

SRIAdAnAMdatIrthaBagavatpaadaprANIta

## **Mahabharata Tatparya Nirnaya**

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

**Volume - 3**

(Chapters: 18 – 21)

Editing, Translation and Explanation

By

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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)





























































































































































































































































































































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 nirbaMdhEnaiva sA rakShaNiYAdAdA kA hAniriti cEtsatyam | swagRuha Eva sada nirbaMdhamanubhavaMtyA swabhAryAyA darshanasya nityaduHKadAyakatwEna aihikanarakOpamatayA tatO&pi shubhAbhAvAditi bhAvaH || - shrIvAdirAjakRuta bhAvaprakAshika  
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.

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Reference

365. *maMdAnAM bhrAMtimutpAditavAniti | EtEna bhImasya bhrAMtErayOgAt | bhImO dhArtarAShTrakAnniHshEShAn kartuM nishcayavAn sannapariGaM dadrshEti kathanamanupapannamiti dUShaNasyAnavakAshaH | iti maMdAnAM bhrAMtimutpAditavAnityasya shEShamabhyupEtya yadyapi bhImasya pariGadarshanamEva na tu dhArtarAShTrakAnniHshEShAn 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 agniHra is kept and performed.

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Reference

366. *suyOdhanAgnigEhata ityatra agnigEhataH = agnihOtragEhAt || - shrIvAdirAjakRuta bhAvaprakAshika*

366. *gEhataH gEhE sArvaM vibhaktikastasiH | -janAradanabhaTTakRutapradArthapradIpika*

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.

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Reference

369. kiM jitaM kiM jitamityatra kiM dEvanaM kiM dEvanaM jitamiti arbhakavat krIDasE = vinOdaM karOShItiyarthaH || -shrIvAdirAjakRuta bhAvaprakAshika

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.

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Reference

371. kSharatIti tapaH krOdAdRuShayO 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 daxyanti 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)**

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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 dushyAsana 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 adharmā but in fact it is not even a boon in true sense.

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*Reference*

380. anyAyEnApahRutasya punarupAdAnaM vara Eva na bhavatItyuktaM dharmE bhAgavatE sthitEti // -shrIvAdirAjakRuta bhAvaprakAshika

**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 dharmā, 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 dharmā 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 rAjāsattama ||  
EkamAhurvaiśhyavaram dwautu kShatrasriyA varau |  
trayastu rAj-jO rAjEMdra brAhmaNasya shataM varAH || -bhArata(2/71/34,35)**

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*Reference*

381. prakArAMtarENApi bhAgavatadharmahAnirna bhavatItyAha shwashurAditi // -shrIvAdirAjakRuta bhAvaprakAshika

**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//**

### **dushyAsana 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 bhavejjito 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 srlhari, 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.

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*Reference*

388. *tyAgE&pyuktavidhErityatra uktavidhEH= uktaniyamasya tyAgE = karaNAsAmarthyEna swayamEva tyAgE&pi tathA = pUrvavadEvEti paNaM cakrE iti yOjanA || - shrIvAdirAjakRuta bhAvaprakAshika*

***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.

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*Reference*

390. *gaurityasya utsRuShTavRuShavadwRuthA puShpa ityarthaH | EtEna gaurityanEna dUShaNasyAlAbhAt | gauriti vadanniti kathanamanupapannadUShaNaM nirastam ||*

*gaurityanEnOtsRuShTavRuShabhasAdRushyamucyuta iti swIkaraNAAt // -  
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.

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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.

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*Reference*

393. *yE ca twAmanuvartaMtE krOdhalObhavashAnugAH /  
gOptAraH sAnubaMdhamstAn nEtA&smiyamasAdanam || - bhArata(2/77/18)*

*yatra droNastatra putrastatra bhIshhmaH 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.

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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<sup>^</sup>ishhT.hvA sabhAyA arddhanishhkrAntadeho  
vyAvR<sup>^</sup>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.

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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^iddhinI /  
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 sahadEvAs' wives stayed back with kuMti and took care of her, details of which is given later (22/56)

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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.

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*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 || -- shrIvAdirAjakRuta bhAvaprakAshika

***AbhyAmevAkhilAJNchhatrUJNchhakto 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 sabhAtaLA.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.

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*Reference*

402. dhArtarAshTrastriyastvityatra snAnAbhyaMjanAdau muktakEshatwasya patimatIShwapi saMbhavAt tushabdEna sarvada muktakEshatwaM sUcayati }} -shrIvAdirAjakRuta bhAvaprakAshika

***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.

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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.

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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 || -shrIvAdirAjakRuta  
bhAvaprakAshika

406. paricaturdashaiH paritaH caturdasha yEShAM tE tathA taiH caturdashOparathayuktaiH  
pradAnarathaiH saha Ekaikarathasya paritashcaturdasha caturdashOparathAH Asanniti bhAvaH | -  
janArdanabhaTTakRutapradArthapradIpika

406. sUdAH paurOgavAshcEtyatra sUdayaMti cUrNayaMti marIcitaMDulAniti sUdAH pAkakartAraH  
pAkasya puratO gauH cakShuH tatsaMbaMdhinaH paurOgavAH = pAkasAkShiNa ityarthaH | sUdA  
oudAnika gaNAH | paurOgavAstadadhyakShAH sUpakArAH iti ca anushAsanam || -shrIvAdirAjakRuta  
bhAvaprakAshika

**tataste jAhnvItIre 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.

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Reference

407. AjagmurjAhnvItIre 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 Bhagavadpaadaacharya.

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**