will never be reached leading to waste of time, ending in discussion of irrelevant topics and the primary topic of discussion is rendered insignificant. This leads to waste of time, money and deterioration immense human power. But the meetings held at pAMDavAs conference made world records and were highly respected. Ultimate postulates such as the Supremacy of Sri hari were established there.

Reference

237. vAsudEvaguNavistarO&bhavadityatra vAsudEvaguNAnAM vistarO yasmniti samAsaH || -
varadarAjAcAryakRutamaMdasubOdhinI

*bAdarAyaNabhR^igUttharAmayoH
shR^iNvatoH paramanirNaye kR^ite |
modamAnajanatAsamAgamE&
pR^ichchhadatra nR^ipatiryatavratam.h || 21.238||*

Inquiry for agrapooje

21.238. As shrI vEdavyAsa and parashurAma were listening and the decision about the Supreme principle was being established, among the excited people, dharmarAja asked bhIshma.

Notes:

1. Special explanation of the fact that, along with shrI vEdavyAsa , shrI hari in the form of parashurAma was also expounding the principles there. All the noble souls were elated from the decision establishing the Supremacy of vishNu, and the incident that took place at this moment is described here.
2. “yatavrata” means dEvavrata bhIshma who took up the vow of celibacy for lifetime and sacrificing the throne.

*jAnamAno.api nR^ipatiH sarvapUjyatamaM harim.h |
saMshayaM bhUbhR^itAM bhettuM bhIshhmaM paprachchha dharmavit.h || 21.239||*

21.239. Although dharmarAja who knew dharma, knew that shrI kRushNa was the most adorable shrI hari, in order to clarify the doubts of the kings gathered there, questioned bhIshma

Notes:

1. Here bhUbhRutaM is a Synecdoche. It means kings and the entire population. By addressing dharmarAja as dharmavit, he is not only well versed in dharma, but also conducted himself with great wisdom.

*nAsti nArAyaNasamamiti vAdena nirNaye |
kR^ite brahmAdibhirapi kR^ishhNaM martyaM hi menire || 21.240||*

*nR^ipAstasmAdayaM kR^ishhNo nArAyaNa iti sma ha |
samyag.h j~nApayituM dharmasUnurbhIshhmamapR^ichchhata || 21.241||*

21.240, 21.241. Although brahma and all others had decided through debates and parables that there is no one equal to nArAyaNa, the kings still were under the impression that shrI kRushNa is a human-being. Therefore in order to make them realize that shrI kRushNa is none other than nArAyaNa himself, dharmaraja asked this question to bhIshma.

Notes:

1. This means that all though Supremacy of Srihari was decided, dharmarAja wished that the whole world should understand that shrI kRushNa is shrIhari.

*brahmAdayaH surA yasmAd.h dR^ishyante martyavannR^ibhiH /
nachaivAtitarAbhyAso nR^iNAMasti munishhvapi // 21.242//*

21.242. Even brahma and other deities appeared as humans to people. People did not even know the importance of the sages present there.

Notes:

1. This answers the reason as to why there was a doubt even after it had been decided by deities and sages. Although brahma and others were divine-beings, since they were seated in this conference just like humans, people thought that they were ordinary people like themselves.
2. Similarly although people knew that the sages were highly knowledgeable, since the sages lived in forests, people did not have much contact with them and as a result it was not possible for people to have full confidence in them either. Dharmaraja's idea was to get all of them to understand the fact.

*sarvashAstravidaM bhIshhmaM jAnantyyete nR^ipA api /
tasmAd.h bhIshhmamapR^ichchhat.h sa kulavR^iddhatvatatastathA // 21.243//*

21.243. All the king thought that bhIshma was the most knowledgeable person who had complete knowledge of all the shastras. And also he was the most elderly person in the clan. Therefore dharmarAja chose to ask him.

Notes:

1. SrimadAchArya mentions the reason as to why dharmarAja asked bhIshma. People of those time clearly knew about bhIshma's long study of shastras for five hundred and twenty five years (11/46,47,48,54,55). Also it was well known that he was the senior most in the family of pAMDavAs who were performing the yagna. On one hand he had the seniority in the knowledge and on the other he had seniority in the age as well. In this manner by asking bhIshma who had the greatness in both areas, dharmarAja created opportunity for all the people there to understand the truth.
2. Among the Senior present there, bAhlika who was uncle of bhIshma was also present, Although he was older to bhIshma by many years, since he belonged to bAhlika country as per putrikAputradharma, bhIshma was considered the oldest in this family. In this manner dharmaraja informed everyone that the proven facts should be heard and understood after listening to gnAnis(experts) who are well versed in all fields and the elders in the family.

*pitAmahAgyapUjArhaH ko.atra lokasamAgame /
brahmasharvAdayashchAtra santi rAjAna eva cha /
iti pR^ishhTo.abravId.h bhIshhmaH* kR^ishhNaM pUjyatamaM prabhum.h // 21.244//*

shrI kRushNa gets the honor of the best man in the assembly(agraPUje)

21.244. ‘Grandfather, in this congregation where the entire human race is gathered, who is eligible to be honored as the best person ? brahma, rudra and all the other deities as well as great kings are present here. “ when yudhiShThira questioned in this manner, bhIshma informed “ shrI kRushNa is the Almighty Lord of everyone, he is Supreme Being to be worshipped”

Notes:

1. It is rules in conferences and functions to honor respectable people. It has special importance in yagna and yAgas. There is a yAga by name abhiShEcanIya. Therefore it was very obvious question that arose in this yAga as to who should be given highest respect. It is general rule that the best among the following should get this honor – *Rutwik(priest), Guru, AchArya (preceptor), snAtaka(brAhmaNa householder), rAja(king) and beloved person .In this conference there were many such people. Therefore dharmaraja wished to know as to who is the best among the best people present there.
2. It is very important to note that bhIshma immediately replied to dharmarAja’s question “ shrI kRushNa is the most eligible person for the honor in all respects”. This clearly proves that his confirmation in truth is incomparable. The presence of brahma in him is the main reason for this. Also it has been clearly demonstrated in shastras that brahma and vAyu are the only capable people who can propound the Supremacy of vishNu in extraordinary manner.

Reference

244. pUjyatamaM harim -(ja. pATha)

244. tatO bhIshmaH shAMtanavO buddhyA nishcitya vIryavAn ||
amanyata tada kRuShNamaharNIyatamaM bhuvi || -bhArata(sabha. 36/37)

244. prathama vaktAdEvavrataH sahadEvaM prati | sahadEvastu sabhyAn prati vaktEti
vacanashAbalyEnArthaH saMbhAvita ityanuktI saMbhavataH | uktaM ca tatraiva bhArate 'tasmai
bhIshmaAbhyanuj~jAtaH sahadEva' iti | atra dEvavratastatra sahadEvashca grAhyaviti na virOdhaH | -
satyadharmIyabhAgavataTippaNi

- (this is the explanation in satyadharmIya for the fact that sahadEva was tha one who suggested
agrapooje (first honor) to kRuShNa in bhAgavata)

* asyAM hi samitau rAj~jAmEkamapyajitaM yudhi |
na pashyAmi mahIpAlaM sAtwatiputratEjasA ||
na hi kEvalamasmAkamayamarcyatamO&cyutaH |
trayANAmapi lOkAnAmarcanIyO mahAbhujah ||...
guNairvRuddhAnatikramya harirarcyatamO mataH |...
vEdavEdAMgavij~jAnaM balaM cAbhyadhikaM tathA |
nRuNAM lOkE hi kO&nyO&sti vishiShTaH kEshavAdRutE ||
dAnaM dAkShyaM shrutaM shauryaM hrIH kIrtirbuddhiruttama |
sannatiH shrIrdhRutistiShTiH puShTishca niyAtAcyutE ||...
kRuShNa Eva hi lOkAnAmutpattirapi cApyayaH |

*kRuShNasya hi kRutE vishwamidaM bhUtaM carAcaram ||..
buddhirmanO mahadwAyustEjO&MbhaH KaM mahI ca yA |
caturvidhaM ca yadbhUtaM sarvaM kRuShNE pratiShThitam ||
AdityashcaMdramAshcaiva nakShatrANi grahashca yE |
dishashca vidishashcaiva nakShatrANi grahashca yE |
UrdhwaM tiryagadhashcaiva yAvatI jagatI gatiH |
sadEvakEShu lOkEShu bhagavAn kEshavO muKam ||...*

-bhArata(sabha.38/8,9,17,19,20,23,25,26,29)

** RutwiggurustathA&&cAryaH snAtakO nRupatiH priyaH |
sarvamEtaddhRuShIkEshastasmAdabhyarcitO&cyutaH || - bhArata(saabha. 38/22)*

***yadyapyekastridhA vishhNurvasishhThabhR^iguvR^ishhNishhu |
prAdurbhUtastathA.apyete nR^ipA hi vyAsarAmayoH || 21.245||***

***vipratvAnna viruddhyante tata eva cha yuktatAm.h |
manyante na virodhashcha teshhAM tatra hi tAdR^ishaH || 21.246||***

21.245,21.246. vishNu incarnated in three forms in vasiShTha , bRugu and vRuShNi clans. In spite of that, since vyAsa and parashurAma were brAhmaNAs , these kings would not oppose them, instead would think that it is appropriate as well. They do not have enmity on these two.

Notes:

1. In these verses it has been analyzed and explained as to why bhIshma indicated kRushNa for special honor when vishNu was himself present as parashurAma, vyAsa and kRushNa in that congregation.
2. By saying that only one of the three will get the special honor, the reason for not indicating shrI parashurAma and shrI vEdavyAsa is as follows. Both these forms are as brAhmaNas. Kshatriyas will naturally worship brahmaNas. Among them parashurAma and vedavyAsa forms had received enormous respect and reverence due to destruction of enemies and preaching of knowledge. If they will be given special honor, there will not be an occasion of kings opposing them. That is the main reason why these forms were not indicated.

***tapOvidyAvratadharAn j~jAnavidhwastakalmaShAn |
paramarShIn brahmaniShThAn lOkapAlaishca pUjitAn ||
sadaspatInatikramya gOpAlaH kulapAMsanaH | - bhAgavata(10/74/33,34)***

3. shrI parashurAma form was very famous as ‘**kShatrakulAMtaka shaMbhuvarENya**’ . It is very popular in the worlds that due to his greatness kshatriyas will bow their head with fear on just hearing the name. If this form is given the first obeisance, kings will agree without any opposition.
 4. vyAsa form has gained universal reverence due to exceptional tasks such as categorization of vEdas, composition of brahmasUtras. In a way all the dignitaries in that congregation where in a way shrI vyAsa’s disciples (15/6). If guru gets foremost honor, isn’t it a rejoicing news for noble disciples ! Those who were not noble already feared his charisma of knowledge. As a result since no dispute could arise, bhIshma did not suggest those two names for special honor.
-

Reference

246. na virOdhashca tEShAM tatra hi tAdRusha ityatra tAdRushaH = yAdRushaH kRuShNE yuddhAdina
nRupANAM virOdhaH kalahO&stitAdRushaH virOdhashca = kalahO&pi tatra =
vYAsaparashurAmayOH na | atO na paunaaruktyam | avivAdE praasiddhishcEtyatra avivAdE =
kRuShNaya datwA vivAdaasya akAritatwE | asya=kRuShNasyaa || -
varadarAjAcAryakRutamaMdasubOdhinI

**avivAdE prasiddhishcha naivAsya bhavitA kvachit.h |
tasmAt.h kR^ishhNaya dAtavyamiti bhIshhmeNa chintitam.h || 21.247||**

21.247. If there was no dispute, then the fact that kRushNa is nArAyaNa would not become famous. Therefore bhIshma suggested that kRushNa should be given the foremost honor.

Notes:

1. If it has to be acceptable by everyone, then vyAsa and parashurAma forms could be suggested for special honor – this question is answered here.
2. It is important to note that, since the two names would not cause any dispute, those names were not suggested. Meaning there needs to be a dispute, due to which discussion will be held, and due to this Supereminence of shrI kRushNa will be made very clear to the whole universe – this was bhIshma’s intent. When there is a dispute and when the truth is established, then the greatness of its strength will enhance – ‘vAdE vAdE jAyatE tattwabOdaH’. He wished that by having such a discussion, people will no more have any doubts about shrI kRushNa and this will stem the knowledge of his Supereminence in everybody’s mind.
3. From worldly point of view, kRushNa was kShatriya. The chances of kshatriyA’s being jealous of brAhmaNas is very rare. Naturally there jealousy towards other kshatriyAs is more prevalent – ‘vivAhashca vivAdashca samayOrEva shObhatE’. Not just that but many of the kshatriyas there were defeated badly by kRushNa many times. Meaning they naturally had intolerance towards kRushNa. As a result there was a high probability that they would oppose this proposition. Such a topic would not arise for vyAsa and parashurAma forms.
4. Although all the kshatriyas were defeated completely by parashurAMA , this happened in ancient times. Therefore people had more fear towards him than enmity. But is important to note that it was not so towards kRushNa form.
5. Age differences were one another reason for objection against kRushNa. parashurAma form was from kRutayuga. vyAsa form had neared 800 years. But kRushNa’s age at that time was between 55-56. Therefore there was high chances of aged kings opposing it which is evident in shishupAlA’s words :

**vRuddhaM ca bhAratAcAryaM tathA shAradwataM kRupam | ..
kiM hi shakyaM mayA kartuM yadwRuddhAnaM twayA nRupa |
purA kathayatAM nUnaM na shrutaM dharmavAdinam ||
-bhArata sabhA. (44/17,23)**

shishupAlas words that , if we want to consider age, then we can give the special honor to kRushNa’s father old vasudEva is another rendering for the same issue.

**atha vA manyasE kRuShNaM sthaviraM kurupuMgava |
vasudEvE sthitE vRuddhE kathamarhati tatsutaH ||
-bhArata (sabhA. 37/6)**

6. One more reason for dispute against him was that though kRushNa was a kshatriya he was not a king. shishupAla mentions this very clearly.

**kathaM hyarAjA dAshArhO madhyE sarvamahIkShitAm |
arhaNamarhati tathA yathA yuShmAbhirarchitaH ||
-bhArata (sabhA. 37/5)**

7. It is special to note that shishupAla himself mentions that it would be acceptable to give special honor to vEdavyAsa.

**RutwijaM manyasE kRuShNamatha vA kurunaMdana |
dwaipAyanE sthitE vRuddhE kathaM kRuShNO&rchitastwayA ||
bhArata (sabhA. 2/37/9)**

8. By saying that foremost honor could be done to kaRNa who is the disciple of parashurAma, it is evident that there would be no opposition if the honor was given to parashurAma.

**ayaM ca sarvarAj~jAM vai balashLAGI mahAbalaH |
jAmadagnyasya dayitaH shiShyO viprasya bhArata || -bhArata (sabhA. 37/15)**

9. Many people who knew complaints against kRushNa that he was navanItacOra (who stole the butter) gOpijanajAra etc. By giving him the foremost honor, he thought that an important task of proving that kRushNa is far from all the faults can be achieved.
10. Accordingly, in the future shishupAla and many others opposed this and eventually shishUpAla was killed by kRushNa.
11. In total, suggesting kRushNa's name for the foremost honor was most appropriate.

**kR^ishhNaya datte rAjAno vivAdaM kuryuraJNjasA |
vivAdena cha kIrtiH syAd.h vAsudevasya vistR^itA ||21.248||**

21.248. When kRushNa's name is suggested for foremost honor, many kings will oppose this and as result of this objection, kRushNa's fame will propagate in a special manner.

**tataH kR^ishhNAyAgrapUjA dattA pArthairjagatpuraH |
vyAsabhArgavayoH sAxAt.h tadaikyAt.h tadanantaram.h ||21.249||
agryAM pUjAM dudushchAnyAn.h yathAyogyamapUjayan.h || 21.250||**

21.249,21.250. Therefore pAMDavAs honored kRushNa in front of everyone. Since they were no different from kRushNa, they offered highest respects to shrI vyAsa and parashurAma as well. After that they honored everyone according to their merits.

Notes:

1. By doing so it was made clear to everyone that all those three were forms of shrI hari. In the homes if sAligrAma pooja, vaishwadEvA etc and study and preaching of divine knowledge is done, it is equal to doing foremost honor to these three forms. Among them sAligrAma pooje takes special position. Isn't sAligrAma specially black (kRushNa varNa) !!!

*vyAsabhArgavayOH kRuShNatanmAtrAtwAt anaMtaradAnE&pyAgrapUjAvirOdhO na | Ekasyaiva
punaH punaH pUjArUpatwAditi bhAvaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

*agryopahAramupayApita eva kR^ishhNe
kopAdanindadamumAshu cha chedirAjaH /
shrutvaiva tat.h pavanajo.abhiyayau nR^ipaM taM
hantuM jagadguruvinandakamR^iddhamanyuH // 21.251//*

shishupAla's objection

21.251. As kRushNa was being offered the foremost honor and worship, king of chedi – shishupAla started abusing kRushNa; On listening to that , bhimasena was enraged and charged ahead to kill the person who had abused the jagadguru (master of the universe)

Notes:

1. Forget offering foremost honor to kRushNa, shishupAla did not even have the ability to witness it either. When he started abusing kRushNa , the only person who opposed him was BImasEna. This is another example of his perfect bhAgavata dharma. (18/28)
2. It is natural reaction to get enraged on a person who abuses our loved ones. If nobody else were enraged like this, it means that nobody else had such a great devotion as bhIma towards kRushNa. It has to be noted that even in the future (21/346) , when they abused kRushNa in kauravas assembly, bhIma opposed it immediately. Such an anger is a virtuous anger.

Reference

*tasya tadwacanaM shrutwA rUkShaM rUkShAkSharaM bahu /
cukOpa balinAM shrEShThO bhImasEnaH pratApavAn //
tathA padmapratIkAshE swabhAvAtavistRutE /
bhUyaH krOdhaBhitAmrakShE raktE nEtrE babhUvatuH /
trishikhAM bhrukRuTIM cAsya dadRushuH sarvapArthivAH //
lalATasthAM trikUTasthAM gaMgAM tripathagAmina // -bhArata (sabha. 42/10,11)*

*dUre.api keshavavinindanakArijihvA.N
muchchhetsyas ityurutarA.asya sadA pratij~nA /
bhImasya taM tu jagR^ihe saridAtmajO.atha
samprochya keshavavacho nijayorvadhAya // 21.252//*

bhIma's devotion towards Supreme Lord

21.252. bhIma's great vow applicable to all the times is that he will cut the tongue of anyone who abuses shrI hari even indirectly. gaMgA's son bhIshma told him that srIhari had promised that he will kill his devotee shishupAla and stopped bhIma.

Notes:

1. It has to be understood that just as bhIma did his duty, so did bhIshma.

*mayaiva vadyAviti tAvAha yat.h keshavaH purA /
tachchhrtvA bhImaseno.api sthito bhIshhmakaragrahAt.h // 21.253//*

21.253. After hearing that shrIhari had told them in the past - "I will kill you both", BImasEna kept quiet as bhIshma stopped him by holding his arms.

Notes:

1. In this incident of sabhA parvA, there are details of various incarnations of kRushNa as explained by bhIshma. One other specialty is that bhIshma substantiates his suggestion of kRushNa for foremost honor by giving six different proofs. In this manner the result of the foremost honor to kRushNa was also that the people gathered there came to know that greatness of kRushNa in a special manner.

***jAnannapi harerishhTaM svakartavyatayotthitaH |
bhIma etAvaduchitamiti matvA sthitaH punaH || 21.254||***

21.254. Although bhIma knew the decision of srIhari, he charged in this manner as it was his foremost duty. Kept quiet after being satisfied that this was appropriate.

Notes:

1. BhIma is all-knowing. He knew all the details told by bhIshma in more detail. In spite of that he stood up to charge to make sure that everyone understands that it was his duty to subjugate anyone who abuse kRushNa. If he had not done so, kRushNa's greatness would not be known to the world in detail. They would not have realized the shishupAla's death is written in kRushNa's hands. And most important, it would be slipping off his duty. For all the above reasons, bhIma stood up in that manner and gave an opportunity for bhIshma to explain the true fact to the whole world.

***devasaN^ghabhavinAM mahAnabhU
dIxya toshha iha keshave.adhikAm.h |
archanAM ya iha mAnushho jano
madhya eva sa tu saMsthito.abhavat.h || 21.255||***

***AsurA iha suyodhanAdayastatra
te vimanaso babhUvire |
durvachobhiradhikaM cha chedipaH
kR^ishhNamArchchhadurusadguNArNavam.h || 21.256||***

21.255,21.256. Everyone belonging to the group of deities rejoiced on seeing that kRushNa was receiving the foremost honor. Everyone belonging to humans group stayed neutral. duryOdhana and others belonging to the group of asurAs were disturbed in their minds. shishupAla started using abusive language towards highly virtuous shrI kRushNa

Notes:

1. Foremost Honor had its affect on people according to their respective merits. Its result was happiness to sAtwik souls, no feelings to rAjasa souls and Sorrow to tAmasik souls. From this we can understand that this incident substantiated as to how true jIvatraividya is.
2. While opposing foremost honor for kRushNa, shishupala said - why is kRushNa who is neither a king nor older in age getting this agrapUje when there are seniors like parashurAma, vasudEva and drONa? Could it not be given to shakuni or duryOdhana? He gave such suggestions. By saying so he clearly shows how much hatred he has against shrI kRushNa.

Reference

255. *dEvasaMGabhavinAmityatra dEva iva saMGaH dEvasaMGaH tatra bhavO yEShAmastIti
dEvasaMGabhavinaH tEShAm | uttamajIvAnAmityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI*

255. *madhyaH madhyE iti EvEtyavyayabalEna AvRutya padacChEdaH | -
janArdanabhaTTakRutapradArthapradIpika*

256. *durvacObhiradhikamityatra durvacObhiH adhikaM dOShaM ArcChat | "RucCha gamana" iti
dhAtOraMtarNIto Nic | ArcCat = prApayAmAsEtyarthaH || -varadarAjAcAryakRutamaMdasubOdhinI*

256. *kRuShNaM ArCat=prApayAmAsEtyarthaH || -varadarAjAcAryakRutamaMdasubOdhinI*

256. *kRuShNaM ArCat prApa RugatAviti dhAtuH | -janArdanabhaTTakRutapradArthapradIpika*

*samAhvayachcha keshavaM yudhe tamAshu keshavaH |
nivArya tasya sAyakAJNjaghAna chAriNA prabhuH || 21.257||*

War between kRushNa and shishupAla – Slaying of shishupAla

21.257. shrI kRushNa invited him to war then and there. All mighty shrI kRushNa stopped his arrows and killed him with his disc (chakra)

Notes:

1. This means that in the war that took place between shrI kRushNa and shishupAla, shrI kRushNa cut shishupAla's head with his chakra. It is special to note that in this manner, as he had promised(8/123) , shrI kRushNa killed his gate-keepers in the war himself in all their three births.

*nikR^ityamAnakandharaH sa bhaktimAnabhUddharau |
tamAshritashcha yo.asuro mahAtamaH prapedivAn.h || 21.258||*

Salvation to jaya

*jayaH pravishya keshavaM punashcha pArshhado.abhavat.h |
asau cha pANDavakratuH pravartito yathoditaH || 21.259||*

21.258,21.259. As his head was being cut off, shishupala got complete devotion towards shrI kRushNa. The asura present in him went to eternal hell. jaya entered shrI kRushNa and went back to being his attendant. The yagna of pAMDavAs continued in the right manner as prescribed in shAstrAs.

Notes:

1. The details of kRushNa giving salvation to shishupAla is analyzed here. The one who attained salvation there was vishNu's attendant by name jaya present in shishupAla and not the demon by name hiraNyakashipu. It has to be specially noted that just like vijaya who was present in daMtavakra, jaya entered the belly of kRushNa and went to kRushNa's abode and lived there as his attendant (verse 38.) This has been explained in harikathamRutasAra as "keTTa mAtugaLenadE caidyana poTTeyoLagiMbitta' Everyone present in the assembly saw it live !
2. Since he had seen the fierce form of narasiMha when he was born as hiraNyakashipu, he was born as demon (rAkshasa) rAavana when he got to see the mild form of rAma while being killed

by him as a result was now born as shishupAla. ShrimadbhAgavata explains the special fact that now while seeing the form of kRushNa he attained salvation.

**hiraNyakashipurbHutamamanyata mRutau harim ||
atO bhayAnakO jAtastatra rAjAmEva ca |
matwA rAjaiva saMjAtaH kRuShNaM cakrAdilakShaNaIH |
mRutikAIE hariM caiva matwA bhaktyaiva kEvalam |
dwAsthatwaM harimAvishya prApaiva manujO&pi tu' iti gAruDE || - bhA.tA.(7/1/45)**

3. shishupAla's son dhRuShTakEtu was appointed as his successor. In the future he will join the pAMDava camp and get killed by dhrONa in dhrONaparva (26/79)
4. By the slaying of shishupAla who abused kRushNa, this yagna's importance enhanced even more. When the enemies of hari are expelled, jnAna yagna is complete.

Reference

259. *dwEShijIvayutaM cApi bhaktaM viShNurvimOcayEt |
ahO&tikaruNA viShNOH shishupAlasya mOkShaNAt' iti skAMdE || - bhA.tA.(10/27/13)*

***suvarNaratnabhArakAn.h bahUn.h nR^ipA upAnayan.h |
upAyanaM suyodhanaM nR^ipo.adishad.h grahe.asya cha || 21.260||***

glory of rAjasUya yAga

21.260. The kings had given loads of Gold and precious gems as gift. dharmarAja had appointed duryOdhana to the duty of receiving those gifts.

Notes:

1. This means that the kings not only paid huge tributes during invasion but also gave immense quantity of gems and gold again during the yagna as gifts. kRushNa got dharmarAja to appoint duryOdhana to receive those gifts. (dhanAdyakShaH suyOdhanaH bhAgavata 10/75/4). Although this task was assigned by kRushNa, since it came as an order from the king, it is appropriate to say that dharmarAja assigned this task.
2. kRushNa's intent was that – by receiving all these gifts, duryOdhana should get to see all the wealth acquired by pAMDavAs and as result his hatred towards pAMDavAs should increase extraordinarily. This is exactly what happened next. Bhagavata mentions that kRushNa assigned the task of donating to kaRNa, welcoming brahmaNas to ashwatthAma, taking care of kings to saMjaya, and cleaning up after food to yuyutsu.
3. Bhagavata notes that the prime duty of taking care of kitchen was of BImasEna's "bhImO mahAnasAdhyakShaH'(10/75/4). This was like a fore-notice of bhIma becoming the chief cook at virATA's palace during agnAtavAsa in the future.
4. mahAbhArata and bhAgavata mentions that shrI kRushNa took up the task of receiving brAhmaNas and washing their feet.

**caraNakShAlanE kRuShNO brAhmaNAnAM swayaM hyabhUt | -(sabhA 35/10)
'kRushNaH pAdAvanE janE' -bhAgavata (10/75/5)**

5. It has to be understood that, by doing so kRushNa proclaimed to the whole world that respecting brAhmaNAs is the most important duty.

Reference

260. *grahE&sya cEtyatra grahE = grahaNE // -varadarAjAcAryakRutamaMdasubOdhinI*

260. *duryOdhanastwarhaNAni pratijagrAha sarvashaH | -bhArata (2/35/9)*

***abhojaya.nstathA dvijAn.h yatheshhTabhaxyabojyakaiH |
suvarNaratnabhArakAn.h bahU.nshcha daxiNA daduH // 21.261//***

21.261. pAMDavAs served variety of dishes and foods to brahmaNas' content. And gave large amount of gold and precious gems as honorarium.

Notes:

1. A system was devised to count the number of people that had already finished eating food; As per that after One lakh brahmaNas completed food, a huge bell was rung. It has to be noted that the number of people who had food has been poetically described by saying that the bell was rung continuously without stop.
2. Just as the food that was served, the honorarium given in the form of gold and precious gems were also highly extra-ordinary : 'ratnOpahArasaMpannO babhUva sa samAgamaH' (2/35/17). It is yet another specialty that people of all the varNAs were highly content 'tatRupuH sarvavarNAshca tasmin yaj~jE mudAnwitAH (2/35/19).

***yadishhTamAsa yasya cha pradattameva pANDavaiH |
samastamatra sarvasho.atha sasnurudbhR^itA mudA // 21.262//***

21.262. pAMDavAs gave each person exactly what they liked. Later they had avabhRuthasna (the bath at the conclusion of a religious sacrifice or any auspicious ritual)

***nadatsurorundubhipragItadevagAyakAH |
pranR^ittadivyayoshhitaH surApagAM vyagAhayan.h // 21.263//***

avabhRuthasna

21.263. As the sounds of drums by deities started emanating, the songs from deities and gandharvas proceeded , divine ladies danced extra-ordinarily , pAMDavas had a dip in holy Ganges .

Notes:

1. avabhRuthasna is the indication of completion of yagna. It has been mentioned that kRushNa had avabhruthasna in Yamuna river (Verse. 37)

***samastarAjasaMyutA vigAhya jAhnavlale |
puraM yayuH punashcha te susadma chAgaman.h surAH // 21.264//***

21.264. They went and had a dip in JAhnavi River along with all the kings and returned to their city. Deities returned to their worlds.

*gateshhu sarvarAjasu svakAM puraM svakeshhu cha /
sabhIshhmakeshhu sarvashaH saHA.ambikeyakeshhu cha // 21.265//*

21.265. All the kings returned to their kingdoms. dhRutarAShTra and others returned along with bhIshma.

*vichitratnanimite raviprabhe sabhAtaLe /
sakeshavo varAsane vivesha dharmanandanaH // 21.266//*

21.266. dharmarAja along with kRushNa sat in an excellent throne in conference hall which was constructed with exotic gems and was shining like Sun.

*tathaiva rugmiNI mukhAH parigraha rameshituH /
tathaiva bhImaphalgunAvupAvishan.h harerupa // 21.267//*

21.267. Accordingly rugmiNi and other wives of kRushNa sat beside him. BhIma, arjuna and others sat next to kRushNa.

*sahaiva vAyusUnuna tathaiva pArshhatAtmaja /
upaiva rugmiNIM shubha tathaiva satyabhAminIm.h // 21.268//*

21.268. draupadi sat next to bhIma , close to divine rugmiNi and sathyabhAma.

*yamau cha pArshhatAdayo dhanaJNjayAntike.avishan.h /
tathaiva rAmasAtyaki samIpa eva bhUbhR^itaH // 21.269//*

21.269. nakula, shadEva dRuShTadyumna and others sat close to arjuna. Similarly balarAma, satyAKi sat next to king yudhiShThira.

*samAsatAM tu sA sabha vyarochatAdhikaM tada /
yathA sabha svayambhuvaH samAsthitA cha vishhNuna // 21.270//*

21.270. The assembly in which all of them were seated was highly dazzling like the assembly of brahmadEvaru in the divine presence of vishNu

Notes:

1. shrIhari himself was present in the assembly of brahma. Accordingly garuDa, shESha and all the deities were also seated. In the pAMDava assembly when Super-eminent shrI kRushNa, future brahma – BImasEna and all others are seated, it naturally shone like the assembly of brahma.

*vichitrahemamAlinaH shubhAmbarAshcha te.adhikam.h /
sphuratkirITakuNDala virejuratra te nR^ipAH // 21.271//*

21.271. In this assembly even the kings who were wearing exotic gold garlands, adorned in auspicious garments, shining crowns and ear ornaments were glowing with special radiance.

*visheshhato janArdanaH sabhAryako jagatprabhuH /
yathA divaukasAM sadasyanantasadguNArNavaH // 21.272//*

21.272. Most importantly, Almighty Lord shrI kRushNa who is none other than shrI hari himself along with his wife, shone just like in the assembly of Gods.

Notes:

1. pAMDavAs are deities, shrI kRushNa is none other than sri Hari , so this assembly was radiant just like the assembly of Gods.

*upAsire cha tAn.h nR^ipAH samastashaH suhR^idgaNAH /
tadA.a.ajagAma khaD.hgabhr^it.h sahAnujaH suyodhanaH // 21.273//*

21.273. All the kings, groups of noble men worshipped shrI kRushNa. At that moment duryOdhana arrived there with his brothers and sword in his hand.

Notes:

1. It has to be noted that duryOdhana by arriving late to the assembly presided over by shrIhari in the presence of all the kings, is committing a crime. Just like him, even his brothers are offenders.

*dvAraM sabhAyA harinIlarashmi
vyUDhaM na jAnan.h sa vihAya bhittim.h /
abhyantarANAM dR^ishi no vighAtinIM
saMsphATikAmAshu dR^iDhaM chuchumbe // 21.274//*

21.274. Without noticing the door of the assembly which was masked by the radiance of iMdranIlamaNi (precious gem) , he tried to enter a wall which was transparent because of being built with crystal and banged his head strongly to it.

Notes:

1. That hall was a unique one built by mayA. mayAsura had constructed its doors with iMdranIlamaNi and walls with crystals. Therefore the door was not visible and the walls were transparent and appeared as though they were the doors. duryOdhana did not notice that, tried to enter with force and banged his face to the wall.
2. It is a very unique way of explaining the manner in which he got badly hurt on his face is using the word 'dRuDhaM cucuMbe' . Following him, his brothers banged their faces to the wall as well. Their state was like blind men following a blind man (aMdhEnaiva nIyamAnA yathAMdhAH – upanishat) . It has to be noted that they would not have gone through this situation if they had entered the hall with everyone else.

*praveshayetAM cha yamau tamAshu
sabhAM bhujau gR^ihya nR^ipopadishhTau /
tatropavishya xaNamanyato.agA
damR^ishhyamANaH shriyameshhu divyAm.h // 21.275//*

21.275. As per dharmarAja's command, nakula and sahadeva helped him by holding his hands and got him inside. He sat there for a moment and walked away from there unable to tolerate the sight of divine wealth they possessed.

Notes:

1. Since the wall was transparent, everybody saw duryOdhana banging his head against it. dharmarAja immediately sent nakula and sahadeva and got him inside through the correct door. This also indicates that they came to know that everybody had seen them get hurt.
2. In this manner, kauravas who came later, saw the wealth of pAMDavAs and could not tolerate it, and left from there. If coming in late to the assembly was one offence, walking out of an assembly presided over by Super eminent shrI kRushNa was another major offence. bhAgavata mentions that having jealousy towards noble souls is one of the important characteristics of evil souls.
3. While he was walking away from there, dharmarAja said that the assembly is very unique and though he offered to send nakula and sahadeva to take them on tour of the same, duryOdhana ignored it and left, wishing to see it all by himself.

*tatrendranIlabhuvI ratnamayAni dR^ishhT.hvA
padmAni nIramanasA jagR^ihe svavastram.h /
ratnorudIdhitinigUDhjalaM sthalaM cha
matvA papAta sahito.avarajairjalaughe || 21.276||*

21.276. Looking at a floor made of iMdranIlamaNi with bejeweled lotus flowers in the center, duryOdhana thought it was water and took off his clothes to take a dip. In another place, he saw water filled with precious gems and thought it was floor and fell in the water fountain along with his brothers.

Notes:

1. As he walked out, he saw flat floor. mayAsura had constructed it with iMdranIlamaNi. Therefore it was looking like a pond. In the centre of the flooring he had arranged precious jewels in the form of lotus flower. They appeared like natural flowers. Since the floor looked like water and the gems like flower, duryOdhana thought it was a lotus filled pond, and in order to not get embarrassed like before, he lifted his clothes and walked cautiously. So did his brothers. As they walked further, once they realized that it was not water, they were embarrassed again. As they walked further, they reached a real pond. Even it was filled with lotus flowers. duryOdhana this time thought that it was floor and they were artificial flowers and walked into it as though it was floor. As a result drowned in the water. So did his brothers and shakuni.
2. This was the ignorance of kauravas who thought the floor to be water and water to be floor. Water represents holy water, the ways of People who live by thinking any wayward topic to be shAstra and mocking the true shAstrAs is similar to the ways of these kauravAs. Naturally this is a funny incident which will make anyone laugh

*taM prAhasad.h bhagavatA xitibhAranAsha
hetoH susUchita urusvarato.atra bhImaH /
pAJNchAlarAjasutayA cha samaM tathA.anyaiH
svIyaistathA.anu jahasurbhagavanmahishhyaH || 21.277||*

bhIma and draupadi's ridicule.

21.277. bhIma mocking him laughed very loudly as per the signal of Lord sri kRushNa in order to reduce the load on the mother earth. Draupadi laughed with him too, following them, everyone on their side and also kRushNa's wives laughed.

Notes:

1. Seeing the funny incident , kRushNa signaled bhIma. Grasping that bhIma laughed loudly so that everybody could hear. Draupadi followed him and laughed as well. So did the wives of kRushNa.
2. As mentioned before, since this was an unusual hall build by mayA, everyone seated there could clear see things happening in all the places around. Therefore all of them were witnessing kauravA's ignorance.
3. Thus even when mocking others, BImasEna was following shrI kRushNa's instructions and showed that he is a true follower of pure bhAgavata dharma. kRushNa signaled in this manner so that it would be the setting stone for bhUbhAraharaNa (It is said that when evils souls increase on earth the mother earth cannot bear the weight of its occupants. bhUbhAra haraNa – means reducing the burden of mother earth by destroying the evils men on earth). This has been clearly documented in bhAgavata.
4. In the same context in bhAgavata(5/26) it has also been mentioned that the incident were shUrpaNaka's ears were cut off in rAmAyaNa was also special incident aiming at bhUbhAraharaNa. Just as that was the inauguration for rAma-rAvaNa war, this was the inauguration for the battle between kuru-pAMDavas.
5. If iMdraprastha was the construction of divine architect, this conference hall was the construction of mayA the architect of demons. Both of them were famous for their marvelous skills. It has to be noted that rAmAyaNa mentions about a cave constructed by mayAsura (6/36,37)
6. This hall of mayA is a representation of the universe created by Supreme Lord who is filled with happiness. It is not an easy task to understand this. The universe is even more marvelous unusual amazing and spectacular creation. ;bahucitrajagat bahudAkaraNat'. Therefore guidance from kRushNa is compulsory. dharmarAja offering nakula and sahadEva for guidance is the representation of the fact that this mystery of the universe can only be understood by integrity and modesty (shIla and vinaya). One who does not possess it will never understand its mystery. In this manner kauravas who disdained it were subjected to humiliation.
7. The concept here is that – one who disdains the background of shAstrAs tries to find the mysteries of the creation will be humiliated just like duryOdhana and others.

***mandasmitena vilasadvadanendubimbo
nArAyaNastu mukhamIxya marutsutasya |
novAcha kiJNchidatha dharmasuto nivArya
prAsthApayad.h vasanamAlyavilepanAni // 21.278//***

duryOdhana's foolishness

21.278. kRushNa whose face was like moonlight and radiant with a smile saw bhIma. He Did not speak anything. Later dharmarAja stopped them and sent clothes, jewelry and perfumes to duryOdhana and others.

Notes:

1. In this incident kRushNa did not laugh loudly but just gave a smile. By doing so he looked at bhIma and indicated his appreciation for bhIma's deed. dharmarAja realizing his duty sent change of clothes etc immediately to duryOdhana and others. For outward view, in mahAbhArata this incident appears to have happened after kRushNa left to dwAraka.
2. However in bhAgavata it has been clearly mentioned that this happened when kRushNa was presiding the conference. In the future mahAbhArata also mentions this (2/50/30). SrimadAchArya had already given the complete explanation for this (9/134). By this it is can be understood that, the picturisation of this incident in mahAbhArata depends on the Category of kAlavyatyAsa (difference in time periods).

*kR^ishhNAvR^ikodaragataM bahaLaM nidhAya
krodhaM yayau sashakunirdhR^itarAshhTraputraH /
sambrILito nR^ipatiM dattavarAmbarAdIn.h
nyakkR^itya mArgagata Aha sa mAtulaM svam.h || 21.279||*

duryOdhana's grief

21.279. duryOdhana was embarrassed, he rejected the clothes and jewelry sent by dharmarAja, got enraged on bhIma and draupadi and left the place with shakuni. On his way , he told shakuni.

Notes:

1. duryOdhana failed to understand the generosity of dharmarAja, rejected clothes etc sent by him and returned to hastinApura along with his brothers and shakuni. He had immense anger towards bhIma and draupadi. The reason for such anger on bhIma and draupadi was because they laughed at him. But he was ignorant to not notice that the reason they made fun of him was because of his own funny behavior. He was the main reason for all these wrong-doings. As mentioned before he was committing one mistake after the other. Although dharmarAja forewarned him, he ignored his words and went on tour of the hall himself. Though he acted foolishly twice before, none of them laughed which is a depiction of their profound view. When he exceeded his limits of foolishness, naturally they laughed at him.
2. Just as it is a crime to make fun of something that should Not be made fun of, it is also a crime to not make fun of something which has to be made fun of. duryOdhana, without realizing this, thought that it was their mistake – this is a depiction of his foolishness. When a blind old man falls, it's not a laughing matter, instead it is a pitiable matter. Anybody who laughs at him is considered as foolish. However if a youngster who can see, does not notice the ground and rolls down and falls because he was looking elsewhere then wise men laugh at him and does not show pity. While the old man is incapable, the youth is foolish. Just as incapability gets pity, foolishness does Not get pity. In the current situation, foolishness of duryOdhana and others is evident. Therefore there is not even a small mistake in bhIma and others laughing at him. In spite of this duryOdhana thought that it is their mistake, yet again shows his foolishness. As a result of this, he indulges in another mighty mistake of destroying his whole clan.

*yau mAmahasatAM kR^ishhNAbhImau kR^ishhNasya sannidhau /
tayorakR^itvA santApaM nAhaM jIvitumutsahe || 21.280||*

21.280. 'bhIma and draupadi has made fun of me in the presence of kRushNa. I don't wish to live without causing grief to them'.

Notes:

1. This is the manner in which duryOdhana expressed his agony to shakuni. It is important to note that he wants kRushNa to see them who laughed at him in front of kRushNa get into trouble.
2. duryOdhana was more hurt by the fact that they laughed at him and not hurt by the physical fall itself. But he failed to understand that since it was his own mistake and there is no wisdom in blaming others for it.

*yadi me shaktiratna syAd.h ghAtayeyaM vR^ikodaram.h |
agrapUjAM cha kR^ishhNasya vilumpeyaM na saMshayaH || 21.281||*

21.281. “If I had the strength I would have killed bhImasEna. And stopped the foremost honor given to kRushNa, there is no doubt about it”.

Notes:

1. duryOdhana belonged to the evil category who could not tolerate foremost honor to kRushNa just like shishupAla. This makes it clear that, he had a fear that if he opposes the foremost honor for kRushNa he will end up having the same fate as shishupAla.
2. This is one of the incidents where duryOdhana has clearly accepted that he does not have strength to oppose bhIma. mahAbhArata has throughout indicated that duryOdhana knew this from his childhood. This is the reason why he tried to kill bhIma by following fraudulent methods such as feeding him poison, house of wax etc

*IdR^ishaM pANDavaishvaryaM dR^ishhT.hvA ko nAma jIvitam.h |
ichchheta karadA yeshhAM vaishyavat.h sarvabhUmipAH || 21.282||*

duryOdhana’s jealousy

21.282. “All the kings are paying tribute to pAMDavAs like vaishyAs. After having seen so much wealth of theirs, who will wish to live”?

Notes:

1. This is an instance which indicates that duryOdhana had seen pAMDavAs wealth. It has already been mentioned (verse. 260) that kRushNa’s intention was that he should notice all the wealth offered to pAMDavAs by kings, as a result his jealousy should increase, that is the reason why kRushNa gave him the duty of receiving the gifts from kings to him. As he mentions in mahAbhArata, he has neither seen so much wealth as pAMDavAs nor had heard about such a wealth*. It has to be noted that, he was very jealous after seeing so much wealth, and the embarrassment he faced after added fuel to it, however his hostility towards pAMDavAs housed in him as always.
2. This is an instance which indicates that his evil nature was the reason due to which he was anguished instead of being happy for the fact that pAMDavAs had done achieved such an extraordinary feat following the route that is appropriate for kshatriyas, with the grace of shrI hari and their strength.

**na kwa ciddhi mAyA tAdRug dRuShTapUrvOna ca shrutaH |
yAdRug dhanagAmO yaj~jE pAMDuputrasyadhImataH || -bhArata(sabha.49/22)*

*ityuktaH shakunirvairaM dR^iDhIkartuM vacho.abravIt.h |
kiM te vaireNa rAjendra balibhirbhrAtR^ibhiH punaH || 21.283||*

21.283. When duryOdhana said so, in order to guarantee his feeling hostility against them, shakuni spoke : “oh best among the kings, what is the use of hating pAMDavAs who are so strong ?”

Notes:

1. By praising pAMDavAs in this manner, shakuni’s intent was to instigate even more hostility in duryOdhana against them. By saying that they are powerful, he was teasing duryOdhana that he was weak.

*anujIvasva tAn.h vIrAn.h guNajyeshhThAn.h balAdhikAn.h /
itIrito.atisaMvR^iddhakopa Aha suyodhanaH // 21.284//*

21.284. “All of them are great in character, and powerful in strength. You better be subservient to those brave men.” When shakuni said so duryOdhana was enraged and spoke :

*yadi teshhAM tadaishvaryaM na mAM gachchedasheshhataH /
sarvathA naiva jIveyamiti satyaM bravImi te // 21.285//*

increased hostility of duryOdhana

21.285. If their entire wealth does not come under my control, I definitely cannot live. I am telling you the truth.

*nacha bAhubalAchchhaxya AdAtuM tAM shriyaM kvachit.h /
nendro.api samare shaktastAn.h jetuM kimu mAnushhAH // 21.286//*

21.286. It is impossible to snatch their wealth from them with our strength. Even iMdra cannot defeat them in war. How can humans win over them?”

Notes:

1. The whole world knew that during invasion, pAMDavAs had conquered the whole universe. With this background duryOdhana rightly said that even iMdra could not defeat them. This is another incident where duryOdhana announced his incapability.

*itIritaH pApatama Aha gAndhArako nR^ipaH /
pApAnAmakhilAnAM cha pradhAnaM chakravartinam.h // 21.287//*

21.287. When duryOdhana said so, evil shakuni told duryOdhana who was the chief emperor of all the sinful men – duryOdhana :

Notes:

1. This means that , just as shakuni the person who is giving advice, duryOdhana who is receiving advise is also extremely evil. It has already been mentioned (2/144, 11/146) that while duryOdhana is the incarnation of lowest among living beings – kali,shakuni is his partner – demon by name dwApara.

*yAntAM shriyaM pradIptAM tvaM pANDaveshhu prapashyasi /
tAmakleshata AdAsye krIDannaxaistvadantike // 21.288//*

21.288. “ I can easily get you all the radiant wealth with pAMDavAs you see ,by playing game of dice.”

Notes:

1. Shakuni planned to loot all the wealth of pAMDavAs.* He is giving the plan to do so. According to his plan, game of dice is the best option. He has plotted to snatch all the wealth of pAMDavAs.

**dyUtapriyashca kauMtEyO na sa jAnAti dEvitum |
samAhUtashca rAjEMdrO na shakShyati nivartitum || - bhArata (sabhA. 48/19)*

*itIritaH prasannadhIH suyodhano babhUva ha /
prajagmatushcha tAvubhau vichitravIryajaM nR^ipam.h // 21.289//*

21.289. On hearing these words from shakuni, duryOdhana’s mind rejoiced. Both of them went to dhRutarAShTra.

Notes:

1. This means that both of them went to dhRutarAShTra to prepare him to task of inviting pAMDavAs to game of dice. If they invite, pAMDavAs might not come for the game. People might not appreciate it either. Therefore if the invite goes from dhRutarAShTra, out of respect to him, they will come without fail. His plan was to defeat them at that instance.

*dhR^itarAshhTramathovAcha dvAparAMsho.atipApakR^it.h /
nAstikyarUpaH shakunirvivarNaM hariNaM kR^isham.h // 21.290//*

duryOdhana and shakuni come to dhRutarAShTra

21.290. Incarnation of dwApara, personification of atheism – shakuni, told dhRutarAShTra : “your son is languished, become pale and lost color”.

Notes:

1. shakuni has given a crooked picturisation of duryOdhana’s state to dhRutarAShTra so that dhRutarAShTra gets sympathy on him. They were taking the advantage of dhRutarAShTra’s blindness.

Reference

290. *vivarNaM hariNaM kRushamityatra vivarNaM = vigatapUrvavarNaM "hariNaH pAMDaraH pAMDuH" ityabhidhAnAt kAmalAvyAdhigrastavat pAMDuvarNam || -
varadarAjAcAryakRutamaMdasubOdhinI*

290. *duryOdhanO mahArAja vivarNO hariNaH kRushaH | - bhArata (2/49/4)*

*duryodhanaM tu tachchhrutvA kuta ityAha durmanAH /
abrUtAM tau nR^ipAyA.ashu dvAbhyAM yanmantritaM pathi // 21.291//*

21.291. On hearing that deeply saddened dhRutarAShTra asks “why ?” immediately both of them told him about the issue they discussed on their way.

*shrutvaiva tannetyavadat.h sa bhUpati
rvirodhi dharmasya vinAshakAraNam.h |
kuantritaM vo na mamaitadishhTaM
svabAhuvIryAptamahAshriyo hi te // 21.292//*

dhRutarAShTra’s words of wisdom

21.292. On hearing that dhRutarAShTra said “this is not possible”. “it is against dharma and will lead to destruction”. You have evil ideas. I do not like it. pAMDavAs have acquired immense wealth with their own might”.

Notes:

1. dhRutarAShTra naturally opposed the idea of game of dice. He explained that this was unjust route, he does not like it and pAMDavAs have acquired wealth by following right means.

Reference

292. sarvathA putra balibhirvigraho mEna rOcatE bhArata (2/25/11)

*tvayA.api nirjitya disho makhAgryAH
kAryAH spR^idho mA guNavattamaistaiH |
visheshhato bhrAtR^ibhiragryapaurushhai
rityukta AhA.ashu suyodhanastam.h // 21.293//*

21.293. “You too conquer all the directions and perform mighty yAgAs; do not have jealousy towards such virtuous people. Especially since they are your brothers. They are mighty brave too”. When he said so duryOdhana replied.

Notes:

1. It has to be noted that by telling that pAMDavAs are your brothers, dhRutarAShTra is indicating that, with their help, you can accomplish great deeds as well.

Reference

293. spRudhO mA guNavattamairityatra guNavattamaiH = pAMDavaiH mA spRudhaH = spardhAM mA karOH // - varadarAjAcAryakRutamaMdasubOdhinI

*yadi shriyaM pANDavAnAM nAxairAchchhettumichchasi |
mR^itamevAdya mAM viddhi pANDavaistvaM sukhI bhava // 21.294//*

duryOdhana’s obstinacy

21.294. ‘If you do not agree to loot all the wealth of pAMDavAs through the game of dice, consider me dead; you live with pAMDavAs happily’

yadi majjIvitArthI tvamAnayA.ashviha pANDavAn.h |

sabhAryAn.h devanAyaiva nachAdharmo.atra kashchana // 21.295//

21.295. 'If you wish to see me alive, invite pAMDavAs along with their wife for the game of dice immediately; there is nothing unjust in this'

Notes:

1. This is a technique used by duryOdhana to get dhRutarAShTra on his side. His conduct of mis-utilizing his father's blindness and love towards son can be considered as example for all the bad children of the future. Realizing those parents will never wish to hear about their children's death, he used such a bad plan to get their approval.

*vedAnujIvino viprAH xatriyAH shastrajIvinaH |
truT.hyate yena shatrushcha tachchhastraM naiva chetarat.h // 21.296//*

21.296. "brAhmaNAs live by (study of)vEdas. kShatriyAs live by (usage of) weapons. Anything that destroys enemies is a weapon. There is nothing different to it."

Notes:

1. duryOdhana has attempted reckless undertaking of considering gambling as a shAstra. According to his logic, shastra means a weapon that is used to destroy enemies by any means. Since gambling is the means that is being used in the present context to destroy pAMDavas, it is also a shAstra.

*dyUtaM pAnaM striyaH sUnA yatrAdharmashcaturvidhaH |
punashca yAcamAnAya jAtarUpamadAt prabhuH |
tatO&nRutaM madaM kAmaM rajO ca paMcamam ||
amUni paMca sthAnAni hyadharmaprabhavaH kaliH || - bhAgavata (1/17/38-40)*

2. kShatriyAs are men who live practicing shastras , therefore even gambling is one of the accepted code of conduct for him – this is the argument of duryOdhana . This line of thinking of his is probably the reason why people in kaliyuga say that gambling and others are means of their livelihood along the same lines.

Reference

296. *shAsyatE yEna vairI tacCastramiti sahasavyutpattiM vihAya swAnukUlavyutpattimAha | tRuTyata iti | " apyakSharasAmyAnnirbrUyAt" iti vacanAt "tRuTa cChEdana" iti dhAtOH karmaNi DapratyayE kRutE shaH tRuTyatE yEna tacCastram niruktatwAtsakArAgama iti durbhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI*

*ataH svadharma evAyaM tavApi syAt.h phalaM mahat.h |
ityukto mA phalaM me.astu tavaivAstviti so.abravIt.h // 21.297//*

21.297. Therefore this is our right and duty; even you will be benefitted immensely by this'. When he said so, dhRutarAShTra says 'I don't need any benefit, you can keep all of it'.

Notes:

1. even such words of duryOdhana is not capable of dhRutarAShTra going astray. This is because, by true nature he is a good soul.

***evaM bruvannapi nR^ipa AvishhTaH kalinA svayam.h /
putrasnehAchcha viduramAdishat.h pANDavAn.h prati // 21.298//***

dhRutarAShTra's affection towards his son

21.298. Although dhRutarAShTra said so, he was influenced by the presence of kali in him, and out of affection towards his son, sent vidura to pAMDavas.

Notes:

1. in spite of all this, dhRutarAShTra agreed to listen to him, the reason for this was the presence of kali in him. Since kali entered dhRutarAShTra , his affection towards his son duryOdhana who is the incarnation of kali increased. Therefore even though dhRutarAShTra did not agree to duryOdhana's words, in order to fulfill his wishes, he sent vidura to iMdraprastha to bring pAMDavAs .

***Avivesha kalistaM hi yadA putratvasiddhaye /
aMshena tata Arabhya naivAsmAdapajagmivAn.h // 21.299//***

21.299. kali had entered him in order to beget son. From that day forward, he never left him.

Notes:

1. kali who had entered dhRutarAShTra to beget son stayed there for a long time. He never left him.

Reference

299. AvivEsha kalistaM hi ityatra prathamaM pitRupravEshaH pashcAnmAtRupravEsha iti niyamAt aMshEna putratvasiddhayE yadA kaliH taM dhRutarAShTraM avivEsha tata Arabhya punaraMshAMtarENa asmAnnApajagmivAn EkAMshEna putrO&bhUt punaraMshAMtarENa dhRutarAShTrabuddhimanyathIkartuM tatraiva sthitavAniti bhAvaH || - varadarAjAcAryakRutamaMdasubOdhini

299. prathamaM pitRupravEshaH pashcAnmAtRupravEsha ityAdiniyamAttaM pitRubhUtaM avishat tata Arabhya yAvadyadA puraM parityajyaiva dhRutarAShTrO vanaM pravivEsha tAvatparyaMtaM asmAddhRutarAShTrAt aMshEna naivApajagmivAn / -janArdanabhaTTakRutapradArthapradIpika

***yAvat.h puraM parityajya vanameva vivesha ha /
tadantarA tatastasya pApayuktaM mano.abhavat.h // 21.300//***

21.300. Due to that his mind was always pestered by evil thoughts till the time he left hastinApura and went to the forest.

Notes:

1. kali which had entered dhRutarAShTra in this manner, stayed in him till the time he attained total disinterest towards worldly pleasures due to bhIma in ashramavAsika parva. As a result , till that time his mind was flawed . (31/12-55)
-

Reference

300. *sa dhRutarAShTraH yAvatpuraM parityajya = vayasO&MtE vanaM = tapOvanaM vivEsha /
tadaMtarA=tanmadhyE // -varadarAjAcAryakRutamaMdasubOdhinI*

***nyavArayat.h taM viduro mahat.h te
pApaM kulasyApi vinAshako.ayam.h /
samudyamo nAtra vichAryamasti
kR^ithA na tasmAdayashashcha te syAt.h // 21.301//***

vidurA's kind advice.

21.301. vidura who was very wise, stopped him. “this is a great crime; it will destroy the clan; there is no doubt about it. Do not do this; this will bring disgrace to you”.

Notes:

1. As always, vidura gave good advice to dhRutarAShTra and warned him not to indulge in such wicked crime. This will bring unworthy row of vices, destruction of the clan, bring disgrace.

Reference

301. *"bahulaM CaMdasyamAD yOgE&pi " iti vacanAt na kRuthAH nAkRuthAH // -
varadarAjAcAryakRutamaMdasubOdhinI*

***iti bruvANaM kalaho.atra na syA
nnivArayAmo vayameva yasmAt.h /
drashhTuM sutAn.h krIData ekasaMsthA
nichchhAmi pArthAMshcha suyodhanAdIn.h // 21.302//***

21.302. When he said so, dhRutarAShTra said ‘ there will not be any fight due to this, we will stop in case it starts. I wish to see that all the children including pAMDavAs and kauravas get together and play’.

Notes:

1. His opinion was that, in case there is a fight, then bhIshma and others, he and vidura can join together and stop it. But it has to be noted that when it indeed happened in the future, except vidura nobody came forward to stop it.

***ataH xipramupAneyAH pArthA iti baloditaH /
yayau sa viduraH pArthAn.h dvArakAM keshave gate // 21.303//***

Invitation to gambling through vidura.

21.303. ‘Therefore bring pAMDavAs as soon as possible.’ When dhRutarAShTra compelled him, vidura left to pAMDavAs. By then kRushNa had left to dwAraka from there.

Notes:

1. By the time vidura reached iMdraprastha, kRushNa had left iMdraprastha and travelled to dwAraka. The reasons for kRushNa's leaving is explained in next verses. This answer the question - In case kRushNa was in iMdraprastha, why did he not stop this ?

*gate hi pArthasannidheH suyodhane tu nAradaH /
shashaMsa dharmasUnunA prachodito.arimAgatam.h || 21.304||*

sAlwa's ignorant penance

21.304. After duryOdhana had left, when asked by dharmarAja narada muni had informed that an enemy had arrived in dwAraka

Notes:

1. When dharmarAja asked about current happenings to nArada muni who had arrived, narada informed that salva had invaded dwAraka.

*ka udyamI nR^ipeshhviti prapR^ishhTa Aha nAradaH /
sa saubharAD.h varaM shivAdavApa vR^ishhNinirjayam.h || 21.305||*

21.305. When dharmarAja asked as to who was there in the country as the kingdom had no preparation for the war, nAradaru informed that 'sAlwa the king of saubha has received a boon from shiva to defeat yAdavAs'.

Reference

305. udyamI udyOgI vijayAyEti tEShaH / vRuShNinirjayE itipAThE satsaptamI prAptE satIti shEShaH / -janArdanabhaTTakRutapradArthapradIpika

*pAMsumushhTiM sakR^id.hgrAsI bahUnabdA.nstapashcharan.h /
AjagAma harAdApya varaM kR^ishhNajaye punaH || 21.306||*

21.306. 'He performed penance for many years by eating just one fistful of mud each day. And received a boon from shiva to win over kRushNa '.

Notes:

1. sAlwa's style of penance was also demonic. His penance by eating mud was bad penance like the ones performed by terrorists. This also indicates that those who oppose kRushna will end up eating mud. The boon he received from shiva was that he should be able to defeat entire yadavAs; his delusion was that since kRushNa was also yAdava he could defeat him as well.
2. He had gone for penance during digvijaya of pAMDavAs . If not he would have joined the gang of losers.

Reference

306. pAMsumuShTiM sakRudgrAsItyatra sakRut grasata iti sakRud grAsIti samastaM padam / tEna dwitIyOpapattiH / -janArdanabhaTTakRutapradArthapradIpika

306*. *iti mUDhaH pratij~jAya dEvaM pashupatiM prabhum /
ArAdhayAmAsa nRupa pAMsumuShTiM sakRudgrasan / -bhAgavata(10/76/4)*

*sa shrutvA mAgadhavadhaM dishAM vijayameva cha /
rAjasUyaM kratuM chaiva shishupAlavadhaM tathA // 21.307//*

21.307. This sAlwa had heard about slaying of jarAsaMdha , pAMDavAs' victory of the whole world, rAjasUya yAga and slaying of shishupAla.

Notes:

1. By the time he returned, pAMDavAs' victory had continued starting from slaying of jarAsaMdha to slaying of shishupAla. After listening to all this and out of anger he invaded yAdavAs.

*yadUn.h pratyudyamaM tUrNaM karotIti nishamya tat.h /
samaixad.h dharmajaH kR^ishhNamukhashItAMshumaNDalam.h // 21.308//*

21.308. Hearing that he will be attacking yAdavAs soon, dharmarAja looked at kRushNa's face which was like disc around the moon.

Notes:

1. On hearing the news that sAlwa is about to attack yAdavAs, dharmarAja looked at kRushNa . kRushNa's face was as calm as halo of moon. From that it was clear to the whole world that all capable shrI kRushNa was under no stress upon hearing the news of sAlwAs attack on yAdavAs.

Reference

308. *nAradEna bahudha krOdhanakavacanE uktE&pi krIDAmAtrENa
sakalajagatsaMharaNashaktasya kRuShNasya krOdho nAbhUditi sUcanAya
kRuShNamuKashItAMshumaMDalamityabravIt / taduktaM bhAgavatE 'kiMcit prahasyAstu nAmEtyAha
sA hi mahAtmata*' iti / tasmAdEvAcAryairastwiyuktWetyuktam / atO na kEvalamarthataH sAmyaM
kiMtu shabdatO&pi gurushiShyagraMthayOH sAmyam / kwacit kwacit guruvAkyarataiH saha
suvAkyahaimamaNimAlAmalaMkuratE bhagavAnAcArya iti j~jEyam // -
varadarAjAcAryakRutamaMdasubOdhinI*

* vi.bhAgavata (10/84/27)

308. *muKasya caMdrabiMbadRuShTAMtEna kRuShNasyAnAkulatwaM sUcitam / -
janAradanabhaTTakRutapradArthapradIpika*

*astvityuktvA sa govindaH presshayAmAsa yAdavAn.h /
pradyumnAdIn.h dinaiH kaishchit.h svayaM chAgAt.h sahAgrajaH // 21.309//*

pradyumna set out to face sAlwa

21.309. kRushNa said "OK" and sent pradyumna and other yAdavAs and after few days, he set out with balarAma.

Notes:

1. By using the word “astu” which is found in bhAgavatapurANA “kiMcit prahasyAstu nAmEtyAha sA hi mahAtmatA”(10/84/27) , achArya is making it very clear that he is following his guru vEdavyAsa not just factually(with respect to meaning) but also using the same words quoted by him.
2. If vyAsa words are precious gems, madhvAcharyA’s words which linked them are like gold. vAdirAjIya mentioned that madhwA’s works are precious gold garlands studded with precious gems. kRushNa who left in this manner killed sAlwa details of which are given in Chapter 22 (22/19,51)

*vidurastu tato gatvA dharmarAjamathA.ahvayat.h /
bhrAtR^ibhirvAryamANo.api kR^ishhNayA cha sa dharmarAT.h /
sArddhaM mAtrA bhrAtR^ibhishcha kR^ishhNayA cha yayau drutam.h // 21.310//*

Personification of dharma sets out for gambling

21.310. vidura arrived there and invited dharmarAja , although his brothers and draupadi stopped him, dharmarAja got set to go. He immediately left to hastinApura along with kuMti, brothers and draupadi .

*jyeshhThAj~nayaiva vidura Ahvayannapi dharmajam.h /
nA.agantavyamiti prAha doshhAnuktvA.axajAn.h bahUn.h // 21.311//*

21.311. Although vidura had invited dharmarAja as per the orders of his brother dhRutarAShTra, he informed him of the different mishaps caused by gambling and told him not to come.

Notes:

1. Speciality of vidurA’s conduct should be noted here. On one hand he is bound to the orders of his brother dhRutarAShTra to invite them for gambling and on the other hand his firm conviction that gambling will lead to calamity. By giving justice to both, he gave the message about invitation to gambling; and also advised that it is not a good idea to accept the invitation. VidurA’s conduct showcases the manner in which one should conduct himself when he is caught up in such two opposing right courses of action

*itIha doshhasaJNchayastathAcha te piturvachaH /
samIxya tad.h dvayaM svayaM kurushhva kAryamAtmanaH // 21.312//*

21.312. In this manner, there are bunch of defects in gambling. In spite of that your uncle has instructed that you have to come. Examine both the sides very well and act in a manner that is appropriate to your stature.

*itIrito.api pANDavo yayau kalipraveshtaH /
vichitravIryajaM cha taM samAsadat.h sasainikaH // 21.313//*

21.313. In spite of such an advice from vidura, dharmarAja due to the influence of kali, left to dhRutarAShTra along with his brothers.

Notes:

1. It is very special to note that vidura and dharmarAja are both incarnation of yamadharma. Advice from vidura form to not do it. yudhishTira form acting inappropriately by accepting the invitation to gambling. The reason for this is yama's vidura form was pure and dharmarAja form was under the influence of kali.
2. This incident is similar to the good and evil thoughts that cross a person's mind. It is surprising to note that in such a circumstance, most of the time evil wins ! In the following verses (22/3,33) it is explained that dharmarAja was under the influence of kali because of excess of virtues he had acquired during rAjasUya yagna.

*kalyAveshAnnR^ipatiH pratijaj~ne pUrvameva dharmAtmA /
AhUto dyUtaraNAnnivarteyaM naiva vArito.apIti // 21.314//*

dharmarAja's oath which does not conform to dharma.

21.314. Due to the influence of kali, dharmarAja follower of dharmaja had already taken an oath "if I am called for game of dice, I will not decline it no matter who stops me from doing so".

Note:

1. Reason for dharmarAja to insist on attending the game of dice was this oath he had taken. The reason for such unrighteous oath taken by dharmarAja was due to presence of kali in him. Although fulfilling taken oath is righteous, making such a wrong oath to begin with is definitely unrighteous. Presence of kali in him was the prime reason why a righteous dharmarAja took such unrighteous oath.
2. Shakuni knew about this oath taken by dharmarAja. mahAbhArata (sabhA. 48/19) mentions that this is the reason why he devised this plot of inviting him to the game of dice.

Reference

314. dYutakaraNArthamityarthaH | -shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH
314. AhUto dyUtaraNAnnivartEyaM - (pATHAMtara)

*tenA.ayAt.h svasuhR^idbhivAryamANo.api nAgapuramAshu /
nahi dharmo dyUtakR^ito visheshhataH xatriyasya lokaguroH // 21.315//*

21.315. Therefore, in spite of all his well-wishers stopping him, he immediately left to hastinApura. For a kShatriya who has a special task of imparting educating to the world (people) , game of dice will never be righteous will it !

Notes:

1. In general gambling is unrighteous for everyone, especially for kShatriyas it is definitely unrighteous, the reason is because they hold high position of ruling the world. dharmarAja is emperor who has performed rAjasUya yagna, in spite of all these the reason for him to indulge in such unrighteous task is due to the influence of kali.
2. By informing that dharmarAja left immediately, it is evident that he forgot the important task of discussing this with honorable kRushNa, vEdavyAsa. When nAradaru gave message from his father pAMDu rAja to perform rAjasUya yagna, dharmarAja who had discussed with his brothers

and shrI kRushNa (21/22) , set out immediately without discussing with anyone when vidura got him bad message from his uncle dhRutarAShTra only because of the influence of kali.

Reference

315. *na hi dharmO dyUtakRuta ityatra = puruShasya dharmO na hi | vishEShataH lOkagurOH
kShatriyasya dharmO nEti nivAryamANO&pIti pUrvENAnwayaH || -
varadarAjAcAryakRutamaMdasubOdhinI*

***vaichitravIryatanayena tu pANDuputraH
sambhAvitAstamupa cha nyavishan.h nishAM tAm.h |
prAtashcha bhIshhmamukharAH sakalAshcha bhUpA
AsedurAshu cha sabhAM saha pANDuputraiH || 21.316||***

pAMDavAs arrive to the assembly set up for gambling.

21.316. dhRutarAShTra welcomed sons of pAMDu with great honor. They stayed in his palace that night. Next morning bhIshma and others, all the kings gathered in the assembly along with pAMDavAs .

Notes:

1. mahAbhArata mentions(sabhA. 56/18) that dhRutarAShTra had got a special assembly hall constructed for this game on advise of duryOdhana .

***sahasrastaMbhAM hemavaidUryacitrAM shatadwArAM tOraNasphATikAKyAM |
sabhAmagryAM krOshamAtrAyatAM mE tadwistAramAshu kurwaMtu yuktAH ||***

2. while pAMDavAs constructed an assembly hall for rAjasUya yAga, kauravAs constructed one for gambling which is indicative of their demonic nature.

Reference

316. *vaichitravIryatanayEnEtyatra vicitravIrya Eva vaichitravIryaH sahasramEva sAhasramitivat
swArthikO&N | tasya tanayEnEtyarthaH || - varadarAjAcAryakRutamaMdasubOdhinI*

***vaichitravIryanR^ipatirvidurAnvito.asya
gAndhArarAjasahitAstanayAH sakarNAH |
prAptAH sabhAtaLamathA.ahvayadatra dharmA
rAjAM sutaH subalakasya sa devanAya || 21.317||***

21.317. While dhRutarAShTra came to the assembly hall with vidura, his sons, duryOdhana and others arrived there along with kaRNa and shakuni. Shakuni invited dharmarAja for the game of dice

***sarvA.nshcha tatra kalirAvishadeva bhIma
pUrvAn.h vinaiva chaturaH sapR^ithAM cha kR^ishhNAm.h |
xattArameva cha tato nahi bhIshhmamukhyai***

ste vAritAH kulavinAshanakarmavR^ittAH // 21.318//

21.318. Four pAMDavAs including bhIma, kuMti, draupadi and vidura with the exception of these people, kali had entered in all the others present there. That is the reason why bhIShma and others were not able to stop them from gambling which would lead to the destruction of their whole clan.

Notes:

1. bhIShma and others were elders in the family and very righteous – even such people could not stop this disastrous game of dice, the reason for which was the influence of kali on them as well. vAdirAjIya gives a special meaning that the word ‘**kalirAvishadEva**’ (kali himself has entered) is used here to indicate that such great people would not err due to influence of any ordinary asuras other than kali himself.

Reference

318. *kalirAvishadEvEtyatra kalirEvAvishaditi EvakArasaMbaMdhaH na twanyaM kaMciddaityaM prEShitavAniti bhAvaH // - varadarAjAcAryakRutamaMdasubOdhinI*

318*. *..tacChrutwA vidurO dhImAn kalidwAramusthitam |*

vinAshamuKamutpannaM dhRutarAShTramupAdravat // -bhArata (sabhA. 49/52)

***bhImAdibhiH sa vidureNa cha vAryamaNo
dyUte nidhAya paNamapyakhilaM svavittam.h |
gAndhArakeNa viditAxahR^ida jito drAk.h
pANDoH suto.atha nakulaM nyadadhAt.h paNAya // 21.319//***

Peculiar defeat of dharmarAja in gambling

21.319. Although he was stopped by bhIma and others and vidura, dharmarAja waged his entire wealth in the game of dice and was immediately defeated by shakuni who knew the art of gambling. Next he waged nakula.

Notes:

1. Even at that point bhIma, vidura and others stopped him. dharmarAja did not listen. duryOdhana informed that shakuni will pay on his behalf and he will wage as and when necessary. dhRutarAShTra had invited so that his children could play. But what happened was different. duryOdhana deceptively got shakuni to play with pAMDavAs. dharmarAja did not protest it, nor did he say that bhIma or arjuna will play on his behalf against shakuni.
2. It is obvious that if dharmarAja had done so and asked bhIma to play, mahAbhArata would have got a totally different spin. bhIma who was all knowing would have defeated shakuni in gambling as well. If shakuni had cheated, he would have protested it and was capable of sending all of them to the city of yama then and there. DharmarAja did not display wisdom of utilizing all capable bhIma which is yet again indicative of the fact that he was under the influence of kali.
3. In the same manner, people of kaliyuga will fall prey to cunning tactics of cheaters instead of following the knowledge which is representation of bhIma. By keeping evil works instead of sarvamUlagraMthas which is representation of bhIma, they are inviting evil forces. Just as dharmarAja was distracted from path of righteousness, noble people will be distracted. When dharmarAja waged and lost all of his fixed and mobile assets, shakuni instigated him to wage his own brothers.

4. dharmarAja agreed to that as well and waged his brother nakula. On the face of it sahadEva is the youngest of all the five, meaning dharmarAja should have waged him first. However it is clearly mentioned that he waged nakula first. The reason for this is that not only were nakula and sahadEva twins, they were incarnation of ashwini devatAs and were equal in all respects. Therefore throughout mahAbhArata they have been addressed as youngest interchangeably. This peculiar equality of ashwini devatAs has already been explained (adhyAya 12, verse 128)
5. While dharmarAja not knowing the game of dice was one of the reasons for his defeat, the other reason was shakuni was an expert in the game of dice. Shakuni not only knew how to play the game well, he knew to cheat in the game very well too. Meaning the game he played was not just the game of dice but he was playing game of deceit.

*tasmin.h jite.atha sahadEva mathArjunaM cha
bhImaM cha somakasutAM svamapi krameNa /
rAjA nidhAya vijito.atha suyodhanaH svaM
sUtaM didesha pR^ishhatAtmajaputrikAyAH // 21.320//*

21.320. dharmarAja , after losing nakula, lost sahadEva, later arjuna, then bhIma, draupadi later himself respectively. Later duryOdhana sent his charioteer to draupadi.

Notes:

1. He waged and lost nakula, later sahadEva and other brothers respectively, finally draupadi and himself.
2. Loosing nakula and others is indicative of the player losing his character, humility and all the good qualities respectively. It has already been mentioned earlier (2/139) that pAMDavAs and draupadi are all representation of different virtues .
3. mahAbhArata mentions that even at that time bhIShma and others were sitting silently while vidura was protesting it at every stage.
4. It is mentioned here that dhRutarAShTra was more anxious to know as to what would happen next but was clueless about the calamity that would befall. Hence this makes it clear that he did not use the words ‘let us stop it’ (verse 302).
5. mahAbhArata(sabhA. 67/3) mentions that the name of charioteer duryOdhana sent was prAtikAmi

*sUto gatvA tadantaM samakathayadimAM dyUtamadhye jitA.asi
xipraM chA.ayAhi rAj~nAM samitimurutarAmityatho sA.apyavAdIt.h /
nAhaM yAsye gurUNAM samitimiti yayau so.apyamuM bhImabhItaM
j~nAtvA duHshAsanaM so.apyadishadatha nR^ipo dhArtarAshhTro.anujaM svam.h //
21.321//*

pratikAmi goes to draupadi

21.321. Charioteer prAtikAmi came to draupadi and informed all the events that took place. ‘You have been lost in the game of the dice, come with me to big assembly of the kings’. He returned when draupadi said ‘I cannot come to the court of kauravAs’. duryOdhana thought that he was scared of bhIma and so sent his brother dushyAsana.

Notes:

1. draupadi questioned the sindhutwa of this game and said she is rajaswala period now, and cannot come to court filled with gurus and elders in this state. duryOdhana did not care about all this, exhibiting his atrocity sent his brother dushyAsana who was as wicked as himself to bring her.

Reference

* *EvamuktaH prAtikAmI sa sUtaH prAyAcCIgraM rAjavacO nishamya /*

pravishya ca shwEva hi siMhagOShThaM samAsadanmahiShIM pAMDavAnAm | -bhArata
(sabhA.67/3)

321. *kShipraM cAyAhi rAj~jAM samitimityatra gAMdhAryAdyAshritaprAsAdAt rAj~jAM samitimAyAhIti*
yOgyapadAdhyAhArENa yOjanA || -varadarAjAcAryakRutamaMdasubOdhinI

sa pApapUrushhottamaH pragR^ihya keshapaxake /
puraH svamAturAnayat.h sabhAmayugmavAsasIm.h || 21.322||

draupadi comes to the assembly hall of dice

21.322. dushyAsana who was the prime among the evil souls, held draupadi by her hair , and dragged her who was in maiden clothing right in front of his mother and got her to assembly hall.

Notes:

1. draupadi asks pratikAmi as to whom did dharmarAja loose first, her or himself ? Some people, without realizing the intricacy of dharma in the question, belittle it as absurd question. shrimadAchArya has given a remarkable analysis in the following verses (24,25)

samAhR^itA rajasvalA jagAda bhIshhmapUrvakAn.h /
adharmA eshha vAryate na dharmibhirbhavadvidhaiH || 21.323||

draupadi's question bhIShma and others

21.323. draupadi who in her rajaswala period was dragged here asked bhIShma and others 'this is unjust, why are your righteous people not stopping this'.

Notes:

1. draupadi is questioning bhIShma and others in a very dignified manner. It has to be noted that these are words of brave women with valor of kShatriyas and not lament of distressed woman.

kathaM chhalAtmake dyUte jite dharmajayo bhavet.h /
nahi dyUtaM dharmyamAhurvisheshheNa tu bhUbhujAm.h || 21.324||

draupadi's inquiry into dharma

21.324. "Gambling is game filled with deception. How can winning such a game be considered as right ? Know body considers gambling as righteous. Especially for kShatriyas it is totally unrighteous.

Notes :

1. Gambling is Unrighteous; the gambling that took place there was personification of unrighteousness as it was fraudulent gambling. VadirAjIya mentions that the reason for this was that the dice used in this game was made of bones. Editions of mahAbhArata that are in vogue today do not mention this background. It is believed that duryOdhana had imprisoned one hundred brothers of shakuni and had planned to kill them by starving them. All of them except shakuni died, duryOdhana thought there is no harm from this person alone and let him live, shakuni in order to take the revenge got the dice done from the mortal remains (bones) of his dead brothers, pretended as duryOdhana's well-wisher stayed with him and initiated him who was already vicious by nature to indulge in more misdemeanor. This means that shakuni's intent was to destroy entire clan of duryOdhana who had destroyed his family. This is a good example that shows that even among evil people there is intolerance and enmity.

Reference

324. *kathaM CalAtmakE dyUta ityatra CalaM = Cadma swEcCAnusArENa patadasthivishEShakRutAkSharUpatwAt CalAtmakamityuktam || - varadarAjAcAryakRutamaMdasubOdhinI*

324. *dyUtamEva dharmO na bhavati | CalAtmakaM sutarAmadharmah | - janArdanabhaTTakRutapradArthapradIpika*

324. *dharmajayaH dharmENa jayaH kathaM bhavEt | -(ja.) dharmyamAhuH - (ja. pATha)*

***ye dharmam na vadantIha na te vR^iddhA itIritAH |
avR^iddhamaNDitAM naiva sabhetyAhurmanIshhiNaH || 21.325||***

21.325. 'Those who do not regulate dharma in assemblies are not considered learned and experienced (vrুদ্ধA). An assembly consisting of no such elders is not considered an assembly by the learned'.

Notes :

1. Verse from mahAbhArata which is reference for this is

***na sA sabhA yatra na saMti vRuddhA na tE vRuddhA yE na vadaMtIha dharmam |
nAsau dharmO yatra na satyamasti na tatsatyaM yacCalEnAnuviddham || - bhArata
(2/67/53)***

An assembly devoid of elders (learned and experienced) is not considered as an assembly, a senior who does not regulate dharma is not considered as learned and experienced, a conduct that is not based on truth is not considered right conduct (dharma). This means that fraudulent words are never a truth. It is important to note that by talking in this manner draupadi has directly questioned the knowledge of dharma of bhISHma, drONa and other seniors. By objecting in this manner, draupadi has proclaimed their mistake and also clearly indicated that she is superior scholar compared to all of them.

***kathaM dyUte jitA chAhamajite svapatau sthite |
samAnadharmiNImAhurbhAryAM yasmAd.h vipashchitaH || 21.326||***

21.326. 'When my husband has not yet lost, how can I loose in gambling, don't they learned called wife as sahadharmiNi (equal partner)

Notes:

1. Draupadi is analyzing the question she had asked “did dharmarAja loose me first or himself first in the game of dice”. Since wife is an equal partner to her husband, husband does not have authority to wage and loose his wife before him. Meaning, how can he who has the responsibility of protecting his wife, wage her and loose her and make her subservient to others?
2. This also gives a salient feature of dharma that the husband has lordship over his wife in matters pertaining her protection and not making her subservient to others. By doing so draupadi has opened up the inner meaning of marriage and cleared up the boundaries of lordship the husband has over his wife.
3. It is surprising to note that the critics of mahAbhArata failed to notice such an important dharmajignAsa! achArya shrImadhwa gets the credit of bringing it attention for the first time .

Reference

326. *ajitE swapatau sthita ityatra dharmENa jayO hi jayaH na twadharmENa jayO hi jayaH | shakuninA&dharmAM puraskRutya pravRuttatwAnnAyAM jayO jayaH | na hi nidrAM kurvANasya shirashCEdEna vadhO jaya ityucyata iti bhAvaH || -varadarAjAcAryakRutamaMdasubOdhinI*
326. *swapatAvityatra yudhiShThirAdivyAvRuttyarthaM swEtyuktam || - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika*

***sahaiva karma kartavyaM patau dAse hi bhAryayA |
dAsItvaM na pR^ithaN^.h me syAjite.api hi patau tataH || 21.327||***

21.327. Even after husband becomes a slave to others, wife has to be with him and do her duties. Even when my husband has lost himself, I will not be rendered slavery individually.

Notes:

1. The husband can't wage his wife in gambling even after he has lost. Since he has already lost, he loses the eligibility to wage his wife. He would have lost along with his wife. Even in such a circumstance, the wife will be subservient to him and not others. Even in that scenario, she will be under the control of her husband and be a partner in his tasks and never subservient to any other person.
2. These words of draupadi is a yet another summary of dharma which outlines a woman's rights and obligations. A wife, never due to any reason can be subjected to authority of others. The justice that draupadi has provided through this to the entire feminine clan is a matchless historical marvel .The greatness of this event is that it rendered even bhIShma and others speechless. In the modern tradition, a government employee has similar authority over his subordinates. It has to be noted that the government employee can take services of his subordinate within the boundaries of his rules but he does not have any authority to extend those rules to the wife of his subordinate. Meaning the act of getting draupadi to the assembly hall is totally against justice and righteousness because either ways duryOdhana did not have the possibility of making draupadi their slave period, there was no options whatsoever.

Reference

327. patau dAsE hi bhAryayEtyatra patau = dAsE jAtE satyapi bhAryayA sahaiva =swapatinA sahaiva karma kartavyam | swapatirdAsO bhUtwA yatkarma karOti tadEva karma tEna sahaiva kartavyam | natu patiM vinA | pativrata kEvalamanyadAsI na bhavatIti bhAvaH | yataH patau dAsE&pi bhAryayA sahaiva karma kartavyam | tataH =kArANAditi saMbaMdhaH || - varadarAjAcAryakRutamaMdasubOdhinI

**ityuktA api bhIshhmAdyAH kalyAveshena mohitAH |
pR^ichchha dharmajamityuktva tUshhNImeva babhUvire || 21.328||**

Unrighteous acts of bhISHma and others.

21.328. Although draupadi explained all this, due to the influence of kali, bhISHma and others told her “ask dharmarAja” and sat quietly.

Notes:

1. bhISHma and others did not understand draupadi’s analysis of right conduct in this context due to the presence of kali in them. They chose to stay silent by telling her to ask dharmarAja who gambled. This is a crime against truth. When the elders who are the authorities to render justice conduct in this manner, how will justice prevail ?

Reference

328. yudhiShThirastuprashnE&smin pramANamiti mE matiH |
ajitAM vA jitAM vEti swayaM vyAhartumarhati || bhArata(2/69/21)

**duryodhanapratIpaM hi na kashchidashakat.h tada |
uvAcha vidurastatra na dharmo.ayamiti sphuTam.h || 21.329||**

vidura’s righteous ground

21.329. Nobody was capable of opposing duryOdhana at that time. At that time vidura clearly said “This is not right”.

Notes:

1. Not just bhISHma, drONa nobody present there were capable of talking against duryOdhana at that time. vAdirAjIya mentions a special fact that kali could not influence vidura because he had heartily accepted the side of bhIma and draupadi.

Reference

329. duryOdhanapratIpaM hItyatra kartuM vaktuM vEti yOgyapadAdhyAhAraH | uvAcha vidurastatrEtyatra vidurasyApi yamarUpatwEna kalYAvEshasaMbhavE&pi "avidyAnidrAM vidrAvya' iti vacanAt kalimadanirbhEdibhImasEnapakShapAtitwAt na kalyAvEsha iti j~jEyam || - varadarAjAcAryakRutamaMdasubOdhinI

**na tasya vAchaM jagrAha dhR^itarAshhTraH sahAtmajaH |
UrdhvabAhuH sa chukrosha devANAM khyApaya.nstada || 21.330||**

svAshaktiM draupadIM chA.aha jitA naivAsi dharmataH |

adharmo hi mahAnetAM sabhAmAkramya tishhThati // 21.331//

21.330,21.331. Neither dhRutarAShTra nor his sons listened to vidurA's words. At that time vidura raised both his hands to the skies and proclaiming his incapability to the devatAs screamed, informing draupadi 'you have righteously not been conquered. This whole gathering is masked with mighty injustice'.

Notes:

1. Though vidura had clear understanding of right conduct, he did not have strength to bring it to action. It has already been mentioned earlier that for protection of dharma strength of knowledge and physical strength is required (12/50). While all others had neither of the two, vidura had strength of knowledge only and not physical strength. He himself informed this by raising his hands helplessly. It is special to note that vidura got the distinction of being the only person in the kaurava camp who had the wisdom to clearly tell that this was unjust.

Reference

331. swAshaktiM draupadImityatra swAshaktiM dEvAnAM KyApaYAnniti pUrvENAnwayaH // -
varadarAjAcAryakRutamaMdasubOdhinI

*evaM tu vidureNokte vikarNaH pApako.api san.h /
Aha DambhArthamevAtra dharmavittvaM prakAshayan.h /
adharma evAyamiti karNo.athainamabhartsayat.h // 21.332//*

vikaRNA's hypocrisy.

21.332. When vidura spoke in this manner, vikaRNA who was sinner of highest order, hypocrite that he was, just to show-off that he is knowledgeable in code of conduct, said "this is unjust"; at which kaRNA snubbed him.

Notes:

1. One other person who proclaimed that this was unjust was one of duryOdhana's brothers vikaRNA. He was sinner of highest order just like other kauravas. During rAmAyaNa he was son of rAvaNa by name atikAya (12/43). The reason for him to speak was not his resolve in dharma but just to show off that he was dharmajna. His was not genuine intent as that of vidurA's. If it was so, then he would not have fought on kauravAs side in the future.
2. This gives a salient fact that there are many people who speak great words of dharma but are show-offs just like vikarNa with an intent of cheating only and not to render any justice. Further when he was snubbed, without strongly objecting it, he just sat down thus proving that he did not have any intent of providing justice.

*dR^ishhT.hvA bhImaH klishyamAnAM tu kR^ishhNAM
dharmAtyayaM dharmarAje cha dR^ishhT.hvA /
rAjA shAsyo yuv0arAjena dharmA
chchalan.h yasmAd.h vAkyamidaM babhAshhe // 21.333//*

BImasEna commands yudhiSHThira

21.333. bhIma, observing draupadi being harassed, dharmarAja crossing the line of right conduct, spoke these words in order to inform that when the king does not follow the code of conduct it is the duty of crown-prince to take over the command

Notes:

1. A special fact throwing light about the duties of crown prince is given here. Crown prince does not have the duty of just following the King. The code of conduct dictates that when the king does things against the code of conduct, it is the duty of crown prince to oppose it appropriately. This is a subtle detail that politicians should give special attention to. Draupadi being harassed means that she is being subjected to such a situation only. She who is the incarnation of bhAratidEvi can never experience grief.

*imAM nyastavato dyUte dhaxaNiyau hi te bhujau |
naivamityarjuno.avAdIt.h tamAhAtha vR^ikodaraH |
vaktavyaM natu kartavyaM tasmAnnahi mayA kR^itam.h || 21.334||*

21.334. ‘Your hands which waged draupadi in gambling should be burnt’. Arjuna said ‘that should not be done’. Then BImasEna said ‘We should tell this, but not do it, therefore I will not do it’.

Notes:

1. This is the manner in which bhIma warned dharmarAja. This means that hands of person who does unfit job should be burnt. Incident of shaMKaliKita where liKita’s hands were cut should be remembered here (mahAbhArata , shAMtiparva, adhyAya 23, verse. 36). Arjuna was afraid that bhIma might actually do it and so tried to stop him. Then bhIma said – I said so, but will not do it. The reason for it is given in the next verse.

Reference

334. bAhO tE saMpradhakShyAmi sahadEvAgnimAnaya || -bhArata(2/68/6)

*uttame vachasA shixA madhyame.arthApahAraNam.h |
adhame dehadaNDashcha tasmAd.h vAchyO yudhishhThiraH || 21.335||*

21.335. For a noble person, punishment is by words, for mediocre people, punishment is by imposing monetary fine, for the meanest punishment is through physical form of punishment – Therefore I just uttered the punishment to yudhiSHThira ‘.

Notes:

1. One more salient feature of following right code of conduct is highlighted here. When noble people commit a mistake, they need to just be told about the punishment they would be subject to, when mediocre people commit a mistake, they need to be penalized monetarily equivalent to punishment. When meaner people commit mistake then they should actually be punished.
2. We should note that this is what is in vogue. dharmarAja being the king, elder and also noble person, his hands cannot be burnt. But he has to be told that he has committed such a mistake which deserves burning his hand.

3. Edition of mahAbhArata procured in shrIvAdirAjashrIcaraNaviracita mahAbhAratalakShAlaMkAra mentions that bhIma says if arjuna argues that dharmarAja's mistake is right, then even arjunA's hand should be burnt.

Reference

335. *EvaM dRushyamAnaprakArENa kRutE dharmarAjEna kRutE sati asmin dharmarAjE vidyAM dharmabuddhiM yadi bhavAnAha sma tarhi tava ca tasy ca sahitau bAhU agnau prakShipEyamiti saMbaMdhaH | -lakShAlaMkAra (a.102)*

***atha karNo.abravIt.h kR^ishhNAMapatirhyasi shobhane |
dhArtarAshhTragR^ihaM yAhItyatha duryodhano.avadat.h |
parasparavirodhArthaM pANDavAnAmidaM vachaH || 21.336||***

21.336. Then kaRNa told draupadi “oh beautiful woman! you do not have husbands anymore, proceed to duryOdhana's house. Later duryOdhana said. He said so in order to bring about opposition among pAMDavAs.

Notes:

1. The reason for kaRNa who was incarnation of Sun to speak to draupadi in such an inappropriate manner was due to the presence of asura by name of sahasravarma in him.
2. duryOdhana's intent in speaking such words was not to release draupadi but to bring out opposition among pAMDavAs and destroy their unity. This is divide and rule.

***yudhishhThiro duHkhahetustavaiko
yadyenamanye na gururna eshhaH |
iti brUyurathavA bhImapArtha
veko.apivA bhIma ihotsR^ije tvAm.h || 21.337||***

duryOdhana's divide and rule policy

21.337. “draupadi ! dharmarAja is the only person responsible for your grief. If all the others or if bhIma and arjuna or if bhIma alone accepts that he is not respectable to them, then I will free you”.

Reference

337 * *anIshwaraM vibruvaMtwAryamadhyE yudhiShThiraM tava pAMcAli hEtOH |
kurvaMtu sarvE cAnRutaM dharmarAjAM pAMcAli twaM mOkShyasE dAsabhAvAt || -
bhArata(2/70/4)*

***ityukta Uche pavamAnasUnuH
pUjyo.asmAkaM dharmajo.asaMshayena |
gurushchAhaM vo.akhilAnAM yato hi
balajyeshhThaM xatramAhurmahAntaH || 21.338||***

bhImAs brave fervor

21.338. When he said so BImasEna replied: “ dharmarAja is respectable to all of us; have no doubts about it. I am your teacher ! don’t learned men say that one who is mightier in strength is the most respectable one in kshatriyas !

Notes:

1. This was response of bhIma for the divide and rule tactics of duryOdhana . As per his words, dharmarAja is not only respectable to pAMDavAs but is revered to everyone present there. The manner in which bhIma justifies is also very unique. In kShatriyas a person’s greatness is based on their strength. Since there is no one equal to bhIma in strength, he is the most respected among all the people present there. Since dharmarAja is his elder brother, dharmarAja is respectable to bhIma , therefore dharmarAja is respectable to everyone. This is the unique argument presented by bhIma.
2. If duryOdhana spoke those words to bring about disunity among pAMDavAs , bhIma uses it as a weapon of words to overpower everyone present there which also indicates his supreme wisdom. It has to be noted that at that time , in order to proclaim his greatness, he mentions that even dEvEMdra cannot escape from his clutches.

Reference

338*. yadyESha gururasmAkaM dharmarAjO mahAmanAH |
na prabhuH syAt kulasyAsya na vayaM varShayEmahi ||
pashyadhwaM hyAyatau vRuttau bhujau mE pariGAviva |
nRutayOraMtaraM prApya mucyEtApi shatakratuH ||
dharmarAjanisRuShTastu siMhaH kShudramRugAniva |
dhArtarASHTrAnimAn pApAn niShpiShEyaM talAsibhiH || -bhArata(sabhA.70/12,15,17)

**balajyaishhThye yadi vaH saMshayaH syA
duttishhThadhvaM sarva evAdya vIrAH |
mR^idgAmi vaH pAdataLena sarvAn.h
sahAnubandhAn.h yashcha mAM yoddhukAmaH || 21.339||**

21..339. “If anybody has doubts about my strength, all of you brave men get up and come right now, I will wisk you along with your companions under my feet, is there anyone who will face me ?

Notes:

1. We can clearly see an illustration of bhIma ‘s mighty power The main point here is that all of them put together will not equal the strength of his feet . Many past incidents have proved that this is indeed true.
2. It is very important to note that bhIma has never been defeated in his entire life. By proclaiming that he can overpower the entire great warrior by whisking them under his feet, he also proclaimed that his strength is highly extra-ordinary.

**iti bruvan.h samutthito nadan.h vR^ikodaro yadA |
vighUrNitA sabhA.akhilA bhayAnnachA.aha kiJNchana || 21.340||**

The assembly trembles on hearing bhIma’s words

21.240. The entire assembly started shaking with fear when bhIma saying so stood up with a roar of a lion. The gathering was astounded.

Notes:

1. The important point is that none of the warrior in the entire gathering had the capacity to face him when he came forward to prove his strength by action and not just by words. Meaning realization of bhIma's mighty power was made very clear to them yet again.
2. Earlier (20/78-80) it has been mentioned that all the kings were defeated trying to oppose kRushNa. If that is the proof for his Supremacy over all living and non-living entities (sarvOttamatva), this is proof of bhIma's supremacy over all living souls (jIvOttamatva).

*bhIshmo droNo vidurAdyAH xamasva
sarvaM tvayoktaM satyamityeva hastau |
gR^ihItvainaM sthApayAmAsurasmin.h
sthite shAntiM chA.apire dhArtarAshhTrAH || 21.341||*

bhISHma and others surrender

21.341. bhISHma drONa, vidura and others held both of his hands, requested him to sit down by telling 'Please forgive, whatever you told is truth'. Kauravas were relieved when bhIma kept quiet.

Notes:

1. This means that bhIma kept quiet because bhISHma and others agreed to bhIma's words and asked him to forgive them – '**sarvaM saMbhAvyate twayi**'. It is another specialty that bhIma who had such immense strength, also had unparalleled humility to respect the words of elders. '**vinayO hi bhUSHayati sarvaswam**' (ma.vi. 11/45). The main hypothesis here is that bhIma kept quiet because he knew that this was not the time for their slaying as per the will of shRI hari. bhIma's silence not only gave relief to kauravas but also gave them encouragement to continue such vile acts further.
2. This is the nature of evil people. Instead of realizing the greatness of noble souls they try to misuse the opportunity and thus achieve their downfall. They had the wild assurance that if bhIma got enraged on them again, then bhISHma and others would protect them in the same manner.

Reference

341. tamuvAca tada bhIshmo drONO vidura Eva ca |
kShamyatAmidamityEvaM sarvaM saMbhAvyatE twayi || -bhArata(2/70/18)

*nivArito dharmajena gurubhishchAparaistada |
mAnanArthaM gurUNAM tu na bhImastAn.h jaghAna ha || 21.342||*

Mystery of bhIma's patience.

21.342. After having stopped by dharmarAja and other elders, bhIma with intent of respecting the elders, did not kill kauravas at that time.

Notes:

1. It has been mentioned in the following verses that the main reason for bhIma's silence was shrIhari's will only.(22/29-35).

Reference

342. kRuShNasaMkalpasiddhyarthaM kRuShNAyai drOhakAriNaH /
na jaGAnAkShakitavAn mataM jAnan ramApatEH // -sarasabhArativilAsa(6/18)

idaM tu mahadAshcarya sabhAmadhyE vRukOdaraH /
swabhAryAyai druhyatO&pi sEhE snEhEna kEshavE //
sasainyasya kurukShEtrE vadhO bhUbhArahAriNaH /
yatO matO harEstasmAdidAnImabhavat kShamA //
IdRushyAmapyavasthAyAM yO&priyaM nAkarOddharau /
sa tasmin shuddhadhIH siddhO siddhO bhImaH sarvatrA sarvada // -sarasabhArativilAsa(6/16-17)

**nachAtyavartata jyeshhThaM dharmAtmAnaM yudhishhThiram.h /
teshAM pApAbhivR^iddhyarthaM jyeshhThavR^ittiM cha darshayan.h // 21.343//**

21.343. bhIma , in order to help increase their vices and to inform as to how younger brothers should conduct themselves with their older brothers, did not go against the words of dharmarAja who was his older brother and also person of right conduct.

Notes:

1. vAdirAjIya mentions that duryOdhana and others increase their vices by wrongly thinking that – since bhIma did not go against the words of dharmarAja , dharmarAja is superior to bhIma by nature.

Reference

343. tEShAM pApAbhivRuddhyarthamityatra tEShAM = duryOdhanAdInAM pApAbhivRuddhyarthaM =
bhImasEnAdapi yudhiShThirO jyEShTa ityAdi bhramajananEna pApAbhivRuddhyartham /
trayOdashavarShaparyaMtaM punarapi viShNuvaiShNavadrOhENa pApAbhivRuddhyarthaM vA // -
varadarAjAcAryakRutamaMdasubOdhinI

**atha duryodhanaH pApo bhImasenasya pashyataH /
UruM sandarshayAmAsa kR^ishhNAyai bhIma Aha tam.h // 21.344//**

BhIma's oath of UrubhaMga

21.344. Later as bhIma was watching evil duryOdhana showed his thighs to draupadi .

Notes:

1. By showing his thighs in this manner, duryOdhana indicated to draupadi to come and sit on his laps. Since bhIShma and others would stop him from doing so, bhIma will definitely not punish them, with such a bad confidence duryOdhana resorted to such an improper act. It should also be noted that bhIma did not respond to this on purpose so that he can help duryOdhana accumulate his vices .

Reference

344. *UraM saMdarshayAmAsEtyatra mama bhAryA UrAvupavishEti durbhAvEna UruM = vAmOruM pradarshayAmAsEtyarthaH || -varadarAjAcAryakRutamaMdasubOdhinI*

*tavorumenaM gadayoruvegaya
bibhetsya ityeva punaH suyodhanaH |
Uche nAnyad.h bhavatAmasti vittaM
dyUte kR^ishhNaM sthApayadhvaM paNAya || 21.345||*

21.345.' I will break this thigh of yours into pieces with a mighty mace' – when bhIma said so duryOdhana replied back again 'you do not have any more assets left, wage kRushNa in gambling'.

Notes :

1. duryOdhana who had insulted pAMDavAs till this point of started decreeing kRushNa now. This is indicative of the fact that as the devotion becomes the cause for devotion towards shrIhari among devotees of Hari, enmity with devotees of shrIhari ends with treachery towards hari.

Reference

345. *vibhEtsa EvEti saMbaMdhaH || -varadarAjAcAryakRutamaMdasubOdhinI*

*athAbravId.h vR^ikodaraH kR^ite.avamAnane hareH |
nipAtya bhUtaLe hi te shiro mR^idishhya ityalam.h || 21.346||*

bhIma's appalling oath.

21.346. As duryOdhana started insulting shrI kRushNa, bhIma took the oath ' I will fell you to the ground and crush your head under my foot'.

Notes:

1. Crushing of his head with his feet is indicative of rendering him bereft of divine knowledge. This is precursor for sending him to aMdhatamass (eternal hell) . It is very well known that when the head is hurt , one loses conscious and vision blacks out.

Reference

346. *suyOdhanamimaM pApaM haMtA&smigadAya yudhi |
shiraH pAdEna cAsyAhamadhiShThAsyAmi bhUtalE || -bhArata(2/77/28)*

*sa vadhya eva me sada paroxato.api yo harim.h |
vinindayediti dhruvaM pratishrutaM hi mAruteH || 21.347||*

21.347. 'One who insults shrIhari directly or indirectly will be definitely be killed by me' is the firm oath of bhIma .

Notes:

1. Summary is that , not just directly , be it wherever, bhIma will not spare anyone who insults shrIhari.

*punashcha pApavR^iddhaye tadaiva no jaghAna tam.h /
vikartanAtmajaH punarjagAda somakAtmajAm.h // 21.348//*

kaRNA's act of crime again.

21.348. kaRNA was not killed earlier so that his sins could increase. kaRNA, son of sUrya spoke to draupadi again.

*prayAhi bhUbhR^ito hi no gR^ihaM na santi pANDavAH /
itIrite samutthitau vR^ikodaro.anu chArjunaH /
ubhau cha tau yudhishhThiro nyavArayat.h tathA.apare // 21.349//*

21.349. 'Proceed to duryOdhana's house, pAMDavAs are no more for you' – when he said so, bhIma approached to attack. Arjuna followed his attack. dharmarAja and others stopped both them.

Notes:

1. It has to be understood that , kaRNA who was the incarnation of sUrya indulged himself in this act of crime due to the influence of duryOdhana : “ saMgaM na kuryAt pramadAsu jAtu’ , ‘tamOdwAraM yOShitAM saMgisaMgam’.

*tato vishhaNNayostayoH suyodhano vacho.abravIt.h /
duHshAsanaishhAM vAsAMsi dAsAnAM no vyapAkuru // 21.350//*

ityukto.abhyagamat.h pArthAn.h svavAsAMsyatha te daduH // 21.351//

duryOdhana orders to disrobe pAMDavAs.

21.350,21.351. When both of them sat back, duryOdhana spoke these words ‘ dushyAsana , disrobe these pAMDavAs who are our slaves now;. When said so, dushyAsana rushed towards them. At that time they took off their upper clothes and wore clothes made of bark of trees.

Notes:

1. It has to be noted here that duryOdhana's attitude was disfiguring progressively. We have to remember the incident in rAmAyaNa where kaikEyi made srirAma and others take of their silk robes and wear clothes made of bark of trees. While the person who instigated kaikEyi to do so there was wife of kali maMthare, here duryOdhana who is kali himself started similar act himself.
2. Thus stealing others clothes was one of prime crimes of kali. The reason for this is the guardian deity of clothes – vAyu dEvaru. Since kali is the enemy of vAyudEvaru, he tries to express his enmity towards him by trying to snatch away clothes whose guardian deity is vAyudEva ru.

*te charmavasanA bhUtvAtAnashishhTAn.h prakAshya cha /
nishhedushcha xamAyAnte xamAMAlambya vistR^itAm.h // 21.352//*

pAMDavAs extra-ordinary tolerance

21.352. They proved that duryOdhana and others were criminals, displayed their enormous tolerance and forgave them, and sat down.

Notes:

1. pAMDavAs by taking of their clothes voluntarily, proclaimed the atrocity of kauravAs . They got off their seats and sat on the floor. They also indicated that making noble people sit on the floor is an instrument to displace duryOdhana in the future.

Reference

352. *cIraavasanA* -(ja.pATHa)

352. 'tE carnavasanA bhUtwA tAnashiShTAn prakAshya ca | niShEdushca kShamAyAM tE kShamAmAlaMbya vistRutAm' ityatra tE pAMDavAshcarnavasanAH dEhasthacarmaiva vasanaM vastraM yEShAM tE tathA | upariparidhAnarahitA ityarthaH | digwasA iti yAvat | yadwA kRuShNAjinAdicarnaparidhAnA ityarthaH | yadwA 'acarnavasanA' iti vibhAgaH | ajinAdinA&pi rahitA ityarthaH | -shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

352. kShamAyAMtEtyEkaM padaM AyaH AyatirnAmavistAraH kShamAyAH AyaH kShamAyaH kShamAyasya aMtE samAptausabhAtalasaibhamEH prAMtabhAga itibhAvaH | - janArdanabhaTTakRutapradArthapradIpika

352. *sabhAyAMta* iti vA pATHaH | -janArdanabhaTTakRutapradArthapradIpika

352. yadwA kShamAyAMta ityatra kShamAyA aMta iti padacCEdaH | sabhA bhUmyAMta ityarthaH | priyaH priyAyArhasi dEvasODhumitivadwisargalOpEna kShamAyAMta iti prAptam | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

352. tE pAMDavAH tE ca tE&pi shauryAdigunavattayA prasiddhA api carnavasanA bhUtwA tAn duryOdhanAdInashiShTAn prakAshya vismRutAM mahatIM kShamAmAlaMbya ca kShamAyAM niShEduriti || - shrIsatyAbhinavatIrthakRutadurGaTArthaparakAshika

352. guhAshayAshabdavat kShamAyAshabdaAkArAMtaH || -shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

352. *sabhAyAM tadaMtike* iti kECit paThaMti | anyE twAhuH acarnavasanAstE bhUtwA carnavasanA bhUtwEti | apar twAhuH tE yAM kShamAmAlaMbya niShEduH saiva kShamEti asmin pakShE kShamAyAMtE padatrayamityuktaM bhavati | -janArdanasUnutirumalasaMgRuhIta-ativishadavAkyavivRuti(ativishadavAkyaparakAshana)

***punarduryodhanenoktaH pArthAnAmatha pashyatAm.h |
chakarshha vAso draupadyAstada.avAdId.h vR^ikodaraH || 21.353||***

21.353. Later dushyAsana as instructed by duryOdhana started disrobing draupadi while the pAMDavAs were watching. bhIma took an oath at that moment.

Notes:

1. draupadi is future saraswati, guardian deity of knowledge. Attempt to disrobe her is indicative of criminal act of trying to alter the meaning of vEdas and shAstrAs. Trying to forcibly impart

meanings of shAstra is also extremely lowly act similar to disrobing draupadi. It is also indicative of the nature. It is also indicative of foolishness of modern day people trying to completely understand the nature and its forces. dushyAsana is indicative of criminal law. This voices that due to criminal laws, ineligible people try to forcefully (mis)understand the shAstrAs. This also proves that only bhIma has the capacity to protest it.

*pApeshhu pUrvasya tathA.adhamasya
vaMshe kurUNAmurudharmashIlinAm.h /
duHshAsanasyAsya vidArya vaxaH
pibAmi raktaM jagataH samaxam.h // 21.354//*

bhIma's appalling oath of slaying dushyAsana.

21.354. 'I will tear his chest apart and drink the blood of this dushyAsana who is the foremost among the sinners and who is born in the clan of kurus who are great followers of dharma.'

Notes:

1. bhIma's oath of tearing apart dushyAsana's chest and drinking blood is one of the remarkable incidents of mahAbhArata. Tearing apart the chest of a person who tried the heinous act of disrobing is an indication of suitable retaliation. Drinking blood is indicative of slaying. In the future it has been mention that bhIma did not in fact drink the blood of dushyAsana
2. Restraint displayed by bhIma at this time is unfathomable. On one hand the most heinous insult being met by his loving wife and on the other hand resolve of shrI kRushNa that these sinners should not be killed now but in kurukShEtra war. On one side beloved wife and on the other side, Supreme Lord shrIhari who is the father of the entire universe. In such incidents, normally love towards beloved wife takes higher priority compared to loyalty towards Lord and even men of great knowledge loose insight of dharma.
3. Great sage like gautama, in the ahalyA's incident, lost his sense of dharma and upheld the love for his wife and resorted to the criminal act of cursing iMdra dEvaru who had assaulted his wife. This incident is very famous in rAmAyaNa where he who had won anger in all the other matters could not win it when it came to assault of his wife and got angry on iMdra, and lost his boundless strength by cursing iMdra.
4. 'satiyaLa baidare nA baive' this composition of naraharItaru illustrates this part. But bhIma is the unparalleled gem among bhAgavatAs who upheld loyalty towards the Lord when confronted with choice of love towards wife and loyalty towards the LORD. He is un-curtailed devotee who excelled rudra and others. It has to be noted that shrI vAdirAjaru analyses this in a very detailed manner in sarasabhArativilAsa.
5. Confirmed knowledge about his wife's limitless strength was one other another reason for such behavior of bhIma. bhIma knew that even great daitya who had boons of rudra could not defeat his wife in any manner. It has to be noted that due to this divine knowledge, he was aware that draupadi was well protected and that is the reason why he did not rush to rescue her from danger.

Reference

354. asya pApasya dubuddhErbhAratApasadasya ca /

na pibEyaM balAd vakShO bhitwA cEdrudhiraM yudhi // -bhArata (2/68/53)

354*. bhavati yadanubhAvAdEDamUkO&pi vAgml jaDamatirapijaMturjAyatE prAj~jamauliH /

sakalavacanacEtO dEvatA bhAratIsA mama vacasinidhattAM sannidhiM mAnasE ca / -
shrImannyAyasudhA

*vikR^ishhyamANe vasane tu kR^ishhNA
sasmAra kR^ishhNaM suvisheshhato.api /
tadA.anyadAsId.h vasanaM cha tasyA
divyaM susUxmaM kanakAvadAtam.h // 21.355//*

shrI kRushNa grants akShayavastra.

21.355. When dushyAsana started disrobing her, draupadi started to remember kRushNa in a very special manner. At that time, another saree which was divine, very delicate and glowing like gold appeared on her body.

Notes:

1. Miraculous incident happened as dushyAsana started disrobing draupadi. As he snatched the saree, another saree appeared on her body, this continued, a new one appeared every time he snatched one. It is special to note that the sarees that appeared were not just ordinary ones but were divine golden sarees.
2. mahAbhArata mentions that as dushyAsana started snatching, draupadi started praying to kRushNa in many different ways. But draupadi is RujuyOgi. They will never ever pray with intention of requesting any fruits. When '**mA phalEshu kadAcana**' is the common message for all the devotees, there is no chance that greatest gems among devotees and bhagavatas like her would pray with some material intent in mind. Important fact is that they, who are mightier than rudra and other demi-gods, are never threatened by such evil forces in any manner.
3. In that case, why did draupadi pray ?* – AchArya has answered this by explaining '**suvishEshatO&pi**' meaning Rujus are always involved in meditation of hari. janArdaNya mentions a special fact that, even at this moment she was praising the Lord with heightened bhakti and not requesting to free her from danger.
4. It has been mentioned in the following verses (30/129) that draupadi will never be in any state of grief at any time. It has already been mentioned that her name – kRushNA is indicative of special fact that she is always filled with happiness. '**utkRuShThA naMdinI ca sA**' (18/101)
5. Further explanation of '**gOvimda dwArakAvAsin**' - on the face of it, definitely indicates a cry of grief. However since BArati can never have such a grief, it should mean something else. Draupadi has the presence of pArvati and other divine women. They have the fear of contact with other men due to the curse of brahma. dushyAsana is already indulged in such an act, therefore they started praying in this manner to protect them from this situation.
6. We should note that it has already been mentioned earlier that, different ladies request 'please grant me a husband' from the mouth of same person. There it should be understood that, all the words filled with devotion was uttered by bArathi while all the requests for help was from other women.
7. Further details of kRushNa granting akShaya vastra – since vAyudEvaru himself is the guardian deity of clothes, draupadi's clothes can never be snatched. Draupadi does not have any real threat. In spite of this kRushNa granted akShaya vastra. This was not because draupadi asked but kRushNa graced it on his own. Supreme Lord is not the one who would wait till somebody requests.
8. He is a highly compassionate and freely grants devotees wishes. That is the reason why he has instructed '**mA phalEshu kadAcana**'. Another meaning of this would be – when I will grant all your wishes, why do you take the trouble of requesting it. Further pArvati and other goddess did not have the knowledge at this time about the fact that they did not need akShaya vastra.

Therefore they prayed with fear. It has to be understood that though they had incarnated in her for the very reason to be protected, they were not conscious about it at this point of time.

9. kRushNa erased this fear of theirs by gracing them with akShaya vastra. This is a very important and unprecedented stage which unveils different faces of bhAgavata dharma. It has to be noted that except MBTN of shrI madhwAchArya, no other work has made a truthful analysis of this incident.
10. harikathAmRutasAra mentions that 'kELidAkShaNa sIregaLa pAMcAligitta'. Here 'kELidAkShaNa' means on hearing the prayer and not on hearing the request of saree – this fact is made clear by the words of RugbhAShya “
uktaM cEtsa shRuNOtyEva shrutaM cEdAgamiShyati | - RugbhAShya (2/30/366)
11. pAMcAli means the shyAmala and other ladies present in draupadi – and when they requested for a saree – this is another meaning. It is important to note that kanakadAsA's work mentions 'yamasutana rANige akShaya vasanavitte' . Isn't shyAmala wife of yama !
12. The state of draupadi in kauravAs assembly is similar to the state of vEdavidya in kaliyuga. Just as bhIma rushed for protection there, here the very same bhIma incarnated as AchArya madhwa and protected it. This unique analysis is presented in *sumadhwavijaya

Reference

355. harishcabhImasEnasya dRuShTwA bhaktimacaMcalAm |
akArShIta tasya mahIShIM draupadImakShayAMbarAm ||
anyOnyasnigdhayOrEvaM shuddhayOH kRuShNabhImayOH |
kO&nyathA kurutE cittaM dEvO vA dAnavO&pi vA || - sa.bhA.vi.(6/21/23)

AkRuShyamANE vasanE draupadyAshciMtitO hariH | -bhArata(2/68/41)

kRuShNaM ca jiShNuM ca hariM naraM ca trANaya vikrOshati yAj~jasEnI |
tatastudharmO&MtariTO mahAtmAsamAvRuNOdwai vividhaiH suvasTraH || - bhArata(2/68/46)

355. AkRuShyamANE vasanE draupadyAstuvishAMpatE |
tadrUpamaparaM vastraM prAdurAsIdanEkashaH || - bhArata (2/68/47)

nAnArAgavirAgANi vasanAnyatha vai prabhO |
prAdurbhavaMti shatashO dharmasya pripAlanAt || - bhArata (2/68/48)

355. kRuShNaM suvishEShatO&pUsasmArEtyuktyA mahApadyapi tasyAH manO
bhagavanniyatamEvEtyuktaM bhavati na twApannivaityartha tatsmaraNaM tasyAH
shuddhabhAgavatadharmanirutatwEna kramyAnuShThAnarahitatwAt tada na
dwasanavikarShanAvasarE tasmAtpUrvaparidhAnavasanAt divyaM uttamam | -(ja.)

355*. gOviMdEti samAbhAShya kRuShNEti ca punaH punaH |
manasa ciMtayAmAsa dEvaM nArAyaNaM prabhum |
ApatswabhayadaM kRuShNaM lOkAnAM prapitAmaham ||
gOviMda dwArakAvAsin kRuShNa gOpIjanapriya |
kauravaiH paribhUtaM mAM kiM na jAnAsi kEshava ||
hE nAtha hE ramAnAtha vrajanAthArtinAshana |
kauravArNavamagnAM mAmuddharaswa janArdana ||
kRuShNakRuShNa mahAyOgin vishwAtman vishwabhAvana |
prapannAM pAhi gOviMda karumadhyE&vasIdatIm || ... -bhArata(sabhA. 68/40-43)

355*. bhUsurapravarabuddhisamRuddhiviyaktayuktavapuShaM rucirAMgIm /
sUtradIptamaNimAlikayA&laM bhUShitAM bhuvanabhUShaNabhUtAm //
pAdasuMdarapadakramabhAvairbhAsitAM prakaTavarNaguNADhyAm /
bhAratOttamabhRutAmanurUpAcAdanAM samadhikaswarashObhAm //
rAjasUyamuKasanmaKavRuttAM vAsudEvaguNaniShThitabhAvam /
sarvadharmaparishikShaNadakShAM vaMditAM janatayA jananIvat //
maulisaMgrahavikarShaNadUnAM mAyinA sadasi duShTajanEna /
nyAyamArgamapahAya mahAMtaM swEshwaratwamapi sAdhayatA&lam //
sajjanaiH katipayairatidInaishcAlitaiH kalibalAcCubhamArgAt /
apyupEkShitavikarShaNaduHKAM sAtishOkamapi kaishcana dRuShTAm //
vAsudEva dharaNI dhara bAthEtyuccakairapi muhuH pravadaMtIm /
pUrNasadguNamajaM gatadOShaM bibhratIM hEudi viviktamashEShAt //
vAryatAM budhajanairnanu hA hA naiSha dharmam iti cAbhidadhAnAm /
kRuShNalAlitatamAmanavadyAmapyananyasharaNAM sharaNOtkAm //
vEdijAmiva purA bhAratAgryaH sa swyaM shrutitaiM Kalu dRuShTwa /
puShpabuddhirakarOt karuNAbdhirduShTapakShadamanasthirasaMdhAm // - sumadhwavijaya (6/24-31)

***punaHpunashchaiva vikarshhamANe
duHshAsane.anyAni cha tAdR^ishAni /
babhUvurantaM na jagAma pApaH
shrAnto nyashhIdat.h svinnagAtraH sabhAyAm.h // 21.356//***

Distressed dusyAsana.

21.356. As and when dusyAsana started snatching the sarees, a new saree appeared. Sinful dusyAsana could never reach the end. He was exhausted and sunk down in the assembly hall.

Notes:

1. Sinner that he was, went to insult draupadi and was rendered insulted himself and sunk. Thus the whole world came to know that it is impossible to assault draupadi by disrobing her. This is illustration of the fact that any efforts to learn meaning of shAstras, complete knowledge of nature by force will not yield result.

***vastrochchaye shailanibhe prajAte
duryodhanaH prAha saJNjAtakopaH /
praveshayemAM gR^ihameva shIghraM
kiM nashchireNeti sumandabuddhiH // 21.357//***

Major offence of duryOdhana.

21.357. When the pile of sarees started to grow like mountain, ignorant duryOdhana who was furious said “why are you delaying, take her to our house”.

Notes:

1. To indicate that duryOdhana has not realized the greatness after witnessing all this, he has been referred to as ‘sumaMdabuddhi’. Instead of getting devotion, he got furious this is indicative of his demonic nature.

*tachchhrutvA vachanaM kR^ishhNA pratij~nAmakarot.h tadA /
bhImo duryodhanaM hantA karNaM hantA dhanaJNjayaH // 21.358 //*

*shakuniM tvaxakitavaM sahadEvo vadhishhyati /
ityukte tat.h tathetyAha bhImasenaH sabhAtaLe // 21.359 //*

draupadi's bhImapratigna.

21.358,21.359. On hearing his words draupadi made a vow “bhIma will kill duryOdhana , arjuna will kill kaRNa. Dice rogue shakuni will be killed by sahadEva.” – When draupadi said so BImasEna spoke in midst of the assembly “this is what will happen”

Notes:

1. It has to be noted that draupadi made a promise here and not a curse. If promise is indication of true knowledge, curse is indication of foolishness. Infact except brahmadEvaru, since the curse by all others does result in loss of virtues, it is never commendable.
2. Since draupadi is bhAratidEvi, instead of cursing, she made a vow and displayed her wisdom :

**bhImO duryOdhanaM haMtA karNaM haMtA dhanaMjayaH |
shakuniM cAkshakitavaM sahadEvO haniShyati ||**

Here haMtA is ‘hanu’ dAtu’s future tense which is of the “la” form of ‘luT’

3. bhIma consented to draupadi’s vow in this manner. It has to be noted that this promise is in line with the vow that have already been taken by bhImasEna.

Reference

358. *'duryOdhanaM haMtE'tyAdi dhanaMjayaH /*

358. *ahaM duryOdhanaM haMtA karNaM haMtA dhanaMjayaH /*

shakuniM cAkShakitavaM sahadEvO haniShyati || bhImavacana - bhArata (2/77/26)

***pratij~nAmAdade pArthastAM mAdrInandanastathA /
nakulaH pratijaj~ne.atha shAkuneyavadhaM prati // 21.360//***

21.360. arjuna accepted this pledge, so did sahadEva. Later nakula made a promise that he will kill shakuni’s son uluka.

Notes:

1. The fact that arjuna did not make a promise himself, instead accepted the promise made by draupadi makes it clear that his position is after draupadi’s.
2. Here, just as in mahAbhArata , though it has been mentioned that nakula made a vow of killing ulUka, in next instances both in nirNaya and mahAbhArata it has been mentioned that sahadEva killed him. This can be considered as puruShavyatyAsa. As per this, as it was mentioned earlier as well, all qualities of ashwini devAtas , their names are all the same at all times and even in their incarnation it is equal and hence nakula can be considered as sahadEva and vice versa. Or it should not be considered that there was a lapse in promise as nakula made the promise and

sahadEva fulfilled it since they are both equal. No matter who fulfilled the promise, it is applicable to both of them.

*tataH suyodhanAnujashchakarshha pArshhatAtmajAm.h /
gR^ihAya tannishAmya tu krudhA.a.aha mArutAtmajaH || 21.361||*

*arjunArjuna naivAtra xamA me tAta rochate /
patitasyAsya dehasya kAshhThavishhThAsamasya cha /
phalAni trINi shishhyante vidyA karma sutA iti || 21.362||*

bhIma's dhramasamdEsha.

21.361,21.362. Later dushyAsana started to drag draupadi inside the house. Seeing that, bhIma spoke in anger 'arjuna ! arjuna ! there is no forgiveness anymore here. This body which becomes like a dry wood, dirt after death is left with only three – education, action and children.'

Notes:

1. It is very pleasant to note the manner in which bhIma has illustrated the result of life. Once a soul passes on, the education he earned, his achievements and his children are the only three that is left behind. Since everything else other than these three are perishable, one should strive to achieve only these three in life. Among the three, education occupies the highest position, later the achievements, finally children. It has to be noted that they are given in decreasing order of their importance.
2. As per this, one should give foremost importance to education, second to his duties and third to his children and lead his life accordingly. It is special to note that education is an aid to attain mOkSha (salvation), actions are aid to attain swarga (heaven) and children to increase offspring on earth.

Reference

362. trINi jyOtIMShi puruSha iti vai dEvalO&bravIt /
apatyaM karma vidyA ca yataH sRuShTAH prajAstataH ||
amEdhyE vai gataprANE shUnyE j~jAtibhirujJitE /
dEhE tritayamEvaitat puruShasyOpayujyatE ||
tannO jyOtirabhihitaM dArANAmabhimarShanAt /
dhanaMjaya kathaMswit syAdapatyamabhimaiShTajam || - bhArata (2/72/5-7)

362. dAhE kAshThAsamaH syAdadAhEviShThAsamaH syAt / -
janArdanabhaTTakRutapradArthapradIpika

*iti vedoditaM vAkyaM na suto dAradUshhaNe /
dushhTadAro nachA.apnoti lokAnarddho hi dUshhitaH /
araxaNAd.h dUshhitAyA na tyAgAchcha shubhaM bhavet.h || 21.363||*

21.363. These are words of vEdAs, if wife is assaulted, there will not be good offspring. When wife is harassed, half of the husband's body is harassed as well and he will not be able to attain divine world. If wife is harassed without the protection of husband, relinquishing her will not bring welfare.

Notes:

1. This illustrates the importance of protecting wife. If the wife begets children due to assault, the children are not considered as good. Similarly if wife is harassed, her husband will not attain divine worlds either. The reason for her harassment is lack of appropriate protection, abandoning her is not acceptable either. This also indicates an intricacy of dharma that if a wife strays on her own, she is fit to be abandoned and husband will not be held responsible for her protection.

Reference

363. *arakShaNAddUShitAyA ityatra dUShitAyA arakShANAt = yathA punaH punaH pApaM na kariShyati tathA shaiMKalAdinA nirbaMdhaM kRutwA kiMcidannapAnAdikaM ca datwA rakShANAbhAvAccAshubhaM na bhavati | agnisAkShikatayA gRuhItapANerbhAryAyAH saMgamAtraM tyaktwA annasyApyadAnEna paralOkO nAstIti bhAvaH | tyAgAt = sarvathA parityAgAt upari tayA punaH punaH pApakaraNEna swayashObhaMgAdaihikaM ca shubhaM na bhavatIti bhAvaH | tarhi nirbaMdhaMnaiva sA rakShANIyA tAdA kA hAniriti cEtsatyam | swagRuha Eva sadA nirbaMdhamanubhavaMtyA swabhAryAyA darshanasya nityaduHKadAyakatwEna aihikanarakOpamatayA tatO&pi shubhAbhAvAditi bhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI*
363. *arakShaNAddUShitAyAM -(pATHAMtara)*

***ato.adya sAnubandhakAn.h nihanmi dhArtarAshhTrakAn.h /
iti bruvan.h vyalokayad.h ripUn.h dahannivaujasA || 21.364||***

bhIma's fierce form.

21.364. 'Therefore I will kill this kauravAs along with their relatives now.' Saying so, he looked at the enemies with such a fierce look as though he would burn them down.

***dadarsha cha mahAghoramAdAtuM parighaM rushhA /
kartuM vyavasito buddhya nishsheshhAn.h dhR^itarAshhTrajan.h || 21.365||***

21.365. He looked at a mighty bracket with mighty anger as though he had made up his mind to completely destroy kauravAs.

Notes:

1. Bracket is an adjective of a weapon. Many editions give meanings such as huge pillar of assembly hall, a club framed with iron etc.

Reference

365. *maMdAnAM bhrAMtimutpAditavAniti | EtEna bhImasya bhrAMtErayOgAt | bhImO dhArtarAshhTrakAnniHshEShAn kartuM nishcayavAn sannapariGaM dadrshEti kathanamanupapannamiti dUShaNasyAnavakAshaH | iti maMdAnAM bhrAMtimutpAditavAnityasya shEShamabhyupEtya yadyapi bhImasya pariGadarshanamEva na tu dhArtarAshhTrakAnniHshEShAn kartuM nishcayavAn san pariGaM dadarshEti maMdAnAM bhrAMtimutpAditavAnityartha ucyata iti swIkaraNAt || -shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika*

***tAdA shivA vavAshire suyodhanAgnigehataH /
tathaiva tatpiturgR^ihe.apyabhUd.h bhayanakaM bahu || 21.366||***

Series of bad omens.

21.366. At that time female wolves started crying from duryOdhana's agnigruha (house or place for keeping the sacred fire). Similarly there were many calamities in his father's house.

Notes:

1. bhAgavata tAtparya (3/18/9) mentions that cry of female wolves is very inauspicious :

'nAshastatra sRugAIAnAM shivAnAM cAnyathAswarE' ityAgnEyE |

2. agnigRuha means room where agnihOra is kept and performed.

Reference

366. *suyOdhanAgnigEhata ityatra agnigEhataH = agnihOtragEhAt || - varadarAjAcAryakRutamaMdasubOdhinI*

366. *gEhataH gEhE sArvaM vibhaktikastasiH | -janArdanabhaTTakRutapradArthapradIpika*

366. *duryOdhanasyAgnihOtrE prAkrOshan bhairavaM shivAH | tAstadA pratyabhAShaMta rASabhAH sarvatO dishaH || - bhArata(sabha. 81/25)*

nimittAnyatighorANi kupite mArutAtmaje |

dR^ishhT.hvA.a.ambikeyo viduraM paprachchhaishhAM phalaM drutam.h || 21.367||

21.367. Looking at the alarming bad omens that surfaced when bhIma got angry, dhRutarAShTra immediately asked vidura about the consequence of these omens.

Notes:

1. dhRutarAShTra asked vidura and learnt about the consequences of such evil omens. This makes it clear that vidura was an extraordinarily knowledgeable person who was an expert in many fields. dhRutarAShTra is blind; here **'dRuShTwa'** means observed and not saw.

Aha taM viduro jyeshhThaM xaNe.asmi.nstava putrakAH | sAnubandhA nashishhyanti vR^ikodarabalAhataH || 21.368||

vidurA's good advice

21.368. vidura informed his older brother 'all your sons along with their relatives will be destroyed due to the blow of bhIma's strength at this very moment'.

krIDase.arbhakavat.h tvaM hi kiM jitaM kiM jitaM tviti | adharmeNa jitAnatra jitAn.h pashyasi pANDavAn.h || 21.369||

21.369. 'Why are you talking like a kid telling you have won? You have won by cheating and think that you have defeated pAMDavAs?'

Notes:

1. When they were playing, after every turn dhRutarAShTra was asking vidura ‘what did we win?’. Vidura is taunting him now.

Reference

369. kiM jitaM kiM jitamityatra kiM dEvanaM kiM dEvanaM jitamiti arbhakavat krIDasE = vinOdaM karOShItyarthaH || -varadarAjAcAryakRutamaMdasubOdhinI

369. dhRutarAShTrastu taM hRuShTaH paryapRucCat punaH punaH |
kiM jitaM kiM jitamiti hyAkAraM nAbhya rakShata || - bhArata (sabha. 65/43)

**strIshhu dyUteshhu vA dattaM madAndhena nareNa vA |
na dattamAhurvidvAMsastasya bandhubhireva cha || 21.370||**

**AhAryaM punarAhushcha tathA.api natu pANDavaiH |
tat.h kR^itaM tava putrANAM khyApayadbhirashishhTatAm.h || 21.371||**

21.371. What was given to women, what was got from gambling, gift given by intoxicated person, all these are not considered as victory by learned men. It is told that they can be taken back by the relatives of the person who lost it. However pAMDavAs in order to prove that your sons are unworthy have not done anything like that.

Notes:

1. Here women means fallen women. Anything given to prostitutes, lost in gambling or given by intoxicated person is not considered as something given. Relatives of the person who gave it or lost it have the authority to claim it back. pAMDavAs can claim all that they have lost in this dice back however in order to show the wickedness of your sons, they are not doing that and keeping quiet.

Reference

371. kSharatIti tapaH krOdhadRuShayO na shapaMti hi |
jAnaMti tad yathAtattwaM pAMcAIo na shashApa tam ||
shapata yatkRutaM puNyam shApyAnaM tu gacCati || - bhArata (4/16/51)

shApyamAnasya yatpApaM shapaMtamanugacCati || - bhArata(ashwamEdhika. 386)

**ityukta AhA.ambikeyo nimittANAM phalaM katham.h |
na bhavediti sa prAha drutaM kR^ishhNA vimuchyatAm.h || 21.372||**

dhRutarAShTra’a bestowal of boon.

21.372. When vidura said so, dhRutarAShTra asked ‘how can we stop these omens from bearing any consequences?’ vidura immediately replied ‘release draupadi immediately’.

Notes:

1. Remedy for calamity from happening has also been given. This means that if any bad omen happens, if we can find the root cause of it and find a remedy for it, then we can stop the actual calamity. Since bhIma has been angered due to insult done to draupadi, it can be rectified by

releasing draupadi and for the time being his sons will be saved from being slayed. When knowledge is insulted, indications of complete destruction are seen. This can be rectified by respecting the knowledge.

***toshhayasva varaishchainAmanyathA te sutAn.h mR^itAn.h /
viddhi bhImena nishhpishhTAn.h mA.atra te saMshayo bhavet.h || 21.373||***

21.373. Please her by granting her many boons. If not your sons will be crushed to pieces by bhIma very soon .Do not have any doubts about it.

***kR^ishhNA cha pANDavAshchaiva tapovR^iddhimabhIpsavaH /
tapasA naiva daxiyanti tena jIvanti te sutAH || 21.374||***

21.374. draupadi and pAMDavAs not wishing to lose their virtues from their austerities have not burnt your sons with the strength of their penance. Therefore they are still alive.

Notes :

1. If penance is used for cursing somebody, then it loses its strength. If they control themselves and do not curse, the unworthy who escaped the curse will not escape the mishap that their actions deserve and the virtues of the other person will grow. There is a warning for all those who curse that they will lose their strength gained from penance.
2. Therefore it has already been mentioned* that Gautama, mAMDavya and others have lost their excess virtues by cursing. This is the main reason why draupadi did not curse in mahAbhArata .

***ksharatIti tapaH krOdhadRuShayO na shapaMti hi |
jAnaMti tad yathAtattwaM pAMcAli na shashApa tam || (4/16/51)***

Reference

374*: ma.bhA.tA.ni (4/10,11/138); vA.rA. (1/49/2); saM.rA.(1/6/18)

***tathA.api yadi kR^ishhNAM tvaM na mochayasi te sutAn.h /
hanishhyati na sandeho balenaiva vR^ikodaraH || 21.375||***

21.375. “After all this, if you do not get draupadi released, bhIma will definitely kill your sons with his immense strength, have no doubt about it”.

Notes:

1. Curse etc reduces the strength of austerities, however, bhIma will kill your sons with his physical strength therefore his strength from austerities will not be affected.

***itIrito vinirbhartsya putraM duHshAsanaM nR^ipaH |
amochayad.h varaishchainAM chhandayAmAsa pArshhatIm.h || 21.376||***

21.376. When vidura said so, dhRutarAShTra chided his son dusyAsana and got draupadi released. He insisted that draupadi should ask for wishes.

Notes:

1. This indicates that since draupadi never asked for favors on her own but she asked on dhRutarAShTra's insistence, hence there was no dharmalOpa due to asking favors.

*chhanditA sA varaistena dharme bhAgavate sthitA /
naivA.atmano varAn.h vavre vavre teshhAM vimoxaNam.h // 21.377//*

21.377. Even after so much insistence, draupadi who had ordained herself for bhAgavata dharma did not ask any favors for her. She just asked freedom of pAMDavAs

*yudhishhThirasya sabhrAtuH sarAshhTrasya vimoxaNam.h /
dadau nR^ipo.asyA na punashchhandyamAnA.api sA.avR^iNot.h // 21.378//*

21.378. dhRutarAShTra freed dharmarAja , his brothers and their country for her. Draupadi never asked for any more favors on father insistence.

*bharturvishhNoshcha nAnyasmAd.h varasvIkAra ishhyate /
evaM hi bhagavaddharmastasmAt.h sA nAvR^iNot.h param.h // 21.379//*

21.379. It is not appropriate for a woman to accept anything from anyone except her husband and shrIhari. This is as per bhAgavata dharma. Therefore draupadi never asked for anything.

*adharmato hR^itatvAttu tad.h dAnaM na varo bhavet.h /
iti matvA pANDavAnAM vavre kR^ishhNA vimoxaNam.h // 21.380//*

21.380. Since they had snatched these outside the law, asking it back would not be like asking favor. Thinking so, draupadi asked for their freedom.

Notes:

1. The boons that draupadi asked on insistence of dhRutarAShTra were not boons in true sense. Procuring back anything snatched out of law is a right acceptable by law therefore it is never considered as boon.
2. Not only it is being said that asking these boons were not adharma but in fact it is not even a boon in true sense.

Reference

380. anyAyEnApahRutasya punarupAdAnaM vara Eva na bhavatItyuktaM dharmE bhAgavatE sthitEti //
-varadarAjAcAryakRutamaMdasubOdhinI

*shvashurAdaihikavarAH xatriyAyAstrayo yataH /
uktAH shataM cha viprAyA dharme bhAgavate tataH /
hetunA.anena vavre sA nAnyat.h kiJNchidataH param.h // 21.381//*

21.381. In bhAgavata dharma, it is acceptable for kShatriya women to ask 3 worldly favors from her father-in-law. For brAhmaNa women, 100 boons are acceptable. Therefore due to that reason, draupadi did not ask for any other favors.

Notes:

1. Acharya has explained another reason why draupadi did not do anything against law. bhAgavata dharma permits a kShatriya woman to seek 3 boons from her father-in-law. Draupadi sought only 2 boons. Hence this is not violation of law.
2. mahAbhArata mentions an important fact that an ordinary kShatriya woman can ask for 2 boons and a queen can ask for 3 boons. In this manner the important point is that draupadi's asking for boon is never a violation of law. She clearly rejected telling that she is not permitted to ask third boon

**IObhO dharmasya nAshAya bhagavan nAhamutsahE |
anarhA varamAdAtuM tRutIyaM rAjasattama ||
EkamAhurvaishyavaraM dwautu kShatrastriyA varau |
trayastu rAj~jO rAjEMdra brAhmaNasya shataM varAH || -bhArata(2/71/34,35)**

Reference

381. prakArAMtarENApi bhAgavatadharmahAnirna bhavatItyAha shwashurAditi || -
varadarAjAcAryakRutamaMdasubOdhinI

**tato vimuktAH prayayushcha pArthA
gurUn.h praNamya svapuraM sakR^ishhNAH |
duryodhanAnantarajo jagAda
tAtaM nijaM pApakR^itAM pradhAnaH || 21.382||**

pAMDavAs start towards iMDraprastha

21.382. Later after being freed pAMDavAs started towards city along with draupadi after prostrating to all the elders. Then dusyAsana the leader of sinners told to dhRutarAShTra :

**samastapANDavashriyaM samAgatAmaho punaH |
vyamochayo vR^ikodarAd.h vadhashcha no dhruvo bhavet.h || 21.383||**

dusyAsana suggests repeat gambling

21.383. 'What a Surprise... !! you returned the entire wealth of pAMDavAs which was under our control. Now it is definite that all of us will be killed'.

Notes:

1. His fear was, pAMDavAs who have been released will definitely wage a war and kill them

**ataH punashcha pANDavAn.h samAhvayasva naH kR^ite |
punashcha devanaM bhavajjito vanaM prayAtu cha || 21.384||**

21.384. ‘Therefore invite pAMDavAs back for our sake. Let the game of dice take place one more time. Let them loose and go to forest.

*tenoktaH sa tada rAjA pANDavAn.h punarAhvayat.h /
punaH pitra samAhUto devanAya yudhishhThiraH /
bhrAtR^ibhirvAryamANo.api kR^ishhNayA chA.agamat.h sabhAm.h // 21.385//*

Game of dice again.

21.385. When dushyAsana said so, dhRutarAShTra invited pAMDavAs again. Having been invited by uncle, yudhiSHThira returned to the assembly hall to play the game of dice in spite of being stopped by brothers and draupadi.

Notes:

1. Due to the presence of kali, dharmarAja was determined to stick to his oath of gambling when / invited :

dEvakAryArthasiddhyarthaM muhUrtaM kalirAvishat | -sabhA. 98/28)

2. While bhImasEna got saugaMdika twice, hanumaMta got saMjIvana twice and offered their services to srIhari, dharmarAja, by gambling twice and bringing misfortune upon self, proved that he is not an immaculate follower of bhAgavata dharma like parashuklatrayas. It was dharmarAja’s misfortune that he played game of dice again in spite of having a younger brother bhIma who wrote anuvyAKyAna.

*dvAdashAbdaM vane vAsamaj~nAtatvena vatsaram.h /
vAsaM prasiddhanR^ipateH pure naivAtidUrataH // 21.386//*

*kR^ishhNayAH pANDavAnAM vA darshane.aj~nAtavAsinAm.h /
ekasyApi samastAnAM dvAdashAbdaM punarvanam.h // 21.387//*

*vatsarAj~nAtavAsaM cha tyAge.apyuktavidhestathA /
duryodhanaH paNaM chakre buddhyA duHshAsanoktayA // 21.388//*

21.386,21.387,21.388. Twelve years of exile in forest, one year of agnAtavAsa(living in disguise) , that agnAtavAsa should be in a famous kings kingdom which is not very far from hastinApura. During agnAtavAsa if either draupadi or any one of the brothers are sighted, again twelve years of exile in forest and one year of agnAtavAsa, if that fails again exile in forest and agnAtavAsa – these were waged in the game by duryOdhana on advice of dushyAsana. In this wage, the wage was only for pAMDavAs. By saying sight of either draupadi or one of pAMDavAs, their defeat in the game is already decided. Therefore this wage does not have meaning.

Notes:

1. The game of dice that was played second time was called as anudyUta. The details of the wage are explained here. For that period of time the kingdom of the losers is under the authority of the winners.
2. agnAtavAsa should not be in a far of place and should be in place close to them so that they can be spotted easily, accordingly it should not be with some small king but in kingdom of very famous king. By including all these clauses in the wage, there was a plot to get the pAMDavAs entangled in chain of vanavAsa and agnAtavAsa.

Reference

388. tyAgE&pyuktavidhErityatra uktavidhEH= uktaniyamasya tyAgE = karaNAsAmarthyEna swayamEva tyAgE&pi tathA = pUrvavadEvEti paNaM cakrE iti yOjanA || - varadarAjAcAryakRutamaMdasubOdhinI

***gAndhAreNa punashchAxahR^idayaj~nena dharmajaH |
parAjito vanaM yAtumaichchhat.h sabhrAtR^iko yadA || 21.389||***

21.389. dharmarAja was defeated again in game of dice by shakuni who knew the secrets of gambling. Wished to leave to forest along with his brothers.

***tadA nanarta pApakR^it.h suyodhanAnujo hasan.h |
vada.nshcha mArutAtmajaM punaHpunashcha gauriti || 21.390||***

duryOdhana's satanical contentment

21.390. At that time, sinner dushyAsana was looking at BImasEna and mocking him as “ox, ox” with a loud laugh.

Notes:

1. dushyAsana was dancing with joy and mocking by telling that just as oxen go to forest in search of food, pAMDavAs are going to forest for livelihood. It has to be understood that the reason for their joy was that their lifespan had been increased by thirteen years due to pAMDavAs retreat to forest.

Reference

390. gaurityasya utsRuShTavRuShavadwRuthA puShpa ityarthaH | EtEna gaurityanEna dUShaNasyAIAbhAt | gauriti vadanniti kathanamanupapannadUShaNaM nirastam || gaurityanEnOtsRuShTavRuShabhasAdRushyamucyuta iti swIkaraNAt || - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

***uvAcha cha punaH kR^ishhNAM nR^ityanneva sabhAtaLe |
apatirhyasi kalyANi gachchha duryodhanAlayam.h || 21.391||***

21.391. dushyAsana continued to dance in the hall and told draupadi ‘kalyANi you do not have husbands any more, proceed to duryOdhana's house’.

Notes :

1. Since draupadi will be born as kalyANidEvi in the future (32/129) calling her kalyANi here is appropriate. But since dushyAsana did not have the knowledge about this, mocking her in this manner added to his pot of vices”

*ete.akhilAH shhaNDhatilAstamo.andha
mApTA nachaishhAM punarutthitiH syAt.h /
iti bruvANo.anuchakAra bhImaM
tadA.ahasan.h dhArtarAshhTrAshcha sarve // 21.392//*

laughter which took lives

21.392. He mocked bhIma by telling “they are all joLLeLLugaLu, they will land in eternal hell from which they can never raise up”. On hearing this other kauravAs laughed.

Note:

1. Unworthy will depart to eternal hell, mocking this doctrine of bhIma, dushyAsana happily made fun of pAMDavAs by telling that pAMDavAs are joLLeLLus and by going to vanavAsa and agnAtavAsa again and again they will forever be away. His brothers laughed with him encouragingly. bhAgavatapurANA mentions that mocking noble people is one of the characteristics of sinners : ‘vihasAMtyacyutapriyAn(11/5/7)
2. duryOdhana said ‘gauH’ and dushyAsana said ‘joLLuLLe”.In this manner both of them have equality in vicious nature.

Reference

392. ShaMDhatilAH nirvIryatilAH / -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*tadA.akarod.h bhImasenaH pratij~nAM
hantA.asmi vo nikhilAn.h saN^gare.aham.h /
itIrite sharaNaM droNameva
jagmuH samastA dhR^itarAshhTraputraH // 21.393//*

21.393. At that time bhIma made a promise “I will kill every one of you in the war’. When bhIma said so, all of them sought the protection of drONa.

Notes:

1. bhIma had already made a promise that he would kill duryOdhana and dushyAsana. This has illustrated the promise he made to kill the remaining kauravAs. This means that, not objecting insult of noble men and instead encouraging it is a censurable act and like inviting death.
2. It has to be noted that by telling that he will kill them in war, bhIma was following the path of kShatriyas and kill them in war and not use unjust path such as gambling like kauravAs and proclaimed his dharmapragne.

Reference

393. yE ca twAmanuvartaMtE krOdhalObhavashAnugAH /
gOptAraH sAnubAMdhAMstAn nEtA&smiyamasAdanam // - bhArata(2/77/18)

*yatra droNastatra putrastatra bhIshmaH kR^ipastathA /
nachAtyeti gurUn.h bhIma iti taM sharaNaM yayuH // 21.394//*

kauravAs sought protection of drONa

21.394. ashwattAma, bhIshma and kRupAchArya will be there where drONa is . bhIma will never go against the gurus and elders. With this idea all of them sought the protection of drONa.

*abravId.h dhArtarAshhTrAMshcha droNo vipro.api sannaham.h /
saputraH sakR^ipaH shastraM grahIshhye bhavatAM kR^ite // 21.395//*

Security offered by drONa

21.395. drONa told kauravAs “Although I am a Brahmin, I will take up the weapon along with my son ashwattAma and kRupAcArya for your sake”

*raxaNe bhavatAM chaiva kuryAM yatnaM svashaktitaH /
natu bhImAd.h raxituM vaH shaktaH satyaM bravImyaham.h // 21.396//*

21.396. I will try with all my might to protect all of you however I am not capable of protecting you from bhIma , I am telling you the truth.

Notes:

1. This incident where kauravAs sought protection of drONa became the reason for which he who had not held weapons and fought in his life, did pick up the weapon , joined kauravAs army and fought the war. It has to be noted that he did not give any assurance to protect them however he told them that he will join their side and fight as much as he can.

*Tato yayuH pANDavAste sabhAyA
vanAya kR^ishhNAsahitAH sushUrAH /
gatyA.anuchakre yuvasiMhakhela
gatiM bhImaM dhArtarAshhTro.apahasya // 21.397//*

One more foolishness of duryOdhana

21.397. Later pAMDavAs who were wise, learned and brave left the assembly and proceeded to forest along with draupadi. At that time duryOdhana mocked bhIma’s walking which was majestic like that of a young lion.

Notes:

1. pAMDavAs were defeated only by following unjust means and they will not be defeated in a battle following correct practices – this has been informed by using the word **sushUrAH**. bhIma’s walk was majestic like that of a young lion. purANAs mentioned that such walk that indicates fearlessness etc is one of the excellent features of completeness. Without realizing that duryOdhana attempted the foolishness of mocking such a quality. Such foolishness was the reason for his befalling in all areas.

Reference

397. yavasiMhavat KEIA caturA gatiH gamanaM yasya sa tathA tam | (ja.)

397. tasya rAjA siMhagatEH saKElaM duryOdhanO bhImasEnasya harShAt /
gatiM swagatyA&nucakAra maMdO nirgacCatAM pAMDavAnAM sabhAyAH /

**dR^{ishh}T.hvA sabhAyA arddhanishhkrAntadeho
vyAvR^{itya} bhImaH prAha saMraktanetraH /
UruM tavAnyam cha raNe vibhetsya
ityuktva.asau nirgato.asatsabhAyAH // 21.398//**

One more oath of bhIma to break duryOdhana's thighs.

21.398. bhIma had almost walked out of the assembly, came back and staring with his fiery eyes said "I will break your other thigh also in the war". Saying so, he left the bad assembly.

Notes:

1. While duryOdhana was mocking him in this manner, bhIma had almost left the assembly hall. But he came back, made an oath to break the other thigh of duryOdhana and then went away. bhIma going away in this manner is indication that all the people present in sabha will lose their life .
2. He who is mukhyaprANa, walking away means loss of prANa(life) for all others right ..!
3. bhIma who had promised to break duryOdhana's thighs when he showed it to draupadi, made another promise to break the other thigh. In this manner, duryOdhana would lose both his thighs.
4. Breaking thighs is indicative of making a person permanently fall to the ground. By calling that sabha as 'asatsabhA'(evil assembly) it makes it clear that the assembly during rAjAsUya yagna was satsabhA(assembly of noble people).
5. In the pAMDavAs assembly, rAjAsUya yAgA, intellectual meets to resolve truth, prime pooja to kRushNa, feeding crores of people and other virtual tasks took place with great enthusiasm, while in kauravAs sabha, immensely rejected acts such as gambling and unjust crimes such as disrobing of draupadi took place.
6. The prime difference here has to be noticed, in that assembly – the prime noble act was doing agrapooja to kRushNa while insult of trying to disrobe kRushNAdEvi was the prime evil act here.

Reference

398. naitAvatA kRutamityabravIt taM vRukOdaraH saMnivRuttArdhakAyaH /
shIGraM hi twAM nihataM sAnubamDhaM saMsmAryAhaM prativakShyAmi mUDha // -
bhArata(2/77/93,24)

**prayAtAnanu tAn.h kuntI prayayau putragR^{iddhin}I /
rorudyamAnAM viduraH sthApayAmAsa tAM gR^{ihe} //21.399//**

kuMti's grief.

21.399. kuMti out of affection towards her children followed them who were set to proceed. Vidura stopped kuMti who was crying and asked her to stay in his house.

Notes:

1. Vidura by stopping kuMti who had set to leave with them and letting her stay in their house did his duty. The important point is dhRutarAShTra did not display this wisdom. Nakula and sahaddevAs' wives stayed back with kuMti and took care of her, details of which is given later (22/56)

Reference

399. vidurashcApi tAmArtAM kuMtImAshwAsya hEtubhiH |
prAvEshayad gRuhaM kShattA swayamArtataraH shanaiH || - bhArata(2/79/31)

399. yadavasthAbabhUvArtA hyayOdhyA nagarI purA |
rAmE vanE gatE duHKAddhaitarAjyE salakShmaNE ||
tadavasthaM babhUvArtamadyEdaM gajasAhwayam |
gatE pArthE vanaM duHKAddhaitarAjyE sahAnucaiH || - bhArata(3/80/35)

**praNamya tAM yayuH pArthAH sakR^ishhNAH shIghragAminaH |
yudhishhThiro.avAgvadano yayau na krodhachaxushhA |
daheyaM kauravAn.h sarvAniti kAruNiko nR^ipaH || 21.400||**

pAMDavAs extraordinary retreat to forest.

21.400. After prostrating to her, pAMDavAs left in a hurry along with draupadi. dharmarAja who was very kind was walking with his head bent down because he did not want to burn all the kauravAs with his fiery eyes.

Notes:

1. Realizing that if he sees kauravAs with his fiery eyes, kauravAs might get burnt down, dharmarAja kept his head down. However, it has already been mentioned in mahAbhArata that bhIma saw the kauravAs with anger. There is a chance of doubt in this instance that how can kauravAs who were not burnt by bhIma's fiery look be burnt down by dharmarAja's fiery look. shrI vAdirAjaru had given a unique answer to this question.
2. Even while bhIma is seeing them with such rage, he will not use his penance to burn them. Therefore they will be saved from getting burnt. Whereas since dharmarAja does not have such a siddhi (efficacy), since dharmarAja had not attained it, when he see them there was as chance of his powers of penance overpowering and burning them. Just as a swan can remove out water which is mixed with milk and drink only milk, other birds are not capable of doing that. dharmarAja did not know this. That is the reason he kept his head bent and walked.

Reference

400. na krOd hacakShuShA dahEyamityatra bhImasEnEna krOd hacakShuShA darshanE&pi kutaH
kauravANAM na dAhaH | dharmarAjasya krOd hacakShuShA kutO dAhashaMkEti cEtsatwam | bhImasya
vidyOpajIvanA bhAvAt na krOd hacakShuShA tapasO mElanam | atO na dahaH | dharmarAjasya tu vi
krOd hEna saha tapO militaM gacCEdEva atastapaH sAmarthyAt dAhO bhavEditi vivEkasaMbhavat |
yathA haMsasya nIraM vihAya kShIramAtrAdAnE shaktirasti | tathA shrIbhImasEnaH
tapO&saMkalayya kEvalaM krOdhamEva kartuM shaknOti | dharmarAjasya tu pakShyaMtaravat na
tathA vivEchanashaktirasti | tasmAddharmarAjakrOdha Eva dAhashaMkEti bhAvaH || --
varadarAjAcAryakRutamaMdasubOdhinI

AbhyAmevAkhilAJNchhatrUJNchhako hantumahaM tviti // 21.401//

Strength of arms is sufficient to slay enemies

21.401. BImasEna who had mighty arms, raised them high and walked, indicating that he is capable of killing all the enemies with just his arms.

Notes:

1. By doing so he indicated that he had inborn capacity.

*abaddhakeshA prayayau draupadI sA sabhAtaLAt.h /
muktakeshA bhavishhyanti dhArtarAshhTrastriyastviti // 21.402//*

Secret behind draupadi leaving her hair untied

21.402. Indicating that in the future all the kauravAs wives will be rendered ineligible to tie their hair, draupadi walked out of the assembly hall leaving her hair untied.

Notes:

1. Leaving hair untied is the characteristic of widowhood. dushyAsana and others who untied her hair(while dragging her) will be killed by bhIma and thus all their wives will be rendered widows – to indicate this draupadi left her hair untied.

Reference

402. dhArtarAshTrastriyastvityatra snAnAbhyaMjanAdau muktakEshatwasya patimatIShwapi saMbhavAt tushabdEna sarvada muktakEshatwaM sUcayati }} -
varadarAjAcAryakRutamaMdasubOdhinI

*varshhan.h pAMsUn.h yayau pArtha itthaM shatrushhu sAyakAn.h /
varshhayAnItyabhiprAyaH paramAstravidAM varaH // 21.403//*

Unusual message of arjuna

21.403 arjuna was pouring mud all the way while he was walking. He was indicating that he who is expert in usage of weapons will shower the weapons on the enemies.

Notes:

1. In the future while fighting the war, the arrows that he showered on them was infinite ,this is indicated by this. Particles of dust are infinite is it not !

*yamAvavAN^mukhau yAtau nAvayoH shatravo mukham.h /
pashyantvasyAmavasthAyAmityeva dhR^itachetasau // 21.404//*

nakula and sahadEva who kept their heads bent due to shame

21.404. nakula and sahadEva kept their faces down. They decided that the enemies should not see them in this state.

*pretasaMskArasUktAni paThan.h dhaumyo.agrato yayau |
hateshhu dhArtarAshhTreshhu mayA kAryAH kriyA iti || 21.405||*

daumyaru chants the suktas for prEtasaMskara

21.405. “When kauravAs die, I should be the one performing final rites” saying so, daumyaru proceeded chanting suktAs of prEta saMskArA.

Notes:

1. This means that daumyaru was indicating that the final rites will be performed by chanting the suktas of prEtasaMskArA. This also indicates the fact that when evil men do the acts as crime, brAhmaNas chant the sUktas of final rites.

Reference

405* . *dhaumyo raudraNi sAmAni yAmyAni ca vishAMpatE |
gAyan gacCati mArgEShu kushAnAdAya pANinA || -bhArata(sabhA. 80/8)*

*tAnathAnuyayuH sUtA rathaiH parichaturdashaiH |
sUdAH paurogavAshchaiva bhR^ityA ye tvAptakAriNaH || 21.406||*

Citizens of hastinApura behind pAMDavAs.

21.406. Servants, cooks and other close members followed them in main chariots along with 14 smaller chariots.

Reference

406. *rathaiH paricaturdashaiH pari = paritaH caturdashasaMKYAKAH uparathA yEShAM tE tathOktAH
taiH | paMcapAMDavAnAM rathai dharmarAjasya rAjatayA pCaShThagAmitwEna pRuShThe na
rathAMtarApEkShA | atastasya dwAvEva pArshvE rathau | anyEShAM yOddhRutayA EkaH pRuShThe
rathaH | dvau dvau pArshwayOH EvaM caturdasha uparathA iti j~jEyam || -
varadarAjAcAryakRutamaMdasubOdhinI*

406. *paricaturdashaiH paritaH caturdasha yEShAM tE tathA taiH caturdashOparathayuktaiH
pradAnarathaiH saha Ekaikarathasya paritashcaturdasha caturdashOparathAH Asanniti bhAvaH | -
janAradanabhaTTakRutapradArthapradIpika*

406. *sUdAH paurogavAshcEtyatra sUdayaMti cUrNayaMti marIcitaMDulAniti sUdAH pAkakartAraH
pAkasya puratO gauH cakShuH tatsaMbaMdhinaH paurogavAH = pAkasAkShiNa ityarthA | sUdA
oudAnika gaNAH | paurogavAstadadhyakShAH sUpakArAH iti ca anushAsanam || -
varadarAjAcAryakRutamaMdasubOdhinI*

*tataste jAhnnavItIre vane vaTamupAshritAH /
nyashhIdannAgatAn.h dR^ishhT.hvA samastAn.h puravAsinaH // 21.407//*

pAMDavAs remember father of gaMgA on the banks of river gaMga

21.407. Later seeing that all the citizens of city are following them, pAMDavAs stopped in a forest on the banks of ganges and sat below a vaTa tree.

Reference

*407. AjagmurjAhnnavItIre pramANAKyaM mahAvaTam /
tE taM divasashEShENa vaTaM gatwA tu pAMDavAH //
UShustAM rajanIM vIrAH saMspRushya salilaM shuci //
brahmaGOShapuraskAraH saMjalpaH samajAyata // - (bhArata 3/1/41,46)*

*tatastu te sarvajagannivAsaM nArAyaNaM nityasamastasadguNam.h /
svayambhusharvAdibhirarchitaM sada bhaktyA.asmaran.h bhaktabhavApahaM prabhum.h
// 21.408//*

21.408. Later all of them remembered nArAyaNa with devotion who is present in the entire universe, who possesses all the auspicious qualities at all the times, who is worshipped by brahma, shiva and others at all the times, he who liberates his devotees from the cycle of birth and death and who is the Lord of all.

Notes:

1. Even at such situation, all of pAMDavAs had firm and highly devoted belief in Srihari. This indicates that special characteristics of great devotees who will remember the mercy of srihari even in the time of any calamity.

*iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
pANDavavanapravesho nAma ekaviMsho.adhyAyaH*

This completes twenty-first chapter of mahAbhAratatAtparyanirNaya named
'pANDavavanapraveshaH'

Composed by Shrimad Anandathirta Bhagavadpadaacharya.

This work has been translated to English by Harshala Rajesh daughter of Sri K.V.Susheelendra of Atreya Gotra. The translation of the work has been completed on nandana nAma saMvatsara AshAda mAsa kRushNa pakSha paMchami (Sunday July, 08 2012)

May the Supreme Lord accept this work and grant Mukti to my father Sri Susheelendra who breathed his last chanting Sundarakanda.

shrIkRuShNaarpaNamastu