

SRIAdAnAMdatIrthaBagavatpaadaprANIta

## **Mahabharata Tatparya Nirnaya**

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

**Volume - 3**  
(Chapters: 18 – 21)

Editing, Translation and Explanation

By

**Dr. Vyasanakere Prabhanjanacharya**

Note: Translation to English by Harshala Rajesh.

With permission to translate - from Dr. Vyasanakere Prabhanjanacharya

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)

*pANDavarAjyaAbhaH  
atha ekonaviMsho.adhyAyaH*

## Chapter 19

*OM //  
evaM shubhochchaguNavatsu janAradanena  
yukteshhu pANDushhu charatsvadhikaM shubhAni /  
nAstikyanItimakhilAM gurudevAtadis  
atsvaJNjasaiva jagR^ihurdhR^itarAshhTraPutraH // 19.1//*

1. In this way while Pandavas with excellent auspicious qualities, performed propitious duties supported by Janardhana Sri Krishna, Kauravas showed many unique aethist principles towards Gurus, demi-gods and virtuous people

Notes: In this way if Pandavas protected by Shri Krishna followed ultimate theistic principles, Kauravas led by Shakuni followed ultimate aethist principles. If virtuous people have the tradition of devotion and performing good deeds, Tamasas(ignorant) have the tradition of performing utmost evil deeds in the form of offending guru's and demi-gods.

---

### Reference

1. nAstikyanItiM gururnaastidEvataapinaasti ityaadipraatipaadikaAM nItiM -(ja.)
1. aMjasaivEtyEvakaarasya gurudEvataadisatswEwEti saMbaMdhaH // -(vaa.)

*nAmna kaNiN^ka iti chAsurako dvijo.abhU  
chchhishhyaH suretaraguroH shakunerguruH saH /  
nItiM sa kutsitatamAM dhR^itarAshhTra  
putreshhvAdhAd.h raho vachanataH shakuneH samastAm.h // 19.2//*

2. Brahmana named Kalinga was Asura by nature. He was disciple of Shukracharya – Guru of Asura's and Guru of Shakuni. Following Shakuni's words, he preached extremely abhorrent logic to Kauravas secretly.

Notes:

1. This means that Kalinga a Brahmin disciple of Shukracharya who was Asura by conduct. Following his disciple Shakuni's words, Kalinga preached extremely bad atheist code of conduct to Kauravas.
2. Among popular scripts of Mahabharata he is mentioned as Kanika and Kaninka. But as SriMadhacharya has mentioned, original script might have mentioned Kalinga.
3. His Guru Shukracharya though was teacher of Asura's was gifted with noble thoughts. He also has the presence of Lord's Vibhuti form. ("kavInaamushanaa kaviH" - gIta 10/37) . But it is important to note that in spite of being his disciple, Kalinga was a true Asura. He was one among the ministers of Dhritarashtra.

*chhadmaiva yatra paramaM na surAshcha pUjyaH  
svArthena vaJNchanakR^ite jagato.akhilAM cha /*

*dharmAdi kAryamapi yasya mahopAdhiH syAt  
shreshhThaH sa eva nikhilAsuradaityasaN^ghAt.h // 19.3//*

### **Summary of Kalinga's code of Conduct.**

3. Fraud and cheating was the supreme principles of his code of conduct. There is no need to worship any deities; all the religious deeds should be performed selfishly to cheat the world. Good deeds should be done only when in extreme dangerous situations. A person who does so will be considered as the most pious person in Deamon and Asura clans.

Notes:

1. This is a very unique shloka which summarises the contents of an entire chapter in Moola Mahabharatha. If that is the art of extensive description, this is the art of abbreviation. Acharya who has retold entire summary of Brahmasutra Bhashya in just 32 shlokas in AnuBhasya has summarized hundreds of shlokas explaining this crooked code of conduct in just one shloka.
2. Hari is not the Best, Cheating has the foremost position, worshipping demi-gods is strictly prohibited, all tasks have background of selfish motives, people should be cheated at all times, unless otherwise needed good deeds should never be carried out, doing all this one should elevate to the highest positions among evil minded people – these are the codes of conduct learnt and practiced by Kali and other evil souls.
3. Kaliyuga is Duryodhana's time, meaning this crooked principles are the main principles of this Age. Pretending as Noble person outwardly and performing bad deeds internally is one among the disasters of Kaliyuga. As a result of this the future of Kauravas turned out to be the treasure of all the evil deeds exceeding the past.

---

### *Reference*

3. yatra = yasyaAM nItau Chadmaiva paramaM = uttamamiti pratipaadyatE taaM nItimAdhAditi  
pUrvENaanwayaH | yasya puruShasya surASca swarthEna=swaprayOjanEna nimittEna na pUjyaaH anyE kimiti  
kaimutyaM cashabdEna sUchayati | aKilaM dharmaadhi kaaryamapi saMdhyaavaMdana-  
yaj~jadaanaadisurapUjArUpadharmaadikaaryamapi=jagatOvaMcanakRutE kartavyam | "apiH  
padaarhasaMbhaavanaanwavasargagarhAsumuccayEShu" ityanushAsanaat avyaaajatwEna  
kAryatwasaMbhAvanAsUcanArthamapishabdaH | yasya mahOpadhiH = mahaanupadhiH = kapaTaM yasya sa  
mahOpadhiHsyaat "kapaTOstrIvyaajadaMbhOpadhayashcadmakaitavE" ityamaraH | sa  
EvanikhilaasuradaityasaMghAt shrEShTha iti ca yasyaAM nItau pratipaadyatE tAM nItimiti pUrvENAnwayaH

3. yadi pUjyAstarhi swarthEna nimittEna pUjyAH | jagataH vaMchanakRutE akhilaM  
dharmaadivihitaanuShThAnaM AdishabdEna niShiddhatyaagaH EtaddwayaM kAryamapi kartavyam | yasya  
puMsaH mahOpadhiH mahAn upAdhiH kapataM syAt sa mahacchadmavaan puruShaH |  
akhilasuradaityasaMghAt asubhiH prANibhiH ramaMti bhakShayaMti tE asurAH rAkShasA ityarthaH //

*ityAdi kutsitatamAM jagR^ihuH sma vidya  
maj~nAta eva dhR^itarAshhTramukhaiH samastaiH |  
teshhAM svabhAvabalato ruchitA cha saiva  
vistAritA cha nijabuddhibalAdato.api // 19.4//*

4. Kauravas got all such disgustful education without the knowledge of Dhritarashtra and other elders. They liked it due to their innate nature. They also strengthened the acquired knowledge by applying their intellect.



That is the meaning of the word “Kali”, creating confusion in the minds of noble souls for no reason and creating fights is his main characterstic.

2. As Duryodhana mentioned all of them were legitimate sons of Dhritarashtra and Pandavas were born following the ritual of niyoga. But during those times niyoga was legally accepted religious ritual. Even Kauravas father Dhritarashtra was born following the same ritual. It should be understood that inspite of the above fact Duryodhana’s unnecessary accuse of Pandavas was his natural evil behaviour. Shakuni was chief minister in all of the bad deeds of Duryodhana.

3. Just like ShriKrishna was for Pandavas, Shakuni was for Kauravas. ShriKrishna was son of Pandava’s uncle while Shakuni was Kaurava’s uncle himself. While he was Supreme Lord himself, Shakuni was supreme opposer of the Supreme Lord.

4. Shakuni is the representative deity of atheists. It is noteworthy that in Kaliyuga atheism is the main partner of Kali. It should be noted that all the adharmic activities in Kaliyuga has its roots in atheism. Although Dhritarashtra had rightfully made Yudhishtira as the heir to the kingdom and the crownprince, Duryodhana opposed it for no reason which was totally wrong.

---

### Reference

6. *tEpi hi vayaM hRudayaprajAtA ityatra tE = tava hRudayaprajAtA apItyapipadasaMbaMdhaH |  
jyEShThaputrasyaiva rAjyayOgyatwaprasiddhisUcanAya hishabdhaH | bhavataivArhatwaM naiva gamitaa  
ityEvakAradwayasaMbaMdhaH ||* - (vA.)

***rAjyaM mahachcha samavApsyati dharmasUnu  
stvatto.athavA.anujabalAt.h prasabhaM vayaM tu |  
dAsA bhavema nijatantubhireva sAkAM  
kuntIsutasya parato.api tadanvayasya || 19.7||***

7. In the future Yudhistira will become the emperor either through you; or he will forcibly take the position using the strength of his brothers. After that all of us and our future generations will forever remain slaves to them and their progeny.

### Notes:

1. Dharmarja who is the crown prince now will become the king in the future. Then all of us will become their slaves. In the future their progeny will get the kingdom. Duryodhana’s worry is that in the future his progeny will become the progeny of slaves.

2. It should be noted that in Ramayana, Mantare used similar evil argument to poison Kaikeyi’s mind - that if Rama becomes the king then Bharata will become his servant and when Kausalya becomes royal mother, Kaikeyi will be reduced to mother of the servant.

***EvaM ca twaM sahAsmAbhistasyAH prEShyA bhaviShyasi |  
putrashca tava rAmasya prEShyatwaM hi gamiShyati || vA.rA.(2/8/11)***

---

### Reference

7. *nijataMtubhiH sArdhaM vayaM kuMtIsutasya paratOpi = pashcAdapi tadanvayasya = tasya kuMtIsutasya  
anwayO yasya saH tadanwayaH tatsaMtAnaH tasya ca dAsA bhavEmEti yOjana | vayaM tu kuMtIsutasya  
asmattaMtavastattaMtUnAM dAsA iti vivEkaH ||* - (vA.)

7. *sa ESha pAMDOrdAyaadyaM yadi prApnOti pAMDavaH |  
tasya putrO dhruvaM prAptaH tasya tasyApi cAparaH ||*

tE vayaM rAjavaMshEna hInAH saha sutairapi |  
avaj~jAtA bhaviShyAmO lOkasya jagatIpatE ||

-bhArata (Adi. 140/35,36)

**nA.atmArthamasti mama duHkhamathAtishuddha  
lokprasiddhayashasastava kIrtinAshaH |  
asmannimitta iti duHkhamato hi sarve.a  
pIchchhAma martumatha naH kuru chApyanuj~nAm.h || 19.8||**

8. I am not grieving for myself. But I am grieving that because of us you who are world famous will loose your fame. Therefore all of us wish to die. Please give us permission to do so.”

Notes:

1. Duryodhana is grieving truly because he will loose the throne and the kingdom. But he says otherwise - He says that Dritarashtra will be de-famed if they do not get the throne. This is one of the parts of the crooked principles of kalinga. It is the character of bad people to pretend that all they do is for others while they have selfish motives. This is what is happening today.

---

Reference

8. vayaM nimittaM yasya saH asmannimittaH tava kIrtinAshaH | duHkhaM jAyata iti kriyAdhyAhArENa yOjanA | atO hEtOH atha = tava vij~jApanAnaMtaraM vayaM martumiccAmaH | pituryashOnAshaH putrANAmasahya iti prasiddhisUcanAya hishabdaH | kurviti madhyamapurushaprayOgaprAptatwaMpadEna apipadasaMbaMdhaH | twamapi Aj~jAM kuru cEti yOjanA | swEcChAyA Aj~jAkaraNasya ca samuccayArthashca shabdaH || -(vA.)

**evaM svaputravachanaM sa nishamya rAjA  
provAcha nAnuguNametadaho manaste |  
ko nAma pANDutanayeshhu guNottameshhu  
pRItiM na yAti nijavIryabhavochchayeshhu || 19.9||**

9. Listening to such words from his son, Dritarashtra spoke: “it is not fair of you to think in this manner. Who will not have affection towards Pandavas who have prospered with their own capabilities, due to their good nature.

Notes:

1. Dhritarashtra did not agree to Duryodhana’s reasoning and spoke – Dhritarashtra’s approach is not towards favouritism towards Pandavas. He informed him that he has given the Kingdom to them only because they are eligible and also warned Duryodhana that his reasoning is not proceeding in the right direction.

---

Reference

9. nijavIryabhavOccayEShwityatra nijavIryabhavaH ucchayaH ut = ukRuShTaH cayaH 'cicaya' iti dhAtOH cayaH=dravyasaMgrahO yEShAM tE tathOktaaH || -(vA.)

9. nijavIryabhavOccayEShu swavIryENa saMpAditaH utkarShO yaistE tathaa | -(ja.)

*te hi svabAhubalato.akhilabhUpabhUtiM  
mayyAkR^ishhanti nacha vaH pratishhedhakAste /  
tasmAchchhamaM vraja shubhAya kulasya tAta  
xemAya no bhavati vo balavadvirodhaH // 19.10//*

10. They have been using all their strength and conquering all the kings and bringing the wealth and offering it to him. They will never come in your way. Therefore, my child you calm down. Enmity with stronger party is neither good for the welfare of the family nor definitely for your safety.

Notes:

1. Explaining the accomplishments of Pandavas, he also got to Duryodhana and others attention the fact that they (Pandavas) will not come in their way of such accomplishments. He told that the whole family will be ruined due to the enmity with strong people if he does not give up hostility against Pandavas and asked Duryodhana to stay calm. It should be noted that – this is what happened in the future.

*evaM bruvatyapi nR^ipe punarAha pApaH  
Ashritya saubalamataM yadi naiva pArthAn /  
anyatra yApayasi nAgapurAt.h paretAn.h  
dR^ishhT.hvA.akhilAnapi hi no mudamehi pArthaiH // 19.11//*

11. Though Dritarashtra warned him in this manner, evil Duryodhana following the opinion of Shakuni spoke again: “If you do not send Pandavas away from Hastinapura we will all die. Witness that and live happily with Pandavas”

Notes:

1. When Duryodhana realized that his conspiracy was not working he tried another way to charm Dhritarashtra. He now directly threatened that they will all commit suicide if Pandavas are not sent out of Kingdom. It is very common in Kaliyuga that the kids blackmail their parents by telling that they will die.

---

Reference

11.parEtAn paralOkaM itAn prAptAn mRutAnityarthaH / -(ja.)

*evaM nishamya gaditaM sutahArdapAshai  
rAkR^ishhyatA.ashu sa nR^ipo.aridharechchayaiva /  
provAcha putramapi te balino na pArthAH  
shakyAH purAt.h tanaya yApayituM kathaJNchit.h // 19.12//*

12. Listening to his words and by the will of Chakrapani (The one who holds chakra in his hands) Shri Hari’s will, Dritarashtra got stuck in the web of affection towards his son. He told his son: “Aren’t Pandavas very strong. It is impossible to drive them away from the kingdom”.

Notes:

1. Here two reasons have been quoted for the reason why Dhritarashtra was influenced by Duryodhana’s words. One was his affection towards his son and the other was the Will of Supreme Lord. Here the word ‘aridharEcChayaiva’ indicates that the will of Supreme lord was the main factor

2.It is not guaranteed that all the kids are respectful to their parents, but it is certain that all the parents are doting. This example proves that in Kaliyuga the reason for many parents to wander away from the path of righteousness is due to the pressure bought about by their kids.

*ityukta Aha pitaraM shakuniM nirIxya  
sR^ishhTo mayA vidhirihAdya shR^iNushhva taM cha /  
AsaMstrayodasha sama nagaraM pravishhTe  
shhveteshhu tAvadayameva vidhirmayeshhTaH // 19.13//*

13. When Dhritarashtra said so, Duryodhana saw Shakuni and told this to his father: “I have a plan for this. Listen.It has been 13 years since they returned back to the kingdom. I have devised this plan since then”.

Notes:

1. The one who went to ask permission to commit suicide along with his brothers is now proposing a plan to expel Pandavas which he has already devised, which means the setting of threat to commit suicide was one of his treacherous methods to actually convince Dhritarashtra to accept his plan.

*drauNerhi nAsti sadR^isho balavAn.h pratApI  
so.ayaM mayA bahavidhaiH paramairupAyaiH /  
nIto vashaM vashagato.asya cha mAtulena  
sAkaM pitA tamanu chaishha nadIprasUtaH // 19.14//*

14. There is none similar in strength and valor to Drona’s son Ashwattama. I have got him under my control using various excellent plans. His father Drona and maternal uncle Kripa are also under my spell<sup>+</sup>.Bhisma is always on their side.

Notes:

1. Duryodhana has mentioned that he has taken control of Ashwattama as a foundation for his plan. Ashwattama is the incarnation of Shiva. Duryodhana is Asura – Kali. This indicates that Asuras primarily seek and depend on Shiva for carrying out all their mis-deeds.This is explained very clearly in Geeta’s words ‘ugralarmANaH’.  
2. Duryodhana has illustrated very clearly that Ashwattama will be joined by his father Drona and maternal uncle Kripa. It means that just like Dritarashtra, Drona will be under the spell of affection towards his son and will come under his control. Bhisma, Drona and Kripa are of equal age.They are childhood friends too. Therefore he thinks that these three are under his control along with Ashwattama.

---

*+ madhyasthaH satataM bhIShmO drONaputrO mayi sthitaH /  
yataH putrastatO drONO bhavitA nAtra saMshayaH //  
kRupaH shAradwatash caiva yata etau tatO bhavEt //  
drONaM ca bhAginEyaM ca na sa tyakShyati karhicit // -bhArata (Adi.141/20,21)*

*evaM hi sainikagaNA api dAnamAnaiH  
prAyo vashaM mama gata api chaishha karNaH /  
astre bale.apyadhika eva surendrasUnor  
jeshhye cha mantrabalatastvahameva bhImam // 19.15//*

15. In a similar way I have pretty much collected groups of soldiers by offering charity and also positions. Karna is also under my influence. He is superior to Indra's son Arjuna in Weapons and strength. And I myself will defeat Bhima with the powers of Mantras.

Notes:

1. Duryodhan has employed the technique of Dhana and Mana to attract soldiers towards him. Dhana in today terminology is nothing but bribe. Mana means either through honoring them, giving them material benefits or ranks and positions.
2. In Kaliyuga in present times, Duryodhana's above two methods are employed in day-to-day life to gain control of people. Usually if one set of people are attracted by Money the other set of people are attracted by power, positions etc. It is worthy to note that the methods used by Duryodhana are the prime ways used in Kaliyuga for all the misdeeds.
3. Even Karna was prey to this. The whole world knows that Karna remained under Duryodhana's authority all his life because Duryodhana gave him the kingdom of Anga. And in Bhima's case, he was under the misconception that he can win Bhima using the powers of magic art.

*triMshachchhataM paramakAH suradurlabhAshcha  
durvAsaso hi manavo.adya mayA gR^ihItAH /  
anyatra te pravihitA nahi vIryavantaH  
syurbhIma ityahamamUn.h na niyojayAmi // 19.16//*

### **Duryodhana's Mantravidya (the science of Mantras, magic art)**

16. I have learnt 3000 sacred mantras from Duravas which is not available even for demi-gods. If I use it elsewhere then their power will be reduced so I have reserved them to use only on Bhima.

Notes:

1. After having failed in efforts such as mixing poison in Bhima's food and other plans, Duryodhana's final discovery was to take refuge of these mantras. The above sentence indicates immense strength of Bhima and also that the strength of Mantras exceeds poisoning and such other methods already employed on him.
2. He learnt all these mantras from Durvasa who is again incarnation of Shiva, in a sense all those are non-vaishnavite mantras. Details about the strength and capacity of those mantras are illustrated in the next chapters ( 19/17 and 28/46). Also if these mantras are chanted constantly for 7 days all the dead people will come back to life and in the future they cannot be killed by anyone. As a result of this Duryodhana had great confidence that he would win.
3. But, it is also evident that he did not have any perception of the reality. He knows only 3000 mantras initiated by Durvasa. But Bhima is the incarnation of Vayu. Sri Raghavendraswamy has explained how unique Vayudevaru's mantras are in his Pratahsankalapagadya. '*saMsiddhasaptakOTimahAmaMtrANAM....*' which means Bhimasena knows Seven crore (70 million) at the back of his hands. Duryodhana knows only 3000 mantras. Even those are not all those great mantras which Bhimasena is not aware of.
4. Which means even looking from strength due to Mantras Bhimasena is second to none. '*bhImasEnasamOnAsti*'. Finally it has to be noted that the plans of Duryodhana and all other evil souls are all such conspiracies and not statesmanship (politics) explained in Shastras.

---

Reference

16. *triMshadadhikaM shataM triMshaccataM kEcit sahasratrayamiti vyAcakShatE | - (ja.)*  
*triMshaccataM trisahasramiti yAvat | triMshadadhikashatamityapi saMbhavati | -(va.)*  
*triMshaccatAstriMshadadhikashatAH trisahasraM vA | -(tA.)*

***te vIryadA vijayadA api vArivahni***  
***stambhAdidAH sakaladevanikAyarodhAH |***  
***vR^ishhT.hyAdyabhIpsitasamastakarA amUbhir***  
***jeshhyAmi bhImamumekamayAtayAmah || 19.17||***

17. These mantras are capable of giving all powers; giving victory and also the complete accomplishment of Jalastambha (staying afloat) agnistambha (control of fire) etc and also have the capability to stop the group of Deities. It can fulfill all the wishes such as wishing for rains etc. I have been chanting such mantras everyday and ensured that the powers are not lost. I will win Bhima using them.

Notes

1. In this verse, while explaining the powers of the mantras he has learnt, Duryodhana is also telling that he is chanting it everyday to ensure that the powers of the mantras are not lost.
2. Shastras have proved that power of mantras will go down if the person wishing to acquire it misses chanting it even one day or misses offering prayers to it in the correct manner prescribed for it. But the fact is Duryodhana does not have any authority to acquire these \*mantras. He is Avaishnava (non-vaishnava) that is the important fact. Commentaries mention the special fact that Sri Madhwacharya has indicated this by using feminine genre “amUbhiH” in place of using masculine gender “amIbhiH”.

Reference

17. *AdishabdE na mRutasaMjIvanAdikaM grAhyam | -(ja.,va.)*  
17. *amUbhiH ChAMdasatwAdbahulaM akShayAvishudhI divyE itivat |*  
*manushabdasyObhayaliMtAsUcanArthaM amUbhirayAtayAmairityuktaM ata Eva strIpulliMgashEShE*  
*‘munirvarATakaH swAtvarNakaH pATalirmanuH’ ityamaraH | -(ja.)*  
17. *ayAtayAmairityatra yAtaH= japatarpaNAdikaM vinA vRuthAgataH yamO yEShAM tE tathOktAH nEti || -(vA.)*  
*ayAtayAmah agatasAraH | -(vE., ja.)*  
*gatasAraM yAtayAmah yAmah sAra ihOcyata’ iti nAradIyE || -bhA.tA.(3/17/25)*

\* *avaiShNavasya vEdEpi hyadhikArO na vidyatE - brahmasUtrabhAShya(3/4/12)*

***sauhArdameshhu yadivA.atitarAM karoshhi***  
***tatrApi naiva hi mayA kriyate virodhaH |***  
***vatsyantv vAraNavate bhavatu sma rAshhTraM***  
***teshHAM tadeva mama nAgapuraM tvadarthe || 19.18||***

20. If you extend great harmony towards Pandavas than I can't oppose it outrightly. Let them reside in Varnavata for your sake. Let that kingdom be theirs. Let this Hastinapura be mine.

Notes:

1. This is another face of Duryodhana's hypocrisy. This clearly indicates that in sending Pandavas to Varnavata he had already devised a plan of getting them burnt in the palace of wax. In order to hide this fraud from Dhritarashtra he filled his mind with the idea that they can rule the kingdom there.

2. The fact is that he did not wish that Pandavas should live let alone give them a kingdom to rule.
3. 'twadarthE' here means let them rule the kingdom for "your sake", it also means that for your fame and greatness we will rule the kingdom of Hastinapura.

---

*Reference*

18. *tatrApItasya tarhyapItyarthaH* / -(sa.)

18. *vatsyaMtu vAraNavata ityatra* "vyatyayO bahulaM'iti vacanAt IOTyapi ShyacTrayOgaH // - (vA.)

*evaM svaputraparipAlanato yashaste  
bhUyAd.h vinashyati parapravAtipushhTau /  
jAte bale tava virodhakR^itashcha te syuH  
svArthaM hi tAvadanuyAntyapi kevalaM tvAm.h // 19.19//*

19. In this way by taking good care of your own kids your fame will increase. It will get destroyed (your fame) if you excessively take care of other's kids. They are bound to oppose you when their strength and power increases. Now they are obeying you for their own selfish motives.

*Notes*

1. Duryodhana is pretending to be concerned about Dhritarashtra's fame for his own selfish motives. Truth is he is using Dhritarashtra for his own selfish motives. It is an antipode that he is blaming that on non-selfish Pandavas.

---

*Reference*

19. *parapravAtipuShTAvityatra parEShAM prasavaH saMtAnaH tasyAtipuShTau parapravAtipuShTau // -(vA.)*

*xattaika eva satataM pariposhhako.alaM  
teshhAM mama dviDatha mantrabalAdamushhya /  
paurAshcha jAnapadakAH satataM dvishhanti  
mAM teshhvatiIva dR^iDhasauhR^idachetasashcha // 19.20//*

20. The only person who is the special guardian of Pandavas is Vidura, who is my enemy. By the strength of his tactics the citizens of this city and country always hate me and are in great great harmony with those Pandavas.

*Notes:*

1. It is indicated that Vidura is not mesmerized by any of Duryodhana's temptations. Vidura's way of life was simple and pure and was not attracted to wealth and power. The reason for that was his complete loyalty towards Pandavas.
2. This is an example that the temptations of Kali will not affect people who are loyal to vayu and other Demi-gods. Citizens are attached to Pandavas because of their good nature. But Duryodhana blames it on Vidura and tells that it is due to his conspiracy. But the fact that citizens do not like Duryodhana is mentioned here.

---

*Reference*

20. *atha maMtrabalAdamuShyEtatra atha=athApyEka EvEtyarthaH // -(vA.)*

*te teshhu dUragamiteshhu nirAshrayatvA  
nmAmeva durbalatayA paritaH shrayante /  
bhIshhmAdayashcha nahi tannikaTe virodhaM  
kuryurvinashyati gateshhu hi sauhR^idaM tat.h // 19.21//*

21. By sending Pandavas far away, people loose the protection of Pandavas, become weak and then seek refuge in me. If Pandavas are around even Bhishma and others cannot oppose them. If they are far away, then their cordiality towards them (Pandavas) will decrease.

Notes

1. It is Duryodhana's imagination that people's friendship towards Pandavas will reduce if they move away from them. In Ramayana, Mantare thought along the same lines : "Kaikeyi ! if Rama goes to far away for 14 years, people will forget him and will start to follow your son Bharata."

*caturdasha hi varShANi rAmE pravrajitE vanam /  
rUDhashca kRutamUlashca shEShaM sthAsyati tE sutaH // - vA.rA. (2/9/31)*

2. In this way, looking at the similar attitudes of Duryodhana and Manthare, it clearly indicates that they are made for each other couple.

*bhedaH kulasya bhavitA kulanAshahetu  
rasmAbhiresshu sahiteshhu pure vasatsu /  
tasmAdupAyabalataH pratiyApanIyA  
ste vAraNAvatamito vihito.apyupAyaH // 19.22//*

22. If they remain here with us, then it is guaranteed that it will give rise to a disagreement leading to the destruction of the whole clan. Therefore it is better to send them away to Varnavata in a nice way. I have a plan ready for that.

Notes:

1. Duryodhana's thought is that it is impossible for them to live together with Pandavas. That is true. How can Duryodhana and other Adharmic Souls who are like darkness live with Pandavas who are like bright light in the path of Dharma? Darkness will reign when light moves farther away. Duryodhana is trying the same.

Reference

22. *bhEdaH dwaidhIbhAvaH virOdha ityarthaH* -(ja.)
22. *vihitOpyupAya ityatra ayamupAyaH vihitoOpi asmannagarasamAnanagaradAnAdityarthaH* // - (vA.)
22. *pashupatEnargarE vAraNAvatE* -iti bhAratE (Adi 142/3)

*vishhNurjayanta iti shambhusahAya Aste  
devotsavashcha sumahAn.h bhavitA.atra sushhThu /  
bhaktAshcha te hi nitarAmarishaN^khapANau  
tvachchoditAH samupayAnti tamutsavaM drAk.h // 19.23//*

23. Vishnu by the name of Jayanta resides in Varnavata along with Shiva. A grand festival is about to begin there. Pandavas are great devotees of Vishnu who beholds Shanku(conch) and Chakra(Disc). If you say, they will immediately leave to take part in the festival.

Notes:

1. As noted here, Varnavata is holy place of Vishnu by the name of Jayanta. It is also noted that there is also a temple of Shiva here. Note of '*charkashankapAni*' indicates that the statue of Vishnu there has conch and Disc.
2. Duryodhana's idea is that Dhritarashtra should be the main person behind this Scheme. Pandavas will never leave if Duryodhana tells them. He knows that if Dhritarashtra tell them, they will definitely go due to the respect they have towards their uncle. Therefore he is trying all this convincing to Dhritarashtra.
3. This is the best example of rogues mis-using elders to carry out their mis-deeds.

*Reference*

23. viShNurjayaMta iti shaMbhushahAya asta ityatra atra = vAraNAvatE shaMbhushahAyaH jayaMtanAmakaH viShNurAstE viShNOrdEvAlayaH shaMbhOrdEvAlayashcAstItyarthaH || - (vA.)

23. jayaMta iti mUrtyaa shaMbhuhSahAyaH shivapratimAsahAyO yasya sa tathOktaH - (ja.)

23. shivapratimAsahAyO yasya sa tathOktaH | - (va.)

***aj~nApya matpurushhatAM purushhairmadIyai  
rmadhyasthavah bahuguNA uditAshcha tatra |  
teshhAM puro.atra gamanAbhiruchishcha jAtA  
drashhTuM puraM bahuguNaM nanu pANDavAnAm.h || 19.24||***

24. Some of my followers, without revealing that they are from my side have already described the festivities in great detail to them. And the Pandavas are wishing to visit such a place with so many glories.

*Reference*

24. aj~jApya matpuruShatAmityatra matpuruShatAM mama puruShatAM aj~JApya = pAMDavAn pratyaj~jApayitwA tEShAM=pAMDavAnAM puraH = purataH || - (vA.)

aj~jApya tE yathA na jAnaMti tathA kRutwEti yAvat | - (va.)

***ityuktavatyatha sute sa tathetyuvAcha  
prApteshhu pANDutanayeshhu tathaiva choche |  
j~nAtvaiva te.api nR^ipaterhR^idayaM samastaM  
jagmuH piteti pR^ithaya saha nItihetoH || 19.25||***

25. When his son said so, Dhritarashtra agreed. When Pandavas came to him, he told them the same. They knew his intentions well, but out of respect to their uncle and to maintain integrity, they got ready to go to Varnavata along with their mother Kunti.

Notes:

1. Conned by Duryodhana's words Dhritarashtra agreed to him. When Pandavas came to him as they would everyday to pay respects, he asked them to go to Varnavata.

2. Pandavas, who were intelligent, knew his intentions clearly. Still in order to follow the rules of respecting father's words, they prepared to go to Varnavata with their mother Kunti.
3. In Ramayana Sri Rama proclaims such a message of following the orders of elders.
4. If Sri Rama obeyed the orders of Kaikeyi who was not his own mother, Dharmaraja obeyed the orders of Dhritarashtra who was not his own father. This establishes that following the orders of own parents is a must.

***bhImastadA ha bhavitA.atra hi bhaixachAra  
ityeva samyaganuvidya nijaM na karma /  
tyAjyaM tviti pratijagAda nijAgrajAya y  
Amo vayaM natu gR^ihAt.h sa hi naH svadharnaH // 19.26//***

### Revealed Knowledge of Bhimasena

26. Bhima told: We should understand that if we do so, we will have to live by begging alms and not step away from following our duties and also informed his brother “ we should not leave this city and go there, that is our duty at this time “

Notes:

1. Dharmaraja agreed to follow the orders of Dhritarashtra out of respect to his uncle. Bhimasena said although these are the words of our uncle, it is not acceptable by law. So let us not follow it. He informed Dharmaraja that they should stay right here and follow their duties. In Ramayana Lakshmana says similar words.

Reference

26. atra = vAraNAvatE bhaikShacAra Eva / bhaikShamannaM tadarthaM cAraH caRaNaM  
bhikShATanamityarthaH / nijaM kShatriyayOgyaM karma paRannAnupajIvanaM na tyAjyamiti samyaganuvidya  
nijAgrajAya tada pratijagAda hEti saMbamdhaH // -(vA.)

26. bhaikShacAraH bhikShAcaraNaM bhavitA bhaviShyati / kShatrAyOgyO bhaikShyacAra ityarthaH / -(ja.)

'bhImastadAha bhavitAtra ca bhaikShacAra' ityEkaH pAThaH, 'bhImastadaiva bhavitAtra ca' ityaparaH iti  
pAThadwayam / dwayOrapi kOshEShu darshanAt vyAkaraNAdivirOdhaAvAcca AdyE tadAhEtyatra AhEti na  
padacChEdaH / pratijagAdEtyanEna paunaruktyAt / kiMtu hEtyEva athava AdyapAThEpyAhEtyEva  
padacChEdaH / na ca paunaruktyam / bhinnavAkyatwAt / tatra pUrvavAkyam kaMThatOnukUlamarthataH  
pratikUlam / aparaM kaMThatOpi pratikUlaM tyAjyaM twitiIti madhyastha iti shabda Eva pRuthagwAkyadwayE  
hEtuH / tasya samArthatwAt prakArArthatwE ityUcivAMsamityanEna paunaruktyA  
dEhalIpradInyAyEnObhayavAkyaparisaMptau madhyastha iti shabdaH / athava bhImastadAtra vAraNAvatE  
bhaikShyacArO bhavitEtyanEna samyaganuvidya nijaM karma na tyAjyaM twiti aha-na kEvalamanyAn prati  
uktwa tUShNImAsa / kiMtu nijagrajAya pratijagAda cEti kathamEtaditi uttaravAkyam sarvaM ca  
shabdabalalabhyaM yasmin kOshE ca cashabdabhAvastatra hishabdashcashabdArthaH / -(ti.)

+ gurUktamapi na grAhyaM yadanarthErthakalpanam || - BAGavata (7/6/2)

***nishhkAsayanti yadi no nijadharmasaMsthAn.h  
yotsyAmahe.atra nahi dasyuvadho.apyadharnaH /  
ityUchivAMsamamumAha cha dharmasUnuH***

***kIrtirvinashyati hi no gurubhirvirodhe // 19.27//***

27. “If they intend to drive us who are following our duties away from this land. Then let us wage a war right here. It is not Adharma to punish the guilty!” Yudhishtra told Bhima : “Won’t our fame be tainted if we oppose our elders !”

Notes:

1. If they try to drive people away, then opposing it and fighting it is the duty. Bhima’s lie of thought was that killing bad people is not considered as wrong.
2. In the future, Krishna gives a similar advice in Gita. This is a clear instance of Bhima and Krishna having similar opinions.

---

Reference

27. *swadharmAnuktau swadharmahAniH | pura EvAvasthAnEgrajAnuvRutyabhAvadOSha ityubhayatO dOShO bhavEdityarthaH |* -(tA.)  
27. *nOsmAnniShkAlayaMti balAnniHsArayiShyaMti |* -(ja.)  
27. *kEvalaM kIrtiyarthaM gamanE nijadharmahAniprAptEH agrajavacanAdgamanEdharmakIrtilakShaNadOShadwayaparihArAt |* -(ta.)

***ityuktavAkyamamumagrajamanvagAt.h sa  
bhImaH pradarshya nijadharmamathAnuvR^ityai |  
doshho bhavedubhayato yata eva tena  
vAchyah svadharmata na sthithiratra kArya // 19.28//***

28. Bhima followed his brother who said so. Earlier Bhima had told that it is the duty to follow one’s own prescribed duties (swadharma). Now he obeyed his brother. If swadharma is not mentioned then it is wrong, however it is not befitting to disobey brothers orders. Therefore Bhima’s views are that he should let everybody know of their duties, however never oppose the words of elders.

Notes:

1. Bhima has taught how to react when elders do not follow the path of Dharma. During such an occasion, it is ones duty to tell what is right. In case they do not agree to it and insist on following what they have told, it is one’s duty to obeying them. This is one special subtule aspect of Dharma(Dharmasukshma).
2. It should be noted that even in the future during the game of Dice, when Dharmaraja strays away from the path of Dharma, Bhimasena obeyed his words at the same time pointing out Dharmaraja’s mistake – this again is due to the same reason as now. A subtule aspect of Dharma

---

Reference

28. *dOShO bhavEdubhayata ityatra ubhayataH j~jAtadharmasyAkathanAt agrajavAkyOllaAGanAcca dOShO bhavEdityarthaH ||* -(vA.)  
28. *j~jAtwA swadharmAnirUpaNAAt jyEShThAnanuvRuttEshcEtyubhayatO .../* -(ja.)

***kIrtiyarthameva nijadharmapariprahANe  
prApte.agrajasya vachanAt.h pravihAtumeva |  
bhImasya doshamubhayaM pratihantumIsho***

*jyeshhThaM chakAra hariratra sutaM vR^ishhasya // 19.29//*

### **Why is Dharmaraja the elder brother ?**

29. Sri Hari made Dharmaraja as the elder brother because at the time where Bhima had to forsake the prescribed duties, he resolved it by obeying elder brother which had higher priority and thus did not incur sin for both the actions.

Notes:

1. A stimulating thought of “what would have happened if Bhima was not younger brother but older brother and if Dharmaraja was the younger brother” is analysed here. It is the duty of youngsters to state about Dharma. But the decision rests on the elders. If he was eldest himself, it would not have been like this. One would have to decide according to Dharma and also act according to his decision. Meaning if Bhima had been older brother he not only had to state the Dharma but also follow it and set an example to others. That is the reason why ShriHari destined Bhima to be younger brother. The explanation of this is given in the next verse.

---

*Reference*

29. *IshO hariH atrAsmin lOkE nijadharmapariprahANE prAptE sati bhImasya kIrtyarthaM agrajasya vacanAdEva pratihAtuM = nijadharmam pratihAtuM ata Eva bhImasyObhayaM dOShaM = dharmAtikramadOShaM agrajAtikramadOShaM ca pratihaMtum vRuShasya = dharmasya sutaM jyEShThamEva cakAra // -(vA.)*

29. *pitRuvyOllaMGanEna kIrtinAshaH gamanE swadharmatyAgaH ityubhayaM dOSham ... / -(ja.)*

***hantavyatAmupagateshu suyodhanAdi  
shhvanyopadhAnnahi bhavennijadharmam eva /  
pUrvaM vadhe nahi samastasha eva doshha  
steshhAM prayAnti vivR^itiM cha tadarthato.api // 19.30//***

30. There is no important duty other than slaying Duryodhana and others who are fit to be slayed. But if they are killed so soon then their complete wickedness will not be showcased to the world. That is the one of the other reasons why SriKrishna destined Dharmaraja to be elder brother.

Notes:

1. If Bhima had been elder brother than he would have to kill Duryodhana and others who had attempted to murder Bhima by administering him Poison. If they were killed at that time, then many more of their crooked deeds would not be witnessed by the world and there could have been a situation where some people might have sympathised them. If they were pardoned, then their wicked actions would not come across as wrong deeds meaning their mistake had to be shown to the world. They should be slayed only after all their bad deeds have been shown to the world. If Bhima was the older brother then he would have had to kill them as per the rules. In order to avoid that Bhima was born as younger brother. This way, though Bhima got to state the correct duty, things happened as per elder brother Dharmaraja's instructions.

2. If not Kauravas would have been killed right now and Mahabharatha would have ended in AdiParva. It is speciality of Bhima that he had the commonsense to understand Sri Hari's ordainment. That is why the name pUrnapragna is totally relevant to him.

3. It has to be noted that some of the verses in Kumaravyasa's copies convey the same meaning as the above notes.

hiriyanI dharmajage nEnele | nirutakAraNa prakRutipuruShara |  
 nevaNige harisiriyani bbaranudu bhUgaNake |  
 marutanAtmaja ninage sariyI | dhareya jIvaroLArU yeMdoDe |  
 sarasijAsanapitage binnaha mADidanu bhIma ||  
 janana modalenagAdEta - | kkenalu muniyiMteMda modalali |  
 jananaVAdare rAjakAriya naDevudilleMda || -(Adi. saM. 22 shLO. 19,30)

*Reference*

30. *suyOdhanAdiShu haMtavyatAmupagatEShu satsutEShAM vadhAdanyaH nijadharmO na bhavEdEva hi |  
 tathApi pUrvamidAnIM asmaduccATanAKyAparAdhasamayE tEShAM duryOdhanAdInAM vadhE sati tEShAM  
 samastashaH dOShAH = upari kariShyamANAH asmadwadhArthaM  
 lAkShAgRuhanirmANadrapadIkacagrahaNakRuShNabaMghanOdyOgAdiviShNuvaiShNavadrOhAKyadOShAH  
 vivRutiM=lOkE prasiddiM na prayAMti tadarthatOpyanwagAditi pUrvENAnwayaH || -(vA.)*

*xattA.atha chA.aha suvacho.antyajabhAshhayaiva  
 dharmAtmajaM vishhahutAshabhayAt.h pratItAH |  
 AdhvaM tviti sma sa tatheti vacho.apyudIrya  
 prAyAchcha vAraNavataM pR^ithayA.anujaishcha // 19.31||*

31. Later Vidura said to Yudhistira in antyaja language “always be careful about the dangerous of poison, fire etc”; Yudishtira understood that and said we will, and left to Varnavata along with his brothers and mother.

Notes:

1. When Pandavas were ready to leave, Vidura who knew about the conspiracy of Duryodhana, signaled about it to Dharmaraja. If he had told them directly, then there was a chance of Duryodhana’s people getting to know about it and change their plans. In that case there could be a chance that he might not know about the changed plans and not be able to help them. If Yudhistira will not be informed then he would not get a chance to try and escape from the dangers. That is why Vidura chose to indicate it using the language of Antyaja.
2. Janaardaneeya gives the meaning of Antyajabhasa as mEncabhasa (mEccha – meat eaters, barbarians) .Even mahabharata mentions the same. But here mMcchabhasa means secret language. Vidura’s words as in Moolamahabharata is as below

**kakShaGnaH shishiraGnashca mahAkakShE bilaukasaH |  
 na dahEditi cAtmAnaM yO rakShati sa jIvati ||  
 nAcakShurvEtti paMthAnaM nAcakShurviMdatE dishaH |  
 nAdhRutirbhUtimApnOti budhyaswaivaM prabOdhitah ||  
 anAptairdattamAdattE naraH shastramalOhajam |  
 shwAvicCharaNamAsAdya pramucyEta hutAshanAt ||...  
 -bhArata (Adi. 144/23-25)**

Srimadacharya has made this clear by using the term antyajabhasa. Vidura told in mMcchabhasa itself. But the style in which he told was of Guhyabhasa.

Out of the three different styles of language viz. Samadhi, Dharshana and Guhya, Antyaja means Guhyabhasa. “Antya’ means ‘guhya’ . ‘ja’ means one born from that language. Overall the summary is that the words were related to guhyabhasa (Secret language)

*Reference*

31. viShahutAshabhayAnnimittAt pratItAH = pratItimaMtaH lAkShAgRuhE viShahutAshabhayaM bhaviShyatIti  
jAnAnAH adhwaM = lAkShAgRuhE upavishadhwaM "asa upavEshana" iti dhAtOH lOTyAtmanEpadE  
madhyamapurushabahuvacanam | iti kShattA = viduraH aMtyajabhAShaya = mLEcCabhAShaya AhEtyanwayaH ||  
-(vA.)

31. aMtyajabhAShaya mLEMcCabhAShaya | taduktamAdiparvaNi-  
'hitOpadEshashca pathi dharmarAjasya dhImitaH |  
vidurENa kRutO yatra hitArthaM mLEMcCabhAShaya || 'iti | (1/2/103)

avadat pAMDavAnAmitya shEShaH | darshanAdibhAShAsu aMtE jAtA aMtyajA aMtimA guhyabhAShAnyatha  
bhavEdityuktEH ApatataH prativAkyArthAnyArthayukta guhyabhAShA natu mLEMcCabhAShA nahi  
kakShaGnashashiraGnaScEtyAdimLEMcCabhAShA yattu bhAratE hitArthaM mLEMcCabhAShayaEti tatra mLEMcCa  
avyaktE shabda iti dhAtuvyAKyAnAt arthatO avyaktamLEMcCabhAShayaEti j~jEyam | pratItAH sAvadhAnAH |  
AdhwAM bhavaddhitEtyAha ||

aMtyajabhAShA | taduktaM AdiparvaNi -  
'hitOpadEshashcapathi dharmarAjasya dhImataH |  
vidurENa kRutO yatra hitArthaM mLEcCabhAShaya || 'iti pratItAH | -(va.)

31. kiMcicca vidurENOkto mLEcCavAcAsi pAMDava || - -bhArata (Adi.164/6)

***tAn.h hantumeva cha tada dhR^itarAshhTrasUnur  
lAxAgR^ihaM sapadi kAJNchanaratnagUDham.h |  
kR^itvA.abhyayAtayadamutra hi vishhNupadyAM  
svAmAtyameva cha purochananAmadheyam || 19.32||***

**Palace of Wax in Varanavata.**

32. Duryodhana had got a palace built of wax and concealed with gold and other precious stones in order to kill Pandavas. He had got this done in a great speed and sent Pandavas to Varnavata via Ganges. He also sent his minister Purochana along with them.

**Notes:**

1. Just like Hastinapura, Varnavata was also a city on the banks of river Ganga. Therefore he sent them by river route meaning in a ship.

*Reference*

32. amutra ca viShNupadyEtyatra lAkShAgRuhaM kRutwA amutra = lAkShAgRuhE yadapEkShitaM vastu =  
dhanadhAnyAdikaM vastu tadapi kRutwA = pUritaM kRutwA viShNupadyA = gaMgayA naukAdwArA  
gaMgAmArgENa abhyayAtayAt = agacCatEti kArubhiH sahitaM purOcananAmadhEyaM swAmAtyAM  
prEShayaMAsEti yOgyakriyAdhyAhArENa yOjana || -(vA.)

***pUrvaM prahasta iti yastvabhavat.h supApaH  
so.abhyetya pANDutanayAnabhavachcha mantri |  
duryodhanaM prativihAya bhavatsakAsha***

***mAyAta ityavadadeshhu sa kUTavAkyam.h // 19.33//***

33. A wicked person who was earlier known by the name of Prahasta came to Pandavas and became their minister. He lied to them telling “I have left Duryodhana and seek your shelter”.

Notes:

1. Purochana was Ravana’s minister in Ramayana. Here he is the minister of Duryodhana. It is important to note that in both his births he has been the minister of the Villains of the time. This is also a clear instance of Swabhava traividya of souls.
2. He came to Pandavas and lied that he has left Duryodhana and come to serve them in order to get appointed as their minister.
3. During the war between Rama and Ravana he was killed by Nila and Vibheeshana with weapons “Shile” and “Shaktayudha”. Now he is born as Prahasta and was trying to help Duryodhana who was conspiring to kill Pandavas.

---

Reference

33. *sa kUTavAkyamityatra kUTavAkyam = CadmavAkyam 'kaiTavaM kapaTaM kUTam ' iti halaH // -(vA.)*  
33. *parivihAya -(pATHAMtara)*

***divyaM gR^ihaM cha bhavatAM hi mayopanItaM  
prItyaiva pApamanuyAtumahaM na shaktaH |  
yushhmAsu dharmadhR^itimatsu sada nivatsya  
ityUchivAMsamamumAhuraho subhadram.h // 19.34//***

34. I have constructed this beautiful palace for you with love. They said “let it be so” to him who told “ I could not live obeying that sinner, you are always leading life of Dharma and I want to live with you always”.

Notes:

1. It is mentioned in Mahabharata that - it was planned that within 10 days of Pandavas reaching Varnavata, the palace of wax should be ready and that Pandavas should enter the palace.

***dasharAtrOShitAnAM tu tatra tEShAM purOcanaH |  
nivEdayAmAsa gRuhaM shivAKyamashivaM tadA // (Adi. 145/11)***

---

***dR^ishhT.hvaiva jAtushhagR^ihaM vasayA sametaM  
tadgandhato vR^ishhasutaH pavamAnajAtam.h |  
taM chAtipApamavadat.h sumukhaishha pApo  
hantuM na ichchhati sada bhava cha pratItaH // 19.35//***

35. On seeing it constructed with fat, Dharmaraya recognized the smell of it, and realized that it is made of wax and told Bhima the son of Vayu “This Purochana is a big criminal, Oh propitious Bhima ! he is planning to kill us. Be careful at all the times.

Notes:

1. Yudhistira who remembered the warning given by Vidura, smelling the fish oil right away recognized that this palace was made of wax. Indicating this to Bhima he asked him to be extra careful in order to protect all of them.
2. Using the word “pavamAnajata” Acharya has informed that he rightly asked Bhima the incarnation of Prana (life) to protect their life.

---

*Reference*

35. *taM cAtipApaM dRuShTwa j~jAtwA pavamAnajAtamavadat | -(vE.)*

35. *vasayA= matsyOdarasthaGRutEna samEtaM jatu = lAkShA tadwikArarUpaM gRuhaM = jAtuShagRuham | "jatu trapuvikArE tu jAtuShaM trApuShaM triShu" ityamaraH | tadgaMdhata Eva dRuShTvA pavamAnajAtaM prati taM purOcanamatipApamavadat | hE sumuKa EShaH pApaH naH= asmAn haMtumicCati iti cAvAdIt | twaM ca pratItaH = j~jAnavAn bhava = sAvadhAnO bhavEti cAvadadityarthaH*

35. *vasayA mEdasA samEtaM ....pratItaH sAvadhAni bhava | -(ja.)*

*vasayA AcCAdanE - (tA.)*

***xattA.atha nItibalato.akhilalokavR^ittaM  
jAnan.h svachAramukhataH khanakAya choche |  
uktvaiva dharmatanayAya madIyavAkyam  
pUrvoktamAshu kuru tatra bilaM sudUram.h || 19.36||***

36. Vidura, by the strength of his wisdom and by information collected by his spies, knowing all the news of the world, called a person who was an expert in making underground tunnels and told: “tell Yudhishtira what I had told him earlier, and construct a very long underground tunnel”.

*Notes:*

1. Vidura called a person who was expert in constructing tunnels, and ordered him to go to Pandavas and construct a long tunnel from the Palace of wax so that it will aid Pandavas in escaping from there.
2. Just to give them assurance that he was on their side, Vidura asked him to remind them the words he had told them earlier in the Antyaja language.

---

*Reference*

36. *uktaiva dharmatanayAyEtyatra vishwAsajananAya dharmatanayam prati purvOktaM madIyam vAkyam twamapi dharmatanayAya uktaiva bilaM kurviti saMbamDhaH || - (vA.)*

*KananAya cOcE -(ja.pATha)*

***chakre sa chaivamatha vartma vR^itichchhalena  
dvAraM cha tasya sa pidhAya yayau gR^ihaM svam.h |  
bhImaH purochana ubhAvapi tau vadhAya  
chchhidrArthinau mitha utoshhaturabdakArddham.h || 19.37||***

37. He came on the pretext of building a compound, and actually dug underground tunnel, concealed the entrance and left to his house. Bhima and Purochana spent 6 months waiting for a chance to kill each other.

Notes:

1. The person who had come to build tunnel, completed his job of building the tunnel, concealed the entrance, informed the same to Pandavas and left. From the day one Bhima and Purochana were conspiring to kill each other. Purochana was waiting to set the Palace of wax on fire after everybody slept. But since Bhima used to be awake all night and kept guard without sleeping even once, Purochana never got a chance to do so.
2. Similarly Bhima who was also waiting to set fire to the palace himself was waiting for arrival of few people and had not yet done so. This is the reason why 6 months were spent on this wait. This also clearly indicates that Bhima is a Gudakesha who never slept even once for full 6 months. Shastras have proclaimed that not only then but the speciality of Mukyaprana (life of every living being) is he never ever sleeps not even during Pralya (doomsday). “*pralayakAlEpi pratibhAtaparAvaraH*”

---

Reference

37. *vartmavRuticCalEnEtyatra vRutiH= AvaraNaM grAmasya prAMtataH prAkAraH taM karOmIti vyAcEna || - (vA.)*  
37. *vRutticCalEna vivRuttivyAjEna rathyAjagalamanOpayuktavivaravyAjEna vartma cakrE |*  
*'vidurapUrvavacObhirdAshOditAbhiH iti liMgavyatyayaH tasya paramavaidikatwaj~jApanArthaH | -(tA.)*

***tasyAgraja cha sahitA sutapaJNchakena  
tatrA.agamat.h tadanu mArutireshta kAlaH |  
itthaM vichintya sa nishAmya cha tAn.h prasuptAn  
bhrAtR^I.nshcha mAtaramathA.ashu bile nyadhAt.h prAk.h || 19.38||***

38. Purochana's older sister came there along with her 5 sons. Deciding that this is the right time, one day while all of them were in deep sleep, Bhima asked his mother and brothers to enter the tunnel first.

Notes:

1. The people whom Bhima was waiting for were Purochana's sister and her sons. This means that when they reached there, he decided that it was time to slay them by setting fire to the palace of wax.

---

Reference

38. *niShAdI paMcaputra tu tasmin bhOjyE yadRucCaya |*  
*annArthinI samabhyAgAt saputra kAlacOditA || -bhArata(Adi 147/7)*

***taM bhAgineyasahitaM bhaginIM cha tasya  
pApAM dadAha sagR^ihAM pavamAnasUnuH |  
sA.apyAgatA hi garaLena nihantumetAn.h  
bhImasya pUrvabhujito na shashAka chaitat.h || 19.39||***

39. Vayu's son Bhima burnt evil Purochana and his sister along with her children and the palace of wax. She had come to feed them poisoned food and kill them. Since Bhimasena had already consumed it she could not.

Notes:

1. If the main reason was that she was evil by nature, the next reason was she had mixed their food with poison with intention to kill them. But since Bhima would finish all the food she had contaminated with poison before everyone else, they were all protected.
2. This is one other incident where Bhima had digested the poison. Bhima was the divine form who had consumed the Kaalakraanta poison; In this way the credit of saving Arjuna and others from this danger goes to Bhima. Slaying her was appropriate because she was such an evil sinner.

---

Reference

39. *pUrvabhujitaH bhrAtRubhOjanAt pUrvaM viShamishrasarvAnnabhOjanAt | -(vE.)*

39. *bhImasya pUrvabhujita ityatra bhImasya pUrvaM bhujitaH = viShamishrabhakShyabhakShaNAnnimittAt Etat = viShAM EtAnnihaMtuM na shashAkEti pUrvapadAvRuttyA yOjanA | bhImaH swayaM bhuktwA viShamastIti jAnan anyEShAM na dadau | bhImasya jIrNatwAt anyEShAM bhakShaNasyaivAbhAvAt taddattaviShENa kOpi hata iti bhAvaH || -(vA.)*

***taptaM tayA sasutayA cha tapo nitAntaM  
syAM sUnubhiH saha balAdaditistathA.abdAt.h |  
tasyA adAchcha girisho yadi putrakaistvaM  
yukta na yAsi mR^itimesha varastaveti || 19.40||***

40. Wishing to become Aditi, she along with her kids had performed a severe penance. After one year Shiva had granted her a boon “Your wish will be fulfilled if you do not die along with your children.”

Notes:

1. She had a peculiar desire. She wished to acquire the position of Aditi along with her five sons. To achieve it she worshipped Shiva.
2. It has already been told with examples of Gautama and Amomandavya that it is not apt even for even demi-gods to desire positions which they do not deserve. In that case how can this deamoness become the God-mother of Aditi? That is why her penance was an evil one wishing for undeserving boon.
3. Shiva gave her a boon that her wish will be fulfilled provided she does not die along with her sons in this birth. This means she has to have such a death in this birth. His intent was to make sure that she does not get the position of Aditi. Bhima is omniscient. Since he knew this, he decided that by killing them like this, Shiva’s boon will be honored and they will have the correct degradation and was waiting for their arrival. Accordingly when the time came, he burnt all of them along with the palace of wax.
4. In this manner, making the boons of deities come true pleases the Supreme Lord and is considered as achieving a noble deed. Furthermore destroying the deemons is noble deed anyways. Purochana’s sister was a huntswoman. Her intent was to make friendship with Kunti on the pretext of serving her and then feeding all of them with the poison.

***purOchanapraNahita pRuthAM yA sEvatE sada |  
niShAdI duShTahRudaya nityamaMtaracAriNI || kRu. bhArata (Adi. 160/9)***

5. Seeing that Bhimasena never slept even a single day and stayed awake all the time, Purochana asked her to come and help him in completing his mission.
6. Just like how Rahu who wished to drink the Nectar which he did not deserve succumbed to the chakra of Mohini, this demon who wished the Aditi position was sacrificed in the fire set by Lord Vayu.

7. Vayu who in the form of Hanumantha had set fire to Lanka, now by setting the palace of wax on fire in this Bhima avatara showed that he is the devotee of Lord who sets fire to all the plans of evil men. If Lanka was the city of Ravana, Palace of wax was built by Duryodhana
8. Palace of wax is also indicative of worldly pleasures. Although it looks like a wonderful palace studded with gold and precious gems, it was a dangerous place filled inside with wax and which could get burnt down in seconds. World pleasures are the same. On the outside though it looks very lucrative and attractive, it is actually very transient and can get destroyed any moment. Though Pandavas lived there, they were protected by Bhima. It will prove to be deadly for people who live the life without believing the principles of Pranadevaru and living the life carried away by worldly pleasures.
9. Purochana who was drunk, along with his sister and her kids was burnt down along with the Palace of wax. Life is deadly just like the Palace of wax for people who lead the life enjoying the worldly pleasures at all the times. Dharma and others could not be burnt in the Palace of wax. This is indicative of the fact that worldly pleasures will not destroy the basic nature of Dharma and others. The philosophy of Place of wax is a very unique incident which reflects the greatness of philosophy of Mahabharata.

---

*Reference*

40. *syAM sUnubhiH saha balAdaditirityatra balAt = tapObalAt sUnubhiH saha aditiH syAmitya saMbaMdhaH | sUnavastatrApi matsutAH saMtaH dEvA bhavEyuH | ahamaditiH syAmitya bhavaH || -(vA.)*
40. *purOchanapraNahita pRuthAM yA sEvatE sadA | niShAdI duShTahRudaya nityamaMtaracAriNI || kRu. bhArata (Adi. 160/9)*

***jAnannidaM sakalameva sa bhImaseno  
hatvA sutaiH saha kubuddhimimAM hi taM cha |  
bhrAtR^I.nshcha mAtaramudUhya yayau bilAt.h sa  
nirgatya bhItivashato.abalatAM prayAtAn.h || 19.41||***

41. Having known this completely, Bhima slayed Purochana and his evil sister along with her sons and left from the tunnel carrying his mother and brothers. They had lost their strength due to fear.

---

*Reference*

41. *bhItivashatObalatAmityatra bhItivashataH abalatAM = balarahitatAm || -(vA.)*

***j~nAtvA purochanavadhaM yadi bhIshhmamukhyair  
vaichitravIryatanaya abhiyodhayeyuH |  
kiM no bhavediti bhayaM samuhad.h vivesha  
bhImaM tvR^ite cha tanayAn.h sakalAn.h pR^ithAyAH || 19.42||***

42. The great fear as to what will happen to them if Bhishma and other Kauravas wage a war against them after hearing about the slaying of Purochana had engulfed all the Pandavas except Bhima.

***bhImo.abhayo.api gurubhiH svamukhena yuddha  
maprIyamANA uta dharmajavAkyahetoH |  
Uhyaiva tAnapi yayau dyunadIM cha tIrtvA  
xattrA.atishhTamadhiruhya jalaprayANam.h || 19.43||***

43. Though Bhima is always fearless, he did not wish to be the cause of fight against elders and teachers. Also due to the words of Dharmaraja, he carried all of them and crossed river Ganga in the boat arranged by Vidura.

Notes:

1. The answer to the doubt as to why Pandavas did not go back to Hastinapura and instead went to forest is given here. Though the plan of Palace of wax was devised by Duryodhana, he has the acceptance and support of Dhritarashtra and Bhishma for this. If they return to Hastinapura after burning down the Palace of wax, realising that his plan has failed Duryodhana might wage a war. Bhishma and others might support him. At that time war would be inevitable. Yudhistira and others were scared of this consequence; but fighting against Bhishma, Drona and other elders under his leadership was not something Bhima wished. Therefore they went towards forest instead of Hastinapura.
2. The other reason is that, for this very same reason even Yudhistira wished to go towards the forest. The prime aspect here is that in all the occasions Bhima would think about the intricacies of Shastra and follow accordingly, thus always being engaged in pure Bhagavatadharma.
3. The main reason why Bhima carried all of them was because they were not capable of walking such a long distance in that dark forest. Their strength deteriorated even further due to fear. Mahabharata has described the way in which he carried all of them as below:

**skaMdhamArOpya jananIM yamAvaMkEna vIryavAn |  
pArthau gRuhItwA pANibhyAM bhrAtarau sumahAbalaH ||  
urasA pAdapAn bhaMjan mahIM padbhyAM vidArayan ||  
sa jagAmAshu tEjaswI vAtaraMhA vRukOdaraH || -(Adi. 147/21,22)**

**AryAmaMkEna vAmEna rAjAnaM dakShiNEna ca |  
aMsayOshca yamau kRutwA pRuShThe bIbhatsumEva ca || ... -(vana. 12/94)**

4. Bhima carried Yudhistira and others. They are all the indicators of Dharma, meaning Bhima is the embodiment of spiritual wisdom who carries responsibility of upholding Dharma.
5. This is a unique incident where Bhima carried Arjuna and others at the same time and walked the dangerous route in the forest, meaning he had taken the responsibility of their protection. By doing so he has also confirmed the fact that he is the MukhyaPrana who carries the whole universe in the form of Kurma.
6. In the same way it is interesting to note that Arjuna and all others have collectively never carried Bhima at any time. Just as Vayudevaru carries all other deities, they cannot carry Vayudevaru. Upanishads have clearly informed that without him they are not even capable of living. This is a good example of that statement. That is the reason why SrimadAcharya has introduced Mahabharata as a unique work which is the illustrative form of the philosophical aspects of all the Shastras. – “nirNayaH sarvashAstrANAM sadRuShTAMtO hi bhAratE (2/12)”

*Reference*

43. *abhayOpi bhImO gurubhirbhIShmadrONAdibhiH swamuKEna sAkShAt swayaM yuddhamapriyamANO nEcCati yatOtaH kiM nO bhavEditi bhayaM pArthAn vivEshEti pUrvENAnwayaH | kEcittu tarhi kiM nO bhavEditi bhayaM dharmAdi caturO vivEsha | abhayOpi bhImO gurubhiH swamuKEna yuddhamapriyamANA uta dharmajavAkyahEtOH kRIRtirvinashyati hi nO gurubhirvirOdho yatOtO gurubhiryuddhaM na kartavyamiti dharmajavAkyanimittAn yuddhamaprIyamANastAnudUhya yayau | -(ja.)*

43. swamuKEna sAkShAt swadwArAdyuddhaM aprIyamANaH .... | -(va.)  
 43. gurubhiH swamuKEna swamuKaM swapradhAnakaM yuddhamaprIyamANa ityarthaH | -(sa.)  
 43. dagdhwA puraM yOgabAlAt sa niryAn dharmAniva swAn sahaJan dadhAnaH |  
 adAribhAvEna jagatsu pUjyO yOgIva nArAyaNamAsasAda || - madhwavijaya (1/32)

**vishvAsitA vidurapUrvavachobhireva  
 dAshoditAbhiradhiruhya cha bhImapR^ishhTham.h |  
 sarve yayurvanamathAbhyudite cha sUrye  
 dR^ishhT.hvaiva sapta mR^itakAnaruda.nshcha pauraH || 19.44||**

44. They got confidence listening to the words of the sailors and also remembering the what Vidura had told them earlier, they crossed the river and entered the deep forest being carried by Bhima. On the other side, after sunrise, people saw seven of them dead and started grieving.

Notes:

1. This means that – while getting on the boat, the sailors spoke in the the antyaja language as Vidura had done earlier this cleared the chance of Dharmaraja doubting them. ( the language they spoke and the indications they gave as Vidura had done before worked.)
2. Here in the two words ‘dAshoditAbhi’ and ‘vidurapUrvavachobhi’ , vidurapUrvavachobhi is masculine gender and ‘dAshoditAbhi’ is feminine gender. There is no logical connection between them. Inspite of that, Acharya has used it which means that he has done so to indicate that he is ‘parama vaidika’(has excellent knowledge of Vedas). “vaiyadhikaraNyadiMda yOjane eMbudu mattoMdu bageya parihAra eMbudaGi janArdaneeyadallide.”
3. In the morning people saw 7 dead bodies and thought one body of woman was Kunti, one was Purochana and the other five were of Pandavas and grieved for their death.

Reference

44. dAshOdhitAbhiH dAshOditaiH | -(vE.)  
 44. dAshOdhitAbhiH vidurapUrvavacObhiH vishwAsitAH jalaprayANamadhiruhya dyunadIM tIrtwA athaH=  
 nAvamadhiruhyEti saMbaMdhaH || -(vA.)  
 44. uditAbhiruditairiti liMga vyatyAsaH | kEcittu dAshOditAbhirvAgbhirvij~jApitairvidura-pUrvavacObhiH  
 pArthArthE idaM jalapramANaM sthApyata ityEvaM rUpaiH ityAhuH | -(ja.)  
 44. .... EvaM rUpairvishwAsitAH EvaM vAgbhirvij~jApitairityadhyAhArENa yOjanIyam |  
 44. dAshOdhitAbhirvidurapUrvavacObhiriti strInapuMsakaliMgayOH kathaM samAnAdhikaraNyamiti shaMka  
 nirastA bhavati | vaiyadhikaraNyEnaiva yOjitatwAdityAhuH || -(va.)  
 44. vidurapUrvavacObhiH dAshOdhitAbhiriti liMgavyatyayaH swasya parama vaidikatwa j~jApanArthaM | -(tA.)

**hA pANDavAnadahadeshha hi dhArtarAshhTro  
 dharmasthitAn.h kumatireva purochanena |  
 so.apyeshha dagdha iha daivavashAt.h supApaH  
 ko nAma satsu vishhamaH prabhavet.h sukhAya || 19.45||**

45. Alas ... ! This evil Duryodhana has got the noble Pandavas burnt by Purochana. By Gods will that evil Purochana has also been burnt down there. How can a person who causes ill to Noble people be happy.’

Notes:

1. The manner in which the people grieved has been described here. They all realized that this was the cruel plans of Duryodhana. This indicates that in the 6 months that had passed they had all understood that Pandavas were very noble people. The only consolation they had was – ‘While trying to burn them down, even purochana was burnt’. They recognized a truth from this – ‘He who causes ill to Noble people can never be prosperous.’ It has to be noted that this is a very precious quote.

*paurebhya eva nikhilena cha bhIshhmamukhya  
vaichitravIryasahitAstu nishamya heti /  
UchuH suduHkhitadhiyo.atha suyodhanAdyAH  
xattA mR^ishhaiva ruruDuryuyujushcha karma // 19.46//*

46. Bhishma and others came to know about this detail from Paura and grieved along with Dhritarashtra. They were filled with sorrow. Duryodhana and Vidhura cried without grief. They performed the last rites.

Notes:

1. Bhishma and all other noble souls grieved. Duryodhana and others pretended to grieve so that others do not doubt about them. Vidura pretended to cry, although he knew the truth so that nobody else would get to know about the truth.

2. Here Vidura’s wisdom is very unique. All the deeds he did towards the welfare of Pandavas were selfless and he never expected anything in return. This is the true ‘karmayOga’.

In the future Bhishma and few others got to know from Vidura that Pandavas were not dead and felt happy.

Moola Mahbharata mentions that some were confused because they believed that it is impossible for noble people like Pandavas to die in this manner. (Adiparva, chapter 149):

*parAsutwaM na pashyAmi pRuthAyAH saha pAMDavaiH |  
sarvathA vikRutaM nItaM yadi tE nidhanaM gatAH |...  
kathaM kAlavashaM prAptaH pAMDavEyO yudhiShThiraH |...  
pInaskaMdhashcArubAhurmErukUTasamO yuvA |  
mRutO bhIma iti shrutwA manO na shraddadhAti mE |...  
puraMdarasamO jiShNuH kathaM kAlavashaM gataH |..... -(Adi. 149/18)*

---

Reference

46. karma snAnatilAM kulyAdikriyAM cakruH /

*bhImo.apyudUhya vanamApa hiDimbakasya  
bhrAtR^In.h pR^ithAM cha tR^ishhitairabhiyAchitashcha /  
pAnIyamuttarapaTe.ambujapatranaddhaM  
dUrAdudUhya dadR^ishe svapato.atha tA.nshcha // 19.47//*

47. This side, Bhima carried his mother Kunti and brothers and reached the forest of Hidimba. When they were thirsty and requested for water, he went and got water wrapped in the leaves of Tavare, and carried it in his upper garment. By the time he reached there, he noticed that they were in deep sleep.

Notes:

1. Bhimasena was the one who was awake all the time in the palace of wax; He was the one who sent all of them through the tunnel; The one who set fire to the palace of wax was Bhimasena; again the one who carried all of them and walked in the dense forest was Bhimasena; But the one who got tired was not him but all the other 5 meaning Bhimasena did all these tasks tirelessly. All of them got tired without doing anything. That is the style in which Vayudevaru accomplishes the tasks.

2. As narrated in Upanishads, Vayudevaru who accomplishes all the tasks never gets tired. This is an example of that fact. It has to be noted that during this time even somebody like Arjuna got tired and thirsty but never thought that it was his duty to help in any of the tasks and never gave a helping hand. In this manner just as Bhima helped all of them, none of them came of any use to Bhimasena.

3. Mahabharata has described Bhimasena's journey in the dense forest in a very special manner. The trees in the forest would fall apart due to the speed of Bhima and paved a royal way to him : the ditches would raise up and the land would be flattened and the higher humps would be crushed under his feet and again flatten due to the pressure:

**tEna vikramamANena UruvEgasamIritam |  
vanaM savRukShavipaTaM vyAGUrNitamivAbhavat ||  
jaMGAvAtO vavau cAsya shucishukrAgame yathA |  
AvarjitalatAvRukShaM mArgaM cakrE mahAbalaH ||  
sa mRudgan puShTitAMshcaiva phalitAMshca vanaspatIn |  
avarujya yayau gulmAn pathastasya samIpajAn || -(Adi. 150/1-3)**

**raxArthameva parijAgrati bhImasene  
raxaH svasAramabhiyApayate hiDimbIm.h |  
sA rUpametya shubhameva dadarsha bhImaM  
sAxAt.h samastashubhalaxaNasArabhUtam.h || 19.48||**

### ***Introduction of Hidimba***

48. When Bhima was awake for their protection, Hidimba sent his sister Hidimbe to that spot. She took the form of a beautiful women and saw Bhimasena complete with all auspicious features.

Notes:

1. That was the forest captured and ruled by Hidimba daemon. He was a man-eater. Smelling that humans had arrived there, he sent his sister to bring the humans. When she came to bring them, she saw Bhimasena who stood there protecting all of them. She was surprised to see the handsome person complete with all auspicious physical features. This is another proof that Bhima has all the 32 auspicious features. She not only took the form of a beautiful woman, but by nature she was also a good woman – details are next.

---

Reference

48. abhiyApayatE abhyayApayAt |

**sA rAxasItanumavApa surendraloka  
shrIreva shakradayitA tvaparaiva shachyAH |  
shApAt.h spR^idhA patimavApya cha mArutaM sA  
prAptuM nijAM tanumayAchata bhImasenam.h || 19.49||**

49. She is Apsara by name of Shri who is the guardian diety of the wealth of Indra loka - wife of Indra. Other wife being Shachi. Since she competed with Shachi she was born as deamon. She asked Bhima to marry her in order to get back to her true form after becoming his wife.

Notes:

1. The touch of Pavana is pure – this is indicated by the word ‘mArutiM’ . VAdirAjeeya mentions that she became a deamon due to the curse of Shachi.

Reference

49. sA rAkShasItanumavApEtyatra sA = hiDaMbI surEMdralOkashrIH amarAvatIsaMpat  
amarAvatIsaMpadabhimAninI kAcana shrInAmika apsaraHstrI na tu sakShAllakShmIH aparaiVa shakradayitA =  
shakrasya bhAryA satI | spRudhA = shachyA saga spardhayA kAraNEna shacyAH shApAt rAkShasItanuM =  
rAkShasyAstanumavApaH | sa mArutiM patimavApya nijAM tanuM prAptuM bhImasEnamayAcatEti yOjana || -  
(vA.)

**tAM bhIma Aha kamanIyatanuM na pUrvaM  
jyeshhThAdupaimi vanitAM nahi dharma eshhaH |  
sA chA.aha kAmavashagA punaretadeva  
svAveshayugdhi marudagryaparigrahasya || 19.50||**

50. Bhima saw the beautiful damsel and said: “ I cannot marry before my older brother. That is not right”. But she was infatuated and kept asking him to marry her. The reason for her behaviour was that she had the presence of Vayu’s wife Bharatidevi in her.

Notes:

1. Hidimbe had come to take all of them away. But seeing the most handsome man - Bhima she was attracted to him and desired to marry him. Therefore she requested him to marry her. Bhima did not agree. Younger brother marrying before older brother is not acceptable by law. Someone who marries like this is called as \*parivetta. Such a marriage is called as parivedana. It has to be noted that this is another example where it is proved that Bhima is a strict follower of Dharma who does not bypass dharma in any circumstance.
2. The reason why she was attracted to him and infatuated towards him was because she had the presence of Vayu’s wife Bharatidevi in her. The details of this fact are explained in the following shlokas.

Reference

50. marudagryaparigrahasyEtyatra marudagnyaH = muKyaprANaH tasya parigrahaH = bhArati tasyAH  
swAvEshayuk = suShTvAvEshayak sA punaH EtadEva = pUrvOktamEva Aha hItyanwayaH | hishabdEna  
bhAratyAvEshAt asyA bhImaprArthana yuktaiVeti prasiddhiM sUchayati | “patnIswIkArashapathamaulyEShwapi  
parigrahaH” ityabhidhAnam || -(vA.)

50. rAkShasI kAmayAmAsa rUpENApratimaM bhuvi | -bhArata (Adi.151/7)

\*dArAgnihOtrasaMyOgaM kurutE yOgrajE sthitE |  
parivEttA sa vij~jEyaH parivittistu pUrvajaH || -manusmRuti(a.3, shLO. 171)

**sA bhAratI varamimaM pradadAvamushhyai  
svAveshamAtmadayitasya cha saN^gamena |**

**ena d.h vimuktimatitIvratapaHprasanna  
ena.aha sA nijatanuM pavamAnasUnoH // 19.51//**

51. Impressed by her rigorous penance, Bharatidevi had agreed to be present in her and also granted her union with her husband and also liberation from the curse. That is why she requested Vayu's incarnation Bhima to marry her.

Notes:

1. After she was cursed, she wished to become Vayu's wife in order to get liberation from the curse. Vayu is Pure, and it is definite that anybody touched by Vayu will be purified. And she thought by this she will get back her true form. But Vayu will never ever marry any one other than Bharatidevi. Therefore she performed a rigorous penance to please Bharati devi and asked for her presence in her, also asked her to grant union with Bharatidevi's husband Maruti, and as a result liberation from the curse. She is the one who is now born as Hidimba and who requested Bhima to marry her.
2. Vadirajeeya mentions that although she was attracted towards him first when she saw him, later she got a pure thought - an intention of praying to him to liberate her from the curse.

---

Reference

51. pavamAnasUnOH sakAshAt nijatanuM prAptumAha patirbhavEtyAha | -(vE.)

51. nijatanuM pavamAnasUnOrityatra tEna = shApavimOcanAKyakAraNEna pavamAnasUnOH sakAshAt  
nijatanuM prAptuM ityadyAhArENa punarAhEti saMbaMdhaH | pUrvaM kAmavashatwAdEvAha | idAnIM  
shApavimOcanArthamEvAhEti vivEkaH || - (vA.)

**j~nAnaM cha najamabhidarshayituM punashcha  
prAheshvaro.akhilajagadgururindireshaH |  
vyAsasvarUpa iha chetya parashva eva  
mAM te pradAsyati tadA prakaroshhi me.arthyam.h // 19.52//**

52. In order to show her true nature and divine knowledge, Hidimbe spoke again "The Master of all the worlds Sri Naryana in the form of Vyasa will come here day after tomorrow and give me in marriage to you. At that time you will fulfill my wish".

Notes:

1. This means that, by saying so she was trying to make it clear that she had a divine intent in her request and it was just not mere attraction towards him. In Moola Mahabharata her name is given as "SaalakaTaMkatI".

**na yAtudhAnyahaM twAryE na cAsmi rajanIcarI |  
kanyA rakShassu sAdwyAsmi rAj~ji saalakaTaMkaTI || -(Adi. 154/11)**

2. Moola also mentions that along with this information she also informed him about the fact that Pandavas had escaped from palace of wax with the help of plan devised by Vidura.

---

Reference

52. divyaj~jAnEna pashyAmi atItAnAgatAnaham | ...  
vyAsaM kamalapatrAkShaM dRuShTwa shOkam vihAsyatha || -kRu. bhArata (Adi. 167/ 27,29)

*kAle tadaiva kupitaH prayayau hiDimbo  
bhImaM nihantumapi tAM cha nijasvasAram.h /  
bhaxArthameva hi purA sa tu tAM nyayuN^kta  
netuM cha tAnatha samAsadadAshu bhImam.h // 19.53//*

### Wedding of Bhima and Hidimba

53. At the same time, Hidimba who was furious rushed to kill Bhima and his sister Hidimbe. The main reason he sent her there was to bring them as food for him. He rushed towards Bhima

Notes:

1. Hidimba was a peculiar demon. He used to get his sister to earn food for him. He is a true demon. This also indicates that those who send women to earn and make a living out of their earnings are demons like Hidimba. Instead of wondering why she was late, he got angry because she was late. He was so angry with her that he rushed to eat her along with Bhima.

---

Reference

53. *purA bhakShArthaM =bhakShaNartham / tAn = pAMDavAn nEtuM = anEtumEva tAM = hiDiMbIM  
nyayuMkta atha samAsadat // -(vA.)*

*sA bhImameva sharaNaM prajagAma tAM cha  
bhrAtR^I.nshcha mAtaramathAvitumabhyayAt.h tam.h /  
bhImaH sudUramapakR^ishhya sahodarANAM  
nidrAprabhaN^gabhayato yuyudhe.amunA cha // 19.54//*

54. Hidimbe sought Bhima's help for protection at that time. Bhima faced Hidimba and attacked him in order to protect her, his mother and brothers. Out of concern that his brothers might be disturbed and wake up, he drove him very far away and started fighting with him .

Notes:

1. When Hidimbe had come to Bhima, she told him about her background and also tempted him by telling that if Bhima marries her, she will protect all of them. Now when Hidimba came to eat her she sought Bhima's protection. Bhima disagreed for marriage but not for the duty of protection. That is the reason why he assured her protection
2. Even while fighting with Hidimba, Bhima had immense concern towards Yudhistira and others. He thought that their sleep should not be disturbed. Therefore he drove Hidimba very far away and then started fighting with him.

*tau mushhTibhistarubhirashmabhiradribhishcha  
yuddhvA nitAntaravataH pratibodhitA.nstAn.h /  
saJNchakratustadanu sodarasambhramaM taM  
dR^ishhT.hvaiva mArutirahannurasi sma raxaH // 19.55//*

55. They started fighting with trees, boulders, hills which made loud sounds and woke them up. Seeing the anxiety and fear in his brothers Bhima immediately punched his chest.

Notes:

1. Mahabharata has described Bhim and Hidimba's war as unique as Indra and Vrutasuras war
2. It also explains that the forest which had the area of about 5 yojanas was shaved (tree less) within seconds.
3. When Arjuna feared that if delayed the demon might start war of magic and deception, Bhima in order to console him and reduce his tension punched Hidimba's chest. Here the fear of brother should be understood as fear of Arjuna.

---

Reference

55. *taM sOdarasaMbhramaM bhrAtRubhayam | saMbhramashcAdarE bhaya ityamaraH |* -(ja.)

*tad.h bhImabAhubalatADitamIshavAkyAt.h  
sarvairajeyamapi bhUmitaLe papAta |  
vaktrasravadbahulashoNitamApa mR^ityuM  
prAyAt.h tamo.andhamapi nityamatha krameNa // 19.56//*

56. Though Hidimba was unconquerable due to the boon received by Shiva, fell to the ground due to the blow received from Bhima. He started vomiting blood and died and later reached eternal hell.

Notes:

1. Hidimba who was had the boons from Shiva could not be defeated by Balarama, got captured by Yama with just one blow of Bhima. There is description in 11th chapter about how Balarama had thrown Hidimba one Yojana away. (17/264)

---

References

56. *bAhubhyAM yOdhayitwA taM balavAn pAMDunaMdanaH |  
madhyE bhaMktwA mahAnAhurharShayAmAsa pAMDavAn // -bhArata (Adi. 153/32)*

*hatvaiva sharvararaxitarAxasaM taM  
sarvairavadhyamapi sodaramAtR^iyuktaH |  
bhImo yayau tamanu sA prayayau hiDimbI  
kuntIM yudhishhThiramathAsya kR^ite yayAche // 19.57//*

57. After having killed that Demon who was protected by the boons of Shiva, and unconquerable by others, Bhima prepared to leave along with his mother and brothers. Hidimbe followed them, requested Kunti and Yudhistira to convince Bhima to marry her.

*tAbhyAmanUktamapi yanna karoti bhImaH  
prAdurbabhUva nikhiloruguNAbhipUrNaH |  
vyAsAtmako hariranantasukhAmburAshir  
vidyAmarIchivitataH sakalottamo.alam.h // 19.58//*

58. When Bhima did not agree to their repeated requests, Sri Hari who is complete and full of all auspicious qualities, who is the ocean of eternal bliss, who is glowing by his own rays of knowledge, in the form of Vyasa appeared there.

Notes:

1. This means that Sri Vedavyasa appeared there at that time. It has been made clear here that he is not just another Rishi but Srīman Narayana himself by using many special adjectives.
2. Though Kunti and Yudhistira were older to him by relation, their words were coming out of compassion but not out of logic. That is the reason why Bhīmasena did not agree to them.
3. It should be noted that by doing so he showed the fact that it is not adharma to disagree to elders when they give instructions which is beyond their authority. As always Sri Vedavyasa appeared in front of them. This is one of the specialities of Vyasa form.

---

References

58. *tasyAM rAtryAM vyatItAyAmajagAma mahAvrataH |  
pArAsharyO mahAprAj~jO divyadarshi mahAtapAH || - kRu.bhArata (Adi. 168/32)*

*dR^ishhT.hvaiva taM paramamodina Ashu pArthA  
mAtrA sahaiva paripUjya guruM viriJNcheH |  
ullALitAshcha hariNA paramAtihArda  
protphullapadmanayanena tadopavishhTAH || 19.59||*

59. Pandavas rejoiced on seeing him who is the Lord and Master of Brahma. They along with their mother treated him hospitably. Sri Vyasa pleased them with ultimate love and affectionate eyes which were like lotus flower. They sat down.

Notes:

1. This means that if Pandavas worshipped him with hospitality he pleased them with the sight of affection. Sumadhwa Vijaya mentions that Bhima worshipped him in a more special way (1/33)

*samarpya kRutyAni kRutI vyAsAya bhUmnE sukRutAya tAvat |  
kariShyamANAni ca tasya pUjAM saMkalpayAmAsa sa shuddhabuddhiH ||*

*tAn.h bhaktinamrashirasaH samudIxya kR^ishhNo  
bhImaM jagAda nata Ashu hiDimbayA cha |  
etAM gR^ihANa yuvatIM surasadmashobhAM  
jAte sute sahasutA pratiyAtu chaishhA || 19.60||*

60. Pandavas bowed to him with devotion. Hidimba bowed to him too. Looking at them affectionately, Vedavyasa told Bhima: ‘Marr this damsel who is the crown of the heaven. Once a son is born let her leave with him’.

Notes:

1. Informing them about the son who will be born in the future is an exemplar of Sri Vedavyasa’s omniscience.

---

References

*evaM bruvatyagaNitoruguNe Ramesha  
OMityudIrya kR^itavA.nshcha tathaiva bhImaH /  
skandhena chohya vibudhAcharitapradeshAn.h  
bhImaM prayAtyudaya eva raverhiDimbI // 19.61//*

61. In this way, when Sri Vedavyasa - Lord of Ramaa, having infinite auspicious qualities, told Bhima, he agreed right away. Hidimba used to carry Bhima on her shoulder and leave at sunrise to the regions where demi-gods wandered.

Notes:

1. Bhima who never agreed to Kunti and Yudhistira's words, agreed right away to Sri Vedavyasa's words, this is the style in which Bhima would fulfill Hari's wish, SriHari is omniscient. All the Shastras are the words of Vyasa. Bhima thus showed that, whatever comes out of SriHari's mouth is the rule and has to be followed. Kunti and others asked him to marry her only out of compassion to Hidimba whereas Bhima who was totally knowledgeable realized that Sri Vyasa is telling it with his omniscience and acted accordingly.
2. Though Bhima knew the history of Hidimba which nobody else knew at that time, if he agreed to what she told him, there would be a possibility for everybody to think that Bhima got attracted to the woman and did not follow the path of Dharma -that is the reason why he did not agree in the beginning. Bhima by this act shows that when following Dharma it has to be followed in a way that everybody understands it correctly and not in a way that it will casue confusion to others.
3. On the outside it looks like Bhima did an unacceptable thing without any confusion on the orders of Sri Vedavyasa. But in the past, Bhishma doubted the words of Sri Hari in the form of his teacher Sri Parashurama and thought that marrying Amba was not Dharma and even prepared to fight against Sri Parashurama. For Bhishma, futile Dharma was more important then Parashurama's order. But for Bhima, Vyasa's words were more important than futile Dharma. Amba's incident was an example of incident where Bhishma strayed away from the path of Dharma while Hidimba's incident was an incident which showed Bhima's perfect adherence to Dharma.
4. This is the difference between Bhima and Bhishma. For name sake Bhishma was grandfather and Bhima was the grandson. But grandson achieved what grandfather could not. This can be also be considered as forewarning about Bhima's splendid victory in the war and Bhishma's resting on the bed of arrows. If Vyasa form is Bhima's Master, Parashurama form is Bhishma's Master.
5. It can also be considered that Bhishma committed the crime of not only disregarding the orders from Lord but also from his teacher. Bhishma disagreed to marry his true wife of his original form now born as Kshatriya woman- Amba. Bhima agreed to marry a woman who is not his true wife, but also born in the clan of evil spirits – this shows the height of Bhima's devotion to Vyasa.

---

References

61. dEvasaMcArayuktapradEshAn / dEvOdyAnavanAnItyarthaH //

*sA nandanAdishhu vaneshhu vihR^itya tena  
sAyaM prayAti pR^ithaya sahitAMshcha pArthAn.h /  
evaM yayAvapi tayoriha vatsarArddho  
jAtashcha sUnurativIryabalopapannaH // 19.62//*

## Birth of Gatotkacha

62. She used to spend time with Bhima leisurely in the Nandana gardens everyday and then by evening returning to where Kunti and other Pandavas lived. Half year passed by. A very strong son was born to them

---

### References

62. *EvaM yayAvapItyatra vatsarArdhOpyEvaM yayAviti saMbaMdhaH || - (vA.)*

62. *sa naMdanAdiShu vanEShu vihRutya tEnEtyanEna divAramaNaM bhImasyOcyatE | tat tu - 'yE divA ratyA saMyujyaMtE 'tyAdishrutyA niShiddhaM bhImasya kathamupapannaM bhavEt | tasya parashuklatrayAMtargatatwAt ityAshaMka brahmavAyvOH harErAj~jAM vinA kAryamAtrAkaraNatwAt nirastA j~jAtavyA | kEcit tu' yE divA ratyA saMyujyaMtE' iti shrutivAkyEna divAramaNasya pApahEtutwAt bhUmau ramaNE pApasaMbaMdhabhItya naMdanAdiShu vihAra iti varNayaMti | tEShAM tatra pApAdicaraNaM na dOSha ityabhiprAyashcEt 'purvaM shaCIRamaNamicCata ESha viGnaM shakrasya taddarshanOpagato hi cakrE | tEnaiva mAnuShamavApa ratistha Eva paMcatwamApa rativiGnamaputratAM ca||' ityAdina tatrasthAnAmapi pApashravaNAt kathaM tatratyAnAM pApasaMbaMdhabhAva iti tE praShTavyAH | tasyOttamatwamityabhiprAyashcEt 'shrutismRutI harErAj~jE' ityuktatwAt shrutyA niShiddhO divAramaNaM kathaM swOttamadrOhO na syAt ? - (ma.)*

*jAtashca sUnuriti -*

*sadyO hi garbhaM rAkShasyO labhaMtE prasavaMti ca' iti | - (ma.)*

***devo.api rAxasatanurnir.hR^itiH purA ya  
Aveshayuk.h cha girishasya ghaTotkachAkhyAH |  
pUrvaM ghaTopamamushhya shiro babhUva  
keshA nimeshhata udAsurato hi nAma || 19.63||***

63. Even in the past, a demigod by name Niruti in the form of Demon was born as Gatotkacha with the presence of Shiva in him. His head was bald when he was born, but right after it was filled with hair. Hence he got the name

### Notes:

1. Guardian of Southwest-direction – Niruti was born as Ghatotkacha with presence of Shiva in him. Since his head was completely bald when he was born and immediately was filled with hair right after he was named as Ghatotkacha.
2. This incident where Bhima married a demon by name Hidimba and got son Ghatotkacha reminds us of Sri Krishna marrying Jambuvati of Bear form and be-getting son Sambha. This is also an indication of Sri Hari and Vayu being direct example of source and its reflection.
3. There is another speciality here. Sri Krishna had married Niladevi before his elder brother Balarama's wedding. In similar manner Bhima married Hidimba before his elder brother Yudhishtira's wedding. This again is indication of their source and reflection representation of brahman and Jivas.

---

### References

63. *pUrvaM ghaTavadwidyamAnaM paScAdudgata kacaM shirO yasya sa ghaTOtkaca iti vighraHO draShTavyaH | - (tA.)*

63. *darpaNE vikacaM raktaghaTOpamaM swashiraH prAk pashyan tat kShaNa Eva tatra UrdhwIbhUta  
kEshOtpattiM ca pashyan sa bAlaH bAlYAdEva swashirO raktaghaTaM manwAnaH tatraiva kacOtwattiM ca  
manwAnaH ahamutkachO ghaTOsmIti mAtaramabhyabhASHata |*

*jAte sute samayato bhagavatkR^itAt.h sa  
bhImo jagAda sasutAM gamanAya tAM cha |  
smR^ityA.abhiyAna ubhayorapi sA pratij~nAM  
teshhAM vidhAya cha yayau suralokameva || 19.64||*

64. After the birth of son, Bhima instructed Hidimba to leave with the son as per Lord Vedavyasa's orders. She left to heaven promising Pandavas they would come whenever they were called .

Notes

1. Birth of son was an indication of Hidimba being rendered pure by the contact of Vayu. As a result of this she was liberated from the sin and became eligible to return to heaven. Knowing all this, Bhima as per the orders of Sri Vedavyasa bid goodbye to Hidimba.
2. Ghatotkacha though was son of Bhima belonged to the Demon class. This is because his mother belonged to the demon class. – 'guNAH piturmAtRu jAtiH' (20/157)
3. The details of Ghatotkacha arriving on request of Pandavas is explained in the coming chapters. (21/213, 22/273).

*vyAso.api pANDutanayaiH sahito bakasya  
raudrAd.h varAjjayavadhApagatasya nityam.h |  
yAto vadhAya paramAgaNitorudhAmA  
pUrNaxayorusukha Ashu tadaikachakrAm.h || 19.65||*

65. Sri Vyasa who is the abode of infinite auspicious qualities, who is filled with infinite complete happiness also came there and took Pandavas with him in a hurry to Ekachakranagara in order to kill Bhakasura who was undefeatable and who had no death due to the boons of Shiva.

Notes:

1. Pandavas till then stayed at a place which was a hermitage of Sage by name Shaalihotra. When Pandavas resided there they studied, Veda, VedAnga and Nitishastra to follow the rules of the world.

*brahmaM vEdamadhIyAnA vEdAMgAni ca sarvashaH |  
nItishAstraM ca sarvaj~jA dadRushustE pitAmaham || - (Adi. 155/5)*

2. Shri Vyasa took them to Ekachakranagara to save the people of the city from the atrocities of Bhakasura who had the protection of Shiva's boons.

*tAn.h brAhmaNasya cha gR^ihe praNidhAya kR^ishhNaH  
shishhya mamaita iti viprakumArarUpAn.h |  
AyAmi kAla iti tAnanushAsya chAyAt.h  
te tatra vAsamatha chakruranUchya vedAn.h || 19.66||*

66. They were in the disguise of Brahmana youths and Sri Vedavyasa left them in a Brahmana's house telling him that they were his disciples. He told Pandavas that he will return at the appropriate time and left. Pandavas continued their studies of Vedas and lived there.

---

*References*

66. *anUcya adhIyAnA - (ja.)*

66. *tE pArthA vEdAnanUcyAbhyasya tatra vAsaM cakruH | prAgadhIta vEdAnAvartayaMtO&vasanniti bhAvaH | anyEtu vEdAnanUcyAdhyApayitwA kAlEpEkShitakAlE AyAmIti saMbaMdhamAhuH | -(tA.)*

***bhixAmaTatsu satataM pratihuN^kR^itena  
bhIme vishAM sadana eva gR^ihapramANam.h |  
bhANDaM kulAlavihitaM pratigR^ihya gachchha  
tyAshaN^kayA.avagamanasya tamAha dhArmaH || 19.67||***

67. When they used to go to beg alms, Bhima always carried the pot given to him by the potter which was the size of a house and went to the house of businessmen. Looking at his style in which he used to ask which was more like a demand than like request, Yudhishtira was scared that people might recognize them as Pandavas, and told Bhima:

*Notes*

1. Since Bhima was in the disguise of Brahmana, it was acceptable by law for him to beg, however a Kshatriya is not allowed to beg from either Brahmins or from Kshatriyas who are the same as his class. That is the reason why Bhima begged for alms from the class below his which was Vyshyas. Even Bharata mentions this: '*bhikShitwA dwijagEhEshu*'. Even while begging for alms it is not fitting for a true Kshatriya to ask '*bhikShAM dEhi*'. That is why he took alms by demanding and not by requesting. Hence it is special to note that even during such time of danger there was no flaw in following the Dharma.
2. Even though Bhima demanded with such a roar, he did not scare people – this was another speciality.

***tadAdAyAgataM dRuShTvA hasaMti prahasaMti ca |  
bhakShabhOjyAni divyAnyAdAya prakShipaMti ca || - kRu.bhArata (Adi. 171/22)***

***sthUlaM hi sadma pR^ithivIsahitaM tvaraxa  
uddhR^itya vahnimukhatastadu chaikadoshhNA |  
bhANDaM tadarthamuru kumbhakareNa dattaM  
bhixAM cha tena charasi pratihuN^kR^itena || 19.68||***

68. “You saved the big house of potter by lifting it off with the ground single handedly and rescued it from fire, as a gratitude he gave you this big pot which you are carrying around and roaring for alms.

*Notes:*

1. The background of the pot given by potter, which was the size of a house, is given here. Once when there was a fire around the potter's house he shouted for help. Bhima rushed there immediately lifted the house from the foundation, placed it in a safe place and protected the potter. He as an act of gratitude gifted him a pot the size of his house according to his profession. Bhima used this as his bowl for alms and carried it and roared for alms.

kumbhakArENa saMbaMdhAlleEbhe prAtaM mahattaram |  
kuMbhakArOdadAt pAtraM mahatkRutwAtimAtrakam | |  
prahasan bhImasEnAya vismitastasya karmaNA |  
tasyAdbutaM karma kurvan mRudbhAraM mahadAdadE | |  
kRu.bhArata (Adi. 171/18)

2. Hanumantha who had effortlessly lifted Sanjeevana parvata in one hand like a flower was Bhima now. It was not a surprise that Bhima lifted this house and saved it. It is very special to note that Bhima's valor was used to resolve the miseries of people in trouble at every stage. Bhimasena also gave the potter hundred thousand mana (am measure 1 mana - kgs) of clay. Moola Mahabharata also mentions that he had helped the potter in making that pot as well.

'mRudbhAraIH shatasAhasraIH kuMbhakAramatOShayat' (Adi 171/20)

*dharmasya te suniyaterbalatashcha bodho  
bhUyAt.h suyodhanajanasya tato bhayaM me |  
mAtRA sahaiva vasa phalgunapUrvakaistva  
mAnItameva paribhuN^xva natu vrajethAH || 19.69||*

69. I am scared that Duryodhana's party might get clue about us due to your ultimate adherence of Dharma and mighty strength. Therefore you please stay with mother. Eat what Arjuna and others get. You please don't go to beg alms".

Notes:

1. It can be seen from these words of Yudhistira that though he respected Bhima's loyalty towards Dharma and his strength, he was at the same time scared that this might give a clue about them to Duryodhana's spies. That is the reason why he requested Bhima in this way.

References

69. matrA sahaiva na sa phalgunapUrvakaistwamAnItameva paribhuMkShva na tu vrajEthAH ityatra  
phalgunapUrvakairnakulAdibhirAnItaM bhUmkshwEti dharmAtmajEna bhImaM pratyuchyate |  
nakulasahadEvayOrEva phalgunapUrvakAbhyAmiti vaktavyam | phalgunapUrvakairiti kathamuktamiti cEt atra  
kEcit tu phalgunaH pUrvO yayOstAviti samAsEna phalgunasyApi lAbhAt bahuvacanOpapattiriti | kEcit tu  
phalgunaH pUrvO yayOstau phalgunapUrvau iti vigRuhyaAnaMtaraM phalgunashca phalgunapUrvakau cEti  
itarEtaradwaMdwaM vidhAya, taiH phalgunapUrvakairiti vadaMti | vastutastu nAtRA pUrvashabdaH  
pUrvOtpannavAcakaH | kiMtu prAdhanyavAchakaH | prAdhAnyam tu arjunasya dharmAdyapEkShayA&stIti  
phalgunapUrvakairiti bahuvacanOpapattiriti || -(ti.)

*ityukta Ashu sa chakAra tathaiva bhIma  
ste.api svadharmapariraxaNahetumaunAH |  
bhixAM charantyatha chaturshhvapi teshhu yAte  
shhvekatra mAtR^isahitaH sa kadAchidAste || 19.70||*

70. When Dharmaraja said so, Bhima agreed to it right away. Others silently begged for alms in order to conceal their identity. When all the four left to beg alms, Bhima stayed at home with his mother.

Notes:

1. If that was the style in which Bhima begged for alms, others had a totally different style. Even they, in order to follow their Dharma, did not beg for alms but stood silently in front of people's house and accepted the alms. It is special to note that Bhima's adherence to Dharma was superior to theirs. One day when Bhima and Kunti were in the house, a special incident happened which is being mentioned.

---

References

70. *swadharmaparirakShaNahEtumaunAH ayAcanaM swadharnaH tadrakShaNahEtutaH bhikShAM dEhItivacanarahitAH Ekatra EkasthalE astE AsIt | -(ja.)*

70. *ardhaM taM bhUMjatE paMcasaha mAtrA paramtapa | ardhaM bhaikShyasya sarvasya bhImO bhUMktE mahAbalaH || 'ityadiparvaNi || -(ma.)*

***tatkAla eva ruditaM nijavAsaheto  
rviprasya dArasahitasya nishamya bhImaH |  
strIbAlasaMyutagR^ihe shishulALanAdau  
lajjediti sma jananImavadannachAgAt.h || 19.71||***

71. At that time listening to the cries of Brahmana and his wife in whose house they were living, Bhima told his mother; In house where women and kids are, Bhima did not go thinking they might feel embarrassed if he goes when they are in the middle of taking care of the kids.

Notes:

1. Bhima heard the cries of Brahmana and his wife in whose house they were living. It is important to note that though Bhima and Kunti were both there, Bhima heard the voices first. It shows that Bhima's concentration was more than Kunti's. This proves that Vayustuti yields better results than stotras of other deities.
2. The reason why Bhima did not go himself and instead asked Kunti to go is explained here. In a house with women and kids if a man other than the husband enters without notice, women who are busy attending to babies may be embarrassed. Here again we can notice how unprecedented Bhima's presence of mind is.

---

References

71. *nijavAsahEtOrviprasyEtyatra nijaH yO vAsaH tasya hEtOH= kAraNabhUtasya viprasyEti saMbaMdhaH | strIbAlasaMyutagRuhE sutalAlanAdau sutasya lAlanaM AdipadEna sutasya kShIradAnArthaM stanapAnAdikaM gRuhyatE tasmin lajjEditi saMbaMdhaH || - (vA.)*

71. *shishulAlanAdAvityasya shishuparAmarshAdAvityarthaH | -(sa.)*

***jAnIhi vipraruditaM kuta ityatashcha  
yogyaM vidhAsya iti sA prayayau cha shIghram.h |  
sA saMvR^itaiva sakalaM vachanaM gR^ihe.asya  
shushrAva vipravara Aha tadA priyAM saH || 19.72||***

72. When Bhima said "Please check as to why Brahmana and his family is crying. I will try to help them accordingly", Kunti left right away. She listened to their talk by standing behind doors. Brahmana was telling this to his wife.

Notes:

1. This means though Kunti left right after Bhima said, she did not go inside the house immediately but stayed behind the doors and listened to the conversations happening inside the house.

---

References

72. j~jAyatAmasya yadduHkhaM yatashcaiva samutthitam /  
viditvA vyavasiShyAmi yadyapi syAtsuduShkaram // -bhArata (Adi. 156/16)

72. saMvRutA lInA -(ja.)

*dAtavya eva hi karo.adya cha raxaso.asya  
sAxAd.h bakasya girisannibhabhaxyabhojyaH |  
puMsA.anasA cha sahitAnaDuhA puma.nstu  
naivAsti no.apradadatAM cha samastanAshaH // 19.73//*

73. Today we have to give one person, two bulls, and quantity of food equalling a hill. We don't have a person. If we don't give then it is total destruction for us.

Notes:

1. It was duty of the citizens of that city to give a cart full of food, two bulls and a person to Bhaka. They had arranged everything but they did not have a human to give to Bhaka. Mahabharata mentions that they did not have money either to buy out some one. (174/78)

**na ca mE vidyatE vittaM saMkrEtuM puruShaM kwacit |**

---

References

73. girisannibhabhakShyabhOjya ityatra sAkShAdgirisannibhaM bhakShyaM bhOjyaM = annaM yasminniti  
vighrahaH | sahitau anaDwAhau yasya tEna anasA puMsA ca sahitah // -(vA.)

73. anupacaritaparvatasamAnabhakShabhOjyaH | - (ja.)

73. 'dAtavya Eva ca(hi) karO&dya ca rAkShasasya sAkShAdbakasya girisannibhabhakShyabhOjyaH' ityatra  
janAH atibhakShaNashIlaM dRuShTwa yaM baka iti vadaMti tathA nAyamiti sUcanArthaM sAkShAdityuktam /  
sAkShAt mukhya iti vA | -(ti.)

*anyatra yAma iti pUrvamudAhR^itaM mE  
naitat.h priye tava manogatamAsa tena |  
yAsyAmi rAxasamukhaM svayameva martuM  
bhAryainamAha na bhavAnahamatra yAmi // 19.74//*

74. I had told you earlier that we will move to a different place. Beloved you did not like the idea. I will leave to fall into the demons mouth and die. His wife replied, 'you don't go, I will go there.'

Notes:

1. That problem was there for that city from hundreds of thousands of years. Knowing this the Brahmana had proposed earlier to his wife that they should leave the town and go to a different place. But she out of attachment to the place where her ancestors had lived had stopped him telling that they should not leave the place. Conveying that Brahmana, by using the word “beloved” has conveyed another information. It means since she said that, he did not oppose it and acted according to her decision out of love for her. He is indicating that there is a mistake on his part too. For that mistake, he said he will go to the demon. But his wife was a follower of Dharma, in times of danger, being equal partner, she thought it was not right of her to not be a part of the sacrifice, so she said he should not go and she will go. Mahabharata also mentions that she gave many reasons for this. According this either one of them has to go. If he leaves, then evil people will not spare her and her orphaned kids and it is for sure that they will exploit her who is in difficult situation just like how hawks attack a piece of flesh. Instead if she goes and he lives, kids can be protected. Her virtue is showcased in these words.

utsRuShTamAshiShAM bhUmau prArthayaMti yathA KagAH |  
prArthayaMti janAH sarve patihInAM tathA striyam || - (Adi. 157/12)

*arthe tavAdya tanusantyajanAdahaM syAM  
loke satIpracharite tadR^ite tvadhashcha |  
kanyA.a.aha chainamahameva na kanyayA.artha  
ityukta Aha dhigiti sma sa vipravaryaH || 19.75||*

75. By renouncing my body for your sake, I will attain the worlds of pious women. If not eternal hell is confirmed for me. Daughter spoke “I will go, what is the use of a daughter ?” when she said this Brahmana said “Disgrace”.

Notes:

1. Other important point of her words is that she will attain the position of pious women not only in this world but also in other worlds. She also informs that a wife who will not be of help in a husband’s bad time will attain the fate of eternal hell. At that time their young daughter spoke:” both of you need not have to leave. I will leave. What is the use of a daughter?” By saying so she opined that anyways she will eventually be sent out of the house and she might as well leave now.
2. By using the word ‘kanye’ it is indicated that she is not married yet. This makes it clear that she is a small girl not more than 8 years old. Her presence of mind at that age is boundless. But Brahmana did not agree to her words and bellowed her.

---

References

75. satIbhiH parivratAbhiH pracarite prAptE lOkE | -(ja.)

75. lOkE satIpracarita ityatra lOkE prakRuShTacarite satI = vidyamAnA syAM = ahamapi tanmadhyE  
paThyamAnA syAmite saMbaMdhaH | yadwA satIpracarite satyA = pativratAyA prakarShENa carite gatE "cara  
gatibhakShaNayOH" iti dhAtOH lOkE= swargalOkE syAmite saMbaMdhaH || -(vA.)

75. lOkE sati pracarite' iti-

'pativratAnAM lOkAM ca vramaMtaM sOnwapasyate'

iti vacanAt pativratAgamyakashcillokO&stIti j~jAyate | -(ma.)

*kanyoditA bata kuladvayatAriNI*  
*jAyA sakheti vachanaM shrutigaM sutashcha /*  
*Atmaiva tena natu jIvanahetuto.ahaM*  
*dhIpUrvakaM nR^ishanake pratipAdayAmi || 19.76||*

76. “Aren’t girls the ones who bring prosperity to two families? Shruti’s mention that wife is a friend. Son is another form of thyself. Therefore I can never knowingly send both you to the man-eater in order to make a living for myself “.

Notes:

1. These words here that Girls brings prosperity to two families indicate that importance and position of women in the Vedic tradition. If son brings prosperity to the family in which he was born, daughter brings prosperity to the family she got married into along with the family she was born in. Srimad Madhwacharya gets the credit of publicizing such words, which gives the correct recognition to women. Words from Purana ‘*nUnaM putrashatAt putrid yadi pAtrE pradIyatE*’ are complimentary to this. A girl who will be given away to another house should be taken care of like a pledge. This also says that parents who gave birth to her will not have much authority on her either.
2. Here many precautions to be taken with respect to women are collected. A girl will bring prosperity to both the families only if she is meritorious, and it also indicates that in case she is not then she will not only bring destruction to the family she was born in but also to the family she was married to and might end being criminal who will bring destruction to both the families.
3. Next is the case of Wife. She cannot be treated like a slave. She is always a good friend and partner. These again are the words that showcase the importance of Women in Indian culture. Vedas mention words ‘*sakhA, jAyA*’. It should be noted that even in Yakshaprashna, Dharmaraja answers the question “who is the friend in the house?” as wife<sup>+</sup> just like this.
4. Now the case of sending the son. Even that is impossible. If going himself is considered as committing suicide, send his son is another form of suicide. Because Shastras describe Son as the reflection of father. “*AtmA vai putranAmAsi*”.

References

76. *jAyA sakheti vacanaM shrutigamityanEna "sakhA ha jAyA kRupanaM ha duhita jyOtirhi putraH"*  
*(aitarEyaBrAhmaNa 7/13/8) iti shrutiM gRuhNAti | duhita kRupanaM duhita putri swakulasya bhartiRukulasya ca*  
*tArakatwAt kRupApAtramityarthaH | ata Eva batEtyanukaMpAvAcakaM padaM prayuktam |*  
*sutashcAtmaivEtyanEna "Atma vai putranAmAsi sa jIva sharadaH shatam" iti shrutiM gRuhNAti |*  
*madhyapurushaprayogAt saH twaM jIvEtyarthaH | nA ashanaM yasya sa nrashanaH nrashana Eva srashanakaH*  
*swArthE kapratyayaH | naiva ashanaM nrashanaM tEna kaM sukhaM yasyEti vA | pratipAdayAmi EtatritayaM ca*  
*na dishAnItyarthaH || -(vA.)*
76. *kuladwayasya mAtApitRukuladwayasya tAriNI narakAt tAriNI | -(ja.)*
76. *AtmA vai putranAmAsi shrutyAnuvAdaH | -(ja.)*  
*sakhA ha jAyA kRupanaM duhita jyOtirhi putra' iti shrutEranEna gRuhItEti j~jEyam | sutashcAtmEtyanEna*  
*'AtmA vai putranAmAsiH' iti shrutirupAttA | -(tA.)*
76. *'kanyOdita bata kuladwayatAriNI' iti kuladwayamucyatE | tat twayuktam |*

*pitRUNAM ca caturviMshO mAtRUNAM viMshatistathA |*  
*ShODashaiva bhaginyAstu duhituH dwAdashastathA |*  
*yA EkAdashastu shwashurE pitRuShwasyAH dashaiva tu |*  
*aShTau ca mAtRubhaginIkulamEkOttaraM shatam |'*

*iti kulAnAmEkOttarashatatwAt kuladwayatAriNIti kathamuktamiti cEt na | kuladwaya  
evAMtarbhAvamabhiprEtya tathOktirityadOShaH | yadwA mAtRumukhyAstu yA striyaH mAtAmahyAdibhistrayaH  
AtmagOtrENa saMyuktaM saptagOtraM prakIrtitam | AtmagOtraM samArabhya Ekaikasya  
caturdashamitraswAmigurUNAM ca kulamEkOttaraM shatamiti || -(ti.)*

+ *yudhiShThira uvAca - ... bhAryA mitraM gRuhE sataH | -bhArata(vana. 313/63,64)  
yudhiShThira uvAca - ... bhAryA daivakRutaH sakha | -bhArata(vana. 313/71,72)*

***evaM rudatsu sahiteshhu kumArako.asya  
prAha svahastagatR^iNaM pratidarshya chaishhAm.h |  
etena rAXasamahaM nihanishhya evE  
tyukte suvAkyamanu sA pravivesha kuntI || 19.77||***

77. While they were grieving like this, their toddler son held a straw of grass in his hand and showing it to them said “I will kill the demon with this” listening to that positive words Kunti rushed inside.

Notes:

78. While they were talking like this, the little toddler spoke – “there is no need for anyone to go, I will kill him with this stick”. There was a ray of hope in the little boy’s words in that grieving environment. Kunti considered it to be a good omen and rushed inside.

***mA pitA ruda mA mAtarma swasastwiti cAbravIt |  
prahasanniva sarvAMstAnEkaikamanusarpati ||  
tataH sa tRuNamAdAya prahRuShTaH punarabravIt |  
anEnAhaM haniShyAmi rAkShasaM puruShAdakam || -(Adi. 158/21,22)***

2. Here by using the word ‘suvAkyā’ SrimadAcharya has shed light on the shakuna shastra (science of Omens). Shastras mentions that good omens indicate good results and bad omens indicate bad results. This also means that Kunti listening to the words of the kid realized that these words are an indication that her son Bhimasena will kill Bhakasura, and entered inside.

---

References

77. *suvAkyamanu sA pravivEshEtyatra suvAkyamityanEna tRuNEna hanmIti bAlakavAkyasya shObhanavAkyatayA shakunarUpatwAt bhImO&pi bakaM tRuNikRutya haMtIti nishcitya pravivEshEti sUcayati || -(vA.)*

77. *tataH sa tRuNamAdAya prahRuShTaH punaravravIt |  
anEnAhaM haniShyAmi rAkShasaM puruShAdakam || -bhArata(118/22)*

***pR^ishhTastayA.a.aha sa tu vipravaro bakasya  
vIryaM balaM cha ditijAribhirapyasahyam.h |  
saMvatsaratrayayute dashake karaM cha  
prAtisvikaM dashamukhasya cha mAtulasya || 19.78||***

**Introduction to Bhakasura**

1. When she asked him, the Brahmana spoke: “Bhaka’s strength and capacity is something which even the enemies of demons the demi-gods cannot get rid of. He is maternal uncle of Ravana. Everyone has to give him tributes once every 13 years.

Notes:

1. Bhakasura is the maternal uncle of Ravana. Many tell that he is the incarnation of Maareecha. That is not correct. Mareecha is not a relative of Ravana. The reason for that is, he is originally son of the Yaksha by name Suketu. There is no chance that Mareecha who is not related to Ravana in anyways be maternal uncle of Ravana. The above sentence does not mean that one of the uncles of Ravana is re-born now. Bhakasura is the original maternal uncle of Ravana meaning that this evil person has been a terror to Ekachakranagara since the time of Ramayana.
2. In order to stop Bhakasura from eating the people of the city according to his wish, the people of the city had made a deal with him. As per the deal, every household in that place had to offer him a cartful of food, the bulls that would pull the cart and the driver of the cart once in thirteen years. And he had to be satisfied with that and could not enter the city. This means that every single household in that city would have to face this situation once in thirteen years. Today was that day for the Brahmin. Since people showed a bit of neglect thinking that it is only once in thirteen years, it resulted in loosing one person without any other choice.

*vEtanaM tasya vihitaM shAlivAhasya bhOjanam /  
mahiShau puruShashcaikO yastadAdAya gacCati //  
EkaikashcApi puruShastat prayacCati bhOjanam /  
sa vArO bahubhirvarShairbhavatyasukarO naraiH // -( Adi. 159/6,7)*

---

References

78. *vIryaM balaM cEtyatra vIryaM balaM ca prAtiswikaM gRuhaM gRuhaM prati dIyamAnaM karaM ca taya  
pRuShTaH Aha cEti cashabdasaMbaMdhaH |  
tushabdEna bakIyasakalakathAyAH vishiShya kathanaM sUchayati //*
78. *trayOdashavarShAnaMtaraM EkaikEna gRuhAswAminA Ekaikasmin divasE annAtmakaM karaM  
dAtavyamityAhEtyarthaH | -(ja.)*
78. *trayOdashavarShAnaMtaraM EkaikEna gRuhAswAminA Ekaikasmin divasE .../ (va.)*

*shrutvA tamugrabalamatyuruvIryameva  
rAmAyaNe raghuvarorusharAtibhItam.h |  
vishhTaM bileshhvatha nR^ipAn.h vashamAshu kR^itvA  
bhItyaiva taistadanu dattakaraM nananda // 19.79//*

2. Bhakasura of mighty strength and great valor was daunted by Sri Ramachandra’s infallible arrows and had hidden in the caves during the time of Ramayana (Tretayuga). After SriRamachandra’s return to Parandhama, he came out, captured the kings and collected tributes from them (who were terrified) and lived on it. Listening to this Kunti rejoiced.

Notes:

1. He was supposed to be killed by Sri Rama in the Ramayana times. But being frightened by the arrows of Sri Rama he had gone underground in the caves till Sri Rama returned to Parandhama. Later he came out and started terrorizing people.
2. Sri Rama spared him without killing him because it was not Dharma of brave person to kill cowards who were scared. It should also be noted that the main reason was that he was destined to be killed by Bhimasena so Sri Rama spared his life. Kunti was happy knowing that he who escaped from Sri Rama had reached the time where he would be killed by Bhimasena.

---

*References*

79. viShTaM bilEShviti itO gavyUtimAtrEti yamunAgahwarE guhA dashayOjana yasyAsya purasya ca mahAbalaH / -(ma.)

***evaM balADh.hyamamumAshu nihatyA bhImaH  
kIrtiM cha dharmamadhikaM pratiyAsyatIha /  
sarve vayaM cha tamanu pragR^ihItadharmA  
yAsyAma ityavadadAshu dharAsuraM tam.h // 19.80//***

3. Thinking that by killing such a mighty and strong person, Bhima will gain great fame and merit here and as a result of him even we will get the share of the merits, Kunti told the Brahmin.

*Notes:*

1. After knowing that Baka is such a strong person, Kunti never got scared even a bit, instead rejoiced thinking that her son Bhima will kill him and become the protector of Dharma. This clearly shows that Kunti had complete knowledge and confidence about Bhima's capacity.

---

*References*

80. yasyAma ityavadadityatra ityAlOcyEti yOgyapadAdhyAhArO j~jEyaH // -(vA.)

80. kuMti pragRuhItadharmAH vayaM kIrtiM yAsyAma iti nanaMdEtyanwayaH / -(tA.)

***santi sma vipravara paJNcha sutA mamAdya  
teshhveka eva naravairimukhAya yAtu /  
ityukta Aha sa na te sutavadhyayA.ahaM  
pApo bhavAni tava hanta mano.atidhIram.h // 19.81//***

4. Oh Brahmin, I have five sons. Let one of them go to the Demon. When she told this the Brahmin replied 'I will become a sinner by getting your son killed. Oh! How strong is your heart.'

*Notes:*

1. Brahmana was surprised by Kunti's words. He was amazed thinking how strong she was to send her son to demon without worrying. But his decision was firm too. The theory that it is never acceptable by Dharma to enjoy life by putting others in misery is indicated here.
2. Mother does not consider any child as a burden no matter how many kids she has. It also voices out that in today's world the peculiar trend is that all the kids consider parents as burden

**uktaivamAha cha pR^ithA tanaye madIye  
vidyA.asti dikpatibhirapyavishhahyarUpA /  
ukto.api no gurubhireshta niyuN^kta etAM  
vadhyaastathA.api na surAsurapAlakaishcha // 19.82//**

5. When Brahmana told so Kunti said “My son knows an art which even digpalakas (guardians of directions) cannot bear. He never uses it for self-protection even on the insistence of elders. In spite of this neither the kings of deities nor the rulers of demons can ever kill him”.

Notes:

1. Neither demi-gods nor demons can do any harm to Bheema. He knows such unique art. This means that though he never uses his knowledge for self-protection, he is still a splendid hero who is undefeatable by anyone. Meaning Bhima is unconquered due to his innate valor and also due to the knowledge he has acquired. Then why is he living by begging alms? to answer this question Kunti says he is such a devotee follower of dharma that he never uses his strength or knowledge for self-protection or to make a living even on the insistence of elders and proclaims his greatness – this is mentioned in *tAmraparneeYa*.

*References*

82. *uktO&pi nO gurubhurityatra gurubhiruktO&pi EShaH = bhImaH EtAM = vidyAM na niyuktE = mahAsaMkaTE prAptE&pi na niyuMktE vi = vajrakAyatwAt swabhAvata Eva vadhyaOgyO na / atO&syA narAshaNamUKE dAnE&pi na bhItiriti bhAvaH // -(vA.)*

82. *gurubhiruktO&pi prEritO&pi EtAM vidyAM nO niyuMktE na prayOjayati | tathA&pyaprayOgE&pi swabAhubalEnApi... | -(ja.)*

82. *gurubhirasmadAbhiruktO&pi prEritO&pyEtAM swasmin vidyamAnAmEtAM nO niyuMktE / na prayOjayati | vidyOpajIvanasya shubhakShatriyadharmatwAbhAvAt | -(va.)*

82. *tava tanayO yadi tarhi kathaM bhikShustiShThatItyata Aha ukta iti | api tathApi | vidyOpajIvanaM na dharmaiti gurubhiryata uktO&ta EtAM vidyAM nO niyuMkta ityarthAH | vidyAyA aprayOgE vadhyaH syAdityata Aha tathApIti | swarUpasatI vidyA prayOjika | na prayOgO&pEkShita iti bhAvaH | -(tA.)*

82. *vIryavAn maMtrasiddhashca tEjaswI ca sutO mama | guruNA cAnanuj~jAtO grAhayEt yatsutO mama | na sa kuryAt tathA kAryaM vidyayEti satAM matam // -bhArata (Adi. 160/14)*

**uktvaivametya nikhilAM cha jagAda bhIma  
uddharshha Asa sa nishamya mahAsvadharmam.h |  
prAptaM vilokya tamatIva vighUrNanetraM  
dR^ishhT.hvA jagAda yamasUnurupetya chAnyaiH // 19.83//**

6. Saying so Kunti returned to Bhima and explained everything to him. Listening to this Bhima rejoiced immensely thinking that he had got a chance to do his duty. Dharmaraja came along with Arjuna and others and saw the joy in Bheema’s eyes and asked his mother:

Notes:

1. Listening to this news Bhimasena was extremely delighted that he got an opportunity to destroy evil and protect noble people. Dharmaraja who returned along with Arjuna and others at that time, seeing the happiness and excitement in Bhima’s eyes, in order to know the reason asked his mother Kunti. It has to be noted that this indicates that Bhimasena is always filled with joy. To protect noble people from danger is duty of Kshatriya, saving

them from great danger is higher duty.

---

*References*

83. *saH = bhImaH nishamya = mAturvacanaM nishamya mahAswadharmaM prAptaM vilOkya = vicArya uddharSha AsEtyEkO&nwayaH | anyairarjunAdibhishca sahOpEtya bhImaM viGUrNanEtraM dRuShTvA jagAda= mAtaraM prati yamasUnurjagAdEtyaparO&nwayaH | tEna lyabaMtAvyayapadasya twApratyayAMtasya ca na vaiyarthyaMiti j~jEyam || -(vA.)*  
83. *uddharShaH utkRuShTasaMtOShaH | ... harShAdwikasitanEtraM dRuShTvA | -(ja.)*  
83. *viGUrNanEtraM harShAdwikasitanEtram | -(ja.)*

***mAtaH kimesha mudito.atitarAmiti sma  
tasmai cha sA nikhilamAha sa chAbravIt.h tAm.h |  
kashhTaM tvayA kR^itamaho balameva yasya  
sarve shrita vAyamamuM cha niha.nsi bhImam.h || 19.84||***

7. “Mother, why is he so excited?” Kunti explained everything to Yudhishtira. Listening to her he said “You have made a dangerous decision. You are getting this Bhima killed on whose strength all of us are relying.

*Notes:*

1. While Bhima rejoiced learning that he had got an opportunity to exterminate Bhakasura after learning about him, Dharmaraja instead of rejoicing was tensed – this is an example of his limits. He spoke so out of fear that Kunti would make them orphans by sending Bhima to the demon. This makes it clear that Bhima was the protector of Dharma and others.

***+yadbAhuvIryaparamAshrayato hi rAjya  
michchhAma eva nikhilArivadhaM svadharmam.h |  
so.ayaM tvayA.adya nishichArimukhAya mAtaH  
prasthApyate vada mamA.ashu kayaiva buddhya || 19.85||***

8. You are sending Bhima on whose strength we are depending to perform our rightful duty of destroying our enemies and also regaining our kingdom. Please let me know right away – on what basis you are doing such a thing.”

*Notes:*

1. Dharmaraja is confused and asking her in order to understand the reason behind her decision to send Bhimasena who is the main shelter for their life and well-being.

---

*References*

85. *kimidaM sAhasaM tikShNaM bhavatyA duShkaraM kRutam |  
yasya bAhU samAshritya suKaM sarvEshayAmahE ||  
rAjyaM cApahRutaM duShTairAjIhIrShAmahE punaH |  
yasya vIryaM samAshritya vasupUrNAM vasuMdharAm |  
imAM manyAmahE prAptAM nihatya dhRutarAShTrajan ||  
tasya vyavasitastyAgO buddhimAsthaAya kAM twayA || -bhArata(Adi. 161/5,6)*

*ityuktavantamamumAha sudhIrabuddhiH  
kuntI na putraka nihantumayaM hi shakyaH /  
sarvaiH surairasurayogibhirapyanena  
chUrNIkR^ito hi shataShR^iN^gagiriH prasUtyAm.h // 19.86/*

9. When he said so, Kunti of very mature thought told: “Oh son! All the dieties and Raksha’s combined are not capable of killing him. Isn’t he the one who shattered Shatashrunga Mountain when he was born”.

Notes:

1. Incident of mountain like Shatashrunga shattering into hundreds of pieces by the fall of Bhima when he slipped out of Kunti’s hands is already mentioned (12/55). This means that if Bhima as newborn baby is so strong then, what needs to be told about his capacity now. Kunti is an eye-witness to the capacity of Bhima. As a result of which she had realised Bhima’s greatness. On that very day she had said : “Nobody can anyday kill him in any way. It is important to note that, from that day forward she never doubted about any dangers to Bhima.
2. It has to be understood that, as a result of knowing the greatness of Mukhyaprana in this manner she was able to lead life in a courageous and achieve meritorious goal inspite of loosing her husband in young age, taking the responsibility of raising very small kids, whom Kauravas tried to kill by using many different plans and Bhishma and others taking the side of Kauravas.

*eshha svayaM hi marudeva narAtmako.abhUt.h  
ko nAma hantumimamAptabalo jagatsu /  
ityevamastviti sa tAmavadat.h paredyur  
bhImo jagAma shakaTena kR^itorubhogaH // 19.87//*

10. “He is Vayudevaru himself. Born in the form of human. Who in the world has the strength to kill him?” When she spoke like this, Dharmaraja said “let it be so”. On the following day Bhimasena left in the cart filled with food prepared for the festive occasion.

Notes:

1. Bhimasena is the life force. Kunti’s resolve is “who can take the life of the lord of life force himself”. While Kunti saw Bhima’s capacity and believed in it, Dharmaraja heard to Kunti and got supreme belief in Bhimasena’s capacity. This indicates that mere listening to the greatness of Vayudevaru is a good tool to remove all our miseries.

---

References

87. *ityEvamastviti sa tAmavadadityatra itItyasya ca kuMti AhEti pUrvENAnwayaH // -(vA.)*

87. *vRukOdarENa sadRushO balEnAnyO na vidyatE /*

*yO&bhyudIyAdyudhi shrESHThamapi vajradharaM swayam // -bhArata(Adi. 161/17)*

*narAtmaka ityasya naradEhavAnityarthaH /*

*gatvA tvaran.h bakavanasya sakAsha Ashu  
bhImaH sa pAyasasubhaxyapayoghaTAdyaiH /*

***yuktaM cha shailanibhamuttamamAdyarAshiM  
sparshAt.h puraiva narabhaxiturattumaichchhat.h // 19.88//***

11. Bhima who rushed towards Bhaka's forest, desired to eat tasty pudding, delicious food, drink milk which was filled in pots, and pile of rice as high as hill, before it reached the man-eater Bhaka.

Notes:

1. The details of the food which Bhima took in the cart are given here. Bhima wished to eat such delicious food is superficial meaning. When Brahamin gave such food to Bhima, then itself he had offered it to SriHari by telling Krishnarpana. All that was the remains after Naivedya. It is not good for a demon like Bhakasura to touch such food and make it impure. Therefore it was apt for Bhimasena to take this as prasada and wished to eat it.
2. Meaning Bhima was not craving for food. He was more interested in distributing this prasada of the lord for good cause. This is the contemplation of Vayudevaru. That is the reason why he is described as the perfect follower of complete Bhagavata Dharma. This also indicates that the food touched by sinful people should not be consumed.

---

References

88. *sapAyasasubhakShyapayOGaTAdyaiH pAyasEna subhakShaiH payOGaTaiH dugdhapUrNaGaTaiH sahitA pAyasasubhakShapayOGaTAsta Eva AdyA EShAM dadhimadhuGRutapUrNaGaTAdyAstaistathOknEH | -(ja.)*

***tenaiva chAnnasamitau paribhujyamAna  
utpAT.hya vR^ixamamumAdravadAshu raxaH |  
vAmena mArutirapohya tadA prahArAn.h  
hastena bhojyamakhilaM sahabhaxyamAdat.h // 19.89//***

12. When Bhima started eating the pile of rice, Bhakasura uprooted a tree and rushed towards Bhima. Bhima stopped all his blows with his left hand and finished all the food.

Notes:

1. Bhakasura who was under the illusion that the food that Bhima was eating was actually his, uprooted trees and started throwing them on him. But Bhima effortlessly stopped all of them with his left hand and finished his meal in peace.
2. The important fact that has been stated here is that acting in a way to make sure that Asuras do not get the offerings made to Hari (Hari prasada) is also an excellent dharma – 'aviaShNavAya dAtavyaM nOdabiMduM na tuMDalaM'. Also the mighty strength of Bhima with which he warded away the blows of Rakshasa with his left hand has to be understood here.

---

References

89. *tEnaiva cAnnasamitAvityatra cashabdEna bhakShyaparamAnnayayOGRutAdirAshau ca paribhujyamAnE satItyarthaH sUcitaH | athavA annasya samitiH=samudAyO yasya bhakShyAdEstasminnyarthaH // -(vA.)*

***pItva payo tvarita enamavIxaMAna  
AchamyA tena yuyudhe guruvR^ixashailaiH |  
tenA.ahato.atha bahubhirgiribirbalena***

*jagrAha chainamatha bhUmitaLe pipeshha // 19.90//*

13. Bhima without looking at the Rakshasa, finished the milk then did Achamana (**Achamanam** (**achamana, achmana**) is a Hindu purification ritual in which one sips water 3 times from the Brahma-Grantha (base of the right thumb) while reciting different mantras.) and then hurried for the fight with him. When Bhakasura started hurling may trees, boulders, and hillocks on Bhima, Bhima with his strength caught them and thrashed them on ground.

Notes:

1. In order to show even small detail that - it is sinful not only to eat food touched by the undeserved, but also to eat food seen by them and to eat food seeing them, Acharya has described that Bhima finished all the food without even seeing him.
2. Srimadacharya in Sadacharasmrithi has taught us that it is a good practice to do achamana after finishing food and washing hands. Bhima is Srimadacharya. He practices what he preaches. Bhimasena has the greatness of doing all this good practices correctly and with patience even when demon like Bhakasura is attacking him. That is why Upanishads call Vayudevaru by name “aKaNAshmasama”.
3. Not doing achamana after food is a big sin – this is made clear in Mahabharatha during Sage UdaMka’s incidence. UdaMka – because he did not do achamana, was not able to see the queen who was right in front of him. It is very important to note that after doing achamana he was able to see her.(Adiparva, adhyaya 3 shlo. 108-110)

---

References

90. atwaritaH vEgarahitaH bhayarahita iti bhAvaH | tatO bhImaH shanairbhuktwA tadannaM puruSharShabhaH' iti bhAratE(Adi. 162/17)

90. tathA&pi paribhUyainaM prEkShamANO vRukOdaraH |  
rAkShasaM bhUmkaEvAnnaM pAMDavaH paravIraH ||  
amarShENa tu saMpUrNaH kuMtIputraM vRukOdaram |  
jaGAna pRuShThE pANibhyAM ubhAbhyAM pRuShThataH sthitaH |  
tathA balavatA bhImaH pANibhyAM bhRushamAhataH |  
naivAvalOkayAmAsa rAkShasaM bhUmkaEva saH || bhArata(Adi. 162/13-15)

90. Acamya hastamukhaprakShAlanasyOpalakShaNamEtat | -(ja.)

shrAddhapaMktyupaviShTastubrAhmaNO brAhmaNaM spRushEt |  
tadannamatyajan bhuktwA gAyatryaShTashataM japEt || -kRuShNAcAryasmRutimuktAvalI

90. tatO bhImaH shanairbhuktwAtadannaM puruSharShabhaH |  
vAryupashpRushya saMhRuShTastasthauyudhi mahAbalaH || iti bhAratE(Adi. 162/17)

Acamya mUlamaMtrENA kOShThaM samabhimaMtrayEt || sadAcArasmRuti

**Akranya pAdamapi pAdataLena tasya  
dorbhyAM pragR^ihya cha paraM vidadAra bhImaH |  
mR^itvA sa choru tama eva jagAma pApO**

*vishhNudviDeva hi shanairanivR^itti chogram.h // 19.91//*

### Style in which Bhaka was killed

14. Bhima pressed one of Baka's feet with his foot, held the other foot with both his hands and tore him apart. The mighty sinner Bhakasura, who hated Vishnu, reached terrible eternal hell eventually, from where he can never return.

Notes:

1. Here the style in which Bhima killed Bhakasura is mentioned. He pressed one of Baka's feet with his foot, held the other foot with both his hands and tore him apart. <sup>+</sup>Srimadbhagavata mentions that Sri Krishna, killed one of the demons sent by Kamsa, who had come in the form of a Bhaka bird, in a similar manner by holding one of the beaks and tearing him apart.
2. Both the demons are BhakAsura. If his name is Bhakasura the other was Asura in the form of Bhaka bird. While he was killed by the best of all Sri Krishna, this Bhakasura was killed by the best among living beings Bhimasena. The other interesting point is both of them killed them by tearing them into two. Slaying of Bhakasura is indicative of controlling "AshaDabhUti". Bhaka bird character is that it is very cunning in nature although its outward colour is purely white. People who on the outside looks like followers of correct path, but inside are brashtachari's - <sup>\*</sup>Manusmriti calls such people as Bhaka natured people. Vadiraajeya mentions that by calling him "VishnudwiDEva", acharaya has told us the fact that he is totally Tamasic person, unlike Kamsa who has two souls in him.

---

References

91. *vidadAra bhIma ityatra vidadAra = akaMThaM vidadAra / viShNudwiDEvEtyatra EvashabdEna kaMsAdivajjIvadayavAnnEti sUcitam / ata Eva tama EvEtyuktam / hishabdEna pramaNapraseddhiM sUcayati //* - (vA.)
- 91+ *tamApataMtaM sa nigRuhya tuMDayOrdObhyAM bakaM kaMsasaKaM satAMpatiH / pashyatsu bAlEShu dadAra lIAyA mudAvahO vIraNavaddivaukasAm // -bhAgavata (01/11/51)*
- 91\* *adhOdRuShTirnaiShkRutikaH swArthasAdhanatatparaH / shaThO mithyAvinItashca bakavratacarO dwijaH // - manusmRuti (a.4, shLO. 196)*

***hatvA tamaxatabalo jagadantakaM sa  
yo rAxaso na vasha Asa jarAsutasya /  
bhaumasya pUrvamapi no bharatasya rAj~no  
bhImo nyadhApayadamushhya sharIramagre // 19.92//***

15. Bhima of infinite strength killed Bhakasura who was trying to destroy the whole world. He was a demon who could not be conquered by Jarasandha either. In the past neither Narakasura nor King Bharata could conquer him. Bhimasena who killed him got his body to the entrance of the city and put it there.

Notes:

94. It has been explained here that Bhakasura's slaying was a unique achievement. The most powerful king of the earlier time Bharata was not able to capture him. Similarly Rakshasa's like Narakasura and Jarasandha who had boons from Brahma were not able to defeat him. This implies that, Bhima who exterminated such a person is indeed the future Brahma.

95. Here Bharata could be either Rama's brother Bharata or Dushyantha's son Bharata. Bhima, instead of leaving Bhakasura's deadbody there, got it to the entrance of the city so that people can be assured that he is dead and celebrate. It is a known fact that death can be proved only by deadbody. <sup>+</sup>Mahabharata mentions that Bhima returned the cart and bulls to the Brahmana.

---

*References*

92. *pUrvaM rAmAvatArE bharatasya shrIrAmAnujasya rAj~jO&pi vashE nAsa | -(ja.)*  
 92. *pUrvaM rAmAvatArE bharatasya shrIrAmAnujasya cApi vashE nAsa | -(va.)*  
 92. *bharatasya dauShyaMtibharatasya | -(tA.)*  
 92. *agrE shakaTAgrE tacChakaTaM dwAri pravidhAyEti kEcit | vastutastu sharIraM shakaTAgrE vyadhApayat tacChakaTasthaM sharIraM dwAri pravidhAyEtyarthaH | -(tA.)*  
 92 + 'ballIvardau ca shakaTaM brAhmaNaya nyavEdayat' iti | -(tA.)

***dvAryeva tat.h pratinidhAya punaH sa bhImaH  
 snAtvA jagAma nijasodarapArshvameva |  
 shrutvA.asya karma paramaM tutushhuH sametAH  
 mAtrA cha te tadanuvavrurataH purasthAH || 19.93||***

93. Put his body at the entrance of the city, Bhimasena went and had a bath and returned to his brothers. Listening to his great achievement all of them rejoiced along with their mother. And all the citizens gathered with fear.

*Notes:*

1. It is another intricacy of Dharma that Bhima had a bath and returned after leaving the deadbody there. By doing so he showed to the world that after touching mortal remains, there is no purification unless the person has a bath. Bhimasena who had killed Bhakasura told Dharmaraja and others as to how he did it himself. After having informed them, it should be specially noted that he also recorded it the form of Madhwa. Bhakasura's deadbody was the reason why people got scared. They were terrified seeing him in the entrance of the city, that too early in the morning, thinking that he had rushed to the city to eat them.
2. Some people have written that (tA.) not only the people of the city but even Pandavas were terrified seeing the mighty strength of Bhima. But it has to be understood that this was the fear out of respect towards Bhima's mighty personality.

---

*References*

93. *pUrvaM bhItiyuktA mAtrA sahitAstE tadanu tadAgamanAnaMtaraM asya paramaM karma shrutwAtutuShurityanwayaH | bakAsurabhItiyuktAH purasthAstasya dEhaM dRuShTwA atyaMta bhItA iti vA | tadanu bakavadhAnaMtaraM purasthA bhImE bhItiyuktA iti kEcit | tadanu tE pArthAH bhImE bhItiyuktAbabhUvurityanyE | -(tA.)*

***dR^ishhT.hvaiva rAxasasharIramuru prabhItA  
 j~nAtvaiva hetubhiratha kramasho mR^itaM cha |  
 viprasya tasya vachanAdapi bhImasena  
 bhagnaM nishamya paramaM tutushhushcha tasmai || 19.94||***

1. Seeing the mighty body of the demon, the people who were at first terrified, gradually realized by seeing at various signs that he was dead. Later knowing from Brahmana that Bhima was the one who had achieved it they were very happy about Bhima.

Notes:

1. People of the city who were first terrified on seeing the body of the demon, gradually noticed that it was immobile and by testing by hurling stones etc, realized that he was actually dead. After getting to know from Brahmana that Bhima was the person behind this great deed, they got a great respect towards him who had protected all of them by killing this terrorist who was bothering the whole world.

---

References

94. j~jAtwaivahEtubhityatra hEtubhiH= aMgacalanashwAsAbhAvAdibhiH hEtubhiH // -(vA.)  
 94. hEtubhiH pAShANakShEpaNAdibhiH | -(ja.)

**annAtmakaM karamamushhya cha samprachakruH  
 so.apyetamAshu narasiMhavapurधारasya |  
 chakre harestadanu satyavatIsutasya  
 vishhNorhi vAkprachuditAH prayayustatahcha // 19.95//**

95. All of them offered their thanks and gift in the form of food. Bhima offered to Sri Hari who had taken the form of Narasimha. Later after being instructed by SriHari in the form of Vedavyasa, Pandavas left the city.

Notes:

96. This means that people of the city felt content by offering food to Bhima in order to clear away the sin they had acquired by giving food to the sinner for so many years. Bhagavata gives the details of Trivikre offering sandal to Srikrishna to wash away the sins she had acquired by offering the sandal to Kamsa. This also indicates the fact that the sins acquired for unfortunate reasons such as offering materials to unworthy people will be washed away when a person offers them to noble souls.
97. ShriBhimasena offered all the food that he had received to SriNarasimha devaru and also instructed the people to celebrate this as festival for Narasimha. By doing so he also indicated that destroying of wicked souls should be offered as a good deed to SriHari in Narasimha form. In the future details about his offering to Narasimha after slaying Dushyasana will be explained. By the time Bhakasura's destruction was completed, Sri Vedavyasa realizing that his purpose was fulfilled, arrived there and instructed Pandavas to move forward from there.

---

References

95. sO&pyEtamAshwityatra saH = bhImasEnO&pi EtaM = brAhmaNadattakaraM narasiMhavapurधारasya = tadgrAmasthasya hareEH narasiMhasya cakre = pUjArthaM kaTTalikAM cakre | viShNORhi vAkpracuditA ityatra "cudaprEraNa" iti dhAtOH vAkyaprEritA ityartha: // -(vA.)  
 95. narasiMhAvatArasya hareEH swasmin sthitasya nagare sthitasyEti vA pujArthaM cakre | -(va.)  
 95. vAkpracuditAH (vE. pATha); pracuditAH prEritAH -(vE.)  
 95. vAkpraNuditAH -(ja.pATha)  
 95. tatastE brAhmaNAH sarvEkShatriyAshcasuvismitAH |

vaishyAH shUdrAshcamuditAshcakrurbrahmamahaM tadA || -bhArata(Adi. 163/20)

**utpattipUrvakakathAM drupadAtmajAyA  
vyAso hyanUchya jagatAM gururIshvareshaH |  
yAtetyachodayadathApyapare dvijAgryA  
stAn.h brAhmaNA iti bhujirbhavatIti chochuH || 19.96||**

117. Guru and Master of the Universe, SriVedavyasa explained the details of Draupadi's birth and told them "You go there". Later the other Brahmanas present there assumed that they were Brahmins too and told them "come, we will have feast there".

Notes:

1. This means that SriVedavyasa arrived there, explained to them about the birth of Draupadi, and told them that her swayamvara is about to take place and ordered them to go there. It has to be noted that by saying so he also informed the fact that the swayamvara would take place with them.
2. Brahmanas who were going there to attend the swayamvara thought that they were Brahmins too and invited them to join telling that there will be a feast there. This means that Brahmanas were going there to have good food and not to win the lady. Here we have to understand that food here does not mean just the edible food but, the food of knowledge, blissful meals in the form of sight of the Supreme Lord by the name of "bhojana". This indicates that in the ancient times, during such important festivities, there would be jnAnakarya (scholarly conferences, activities to spread knowledge). The aim is to get the food of knowledge in those conferences. Since <sup>+</sup>Bhojana namaka SriKrishna arrives there, one can enjoy the meal of seeing the Supreme Lord. Usage of the word 'iMdirEshaH' suggests that SriVedavyasa has arrived here to indicate the wedding.

References

96. athyApyaparE dwijAgryA athApi=vyAsOktyaiva pArthAnAM gamanE satyapi aparE dwijAgryashca tAn brAhmaNA iti hEtOH 'iti hEtuprakaraNaprakArAdisamAptiShu' ityanushAsanam | bhujih= bhOjanaM bhavitEtyUcuH | shwO bhavinyaluT ityanushAsanAt shwO bhOjanaM bhaviShyatItyUcuriti bhAvaH || -(vA.)  
96<sup>+</sup>. 'bhrAjiShNurbhOjanaM bhOkta' -viShNusahasranAma

**pUrvaM hi pArshhata imAn.h jatugehadagdhAn.h  
shrutvA.atiduHkhitamanAH punareva mantraH |  
yAjopayAjamukhanissR^ita evameshha  
nAsatyatArha iti jIvanameshhu mene || 19.97||**

118. Initially, on hearing that the Pandavas were burnt in the palace of wax, King Drupada was very sad. Later thinking that the mantras that came out of the mouth of yAjOpajAyA's should never be doubted, he decided that Pandavas are still alive.

Notes:

1. Even Drupada had heard the news that Pandavas were burnt in the palace of wax. He lamented immensely. The reason why he begot Draupadi was to give her in marriage to Arjuna - one of the Pandavas. Seeing that this could not happen he worried too much initially. But, that sacrifice was performed by yAjOpajAyA's - the expert purohitas who had achieved highest merits. The sacred hymns coming out of their mouth cannot yield false results. That means if the mantras have given him Draupadi

who is meant for Arjuna, then Arjuna should be alive and well somewhere. So he decided that all the Pandavas should also be alive. The greatness of the sacred hymns can be understood by knowing that this is what happened in the future. This also indicates that the religious sacrifices will yield wished result only when done by qualified people if not will turn out fruitless.

---

*References*

97. *punArEva maMtra ityatra pUrvaM duHKitamanAH san punaH yAjOpayAjamuKanissRutaH EShaH maMtraH= pArthAya dAtuM kanya bhUyAditi maMtraH EvaM jatugRuhamaraNE na asatyatArhO naivEti hEtOH EShu jIvanaM mEna ityanwayaH || -(vA.)*

***yatrakvachit.h prativasanti nilInarUpAH  
pArthA iti sma sa tu phalgunakAraNena /  
chakre svayambaravighoshhaNamAshu rAja  
svanyairadhAryadhanurIshavarAchcha chakre || 19.98||***

98. Thinking that Pandavas were living somewhere in hiding, he declared Swayamavara in a hurry to search Arjuna. He devised a bow with the grace of Shiva's boon which could not be carried by anyone except Arjuna.

*Notes:*

1. Even though it was confirmed that Pandavas were alive, how could someone search them? For this reason, Drupada organized a swayamvara. Even in there, in order to ensure that only Arjuna can marry Draupadi and no one else, he devised yet another scheme. He worshipped Shiva and got a Bow. He also received a boon from Shiva that nobody other than Arjuna can tie string to that bow.

---

*References*

98. *puShyamAsE tu rOhINyAM shuklapakShE shubhE tithau |  
divasaiH paMcasaptatyA bhaviShyati swayaMvaraH || -bhArata(Adi. 166/56)  
98. anyaiH pArthAditi shEShaH | su iti pRuthak padam | adhAryamityanEna saMbadhyatE | -(vE.)  
98. anyairadhAryaM anArOpitamiti bhAvaH |  
98. cakrE saMpAdayAmAsa -(ja.)*

***tatAla eva vasudevasuto.api kR^ishhNaH  
sampUrNanaijaparibodhata eva sarvam.h |  
jAnannapi sma halinA sahito jagAma  
pArthAn.h nishamya cha mR^itAnatha kulyahetoH || 19.99||***

99. Around the same time, SriKrishna son of Vasudeva, though he knew everything due to his natural complete knowledge, immediately after getting the news that Pandavas were dead, as per the tradition went to Hastinavati along with Balarama.

*Notes:*

1. The incident that happened before is being mentioned here. SriKrishna got the news that Pandavas died in the palace of wax. He who is all knowing at all the times, knew that they were alive and safe. In spite of that just to cause delusion to the evil people went to Hastinapura following the tradition.

2. Vadirajeeya mentions that here “kulya” means, when relatives expire, it is tradition to go and meet their kith and kin and convey condolences and comfort them.

---

*References*

99. *mRutAnatha kulyahEtOrityatra kulyahEtOH = baMdhushu mRutEShu satsu gatwA vicAraNaM kAryamiti kulOcitakarmakaraNArthamityarthaH // -(vA.)*

99. *mRutasya puMsO baMdhUnAM sAMtwanaM kulyam / -(ja.)*

***sa prApya hastinapuraM dhR^itarAshhTraputrAn.h  
saMvaJNchaya.nstadanusArikathAshcha kR^itvA /  
bhIshhAdibhiH parigato.apriyavajjagAma  
dvArAvatImuditapUrNasunityasaukhyaH // 19.100//***

100. SriKrishna reached Hastinapura and in order to deceive Kauravas, spoke in favour of them. Along with Bhishma and others he exhibited his sorrow, and he who is full of bliss and ever happy returned to Dwaraka.

*Notes:*

1. In order to deceive Kauravas, he spoke in a manner that would please them, showed his sorrow about Pandavas death and returned to Dwaraka.

---

*References*

100. *tadanusArikathAshca kRutwEtyatra bhIshhAdibhiH parivRutaH san saMvaMcaYanniti vacanAt apriyavat= pAMDavAnAmapriyavat tadanusArikathAH = tatkaAlAnusArikathAH daivahInAH pAMDavA mRutA ityAdikathA iti yAvat / kRutwA dvArAvatIM jagAmEtyanwayaH / yadwA ArshavAnitim apriyavat pAMDavAnAM apriyavadapriyavAniva jagAmEti yathAsthitaiVa yOjanA // -(vA.)*

100. *parigatA priyavaditi pAThE bhIshhAdibhiH saha prAptapriyavadityaArthaH / -(ja.)*

100. *priyavajjagAmEtyapi kwacit pAThaH / tadA bhIshhAdibhishca tadanusArikathAshca kRutwA parigatAM prAptamapi yaM duHKaM tasya parigatApriyaH / tadwajjagAma / -(tA.)*

***tasyAntare hR^idikasUnuranantaraM svaM  
shvAphalkibuddhibalamAshrita ityuvAcha /  
sAtrajideshha hi purA pratijaj~na enA  
masmatkR^ite svatanayAM maNinA sahaiva // 19.101//***

101. On the other hand, Krutavarma, son of Hrudika, pleased with Akrura’s strength in knowledge told his younger brother “Earlier this Satrajita had promised us that he will give his daughter Satyabhama along with Syamantakamani to us”.

***sarvA.nshcha naH punarasAvavamatya kR^ishhNA  
yAdAt.h sutAM jahi cha taM nishi pApabuddhim.h /  
AdAya ratnamupayAhi cha nau virodhe  
kR^ishhNasya dAnapatinA saha sAhyamemi // 19.102//***

102. But now he has ignored us and given his daughter in marriage to SriKrishna. You kill that sinner at night. Bring the Syamantakamani. If we have to fight with SriKrishna, I will come for your help along with Akrura.

---

*References*

102. nau virodha ityatra nau tavAnujaH mama shwashuraM hatwA ratnaM nItavAniti nau = AvAbhyAM  
kRuShNasya virOdhe sati dAnapatinA = akrUrENA saha sAhyaM = sAhEtyasya bhAvaH sAhyaM  
sAhAyyamityarthaH || -(vA.)

*ityukta Ashu kumatiH sa hi pUrvadehe  
daityo yatastadakarodatha satyabhAmA |  
AnandasaMvidapi lokaviDambanAya  
taddehamasya tilaje patimabhyupAgAt.h || 19.103||*

103. Immediately after he told this, evil Shatadhanwa did the same. The reason for this is that he was Demon in his previous birth. Though Satyabhama was of the form of knowledge and bliss (j~jnAnaMda), to cause illusion on earth, preserved his (Satrajita's) body in sesame oil, and rushed to her husband SriKrishna.

Notes:

1. The above three verses gives the details of how Akrura and Kritavarma got Satrajita killed by Shatadhanwa .They got Sarajita murdered because he gave Satyabhama in marriage to SriKrishna instead of them.
2. After the murder of Satrajita, Satyabhamadevi preserved his body in sesame oil, hid it in the attic and rushed to SriKrishna.

---

*References*

103. taddEhamasyu tilaja ityatra tilajE = tailamaMjUShAsthitataile asya= "asu nirasana" iti dhAtOH prakShipyu  
patimabhyupAgAdityanwayaH || -(vA.)  
103. tilajE tilataile | -(ja.)

*shrutvA tadIyavachanaM bhagavAn.h purIM svA  
mAyAta eva tu nishamya mahotsavaM tam.h |  
pAJNchAlarAjapurushhoditamAshu vR^ishhNi  
varyairagAnmusalinA saha tatpurIM cha || 19.104||*

104. Hearing this Lord SriKrishna returned back to his city. Around the same time, when he got the news from the messenger of Panchala about Draupadi's Swayamvara, he went to Drupada's city along with Yadavas and Balarama.

Notes:

1. Here Satyabhama bringing the news to SriKrishna, SriKrishna getting to know about it and reacting to it after that is to cause derision in the world and delusion to bad souls. The meaning of Shastras is that both are all-knowing and free from the flaws like ignorance.

*bhImo.api rudravararaxitarAxasaM taM  
hatvA tR^iNopamatayA haribhaktavandyaH /  
ushhyAtha tatra katiciddinamachyutasya  
vyAsAtmano vachanataH prayayau nijaishcha // 19.105//*

### **Pandavas journey towards Panchala**

105. Hari's devotee Bhima slayed Bhakasura who was protected by Rudradevaru's boons like tearing apart a string of grass. He stayed there for few more days and left along with his people, following the instructions of Achyuta Vedavyasa.

---

#### *References*

105. *prayayustataShcEti sAmAnyEna pAMDavayAtrAyA uktatwE&pi rudravararakShitabakasya shikShaNEna bhImasyAtishayitapratApaM bakavadhAnaMtaramapi katipayadinEShu tatraiva nivAsaM vyAsasya bhImE&ti-shayitakRupAM arjunAdInAmapi bhImAnuyAyitwaM ca darshayituM punastatprayANamAha - bhImO&pi rudravararakShitarAkShasamiti // -(vA.)*

*maN^galyametadatulaM pratiyAta shIghraM  
pAJNchAlakAn.h paramabhojanamatra siddhyet.h /  
viprairitastata itIritavAkyamete  
shR^iNvanta eva parichakramuruttarAshAm.h // 19.106//*

106. Hearing to the words of Brahmanas here and there that 'It is a unique divine task. Therefore rush towards Panchala. There we will get excellent food' Pandavas proceeded towards Northern direction.

---

#### *References*

106. *mAMgalyamEtadatulamityatra mAMgalyaM bhaviShyati ataH pratiyAtEti yOgyapadAdhyAhAraH / tadgrAmINajanAnAM vacanasya bhujirbhavitEti prAgEvOktatwAt itastatO viprairudIritAmityuktam / madhyEmArgamubhayata Agatya militairviprairityarthaH // -(vA.)*

*shhaNNAM cha madhyagamudIrNabhujam vishAla  
vaxasthalaM bahaLapaurushhalaxaNaM cha /  
dR^ishhT.hvaiva mArutimasAvupalapsyatIha  
kR^ishhNAmi sma cha vachaH pravadanti viprAH // 19.107//*

### **Brahmana's forecast of Draupadi's Swayamvara**

107. Among the six of them, seeing Bhima who had broad shoulders and chest and a very masculine personality the Brahmanas were telling that he is the one who will get Draupadi.

#### *Notes:*

1. Seeing personality of Bhima who possessed 32 auspicious features, the Brahmins were telling that it is definite that he is the one who will marry Draupadi. Immaculate features are indicative of complete accomplishment. That is the reason why it is definite that Bhima's mission will be accomplished. On the other hand Draupadi was well-known as the one possessing flawless features. Seeing Bhima who had

immaculate personality, they decided that Bhima and Draupadi's wedding was definite. It has to be noticed that this resembles the situation when all the royal community including Jarasandha worried that Sri Krishna and Rukmini will get attracted to each and get married. (17/23,24)

---

*References*

107. ayaM bhrAtA tava shrImAn darshanIyO mahAbhujah | -bhArata(Adi. 183/19)

***rAtrau divA cha satataM pathi gachchhamAnAH  
prApuH kadAchidatha vishhNupadIM nishAyAm.h |  
sarvasya raxitumagAdiha pR^ishhThatasca  
bhImo.agra eva shatamanyusuto.antarA.anye || 19.108||***

### **Style in which Pandavas travelled**

108. Walking day and night continuously without break and covering the distance, they reached river Ganges at night. For their protection, Bhima walked behind, Arjuna ahead and everyone else in the middle.

Notes:

1. Since there was very less time left for Swayamvara, they traveled in such a hurry. It was announced that Swayamvara would be on the day of Rohini Star in the bright moon half of pushya month.
2. Style in which Pandavas travelled has a philosophy hidden. Their goal is to gain Draupadi meaning attaining knowledge. To achieve they have to traverse Ganga. \* Travelling in northern direction is indicative of studying to please SriHari. Five Pandavas are representation of Dharma, jNana and all the 10 qualities, listening, contemplating, meditation, character and modesty as explained in the second chapter. Only People with these qualities attain knowledge (Spiritual). Arjuna walking in front of everybody is indicative of the fact that listening and other two is the main tool in this pursuit. Bhima behind everyone is indicative that the spiritual knowledge is the overall protection. In middle were Kunti and the other three. Kunti is representation of Shruti, Dharmaraja –righteousness; Nakula and Sahadeva represent Character and Modesty. +Day and Night travel is indicative of continuous studies. Their disguise as Brahmins is indicating that birth as Brahmana is the most acceptable form for gaining knowledge and being Celibate and practicing Celibacy are favourable for gaining knowledge. In this manner, Pandava's journey is indicative of the philosophical pursuit which captures the essence of entire Spiritual Knowledge. This is the reason why Sriman Mahabharatha is a revered work of highest philosophical wisdom.

***EvamadyAtmaniShThaM hi bhArataM sarvamucyatE |  
durvij~jEyamataH sarvairbhArataM tu surairapi || -(2/146)***

---

*References*

108. tE twagacCannahOrAtrAt tIrthaM sOmAshrayAyaNam |

AsEduH puruShavyAGrA gaMgAyAM pAMDunaMdanAH ||... -bhArata(Adi. 169/3)

108 \* uttarO gOpatingOptA - viShNusahasranAmA

108+ shravaNAdi vinA naiva kShaNAm tiShThEdapi kwacit |

atyashakyE tu nidrAdau punarEva samAcarEt || -anuvyAKYana (3/3/78,79)

*prApte tadolmukadhare.arjuna eva gaN^gAM  
gandharvarAja iha chitararatho.arddharAtre |  
dR^ishhT.hvaiva viprarahitAnudakAntarasthaH  
xatrAtmajA iti ha dharshhayituM sa chA.agAt.h // 19.109//*

**Chitararatha begets colour of Angara (black).**

109. When Arjuna walking in the front holding the firetorch reached Ganges, A gandhaarva king by name chitararatha who was in the water at midnight, saw them and noticing that there were no other Brahmins accompanying them, decided that they were Kshatriyas and prepared to wage a war on them.

Notes:

1. Midnight is not the suitable time for human journey. But Pandavas by traveling at this time are indicating that they are not ordinary humans. Though Brahmins were accompanying them, since they did not have divine powers like Pandavas, they used to take breaks and rest because they would get tired. Since Pandavas were travelling without any break, at that time group of Brahmins were not with them. Some of them had stayed back because it was night. Chitararatha who did not know all this background decided that they must be Kshatriyas and prepared to fight. Bharata mentions that it was the 8<sup>th</sup> day of bright fortnight. (shukla paksha ashtami) and time of moonset. This reminds us of the incidence mentioned in Sumadhwavijaya where an evil spirit tried to attack the Madhyageha family who were traveling at mid-night. There they were rescued from danger because baby Madhwa was amongst them, and here, Young Bhima was standing as a guardian.

References

109. sahAgatAnAM viprANamaMdhakAravashAt kiMciddUrasthatwAt tathA nidrAvashAt kwacinnidritatwAdwA viprarahitAnityuktam // -(vA.)

109. ulmukadharE jwa latkAShThadharE .../ -(va.)

*hantA.asmi vo hyupagatAnudakAntamasyA  
nadyAshcha martyacharaNaya nishhiddhakAle |  
itthaM vadantamamumAha surendrasUnur  
gandharva nAstravidushhAM bhayamasti te.adya // 19.110//*

110. “ I will kill you people who have come near the river at this time of night which is not acceptable by law for humans journey”. Hearing to these words from the Gandharva, Arjuna – the son of Indra replied “Oh Gandharva! We have the knowledge of astras and are not scared of you”.

Notes:

1. For his objection that they should not touch River Ganges at night, Arjuna immediately replies –

**bhuktO vA&pyathavA bhuktO rAtrAvahani KEcara |  
na kAla niyamO hyasti gaMgAM prApya saridwarAm ||**

If you are hungry or full, if it is day or night there is no restrictions whatsoever to have a dip in Ganges. Mahabharata mentions the restrictions for human travel at night as follows:

**saMdhya saMrajyatE GOra parvarAtrAgamEShu yA |  
ashItitruTibhirhInAn trIn muhUrtAn pracakShatE ||**

According to the above, there is an impression that journey at night is restricted. Acharya has notified this by the usage of the word ‘ardharAtre’. It has to be noted that in Sumadhwavijya, the phrase ‘asmadvihArasamaye’ (2/34) is used.

---

*References*

110. *bhuktO vA&pyathavA bhuktO rAtrAvahani KEcara |  
na kAla niyamO hyasti gaMgAM prApya saridwarAm ||*  
110. *saMdhyA saMrjayatE GOrA parvarAtrAgamEShu yA |  
ashItitruTibhirhInAn trIn muhUrtAn pracakShatE ||*

***sarvaM hi phenavadidaM bahulaM balaM te  
nArthapradaM bhavati chAstravidi prayuktam.h |  
ityuktavantamamumuttamayAnasaMstho  
bANAn.h xipannabhisasAra sureshabhR^ityaH || 19.111||***

111. Arjuna said “If you use your entire strength on the experts (of Astra), all of it will go wasted like froth on water”. The Gandharva who was Indra’s friend and was seated in one of the best chariots, started showering arrows on Arjuna.

***Agneyamastramabhimantrya tadolmuke sa  
chixepa shakratanayo.asya rathashcha dagdhaH |  
taM chAgninA parigR^ihItamabhipragR^ihya  
kesheshhu saJNchakarshhA.ashu surendrasUnuH || 19.112||***

112. Arjuna prayed for agneyastra in the firetorch he was carrying and shot it at him. The chariot of the gandharva was burnt down. His body caught fire too. Arjuna held his hair and pulled him.

*Notes:*

1. The Agneyastra which was invoked in the fire torch performed wonderful deed and burnt down his chariot. Even his body caught fire. Arjuna held him and started pulling him. This is another example of Arjuna’s expertise in Astras.

---

*References*

112. *cashabdAt swayaM ca dagdha ityarthaH | -(ja.)*  
112. *saMcakarShAshu surEMdrasUnurityatra karShaNAM darShaNAM ca adhikaM nEti sUcanAya ubhayatrApi  
vishliShTOccAraNam || -(vA.)*  
112. *...ityuktWA pAMDavaH kruddhO gaMdharvAya mumOca ha |  
pradIptamastramAgnEyaM dadAhAsya rathaM tu tat ||  
virathaM viplutaM taM tu sa gaMdharvaM mahAbalaH |  
astratEjaHpramUDhaM ca prapataMtamavA~gmuKam ||  
shirOruhEShu jagrAha mAlyavatsudhanaMjayaH | -bhArata(Adi. 169/31-33)*

***pArthena sandharshhitaH sharaNaM jagAma  
dharmAtmajaM tamapi so.atha nijAstramugram.h |  
saJNjakra eva tata Asa cha nAmato.asA***

*vaN^gAravarNa iti varNaviparyayeNa // 19.113//*

113. After having defeated by Arjuna in this manner, Chitraratha surrendered to Dharmaraja and Arjuna. At that time Arjuna withdrew his violent astra. Since Chitraratha's body's colour was completely transformed he got the name aMgaravarNa.

Notes:

1. Vadiraajeeya explains that flaccid expression “saMcakarSha” and “saMdarShita” have been used to indicate that Arjuna pulled the Gandharva very mildly. When Gandharva surrendered, Arjuna withdrew his Astra. Gandharva who had a body which was shining like gold was burnt down by the astra and turned black in color. From that day onward he became known as angAravarNa. Word Angara means both burning fire and the fire which has been extinguished. Earlier since he was famous as angAravarna because of his glowing body, now he was famous as angAravarna because it was black like burnt coal.

References

113. twayA jitO&haM janasaMsadi na shlAGyaM yashOhInaM ca citraratha iti pUrvakaM nAma muMcAmi / twadastrENa dagdharathasya mama citrarathatwaM hAsyamiti bhAvaH | swanAmnA aMgAravarNatAM aMgAravarNAKyatAM na muMcAmItyarthAnusArAnna~jadhyAhArENa kriyAvRuttiH | lakShAlaMkAra

*gandharva ulbaNasuraktatanuH sa bhUtvA  
svarNAvadAta uta pUrvamupetya sakhyam.h /  
pArthena durlabhamahAstramidaM yayAche  
jAnannapi sma nahi tAdR^ishameshha veda // 19.114//*

114. Earlier that Gandharva had glowing red body and had clear complexion like gold. Later he made friendship with Arjuna and requested him to teach the exceptional and great astra. Though he had knowledge of agneyastra, he did not know the one of this kind.

Notes:

1. Here details are given that the Gandharva's colour was like gold and glowing. Arjuna had used the usual agnEyastra known to everyone. Even Gandharva knew it. But he was surprised by the style with which Arjuna used it. It gave an indication that it was an exception and great weapon. That is the reason why Gandharva asked Arjuna to teach him.  
2. We have read the details about the style in which Ekalavya shot arrows at the barking dog which shut its mouth without hurting the dog. Here Arjuna had used the weapon in such a way that it had only burnt the outer skin of Gandharva's body but had not spread inside. This clearly indicates that Arjuna's expertise in weapons was way higher than that of Ekalavya's.

References

114. swarNAvadata ityatra pUrvaM swarNAvadAtaH uta swarNavat swacCavarNashca saH gaMdharaH idAnImulbaNasuraktatanurbhUtwA pArthEna saKyamupEtyEti yOjana // - (vA.)  
114. agnyastramiti shEShaH | -(va.)

*vidyA sushixitatama hi sureshasUnau  
tAmasya chAvadadasAvapi kAlato.asmai /*

***gandharvagAmavadadanvagadR^ishyavidyAM***  
***pashchAditi sma puruhUtasutasya vAkyAt.h // 19.115//***

115. Arjuna had acquired knowledge of very high standard. He taught that to Gandharava. At a later date Gandharva taught him the special art of being invisible on choice since Arjuna told him that he did not need it now and will ask for it in the future.

Notes:

1. Arjuna had practised the art of weaponry in a very special way and had gained expertise in it . He had acquired agnEyAstra in a similar way. This is an illustration of the saying ‘*abhyAsAnusAriNi vidyA*’. The expertise in any education will increase based on the style in which it will be practiced. This can be clearly seen in Arjuna. Teaching of Mantras follows the same rule, people who practice in a special way accomplish extra-ordinarily. When people who have practiced in such a manner in turn preach, the person who receives the knowledge will also have special accomplishment.
2. After arjuna preached Agneyastra to Gandharva, Gandharva wished to teach him the art of getting invisible on choice in return, but Arjuna refused it saying “I don’t need it now, you can teach me in the future”. Later it is explained (22/149) in Vanaparva that when Arjuna went to Indraloka, he learnt the art from Gandharva there. <sup>+</sup>Mahabharata calls the art of Gandharva as ‘*cAkShuShividyA*’. The greatness of this art is that, seating at one spot, it gives the capability to view the objects in all the three worlds.

---

References

*115. asAmapi kAlatO&sma ityatra pashcAt = kAlAMtarE bhaviShyatIti puruhUtasutasya vAkyAt asau = gaMdhavO&pi kAlataH = kiMcitkAlAt anwak = anaMtaraM gaMdhavagAM = adRushyavidyAM asmai = arjunAya avadaditi yOjanA // -(vA.)*

*115. anwaganukUlatayA -(vE., ja.)*

*115 + cAkShuShI nAma vidyEyaM yAM sOmAya dadau manuH |...*

*yaccakShuShA draShTumicCEt triShu lOkEShu kiMcana |*

*tat pashyEd yAdRushaM cEcCEt tAdRushaM druShTumarhati // -bhArata(Adi. 169/43,45)*

***AdhikyataH svagatasaMvida eva sAmye***  
***naivechchhati sma nimayaM sa dhanaJNjayo.atra |***  
***dharmArthameva sa tu tAM paridAya tasmai***  
***kAlena saMvidamamushhya cha dharmato.ayAt.h // 19.116//***

116. Since Arjuna’s knowledge was greater than that of the Gandharva’s, Arjuna did not agree to exchange his knowledge because it was not an equal exchange. Therefore Arjuna gave his knowledge just for the purpose of acquiring virtue and in the future received Gandharva’s knowledge righteously.

Notes:

1. The reason behind Arjuna rejecting to receive the knowledge from Gandharva in return to the knowledge he gave is explained here. If both the arts are equal, then such an exchange is acceptable, if not it is not meritorious. That is what happened here. The education that Arjuna imparted is way greater than that of Gandharva’s. If they were exchanged, then the education will not get appropriate importance, just like how a silver necklace cannot be exchanged for a gold necklace. Therefore inspite of Chitraratha’s request Arjuna refused it and preached his knowledge only to acquire merits.

2. In a similar fashion, he received the education righteously. It should be noted that by doing so Arjuna proclaimed the principle of exchange to the world. If the people who exchange exceptional knowledge of shastras for worldly benefits realize this, only then will their knowledge be fruitful. It has to be noted that in Sumadhavijaya, the incident of selling Balamuri shanka (Conch facing right direction) for the greed of money was foolish. Therefore Shastra's warn to the sellers of Saligrama that it should not be sold for money and buyers of Saligrama that they should not purchase it.

---

*References*

116. *atra gaMdhavaswavidyayOH nimayaM dAnAdAnarUpaM vyatyAsaM naivEcCati sma | -(ja.)*

***pArthena so.api bahulAshcha kathAH kathitvA  
dhaumyasya saN^grahaNamAha purohitatve |  
dAsyAmi divyaturagAniti so.arjunAya  
vAchaM nigadya divamAruhadapyaguste || 19.117||***

1. Chitraratha told different stories to Partha and also advised him to appoint Sage Daumya as their family priest. He left to heaven promising Arjuna that in the future he will give him divine horses. Pandavas continued their travel.

*Notes:*

1. During conversations, Chitraratha addresses Arjuna as 'tApatya'. When Arjuna wishes to know the reason behind this, Chitraratha tells him the story of Vasishta's Tapati and Samvarana and many other novel episodes. Srimadhacharya explains with the usage of words 'bahulAshcha kathAH kathitvA'. Kururaja - the founder of kauravas was the son of Tapati and Samvarana, Tapati is daughter of Surya. He left to heaven, informing them about all these and also advising them that since it is the duty of kings to have a good family priest for their success, they should appoint Daumya younger brother of Sage Devala as their family priest.

---

*References*

117. *bahulAshca kathAH kathitwEtyatra kathAH = purOhitasaMgrahAya saMvaraNAKyanRupasya kathA ityarthAH || -(vA.)*

***te dhaumyamApya cha purodhasamuttamaj~naM  
viprAtmajopamatayA vivishuH puraM cha |  
pAJNchAlakasya nikhilAM dadR^ishushcha tatra  
mUrdhAvasiktasamitiM samalaN^kR^itAM cha || 19.118||***

2. Pandavas appointed highly educated Dhaumya as their family priest and entered the city of Panchala in disguise of Brahmanas. They saw all the well-dressed kingsmen.

*Notes:*

1. As advised by Chitraratha, Pandavas appointed Daumya as their family priest with Fire-god (agni) as the witness, reached Panchala city and took shelter in a potter's house. After few days it was the day of Swayamvara. On that day in the Hall of Swayamvara, all the kings were present and were dressed up in royal costumes. Pandavas left for the Swayamvara hall.

### References

118. *mUrdhAbhiShiktasamitiM = rAjasabhAm / mUrdhAbhiShiktO rAjanya' ityanushAsanam //* -(vA.)  
118. *uttamaScAsau j~jaSca uttamaj~jaH / tam /*  
118. *saKIvaraNavat purOhitavaraNamapi hOmapUrvakaM kartavyamiti sUcanAya samityupasargaH / saKyaM cakAra hutabhukTramuKE ca tasya' ityuktatwAt (6/2) -(rA.)*  
118. *'tE dhaumyamApa' ityatra hOmapUrvakaM purOdhasamApyEti sUcanAya cashabdaH /*  
*-(rA.)*

***rAjanyamaNDalamudIxya supUrNamatra  
kR^ishhNAM pragR^ihya sahajaH pragR^ihItamAlAm.h /  
teshhAM cha madhyamagamat.h kulavIryasampa  
dyuktAM vibhUtimateha chA.aha samastarAj~nAm.h // 19.119//***

119. Drushtadyumna saw the gathering of all the kings and brought his sister Draupadi who was holding the garland in her hand to the centre-stage. He explained the family, strength and other virtues of each of the kings gathered there to Draupadi.

### Notes:

1. This means that on the day of Swayamvara, Drushtadyumna got his sister Draupadi to cente stage and introduced all the kings present there to her. As explained earlier, the garland which Draupadi held in her hand was the garland given by God Rudra to Amba and it was of Lotus flower which was always in bloom.

---

### References

119. *pragRuhItamAlAmityatra pragRuhItarudradattAmlAnanavakaMjamAlAmityarthaH (11/102) -(vA.)*  
119. *kulavIryasAMPadyuktAM vibhUtimityasya kulaM ca vIryaM ca dhanAdisaMPacca tAbhiryuktAM gajaturagAdyaishcaryamityarthaH / -(sa.)*

***tA.nshcha pradarshya sakalAn.h sa hutAshanAMsha  
shchApaM cha tat.h pratinidhAya sapaJNchabANam.h /  
AhAbhibhAshhya sakalAn.h nR^ipatinathochchair  
dIpyaddhutAshanavapurghanatulyaghoshhaH // 19.120//***

1. After introducing Draupadi to everyone and having got those 5 arrows and that Bow to the stage, Drishtadyumna – the incarnation of Agni, possessing body which was glowing like flames and dignified voice like clouds addressed the kings assembled there.

### Notes :

1. Here “that bow” means the bow which Drupada had received as a boon from Shiva which only Arjuna could string and nobody else. (19/98)

---

### References

120. *ahAbhibhAshyEtyatra abhibhAshhya = abhitaH swabhAShaNashravaNAnukUIAn kRutwEtyarthaH //* -(vA.)  
120. *kRuShNAmAdAya vidhivanmEGaduMdubhiniswanaH // -bhArata(Adi. 183/33)*

*etena kArmukavareNa tarUparisthaM  
matsyAvabhAsamudake prativIxya yena /  
etaiH sharaiH pratihato bhavatIha matsyaH  
kR^ishhNA.anuyAsyati tamadya narendravIrAH // 19.121//*

2. “Oh heroes and Narendra’s! Draupadi will follow the one who shoots and drops the fish on the tree by looking at its reflection in the water, using these five arrows”.

Notes:

1. Below there is a huge container filled with water, there is a tree next to it and a fish hung to it. Draupadi will marry the person who will shoot the fish using the five arrows by looking at the reflection

*ityasya vAkyamanu sarvanarendraputra  
uttasthuruddhatamadAshchalakuNDalAsyAH /  
astraM balaM cha bahu najamabhIxaMANAH  
spardhanta eva cha mithaH samalaN^kR^itAN^gAH // 19.122//*

122. When Drishtadyumna spoke in this manner, all the kings stood up, they were arrogant due to their strength and when they got up their ear ornaments were swaying. All of them adorned royally started competing amongst themselves thinking that their strength and mastery in weapons were quiet but natural to them.

Notes:

1. As soon as Dristadyumna announced in this manner, all of them eagerly rose to compete. When they got up in such a rush, their ear-rings were swaying. This means that were arrogant due to their weapons and strength.

*kechinnirIxya dhanuretya na me sushakya  
mityeva chApayayuranya uta prachAlya /  
tatrA.asasAda shishupAla urupratApaH  
saN^gR^ihya tat.h samanuropanayatna AsIt.h // 19.123//*

123. Some of them returned telling it was beyond them just by looking at the bow. Some others tried to move it and returned telling that it is impossible for them. At that moment, brave Shishupala came near it, lifted the bow and engaged in bending and string it.

Notes:

1. The Kings who had got up with such great enthusiasm were terrorized just by looking at it. And some others tried to move it and failed. As a result, the initial enthusiasm seemed to fade away within seconds. At that moment, the person who rushed, lifted the bow and tried to string it was Shishpala.

*mAshhAntarAya sa chakarshha yadaiva koT.hyA  
unnamya tat.h pratijaghAna tameva chA.ashu /*

*anyatra phalgunata etadashakyameve  
tyaJNjo girIshavarataH sa yayau cha bhagnaH // 19.124//*

124. He started pulling the limb of the bow. When there was a gap of less than size of blackgram, the bow sprung back and hit him. The reason for this was Shiva's boon due to which none other than Arjuna could use the bow. Defeated Shishupala returned.

Notes:

1. This means that the reason why Shishupala could not string the bow was Shiva's boon. Apart from that, the curse from Shiva to Indra that "you be born on earth and she will marry you there" came like a boon in this situation (18/140). When the fate of Shishupala who was a famous and very brave warrior turned out in this manner, the number of kings who hoped to achieve it started going down.

---

References

124. ....mAShAMtarAya mAShaparimANavyavahitajyApravESArthaM yadAttadhanushcakarSha ca tada  
dhanustamEvAshu pratijaGAna samyak jaGANeti ... -(sa.)

124. tatpratijaGANetyatra tat = dhanurityarthaH // -(vA.)

*madresha etya chakR^ishhe sthaviro.api vIryA  
chchedIshato.apyadhikameva sa mudgamAtre /  
shishhTe.amunA pratihataH sa yayAvashakyaM  
matvA.a.atmanastadanu bhUpatayo vishhaNNAH // 19.125//*

### Shalya's Defeat

125. Later Madraraja Shalya , although quiet elderly, rushed there to exhibit his strength and succeeded in bending it a little more further than Shishupala did and when the gap was less than size of yellow-gram, the bow sprung back and hit him. He decided that it is impossible and returned. All the kings were dejected.

Notes:

1. Madraraja rushed there to string the bow not out of infatuation to Draupadi, but only to show his capacity. As a result he did not incur the sin of coveting a woman who is superior in status to him. This is indicated by using the word 'vIryAt' ('madrarAjashca vIryavAn' – 2/165) . When it was not possible for Madraraja who was known to be more powerful than Shishupala, the discontent among the kings increased. It was not due to sympathy towards king of Madra but more due to realization that it was impossible for them. Reason for Madraraja's failure was also Shiva's boon and curse as explained before.

*sanneshhu bhUpatishhu mAgadha AsasAda  
so.avaj~nayaiva balavIryamadena dR^iptaH /  
chApaM chakarshha chalapAdataLo balena  
shishhTe sa sarshhapamite.abhihato.amunaiva // 19.126//*

### Jarasandha's Defeat

126. When the kings were exhausted, Jarasandha rushed. Filled with arrogance due to his strength and capacity, he started stringing the bow with negligence. His feet trembled, when the distance was less than the size of a mustard, the bow strung back hit him even harder.

---

*References*

126. sannEShu shrAMtEShu ... calE caMcalE pAdatalE yasya sa tathA / .....sarShapaparimitE / -(ja.)

*jAnunyamushhya dharaNIM yayatustadaiva  
darpeNa chAsthirapadaH sthitimAtrahetoH /  
raudrAd.h varAt.h sa jaLatAM gamito.atha rAjA  
rAj~nAM mukhAnyanabhivIxya yayau svarAshhTram.h // 19.127//*

127. Though he slipped, he tried to stand straight with arrogance. Both his knees sunk to the ground. He who had turned lifeless due to Shivas boons, returned back to his kingdom unable to see the faces of Kings assembled there.

*Notes*

1. Jarasandha came next. He had the fame among the notorious that he was the foremost among the strong-men. He thought this was no great thing for him and started stringing the bow very casually. He had bent it little more than Shalya but Shiva's boon stopped him from tying it. He failed to string it just like others, but succeeded in not falling down but only sunk to ground till his knees with great effort. After being defeated in front of all those kings, he was ashamed and returned to his kingdom without looking at any of the kings present.
2. By Returning, he lost the opportunity to witness the Swayamvara celebration that would happen next. This is indicative of the fact that bad people not only cease to get the oppurtunities to do good deeds but also loose the opportunities to witness good deeds done by others.

---

*References*

127. jAnunyamushyEtyatra amunaiva dhanuShA yadA jarAsaMdhO nihataH tadA asthirapadaH amuShya = jarAsaMdhasya jAnunI sthitimAtrahEtOH kEvalaM swasyAvasthAnAya dharaNIM yayaturiti yOjanAH / pada sthAtumashaktaH san jAnubhyAM dhariNIM prApEti bhAvaH / varAt = "asyAshca bharta bhavasi twAmEvaiSHA variShyati" (18/140) iti rudradattavarAt // -(vA.)

*prAyo gatAstamanu bhUpatayo.atha karNo  
duryodhanArthamanugR^ihya dhanushchakarshha /  
rAmAdupAttashubhashixitamAtrato.asau  
romAvashishhTamakarod.h dhanushho.antamAshu // 19.128//*

**Karna's defeat**

128. Many kings left with him without staying back for the competition. Karna on behalf of Duryodhana lifted the bow and started stringing it. By the grace of education he had received from Parashurama, he succeeded in pulling it so close that the gap was as less as a hair.

Notes:

1. When all the mighty strong-men failed, Karna who was famous as an expert warrior rushed to the stage. It has to be noted that he was not longing to wed Draupadi. He had intended to give Draupadi to Suyodhana, if he won the competition. Karna succeeded better than everyone else. He was able to pull it so close that a hairline gap was left – due to the education he had received from Sri Parashurama.
2. Some editions of Mahabharata mentions that when Karna reached the stage, Draupadi said ‘*nAhaM varayAmi sUtam*’ ( I will not marry the charioteer) . But according to the researched version of Mahabharata from Bhandarkar Oriental research institute this incident is interpolated. This is like rendering of the fact that Srimad Acharya’s conclusion is the most applicable.

---

References

128. *swasya sUtatwAdAmAt | ... aMtaM agram | -(ja.)*

128. *rOmaparimitadEshaH avashiShTO yasya sa rOmAvashiShTaH tamityarthaH | -(sa.)*

***tasmi.nshcha tena vihate pratisannivR^itte  
bhImArjunau dvijasadasyupasannivishhTau |  
uttasthatU ravishashipratimAnarUpau  
vipreshhu tatra cha bhiyA vinivArayatsu || 19.129||***

129. When Karna took the blow of the bow and returned, Bhima and Arjuna glowing like Sun and Moon got up from the Brahmana’s section. Brahmanas tried to stop them with fear.

Notes:

1. When Karna also found it impossible to string the bow due to the special boon of Shiva, the next ones to get up were Bhima and Arjuna who were scintillating in the disguise of Brahmins. It is apt to compare them with sun and moon. The comparison is because both are men of great brialliance. But Chandra is not self illuminating he shines due to the light of Sun. In same fashion, it has been made clear that Arjuna will win due to Bhima’s strength, by using the comparison in the order of sun and moon respectively.
2. for some Brahmins, both of them getting up was frighteing. The reason for their fear was that when such great Kshatriyas could not achieve this feat, how these two can win. This also roots out the fact that Karna being insulted by Draupadi hated her and the Pandavas. As Mahabharata has clearly mentioned the eligibility for this Swayamvara was the expertise in archery and not Caste of the participant. It also has to be understood that both of them standing up together, Bhima and Arjuna indicated that both are capable of achieving the goal of the competition.

---

References

129. *mAnahAnibhiyA bhayEna | -(ja.)*

***viprAshcha kechidatiyuktamimau hi vIrau  
devopamAviti vacho jagadustatastau |  
dR^ishhT.hvaiva kR^ishhNamukhapaN^kajamAshu chApa  
sAnnidhyamAyayaturuttamavIryasArau || 19.130||***

130. Some of the Brahmins said ‘this is highly appropriate; both of them are men of formidable strength like demi-gods. At that moment, Bhima and Arjuna both courageous men, saw Krishna’s face and walked towards the bow.

Notes:

1. While some Brahmins tried to stop them out of fear, others encouraged them by observing at their personality and deciding that their victory is confirmed. Mahabharata mentions that they encouraged them by giving examples of great Brahmins like Parashurama ,Agastya and others and saying that when they had done great deeds which Kshatriyas could not achieve, there is no need need to to doubt about brahmanas achieving something which Kshatriyas could not:

**saMbhAvyamasmin karmEdamutsAhAccAnumIyatE ||...  
durbalA api viprA hi ballIyAMsaH swatEjasA |  
brAhmANO nAvamaMtavyaH sadasadwA samAcaran || ... - (Adi. 187/10,13)**

2. It has to be noted that while going towards the stage, they looked at the lotus-like face of SriKrishna, in order to get his approval. It is also to be noted that Acharya has indicated that sight of SriKrishna is auspicious and brings success.

---

References

130. *saMbhAvyamasmin karmEdamutsAhAccAnumIyatE ||...  
durbalA api viprA hi ballIyAMsaH swatEjasA |  
brAhmANO nAvamaMtavyaH sadasadwA samAcaran || ... - (Adi. 187/10,13)*

**tatrArjunaH pavanajAt.h priyato.apyanuj~nA  
mAdAya keshavamajaM manasa praNamya |  
kR^itvA guNANvitamado dhanurashrameNa  
yantrAntareNa sa sharairadhunochcha laxam.h || 19.131||**

### **Arjuna breaks the MatsyaYantra**

131. There, Arjuna got permission from his dear brother Bhima. He bowed to Supreme Lord (aja= he who is never born) SriKrishna in his mind. Stringed the bow effortlessly, and shot the target with all the five arrows which pierced through the holes of the rotating device.

Notes:

1. There is an answer for why Bhimasena did not take up the challenge. Since Arjuna asked permission to do it himself, Bhima granted him the opportunity to do so. And the other reason was that the all-knowing Bhima knew about the special boon the bow had and the curse which Arjuna had received from Shiva.
2. Another reason for it is the fact that if a younger person can do it then by logic of kaimutya nyaya (denotes a proof of a claim by means of an already proved stronger claim) older one can definitely do it. (matkRutaM twtkRutaMbhavEt – 26/189). By letting Arjuna take the opportunity to participate which would bring him extraordinary fame, one should understand that Bhimasena's sacrifice and his kindness towards Arjuna are matchless. Draupadi in Vanaparva mentions that Bhimasena is equally capable of +using Gandeeva like Arjuna

**tathaiva draupadIvAkyaM vAsudEvaM pratIritam |  
Adhijyamapi yatkartuM shakyatE naiva gAMDivam |  
anyatra bhImapArthAbhyAM bhavataSca janArdana || - ma.bhA.tA.ni (2/179); bhArata(vana.)**

3. It has to be noted that it is no big deal for Bhimasena who is capable of using Gandeeva which is the bow of Brahma to string the bow which has boon of Shiva. Bhima honored the boon as a mark of benefaction and not due to inability. Fact that Shiva's boon can never come in the way of somebody who is greater than Shiva is already mention in the second chapter.
4. Incident of Draupadi swayamvara is another special phase which proclaims a unique philosophy. Bow here is given by Shiva, target is the device in the form of fish, whose reflection has to be seen in the pot of water, and number of arrows is five which should be used to hit the target. Only if the fish device is hit and dropped, will there be Draupadi swayamvara. Here the device in the form of fish represents the Supreme Lord Sri Hari in the form of Matsya (fish). Water in the pot represents Shastras, Seeing the reflection of the fish in the pot of water represents seeing the greatness of the Supreme Lord in the Shastras (doctrines). Bow stands for our Mind. The five arrows represent our five senses. Stringing the bow means restraining our mind and keeping it in our control. Loading the arrows to the bow signifies directing our five senses sincerely towards the target. Loading the five arrows in the bow and shooting the target (fish) means channelizing our senses towards SriHari and meditation (brahma tallakshya muchyatE – kAThakOpanishadbhAshya). Shooting means realising accurately. Dropping of the target means, filling our minds with SriHari's pervading form and meditating upon his biMba roopa (the form which complete in all respect and inspirer of all the qualities, that sachidananda, atmaswaroopa Lord Narayana). When this is done, Draupadi will put the garland meaning one can attain aparokshagnana.
5. This could not be achieved by Shishupala and the four other who tried first. They were defeated at the stage of stringing the bow. Meaning they failed because they did not have control over their mind. Shishupala had lust which was not appropriate, Shalya had the desire to show his strength which was not befitting, Jarasandha had many different varieties of arrogance, and Karna was extremely attached to Duryodhana. That is the reason why none of them could string the bow. Later Bhima and Arjuna arrived. Bhima is the husband of Bharati and Arjuna shooting the target is world-famous. The first reason for his victory is that he got the permission of Bhima who is the incarnation of Vayudevaru. This is indicative of the prayer '*sri gurubhyOnamaH*'. Later he saw SriKrishna and prayed to him with devotion in his mind. This signifies "*hariH OM*". This means that his qualification was that he got the permission of HariVayu. Later he bowed to the bow and lifted it. Here bowing to the bow means bowing to Lord Shiva who is the owner of the bow. Shiva who gave the bow is also the guardian-diety of the mind. This means only when we surrender to the guardian diety of our mind, will our mind come under our control. Later Arjuna, looking at the reflection loaded the five arrows to the bow which represents channelling one's senses towards SupremeLord while learning the Shastras. All the five arrows hitting the target is indicative of gaining the complete knowledge. Shooting the target is indicative of the sight of bhiMbaroopa. Draupadi garlanding him is indicative of the fact that Bharati – guardian diety of knowledge is pleased, and aparokshagnana is achieved. In this manner, the incident is the quintessence of the path to attain aparOkshagnana. In this manner, this is captivating story for the outside with the inner meaning it is a philosophy that leads to the liberation and this is a mirror to the fantastic creativity of SriVyasa.  
Here, Draupadi garlanding is also indicative of Saraswati being pleased. Arjuna is the incarnation of Indra. Indra is one of the four sons of Vayu and Bharati. Meaning if Bhima is the husband of Bharati, Arjuna is her son. Draupadi garlanding him is indicative of mother's benevolence.

---

References

131. yaMtrAMtarENa sa sharairityatra matsyAdadhObhAgasthitadAruyaMtraccidrENetyarthO j~jEyaH || - (vA.)

131. adhunOt vivyAdha | -(ja.)

tathaiva draupadIvAkyaM vAsudEvaM pratIritam |  
Adhijyamapi yatkartuM shakyatE naiva gAMDivam |  
anyatra bhImapArthAbhyaM bhavataSca janArdana || - ma.bhA.tA.ni (2/179); bhArata(vana.)

131 + kRuShNabhaktasya pArthasya kIrtyarthaM drupadAlayE |  
shaktO&pi taddhanurdhartuM nOdatiShTadwRukOdaraH ||  
ataH kRuShNamataAbhij~jO bhIma Eva na saMshayaH |  
bhImasya hitakArI ca kRuShNa Eva na saMshayaH ||  
pashya shRiBhImasEnasya kRuShNE bhaktimacaMcalAm |  
nAvadhIt vaiShNavaM yO&sau nAshEShayadavaiShNavam || - sarasabhAratIvilAsa (6/24-26)

**kR^ishhNA tadA.asya vidadhe navakaJNjamAlAM  
madhye cha tAM pratividhAya narendraputrau |  
bhImArjunau yayaturachyutamAbhinamya  
xubdhaM tadA nR^ipavarAbdhirimAvadhAvat.h || 19.132||**

132. Then Draupadi put the garland of fresh lotus flowers around his neck. Having her in the centre, Prince Bhima and Arjuna, bowed to SriKrishna and left. At that moment the ocean of great kings which had agitated rushed towards them.

Notes:

1. Draupadi garlanded Arjuna only to recognize his victory. It has to be noted that this is not indicative of the wedding. If this was indeed indicative of wedding, then a situation would not arise in the future where Drupada asks Yudhishtira as to who will marry her. Just as they had bowed to SriKrishna before taking up the challenge, they bowed to SriKrishna after completing it too. This is an incident which describes the fact the we have to pray to Sri Hari both at the start and end. Other kings showed their foolishness by attacking them instead of praising them for having completed the task which they could not.

**drashhTuM hi kevalagatirnatu kanyakAyA  
arthe na chApamiha vR^ishhNivarAH spR^ishantu |  
ityAj~nayaiva varachakradharasya lipsA  
mapyatra chakruriha naiva yadupravIrAH || 19.133||**

133. We are going just to witness the Swayamvara and festivities and not to win the hand of the lady. Therefore no Yadava hero will touch the bow – this was the instructions given by Sri Krishna therefore none of the Yadavas had the desire to compete or win the challenge.

Notes:

1. Answer to the question as to why yadava heroes like Balarama, Pradyumna etc did not compete is given here. Krishna had instructed all the Yadavas before leaving to Swayamvara “We are going just to witness the swayamvara and not to participate in it”.

**prEkShAM sma cakruryadupuMgavAstE sthitAshca kRuShNasya matE mahAMtaH | - Adi(186/8)**

2. This indicates that SriKrishna is all-knowing. By doing so, SriKrishna averted the disgrace that could have befallen on Yadavas.

---

*References*

133. *prEkShAM sma cakruryadupuMgavAstE sthitAshca kRuShNasya matE mahAMtaH | - Adi(186/8)*

***bhImastu rAjasamitiM pratisamprayAtAM  
dR^ishhT.hvaiva yojanadashochchhrayamAshu vR^ixam.h /  
Arujya sarvanR^ipatinabhito.apyatishhThad.h  
dR^ishhT.hvA palAyanaparAshcha babhUvurete || 19.134||***

134. When Bhima saw the group of kings coming towards them, he uprooted a huge tree which was about 10 yojanas tall and holding it in his hand, stood in front of them. Seeing this, the kings fled.

*Notes:*

1. This is an incident which showcases Bhimas extraordinary strength. Uprooting a tree which is 10 yojanas in length effortlessly like picking grass – such strength is seen in nobody other than Hanumanta. Bhima is none other than Hanumantha. It has to be noted that such no such incident is recorded for Arjuna and others. Seeing such valour of Bhima, attacking was secondary, the kings were so scared to witness it that they fled with fear.
2. Even this incident of Bhima holding up such a huge tree is philosophical. The kings are indicative of antagonists. Tree <sup>+</sup> represents the Vedas and other Shastras. This scene means that the antagonists have to be faced with <sup>\*</sup> Agamas first.

---

*References*

134. *vRukShamArujyEtyatra 'rujO bhaMga' iti dhAtOH Arujya = bhaMktwEtyarthaH || -(vA.)*

134. *'rujO bhaMga' iti dhAtOH vRukShAM bhaMktwEtyarthaH | -(tA.)*

134. *+ nigamakalpataOrgalitaM phalaM shukamukhAdamRutadravasaMyutam - bhAgavata (1/1/3)*

134 *\* pRuShTEnAgama EvAdau vaktavyaH sAdhyasiddhayE | - kathAlakShaNa (shlO. 8)*

***bhImo.ayamesha puruhUtasuto.anya ete  
pArthA iti sma haline harirabhyavochat.h /  
dR^ishhT.hvaiva so.api mudamApa shinesscha pautraH  
khaD.hgaM pragR^ihya harshhAt.h paripupluve.atra || 19.135||***

135. Krishna explained to Balarama ‘He is Bhima, this is Arjuna, and they are the other Pandavas’. Balarama rejoiced seeing them. Shini’s grandson satyAki also started dancing with joy holding sword in his hand.

Notes:

1. Even during this situation, Balarama and others could not recognize Pandavas and as usual all-knowing Krishna informed them. This indicates that Shesha and others need SriHari’s grace in order to recognize (understand) Dharma (righteousness), Gnana(knowledge) and other qualities. Their joy had no bounds when they came to know that Pandavas whom they thought were burnt in palace of wax were actually alive and safe.

*prIteshhu sarvayadushhu prapalAyiteshhu  
duryodhanAdinR^ipatishhvakhileshhu bhImAt.h /  
karNo.abhyayAddharidayAtmajamAshu madra  
rAjo jagAma pavanAtmajameva vIraH // 19.136//*

136. All the yadavas were very happy. Duryodhana and all the other kings, seeing Bhima, fled with fear. Karna faces Indra’s son Arjuna. Brave Shalya the King of Madra attacked Bhima.

Notes:

Only the best among warriors Shalya, and the best among archers Karna, stayed back and attacked them.

*vipreshhu daNDapaTadarbhamahAjinAni  
kopAt.h xipatsu na vinAshanamatra bhUyAt.h /  
xatrasya vairata iti drupade cha kR^ishhNaM  
viprA.nshcha yAchatI sa mArutirAra shalyam.h // 19.137//*

### **Shalya is defeated by Bhima**

137. The Brahmanas were infuriated and started hurling their stick, clothes, dharbe (sacrificial grass) , krishnaajina (deer-skin on which Brahmanas sit during meditation). At that moment, Drupada realizing that the rage of Brahmanas might lead to destruction of the world started praying to brahmanas and SriKrishna repeatedly. On the other hand, Bhima proceeded to face Shalya.

Notes:

1. The Brahmanas who are normally peace-loving got infuriated seeing that when one of the Brahmanas among them had succeeded in hitting the Matsya target, Kshatriyas could not tolerate it and were attacking them. They started participating in the war using their religious sticks and other items as weapons. Drupada realising that this was like a Brahmana –Kshatriya war and fearing that this could lead to the destruction of the whole world, he requested Brahmanas and Krishna to stop it. There are many incidences where it has been indicated that the sacred grass (dharbe) of Brahmanas would become deadly like weapons due to the strength of their penance. The word ‘**daMDapaTadarbhamahAjinAni**’ indicates that brahmachari’s were also present in that group

---

References

137. brahmacAriNAmapyAgatatwAt daMDapaTadarbhamahAjinAnItyatra daMDapaTayOrgrahaNam // -(vA.)

*vR^ixaM tvasau pratinidhAya cha madrarAjaM  
dorbhyAM pragR^ihya javato gagane nidhAya /  
bandhutvato bhuvi shanairadadhAt.h sa tasya  
vij~nAya vIryamagamannijarAjadhAnIm.h // 19.138//*

138. Bhima put the tree back on the ground as before, lifted Shalyaraja with both his hands, and hurled him in the air. When he was falling down caught him because Shalya was his relative, and slowly put him on the ground. Realsing his capacity, Shalya returned to his capital.

Notes:

1. Though Bhima had uprooted the tree to face them, since those kings fled seeing this, he did not get a chance to use the tree. He put the tree back in its place and saved it. It should be noted that this reminds us of the incident when as Hanumantha he had placed the Sanjeevana Mountain back in Gandhamadana from where he had got it. (8/159,160). Shalya was one of the strongest men of the times and Bhima by hurling him like throwing baby in air and catching it, Bhima once again displayed his mighty strength. He protected him because he was his relative means, in normal sense it seems like he saved because Shalya was his younger brothers Nakula and Sahadeva's maternal uncle. But that is not correct. The main reason he is a relative is because Shalya is primarily a devotee of Vishnu – 'bAMdhavA viShNubhaktAshca'. Shalya who is the incarnation of Prahalada's younger brother Sahlada is devotee of Vishnu.

*pArtho.api tena dhanushhA yuyudhe sma karNaM  
so.apyastrabAhubalamAviramutra chakre /  
tau dhanvinAmanupamau chiramasyatAM cha  
sUryAtmajo.atra vachanaM vyathito babhAshhe // 19.139//*

139. Arjuna fought with Karna with the same bow. Karna showed his strengths in archery as well as strength. Both of them who were incomparable archers, fought for a very long time with bow and arrows. Karna spoke with grief:

Notes:

1. Here 'tEna' means with Karna and 'tEna dhanuShA' means the bow which was used for swayamvara. Both the meanings are acceptable.

---

References

139. asyatAM=anyOnyasharavikShEpmakurutAm // -(vA.)

139. asukShEpaNa iti dhAtuH / -(vA.)

139. daMDapaTadarbhamahAjinAni / -(ja.)

139. bANAn kShipatAmityarthaH / 'asu kShEpaNa' iti dhAtuH / -(va.)

*tvaM phalguno harihayo dvijasattapo vA  
mUrtaM na me pramukhataH sthitimanya IshhTe /  
yo vA.asmi ko.api yadi te xamamadya bANAn.h  
meJNchAnyathehi raNatastviti pArtha Aha // 19.140//*

140. ‘Are you \*Arjuna or Indra or personification of the Brahamanas penance? None other is capable of facing me’ .Arjuna said ‘Why does it matter as to who I am? if you are capable, shoot the arrows, if not go back from war’.

Notes:

1. ‘Are you Arjuna!’ when Karna says these words, it should be noted that while Karna is fighting with Arjuna, he doubts that Arjuna might be alive.
2. Karna’s defeat was also due to the curse of Parashurama. In his mind he thinks that he should fight in such a way that he can beat Arjuna, this competitive attitude led to his defeat.

References

140. *harinAmakAH hayAH ashwAH yasyAsau harihayaH iMdrastasyAtmajamarjunamityarthaH | iMdrasya harinAmakAshwavatwaM iMdra AyAhi tUtujAna iti RugbhAShyaTIkAvAkyEna siddhim || -(sa.)*

140. *mUrtaM = mUrtimat dwijasattapO vEti saMbaMdhaH | -(vA.)*

140. *martya iti pATHe manuShyaH ... | -(ja.)*

140. *muMcAnyathEhi (vE.pATHa) | anyathA na kShamaM cEt raNata ihi gacCa | -(vE.)*

140 \* . *kiM twaM sAkShAddhanurvEdO rAmO vA viprasattama |  
atha sAkShAddharihayaH sAkShAdwa viShNuracyutaH ||  
AtmapracAdanArthaM vai bAhuvIryamupAshritaH ||  
viprarUpaM vidhAyEdaM manyE mAM pratiyuddhyasE ||  
na hi mAmAhavE kruddhamanyaH sAkShAcCacIpatEH |  
pumAn yOdhayituM shaktaH pAMDavAd vA kirITinaH || -bhArata (Adi. 189/17-91)*

***kAryaM na me dvijavaraiH pratiyodhanene  
tyuktva yayau ravisutaH sa suyodhanAdyaiH |  
nAgAhvayaM puramatha drupadAtmajAM tA  
mAdAya chArjunayutaH prayayau sa bhImaH || 19.141||***

141. ‘I am not going to gain anything by fighting with Brahmanas’. Saying so Karna left to Hastinapura along with Duryodhana and others; <sup>+</sup>Bhima left with Draupadi and Arjuna.

Notes:

1. The words Bhima left with Draupadi indicates that since Arjuna had won with permission from Bhima, the real credit of winning Draupadi actually goes to Bhima.

References

141+. *.....bhImasEnadhanaMjayau |*

*.....kRuShNayAnugatau tatra nRuvIrau tau virEjatuH || - bhArata(Adi. 189/41,42)*

***agre.ashviputrasahitaH sa tu dharmasUnuH  
prAyAt.h kulAlagR^ihamanvapi bhImapArthau |  
bhixeti tairabhihite prajagAda kuntI  
bhuN^gdhvaM samastasha iti pradadarsha kanyAm.h || 19.142||***

## Kunti's peculiar order

142. Dharmaraja had returned earlier to potter's house along with Nakula and Sahadeva. Bhima and Arjuna arrived later. When they said 'bhikshe' (alms), Kunti said all of you share and eat. And later saw the maiden.

Notes:

1. Pandavas returned home and as usual said that they have got the alms. And as usual Kunti immediately said 'all of you eat it'. In a way this was a daily routine. But it was different today. After she said that, Pandavas presented Draupadi.
2. Kumaravyasa makes Pandavas say that they had got a mauktika (a pearl necklace) - this is absurd.

**tAyE binnahaviMdu dharaNI | rAyarellara gelidu taMdenu |  
nAyakavananupamitamauilyavanamalamauktikava || -Adi(16/6)**

How can they who had gone to beg alms as usual come back and say that they had got a pearl necklace? And how can somebody ask five people to share one necklace equally? And most important of all what is the need to change the clearly used word 'bhiksha' in such an inappropriate manner?

---

### References

142. tAyE binnahaviMdu dharaNI | rAyarellara gelidu taMdenu |  
nAyakavananupamitamauilyavanamalamauktikava || -Adi(16/6)
142. gatwA tu tAM bhArgavakarmashAlAM pArthau pRuthAM prApya mahAnubhAvau |  
tAM yaj~jasEnIM paramapratItau bhikShEtyathAvEdayatAM narAgryau ||  
kuTIgatA sA twanavEkShya putrau prOvAca bhUMktEti samEtya sarvE |  
pashAcCa kuMtI prasamIkShya kRuShNAM kaShTaM mayA bhAShitamityuvAca || - bhArata (Adi.190/1,2)

**prAmAdikaM cha vachanaM na mR^ishhA tayoktaM  
prAyo hi tena kathametaditi sma chintA |  
teshhAM babhUva vasudevasuto harishcha  
tatrA.ajagAma parameNa hi sauhR^idena || 19.143||**

143. Normally Kunti would never say anything wrong even by mistake. Then how did she say so – this is the worry they had. At that time, Vasudeva SriKrishna came there with great comradie

Notes:

1. The greatness of Kuntis words is presented here. She is a great lady who even by mistake does not say anything wrong. Therefore all of them were worried by the words she had told. It has to be noted here that since Vedavyasa is also referred to as Krishna, SriKrishna is given the adjective of son of Vasudeva. She worried that her words can neither be disregarded, nor can all of them marry Draupadi to keep her words. It has to be noted that this was worry of everyone else except all-knowing Bhima.

**sambhAshhya taiH sa bhagavAnamitAtmashaktiH  
prAyAnnijAM puramamA yadubhiH samastaiH |  
j~nAtuM cha tAn.h nishi sa tu drupadaH svaputraM**

*prAsthApayat.h sa cha vilInaM imAnapashyat.h || 19.144||*

### **Drupada's Inquiry – Test for Pandavas**

144. After having conversation with them for a long time, Lord Sri Krishna who possess infinite natural strength, left to Dwaraka along with Yadavas. Drupada sent his son Drishtadyumna at night to check as to who they were. Drupada watched them.

Notes:

1. When Sri Krishna himself came there, Pandavas did not tell their problem to him. It is special to note that all-knowing Krishna did not raise the topic and gave them a solution. This means that the problem was already solved by now. Moola Mahabharata also mentions the same. As per Kunti's words all of them had + wished to marry Draupadi by now. Shastras mention that, when an issue has already be solved and solution is decided, it is not appropriate to ask further suggestions about it.

**prashnadOSha hi catwAraH swavyAhatirasaMgatiH |  
siddhArthatA ca vaiphalyaM na taiH syAt tattwanirNayaH || - anuvyAkhYAna (3/2/13)**

2. Drupada had started worrying by then. He had expected Arjuna to hit the Matsya Device. But it was hit by a Brahmin boy. Shiva's boon cannot be false. But what he had witnessed could not be rejected either. Therefore, though he felt that they were Arjuna and others as promised by shiva, in order to confirm it, he sent Drushtadyumna to check as to who they were.

*References*

*144. sa tu drupada ityatra tushabdEna sAmAnyataH yajOpayAjayOrvacanEna j~jAtatwAt vishEShEna j~jAtumityarthO&bhihitaH || -(vA.)*

*144 + . dRuShTiM nivEshayAmAsuH pAMcAlyAM pAMDunaMdanAH ||  
dRuShTwA tE tatra pashyaMtIM sarvE kRuShNAM yashaswinIm |  
saMprEkShyAnyOnyamAsInA hRudayaistAmadhArayan ||  
tEShAM tu draupadIM dRuShTwA sarvEShAmamitaujasAm |  
saMpramathyEMdriyagrAmaM prAdurAsInmanObhavaH ||  
kAmyaM hi rUpaM pAMcAlyA vidhAtrA vihitaM swayam |  
babhUvAdikamanyAbhyaH sarvabhUtamanOharam |  
tEShAmAkArabhAvaj~jaH kuMtIputrO yudhiShThiraH |  
dwaipAyanavacaH kRutsnaM sasmAra manujarShabhaH ||  
abravIt sahitAn bhrAtRUN mithObhEdabhayAnnRupaH |  
sarvEShAM draupadi bhAryA bhaviShyati hi naH shubha | -bhArata (Adi. 190/11-16)*

***bhixAnnabhojina uto bhaginIM nijAM cha  
tatrAtitR^iptahR^idayAmatha yuddhavArtAm.h |  
teshhAM nishamya nadatAM dhanavad.h gabhIrAM  
xatrottamA iti matiM sa chakAra vIraH || 19.145||***

145. Seeing all of them eat the food they had got from begging, seeing his sister living very comfortably with them, seeing all of them talk about the news of the war in a majestic tone, Drishtadyumna decided that they were best among Kshatriyas.

Notes:

1. Looking at his sisters contentment, the dignified tone in which they spoke, and the topics of the war that they discussed, Drishtadyumna decided that they were Kshatriyas.

*prAtastu tasya janiturvachasA purodhA  
stAn.h prApya mantravidhinA marudAtmajena |  
sampUjito.atividushhA pratigR^ihya tA.nshcha  
prAveshayannR^ipatigehamamaiva mAtrA || 19.146||*

146. In the morning as per the orders of his (Dhrishtadyumna's) father, a priest came to visit them (Pandavas). Bhima, who was very knowledgeable, received him with hospitality as mentioned in Shastras. Purohita took all of them along with their mother to the palace.

---

References

146. tasya = dRuShTadyumnasya janituH = janakasya drupadasya | 'janitA maMtra' iti hyanushAsanam || -(vA.)

*tAnAgatAn.h samabhipUjya nijAtmajAM cha  
viprAdiyogyapR^ithaguktapadArthajAtaiH |  
pUrNAn.h gR^ihA.nshchatura eva didesha rAjA  
tatrA.ayudhAdiparipUrNagR^ihaM cha te.aguH || 19.147||*

147. Drupada welcomed them and his daughter who had arrived, and showed them 4 houses each filled with items used by Brahmanas and other four Varnas respectively. They occupied the house which was filled with weapons.

Notes:

1. Drupada had set up another arrangement to test them. He set up four houses each one them filled with items used by each of the four varnas (Brahmana, Kshatriya etc) respectively with an idea that, they would occupy the house in which they could find the items useful for them. When Pandavas entered the house filled with weapons and other stuff used by kshatriyas, Drupada's confidence increased further.

---

References

147. viprAdiyOgyapRuthaguktapadArthajAtairityatra viprO = brAhmaNaH AdipadEna  
kShatriyavaishyashUdrAgRuhyaMtE | tEShAM yOgyAni pRuthaguktAni = swabhAvashOdhanAya drupadEna  
pRuthakpRuthaguktAni padArthajAtAni taiH annabhakShAdyairEkatra Ayudhairaparatra ,  
vastuphalAdyairanyatra laguDalAMgalAdyaishcaikatra pUrNAn gRuhAnityarthaH || - (vA.)

147. darbhAdibrAhmaNavarNayOgyam | shastrakavacAdikShatriyayOgyam | dhanAdivaishyayOgyam |  
lAMgalAdikaM shUdrasyEti pRuthaguktA EtE brAhmaNasya yOgyAH |

*cheshhTAsvarAkR^itivivaxitavIryashaurya  
prAGalbhyapUrvakaguNaiH xitibhartR^iputrAn.h |  
vij~nAya tAn.h drupada etya cha dharmasUnuM  
paprachchha ko.asi naravarya vadasva satyam.h || 19.148||*

148. Looking at their conduct, voice, personality, capability, courage, valor and other qualities befitting Kshatriyas, Drupada decided that they were kinsmen. He came to Dharmaraja and asked “Oh best among men, who are you? Please tell the truth”.

Notes:

1. Drupada analysed the conduct, speech and other characters, and decided they were the sons of kings, and finally went directly to Dharmaraja and asked him. It should be noted that by asking initially, Drupada was trying to encourage himself. This test is very appetizing from psychological view as well. Mahabharata mentions various tests that Damayanti had devised to recognize Nala.

---

References

148. *cEShTA kShatriyayOgyagativyAparavishEShaH / swaraH gaMbhiratwAdivishEShayuktAH / AkRutiH kShatriyatwaj~jApakaviSEShayuktA vivakShitam ... / -(ja.)*

148. *vivakShitavIryashauryEtyatra vivakShitaM = vaktumabhIShTaM vacanam // -(vA.)*

*sa prAha mandahasitaH kimihAdya rAjan.h  
pUrvaM hi varNavishhaye na visheshha uktaH |  
putrIkR^ite tava sutena tu laxavedha  
ukto narendrasamitau sa kR^ito.apyanena // 19.149//*

149. Dharmaraja smilingly said ‘Why do you want to know about it now. There were no special restrictions in terms of Varnas earlier. In the assembly, your son had informed only about hitting the target to win your daughter; my brother achieved it’.

Notes:

1. This is a very special situation where Dharmaja is having fun. This clearly indicates that the Matsya challenge did not have Varna restriction. This is another rendering to prove that the versions which mentions that Draupadi had told that she will not wed Karna because he is the son of Charioteer was interpolated.

---

References

149. *kimuhAdya rAjannityatra hE rAjan putRikRutE = tava putryarthaM varNaviShayE = viprakShatriyAdivarNaviShayE vishEShaH pUrvaM narEMdrasamitau tava sutEna nOktaH / a = idAnIM varNa vishEShaviShaYE kiM = kimarthaM pRucCasIti yOjanA // -(vA.)*

149. *pUrvE udGOShaNakAIE / -(ja.)*

*evaM bruvANamatha taM pR^ithayA sahaiva  
rAjA vadeti punareva yayAcha eshhaH |  
sarvaM pR^ithA.apyavadatAM sa cha tena tushhTo  
vAchaM jagAda kR^itakR^itya ihA.asamadya // 19.150//*

150. When he told so, Drupada repeatedly asked him and Kunti to tell the truth. At that time Kunti and Dharmaraja told Drupada the real facts. Dhruapada rejoiced after knowing this and said ‘Now I have completed my duty’.

Notes:

1. After having had some fun with Drupada, Kunti and Dharmaraja finally told the truth about themselves. Drupada rejoiced immensely on having achieved what he had wished for. It should be remembered that he was in a similar confusion when Shikandi was born to him as a son. Though he had requested Shiva to grant him a son, the baby was born as a girl and he was told that later he will become a boy. As per that, a girl was born but was raised as a boy, and finally when he was married to a girl the problem unfolded in full form. At that time due with the body given by Tumburu gandharva, Shikandini became Shikandi and fulfilled Drupada's wish. Therefore it has to be understood that this was the second instance where he had please Shiva and succeeded.

---

References

150. *avadatAM sa cEtyatra pRuthApi = pRuthA ca sa = rAjA ca sarvamavadatAmiti saMbaMdhaH || -(vA.)*

*pArthArthameva hi mayaishha kR^itaH prayatna  
stvaM phalguno.anya utavA.adya karaM sutAyAH |  
gR^ihNAtvitIrita imaM sa tu dharmasUnu  
rAha sma sarva iti me manasi prarUDham.h || 19.151||*

### **Draupadi's five husband.**

151. "I did all this for Arjuna, either you or Arjuna or anyone of you please marry my daughter today". When Drupada said so, Dharmaraja replied "I have decided that all of us will marry her".

Notes:

1. Drupada's words make it clear that Draupadi garlanding Arjuna in Swayamvara was not wedding. It might be guessed that Drupadaraja said that either Dharmaraja or anyone could marry her because he knew that Dharmaraja was not married and it was not appropriate to propose wedding for younger brother. It has to be noted that Bhimasena had mentioned that he cannot marry before his elder brother during that Hidimbe incident. But the answer given by Dharmaraja for this question put Drupada in disarray again.

---

References

151. *twaM vA gRuhaNA phalgunO vA anyO vA gRuhNAtwiti yOgyavibhaktyadhAhArENA saMbaMdhaH | sarvE  
gRuhNIma iti mE manasi prarUDhaM = aMkuritaM iti dharmasUnurimaM drupadamAhEti  
yOgyavibhaktyadhyAhArENA yOjana || -(vA.)*

151. *sarvEShAM mahiShI rAjan draupadI nO bhaviShyati || - bhArata(Adi. 194/23)*

*nAtra prama mama hR^idi pratibhAtyathApi  
dharmAchalA mama matirhi tadeva mAnam.h |  
ityuktavatyapi sahaiva sutena rAjA  
naivaichchhadatra bhagavAnagamachcha kR^ishhNaH || 19.152||*

### **Arrival of Vyasa**

152. “I can not think of any solemn affirmations in this issue. But my mind is rightful. This is the proof” Although Dharmaraja said so, Drupada and his son dhristadyumna did not agree to this. Supreme Lord Sri Vedavyasa arrived there.

Notes:

1. Dharmaraja said there was no proof to substantiate his idea, but his righteous attitude was the only basis to confirm that there was no opposition to this idea either. Such an eligibility to provide ones righteous attitude as a proof is applicapable only to people who have special achievements like Dharmaraja. Another example of such an instance is Dushyanta’s decision when he saw Shakuntala, that she must be a <sup>+</sup>Kshatriya maiden suitable to marry was because of the fact that his mind was attracted to her. The Shastras which describes the qualities of righteousness also indicate this.

**‘AcArashcaiva sAdhUnAM swAtmanastuShTirEva ca’**

But this is totally not acceptable for common men to mis-use it for making right decisions. For people who err at all the times, it is not appropriate to base their decision on their thoughts. But Drupada and Dhristadyumna did not agree to this. By that time, Lord <sup>+</sup>SriVedavyasa himself arrived there to give solution for this problem. It has already been mentioned that the incarnation of Vedavyasa was to give solutions to problems. By arriving here he was proclaiming to the world that he was happy with this wedding.

---

References

152. nAtra pramEtyatra atra = paMcabhirEkasyAH pANIGrahaNE pramA = pramANaM mama hRudi na pratibhAti | athApi = tathA&pi mama matiH dharmAcalA hi dharmEna calatIti dharmAcalA = dharmA Eva dRuDhEtyarthaH | hItyanEna swasya dharmarAjatwaprasiddhiM sUcayati | tadEva = mama matE dharmAcalatwamEva mAnaM = pramANam | -(vA.)

152. pramA pramANam | -(ja.)

152. sUkShmO dharmO mahArAja nAsya vidmO vayaM gatim |

na mE vAganRutaM prAha nAdharmE dhIyatE matiH |

EvaM caiva vadatyAMba mama caitanmanOgatam || -bhArata(Adi. 194/29,30)

+ 'na mE&nyat kShatriyAyAM manO jAtu pravartatE' | -bhArata(Adi. 70/14)

+ atha dwaipAyanO rAjannabhyagacCad yadRucCaya | -bhArata(Adi. 194/33)

**vyAsaM tamIxya bhagavantamagaNyapUrNa  
nityAvyayAtmaguNamAshu samasta eva |  
natvA.abhipUjya varapIthagatasya chA.aj~nA  
mAdAya chopavivishuH sahitAstadante || 19.153||**

153. Everybody bowed to and worshipped SriVedavyasa who possesses infinite, complete, immutable inherent qualities. Once he was seated on the special seat, everybody took his permission and sat down.

Notes:

1. The word ‘**samasta**’ in the above verse can be split as ‘**samaH tE**’, and ‘**samaH**’ can be defined as perfect, meaning SriVyasa who has the same qualities in this incarnation as in the original form as SriHari, and ‘**samaH**’ also can be defined as Sri Hari with his eternal consort Sri Lakshmi

---

References

153. nityAvyayEtyatra nityAH = nAsharahitAH avyayAH=hrAsarahitAH | ... samastE jagati bhagavaMtaM pUjyamiti vA | "atrabhavAn bhagavAniti shabdO vRuddhaiH prayujyatE pUjya" iti halaH || -(vA.)

153. samastaH sarvE | -(vE.)

153. samastE CAMdasatwAt | -(ja.)

153. samaH tE EvEti padatrayaM samaH samIcInA ityarthaH | ayaM samashabdaH 'samabhEdE samIcInE suShThu pUjAsuKEShu ca' iti yAdavaH | athavA yattadOrnityasaMbaMdhAt yaH samaH taM vyAsamIkShEti mUlarUpAdinA guNAdau samAna ityarthaH | sama j~jAnaM ramA vA tayA sahitaH sama iti vA | atha vA samaH avikrayaH sam avaiklavyai iti dhAtOH |... -(ti.)

**kR^ishhNastadA.aha nR^ipatiM prati dehi kanyAM  
sarvebhya eva vR^ishhavAyupurandarA hi |  
nAsatyadasrasahitA ima eva indraH  
pUrve cha sampratitanashcha harerhi pashchAt.h || 19.154||**

### Introducing the true form of Pandavas and Draupadi

154. SriVedavyasa told Drupada 'Give your daughter in marriage to all of them, they are Yama, Vayu, Indra and Ashvini devatas. All of them are the Indras (previous, current and future) of SriHari of the form Yagna.

Notes:

1. Vedavyasa describes the true form of Pandava and informs that they are the ones who held the post of +Indra. Arjuna is the one who holds current post of Indra. Everyone else occupied the post of Indra earlier. In this manner this portion (Adiparva chapter 196) which informs about all the five of them being Indras is popularly known as '**panchendriyopakhyana**' in Mahabharata.

References

154. saMpratitanaSca harEryatra harEH = yaj~janAmaprAthamikEMdrAt paScAt nAsatyadasrasahitAH vRuShavAyupuraMdarAdyAH EtadAkhyA ityarthaH | yE pUrvEMdrAH yO hi saMpratitanaH = idAnIMtana iMdrashca ima Eva = paMcapAMDava hIti saMbaMdhaH | puraMdarapadEnAtItEMdraH kathyatE tasyaivEdAnIM aiMdrapadaprAptEH saMpratitanashcEtyuktam | EvaM saMKyayA ShaDiMdrA api dwayOrEkatwAt paMcEMdrA Eva | AkAravairUpyamAtrasUcanAya ima Eva iMdrA iti visaMdhikaraNam | athavA "tE&vardhaMta swatavasO mahitwanE" ti CaMdaH prasiddhiM sUcayituM CAMdasaH prayOgaH | anyathA ima Eva cEMdrA iti spaShTaM vaktuM shakyatwEpi kutO nAvakShyat | mUlarUpANAmavatArarUpANAM ca pratyEkaM bhAratAdiShu prasiddhiM sUcayituM ubhayatrApi hitashabdaH || -(vA.)

+ ihaiva tE pAMDava vIryavaMtaH shakrasyAMshaH pAMDavaH savyasAcI ||

EvamEtE pAMDavaH saMbahUvuryE tE rAjan pUrvamiMdrA babhUvuH |

lakShmIshyaiShAM pUrvamEvOpadiShTA bhArya yaiSha draupadI divyarUpA || - bhArata(Adi. 196/34,35)

**eshhAM shriyashcha nikhilA apichaikadehAH  
putrI tavaiva na tato.atra viruddhata hi |  
ityuktavatyapi yadA drupadashchakAra  
saMvAdinIM na dhiyamenamathA.aha kR^ishhNaH || 19.155||**

155. ‘All of their wife’s have their presence in one body of your daughter. Therefore there is absolutely no objection in this’. Even after having informed this, Drupada was not willing to agree to this proposal. Vedavyasa continued to tell.

Notes:

1. This means that the wife’s of yama and others i.e, Shyamala, Bharati, Shaci and Usha Devis are all present in Draupadi. The reason for all of them being born in one body is already mentioned the 18<sup>th</sup> chapter (18/107-130).
2. There is no mention of Parvati’s presence in Draupadi because it is not relevant here. And also, the idea here is that – this is not a wedding of one lady with five men but of each of the lady present in her body with their respective husband.

*divyaM hi darshanamidaM tava dattamadya  
pashyA.ashu pANDutanayAn.h divi saMsthitA.nstvam.h |  
etAM cha te duhitaraM saha taiH pR^ithaksthAM  
tallaxaNaiH saha tataH kuru te yatheshhTam.h // 19.156//*

### Vyasa graces divine sight to Drupada

156. “I will give you the divine sight now. You can see that all the Pandavas are demi-gods in the heaven and your daughter being wife of each one of them separately, after seeing that you decide what you want to do’

Notes:

1. Just as SriKrishna gave Divine sight to Arjuna so that he could see his Vishwaroopa (universal form), here Vasishtha Krishna – SriVedavyasa gives divine sight to Drupada in order for him to see the true form of Draupadi and Pandavas. This is clear indication that SriVedavyasa is Supreme Lord himself because he not only utters divine words but also graces divine sight. This clearly proves that he who has capacity to give a divine sight which shows the true form of Pandavas is definitely Superior to them. Just as SriKrishna tells ‘**yathEccasi tathA kuru**’ (do whatever you feel is right) after Gitopadesha to Arjuna, SriVedavyasa tells ‘**kuru tE yathEShTaM**’ (do whatever you wish). This is the speciality of our tradition where everybody is given freedom of thought.

*References*

156. *taiH = pAMDavaiH pRuthaksthAM tallakShaNaiH = tAsAM bhAratIshyAmalAshacyuShasaM lakShaNaiH sahapRuthaksthAmiti saMbaMdhaH // -(vA.)*

156. *idaM cAnyat prItipUrvaM narEMdra dadAni tE varamatyadbhutaM ca |*

*divyaM cakShuH pashya kuMtIsutAMstwaM puNyairdivyaiH pUrvadEhairupEtAn // - bhArata(Adi. 196/37)*

*ityuktavAkyamanu tAn.h sa dadarsha rAjA  
kR^ishhNaprasAdabalato divi tAdR^ishAMshcha |  
etAn.h nishAmya charaNau jagadIshitushcha  
bhItO jagAma sharaNaM tadanAdareNa // 19.157//*

### Drupada agrees to the Wedding

157. As SriVyasa was telling this, by his grace Drupada saw all of them in the heaven. The moment he saw this, he feared for having shown disrespect to the Lord of the Universe, and fell to SriVyasa's feet.

Notes:

1. With the power of the divine sight given by Sri Vyasa, Drupada saw Pandavas, their real form, Draupadi and all the other demi-godess present in her body and realized that Vyasas words were 100 percent correct. He feared that he had not respected the words of Vyasa earlier. He asked for forgiveness and fell at his feet.

---

References

157. *tadanAdarENa = pUrvaM vyAsavAkyAnAdarENa bhIti iti saMbaMdhaH || -(vA.)*

157. *yadwA diwi tAdRushAn iMdrAdilakShaNasahitAn rOcanAdIMstAMshca pAMDavAMScA dadarsha bhUmAvEtAn pAMDavAnapi nishamya bhItaH sharaNaM jagAmEti | - (rA.)*

157. *tatO divyA hEmakirITamAlinaH shakraprakhyAn pAvakAdityavarNAn |*

*baddhApIDAMshcArurUpAMScA yUnO vyUDhOraskAMstAlamAtrAn dadarsha ||.*

*tAn pUrvEMdrAnabhivIkShyAbhirUpAn shakrAtmajaM cEMdrarUpaM nishamya |*

*prItO rAjA drupadO vismitashca divyAM mAyAM tAmavEkShyA pramEyam ||*

*tAM caivAgyAM striyamatirUpayuktAM divyAM sAkShAt sOmavahniprakAshAm |*

*yOgyAM tEShAM rUpatEjOyashObhiH patnIM matwA hRuShTavAn pArthivEMdraH || - bhArata(Adi.*

*196/39,41,42)*

157. *sa taddRuShTwA mahadAshcaryarUpaM jagrAha pAdau satyavatyAH sutasya |*

*naitaccitraM paramarShE twayIti prasannacEtAH sa uvAca cainam || -bhArata(Adi. 196/43)*

***datvA.abhayaM sa bhagavAn.h drupadasya kArye  
tenomiti sma kathite svayameva sarvAm.h |  
vaivAhikIM kR^itimatha vyadadhAchcha dhaumya  
yuktaH krameNa jagR^ihurnikhilAshcha pANim.h || 19.158||***

158. Lord SriVedavyasa asked him not to fear, and when Drupada agreed for the wedding, SriVyasa along with Daumya got all the wedding preparations under-way. Each of Pandavas married Draupadi one after the other.

Notes:

1. Wedding took place for five days with Draupadi marrying each one of them per day. First Dharmaraja married Shyamaladevi present in Draupadi's body, next Bhima married Bharati who had the prime presence in Draupadi, followed by Arjuna marrying Shaci devi present in Draupadi and Nakula and Sahadeva marrying Usha devi's present in Draupadi.

2. Some people compare Draupadi's marriage to a tribe which follows tradition of one woman marrying many men. This is not true. In this tradition, only the oldest son gets married to the lady and the rest of them live with her like husbands. This is highly condemned tradition as per Shastras. No comparison should be made to Draupadi's wedding and that tradition. It should be noted that it has been mentioned here that each one of them married her separately. Since Panchala dynasty was erased and nobody was alive to continue it, (26/281; 28/137,138) the tribe following the tradition of many husbands started calling themselves as the tradition of Draupadi which is totally false.

---

References

158. vaivAhikIM kRutimatha vyadadhAcca dhaumyayuktaH kramENa jagRuhurniKilAshca pANim'  
ityatraikavaivAhikakriyApUrtyanaMtaramanyasya vaivAhikakriyAraMbhasatpUrtyanaMtaramanyasyEti  
sUcanAya cashabdaH | kramENa jyEShThakramENa | natu jyEShThE na vivAhitAya draupadyA anyairvivAhaH  
kathamityatO dEhasyaikatwE&pi abhimAnibhEdAt pratidinaM jananaM sabhavatIti sA pratidinaM kanyaiva  
bhavatwiti vyAsadattavarasya sUcanAya cashabdaH | uktapramANasadbhAvasUcanAyAnyAScashaBdaH |  
tadEtaduktamAdiparvaNi (197/13,14)-

kramENa cAnEna narAdhipAtmajA varastriyastE jagRuhustadA karam |  
ahanyahanyuttamarUpadhAriNO mahArathAH kauravavaMshavardhanAH ||  
idaM ca tatrAdbhutarUpamuttamaM jagAda dEvarShiratItamAnuSham |  
mahAnubhAvA kila sA sumadhyama babhUva kanyaiva gatE gatE&hani || 'iti -(rA.)

**pAJNchAlakeshhu cha mahotsava Asa rAjA  
tushhTo.abhavat.h saha sutaiH svajanaishcha sarvaiH |  
pauraiishcha jAnapadikaishcha yathaiva rAme  
datvA sutAM janaka Apa mudaM tato.anu || 19.159||**

159. There were great festivities in the country of Panchala. King Drupada along with all his children, relatives and citizens rejoiced immensely just as how King Janaka had rejoiced after giving his daughter in marriage to Rama.

Notes: This means that the happiness that Drupada got after Draupadi's Swayamvara was comparable to the happiness Janaka had after Sita Swayamvara.

---

*References*

159. yathaivEtyuktyA janakadrupadayOH saMtOShasAmyapratItiM nivArayati | tatO&nwiti | tataH janakAdanu |  
-(ja.)

**udbAhya tatra nivasatsu cha pANDaveshhu  
shrutvaiva rAmasahitaH saha yAdavaishcha |  
AdAya pAribarhaM bahulaM sa kR^ishhNa  
AyAnmudaiva pR^ithaya sahitAMshcha pArthAn.h || 19.160||**

160. When Pandavas were living there, Sri Krishna along with Balarama and other Yadavas came to them who were with Kunti with great joy, and got many gifts along for them.

---

*References*

160. pAribaruhaM utsavakAIE swakIyAnAM dAtuM yOgyaM vastu | -(va., ja.)

**dR^ishhT.hvaiva taM mumudurAshu kurupravIrA  
Ashlishhya kR^ishhNamatha nemurasau cha kR^ishhNAm.h |  
dR^ishhT.hvA pradAya gR^ihayogyasamastabhANDaM  
sauvarNamebhya uru bhUshhaNamachyuto.adAt.h || 19.161||**

161. Pandavas rejoiced on seeing Sri Krishna. They embraced him immediately and welcomed him. Sri Krishna met Draupadi and gifted her all the items needed for a house. He gave all of them gold jewelry as well.

Notes:

1. By giving them gifts in this manner Sri Krishna proclaimed that it was rightful to give gifts during wedding and other such occasions.

---

References

161. *jaladhAnyasthApanAdipAtram* -(ja.)

***devAN^gayogyashubhakuNDalahAramauli  
keyUravastrasahitAnyurubhUshhaNani |  
shhaNNAM pR^ithak.hpR^ithagadAt.h pR^ithageva yogya  
nyanyad.h dadAvatha pitR^ishhvasurAtmayogyam.h || 19.162||***

162. Sri Krishna presented auspicious ear ornaments, necklaces, crowns, armlets, clothes all befitting demi-gods to each one of them separately. He also gave appropriate gifts to his maternal aunt Kunti.

Notes:

1. Kunti is a widow. It should be understood that by giving her appropriate gifts, Sri Krishna has given a message that during such occasions even they should be given appropriate gifts without fail.

---

References

162. *vaidUryamaNicitrANi haimAnyAbharaNani ca |  
vAsAMsi ca mahArhANi nAnAdEshyANI mAdhavaH |  
kaMbalAjinaratnANI sparshavaMti shubhANI ca ||  
shayAnAsanayAnANI vividhANI mahAMti ca |  
vaidUryavajracitrANI shatashO bhAjanANI ca ||  
rUpayauvanadAkShiNyairupEtAshca swalaMkRutAH |  
prEShyAH saMpradadau kRuShNO nAnAdESyAH swalaMkRutAH ||  
gajAn vinItAn bhadRAMshca sadashwAMshca swalaMkRutAn |  
rathAMshca dAMtAn sauvarNaiH shubhraiH paTTairalaMkRutAn ||  
kOTishashca suvarNaM ca tEShAmakRutakaM tathA |  
vIthIkRutamamEyAtmA prAhiNOnmadhusUdhanaH || -bhArata(Adi. 198/13-18)  
162. *AtmayOgyaM mRurabhartRukAyAstasyAH yOgyaM anyadbhUShaNaM dadau* | -(ja.)  
162. *AtmayOgyaM dEhayOgyaM bhUShaNAdikaM dadAvityarthaH* | -(sa.)*

***ratnANI ga gajaturaN^garathAn.h suvarNa  
bhArAn.h bahUnapi dadAvatha chA.ashishho.agryAH |  
vyAso.apyadAdiha paratra cha pArshhato.api  
bhUshhArathAshvagajaratnasukAJNchanANI || 19.163||***

163. Sri Krishna also gave them many types of precious gems, cattle, elephants, horses, chariots and Gold biscuits. Sri Vedavyas blessed them immensely. Even Drupada gave them, jewelry, clothes, chariots, horses, elephants, precious gems and gold bullion.

Notes:

1. SriKrishna is incarnation as Kshatriya, so he gave them gifts appropriate to Kshatriyas. SriVedavyasa is incarnation as Brahmana; therefore he blessed them with divine grace. By doing so he informed that, on such occasions Brahmanas can gift by blessing the recipients with Vedic Mantras.

---

References

163. *tatastukRutadArEbhyaH pAMDubhyaH prAhiNOddhariH /*

*vaidUryamaNicitrANi haimAnyabharaNAni ca // -bhArata(Adi. 198/13-19)*

163. *viMshatitulAparimitaM suvarNabhAramityucyatE / bhAraH syAdwiMshatistulA ityamaraH / -(ja.)*

***dAsIshcha dAsasahitAH shubharUpaveshhAH  
sahasrasho dadaturatra harirnR^ipashcha /  
tAsAM vichitravasanAnyururatnamAlAH  
pratyekasho dadaturapyurubhUshhaNAnAm.h // 19.164//***

### **Gifts of servants and maids along with necklaces made from precious gems**

164. Drupada and SriKrishna also gifted them thousands of good looking and well dressed servants and maids. They also gifted many stone studded necklaces and jewelry to each one of them.

Notes:

1. Not only items but Drupada and SriKrishna gifted them servants and maids to serve them. This is a unique record.
2. For happy family, along with items of the household, people to serve them is also needed, therefore they were gifted all this. Gifting jewelry and ornaments to servants and maids is another speciality. It can be understood that even the people who serve us should be provided appropriate clothes and ornaments.

***mAsAn.h bahUnapi vihR^itya sahaiva pArthaiH  
kR^ishhNo yayau yadupurIM sahito.agrajena /  
antarhite bhagavati pratatorushaktau  
vyAse cha vatsaramihoshhurime tu pArthAH // 19.165//***

165. Sri Krishna and Balarama vacationed for many months with Pandavas happily and left to Dwaraka. Lord Vedavyasa of complete and Infite strengths also left. Pandavas stayed there in this manner for one year.

Notes:

1. By arriving there for the wedding, SriKrishna indicated that his presence will be there in the Rightful wedding performed as explained in Shastras. SriVedavyasa appearing as everyone is watching and disappearing in similar manner is one of the wonders explained in Mahabharata. Pandavas stayed back in Panchala city for one year after the wedding.

***vaichitravIryatanayAH saha saubalena  
karNena sindhupatinA rathahastiyaudhaiH /  
bhUrishravaH prabhR^itibhishcha sahaiva hantuM***

*pAJNchAlarAjamaguretya purIM punaste // 19.166//*

### **Kauravas attack Panchala City**

166. Kauravas along with Shakuni, Karna, Jayadratha, Bhurishravas and others and along with chariots, infantry and soldiers with intent to kill Drupada, started from their city and attacked Panchala.

Notes:

1. Though kauravas were defeated during the time of Swayamvara and had returned, they had not learnt the lesson. They assumed that Yadava army present at that time would not be present now, and with intent to kill Drupada they attacked along with great warriors and mighty army.

*References*

166. *pAMcAlarAjamagurEtyEtyatra vaicitravIryatanayAH Etya = swapurImEtya pAMcAlarAjaM haMtuM punaH purIM = drupadapurIM aguriti saMbaMdhaH // -(vA.)*

166. *swayaMvaragamanApEkSha punarityuktam | na haMtuM punaraguriti hananArtha dwiWaramAgamaNA - bhAvAt | -(ja.)*

*tairardite svapura Ashu sa somakAnAM  
rAja sutaiH saha sasainika udgato.abhUt.h |  
teshhAM cha tasya cha babhUva mahAn.h vimardaH  
putrau cha tasya nihatau vidhutAshcha senAH // 19.167//*

### **Death of two sons of Drupada.**

167. Looking at them destroying his city, the king of Somaka, Drupada, along with his sons and army came out to fight. A great war took place among them. Both his sons were killed, armies were destroyed.

Notes:

1. Bhavavivrutu (18/62) gives special information that since Drupada had come yojana distance out of city to fight, the boon he had from Sun God did not come to use. The next verse informs that two sons who died in the war were Chitra and Chitraketu.

*References*

167. *vidhutAshca sEnA ityatra "dhU~j parikaMpana" iti dhAtOH ouNAdike Dutac pratyayE kRutE vidhutA iti padaM bhavati | pAlayitA ityarthAH // -(vA.)*

*chitre hate samara Ashu sachitraketau  
dhAvatsu sainikavareshhu cha pArshhatasya |  
pArthA rathairabhiyayurdhR^itachApabANA  
vaichitravIryatanayAn.h ravisUnuyuktAn.h // 19.168//*

168. When Chitra also died along with Chitraketu in the war and the best of Drupada's soldiers started fleeing from the warground, Pandavas armed with bow and arrows and Chariots came to face Kauravas along with Karna.

Notes:

1. The reason for Drupada's defeat was he had come to the battle without the help of Pandavas. Noticing that, Pandavas came to help him on their own. Armed with chariot means they came to the war riding in chariots.

*taisteshhu paJNchasu samaM pratiyodhayatsu  
bhUrishravAH saravijo virathaM chakAra /  
shakrAtmajaM tadanu parvatasannikAshaM  
dorbhyAM tu mArutiruruM tarumudbabarha // 19.169//*

### **Bhima exhibits his Valor once again**

169. When the five of them were fighting with all of them, Bhurishravas and Karna together broke Arjuna's chariot and rendered him chariot-less. At the very moment Bhima uprooted a huge tree of size of a hillock with both his hands.

Notes:

1. This is one of the very rare incidents where Arjuna was rendered chariot-less. At that moment Bhima uprooted a huge tree with both his hands which was his usual style.

*AyAntamIxya taruhastamimaM samara  
sUnuM suyodhanamukhA nikhilAH sakarNAH /  
bhUrishravAH shakunibhUrijayadrathAshcha  
sarve.api dudruvuratho vivishuH puraM svam.h // 19.170//*

170. Looking at Bhima who was holding the tree and advancing towards them, Duryodhana, Bhurishravas, Shakuni, Bhuri Jayadratha and others along with Karna started running away from the battleground till they reached their city.

Notes:

1. This is a special example where Karna and everyone else were not only incapable of facing Bhima in war but also incapable of seeing his virulent form.

*j~nAtvA samastamapi tad.h viduro.agrajaM svaM  
varddhanta eva tanayA bhavato narendra /  
ityAha so.api muditaH svasutena kR^ishhNA  
prApteti bhUshhaNavarANyadishachcha vAsaH // 19.171//*

### **Dritarashtra's dejection and delightment**

171. Learning all this, Vidura went to his older brother Dhritarashtra and said “Oh King, your sons are glowing with victory”. Dhritarashtra thought that his son Duryodhana had won Draupadi in the swayamvara and gave precious ornaments and clothes to Vidura.

Notes:

1. When Dhritarashtra heard that his sons had been victorious, he mistook it as Kauravas and thought that they had won the swayamvara and presented Vidura with precious gifts as he got such good news. Vidura gained wealth because he was on Pandavas side. Since Dhritarashtra did not know about Pandavas being alive, he was under such an illusion. Vidura informed in a way to cause illusion on purpose and enjoyed the moment.
2. Vidura receiving such gifts from Dhritarashtra is explained by Vadiraja as ‘it is acceptable to receive gifts during such auspicious occasion and Vidura accepted the gift with intent that it would bring some merits for Dhritarashtra for having given it.
3. Mahabharata also mentions that on listening to Vidura’s words, Dhritarashtra also gifted Draupadi with clothes and jewelry.

---

References

171. *bhrAtRutanayAnAmapi tanayatwAbhiprAyENa tava tanayA vardhaMta iti vidurENOktaM | swatanayA EvEti bhrAMtyA sO&pi mudita ityAdyuktam ||* -(vA.)  
171. *duryOdhanAdInAM swapuraprAptEH prAk pravRuttAM kathAmAha |* -(ja.)  
171. *pratibhAbalEna vA j~jAtwA |* -(vA.)

***pArthA iti sma viduro.avadadAshu so.api  
svAkAragUhanaparo yadi tarhyatIva |  
bhadraM mR^itA nahi pR^ithAsahitAH sma pArthA  
steshhAM pravR^ittimapi me vada sarvashastvam.h || 19.172||***

172. Immediately Vidura said “Pandavas”. Dhritarashtra hiding the wicked thoughts in his mind replied “It is more pleasure to hear this. So did’nt Pandavas die with Kunti? Tell me the entire story”.

---

References

172. *punaH pArthA iti vidurENOkte swAkAragUhanaparaH = swasyAMtarhRudi asaMtuShTAKAra-gUhanaparaH dhRutarAShTraH yadi tarhyatIva bhadramityAhEti yOjana | madhyE vidurasya dravyaprAptiH pAMDavapakShapAtitwAditi j~jEyam ||* -(vA.)  
172. *pArthA iti vidurAbhiprAyamajAnan swasutEna duryOdhanEna kRuShNA prAptEti j~jAtwA muditaH san bhUShaNavarAni vAsashcAdishat | vidurAyEti shEShaH | kRuShNAyA iti shEShaH | 'atha cAj~jApayAmAsa draupadyA bhUShaNaM bahu' iti AdiparvaNi |* -(ja.)  
172. *adishaditi | draupadyai prEShayAmAsEtyarthaH | taduktaM bhAratE - manyatE hi vRutaM putraM jyEShThaM drupadakanyaya | duryOdhanamavij~jAnAt praj~jAcakshurnarEshwaraH | tadA twAj~jApayAmAsa draupadyA bhUShaNaM bahu | 'AnIyatAM vai kRuShNEti' iti | kEcit vidurAyAdishadityarthamAhuH |* -(tA.)  
172. *AkArAcCAdanArithaM tu diShTyA diShTyEti cAbravIt ||* -bhArata(Adi. 199/22)

*ityukta Aha viduraH sa hiDimbavadhya  
pUrvAM pravR^ittimakhilAmapi laxavedham.h /  
udbAhamapyatha nadIjamukhAshcha sarve  
tushhTA babhUvurapi vatsaramUshhurevam.h // 19.173//*

173. When he asked so, Vidura told the entire story starting from slaying of Hidimba to shooting the target in swayamvara. He described the wedding as well. On listening to all this, Bhishma and others rejoiced. In this manner Pandavas lived in Drupada's city for one year.

Notes:

1. The details about Pandavas brought immense pleasure to Bhishma and others. It also means that Pandavas lived for a year in this manner. Earlier Acharya had mentioned that they lived for 1 year (verse 165) and here he explains the way in which they lived for one year.

*shrutvA.atha kR^ishhNamupayAtamuru pradAya  
ratnaM cha pANDutanayeshhu gataM punashcha /  
tAtapyamAnahR^idayAstu suyodhanAdya  
mantraM prachakruratha karNamukhA yayushcha // 19.174//*

#### Vidura's advice

174. On hearing that SriKrishna had visited Pandavas and had gifted with huge amount precious gems and other items as gift, Kauravas were filled with jealousy and had a meeting. Headed by Karna they went to war.

Notes:

1. This means that the news of SriKrishna visiting Pandavas and gifting them had made Kauravas even more distressed. Sri Krishna had clearly indicated that he is Supporter of Pandavas. Unable to tolerate this, Kauravas attacked Drupada.  
2. In the meeting that was held, Karna was told that Arjuna alone is not a great warrior per say, but when he has Bhima's protection, he is invincible. This special information is present in Mool Mahabharata.

*yuddhAya teshhu punareva rathaiH prayAte  
shhvAhAgrajaM sa viduro.api nadIjamukhyAn.h /  
ete hi pApatamachetasa etya pArthAn.h  
yuddhAya mR^ityumupayAnti na saMshayo.atra // 19.175//*

175. On seeing them, all set to wage the war again, Vidura informed elder brother Dritarashtra and Bhishma: "this entire wicked minded people, will go to war with Pandavas and die there. There is no doubt about it.

---

References

175. punarEvEti / swayaMvarArthE pUrvAM gamanAt punarEvEtyuktaM / -(tA.)

*bhImArjunau vishhahituM nahi kashchanAsti  
sAmarthyayuk.h suravareshhvapi varddhitAste |  
j~nAtvaiva vatsarata eva mahAnadharna  
steshhAmupexaNakR^itastadalaM niyuN^xva || 19.176||*

*AnItaye cha viniyuja susAntvapUrva  
mAnIya yojaya nR^ipaishhu tathA.arddharAjyam.h |  
evaM kR^itaM tava bhavet.h kulavR^iddhaye hi  
dharmAya chobhayavinAshakaro.anyathA syAH || 19.177||*

176-177. Even the best among the deities are not capable of facing Bhima and Arjuna. They have grown up now. It is highly unrightful to have ignored them even after having known about them since one year. This is enough; arrange to have them come back. Oh King! Ask them to come back with consoling words and give them half of the kingdom. This will help in prosperity of your clan. You will acquire merits by doing so. If not you will loose all of them”.

Notes:

1. It has to be noted that Vidura is acting in a very sensible manner here. By advising the right conduct without fear here, which was not possible for Bhishma and others, Vidura has showcased his exemplary values in life.
2. When such advisors are present, calamities are diverted. Even if it gets postponed due to inevitable reasons, it is possible to divert calamities.

---

References

176. tadalaM niyuMkShwEtyatra dUtamiti yOgyapadAdhyAhAraH ||

177. anItayE ca viniyujaEtyatra sAMtwapUrvamAnItayE= pAMDavAnAmAnayanAya viniyuja = dUtaM  
saMprEShya AnIya ca nRupEShu | nirdhAraNE saptamI | nRuNAM madhyE yathA bhavati tathA  
yOjayEtyanwayaH || -(vA.)

*ityuktavatyanu tathetyavadannadIjo  
droNaH kR^ipashcha viduraM sa nR^ipo.apyuvAcha |  
yAhyAnayeti sa cha vegavatA rathena  
tatrAgamat.h tadanu tairabhipUjitashcha || 19.178||*

### **Pandavas return to Hastinapura.**

178. When Vidura said so, Bhishma, Drona and Kripa said that it was correct. Then Dritarashtra told Vidura “you go and bring them back”. Immediately Vidura started, travelled in the fastest chariot. All of them welcomed him with great respect.

Notes:

1. Bhishma and Drona gave approval to Vidura’s words. When Vidura was given the responsibility to bring them back, Vidura’s excitement is described by the words ‘vEgavatA rathEna’.
2. It has to be noted that just as Akrura sent by Kamsa to get Krishna had rejoiced, Vidura sent by Dritarashtra to get Bhima and others also rejoiced.

*tatkAla eva vasudevasutashcha kR^ishhNo  
vyAsashcha tAnupasametya durantashaktI /  
AdAya kuntisahitAn.h vidureNa yuktau  
nAgAhvayaM puramitAM saha bhAryayaiva // 19.179//*

179. At the same time, eternal Sri Hari of the form YadavaKrishna and Vasishtha Krishna also arrived there. Both of them along with Kunti and accompanied by Vidura, got Draupadi and Pandavas to Hastinapura.

Notes:

1. By the time Vidura reached there, Sri Krishna and Vedavyasa had already arrived. This is the affection Supreme Lord has towards his devotees. Even they went to Hastinapura along with Pandavas. This is indicative of the fact that Supreme Lord also rushes along with his devotees.

---

References

179. itAM prAptau / -(ja.)

179. nAgAhwayaM puramityatra duraMtashaktI = vyAsakRuShNau itAM = prAptavaMtau / "iN gatA" viti dhAtOH lOTi prathamapuruShadwivacanam // -(vA.)

*teshhvAgateshhu sumahAnabhavat.h praharshhaH  
paurasya jAnapadikasya janasya chochchaiH /  
bhIshhmAdikAshcha muditAH pratipUjya geha  
mAveshayan.h saha nR^ipeNa mahotsavena // 19.180//*

### Enjoyment of the citizens

1. The citizens of Kuru country were excited on their arrival. Bhishma and others rejoiced. Accompanied by Dritarashtra, they welcomed Pandavas with great affection and led them into the palace with great joy.

---

References

180. gEhamAvEshayannityatra gEhaM = dhRutarAShTragEham //

*kR^ishhNAmApUjayadatIva cha sauball sA  
duryodhanasya dayitAsahitA.atra te.api /  
Ushhustataashcha nijaputrakadurvinItya  
kR^ishhNANimittamurubhItita Aha bhImAt.h // 19.181//*

### Gandhari's reaction

181. Gandhari, accompanied by Duryodhana's wife treated Draupadi with great hospitality. Gandhari spoke with the fear of the problems they might have to face from Bhima due her son's misconduct towards Draupadi:

Notes:

1. Gandhari by nature is very noble. She welcomed Draupadi with great hospitality. By that time Duryodhana was already married. Even his wife showed great affection towards Draupadi\*
2. Gandhari out of fear that, when Pandavas start living there, Bhima might get angry due to misconduct of Duryodhana towards Draupadi and might punish all of them, told Kunti:

---

References

- \* *duryOdhanasya mahiShI kAshirAjasutA tadA /  
dhRutarAShTrasya putrANAM vadhUbhiH sahitA tadA //  
pAMcAIIIM pratijagrAha draupadIM shrImivAparam /  
pUJayAmAsa pUjarhaM shacIdEvImivAgatAm // -bhArata(Adi.206/22)*

***kunti prayAhi sahitA snushhayA gR^ihaM svaM  
bhImAd.h bibhemi nijaputrakadurvinItya /  
kR^ishhNA trilokavanitAdhikarUpasArA  
yasmAditi sma sasutA prayayau gR^ihaM sA // 19.182//***

182. “Kunti, please leave to your house along with your daughter-in-law. I am scared of Bhima due to my son’s misconduct. Because Draupadi is considered as the most beautiful women in all the three worlds” . Accordingly Kunti left to her house along with her children.

Notes:

1. Here Kunti’s house means the house in which King Pandu lived. If Pandavas are far away, chances of Duryodhana misbehaving with Draupadi is less. As a result their death can be postponed a bit - this was Gandhari’s concern.
2. Mahabharata mentions that though Gandhari had blindfolded herself, She recognized Draupadi as the most beautiful women by the sound of the anklets that Draupadi had worn.

---

References

182. *trilOkEShu vidyamAnastrIbhyaH adhikarUpENa = adhikasauMdaryENa sArA = shrEShThA / -(ja.)*  
182. *pariShwajyaiva gAMdhArI kRuShNAM kamalalOcanAM /  
putrANAM mama pAMcAII mRutyurEvEtyamanyata /  
saMciMtya viduraM prAha yuktitaH subalAtmajA /  
kuMtIM rAjasutAM kShattaH savadhUM saporicCadAm /  
pAMDOrnivEshanaM shIGraM nIyatAM yadi rOcatE / -bhArata(Adi. 206/22)*

*bhImasya bhItitaH kuMtImAha gAMdhArIti vA dhRutarAShTra iti vA shEShaH / -(va.)*

***Ushhustathaiva parivatsarapaJNchakaM te  
pANDorgR^ihe susukhino.akhilabhogayuktAH /  
kR^ishhNA cha teshhu pR^ithageva chatuHsvarUpA  
reme tathaikatanurapyabhimAnibhedAt.h // 19.183//***

**Peculiar marital life of Pandavas and Draupadi.**

183. Pandavas lived in King Pandu's house happily enjoying all the comforts for five Parivatsaras. Though Draupadi had only one body, due to the presence of five souls, she acquired four other forms and lived in delight with Pandavas.

Notes:

1. Parivatsara means one year following the movement of planet Jupiter. Brihaspati resides for one year in each Rashi (zodiac) and when he moves to the next zodiac it is a new year. Though Draupadi is only one person she has the presence of three demi-godess's namely Shaci, Shyamala and Usha. Primarily Draupadi is Bharatidevi. In this manner she lived with men in four forms. It has already been mentioned that Parvati present in the same body had importance only during the time of other business and not during the time of enjoying marital bliss.

---

References

183. *bRuhaspataErEkaikarAshiShu saMcArENa yO vatsaraparimitaH kAlaH sa parivatsara ityucyatE / tAdRushaparivatsarapaMcakaM kRuShNAyAH pAMDavEShu ramaNaprakAramAha... / -(ja.)*

183. *duryOdhanAdibhiH sArdhaM nyavasat paMcavatsarAn / -iti skAMdE(vEM. 29/8)*

***kanyaiva sA.abhavadataH prativAsaraM cha  
janmAbhavaddhyabhimateH pR^ithageva nAshAt.h /  
prAyo hi nAbhimatinAshamavApa vANI  
tasmAnmaruchcha sakaleshvabhivishhTa AsIt.h // 19.184//***

184. Draupadi would become maiden everyday. The demi-goddess present in her would get destroyed each day and would be reborn again; their bodies would die and take birth every day. Only Bharati would not be completely destroyed on a daily basis and therefore Vayu had his presence in all four of Pandavas.

Notes:

1. There is a unique description of Draupadi's Union with Pandavas. Dharmaraja, Bhimasena, Arjuna, Nakula and Sahadeva would mate with Draupadi one per day respectively. When Yudhistira would be with Draupadi, Syamaladevi would manifest in her. With Bhima, BharatiDevi herself would be present. With Arjuna, Shacidevi would manifest and with Nakula and Shadeva Ushadevi would manifest. But such manifestation was possible only to Bharatidevi independently and not to other three. Therefore for them to manifest as themselves, Bharatidevi resided in them and made it possible. Therefore Bharatidevi would always be present in the body of Draupadi. Therefore Vayudevaru had his presence in Yudhishtira and others to mate with Bharatidevi. It has already been mentioned (chapter 12. Verse 130-132) that Vayudevaru would be present in the form of Soumya, Veera, Shringara and Suniti in Dharmaraja, Arjuna, Nakula and Sahadeva respectively.

2. For Souls, birth means attachment to body. Similary destruction of Soul is death. Therefor everyday, the other demi-godess would come into being and depart on daily basis. Therefore they would be born everyday and thus become virgin again. And everyday a marriage would take place between them and their respective husband following the rules of Manasa. Therefore they did not get in contact with other man. SriVadiraja Swamy has given special information that even Yudhistira and others did not accure the sin of being in contact with other women (kanyAgamana dosha).

He has also specially analysed the Verse of Mahabharata

**idaM ca tatrAdbhutamuttamaM tadA dadhAti kRuShNAvapuSha&timAnuSham |  
mahAnubhAvA kila sAdhumadhyama babhUva kanyaiva gatE gatE&hani**

and has told that these above Verses of Madhwacharya are in the form of interpretation to the verse of Mahabharata. In original Moola Mahabharata Verses, the greatness of Draupadi's body is described as marvellous, best and out of the world (idaM ca tatrAdbhutaM...) and she has been praised as great soul. It has also informed that she would be virgin everyday.

*References*

184.abhimatEH pRuthagEva nAshAdityatra hi = yasmAt abhimatEH = dEhAbhimAnasya pRuthagEva = pRutakpRuthagEva anyEShAM ramaNadinE nAshAt swaswapatinA ramaNadinE utpattEshca prativAsaraM janma abhavat | janmEtyupalakShaNaM pUrvadinE abhimAnanAshAnnAshaH | aparidinE abhimAnOtpattErutpattishcEti j~jEyam | IOkE&pi vidyamAnadEhAbhimAnanAsha Eva nAshaH tadutpattirEva janmEti prasiddham | ataH sA = draupadi prativAsaraM kanyaiva = swaswadinE ramamANApatinA saha mAnasavivAhayOgyA kanyaivAbhavat | EvaM ca sarvEShAM pArthAnAM swaswaramaNadinE swaswavadhUbhiraEva saMgamaH | tAsAM ca swaswapativyatiriktAnAM ramaNadinE dEhAbhimAnanAshAnnAparasaMgadOShaH | swapatina saha ramaNE ca abhinavajanmana kanyAtwaM prApya manasavivAhavidhinA punarudwAhya swapatnyA saha ramaNAt na tasya kanyAgamanadOShaH | kanyAyAshca manasavivAhavidhinA swapatina saha ramaNE na nimittEna nAsaMskRutapurushagamanadOSha iti j~jEyam | vANI tu bhImAsEnaramaNadivasE saMpUrNadEhAbhimAnaM karOti | "tatrAnyagAshcabhavata" iti brahmadattashApasya swapatiyOgavaram dadata shivEnaiva parihRutatwAt 'ramatE satataM tayA yat' iti graMthakRutaivOttarashIOkE vakShyamANatwAcca bhAratyaiVa ramaNam | itarAsAM tadA abhimAna Eva nAsti | anyathA tAbhiritiyavakShyat | anyAsAM dinEShwapi vANI "kRuShNA trilOkavanita&dhikarUpasArA" iti vacanAt bhAratIyOgyadivyasauMdaryAdi lakShaNabharitayOgyatAyAH swAtaMtryENetarAswasaMbhavAt vivAhasaMbhamArthaM gajE dattE&pi tanniyamAnArthaM yaMtu sahaiva gamanavat prAyaH abhimAnanAshAM nAvApa | IShadabhimAnaM sarvada karOtyEva | atastasyA Eva ramaNArthaM bhImO&pi dharmAdiShu caturShwapi abhiviShTaH | EkaiKakalaya praviShTa AsIt | tEna kAraNE na bhImasyApi na parastrIgamanaMka | nApi bhAratyAH parapuruShagamanashaMkEti sarvamavadAtam | taduktaM bhAratE -

"idaM ca tatrAdbhutamuttamaM tadA dadhAti kRuShNAvapuSha&timAnuSham |  
mahAnubhAvA kila sAdhumadhyama babhUva kanyaiva gatE gatE&hani" || iti || (1/197/14)

EvaM cAsmin shIOkE mahAnubhAvA kRuShNA atimAnuShAM mAnuShayOgyaM uttamamadbhutaM karma vapuSha EkEna dEhEna dadhAti | kiM tat ahani EkaiKaraMturahani gatE gatE sati madhyE sarvAsAM pAtivratyarakShaNaya tattatpatInAM dEhAbhimAnAKyajanma datwa kanyaiva babhUvEti vadatA vyAsEnaiva mahAsAmarthavattwAt atimAnuShAM mAnuShayOgyamuttamaM EkasyAH paMcapuruShasaMganimitadOShaparihArarUpatwAt uttamaM adbhutaM Ekasyaiva dEhasya paMcastrIrUpatwaM tatrApi swapatina saha saMbaMdhE abhinavOtpattyA ahanyahanyabhinavakanyatwAM, kanyAtwAdEva gAMdharvO vivAhaH swapatinaiva saha ramaNaM, anyaramaNadinE dEhAbhimAnanAshAt tadIyaramaNAnanubhavashcEtyAdyadbhutatamaM karma vapuSha EkEnaiva dEhEna dadhAtIti sphuTaM samastashaMkAnAM parihRutatwAt AcAryanirUpitapaMcadraupadIvyAKyAnE na kashcitdrOpadravaH | kiM bahunA "babhUva kanyaiva gatE gatE&hani" iti "kanyaiva sA&bhavadataH prativAsaraM ca" iti padavinyAsayOrapyaikavidhyAt prAmANikashirOmaNirgraMthakAra iti j~jEyam || -(vA.)  
184. abhimAnOtpattyapEkShaya dEhasya pratidinamutpattEH dEhApEkShayApi na vyabhicAra iti bhAvAH | -(ja.)

**dharmAtmajAdishhu marut.h prativishhTa eshhAM  
buddhiM vimohya ramate satataM tayA yat.h |  
shuddhaiva sA hi tata eva dinedine cha  
sammohato maraNavad.h bhavatIha kanyaA || 19.185||**

185. VayuDevaru would enter in Yudhistira and others, cause inertness in them and enjoy the company of Bharatidevi. Therefore they were pure on day-to-day basis. Since the others would be completely inert it was like being dead for them, as a result she would be virgin again.

---

*References*

185. *uktamarthamEva sphuTayati - dharmAtmajAdiShwiti | saMvOhataH = dEhAbhimAnarahitatwAt | samityupasargENa dEhavismaraNE&pi harismaraNamastIti sUcayati || -(vA.)*

185. *shuddhaiva hi tadanyasaMgarahitaiva hi | -(ja.)*

185. *bhAraT viShayE EShAM buddhiM vimOhya parihatyaiVa , EShAM ca viShayE bhAratyA buddhiM parihRutyaiVa yadyasmAt tayA bhAratyA ramatE ataH sA bhAraT shuddhaivEtyarthaH | -(tA.)*

***no suptivat.h tvidamato.anyavashatvato hi  
dehasya saMsmR^itita eva harerna mohaH |  
nA.aveshavachcha tata eva mR^iteH svarUpa  
metat.h tvataH pratidinaM jananaAddhi kanya || 19.186||***

186. Due to the external control, there would be sacrifice of self. Therefore such enjoyment of Draupadi was not like sleep, there was constant meditation of Sri Hari as well, hence it was not state of unconsciousness either, nor was it a state of passion. Therefore this was form of death. And since she would be re-born everyday she would be virgin again.

*Notes:*

1. This is a subject which cannot be easily comprehended. There is no other such incident in the universe. But it is a fact and the incident did take place. To attain this they had performed penance for thousands of years in births of Vipraknaya and Indrakanya and had finally achieved it by the strength of boons they had received for the penance. Bharatidevi with her own merits as Vayu's wife had blessed them.
2. Therefore this can be understood as a special miraculous incident of conjugal union that took place to protect the chastity of other demi-godess by the grace of Vayu and Bharati.

---

*References*

186. *EtadEva prapaMcaiyati | nO suptivAdityAdina | idaM = anyapatina anyasya ramaNE patnyaMtarasya jAyamaM cEshTitaM dEhasyAnyavashatwataH = anyavashatwAt anyavashaM kRutwA swAbhimAnamAtratyAgAdityarthaH| harEH saMskRutitaH = tadApi harEH samyak smaraNAt suptivat nO | ata Eva mOhavat = mUrcChAvadapi na | AvEshavat = bhUtAvEshavaccana | suptyAdyavasthAtrayE smaraNasyaivAbhAvAt | AsAM ca anyaramaNakAlE dEhavismaraNE&pi harismaraNasadbhAvAt suptyA = dEhavismaraNAt harismaraNasadbhAvAcca mRutErEva swarUpam | mRutisamayE sAdhUnAM dEhAbhimAnAbhAvE&pi harismaraNadarshanAt tEna maitirEvEyamiti bhAvaH | ataH pUrvadinE maraNAt aparadinE jananaAccapratidinaM kanyaivAbhavaddhIti yOjana | hishabdEnAsminnarthe 'idaM ca tatrAdbhutam' ityAdibhAratakathAprasiddhiM sUcayati || -(vA.)*

186. *suptau dEhasyAnyavashatwAbhAvAdatra tatsadbhAvAtsuptivannEti bhAvaH | harEH saMskRutitaH dEhAbhimAnarahitAnAmitarAsAM harisaMskRutisadbhAvAnmOhO naiva | mUrCitAnAM harisaMskRutyabhAvAdEtAsAM tatsadbhAvAnmOhavannauvEti bhAvaH | tata Eva harisaMskRutisadbhAvAdEva AvEshavat | grahAdyAvEshavacca na | tata uktaprakArENa suptyAditrayavailakShaNYAdEtaddEhAbhimAnavarjanaM mRutEHswarUpaM mRutisadRushaM anEna maraNavadbhavatItyEtatparishESHapramANasiddhimityupapAditaM bhavati | pramaNaM tu - EtaddEhAbhimAnavarjanaM smRutiswarUpaM bhavitumarhati | suptimOhAvEshavilakShaNAbhimAnavarjanatwAt pradRushyamAnamaraNavaditi | -(ja.)*

*evaM sa vAyuranuvishhTayudhishhThirAdi  
bhImAtmanaiva ramate satataM tayaikaH |  
anyAdR^ishA hi surabhuktirato.anyarUpA  
mAnushhyabhuktiriti nAtra vichAryamasti // 19.187//*

187. In this manner, God Vayu having his presence in Yudhistira and others and also as Bhima enjoyed the company of Bharatidevi at all the times. The style of enjoyment among demi-gods is different from the style of enjoyment among humans. Therefore there is no chance to doubt about this in any manner.

1. There is no chance to doubt about anything in the explanation given about the marital life of Draupadidevi, she led her life with Pandavas in a very immaculate way without giving room for any impurity. The style of enjoyment of demi-gods is different from the style of enjoyment of humans. It should be noted that even in this world, animals, plants and humans have different styles of enjoyment.
2. There is a peculiarity in the reproductive style of plants. Even if all the branches and leaves of a tree are cut off, they grow back as usual, but this is not possible in animals or humans. For plants like roses, if we just plant a piece of stem in soil, it will grow as a new plant. But this is impossible in humans. There is also difference in respiratory systems. Science has identified that there is a great difference in respiratory style of aquatic animals compared to the animals on land. Reproductive style of plants is different too. This is the case of Demi-Gods. It is highly unacceptable for us humans to analyse the style of Demi-gods (who are way above us in evolution) and decide that it is not correct.
3. Even if there are different people in the same body, during mating they will not get mixed up, this is an idea which can be pondered about to happen in our day-to-day life too. Our head houses locations of five sense organs. Eyes, ears, nose and tongue are all situated in the face, but each of the organ senses only the ones they can sense that is form, sound, smell and taste respectively and not the others.
4. Meaning eyes cannot perceive taste or smell as it can perceive form. In same manner ears can perceive only sound and not others. Same is applicable to other organs.
5. In same manner, though there was presence of five people in one body, due to great powers of Vayu and Bharati, there was no mixup and each lady had contact with only her husband and nobody else.

---

#### References

187. *anuvishhTayudhiShThirAdibhImAtmanaivEtyatra anuvishhTaH yudhiShThirAdiHbhImAtmanaivEtyatra anuvishhTaH yudhiShThirAdiH yEnAMshEna sO&nuvishhTa yudhiShThirAdiH anuvishhTayudhiShThirAdina aMshEna bhImAtmanA = bhImarUpEna ca EkO vAyuH tayaiva = bhAratyaiva ramata iti yOjana | "vapuShA&timAnuSham" iti (Adi. 197/14) bhAratOktAtimAnuShapadatAtparyamAha anyAdRushEti // -(vA.)*

187. *nanu yudhiShThiradEhE yudhiShThirastadAvishhTO maruccEti dwau tiShThataH EvaM kRuShNAdehE&pi bhAratI swayaM swaswadine shAmalAdiShwanyatamEtyEvaM pratidinaM dwE striyau tiShThitaH | EvaM sati yudhiShThiraH bhAratimapOhya swastriyaM tEshwAvishhTO marudbhAratIM ramata ityEtatkathaM GaTata ityata Aha - anyAdRushAhIti | ... kEciTTippaNikArAH kRuShNAjanmani api anyagatwAmiti vyAkurvaMti | tEshAmabhiprAyaM na jAnImaH | vilAsaM darshayAmAsurityAdina Ekasmin janmanyanyagatwAmiti AcAryairdashitam | brahmaNaiva hi shapta sma ityAdina triShu janmaswEkadEhatwam darshitaM*

ramaNaprasaMgE&pi dEvInAM marutaH saMgO na darshitaH / kRuShNAjanmani anyagAtwaM cEt tarhi  
yudhiShThiraramaNadivasE shAmalAyAH yudhiShThirENa yudhiShThirastha vAyuna&pi saMbaMdhaH /  
shacYAdInAM vAyOH kEvalaM saMbaMdhaH syAt / bhImaramaNadinE bhImEnaiva sarvAsAM ca /  
tathA&rjunaramaNadinE shacyA arjunEna tatsthavAyOH saMbaMdhaH / shacyAdisarvAsAM tathA  
nakulasahadEvayOshcEtyupapattEH / abhimatEH pRuthagEva nAshAdityuktirvRuthA syAt / tasmAt  
kRuShNAjanmani anyagatwAM na GaTata iti pratIyatE / -(ja.)

187. nanu tatrApi mArutAdanyaM na spRushEmEti bhAratyA prArthitatwAt yudhiShThirabhOgadivasE pArvatyAH  
yudhiShThirENa bhOgaH prApta ityAshaMkya yudhiShThirAdiShu maruta AviShTatwAt tEnaiva sAKaM bhOgO,  
na yudhiShThirAdinEti vaktuM marutastatra pravEshakAraNamAha prAyO hI' ityAdina / bhAratyAdInAM  
yudhiShThirAdi viShayE abhimatinAshaH, AviShTamarudwiShayE abhimatinAshO nAstIti abhiprAyENa prAya  
ityuktaM / EvaM pArvatyA api / tathAca pArvatyAH prativAsaraM marutaiva bhOgO, nAnyairityuktaM bhavati /  
-(va.)

187. nanwidamabhimAnavarjanaM yathA na suptyAdivat tathA na maraNavat / dEhasyAnyavashatwAt  
harismRutEshcEti cEt na vayamiduM maraNamEvEti brUmaH kiMtu tatsadRushamapi / tadAtyaMtika  
sAdRushyasyAbhimAnavinAshasya vidyamAnatwAt / nacaivaM brUmO na suptirEvEdaM, kiMtu tatsadRushaM /  
dEhasyAnyavashatwAdikaM sAKShAtsuptyAdyAtmakatwamEva vyAvartayEt, na tu sAdRushyamapi /  
tatsAdRushyasyAbhi mAnavinAshasya satwAditi vAcyaM / suptyAdAvabhimAnasya pramitatwEna  
tadavyaktisadbhAvE&pi nAshAbhAvAt / atrApi suptyAdivat abhimAnAvyaktirEva kiM na syAditi cEt  
pUrvajIvApEkShayA dEhasyAnyavashatwAt na hi suptyAdAviva abhimAnasya nAshAbhAvAt tadupapadyatE /  
caramamaraNE harismRutisadbhAvAt harismaraNaM na maraNa sArUpya vyAvartakamiti na kashciddOShaH /  
nanu yat tAvaduktaM pratidinaM janmAbhAvAditi tadayuktamAbhAti / pratyahaM vivAhaprasaMgAt na ca  
dEhaikyEna na kanyAtwaM vivAhapratibaMdhakamiti vAcyam / tarhi dEhaikyamAdAyAnyagAtwasyApi prAptEriti  
cEt madhyE madhyE kanYAtwaprAptAvapi rAthamikapANigrahAvirOdhEna bhOgastu dEvatAsUpapattEriti  
tadEtadAha - anyAdRushA hIti / nanwanyavashatwaM dEhasyEtyayuktamiva pratIyatE /  
anEkaikakarmanirmitasharIrE kadAcidEkasyA abhimAnAbhAvEnAbhOgaH, anyasyAstadbhAvEna bhOga  
ityanupapattEriti cEt na, dEvabhOgasyAnyAdRushatwAt / idamapyAhAnyadRushA hIti / nanu bhAratyaiwa ca  
pArvatI saMyukta vyavahArEShwityuktyA bhAratIdinE pArvatyA abhimAnasya vaktavyatwEna vAyusaMbaMdho  
durvAra iti cEt, dEvatAbhuktErmAnuShabhuktyativilakShaNatwAt pArvatyAH satyapyabhimAnE  
tadabhOgOpapattEH / tadidamapyAha anyAdRushA hIti / -(tA.)

187. dEvAshyaishwaryavaMtO vai sharIrANyAvishaMti vai /  
saMti dEvanikAyAshcasaMkalpAjjanayaMti yE /  
vAcA dRuShTyA tathA sparshAt saMGarShENeti paMcadhA /  
mAnuShyadharmO daivEna dharmENa hi na duShyati ||  
iti kuMti vijAnAhi vyEtu tE mAnasO jwaraH /  
sarvaM balavatAM pathyaM sarvaM balavatAM shuci /  
sarvaM balavatAM dharmah sarvaM balavatAM swakam ||

(Vyasa's words about Kunti) - bhArata(Ashrama. 30/21-24)

**vAsishhThayAdavavR^ishhAvapi keshavau tau  
tatroshhatuH paramasauhR^idato hi teshhu /  
tAbhyAmanantaguNapUrNasukhAtmakAbhyAM  
pArthAshcha te mumudire yutasatkathAbhiH || 19.188||**

188. Sri Hari, out of great affection to them, stayed with them in both the forms of Vyasa Krishna and Yadava Krishna. Pandavas enjoyed appropriate and worthy conversations with Sri Hari of infinite qualities and having innate nature of complete bliss.

Notes:

1. It is special to note that Sri Krishna and Sri Vyasa who had come from Panchala with Pandavas to bless their entry in Hastinapura, stayed there with them for a long time.

---

References

188. *mumudirE yutasatkathAbhiH ityatra yutAH saMtaH vEdapurANAdayo yAbhiH tAH tAbhiH kathAbhirityarthaH || -(vA.)*  
188. *parasparapraSnaparihArarUpatwaM yutatwam | -(vE.)*  
188. *yutatwaM nAma parasparaprashnaparihAratwam |*

***pUrvaM hi teshhu vanageshhu babhUva kAshi  
rAjaH sutAkR^ita uruxitipAlayogaH |  
tatra svayambaragatAM dhR^itarAshhTraputraH  
kanyAM balAjjagR^iha AtmabalAtidR^iptaH || 19.189||***

189. Early when they were living in the forest, all the Kings had come together for Swayamvara of Kashiraja's daughter. Among them Duryodhana who was consumed with pride about his strength had forcibly kidnapped the maiden.

Notes:

1. This is an incident that took place when Pandavas were in the forest of Hidimba. When all the great kings and emperors had gathered for the Swayamvara of Kashiraja's daughter, Duryodhana out of his haughtiness had broken the rules of Swayamvara and had forcibly kidnapped the maiden from the Swayamvara altar. This incident makes it clear that Durodhana is an evil person who exhibits turpitude in all affairs.

---

References

189. *hiDiMbavanaM prAptEShu satsudRuptaH mattaH | -(ja.)*

***pUrvaM hi rAjagaNane magadhAdhirAjaH  
saN^khyAta ityatirushhA pragR^ihItakanye |  
duryodhane nR^ipatayo yuyudhuH sma tena  
bhagnAshcha karNasahitena sahAnujena || 19.190||***

190. When the Kings were graded, since Jarasandha was graded as the best among kings, Duryodhana was enraged and kidnapped the maiden. The kings waged a war on him. But he defeated all of them with the help of Karna and his brothers.

Notes:

1. The reason for Duryodhana's fury was that Jarasandha was mentioned as the best among all the kings present there. This naturally infuriated Duryodhana. The reason for that was Duryodhana's arrogant thinking that he was better than Jarasandha. This was true as per the gradation of Daityas (evil men). Among daityas Duryodhana was the worst, after him came Viprachitti among men. This is an example that wrong understanding of gradation among daityas could instigate fury of daityas. Therefore even this has to be understood correctly.

---

*References*

190. pUrvaM hi rAjagaNana ityatra rAjagaNanE magadhAdhirAjaH pUrvaM saMKyAta iti  
pUrvapadasaMbaMdhaH || -(vA.)

*bhagneshhu teshhu punarAttasharAsaneshhu  
karNo jagAda dhR^itarAshhTrasutaM prayAhi /  
yuktaH sahodarajanairgurubhIshhmamukhyair  
yuktasya te na purametya hi gharshhaNeshAH || 19.191||*

### **Karna's Marvellous Victory**

191. After having defeated, when they returned back with bows and arrows, Karna told Duryodhana "You leave to Hastinapura along with your brothers. There if you are with Bhishma and others, these people are never capable of coming there and attacking you.

**Notes:**

1. If they reach Hastinapura, they will get the protection of Bhishma and other great heroes and they will be safe- this is Karna's wish.

*ekAntato jayamavIxya cha nAnuyAti  
bArhadrathaH puragatasya jaye na nishhThA /  
drauNiM cha rudratanumeshha sadA vijAnan.h  
no tena yuddhamabhivAJNchhati rudrabhaktaH || 19.192||*

192. Jarasandha is a person who would never wage war if he is not confident about victory. If you are in Hastinapura, he will not have confidence to defeat you. Besides he always believes that Ashwattama is the incarnation of Rudradevaru, being devotee of Rudra he will never want to fight with Ashwattama.

**Notes:**

1. There is an answer to doubt that - though other kings are scared of Bhishma and others, why is Jarasandha who has boons of Brahma and others scared of them? Jarasandha has obstinacy to win. After they return to Hastinapura, if he wages war on them, and with help of Bhishma and others if they defeat him, he feels that is a big insult to him. Along with that, he knew that Ashwattama present with them is the incarnation of Rudradevaru. He being a devotee of Shiva did not wish to fight with Ashwattama. Therefore the idea is that, if they return to Hastinapura, he will not follow them there and attack them. It has to be noted that Jarasandha who is always passionate about victory, waged war on Krishna 18 times though he did not even get close of victory even once – what an antipode !

References

192. EkAMtatO jayamavEkShyEtyatra EkAMtatO = niyamEna / puragatasya = purE sthitasya jayE niShThA= niyamaH na | purasya pariGAprAkArAdina agamyatwAditi bhAvaH || -(vA.)  
192. EkAMtataH niyamEna nishcayEnEti yAvat / -(ja.)

**eko.ahameva nR^ipatin.h pratyodhayishhya  
etairmayi pratijite.api na te.astyakIrtiH |  
ekaM cha te.anujamime yadi paurushheNa  
gR^ihNIyuratra tava kIrtirupaiti nAsham.h // 19.193//**

193. I will face these kings alone. Even if I am defeated, it will not bring any defame to you. You will be defamed, if they manage to capture even one of your brothers.

Notes: Since Karna is not a relative of Kauravas, even if he is defeated it will not bring any infamy to Kauravas, however if even one of the Kauravas is captured, it is a dishonor to Kuru dynasty. Karna wishes that this should not happen.

**bhIshhmAdayo.api nahi yodhayituM samarthA  
rAj~nA hyanena tata eva hi bAhliko.asya |  
bhR^ityo babhUva natu bhIshhmamayaM yudhe.agA  
d.h rAjA nahIti nacha tena virodha AsIt.h // 19.194//**

194. Bhishma and others are not capable of facing Jarasandha either. That is the reason why king Bahleeka is under his authority. He has not waged war on Bhishma due to the reason that Bhishma is not a king. Therefore there has been no war between him and Bhishma.”

Notes:

1. It is impossible for Bishma and others to kill Jarasandha who has protection of boons from Brahma and Shiva. Bahleeka who was considered as the most powerful king was defeated by him and was under his authority. Though Jarasandha could defeat Bhishma, he had not waged war on him because Bhisma was not a king. As a result of this, he did not get a chance to fight Bhishma.
2. There is an apt answer here for question as to why Bhishma and Jarasandha had never faced each other in war.
3. Jarasandha of such a mindset, waged war on SriKrishna who was not a king 18 times – again what an irony!

References

194. AdishabdEna bhIshmasamatwAdbAhlikAdayOpi vivakShitAH | .. tata Eva ashaktatwAdEva bAhlikO&syA jarAsaMdhasya bhRutyO babhUva / -(ja.)

**ityukta Ashu sa vimR^ishya yayau puraM svaM  
karNo.api taiH pratyuyodha jigAya chainAn.h |  
karNasya vIryamagaNayya jarAsuto.api  
hyekaikameva nR^ipatiM sa didesha yoddhum.h // 19.195//**

195. When Karna advised in this manner, Duryodhana thought over it and quickly returned to his city. Karna fought with the kings and won. The reason for this was Jarasandha underestimated Karna's capacity and sent each of the kings one after the other and as a result Karna won.

Notes:

1. Karna did not win by facing all of the kings at once. Since Jarasandha underestimated Karna's strength and sent kings one after the other, Karna was able to defeat them one-by-one.

*sarveshhu teshhu vijiteshhvabhijagmivAn.h sa  
yoddhuM bR^ihadrathasuto.apyamunA rathena /  
taM chaiva rAmavarato virathaM vishastraM  
chakre sa chainamatha mushhTibhirabhyupetau // 19.196//  
Victory of Karna*

196. When all of them were defeated, Jarasandha got on the chariot and went to face him. Karna stripped Jarasandha of his Chariot and weapons with the help of boons he had received from Parashurama. Jarasandha did the same to Karna. Later both of them started wrestling.

Notes:

1. Reason for Karna's victory over mighty Jarasandha was the strength he had from the boons he had received from Parashurama. The boon that if Karna fought a war without intent of competition, victory was confirmed for him – this boon from Parashurama got him victory. Jarasandha was able to strip Karna of his chariot and weapons due to the power of boons he had from Brahma and Rudra. All in all, strength of boons was dominant factor here.

---

References

196. *cakrE sa cainamityatra sa ca = jarAsaMdashcaEnaM=karNaM virathaM vishastraM ca cakra iti yOjanA //*  
*-(vA.)*

*sandhau yadaiva jarayA pratisandhitasya  
karNo jaghAna na paratra tutoshha rAjA /  
na j~nAtametadapi ho halinA tadetaj  
j~nAtaM tvayA bhava tato mama bhR^itya eva // 19.197//*

197. When Karna ignoring other spots started punching Jarasandha on the spots where Jarasandha had combined him, Jarasandha appreciated Karna. He said "Not even Balarama knew about my weak spots, you know it, so be my partner".

Notes:

1. In wrestling, Karna used to punch the spots where a demoness by name Jarasandha had combined two pieces of Jarasandha's body. The reason for this was Parashurama's boon as mentioned before.
2. Jarasandha mistook it for Karna's capacity. He worried that if the fight continued, then he would be defeated. He was surprised wondering how Karna knew the secret which even Balarama did not

know. Finally he decided that compromise was better and stopped the fight with Karna, asked him to be his partner and extended the hand of friendship towards him. It has to be noted that this is truly a great miracle.

---

*References*

197. *na j~jAtamEtadapi hO halinEtyatra hO = ahO ityarthaH || -(vA.)*

197. *bAhukaMTakayuddhEna tasya karNO&tha mucyataH |  
bibhEda saMdhi dEhasya jarayA shlEShitasya hi ||*

***evaMvidhaM sukushalaM bahuyuddhashauNDaM  
na tvAM hanishhya uta te pitureva pUrvam.h |  
bAhvorbalAdabhihR^itaM hi mayA.aN^garAjyaM  
tat.h tvaM gR^ihANa yudhi karmakarashcha me syAH || 19.198||***

198.I cannot kill an intelligent person like you who is an expert in all types of warfare. Earlier I had snatched the Kingdom of Anga from your father with my own strength. Now you take it back and be my aid in the war.

*Notes:*

1. Jarasandha by praising Karna and by returning the kingdom he had snatched from Karna's father Atiratha, he congratulated Karna.

---

*References*

198. *shauMDaM prauDham | -(va.)*

***ityukta Ashu sa tathaiva chakAra karNaH  
pUrvaM hi tasya nijarAjyapadaikadeshaH |  
duryodhanena vihito magadhAdhirAjyaM  
jItvA vR^ikodarahR^itaH pitureva dattaH || 19.199||***

199. As soon as Jarasandha said so, Karna did the same immediately. Earlier a part of that kingdom was given to him by Duryodhana. That part was won by Bhima after defeating Jarasandha, and he had surrendered it to Dhritarashtra.

*Notes:*

1. Karna accepted Jarasandha's offer of compromise immediately. The reason for that was his fear of Jarasandha. It was great that he had fought for so long. He was worried as to what would happen if the fight continued. Jarasandha's proposal for compromise was favourable for him. Therefore he immediately accepted it. This means that Karna was not aware of the reason behind his victory. If he had realized that -he was undefeatable due to the grace and boon of Parashurama, then he would have not had this fear. Besides the bait of Anga kingdom laid by Jarasandha made him the prey.
2. Ramayana mentions that in the war between Vali and Ravana, similar incidence happened. In the battle between Vali and Ravana, Vali had defeated Ravana in a great manner. At that time,

realising Vali's strength Ravana offered the hands of friendship to Vali. Even Vali was Unaware of the secret behind his strength (8/234). By that time even Vali was very tired. He accepted the offer of compromise. Due to this alliance with Ravana, he gradually moved away from Hanumantha and later from Rama which led to his mishap. Karna who by now had already distanced himself from Sri Krishna and Bhima due to his friendship with Duryodhana, moved away even farther due to this new friendship with Jarasandha. Just as Vali who made friendship with Ravana was killed there, Karna who made friendship with Duryodhana was killed here.

3. Jarasandha by his prowess had defeated Atiratha and captured Anga Kingdom. When Bhima and Arjuna had gone on conquest in their youth (14/87-93), Bhima had defeated Jarasandha, captured half of Anga kingdom and surrendered it to Dhritarashtra. Duryodhana, during the exam that was organized to test the art of warfare which Pandavas and Kauravas had learnt, in order to make friendship with Karna, had offered that part of Angarajya to him as though it was his and coronated Karna as the King. The other half was now given to Karna by Jarasandha himself. It has to be noted that, earlier all-knowing Bhima had captured only half of the kingdom and not full, thereby Karna will receive the other half in this manner. All-in-all the Anga Kingdom which Karna got – half of it was give by great sinner Duryodhana and the other half another great sinner Jarasandha. As a result, eventually he could not keep either of them and saw his mishap in Kurukshetra war. This is a very god example of the fact that the property received from unworthy people can never be retained.
4. In both these occasions, Karna's mistake is exhibited. It was not meritorious for a hero like him to accept what both Duryodhana and Jarasandha gave to him as charity. Only Brahmanas are eligible to accept charity and not Kshatriyas. Karna in both incidents, instead of rejecting it and exhibiting his heroism, accepted with both hands which led to diminision of his charisma. It could also be assumed that, the reason for this might be the fact that he had accepted Suta tradition and was devoid of Kshatriya conduct. Finally Karna who was king of half of Anga kingdom, was now the king of complete Anga kingdom. But it has to be noted that this was not a meritorious achievement.
5. In spite of all this, this was originally his father's kingdom. Meaning this is a rendering of the fact that evil minded people, when they give away in charity, give property of others and not the ones which they have earned.

---

#### References

199. *abhyaShEcayadaMgEShu rAjAnaM pitranuj~jayEtyatra (18/38) prAgduryOdhanEna aMgarAjyaM karNAYa dattamityuktam | idAnIM jarAsaMdhEna dattamityucyatE | ataH pUrvOttaravirOdha ityata Aha | pUrvaM hi tasyEti | karNajananaAtpUrvaM adhirathapAlitasamastarAjyaM jarAsaMdhEnApahRutaM tasmAdrAjyAdityarthataH prAptaM shEShamadhyAhRutya vAkyam yOjanIyam | pUrvaM yudhiShThirasya yuvarAjapaTTakAIE magadhAdhirAjyaM jitwA vRukOdarahRutaH yO nijarAjyapadaikadEshaH nijaM = karNApiturvaMshaparamparAprAptaM yadrAjyapadaM tasyaikadEshaH piturEva = jyEShThapiturdhRutarAShTrasyaiva dattaH sa Eva = rAjyapadaikadEshaH pUrvaM = abhyAsapradarshanasamayE duryOdhanEna= karNAYa vihitaH = dattaH | urvaritArdhadEshastujarAsaMdhavasha Eva sthitaH | sa idAnIM jarAsaMdhEna karNAYa datta iti atItashlOkE uktam | atO na virOdha iti bhAvaH || -(vA.)*

***aN^gAdhirAjyamupalabhya jarAsutasya***

*snehaM cha sUryasuta Ashu kurUn.h jagAma /  
dR^ishhT.hvaiva taM mumudire dhR^itarAshhTraputra  
nAnena tulyamadhijagmurato hariM cha // 19.200//*

200. Karna – the son of Sun, after having earned Kingdom of Anga and friendship of Jarasandha, went back to Kauravas. Kauravas rejoiced on seeing him. They thought that even Sri Krishna was not equal to him.

Notes:

1. By calling him as son of Sun, Acharya Madhwa is indicating that this is such a contrast that, being the incarnation of Sun who gives light to the whole universe everyday, Karna has accepted the charity of kingdom from such an unworthy person.
2. Kauravas, the great sinners who were under the illusion that Sri Krishna had run away out of fear of Jarasandha, became even more ignorant thinking that Karna, instead of fleeing like Krishna had returned with Kingdom given by Jarasandha, and therefore Karna is greater than Sri Krishna.
3. Karna is Sun God. Krishna is the Narayana the Supreme Lord. By thinking that Karna is greater than Krishna, they were in way followers of Saurava sect who believe that Sun is greater than Narayana.

---

*References*

200. kRuShNAdadhikaH karNa iti mEnirE iti bhAvaH |

*udvAhya kAshitanayAM girijAdhivishhTAM  
sAxAnnareshhu janitAM prathamAmalaxmIm.h /  
tasyAM sutaM tvajanayat.h pura Asa yo.axaH  
kanyAM purA priyatamAM cha shhaDAnanasya // 19.201//*

### **Birth of Lakshana and Lakshane**

201. Duryodhana married Kashiraja's daughter who had the presence of Parvati in her. She is the human incarnation of jyEshta Lakshmi meaning alakshmi. Earlier he had a son by name Aksha and a daughter from her; She is the incarnation of Shanmukha's wife Rati.

Notes:

209. Kashiraja's daughter whom Duryodhana kidnapped and married is Alakshmi's incarnation. Alakshmi is Kali's wife. He is incarnation of Kali. She is the evil person who as Manthara had devised a plan to send Sri Rama to forest during Ramayana time. Since she was emerged before Mahalakshmi during the churning of ocean (Samudramathana), she is called Jyeshtha Lakshmi. Though she was born in the ocean of Milk, her mind was filled with poison. Duryodhana is the highest among the Evil people. Lowest among living beings. Since she is his wife, she is Jyeshtha Lakshmi. Vayu Devaru is the best among noble souls. 'prANO vai jyEShTashca shrEShTashca'. (upaniShat) . Duryodhana's wife was very famous as the most beautiful women reason being the presence of Parvati in her. The reason why Parvati is present in such an evil woman can be attributed to the fact that husband of Parvati in the form of Ashwattama joined the party of Duryodhana during that time. Vadirajeeya mentions that she regretted during the Draupadi's disrobing incident due to the presence of Parvati in her.

210. Bhattanaryana, Pampa and Kumaravyasa have recorded her name as Bhanumati. But neither Moola Mahabharata nor Mahabharatatatparyanirnaya records such a name. Though Udayaraga which is said to have been composed by Purandaradasaru mentions ('uttamaLu ele bhAnumati negehenne'), it is not confirmed that Udayaranga is indeed Purandaradasaru's composition. Therefore this cannot be used as determinental factor.
211. Here since it is mentioned that she is Shanmukha's wife, since Shanmukha is incarnation of Manmatha, she is Rati. In the future there are details about her marrying SriKrishna's son Sambha(22/231). Aksha who was the son of Ravana during Ramayana time is born here as Duryodhana's son Lakshana. The Villan's son of Ramayana is born as the son of Villain of Mahabharata. In this manner, to be born as Villain's son in both the birth – he should be a villain, demon too.

---

*References*

201. girijAbhiviShTAM ata Eva bhAratE draupadIvastraharaNAdiviShayE asyAH duHKItatwOktiH saMgacCatE / taduktaM sabhAparvaNi - 'dhArtarAShTrastriyastAshca niKilEnOpalabhya vai / gamanaM parikarShaM ca kRuShNAyA dyUtamaMDalE / rurudaH suswaraM sarvA viniMdaMtyaH kurUn bhRusham / ityucya suciraM kAlaM karAsaktamukhAMbujAH' iti / -(ja.)
201. girijAdhiviShTAM
201. samudramathanE kAlE pUrvOtpannatwAt prathamAM sAkShAdalakShmIm / AsurIShu prathamAmiti vA SRuNuta EvEti //
201. prathamAM tamOyOgyastrIShu pradhAnAM / yadwAmahAlakShmyapEkShayA prathamAM jyESHThAM kShIrasamudramathanakAlE pUrvamutpannAmiti yAvat / yadwA prathamAmudwAhyEtyanwayaH / prathamabhAryAtwEnOdwAhyEtyarthaH /

**putro babhUva sa tu laxaNanAmadheyaH  
sA laxaNetyadhikarUpaguNA.asa kanya /  
tasyAnujAshcha nijayogyaguNA avApur  
bhAryAH punashcha sa suyodhana Apa bhAryAH // 19.202//**

202. Son was named as Lakshana. Daughter who had unparalled beauty and character was named as Lakshanaa. All his brothers eventually got married to women who suited them. Duryodhana married few more women.

**Notes:**

1. If son was Lakshana, daughter was Lakshanaa. Son Lakshana (mean good quality) was actually avalakshana (ill-mannered), however daughter Lakshanaa was good natured as indicated by phrase 'sukanya'. In this manner, divine women being born as daughter of evil men is indicative of the fact that noble souls are born during the reign of bad people. That is the reason why ManuSmriti mentions 'strIratnaM duShkulAdapi'. Shishupala's daughter Devaki is another example. If maiden is good nature, though she is from a bad family, she is eligible to get married. Lakshana, in the future in the Kurukshetra war is killed by Abhimanyu on the 13<sup>th</sup> day of the war (26/45).

---

*References*

202. guNA sukanya - (pATHAMtara)

*pUrvaM surAntaka iti prathitaH suto.abhU  
dduHshAsanasya tadanu pratitapyamAnAH |  
dR^ishhT.hvaiva pArthabalavIryaguNAn.h samR^iddhiM  
tAM chaiva te pratiyayuH sma kaliN^gadesham.h // 19.203//*

203. Later, Dushyasana begot a son who was famous as Surantaka earlier. Kauravas grieved in their hearts looking at the strength, capacity, good nature and prosperity of Pandavas. Once they went to Kalinga country.

Notes:

1. Surantaka was son born to Ravana from a Gandharva woman during Ramayana time. His other name was Devantaka. Hanumantha slayed him then (8/51,52). Here Dushyasana's son is killed by Abhimanyu on the same day as and after Lakshana was killed. (26/48).

*AsIt.h svayambara utAtra kaliN^garAja  
putryAH suvajra iti yaM pravadanti bhUpAH |  
raudrAd.h varAdavijitasya cha tasya kanyAM  
dR^ipto balAt.h sa jagR^ihe dhR^itarAshhTrasUnuH // 19.204//*

### **Swayamvara of Princess of Kalinga**

204. King of Kalinga had organized a swayamvara for his daughter. Kings called him as Suvajra. He was undefeatable due to the boons of Shiva. Duryodhana forcibly kidnapped his daughter too.

Notes:

1. In this manner kidnapping women wherever he went was one of the evil habits of Duryodhana. If there was some reason for doing it for the first time, the fact that he did first time was the reason to do it second time. And the assumption that just as Karna had saved him first time, he will do the same now, was another reason.

*tatrAtha rudravarataH sa jarAsutena  
yukto babandha cha suyodhanamAshu jitvA |  
karNaH parAdravadiha sma suteshhu pANDor  
yasmAt.h spR^idhA.agamadataH sa parAjito.abhUt.h // 19.205//*

### **Defeat of Duryodhana and others. Karna's fleeing**

1. There Suvajra, due to the boon he had received from Shiva and partnership with Jarasandha, defeated Duryodhana and captured him. Karna fled from the scene. The reason for his defeat was that, he was fighting with a competitive attitude towards Pandavas.

Notes:

1. Duryodhana's calculation went wrong this time. Having understood Duryodhana's evil nature, Jarasandha had organized his army to capture him. Suvraja had boon of Shiva too. As a result Duryodhana was defeated and was captured along with all his brothers.
2. This time since Karna fought with competitive attitude towards Pandavas, he was defeated due to the curse of Parashurama. Karna's victory at that time was due to Parashurama's boon and defeat this time was due to his curse.

*duryodhane.anujajanaiH saha tairgR^ihIte  
bhIshhmAmbikeyavidurAgrajavAkyanunnaH /  
bhImo vijitya nR^ipatin.h sajarAsutAMstAn.h  
hatvA suvajramamuchad.h dhR^itarAshhTraputrAn.h // 19.206//*  
**Bhima's Unparalleled Valor**

206. When Duryodhana and all his brothers were captured in this manner, Bhima on request of Bhishma, Dhritarashtra, Vidura and his brother Dharmaraja went there, defeated all the kings there along with Jarasandha. He also killed Suvajra and released Kauravas.

Notes:

4. This is another example of Bhima's exemplary Valor. Bhima effortlessly achieved what all of them collectively couldn't. He defeated even the people who had boons of Shiva and Brahma easily. He killed Suvajra.
5. There were many reasons why Bhimasena got tyrants such as Kauravas released. First reason was the request from Bhishma and others who were dear to him, second is the defame he could cause to Kauravas by getting them released in this manner and third, they were his prey. Just as a lion protects its prey from others and hunts it down, Bhima will get them released from here and slay them in the future.

---

References

206. *amucaddhRutarAShTraputrAnityatra amucat = amUmucat mOcayAmAsEtyarthaH // -(vA.)*  
206. *nunnaH prEritaH |*

*te.api sma karNasahitA mR^itakapratIkA  
nAgAhvayaM puramathA.ayayurapyamIshhAm.h /  
dR^ishhT.hvA virodhamavadannR^ipatishcha  
dharmaputraM purandararakR^itasthalamAshu yAhi // 19.207//*

### Pandavas arrival to Indraprastha

207. All of them returned to Hastinapura like ghosts along with Karna. Noticing at the enmity among them, Dhritarashtra said to Dharmaraja: "Leave immediately to Indraprastha".

Notes:

205. Kauravas returned to Hastinapura, after getting released from capture by Bhima, Karna who had fled from the war, returned and joined them. Instead of being grateful to Bhima for having got them released, Kauravas ungrateful and developed hostile attitude towards him.

6. This is an example that hostility of Demons are baseless. Though they had got a good chance to develop friendship, they chose to develop hostility instead – height of ungratefulness. If neem leaves are immersed in honey, will the bitterness of neem leaves disappear? Shastras mention that there is no bigger crime than being ungrateful after receiving favors – ‘*kRutaGnE nAsti niShkRutiH*’. Noticing this, Dritarashtra decided that it was impossible for them to live together, decided to give pandavas half of the kingdom and send them to Indraprastha.
7. Indraprastha got its name because it was city constructed by SriHari through Vishwakarma for God Indra. Kandavaprastha was the name it got later. There is a record that it used be the capital city of the kings of Chandravamsha.

*tatrArddharAjyamanubhuN^xva sahAnujaistvaM  
koshArddhameva cha gR^ihANa purA hi shakraH /  
tatrAbhishhikta uta kaJNjabhavAdidevai  
statrastha eva sa chakAra chiraM cha rAjyam.h // 19.208//*

208. “There you rule half of the kingdom along with your brothers. Take half of treasury with you. Earlier Indra was coronated there by Brahma and had ruled the kingdom for a long time”.

Notes:

1. Dhritarashtra mentions here that the reason why he is giving Indraprastha is because it was ruled by the king of Gods, Indra earlier. Though it was prosperous at one time, now it was barren and futile land.

*tvaM vIra shakrasama eva tatastavaiva  
yogyaM puraM tadata AshvabhishhechayAmi /  
ityukta Aha sa yudhishhThira OMiti sma  
chakre.abhishhekamapi tasya sa AmbikeyaH // 19.209//*

208. Oh brave one, you are equal to Indra. Therefore the city is fit for you. I will coronate you immediately”. When Dhritarashtra said this, Yudhistira said “let it be so”. Dhritashtra coronated him.

Notes:

1. Mentioning that it is befitting for person equal to Indra to rule the kingdom once ruled by Indra is another way of trying to lure him.
2. Dharmaraja who has presence of Yama in him, at one time had occupied the position of Indra with name of Satyajit, therefore addressing him as equal to Indra is appropriate.

*tasyAbhishhekamakarot.h prathamaM hi kR^ishhNo  
vAsishhThanandana ururbhava chakravarti /  
yashhTA.ashvamedhanikhilAtmakarAjasUya  
pUrvairmakhaiH satatameva cha dharmashIlaH // 19.210//*

**Coronation by Vyasa**

209. Vasishta Krishna Sri Vedavyasa Coronated Yudhistira first. He blessed him “May you become an Emperor; May you continuously perform Yagnas such as Rajasuya, Ashwamedha etc; May you always follow the path of righteousness”.

Notes:

1. SriVedavyasa blessed him to perform Rajasuya, Ashwamedha and other Yagas. When the words of Sages come true, SriVyasa is Supreme Lord Narayana “RuShINAM punarAdyAnAM vAcamarthO&nudhAti’. It is already well-known that in the future Pandavas performed all those Yagnas and became world famous. This again proves that SriVyasa is Supreme Lord Himself. This is also illustration of the fact that blessings of knowledgeable souls during such auspicious occasions will come true accordingly.

*References*

210. *ashwamEdhaniKilAtmakarAjasUyapUrvairityatra ashwamEdhasya niKilaH AtmA swarUpaM swabhAvO vA / rAjasUyO&pyashwahOmarUpatwAdashwamEdha Eva rAj~jAM vijayarUpanIShUdanAnaMtaraM kriyamANatwAdrAj~jAM vijayEnArjitadhanaiH prasUyamAnatwAdwA rAjasUya ityucyatE / ata Eva "rAjasUyAshwamEdhE" iti prAcAM prayOgaH || -(vA.)*
210. *ashwamEdhashca niKilAtmakarAjasUyashca sarvayaj~jAtmakO rAjasUyastatpUvairmaKaiH yaShTA / -(ja.)*
210. *ashwamEdhO niKilAtmakaH sarvayaj~jAtmakO rAjasUyashcapUrvO yEShAM tairmaKaiH / -(va.)*
210. *ashwamEdhAnAM yanniKilaM sAkalyaM tadAtmaka rAjasUyapUrvairityarthaH / ashwamEdhashcaniKila yaj~jAtmakO rAjasUyashcatatpUrvakairmaKairiti vA / -(tA.)*
210. *jitwA tu pRuthivIM kRutsnAM vashE kRutwA nararShabhAn / rAjasUyAdibhiryaj~jaiH kratubhirbhUridakShiNaiH || snAtwA hyavabhRuthasnAnaM mOdatAM bAMdhavaiH saha | EvamuktwA tu tE sarvE AshIrbhirabhipUjayan | -bhArata(Adi. 206/25,26) kRupO drONashcabhIShmashcadhaumyashcavyAsakEshavau || bAhIkaH sOmadattashcacAturvEdyapuraskRutAH || abhiShEkaM tada cakruH bhadrapIThE susaMmatam || -bhArata(Adi. 206/25,24)*
210. *vAyustuti (shLO.23)*

**ityeva pArshhatasutAsahite.abhishhikte  
kR^ishhNo.api vR^ishhNivR^ishhabhaH sa tathA.abhyashhiJNchat.h /  
evaM cha mArutishirasyabhishhekametau  
saJNchakratuH sma yuvarAjapade sabhAryam.h || 19.211||**

### Coronation by Sri Krishna

210. In this manner after Dharmaraja along with Draupadi was coronated, Yadava Krishna – Sri Hari coronated him in similar fashion. Following that, both of them coronated Bhimasena along with Draupadi as heir and heiress to the throne.

Notes:

1. After Sri Vyasa Coronated Dharmaraja as King and Draupadi as Queen, Sri Krishna Coronated them as King and Queen again. Following this both Vyasa Krishna and Yadava Krishna coronated Bhimasena and Draupadi as heir and heiress to the throne.
2. Since Vyasa Roopa was earlier incarnation then Krishnaroop and since it was incarnation as Brahmin, Sri Hari Coronated them first in Sri Vyasa roopa, and later in Sri Krishna form. Though there is absolutely no difference between the forms of Supreme Lord, this type of actions are to educate the world. Being Coronated as queen and heiress to throne at the same time is one among the specialities of Draupadidevi.

---

References

211. *yuvarAjapada ityasya yuvarAjAdhipatyakaraNArthamityarthaH |*

*bhIme cha pArshhatasutAsahite.abhishhikte  
tAbhyAmanantasukhashaktichidAtmakAbhyAm.h |  
anyaishcha vipravR^ishhabhaiH sukR^ite.abhishheke  
dharmAtmajAnu mumudurnikhilAshcha santaH // 19.212//*

**Bhima as Yuvaraja – hier to the throne**

212. After Dharamaraja, Bhima along with Draupadi was coronated by SriVyasa and Krishna who are the representation of infinite bliss, strength and knowledge. Later the best among Brahmanas coronated them. All the noble people rejoiced.

Notes:

1. Moola Mahabharata mentions that Krupa, Drona, Bhishma, Dhaumya, Bahleeka, Somadatta and other Gurus and elders coronated them.

**kRupO drONashca bhIShmashca dhaumyashca vyAsakEshavau |  
bAhlikaH sOmadattashca caturvEdyapuraskRutAH |  
abhiShEkaM tadA cakrurbhadrapIThE susaMyatam || -(Adi. 206/26)**

---

References

212 *anyaishca vipravRuShabhairityatra anyaiH vipravRuShabhaishca | dharmAtmajAnu =  
dharmAtmajAbhiShEkAnaMtaraM abhiShEkE= bhImasyAbhiShEkE sukRutE= suShThukRutE satItyarthaH || -  
(vA.)*

212. *kRupO drONashca bhIShmashca dhaumyashca vyAsakEshavau |  
bAhlikaH sOmadattashca caturvEdyapuraskRutAH |  
abhiShEkaM tadA cakrurbhadrapIThE susaMyatam || -(Adi. 206/26)*

*tasmin.h mahotsavavare dinasaptakAnu  
vR^itte vasishhThavR^ishhabheNa cha vR^ishhNipena |  
kR^ishhNena te yayuramA pR^ithaya tayA cha  
pAJNchAlarAjasutayA sthalamindravAsam.h // 19.213//*

**Pandavas travel to Indraprastha.**

213. The auspicious celebrations continued for seven days. Later Pandavas accompanied by VyasaKrishna, YadavaKrishna and joined by Kunti and Draupadi left to Indraprastha.

Notes:

1. It was an event that took place for seven days. Tantrasarasangraha mentions seven days is appropriate timeframe for auspicious occasions like installing of idols and starting a temple etc .Srimadbhagavatasaptaha (7 days discourse on Bhagavata) is one such occasion.

*koshasya chArddhasahitAstu yadaiva pArthA  
gachchhanti tAnanuyayurnikhilAshcha paurAH /  
Uchushcha hA bata suyodhana eshha pApo  
dUre chakAra nanu pANDusutAn.h guNADh.hyAn.h // 19.214//*

### **Citizens of the city follow Pandavas**

214. When Pandavas started towards Indraprastha with half the proceeds of treasury, all the people of the city got prepared to follow them. They said ‘Oh! Evil Duryodhana is driving noble Pandavas away from us’.

Notes:

1. The people of the city cursed him telling that this was an evil scheme of Duryodhana to send Pandavas away from them.

---

References

214. nanu hA KEde bata AshcaryE / -(ja.)

*bhImapratApamavalambya kaliN^gabandhA  
nmuktaH sutAmapi hi tasya puraM ninAya /  
dveshhT.hyevamapyatibalAn.h hi sadaiva pArthAn.h  
yAmo vayaM guNibhiradya sahaiva pArthaiH // 19.215//*

215. He not only got himself released from Kalinga king but also got his daughter with her with the support of Bhima. In spite of that he always hates mighty Pandavas. Let us go today with noble Pandavas.

Notes:

1. All of them realized the ungratefulness of Duryodhana and criticized him. They decided to leave with Pandavas instead of living under the reign of such unworthy person.

*Aj~nApayatyapi sa bheriraveNa pArthAn.h  
naivAnugachchhata yadi vrajathAnu vo.adya /  
vittaM harishhya iha sarvamapIti tachcha  
pApaH karotu na vayaM vijahAma pArthAn.h // 19.216//*

### **Duryodhana threatens the people**

216. Though Duryodhana made announcement ‘Don’t follow Pandavas, if you go in this manner, I will confiscate all your property here’ and ordered them not to go, they continued to follow Pandavas telling ‘We cannot Leave Pandavas, let the tyrant do whatever he wants’.

Notes:

1. This means that Duryodhana’s plan to threaten them went waste. True achievement when people are won over with love. This is an example to show that trying to control by suppression is harmful.

---

References

216. Aj~jApayatyapi sabhEriravENEtyatra sabhEriravENa = bhEriravasahitEna dUtEna Aj~jApayati satyapItyapipadasaMbaMdhaH || -(vA.)

**sadbhirhi saN^gatirihava sukhasya hetur  
moxaikaheturatha tadviparItamanyat.h |  
tasmAd.h vrajema saha pANDusutairhi shakra  
prasthaM tviti sma dhR^itachetasa Aha dhArmaH || 19.217||**

**People's firm resolution**

217. 'To live in the company of noble souls is a tool for happiness in life and tool to reach salvation after life. Company of bad people is reverse of that and is a tool for sorrow in life and after-life. Therefore let us go to Indraprastha with Pandavas' – Dharamaraja requested people who had firmly decided in this manner.

Notes:

1. Loss due to loosing property and possessions is very meager, but loosing the companionship of Pandavas is a misfortune. Company of noble souls is prosperity by all means in life and after-life. The company of bad people leads to misery. Therefore all of them decided to go with Pandavas. By doing so they have informed us the fact that being in company of good people without being haggled by loss of worldly possessions is the confirmed tool for prosperity. In Kaliyuga, noble souls are not very rich because they oppose Kali in this manner and hence loose the worldly possessions.

---

References

217. tadviparItamanyadityatra anyat = asajjanasaMgamanamityarthaH || -(vA.)  
217. mahatsEvAM dwAramAhurvimuktEstamOdwaAraM yOShitAM saMgisaMgam || -bhAgavata(5/5/2)  
asajjanaistusaMvAsO na kartavyaH kadAcana |  
yAvadyAvaccabahubhiH sajjanaiH saha muktidaH || iti sadguNE || -bhA.tA(11/9/10)  
saMgaH sarvAtmanA tyAjyaH sa cEt tyaktuM na shakyaTE |  
sadbhirEva sa kartavyaH saMtaH saMgasya bhESHajam | -madhwavijayabhAvaprakAshika (4/39)

**prItiryadi sma bhavatAM mayi sAnuje.asti  
tishhThadhvamatra pitureva hi shAsane me |  
kIrtirhi vo.anugamanAt.h pituratyayena  
nashyenna ityanusaradhvamihA.ambikeyam.h || 19.218||**

**Dharmaraja's request**

218. If you love me and my brothers, please stay here under the reign of our father Dhritarashtra. If you follow us, then we will be defamed for making you disobey our father. Therefore please follow Dhritarashtra and stay here.

Notes:

1. Dharamaraja did not try to take advantage of the situation. If he had wished all of Hastinapura would have walked behind him. But his was a highly virtuous and righteous disposition. His thought was, de-fame caused to his uncle would due to this would outweigh the advantage that he would have. He wishes that this should not happen. And he explained the same to people.

*ityeva taiH purajanA nikhilairnishhiddhAH  
kR^ichchhreNa tasthurapi tAn.h manasA.anvagachchhan.h /  
prApyAtha shakrapuramasmaratAM cha kR^ishhNau  
deveshavardhakimathA.agamadatra so.api // 19.219//*

### **Citizens stay back at Hastinapura**

219. After having stopped in this manner by all Pandavas, People stayed back at Hastinapura with great sorrow physically. But they followed them mentally. After reaching Indraprastha Sri Krishna and Vyasa called the divine architect Vishwakarma. He rushed there immediately.

Notes:

1. On request of Dharmaraja, people of the city stayed back. But their minds were close to Pandavas.
2. This is the life in Kaliyuga. Kaliyuga means Duryodhana's kingdom. There is no other choice but to live here, but the opinion is living here, if we engage our minds in righteous contemplations, our prosperity is confirmed.
3. After Bringing Pandavas to Indraprastha, Sri Krishna and Vyasa called Vishwakarma. The intent for that was to convert the barren environment there into a Paradise.

*vAsishhThapena yadupena cha pANDavAnAM  
ratnotkaraM kuru puraM puruhUtapuryAH /  
sAdR^ishyatastviti niyukta ubhau praNamya  
sarveshvarau sa kR^itavA.nshcha puraM tathaiva // 19.220//*

### **Rebuilding of Indraprastha by Vishwakarma**

220. After having instructed by VyasaKrishna and YadavaKrishna “Construct a city adorned with precious gemstones just like Amaravati for Pandavas”, Vishwakarma bowed to them and constructed the city accordingly.

Notes:

1. The city which Krishna and Vyasa got Vishwakarma to build was a unique city adorned with precious gemstones just like Amaravati – the city of Indra .This is indicative of prosperity the Supreme Lord Graces to his beloved devotees.

---

References

220. ratnOtkaraM ratnamayaM sAdRushyataH sAdRushyEna // -(ja.)

*deshaM cha nAtijanasaMvR^itamanyadesha  
saMsthairjanairabhipupUrira Ashu pArthAH /  
teshhAM guNairharipadAnatihetutashcha  
rAshhTrAntarA iha shubhA vasatiM sma chakruH || 19.221||*

### **Indraprastha that became like Indrapuri**

221. Pandavas got people to migrate from other kingdoms into the city which did not have much population. Due to their noble qualities and their deeds of always seeking the shelter of feet of Supreme Lord noble people from all over the world started migrating and settling down in Indraprastha.

Notes:

1. Since it was a barren land there was not much population in Indraprastha. But after it was rebuilt like Indrapuri, its attraction and also noble qualities of Pandavas, opportunity to see, praise and seek blessings of SriVyasa and SriKrishna and other reasons made people from other kingdoms to rush here and settle down. As a result, within few days it became a prosperous city filled with people.

---

*References*

221. *rAshTrAMtarA iha shubhA vasatiH sma cakraurityatra anyadrAshTraM yEShAM tE rAshTRAMtarAH  
shubhAH sajjanA ityarthaH || -(vA.)*

221. *vasatiH gRuhANi | 'vasati rAtrivEshmanOri'tyamaraH | -(ja.)*

*prasthApya dUramanujasya sutAn.h sa rAjA  
chakre.abhishhekamapi tatra suyodhanasya /  
duHshAsanaM cha yuvarAjamasau vidhAya  
mene kR^itArthamiva cha svamashAntakAmaH || 19.222||*

### **Duryodhana's Coronation**

222. After sending Pandavas away to far off place, Dhritarashtra coronated Duryodhana as King. Coronating Dhushyasana as the heir to the throne, Dhritarashtra whose yearning for worldly comforts was still unfulfilled considered himself as having accomplished his tasks.

None:

1. Having sent Pandavas away, Dhritarashtra coronated Duryodhana as king and Dushyasana as heir to the throne. He was not completely satisfied with it because he knew that it was only a temporary solution. Therefore though he superficially thought that he had completed his duties, he was disturbed by the fact the very soon in the future his sons would be killed by Bhima, and as a result instead of retiring to forest (Vanaprastha) he stayed back.

2. Pandavas were coronated by Sri Vyasa and Krishna who possess infinite eyes while Duryodhana was coronated by a blind man. It can be noted here that while Pandavas kingdom became famous and renowned for infinite time, Kauravas kingdom became the kingdom of blind people and led to the calamity and destruction of Kauravas and their followers.

---

*References*

222. anyathA vanaM gacCEditi bhAvaH /  
222. ashAMtakAmO anuparataviShayEcCaH /  
222. ashAMtakAmaH bhImAt swaputranidhanaM shaMkamAna Eva tiShThatIti bhAvaH / -(tA.)

*pArthAshcha te mumuduratra vasishhThavR^ishhNi  
varyoditAnakhilatattvavinirNaya.nstu /  
shR^iNvanta eva hi sadA pR^ithivIM cha dharma  
dhhhuJNjanta AshritaramApatipAdayugmAH // 19.223//*

### **Pandavas Grandeour**

223. Pandavas rejoiced at the feet of Lakshmiapati SriHari, by listening to the philosophical preaching of SriVyasaKrishna and enjoying the land righteously.

Notes:

1. While Kauravas reign progressed in sorrow, Pandavas life progressed in prosperity under the leadership of Sri Vyasa Krishna. The reason for that was they always sought the shelter of Sri Hari's divine feet.

---

References

223. bhUMjaMtaH pAlayaMtaH // -(va.)

*iti shrImadAnandatIrthabagavatpAdAchAryavirachite  
shrImahAbhAratatAtparyanirNaye  
pANDavarAjyalaBho nAma ekonaviMsho.adhyAyaH*

This completes nineteenth chapter of mahAbhAratatAtparyanirNaya named  
'pANDavarAjyalaBha'

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 virOdhinAma saMvatsara shrAvaNa mAsa krishnapakSha Dashami (Saturday August, 15 2009)

May the Supreme Lord accept this work and grant Mukti to my father Sri Susheelendra who breathed his last chanting Sundarakanda.

**shrIkRuShNaarpaNamastu**