

|| Om Namō Bhagavate Vasudevaya ||

1-2) Later Bhishma, meditating on Sri Krishna, rejoined his original form of Vasu. Having performed his post-death rituals, when Ganga became sorrowful, Sri Vyasa and Sri Krishna consoled her. They consoled Dharmaraja too. However, he once again was overcome by grief. Then, Sri Vyasa, the *Anantaradhas*, told him.

**Note:** Bhishma was the Avatara of one of the eight Vasus named Dyu.

3) “Since you are mistakenly considering Dharma as Adharma, worship Sri Achyuta through the Ashwamedha sacrifices. Rule the land through Dharma. Protect these orphan-like citizens”.

4) When Sri Vyasa said thus, Dharmaraja did the same (as per his advise). He gave up all material comforts and ruled the land performing Go-vrata and other such vratas.

**Note:** Go-vrata has many variations. Sleeping anywhere like cows, living in vairagya, taking bath with go-mutra and subsisting only on cow’s milk and other such different vratas exist.

5) He kept undertaking the main Danas regularly. No person, who was qualified to receive, went back without getting what he was seeking.

6) Enquiring about the welfare of all, giving whatever people needed, being worshipped by other Kings and performing many Yajnas – Dharmaraja lorded thus. Staying in the palace of King Pandu, he gave up the company of women completely.

7) Bhima, on the other hand, stayed at the palace of Duryodhana, which he had won through his great valour. Being the crown-prince, he enjoyed comforts fit for the King of Devas, in the company of Draupadi.

8) The form of Bharati Devi was manifest completely in Draupadi by then. She therefore gave up the company of the other four Pandavas and stayed always with Bhima. Like Agni’s flame, she was resplendent without any one else’s contact.

**Note:** By this time, Shachi, Shyamala and the other Devas had left Draupadi’s body and only Bharati manifested in her fully. Hence she stayed only with Bhima from then on.

9) The other Pandavas, with affection and mutual consent, handed over Draupadi to the most-knowledgeable Bhima. Having obtained her eternal husband, Draupadi served him with great joy.

10) The crown-prince Bhima, in the company of Bharati in her two forms as Draupadi and Kali, was resplendent, just like Sri Hari who, having killed all Daityas, resides in the Ksheerasagara with Brahma in his navel and in the company of Sridevi and Bhudevi.

11) A son of Bhima, by name Sarvottunga, who was the Avatara of Ahamkarika-Prana, was killed by Ashwathama in the night. His mother was called Devi. She was the daughter of Vasudeva’s (Sri Krishna’s father) wife Rohini. She was earlier the presiding deity of the full-moon called Rakaa. She too was Bhima’s wife.

12) Other twenty daughters of Vasudeva, who possessed auspicious beauty, were wives of Bhimasena. All of them were earlier presiding deities of the various directions and waters. Together with them,

Bhima enjoyed material comforts that was unavailable to even Devatas, even as he was being served by Devatas and Gandharvas.

13) Bhima appointed five of his trusted men, who were noble Vaishnavas and possessed excellent intellect, in each village. These were scholarly Brahmanas appointed on salary who would always teach Vaishnava Dharmas. Bhima protected all Dharmas in this way.

14) Those who violated (those Dharmas) were punished personally by him. On the other hand, those who followed them were happily protected by him. The conduct of the Brahmanas (teaching the Dharmas) were overseen by more qualified Brahmanas who would regularly inspect them. Thus, he protected all Dharmas appropriately.

15) In that Kingdom of Bhima, there were no non-Vaishnavas under any circumstance. There were none who worshipped other Devatas as supreme nor anyone who violated Dharmas. No one violated Shastras. There were no unhappy or poor people.

16) To the citizens who were getting knowledge of the truth from visiting Sri Vyasa and Sri Krishna and from Bhima and Sages, Kaliyuga was greater in quality than the first Krutayuga.

17) In the Kruta Yuga, a great meritorious act also fetches only little punya. In contrast, even a small sinful act fetches great paapa. This is the problem (with Kruta). However, Bhimasena, with the grace of Sri Hari, ensured such a defect does not exist in Kali Yuga and made it more meritorious than even Kruta Yuga.

18) Arjuna was always engaged in conquests of other nations. As per the orders of his elder brothers, he used to threaten the Kings of other countries and bring them to the feet of Dharmaraja, along with their precious wealth.

19) Listening always to the nectar of firmed up truth from the lotus-like face of Sri Krishna, Arjuna slowly overcame all his sorrow including that of his son's loss, and enjoyed himself without indulging in excess material pleasure.

20) Arjuna resided in Dushasana's palace along with Subhadra and Chitrangada. Like the fully luminous moon in the sky along with his two wives Chandrika and Kanti, Arjuna too was resplendent.

21) Nakula was responsible for paying salaries to all servants and refugees. He resided in Durmukha's house along with Shalya's daughter and always remained obedient towards his brothers' orders.

22) His brother Sahadeva indulged in negotiations and treaties and resided in the clean premises of Durmarshana. Bearing a sword, he was the bodyguard of the King and enjoyed (life) with the daughter of Jarasandha.

23) Krupacharya became the commander of the Pandava army. As per the orders of the Pandavas, Yuyutsu, Sanjaya and Vidura engaged themselves in the service of Dhritharashtra. Along with them, the Pandavas too accorded him respect and served him like a Devata.

24) When the Pandavas were ruling thus under the protection of the two Krishnas (Sri Vyasa and Sri Vasudeva), there was not a single ill person. None used to die an unnatural death. Women would not become widows. Men would not become widowers.

25) The elements such as sound would always be pleasant. Indra would bestow abundant rains. The citizens, being free from troubles, would worship Sri Hari with unmatched devotion.

26) The Earth, cows and Vedas would give abundant results. Clouds, oceans, rivers, hills, trees and animals – all of these would bestow precious stones.

27) The Pandavas, under the refuge of Sri Krishna, controlled the whole world and ruled it very well. In the company of great Sages, Gandharvas, Kings and others, they enjoyed just as the Devatas in Swarga.

28) The glorious lady that was the fame of the Pandavas, born through Sri Vyasa, crushed the Asuras with her feet on their heads and placed her two hands on the heads of noble men while assuring them of safety and opulence. She was present all over the Universe.

**Note:** Sri Madhwacharya compares the fame of the Pandavas to a lady here. The fame was born due to Sri Vyasa and it crushed evil people. For noble people, the fame of the Pandavas protected them with the *abhaya* and *varada* mudras offering them safety and boons. The fame of the Pandavas had spread all over the world.

29) That lady-fame of the Pandavas had her feet in Patala. Her thighs were on Earth while her waist was in the sky. Her arms were spread in all directions while the planets, stars and heavenly objects were her jewellery. Her chest was in Dyu-loka while her lotus-like face was in the Brahmaloaka.

30) She bore the protective palm of Sri Hari, the lord of Vaikunta, on her head with respect. Her name was the excellent 'Bharata'. People listened to and saw her just like a second Draupadi and became purified.

31) When the Pandavas, along with Sri Krishna, were thus ruling the Earth efficiently, two Daityas by name Kali and Bali, being great evil ones, started destroying the nation at some places. The Pandavas immediately got to know of this.

32) Being instructed by the King and Sri Krishna, Bhimasena then defeated both of them along with their ilk. He chased away Bali and captured Kali and brought him in front of Sri Krishna and the King.

33) In the presence of Sri Krishna, Dharmaraja, being very lenient, asked Kali – "O evil minded one! Why you are causing damage to my Kingdom?"

34) When Dharmaraja asked thus, he replied – "After the fall of Duryodhana it is my time now. You stand here having forcefully taken it over".

35) "O King! Therefore I am causing damage in your Kingdom". The King replied – "The Kingdom runs based on the King's strength".

36) "Based on the order of time, this Kingdom may be yours but it will be taken away forcefully by Kings like me. Therefore how can you desire this land?"

37) "Do not bear any doubt about whether the King is responsible for the times or if time determines a King. It is always the King who makes the time".

38) Kali then addressed him – "O King! In my time, how can Kings like you be around? I shall first enter Kings and Brahmanas".

39-40) "O King! My influence does not work on you due to the protection of Krishna. In my time which is against Brahmanas and Vedas, which King would not lose to me apart from you? Once I cast my glance, how can noble qualities remain? What Vedas? What noble thoughts?"

41-42) Dharmaraja said – "O Kali! Although it is your nature to be untrue, you are speaking the truth now. Therefore I am releasing you. You may proceed to destroy Dharma after our lineage ends. Then too, you should give us tax in the form of the four – border of the village, the words of many people, balance and measurements".

**Note:** Due to this rule imposed by Dharmaraja even today there is a bit of justice left in the concept of borders, voice of the majority, balance and measurements.

43-44) "You shall not violate these rules at any cost" – when Dharmaraja said thus, Sri Krishna said – "Till the progeny of the Pandavas remain, although you shall be present on Earth you shall not have any ability. After the Pandavas, your influence shall keep increasing till Kshemaka".

45-46) "After Kshemaka, your full strength shall definitely manifest. Till I and the Pandavas are on Earth you may not even glance towards Earth. The question of stepping on it does not arise. After that you may step in". Saying thus, Sri Krishna got him released from Dharmaraja.

47) Kali bowed to them and entered a cave that was on the other side of the ocean. The Pandavas ruled the land along with Sri Krishna and enjoyed greatly.

48) In this way, having established the Pandavas on the throne, Sri Krishna resided along with Arjuna at Indraprastha and narrated him many tales in order to rid him of the sorrow of his son's death. Since Arjuna had forgotten the lessons of the Gita, he instructed him in detail (again).

49) "Bharati, Prana and Vasudeva are the three who are omnipresent in this Universe. Only these three possess supremacy. The entire world is under their control. They possess more and more auspicious qualities respectively. All the others are under their control".

**Note:** Prana or Mukhyaprana possesses more *gunas* than Bharati and Sri Narayana possesses many more *gunas* than Prana.

50) "In this way everything is under Sri Hari. There is none other than him who is full of auspicious *gunas* and omnipotent. Ramaa Devi is greater than Prana. But she is lower than the Lord".

51) "Since Sri Hari accepts everything that is offered through Yajnas, he is known as Hutasha. He stays inside of Vak and Prana and bears the entire world at all times".

**Note:** In a yajna or homa, what is offered in the sacrificial fire is 'huta'. Hence Sri Hari is known as 'hutasha'. Vak is another name for Bharati Devi.

52) "He is Eshwara. Brahma, Rudra and the others are known as Jeeva. Those who are good devotees of his since eternity qualify for Moksha".

53-54) “Those who hate Sri Hari since eternity are fit for Tamas. They are great sinners. Those who vacillate between devotion and hatred always rotate in Samsara and are known as ‘mishra’ Jeevas. In this way, Jeevas are of three types. This never undergoes any change. Through physical and behavioral indicators, the hierarchy of souls must be understood”.

55-56) “Since Sri Vishnu always graces Jeevas based on these indicators, Jeevas must always be understood as per hierarchy. Pleasing Sri Vishnu and his devotees is Dharma. Everything else is Adharma. This is the purport of Shastras. What is the use of grieving?” – Sri Krishna instructed Arjuna with these and other Tattvas and was greatly honored by the Pandavas.

57) Having somehow convinced the Pandavas who followed him for very long, Sri Krishna proceeded towards Dwaraka in his chariot along with Subhadra.

58) On the way, when Sage Udanka, who woke up from his state of samadhi, asked him, Sri Krishna told him about the death of Duryodhana along with his brothers, children and soldiers.

59) When Sage Udanka got ready to curse him upon the hearing the news of his *shishya's* death, Sri Krishna showed him his *Vishwaroopa* and consoled him with wise words.

60-61) “Being a great devotee of mine, he is always engaged in my worship. Let him not attain eternal hell by insulting me” – thinking thus Sri Krishna instructed him with wise words out of compassion. Sage Udanka attained a calm mind. Repenting greatly, he took refuge in Sri Krishna with an atoned heart.

62) Deva Sri Krishna assured him of safety and said – “I shall send Indra to give you Amruta” and proceeded towards Dwaravati.

63) Later Sri Vasudeva ordered Indra saying – “Provide Amruta to the Sage”. Indra apologized to Sri Krishna and said that he would deceive the Sage.

64) Out of affection for Indra, Sri Krishna said – “Alright”. Indra then took on the guise of an intolerable Matanga and went to Sage Udanka.

65) Indra, holding the vessel of Amruta near his urinary organ and acting as if he was urinating, told the Sage – “O Maharshi! Sri Krishna has sent this Amruta for you. Please have it”.

66) Sage Udanka mistook it for urine and shouted at Indra saying – “Get lost”. In this way, Indra deceived him and returned to his loka with a contended mind.

67) Amruta is an extraordinary food meant for Devas who greatly dislike it being drunk by others.

68) Sri Krishna considered the whole incident as acceptable since Sage Udanka had lost the opportunity due to his own fault, even after his blessing.

69) Sri Krishna reached Dwaraka and was accorded respect by the Yadavas. In the gathering of all Yadavas, Sri Keshava narrated the news of the Kurukshetra war to Vasudeva.

70) When Sri Krishna was narrating the incidents of the war, Subhadra noticed that he did not narrate the story of Abhimanyu's death and requested him with reverence to do so. Sri Janardana then narrated that incident (too).

71) Then, Vasudeva and the others felt great sorrow. They got together with Sri Krishna and performed Shraddha, Dana and many other rituals .

72) In this way, when Sri Krishna, the lord of the world, was staying at Dwaraka, Yudhisthira desired to perform the Ashwamedha Yajna. He however could not find the necessary wealth.

73) The compassionate Dharmaraja did not wish to extract tax from the remaining Kshatriyas. At the same time, he did not wish to perform the Yajna on a moderate scale.

74-76) Sri Vyasa, who is omniscient at all times, understood his concern and appeared in front of him. "Where the peak of Himavat mountain meets the peak of the Meru mountain Sri Hari, although completely rid of the bondage of Karma, had performed a Yajna focusing on the indestructible self for the sake of instructing the world. At that location, Shiva and the other Devatas, King of the Maruts and a Danava by name Vrushaparva worship him. There is great wealth at that location".

77) "Therefore, worship Sri Hari in the form of Sri Parashurama as present in Shankara and, after obtaining his permission, bring that wealth and perform the Yajna" – when Sri Vyasa said thus, Bhima too addressed the King.

78) "Sri Parashurama, the lord of all, is verily the deity for wealth. He resides inside of Shiva and is the presiding deity for wealth that is obtained through Yajnas".

79) "It is Sri Vishnu who granted that excellent astra to Arjuna. All our other goals too will be fulfilled only due to him".

80) "That Vishnu is the one who grants the position of Brahma, Rudra, Indra and the others. He is the lord of everything and is independent. He is the one who manifests everyone as per his wishes".

81) "He is dear to us. We too are always dear to him. O King! Let us therefore perform this Yajna using the wealth obtained through his permission".

82) "Our grandfather Sri Vyasa is verily Sri Parashurama himself. He will himself grant us wealth". After that, the Pandavas proceeded with Sri Vyasa ahead of them.

83) Sri Vyasa granted them wealth that was a hundred yojanas in size. The Pandavas fetched that (wealth) through elephants, horses, camels and humans.

84) Except for Dharmaraja, Bhimasena and the others carried home huge amounts of gold that appeared like the rising Sun for the purpose of the Yajna.

**Note:** Since Yudhishtira was the Chakravarty of the world, he did not carry or rather was not allowed to carry any burden.

85) At that very moment, Sri Vasudeva arrived at Hastinapura along with his wives and Subhadra even as he was worshipped on the way by Sage Udanka.

86) When he (Sage Udanka) desired water, Sri Krishna granted him clouds thereby fulfilling his boons and then proceeded towards Hastinapura.

**Note:** Sri Krishna had earlier granted him a boon that he would get Amruta. In this particular instance, Udanka asked him for water to quench his thirst. But Sri Krishna granted him many clouds that showered nectar-like water on him. Thus Sri Krishna kept his promise. Those clouds came to be known as Udanka Megha.

87) As Sri Vyasa, the best amongst *Purushas*, and the Pandavas approached Hastinapura, Sri Krishna too entered the city. At that time, Uttaraa gave birth to a dead child.

88) Seeing the child arriving dead due to the astra of Ashwathama, Kunti and the other womenfolk took refuge in Sri Vasudeva, the protector of all and the lord of the world.

89) When the child was in the womb, Sri Keshava had protected the womb itself. Now, when the child was killed during birth he brought it back to life, in order to ensure the progeny of the Pandavas.

90) At that moment, the Pandavas, carrying a huge amount of wealth, entered the city along with Sri Vyasa. Seeing their grandchild being protected thus by Sri Keshava, they became (immensely) happy.

91) Yudhisthira, the son of Dharma, became pleased with the birth of a grandson and gave many types of Daanas. He also bowed to Sri Vasudeva.

92) Sri Krishna had his glories sung by Kunti, Draupadi, Subhadra, Uttara and the other women, and by the Pandavas and other men-folk. They also bowed to him.

93) Thereafter, after obtaining the consent of Sri Krishna, the Pandavas established Sri Vyasa as the head of the gathering and, along with many Sages who were propagators of the truth about Parabrahma, started the Ashwamedha.

**Note:** Sri Vyasa was honored as the *Sabhadhyaksha*.

94) Bhagavan Sri Vyasa, the lord of the world, himself got the Ashwamedha done such that all Yajnas were performed.

**Note:** As part of the Ashwamedha, all the main Yajnas in the Vedic parampara was performed then.

95) Bhimasena, as per the orders of Sri Krishna Dwaipayana, got all the materials for the Yajna ready and also prepared the golden Yajnashala.

96) After that Pandavas released a horse of black and other mixed hues, having duly consecrated it with mantras. Arjuna followed the horse, with the Purohita Sage Dhaumya in lead.

97) Arjuna ensured the horse roamed everywhere, winning against all the Kings who stopped it, and remained undefeated against enemies of all nations.

98) As per the orders of Dharmaraja, Arjuna did not kill anyone. With affection, he invited all the Kings to the Yajna.

99) As per the order (route), when Arjuna arrived at Manalura, Babhrumahana welcomed him with *arghya* and *padya*. Arjuna said thus to his son.

**Note:** There are few other versions of Mahabharata in which it is stated that Babhrumahana could not recognize his father. In the Vyasa Bharata, and therefore in the Tatparya Nirnaya, there is no such mention. Arjuna clearly recognizes his son.

100) “You are welcoming me with *arghya* when I have arrived here desiring war. I do not like this. You have not stopped my sacrificial horse. Fie on your manliness!”

101) Even then Babhrumahana did not engage in battle. Uloopi then told him – “One should always do what pleases one’s father. There is no doubt regarding this. Therefore, commence battle”.

102) “Displaying your strength to your father, battle with him in order to please him” – when she said thus, Babhrumahana put forth his complete strength and engaged in war with him.

103-104) Arjuna engaged with him in a mild manner out of love for his son. Noticing that Arjuna was not getting hurt in spite of hurling all weapons at him, Babhrumahana decided to test his skill and, out of childishness, released a divine arrow powered by mantras at him. Arjuna fell unconscious.

105) Seeing him fall unconscious, Babhrumahana felt great sorrow and sat down, having decided to give up his life out of devotion to Arjuna. His mother Chitrangada started lamenting from grief.

106) Chitrangada then berated Uloopi – “Fie on you! You have gotten my husband, worshipped by all three worlds, killed by his own son”.

107) “I have nothing else to do without my husband who is most valorous in this world. I shall attain his world along with my son. You, who are always keen on fighting, may become satisfied (now)”.

108-109) Noticing Chitrangada struggling on the ground having decided mentally to give up her life, Uloopi immediately went to the Nagaloka and fetched the *Vishalyakarani* medicine. Applying the same on Arjuna, the greatest warrior in all three worlds, she ensured he got up.

**Note:** Vishalyakarani was a special Ayurvedic medicine that helped remove weapons from one’s body and also removed their toxic effect. This was one of the four medicines brought by Hanuman in the Ramayana.

110-111) Uloopi then smiled and said – “I had earlier overheard the conversation of Devas in *Suraloka*. They had said – ‘Bhishma and the others have not been killed in a Dharmika way by Arjuna. Therefore he must undergo immense pain’. Ensuring no one else caused such pain, I asked Babhrumahana to engage in war to ensure the words of the Devas (came true)”.



112) “It is due to the resolve of the Devatas that he fell unconscious. Since he has experienced the results of his mistakes, there shall be no occasion to experience it through others”.

113) “If Arjuna had lost to others, his fame, which is spread all over the three worlds, would have been tainted. Devatas did thus to ensure his fame does not suffer any loss”.

114) When Uloopi narrated thus, Arjuna became affectionate towards his wife and son. Having invited both of them to the Yajna, he proceeded further.

115) When Arjuna approached Dwaraka, Pradyumna and the other sons of Sri Krishna invited him to war by forcibly capturing the horse.

116-117) When they took the horse in that way to extract revenge for the kidnapping of Subhadra, Arjuna, only due to the respect he carried towards Sri Krishna and Vasudeva told the latter – “Like enemies, your grandsons have captured the horse”. Vasudeva scolded the youngsters and got the sacrificial horse released.

118) After that, Arjuna bowed to his maternal uncle (Vasudeva) and invited them to the Yajna. Proceeding towards Hastinapura, he sent a messenger in advance to the King.

119) Dharmaraja, accompanied by his brothers and Sri Krishna, heard the news of Arjuna’s return and was delighted. With eyes swollen with tears, and out of brotherly love, he asked Sri Krishna.

120) “O ageless Krishna! I cannot spot any defective attributes in Arjuna. Yet, due to what defects does he always remain on the move and undergoes consequent sufferings?”

121) When he asked thus, Sri Keshava said – “Your brother has a slightly tall body. Therefore, he is undergoing all this sorrow”. When he started revealing more, Draupadi stopped him indicating through the corner of her eyes.

122) Only four of them – Sri Krishna, Satyabhama, Vrikodara and Draupadi – know all the *lakshanaa* shastra. There is no fifth one. This is very pristine knowledge.

**Note:** Samudrika Lakshanaa Shastra is the science of omens, signs and indicators.

123) Wary that Yudhishtira, being a keen learner, may yearn to learn this shastra due to the occasion, Draupadi stopped Sri Vasudeva out of greed.

124) Out of affection for Draupadi, Sri Krishna did not continue. He changed the topic and made him forget it (the conversation).

125) A slightly larger abdomen, a big reproductive organ and a longer left shoulder – these were the other physical defects of Arjuna.

126) Although they were clearly visible, Sri Krishna did not mention them. These defective signs always cause loss of knowledge and happiness.

127) Amongst all sentient beings, the only ones who are completely free from all defective attributes and qualify for complete knowledge, bliss, strength and other auspicious attributes are Draupadi and Maruti (Bhimasena).

128-129) These lakshanas are indicative of eternal freedom from sorrow and for immense bliss. Such indications are higher in Rugmini and Satyabhama who are none other than Sri (Mahalakshmi) when compared to Vayu and Bharati. More than all of them, these physical characteristics are present in Sri Vyasa and other forms of Sri Hari but in none else. He alone is complete with all auspicious attributes.

130) When Arjuna entered the hall of the Yajna along with the sacrificial horse, he paid his respects to Sri Keshava and his brothers. They too comforted Arjuna.

131) After that, under the protection of the hero of the Yadavas, being instructed by Sri Vyasa and being conducted by Sages, the Yajna became especially resplendent. All the Kings and the best amongst Brahmanas came there and participated.

132) Being attended by the three forms of Sri Hari – the two Krishnas and the Bhargava – that Yajna became splendid just like the world that shines due to the Vishwa, Taijasa and Prajna forms of Sri Hari.

**Note:** In that Ashwamedha Yajna, Sri Hari was present in three forms – Vasishtha Krishna, Yadava Krishna and Sri Parashurama.

133) The Yajna of the Pandavas, being graced by the presence of Brahma, Shiva, Indra and the other Devas became especially glorious, just like the Yajna of Brahma in the past and like the Yajna through which Indra became Shatakratu.

**Note:** Indra performed a hundred Ashwamedha Yajnas and was called Shata-kratu thereafter. The Yajna of the Pandavas is compared here to that hundredth Yajna of Devendra.

134) Amongst Devas, Gandharvas, Sages and humans who followed Swadharma, there was no one who did not participate! Due to the presence of Devas in their best appearances along with their wives, that gathering appeared splendid like Devaloka.

135) In that gathering, discussions about philosophical truths took place and all philosophical purports that were under question were decisively cleared without any trace of doubt by the three forms of Sri Hari through their excellent and auspicious words.

136) In that excellent Yajna, the best of the Gandharvas sang beautifully. The best of Apsaras danced well. Brahmanas continuously engaged in philosophical discussions. Groups of Devas and Kings displayed their greatness separately. In this way, that emperor of all Yagas took place.

137) All the Devata women, with faces like blossomed lotuses, got together with the wives of Sri Krishna and moved around in that sacrificial hall, being well made-up and with the company of Apsaras. They joyously participated in listening to the excellent tales of Sri Hari.

138) There was no one left with his desires unfulfilled when the son of Vayu, the greatest amongst intellectuals, stood there giving Daana. There was not one person left still desiring Moksha, or wealth, or philosophical inquisitiveness or food.

139-141) Everyday there were mounds of food, pools of dishes and rivers of delicacies. Ponds of sweet dishes made of milk and honey were created. Huge ponds of sandalpaste and other perfumes that were fit for consumption by Devatas, eyeliners, Alaktakas and other decorative items and wells full of precious stones and gold and other unlimited food items and drinks were available there. Perfumes, liquids and other materials of luxury were arranged in the thousands by Bhimasena. The entire place was full of pleasing material comforts just as in the Devaloka.

142) All the people who witnessed the Yajna remarked that the Yajna conducted by Sri Krishna was like the ones performed by Rama, Brahma and Indra and that no other Yajna matched it.

143) In this way, that Yajna, which had Sri Hari himself as the Devata, was conducted as a five-fold one and performed in the best possible mode. It went on joyfully, increasing in splendour day after day, for fifteen years.

**Note:** Each Ashwamedha requires three years to complete when performed in the best possible way. The Pandavas performed five such Yajnas, one for each brother. Each Yajna can be performed as 'Adhama', 'Madhyama' and 'Uttama' Kalpa. The Pandavas performed it in the Uttama Kalpa which means in each and every ritual the best possible option was chosen.

144-145) At the end of the Yajna, the Pandavas handed over their entire treasury, along with the entire land and all jewellery apart from the *mangalya* on their wives' necks to the eternal and worship-worthy Sri Vyasa, so he could divide it as per Shastras and distribute it amongst the Ritviks of the Yajna. Isn't division the favorite activity of Sri Vyasa? Hence they gave it to him so he could divide and distribute.

146) One more reason for handing it over whole heartedly was that it was Sri Hari himself who resides inside of all Dvijas and gets everything done. They submitted their bodies, senses, prana, manas and even their chetana to him and bowed with reverence.

147) "All of this is yours. We too are yours. There is nothing anywhere that is ours. O Lord! You alone are independent. No one else is. You are always complete in all respects" – they said thus with great joy.

148) Accordingly when Sri Vyasa distributed the *dakshina*, the Sages replied – "We are handing this land back to the Pandavas. This material is sufficient for us. With regard to the task of ruling the Earth, these (Pandavas) are most qualified".

**Note:** The Brahmanas accepted the gold, jewellery, cows and other remuneration offered to them and returned the land back to the Pandavas.

149) Hearing those words of the Sages, the Pandavas and their wives prostrated again to Sri Vyasa and requested – "Having handed over this land, duly obtained by us through Dharma, to you at the end of this Yajna, we shall retire to the forests to perform Tapas".

150) When they said thus, upon the request of the Sages, Sri Vyasa, the lord of all, said – “This gold is verily wealth for the Munis. As per my orders, you shall enjoy this entire land”.

**Note:** Sri Vyasa instructed the Pandavas to rule the Kingdom once again.

151) “Since it had been donated to me, it is being given as a blessing to you. Therefore, there is no defect in receiving it back. I am your grandfather and your Guru especially. I am your lord. Therefore, you are fit to receive it from me”.

**Note:** It is considered as a great sin to accept anything given in Daana. Hence Sri Vyasa is explaining here why that sin would not attach to the Pandavas by them getting back the land they donated.

152) When Sri Vyasa said thus, Pandavas accepted the Kingdom and handed over all the gold, which he distributed amongst the Vipras. Greatly pleased, he gave his part of the gold to Kunti.

153) Prabhu Sri Vyasa gave excellent jewels and precious stones to the Pandavas and their wives. He then gave separate and appropriate boons to each of them. The Pandavas bowed to him with great joy.

154) Since the Yajna was done with excellent Dakshina, Sri Vyasa converted it into a three-fold Yajna with Dakshina and transformed each of those three Ashwamedhas into a *Bahusuvarnaka* Yajna.

**Note:** Any Yajna in which excess Dakshina is given is termed as a Bahusuvarnaka Yajna. Sri Vyasa blessed the Pandavas such that each of the Ashwamedhas gave them thrice the punya. The five Ashwamedhas they performed thereby became equivalent to fifteen Ashwamedhas!

155) The Pandavas, along with Sri Krishna, completed the *Avabhruata snana*, and appeared splendid like five Indras. The Devatas praised them.

156-158) When the Yajna was being praised thus, an Asura who was the presiding deity of anger, arrived there in the guise of a mongoose. He let out a terrible roar and started berating the Yajna and its performers. When asked, he said – “A Brahmana with his wife and son was engaged in the Uncha vrutti and offered Saktu-prastha with great devotion. He gave it to Yama who had come there in the form of a guest. This Yajna is not equal to even one-sixteenth of the punya fetched by that act”. When the Sages asked for the reason, he started explaining.

**Note:** Uncha vrutti is subsistence by picking up left-over grains. Saktu-prastha is the offering in Vaishwadeva rituals.

159-161) “One side of my body that was cleaned by the water used for washing that guest’s feet turned into gold. Even after taking bath in many great rivers and bathing in the waters of Yajnas, the other side of my body did not turn into gold”. Knowing the real reason behind this, the Sages and Sri Krishna laughed to ensure the Asura went to Andhantamas. Immediately he vanished. Subsequently he attained Andhantamas. That is why one side of his body had turned golden.

162) Knowing the opinion of Sri Krishna (on this matter), the Sages praised the many great qualities of Sri Krishna, the Pandavas and the Yajna and condemned it (the mongoose).

163-164) Earlier, the Asura, being the presiding deity of anger, had tasted milk kept by Sage Jamadagni for Shraddha in the guise of a mongoose. The Pitru Devatas had then cursed him saying – “May you remain as a mongoose until you berate Dharmaraja and the other Devatas”. Their aim was to ensure terrible Tamas and hence they had cursed thus. Having done so, he went to Tamas.

**Note:** Although berating Dharmaraja appears to rid the mongoose from the curse, the abuse of Devatas ensures permanent Tamas, which is wholly appropriate for an Asura like him.

165) While it is true that the Daana of wealth by a poor man fetches more punya, what fetches greater punya is always the qualities of the practitioner such as knowledge and devotion.

166) Another reason (that fetches punya) is the pleasure of noble people. Sri Hari himself is the best amongst noble. In terms of auspicious qualities, who else is greater or even equal to the Pandavas?

167-168) That excellent Yajna which the greatest noble one Sri Vishnu, along with noble Sages and Devatas, is getting done through his most dear Pandavas under his own presence – what other instrument of auspiciousness can be equal to this? The followers of the Paing branch chant the following appropriate mantra.

169) “All the Karma done by those who do not possess devotion in Sri Vishnu gives fragile benefits. The Karma of Sri Vishnu’s devotees fetches infinite punya. There too, more and more punya is obtained as per the order of the Varnas”.

170-171) “Even amongst Vaishnavas, the Karma done by Gandharvas is a hundred times more (better) than those of humans. The Karmas rendered by Pitrus, Munis, Devatas, Indra, Shiva and Brahma are to be understood as being hundred times better than the previous ones in the same order. The Karma performed by Brahma is unmatched by anyone”.

**Note:** The Karma of Pitrus is a hundred times better than those of Gandharvas. Munis perform Karma hundred times better than Pitrus. Devatas exceed Munis in Karma by a hundred fold. Similarly, the Karma of Indra is a hundred times more than other Devatas. Shiva exceeds Indra by a hundred times. Brahma performs hundred-fold better Karma than Shiva.

172) “Amongst the pile of Jeevas, devotion towards Sri Vishnu keeps increasing in order till Brahma. Even in terms of results obtained for Karma, the pleasure of Sri Vishnu is the main factor and nothing else”.

173) Therefore, there is no match for the Karma performed by Pandavas. In terms of knowledge and other auspicious attributes, no one is equal to them. Therefore, that Daitya, being the presiding deity of anger, was a great sinner and, having berated the most Satvika Pandavas, attained Andhantamas.

174) Later, in that divine assembly of Devatas and Munis, upon the request of Dharmaraja, Lord Sri Krishna instructed all the Vaishnava Dharmas with utmost pleasure.

175) All of them, having listened to all the Dharmas from Sri Krishna, worshipped the lord of the world with excellent and utmost devotion and obtained supreme bliss.

|| End of chapter 30, known as 'Ashwamedha Kathanam', from the Mahabharata Tatparya Nirnaya,  
composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||