

|| Om Namō Bhagavate Vasudevaya ||

1) In this way, when the Pandavas, possessing all auspicious attributes, were performing especially noble deeds together with Sri Krishna, the Kauravas engaged in activities that were atheistic in nature when it came to Gurus, Devas and the noble ones.

2) There was a Brahmana known as Kalinga. He was an Asura by nature. He was the *shishya* of Shukracharya and the Guru of Shakuni. Agreeing to Shakuni's request he secretly taught the Kauravas the entire evil *Niti*.

3) Cheating was the biggest lesson imparted by him. The Devas must not be worshipped. All Dharmic deeds must be done for one's own gain and for deceiving the world. Only when there is grave danger must one perform Dharma. Only such a person will be considered excellent amongst Asuras and Daityas.

4) Without coming to the notice of Dhritrashtra and the other elders, the Kauravas (princes) learnt all these lessons. Due to their inherent (evil) nature they liked it. Using the strength of their intellect they increased the learning on their own.

5) After that, Duryodhana, who was evil minded and who was burning in his mind seeing the immense wealth of the Pandavas and their victories, got together with Shakuni and went to his father and said thus.

6) "All of us are your own sons and you are the eldest. But, you are ignoring us by not giving us the Kingdom. On the other hand, you are handing over the position of the King to the Pandavas who were born to your brother's wives through others".

7) "In the future, Yudhishthira will obtain the position of the King because of you. Or he will obtain it by force due to the strength of his brothers. Then, all of us, along with our children, will have to become servants of the son of Kunti and his children".

8) "I am not feeling sad for myself. I am sad that because of us your pristine and worldly fame will be destroyed. Therefore, all of us have decided to die by committing suicide. Please permit us to do so".

9) Having listened to such words of his son, the King replied – "It is not appropriate that your mind is thinking thus. Who cannot be afflicted with affection for the Pandavas who possess all excellent traits and who are prospering due to their own abilities?".

10) "They are bringing lots of wealth belonging to other Kings (through victories) due to the strength of their shoulders. They will not cause any obstacles to you. Therefore, O son, calm down. It is not good for the growth of one's lineage and for one's own safety to take enmity with the powerful"

11) Even as Dhritrashtra advised thus, the sinner Duryodhana relied upon the means of Shakuni and said – "If you do not send the Pandavas away from Nagapura (Hastinapura), all of us will die. You can watch that happen and live happily with them".

12) Listening to his words, King Dhritrashtra fell into the trap of over-attachment to his son, all due to the wishes of Sri Hari, the beholder of the *Chakra*. He said to his son – "The Pandavas are very powerful. It is not possible to send them away from the city in any way".

13) When his father spoke thus, he (Duryodhana) looked at Shakuni and said – “I have a plan for this. Listen to it. It has been thirteen years since they came to the city. Since then I have been having this plan”.

14) “There is no one more valorous and powerful than the son of Ashwathama. I have brought him under my spell by employing various methods. His father and uncle (Krupacharya) are also under my control. Bhishma is anyway always with them”.

15) “Similarly, most of the army has been brought under control by the use of gifts and positions. Likewise, Karna is also under my control. He is greater than Arjuna, the son of Indra, when it comes to *astras* and strength. Coming to Bhima, I shall win against him due to the power of mantras”.

16) “I have obtained from Sage Durvasa three thousand excellent mantras that are unavailable even to the Devas. Because their power will reduce if I use them elsewhere I have retained them for use against only Bhima”.

17) “These mantras grant strength, grant victory and can give *siddhis* such as *Jalastambha*, *Agnistambha* and so on. These mantras can stop even the groups of Devas. They can satisfy desires such as rain and others. I have been chanting these mantras every day and maintaining their power (to grant). Using these I will win against Bhima”.

18) “If you want to maintain cordiality with them, then I can definitely not oppose it. Let them stay at Varanavata for your sake. Let that region be theirs. Let this Nagapura be mine”.

19) “In this way, if you take care of your sons, you shall obtain fame. If you nurture the progeny of others fame gets destroyed. They will definitely oppose you once their strength increases. They are following you now only for their own personal benefit”.

20) “Vidura is the only one who is especially protective of the Pandavas. He is my enemy. It is due to his plans that the city-dwellers and other citizens hate me always. (It is due to him) They always maintain good feelings towards the Pandavas”.

21) “If the Pandavas are sent far away, the citizens will lose their refuge, become weakened and will then depend upon me for everything. Bhishma and the others too will never oppose them if they are close by. If they are far away, solidarity with them will reduce”.

22) “It is certain that divisions leading to the destruction of our family will arise if they stay here with us. Therefore, it is only appropriate that they are sent away to Varanavata by deploying appropriate means. I have already thought of such a plan”.

23) “Vishnu is established in that city of Varanavata along with Shiva who is in his ‘Jayanta’ form. A grand festival of the Devata is going to take place there. The Pandavas are great devotees of Vishnu, the wielder of the Chakra. If you tell them they will immediately travel to that festival”.

24) “My men, without revealing their loyalty to me, will act as coordinators and explain the festival to them in great terms. In fact, they now already have the desire to see that city which is so full of wonderful things”.

25) When his son said thus, Dhritarashtra agreed to it. When the Pandavas came in front of him, he said the same to them too. They realized the thinking of their father's elder brother and, out of respect for him and to safeguard statecraft, they got ready to leave (for Varanavata) along with their mother Prithaa.

26) Bhima then said – “If we do this we will have to beg; knowing this correctly we should not give up our Swadharma”. Having said thus to his elder brother, he further said – “Let us not go from this city to that place. Doing thus is our Swadharma”.

27) “If they are going to send us away when we are (only) engaging in Swadharma, let us battle them here itself. It is not Adharma to kill thieves, right?” – when Bhima said thus Yudhishtira replied – “If we oppose our Gurus will it not taint our fame?”

28) When the older brother replied thus, Bhima complied with him. What Bhima stated first is the duty of following Swadharma. What he did now was to follow his elder. It is wrong to keep quiet on matters of Swadharma and it is also inappropriate to violate the words of elders. Therefore, Swadharma must be emphasized but one must not violate the directions of the elders. Such was Bhima's thinking.

29) Whenever a situation arose that required violation of Swadharma, Bhima could resolve the difficulty by listening to the words of his older brother. It was Sri Hari's wish that Bhima should not commit either sin and hence Dharmaraja was born as the first son.

30) Whenever Duryodhana and the others deserved death, nothing apart from killing them would be Swadharma. However, if they were killed (early) then all of their defects would not get exposed. Such being the reason, Sri Krishna ensured Dharmaraja was (born as) the first one.

31) After that, Vidura spoke to Yudhishtira using the language of *Antyajias* and said – “Always be careful of poison and fire”. Yudhishtira understood the message and said yes (agreed to be careful) and left for Varanavata along with his brothers and mother.

32) In order to kill them all, Duryodhana had quickly constructed a wax palace covered with gold and jewels and sent the Pandavas there through the river Ganga. He also sent his minister Purochana along with them.

33) Earlier (in the Ramayana) the one who was Prahasta came to the Pandavas and became their minister. “I have left Duryodhana and come to you” – in this manner he told them a lie.

34) “I have built this magnificent house for you out of love. It was not possible for me to follow that sinner and live. Hence I will be with you, the followers of Dharma, forever” – he said thus. They replied – “Oh! Is it? This is very good”.

35) As soon as he saw the palace, Yudhishtira smelt the fat and realized that it was a wax palace and spoke to Bhima, the son of Vayu, thus – “This one (Purochana) is a great sinner. O handsome Bhima! He desires to kill us. Always remain vigilant”.

36) Vidura, due to the strength of his intellect, and due to information from his informants, got to know about everything and called a tunnel digger and said – “Go and repeat to Yudhishthira all that I had warned him earlier. Also dig a long tunnel over there”.

37) He made an excuse of adding a fortification at the palace and dug the tunnel successfully. He covered the entrance of the tunnel so no one could spot it and returned back. Bhima and Purochana spent half a year, each waiting for an opportunity to kill the other.

38) His (Purochana’s) elder sister and her five sons came over there. Bhima decided that it was the right time and, observing that they were all in deep sleep, sent his brothers and mother through the tunnel ahead of himself.

39) Along with her sons, Bhima burnt down the sister of the sinner, the wax palace and him (Purochana) too. She had come there to poison the Pandavas and kill them. Since Bhima had eaten all the food earlier itself, she had failed (in feeding them poison).

40) Desiring the position of Aditi, she had performed a terrible penance along with her sons. After one year, Shiva had given her a boon – “If you do not die along with your sons, you shall obtain what you desire”.

41) Bhimasena, knowing all of this completely, killed that evil-minded woman along with her sons and Purochana. Carrying his brothers and mother on him, he left through that tunnel. Due to fear, they (the rest of the Pandavas) had become weak.

42) All the other Pandavas, apart from Bhima, were scared of the thought of the Kauravas fighting with Bhishma and the others after knowing about the killing of Purochana. They were worried about what would happen to themselves (under such a scenario).

43) Bhima, although fearless, did not wish to fight a war with the Gurus and elders directly through his own initiation. Along with his he had the directions of Yudhishthira as well and hence he carried them and crossed the Ganga from where they traveled through the waters using the boat arranged by Vidura.

44) They listened to the words spoken by the boatmen which were verily the words of Vidura spoken earlier. Reassured by this they crossed the river and left for the forest on the back of Bhimasena. Later when the Sun rose, the dwellers of the city (of Varanavata) saw the dead bodies of the seven and they wailed a lot.

45) “Fie! The evil minded Duryodhana has gotten the Pandavas burnt in this way through Purochana. Due to divine will, that most evil Purochana also has been burnt. How can one who cheats noble people live happily?”.

46) Hearing the news from the citizens, Bhishma and the others exclaimed in sorrow and mourned a lot. Duryodhana and the others and Vidura cried (artificially). Their last rites were performed.

47) On the other side, Bhima reached the forest of Hidimba even as he carried Kunti and his brothers. When they asked for water due to thirst, he brought water for them with his upper garment covered with lotus leaves. When he came back he saw all of them deep in sleep.

48) When Bhima stayed awake for protecting them, the Rakshasa Hidimba sent his sister Hidimbi over there. She saw Bhimasena, who was handsome and possessed the essence of all auspicious attributes.

49) She was an Apsara woman called Sri who was the presiding deity for wealth in Indra loka. She was another of Indra's wives. She had once competed with Shachi and was cursed to be born as a Rakshasi due to the same. She wanted to marry Bhima and then obtain her original form. She therefore requested Bhima.

50) Bhima addressed the beautiful bodied lady thus – "I cannot marry any woman before my older brother's marriage. Doing so is absolutely not Dharma". Still, she repeatedly requested him, being troubled by lust. The reason for her behavior was the Avesha of Bharati Devi, the consort of Sri Vayu, in her.

51) Being very pleased with her extreme penance, Bharati Devi had granted her own Avesha, union with her husband and release from her curse. Due to such a boon, she (Hidimbi) asked for Bhima, who was inherently Sri Vayu.

52) In order to reveal her natural divine knowledge, Hidimbi spoke again – "Sri Vyasa, the Guru of the entire world and the personification of Narayana himself, shall arrive here the day after tomorrow and hand me over to you. Then, you shall satisfy my wish".

53) At the same time, Hidimba rushed there to kill Bhima and his own sister. He had sent her there to catch them for his meals. He rushed towards Bhima.

54) Hidimbi took refuge in Bhima. Bhima, in order to protect her, his own brothers and his mother, went after Hidimba. Fearing that his brothers' sleep may be disturbed, he dragged Hidimba a long distance away and fought with him.

55) The two of them fought each other using trees, stones and big boulders, causing a lot of noise which woke them all. Seeing the apprehension in his brothers, Bhimasena immediately smashed the chest of the Rakshasa.

56) Due to the strength of the shoulders of Bhima, Hidimba fell down on the ground though he had Shiva's boon and was therefore invincible. He bled profusely from his mouth and died. In due time, he attained the eternal *Andhantamas*.

57) Having killed the Rakshasa who was protected by Shiva's boon and who was invincible by others, Bhima got ready to leave along with his mother and brothers. Hidimbi too followed them. She requested Kunti and Yudhishtira to convince Bhima.

58) When Bhima refused to agree to their words in spite of being repeatedly convinced, Sri Vyasa, the one who is complete with all auspicious attributes, the one who is the ocean of infinite bliss, the one who is omnipresent with his rays of knowledge and the one who is supreme, appeared there.

59) As soon as they saw Sri Vyasa, the Guru of even Brahma, the Pandavas were greatly joyed. Together with their mother, they worshipped him in various ways. Sri Vyasa caused them great joy with his wide and lotus-like eyes filled with love. He sat down there.

60) The Pandavas bowed down with devotion. Hidimbi too bowed to him. Seeing them with affection, Sri Vyasa told Bhima – “You shall marry this young one who is the jewel of the Deva lokas. Once you have a son, she may leave with him”.

61) As soon as Sri Vyasa, the one with infinite attributes and the Lord of Ramaa, said thus, Bhima agreed and did as asked to. Every morning, before sunrise itself, Hidimbi used to carry off Bhima on her shoulders to places where the Devatas used to roam.

62) She used to relax in the Nandana and other *vanas* along with Bhima and would return to Kunti and the other Pandavas by evening. In this way, half a year passed by. They had a son who had immense strength and valour.

63) The Rakshasa form of a Devata named Nirruti was born as Ghatotkacha, along with the Avesha of Shiva. When he was born his head was bald like a pot. Within minutes, he had thick hair. Hence he got that name.

64) As soon as he was born, Bhima ordered her to leave along with the son, as per the injunction of Sri Vyasa. She left for the Deva lokas after assuring the Pandavas that they would appear as soon as they remembered them.

65) Sri Vyasa, the one who is the source of infinite excellent auspicious attributes and the one with infinite great bliss, took the Pandavas along with him and quickly left for Ekachakra in order to ensure the killing of Baka, who had become invincible and could not be killed, due to the boon of Shiva.

66) Sri Vyasa placed them in the house of a Brahmana saying – “These are my *shishyas*” since they were in the guise of Brahmana youth. “I shall return at the appropriate time” – saying thus he took leave of them. Pandavas resided there, always reciting the Vedas.

67) Whenever they sought *bhiksha*, Bhima would carry a pot, the size of a house, made by a potter and seek bhiksha from the house of Vaishyas. Fearing that every roar of Bhima would reveal their identity as Pandavas, Yudhishtira said thus (to Bhima).

68) “You protected the house of the potter from fire by lifting the entire house with just one hand of yours. Due to that the potter gave you this pot, using which you are seeking bhiksha while letting out a roar”.

69) “Due to your extreme adherence to Dharma and immense strength, the spies of Duryodhana may get a clue about us. Such is my fear. Therefore, you stay back (at home) along with our mother. You can consume whatever Arjuna and the others bring. But you do not go for bhiksha”.

Note: Bhima would seek bhiksha from only the house of Vaishyas. And only after letting out a roar, which would scare them and they would offer food. Since he was a Kshatriya in reality, he could not accept bhiksha but could only accept it if the giver offered it out of fear.

70) When Dharmaraja said thus, Bhima immediately agreed to it. The others used to beg silently in order to protect their Dharma. Once when the four of them had gone out Bhima was at the home along with his mother.

71) At the same time, Bhima heard the crying of the Brahmana and the lady who owned the house they stayed in and told his mother. Thinking that his own entry may cause embarrassment in the house where women stayed and took care of young children, he did not go himself.

72) "Please find out why the Brahmana is crying and come back. I shall resolve the problem appropriately" – when he said thus Kunti left immediately. She stayed in the corner and overheard their conversation. The Brahmana was speaking thus with his wife.

73) "We have to offer a ton of eatables and savouries to that Rakshasa Baka as tax, along with an ox and a human. There is no human ready to be offered. On the other hand, if we do not hand over (a human) our destruction is guaranteed".

74) "I had told you earlier itself that we shall move elsewhere. O dear! You did not like it. (Therefore) I shall leave myself and fall prey to the Rakshasa" – when he said thus his wife replied – "You should not go. I will leave for there".

75) "By sacrificing my life for you I shall obtain the loka meant for chaste wives. Otherwise, the nether world is guaranteed for me". At that moment their daughter said – "I shall go there. What is the use of a young girl?". When she said thus, the Brahmana said – "Fie on me!".

76) "*Kanya* means one who brings glory to two families, isn't she? The Shruti says *patni* means one who is a friend. The son, on the other hand, is the other form of oneself. Therefore, I can never knowingly hand any of you over to that cannibal".

77) When they were wailing thus, the little girl pointed to the blade of grass she was holding and said – "I shall kill the Rakshasa with this". Kunti, at that appropriate (auspicious) moment, entered their home.

78) When she asked, the Brahmana said – "Bakasura's valour and capabilities are such that there is none amongst even the Devatas, the enemies of Asuras, who can match him. He is the maternal uncle of Ravana. Once every thirteen years, everyone has to pay him his tax".

79) "That valorous Bakasura, who possesses immense strength, had hid himself in a cave out of fear of the unmatched arrow of Sri Ramachandra. After Sri Rama left for his abode, he has subjugated numerous Kings and is causing fear and extracting tax out of them". Hearing this Kunti became very joyous.

80) "By killing such a powerful one, Bhima shall gain a lot of fame and punya. Because of him we too can gain a share in the punya" – thinking thus, she spoke to the Brahmana.

81) "O best amongst the Brahmanas! I have five sons now. Let one of them fall into the mouth of the Rakshasa" – when she said thus the Brahmana replied – "I shall become a sinner by getting your son killed. Oh! How strong is your heart!".

82) When the Brahmana said thus, Kunti replied – "My son has some special skills that even the Dikpalaka Devatas cannot tolerate. But he doesn't use them even if elders advise him to do so. Still, even the leaders of the Devatas or Asuras cannot kill him".

83) Having responded thus, Kunti came to Bhima and narrated everything to him. Listening to all she said, Bhima became immensely happy thinking that he had got a great opportunity to perform Swadharma. Dharmaraja returned with Arjuna and the others and, seeing Bhima's wide and excited eyes, asked his mother.

84) "O mother! Why is he so excited?". Kunti narrated everything that had happened to Yudhishtira. He asked her – "You have done a dangerous thing. Why are you getting Bhima killed, when he is the one whose strength we are all dependent upon?".

85) "You are sending that very person to the mouth of the Rakshasa, upon whose strength of shoulders we are all chiefly dependent upon to obtain our Kingdom and to perform our Swadharma that is the destruction of our enemies. Please let me know quickly as to with what thinking you are doing thus".

86) When he said thus, Kunti spoke with great discretion – "O son! It is not possible for either the Suras or Asuras to kill him. Didn't he destroy the Shatashruna mountain when he was born itself?".

87) "He is verily Sri Vayu born in human form. Who in this world has the requisite strength to kill him?" – when she said thus Dharmaraja replied – "May it be so then". The next day Bhima put together all the luxurious materials such as sandalpaste, garlands and others and set off in the cart.

88) Bhima quickly went to the forest of Baka and desired to eat all the excellent dishes, including the special *payasas*, good sweets and the milk filled pots, that were all together in a mountainous heap, before the cannibal Baka even touched them.

89) When Bhima started consuming that entire pile of delicacies, Bakasura picked up a tree and rushed towards him. Stopping the hits of Baka with just his left hand, Bhima finished all the dishes.

90) Without looking at the Rakshasa, Bhima finished all the milk, performed the *achamana* (for cleansing) and then engaged in battle. When Baka started hitting him with numerous big trees, rocks and boulders, Bhima grasped him and thrust him on the ground.

91) Bhima held one leg of the Rakshasa with his knees and grasped his other leg with both his hands. He pulled him apart splitting him into two. The hater of Vishnu died in this way and left for Andhantamas, from where there is no return.

92) Bhima, the one with infinite strength, thus killed Bakasura, who was destroying all the people. He had not been controlled by even Jarasandha. Before this, he had not been subjugated by either Narakasura or King Bharata. Having killed him thus, Bhima brought his body and hung it in front of the city.

93) Placing the corpse near the main gate of the city, Bhima took bath and went to meet his brothers. They (the brothers) felt greatly elated after listening to all the events, along with their mother. On the other hand, the residents of the city became frightened.

94) As soon as the citizens saw the huge corpse they were scared but eventually they realized that it was him (Baka) who had died by identifying several marks on the body. From the words of the Brahmana, they got to know that it was Bhima who had killed him and became greatly excited.

95) All of them offered tributes to Bhima in the form of food. He offered all of it to the Sri Narasimha form of Paramatma. After that, having received instructions from Sri Vyasa, they moved out of the city.

96) Sri Vyasa, the Guru and Lord of the world, narrated the details behind Draupadi's birth and related incidents, and told them – "You go there". After that, the other excellent Brahmanas too thought of them as Brahmanas and said – "Come with us. You will get excellent food there".

97) Initially King Drupada heard the news of the burning of the wax palace and felt great sorrow in his heart. But later he thought that the words of Yaja and Upayaja are not worth discounting and hence decided that they (Pandavas) were still alive.

98) He thought that the Pandavas must have hid somewhere secretly and quickly arranged a Swayamvara for Arjuna and announced the same. He arranged for a bow, that no one (else) could lift, with the boon of Shiva.

99) At the same time, Sri Krishna, the son of Vasudeva, even though he knew everything that had happened due to his inherent omniscience, heard the news of the death of Pandavas and, in order to follow the customs of the lineage, left for Hastinapura along with his brother Balarama.

100) Having reached Hastinapura, Sri Krishna spoke words favourable to the Kauravas in order to mislead them. He engaged with Bhishma and others and acted as if he was mourning the Pandavas. The one who is the very personification of bliss and eternally joyous then returned to Dwaraka.

101) In the midst of all this, Krutavarma, the son of Hridika, leaning on the intellect of Akrura, told his brother Shatadhanva thus – "This Satrajita had assured us earlier that he would give us Satyabhama along with the Syamantaka jewel".

102) "But, he ignored all of us and handed over his daughter to Sri Krishna. You kill that evil-minded one at night. Bring the jewel to us. If this leads to a battle with Sri Krishna, Akrura and I too shall come to your help".

103) As soon as he said thus, the evil-minded Shatadhanva complied immediately (killed Satrajita). The reason was that he was a Daitya in his previous life. Satyabhama, although she was the personification of knowledge and wisdom, kept the body (of her father) in sesame oil and went to Sri Krishna, acting as per the ways of the world.

104) Listening to her words, Bhagavan Sri Krishna returned to his city. At that moment, the messenger of the King of Panchala gave him the news of the Swayamvara of Draupadi and he left for the city of Drupada along with the Yadavas and his brother, the wielder of the plough.

105) Bhima, the one who is worthy of worship by all devotees of Sri Hari, had destroyed the Rakshasa who had been protected by the boon of Rudra as if he were a blade of grass. After spending a few days there, he too left (for Panchala) along with his people, as per the words of Sri Vyasa, the unblemished one.

106) “It is a unique and auspicious event. Therefore, proceed towards Panchala country. You will get excellent food there” – listening to such words of Brahmanas at every little distance, the Pandavas went Northwards.

107) Amongst the six of them, the Brahmanas looked at Bhima, with his huge shoulders, broad chest and complete manly attributes, and kept saying that Draupadi would get him only.

108) Without taking a break, they traveled day and night and reached the banks of Ganga one night. Then, Bhima walked behind all of them for protection, while Arjuna was in front, with the others in between.

109) When Arjuna was leading them with a torch, as they approached river Ganga, a Gandharva King named Chitraratha spotted them at that midnight. Seeing that they were without any accompanying Brahmanas, he quickly realized that they were Kshatriyas and got ready to battle them.

110) “I shall slay all of you as you have come near this river water in the middle of the night when it is inappropriate for humans to be out” – when he said thus Arjuna replied – “O Gandharva! We do not fear you as we are well versed in *astras*”.

111) “If you employ your strength against those who are knowledgeable in the astras, it will go waste like a bubble on water” – said Arjuna. The Gandharva, who was an assistant of Indra, and who was seated on an excellent chariot, faced Arjuna and threw many arrows at him.

112) Arjuna then invoked the *Agneyastra* in the torch and threw it at him. The chariot of the Gandharva was burnt and the fire caught him too. Arjuna held him by his hair and pulled him around.

113) Having been defeated thus, Chitraratha surrendered to Yudhisthira and Arjuna. The terrible astra was withdrawn by Arjuna then. Since Chitraratha’s skin colour had completely changed to black, he came to be known as *Angaravarna*.

114) Earlier, the Gandharva possessed a dark red coloured skin and was radiant like gold. Later, he became friends with Arjuna and requested him to teach that great astra (Agneyastra) that was difficult to obtain. Although he knew Agneyastra, he did not know that particular (type of Agni) astra.

115) Arjuna had excellent command over that skill. He taught the same to the Gandharva. The Gandharva too taught him the skill of becoming invisible (at a later point in time). Since Arjuna refused to learn that skill at that time, the Gandharva did not teach the same.

Note: The Gandharva taught him that skill later when Arjuna went to Indra Loka during the Vana Parva.

116) Since his own skill was greater than that of the Gandharva, Arjuna did not agree for an exchange as it (an exchange) can be done only when there is equivalence. Therefore, Arjuna taught him for the purpose of *punya* and learnt the other vidya at a later date for the sake of Dharma.

117) The Gandharva Chitraratha told numerous stories to Arjuna (and the others) and asked them to appoint Sage Dhaumya as their *purohita*. Assuring him that he would give divine horses some day in the future, he left for Devaloka. The Pandavas continued ahead.

118) The Pandavas accepted Dhaumya, the one with excellent knowledge, as their *purohita* and entered Panchala city in the guise of Brahmanas. There, they saw the entire congregation of Kings, all of whom were well decorated.

119) Dhrishtadyumna saw the teeming group of Kings and went amidst them along with his sister who was carrying a garland in her hands. He described all the Kings to her, detailing their lineage, strengths and wealth.

120) He showed Draupadi all the Kings and had the bow, along with five arrows, brought over there. Then Dhrishtadyumna, the one with a fire-like radiant body, one with a cloud like somber voice and the one who was the Avatara of Agni, addressed the Kings.

121) "O brave Kings! Draupadi shall follow the person who, using this excellent bow, shall hit and bring down the fish located on top of the wood above by looking into its reflection in the water (below) with these five arrows".

122) As soon as Dhrishtadyumna said thus, all the princes got up. They had immense ego due to their strengths. When they got up their ear-rings started rolling. Thinking that their knowledge of astras and strength were both natural, the princes, who were all well dressed, got down to competing with each other.

123) Some of them saw it (from close) and gave up. A few others tried to shake it and gave up the challenge. At that time Shishupala, that great warrior, came near it and got into the effort of trying to bend it and tying the thread.

124) He started pulling the edge of the bow. When the distance between the thread and the edge of the bow was only the width of a black gram the bow sprang back and hit him. The boon of Shiva that none other than Arjuna shall be able (to tie it) was the reason. The defeated Shishupala got back.

125) Shalya, the King of Madra, came next. Although old, he wanted to show his strength. Coming near it, he managed to bend it a little more than the King of Chedi. When the distance (between the thread and the edge of the bow) was only a width of a green gram the bow hit him back. Realizing that it was not possible for him, he returned. The other Kings became depressed (after seeing this).

126) When the Kings calmed down, Jarasandha rushed towards the bow. Bloated with ego due to his strength and capabilities, he started pulling it with contempt. His limbs started shivering. But when the distance was that of a mustard seed, the bow hit him badly.

127) Although his leg slipped, he tried hard to remain standing out of his arrogance. But his knees sank into the ground. When the boon of Shiva (regarding Arjuna) led to his current state of immobility he got up and returned to his country without even looking at the faces of the assembled Kings.

128) Along with him, the other Kings also soon went out of contention. Then, Karna bent the bow for the sake of Duryodhana. Due to the result of the excellent education given by Sri Parashurama, he managed to bend it till the distance was only that of a strand of hair.

129) When Karna too failed after getting hit by the bow, Bhima and Arjuna, who were seated amidst the Brahmanas and who were shining like the Sun and Moon, got up. Out of fear, the Brahmanas started to stop them.

130) Some Brahmanas said – “This is very appropriate. The two of them are brave like the Devas. Then, the two of them, the best amongst the powerful, saw the lotus-like face of Sri Krishna and proceeded close to the bow.

131) There, Arjuna took the permission of his dear Bhimasena. He bowed to Sri Krishna, the one without a beginning, in his *manas*. Without any effort, he easily tied the bow. Through the hole in the middle of the instrument, he hit the target with five arrows.

132) When that happened, Draupadi put a new lotus garland on him. Placing her in their midst, the princes Bhima and Arjuna bowed to Sri Krishna and started from there. The ocean of Kings, who were upset, rushed towards them.

133) Sri Krishna had instructed the Yadavas that they were going to the Swayamvara only to watch it and not for the bride and that therefore none of them should touch the bow. Therefore none of the Yadavas had any desire to complete the bow and win (the bet).

134) When Bhima saw the groups of Kings attacking them, he plucked a tree that was ten *yojanas* tall and stood in front of them. As soon as they saw it, most of the Kings ran away.

135) At that moment, Sri Krishna pointed towards them and said to Balarama – “This is Bhima. This is Arjuna. These are the other Pandavas”. Seeing them, Balarama was greatly joyed. Satyaki, the grandson of Shini, was so happy that he held a sword in his hand and started dancing.

136) The Yadavas became happy. Duryodhana and the other Kings saw Bhima and ran away from there. Karna faced Arjuna, the son of Indra. Shalya, the King of Madra, rushed against Bhima.

137) The Brahmanas gathered there became angry and started hitting them with their staff, cloth, *darbha*, *krishnajina* and other things. Drupada, fearing that their angst against Kshatriyas may end the world, pleaded with Sri Krishna and the Brahmanas. Bhima went against Shalya.

138) Bhimasena placed the tree back in its original place and lifted Shalya with both his hands and threw him into the air. Before he fell down, Bhima held him softly as he was their relative. Getting to know his true strength, Shalya started (his return journey) towards his capital.

139) Arjuna engaged with Karna with that bow itself. Karna too displayed his skill with the astras and his strength. The two unparalleled archers fought against each other for a long time. Getting frustrated, Karna said thus.

140) “You must be Arjuna, Indra or verily the personification of the *tapas* of Brahmanas. None else are capable of standing in front of me”. Arjuna replied – “How does it matter who I am? If you are capable, release arrows. Otherwise, return from the battle”.

141) “I have nothing to gain by fighting with excellent Brahmanas” – saying thus Karna left for Hastinapura along with Duryodhana and the others. Taking along Draupadi, Bhima left along with Arjuna.

142) Prior to this, Yudhishtira had left for the house of a potter along with Nakula-Sahadeva. Bhima and Arjuna left behind them. When they said “Bhiksha” she replied asking them all to have it. After that she saw the bride.

143) Normally, Kunti would never speak inappropriately even by mistake. So they all got worried as to how such a thing happened. By then Sri Krishna, who was Vasudeva, arrived there with great affection and friendship.

144) After conversing with them in the most cordial manner, Bhagavan Sri Krishna, the one with unlimited natural strength, returned to Dwaraka along with the Yadavas. Drupada sent his son Dhrishtadyumna at night in order to gather information on who they were. He watched them even as he hid himself out of sight.

145) Seeing all of them eating food gathered through bhiksha, and noticing that his sister was very comfortable there, and hearing their baritone voices discussing the news of the battle, the brave Dhrishtadyumna concluded that they were excellent Kshatriyas.

146) In the morning, as per his father’s words (Drupada’s) a purohita came to them. Bhimasena, the most knowledgeable one, treated him excellently as per the shastras. Taking them and their mother along with him, the purohita made them enter the palace.

147) After taking good care of them and his daughter, Drupada showed four houses which were full of household and other items fit for Brahmanas and the other varnas. They entered the house which was full of weapons and other paraphernalia.

148) Noticing that their behavior, voice, appearance, capabilities, valour and courage were all compatible with Kshatriyas, Drupada concluded that they were princes. He approached Dharmaraja and asked him – “O best amongst men! Who are you? Tell me the truth”.

149) Dharmaraja smiled and replied – “Why is that relevant now? Earlier no qualifications with regard to varna were imposed, right? Your son had explained only the rules of the target with regard to your daughter. My brother achieved the same”.

150) When he said thus, Drupada repeatedly requested him and Kunti to reveal the truth. Kunti and he (Dharmaraja) then told him everything. Drupada was greatly pleased and said – “I feel a great sense of accomplishment”.

151) “I have tried all this for Arjuna. So either Arjuna, you or the others should hold the hand of my daughter” – when he said thus Yudhishtira replied – “I have decided in my mind that all of us would accept her hand”.

152) “In this matter, I do not have any evidences from the Shastras in my mind. However, my intellect is always rooted in Dharma. That is the basis for this” – even when Dharmaraja said thus, Drupada along with his son Dhrishtadyumna did not agree to it. Sri Vyasa, who is Bhagavan himself, arrived there.

153) All of them paid their respects to Sri Vyasa, the one who is Bhagavan himself and the one who possesses infinite, complete and unchangeable inherent auspicious attributes. After he sat down on an excellent seat, all the others took his permission and sat down with him.

154) Sri Vyasa said to Drupada – “You give your daughter’s hand to them. They are verily Yama, Vayu, Indra and Ashwini Devas themselves. They have occupied the position of Indra before and after Sri Hari and also currently”.

Note: Indra is a position and not the name of a person. The Jeevas who are currently Yama, Vayu and Ashwini Devas have earlier occupied the position of Indra. Arjuna is anyway the current Indra.

155) “Their wives have got together and have been born as your daughter. Therefore there is nothing wrong with it”. Even when he said thus, Drupada did not make up his mind. Sri Vyasa then spoke again.

156) “I shall grant you divine vision now. See for yourself how your daughter is staying separately with the Devas who are Pandavas in the Devaloka. After that, do as you please”.

157) As soon as Sri Vyasa said thus, King Drupada saw them through his grace. Like he said, he saw them in the Devaloka too. Fearing that he had greatly disrespected him, he took refuge at the feet of the Lord of the Universe.

158) Sri Vyasa, the Bhagavan, granted him assurance and, once Drupada gave consent, personally conducted all the marriage rituals along with Sage Dhaumya. All the Pandavas accepted her hand one by one.

159) There was a big celebration in Panchala country. Drupada felt great joy along with his children, relatives, city-dwellers and other citizens, just as King Janaka had enjoyed when he gave his daughter to Sri Rama.

160) When they got married thus and were staying there (in Panchala), Sri Krishna, along with Balarama and the Yadavas came there out of joy, bringing along numerous gifts, to see them and Kunti.

161) As soon as they saw Sri Krishna, the Pandavas were exhilarated. They hugged him and paid their respects. Sri Krishna saw Draupadi and gifted her all the utensils needed for the house. He gave all of them excellent jewellery.

162) He gave all six of them excellent gifts including jewellery that would suit the bodies of Devatas, such as ear-rings, garlands, crowns, armlets, clothes and other jewels. After that, he gave gifts to his maternal aunt Kunti, that was suitable for her (personality).

163) Sri Krishna gifted them many types of precious jewels, cows, elephants, horses, chariots and golden bricks. Sri Vyasa too showered them with excellent blessings. Drupada gifted them ornaments, chariots, horses, elephants, stones and golden jewellery.

164) Sri Krishna and Drupada gifted them thousands of well dressed and good looking *dasis* and *dasas*. They gave them too (to the servants i.e.) many different types of clothes, ornaments and jewels.

165) Sri Krishna spent many months with them pleasantly and returned to Dwaraka along with his older brother. Sri Vyasa, the Bhagavan and the one with great capabilities, also disappeared from there. In this way, the Pandavas spent a year (at Panchala).

166) The Kauravas, along with Shakuni, Karna, the King of Sindhu (Jayadratha), Bhurishravas and others, along with a huge retinue of chariots, elephants and foot-soldiers, came from their country and attacked, wanting to kill King Drupada.

167) Seeing them destroy his city, Drupada, the King of the Somakas, came out with his sons and soldiers. A great battle took place between them. Two of his sons died and both armies suffered losses.

168) In that battle, when Chitraketu and Chitra died, even the best of Drupada's soldiers started fleeing. At that time, the Pandavas, picked up their bows and arrows, climbed their chariots and faced the Kauravas and Karna.

169) When the five of them were fighting thus, Bhurishravas and Karna got together and destroyed the chariot of Arjuna. At that very moment, Bhima plucked a mountain like tree with his bare hands.

170) As soon as they saw Bhima rushing towards them with a tree, Duryodhana, along with Bhurishravas, Shakuni, Bhuri, Jayadratha and the others and also Karna fled from there. They in fact returned to their city.

171) Knowing all that happened, Vidura told his older brother Dhritrashtra – “O King! Your sons are shining victoriously”. Dhritrashtra thought that his son Duryodhana had obtained Draupadi and gave him excellent ornaments and clothes.

172) Immediately Vidura said – “It was the Pandavas”. Dhritrashtra then, in order to hide the true feelings in his heart, said – “In that case I am even happier. Did they not die along with Kunti? Tell me all of their deeds”.

173) When he asked thus, Vidura narrated all the events starting with killing of Hidimba and the breaking of the fish-target by the Pandavas. He described the wedding too. Listening to all of it, Bhishma and the others became extremely thrilled. In this way, the Pandavas spent one year in the city of Drupada.

174) Getting to know that Sri Krishna had visited the Pandavas and that he gave them lots of jewels before leaving, Duryodhana and the others were deeply antagonized in their hearts and they held a discussion. Keeping Karna in front, they prepared for war.

175) When they got ready for battle again that way with their chariot, Vidura told his brother and Bhishma and the others – “These evil minded ones will go to battle with the Pandavas and die. There is no doubt”.

176-177) “Even the best amongst the Devas do not have the ability to face Bhima and Arjuna. They have now grown a lot. Even after knowing (about them being alive), it is a big Adharma to have neglected them for over a year. Stop this. Make arrangements to bring them. O King! Bring them here with good words and give them half the Kingdom. By doing so, you shall facilitate the progress of your lineage. You shall garner punya too. Otherwise, you will destroy both these”.

178) As soon as Vidura said thus, Bhishma, Drona and Krupa too said that it (Vidura’s words) was right. Dhritrashtra then said to Vidura – “You go and bring them yourself”. Immediately, Vidura set off on a speedy chariot. All of them (the Pandavas) offered him great respects.

179) At the same time, Sri Krishna, the son of Vasudeva and the one with inexhaustible strength, and Sri Vyasa too came to the Pandavas. The two of them, along with Kunti and Vidura, brought the Pandavas to Hastinapura, along with Draupadi.

180) As soon as they arrived, the citizens and people of the Kuru country were greatly joyed. Bhishma and the others too felt elated. They joined Dhritrashtra and welcomed the Pandavas, accompanied with great celebration, and brought them inside the palace.

181) Gandhari too, along with Duryodhana’s wife, took excellent care of Draupadi. The Pandavas started to live there. Gandhari, realizing that the ill-manner of her son would lead to great fear from Bhima, with Draupadi being the reason, said thus.

182) “O Kunti! You please go to your own home along with your daughter-in-law. Because of my son’s ill-mannerisms, I fear Bhima greatly. Because Draupadi is the most beautiful amongst all women in all three worlds”. Kunti accordingly moved to her own home along with her sons.

183) The Pandavas stayed in this way in the house of Pandu for five years, enjoying great comfort and happiness. Draupadi, although possessing a single body, took on four different forms due to the presence of four different Devis and enjoyed with the Pandavas.

Note: Pandavas spent five *parivatsaras* in this way. Each parivatsara is roughly equal to one year, and is actually the time taken by Brihaspati (Jupiter) to traverse through the twelve rashis.

184) Draupadi would turn into a *kanya* everyday. The presiding deities in her body would end their stay every day and re-appear again. Therefore, she would undergo the equivalent of death and birth everyday. Bharati Devi, on the other hand, remained in that body continuously. Therefore, Sri Vayu too had entered the body of the other four (Pandavas).

185) Sri Vayu would enter the bodies of Yudhishtira and the others and cause ignorance to mask their *buddhi*. In this way, it was Sri Vayu who would always enjoy with Bharati Devi. Therefore, he would remain pure every day. The other Pandavas, due to ignorance (of this matter) taking over their mind, would undergo the equivalent of death everyday. She (Draupadi) would turn into a *kanya* again and again.

186) The loss of possession used to occur there due to the control of the other (Bharati Devi). Therefore, the joy that Draupadi used to experience was not equivalent to sleep. There used to be constant remembrance of Sri Hari. Therefore it was not like being unconscious. Nor was it like possession by another soul (Avesha). Therefore, it was a death like situation (everyday). Since she was born (in this manner) everyday, she would become a *kanya*.

187) In this way, Sri Vayu would remain in Yudhishtira and others as Avesha and also as Bhima and would alone enjoy with Bharati Devi separately in those bodies. The ways of enjoyment of Devatas is different and the way humans experience is different. Therefore, there is no room whatsoever for any suspicion (about this truth).

188) Sri Hari, in the form of Vasishtha Krishna (Sri Vyasa) and Yadava Krishna, stayed there with the Pandavas. Engaging in excellent and appropriate conversations with the two, who possessed infinite auspicious traits and were the personification of complete bliss, the Pandavas too enjoyed there.

189) Earlier, when they were in the forest, a big gathering of Kings had occurred for the Swayamvara of the daughter of the King of Kashi. Duryodhana, with pride over the strength he possessed, had kidnapped the bride.

190) When the Kings were being recognized (in the ceremony), Jarasandha had been recognized first which greatly angered Duryodhana and he therefore kidnapped that *kanya*. The Kings engaged in battle with him. With help from Karna and his brothers, he defeated them all.

191) Having lost the battle, all of the Kings came back again with their bows. Karna then told Duryodhana – “You get back to Hastinapura along with your brothers. There, once you join Bhishma and the others, these people will never be capable of coming into the city and attacking”.

192) “Jarasandha would have never started off unless he was sure of victory. Once you enter the city, he will no longer be sure of victory. Since he has always been aware that Ashwathama is the Avatara of Rudra, he has never liked engaging in battle with him, as he himself is a devotee of Rudra”

193) “I alone will face these Kings. Even if I get defeated by them, there will be no dent to your fame. But your fame shall be destroyed even if one of your brothers is held by them”.

194) “Even Bhishma and the others are not capable of engaging in battle with him (Jarasandha). That is why even Bahlika is his *dasa*. He hasn't gone to war with Bhishma since he (Bhishma) is not a King. Therefore, there has been no battle between Bhishma and him”.

195) When Karna said thus, Duryodhana thought about it for a while and then returned to his city. Karna fought with the Kings and won against them. Underestimating the strength of Karna, Jarasandha sent the Kings one after the other and hence Karna's victory became possible.

196) After all of them were defeated, Jarasandha started on his chariot to fight with him. Due to Sri Parashurama's boon, Karna rendered him chariot-less and weapon-less. He too did the same to Karna. After that, both of them engaged in a fist-fight.

197) Ignoring other parts, Karna started hitting Jarasandha at those joints which Jara had brought together. Jarasandha was impressed by this and said – "Even Balarama did not know about these joints of mine. You are aware of it. Therefore, you become my accomplice".

Note: Jarasandha was born two separate pieces, which Jara brought together and gave him life. Hence his name.

198) "I cannot kill a clever person like you who is so skilled in many different forms of war. Not just that, I had earlier snatched the Kingdom of Anga from your father due to the strength of my shoulders. You can take it back now. Become an accomplice of mine in war".

199) As soon as Jarasandha said thus, Karna agreed immediately. Earlier, Duryodhana had given him one part of Anga. That Kingdom was actually won by Bhima by defeating Jarasandha and given to Dhritrashtra.

200) Having earned the other half of the Anga country, and the friendship of Jarasandha, Karna, the son of Surya, returned to the Kauravas. All of them became happy seeing him and claimed that even Sri Krishna was not equal to him.

201) Duryodhana married the daughter of the King of Kashi. She had the Avesha of Parvati, but was actually the Avatara of Jyeshthalakshmi (Alakshmi). A son was born to her, who was actually Akshakumara in his previous life. She bore a daughter too who was the Avatara of Shanmukha's wife Rati.

Note: Sri Vadiraja Tirtha explains that at the time of Draupadi's vastrapaharana, Duryodhana's wife had expressed sorrow. Parvati Devi's Avesha in her was the sole reason for this satvik reaction.

202) The son was named Lakshana. Possessing excellent beauty and auspicious attributes, the daughter came to be known as Lakshanaa. As time went by, Duryodhana's brothers too found brides suitable to their own traits. Duryodhana later married a few others too.

203) Later, the Rakshasa who was in his earlier life known as Surantaka was born as Dushasana's son. The Kauravas saw the strength, capability, traits and prosperity of the Pandavas and suffered greatly. Thereafter, they once went to the Kalinga country.

Note: Surantaka was born to Ravana by a Gandharva woman. He was also known as Devantaka and was killed in the Ramayana war by Sri Hanuman.

204) There was a Swayamvara arranged for the daughter of the King of Kalinga. The King used to be known as Suvajra. Due to Shiva's boon he had become invincible. Duryodhana forcefully kidnapped his daughter too.

205) Suvajra then got together with Jarasandha and captured Duryodhana as a prisoner. Karna fled from there. He had developed a sense of competition with the Pandavas in his mind, which led to his defeat there.

206) When Duryodhana was thus taken prisoner along with his brothers, Bhima was encouraged by the words of Bhishma, Dhritrashtra, Vidura and his older brother Yudhishtira, and went there and defeated all the Kings, including Jarasandha. He killed Suvajra and released the Kauravas from prison.

207) All of them, along with Karna, returned to Hastinapura bearing the look of *Pretas* on their faces. Noticing the enmity growing between them, Dhritrashtra said to Dharmaraja – “You proceed immediately to Indraprastha”.

208) “You rule half of the Kingdom from there, along with your brothers. Accept half of the treasury too. Earlier, Indra was crowned by Sri Brahma and the others over there, and had ruled the land for a long time”.

209) “O brave one! You are verily equivalent to Indra. Therefore, that is a fitting capital for you. I shall coronate you soon” – when Dhritrashtra said thus Dharmaraja replied – “May it be so”. The son of Ambika soon performed his coronation.

210) The first one to perform *abhisheka* to Dharmaraja was Sri Vyasa. “May you become a great Emperor. May it be possible for you to always perform excellent yajnas like the Rajasuya that includes the Ashwamedha. Always be on the path of Dharma”.

211) In this way, when Yudhishtira was coronated as the King along with Draupadi, Sri Krishna, the best amongst the Vrishnis, too performed his *abhisheka*. Similarly, the two of them (Sri Vyasa and Sri Krishna) performed the coronation of Bhimasena along with his wife, as the crown-prince.

212) When Bhima too, after Dharmaraja, was given the *abhisheka* along with Draupadi by Sri Vyasa and Sri Krishna, the personification of infinite bliss, strength and knowledge, their *abhisheka* was performed by other excellent Brahmanas. All the noble people felt great joy.

213) That very best of the ceremony lasted seven days. After that the Pandavas, together with Sri Vasishtha Krishna and Sri Yadava Krishna, and with Kunti and Draupadi, left for Indraprastha.

214) When they started towards Indraprastha along with half the treasury, the dwellers of the city (Hastinapura) got ready to leave with them. “Fie! The evil Duryodhana has distanced (us from) the noble Pandavas” – they exclaimed.

215) “He leaned upon the strength of Bhima and got out of prison in Kalinga. He also managed to bring his daughter to the city. Yet he constantly hates the powerful Pandavas. Let us today go along with the Pandavas, who possess noble qualities”.

216) Duryodhana got an announcement made through the beating of the drums – “Do not follow the Pandavas. If you do so, your wealth shall be confiscated”. In spite of this they said – “Let this evil one do as he says. We shall not desert the Pandavas” and started off.

217) The people had firmed up their decision saying – “Staying with the noble is the main instrument for happiness. It is also the instrument for salvation later. On the other hand, the company of the evil fetches sorrow both here and in the after-life. Therefore, let us proceed to Indraprastha along with the Pandavas”. Dharmaraja then made a request (to them).

218) “If you really love me and my brothers, please stay here under the rule of our father. If you follow us, our reputation will be tarnished as you would have violated the words of our father. Therefore, please follow Dhritrashtra and stay here”.

219) When the city dwellers were thus stopped by all the Pandavas, they stayed back there with great difficulty. Their minds, however, had followed them. After they (the Pandavas) went to Indraprastha, Sri Krishna and Sri Vyasa summoned the divine architect Vishwakarma. He immediately arrived there.

220) When Sri Vashishta Krishna and Sri Yadava Krishna ordered him saying – “Construct a city for the Pandavas that is just like Amaravati and full of precious stones”, Vishwakarma bowed to both the Lords and built a city (as per the orders).

221) Although the city was sparsely populated, the Pandavas quickly filled it by bringing people from other countries. The noble people from other countries came there and settled down, due to the auspicious qualities of the Pandavas and creating the excuse of falling at the feet of Sri Hari.

222) Having sent away his brother’s children thus, Dhritrashtra performed the coronation of Duryodhana. He coronated Dushashana as the crown-prince and thought of himself as having accomplished much, although his desire for material pursuits had not ended.

223) The Pandavas followed the path of truth laid down by Sri Vyasa and Sri Krishna and enjoyed the land as per Dharma. Always relying on the lotus-like feet of Sri Hari, the Lord of Ramaa, they led a joyous life.

|| End of chapter 19, known as ‘Pandava Rajya Labha’, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||