

Sriman Madhwacharya's
Mahabharata Tatparya Nirnaya
An English Translation

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Chapter 1: Sarvashastrartha Nirnaya

The creation of the Universe, Lord Hari's greatness, the right shastras, the right philosophies, the five differences, the route to Moksha, the hierarchy

|| OM namo bhagavate vasudevaya OM ||

1. I bow to that Lord Narayana, who is the ocean of all attributes, who is responsible for the creation, sustenance, destruction and conduct of the Universe, who gives knowledge, who is the reason behind bliss to suras and sorrow to asuras, and who is omnipresent and unique and special.
2. Lord Narayana, who is beyond comprehension, and who is greater than Mahalakshmi who is greater than Lord Brahma and others, who has the entire knowledge in his own mind and who has the entire Universe in his stomach, rested between the shoulders of Lakshmi, though he is completely self satisfied.
3. The Lord, who has the entire Universe in his stomach, even though he has complete and ever present bliss without any deficiency, for the upliftment of the souls under his refuge, had a desire to create those worthy of being created, at the end of the Pralaya called "para".
4. That Lord, had a look at the entire group of chetanas. He looked at those uttama muktas who are completely liberated from samsara and who have their own natural bliss as their body and are immersed in meditation (of the Lord). He looked at Brahma and other noble souls, Kali and other evil souls and other mixed souls who were resting. He also looked at the other mixed souls and lesser souls who had been liberated.
5. Desirous of my vihara, I shall create chetanas so they obtain joy, sorrow or mixed nature according to their natural being. This act of mine shall allow the three types of jivas to express their "nature" completely and also allow Mahalakshmi's opulence.
6. Thinking in this manner, the Supreme Lord took the form of Vasudeva, a form which gives eternal bliss (Moksha) to his people. Then Mahalakshmi, who is forever under the control of the Lord, took her second form upon the orders of the Lord. That form is known as 'Maya'.
7. The Lord then took the eternal form of Sankarshana, the form which is responsible for the destruction of the Universe. Under his orders, Devi took the form of Jaya. After that, the Lord took the form of Pradyumna, responsible for the creation of the Universe. And Devi took the form of Kruti.
8. Bhagavan then took the form of Aniruddha, which is responsible for the sustenance of the Universe. Devi took the corresponding form of Shanti. A thousand years after this, the Lord, in his form of Pradyumna, handed over to his own Aniruddha form, all those Jivas, who were eligible for creation.
9. Lord Aniruddha then kept all those Jivas, who had no body except their Linga Shareera, including Swayambhu (Brahma), Vayu, Shesha, Garuda, Rudra and others, inside of his stomach. He then brought them out with a physical body one after the other.
10. Thus the five formed Lord, took twelve forms, took ten forms, took a hundred forms, took thousand forms, took many forms, took innumerable forms. Although he is One and same in all forms, although he

is without any deficiencies in any form and full of auspicious attributes in all forms, he still appeared in multiple forms.

Note: Five forms - Narayana, etc. Twelve forms - Keshava, Narayana, etc. Ten forms - Matsya, Kurma etc. Hundred forms - Forms in the Narayana Shatanama, Thousand forms - Vishva, Vishnu, etc. Multiple forms - Para, etc. Innumerable forms - Aja, etc

11. That Lord has defectless and completely auspicious attributes as his body. He is independent, without a physical body and outside of nature's attributes (control). He has pure bliss as his hands, feet, face, stomach and other organs. He is eternally without a difference when it comes to attributes, actions and nature.

12. Lord Vishnu, who is eternally the same, does not have a beginning nor end, temporally, spatially or attributes wise. He does not have growth nor decay. There is none who is equal to him, nor will anyone ever be equal to him in future. Since there is none even equal to him, who can ever be greater than him?

13. The Lord is one who knows all. He is the controller of everyone. He is infinitely capable, complete, lossless and one with natural strength, knowledge, bliss and courage. He is the best. Without his permission, this entire Universe including Mahalakshmi and Brahma, Rudra are not capable of any action.

14. For Lord Hari, Sri Vayu is the Pratibimba (reflection, representative). For Sri Vayu, Rudra and Garuda, both of whom will reach Sesha's post are the Pratibimba. For Garuda and Rudra, Indra and Kama are the Pratibimba. For them, Rishis and others are the Pratibimba. The Pratibimbos are always lesser in attributes by at least 100 (10 to the power of 100) to their Bimbos (source, origin).

15. Lord Mahalakshmi who is greater than even Brahma is the main Pratibimba to the Lord amongst female Jivas. Saraswati and Bharati, who are greater than Rudra, are the Pratibimba of Mahalakshmi. For them, Parvati and Suparni are the main Pratibimbos. For Parvati and Suparni, Sachidevi and others are the Pratibimbos. Just like amongst male Jivas, even in female Jivas, there is a hierarchy of Jivas and a Bimba-Pratibimba relationship exists.

16. Amongst those male Jivas, some are greater than female Jivas by 100 (order of magnitude) attributes, some are greater by 10. Some others by 15 attributes. This hierarchy has to be reconciled using the statements in Shruti. If the word "Shata" is (correctly) interpreted as "many", there is no confusion amongst the Shrutis even if they quoting different numbers.

17. Since this difference in their attributes is inherent in their nature, the difference and hierarchy exists even in Moksha. Since the Shruti "Dasha Shatam Sahasram.." exists, the word Shata doesn't indicate scarcity. Therefore, even if higher souls have been referred to as higher by "Shata", it still indicates that they are much higher in attributes than the lesser ones.

18. In this way, those who take refuge in Vayu are eligible for Moksha. Others are eternally in Samsara (Nityasamsaris). Asuras are eligible for Tamas (hell). This is an eternal rule and will never change. Till one

completes Sadhana, everyone will be in Samsara.

19. Due to the will and rule of the Paramatma, all souls will never complete Sadhana at the same time. Hence the souls as an entity will never end. This way, since the souls have the quality of being infinite in number, the cycle of creation, etc will always keep occurring.

20. The best of the devatas, with full of auspicious attributes such as talent, even though they constantly meditate on the attributes of Lord Narayana, the Lord, on account of being complete and supreme and master of all, will never come under the grasp of their understanding. Where else can there be an extension of auspicious attributes like in Him?

21. Even the best amongst the Jivas, the liberated Brahma, cannot even equal the Paramatma. That being the case, how can one claim to be One with the Paramatma, who is eternally of independent constitution, and who is greater than Brahma and others.

22. This truth is what is established by all the Vedas, by Ramayana, Mahabharata and Pancharatra. The same is propagated by all the Tattva Sutras and other Shastras. This is what is decided by Lord Hari himself.

23. (Shloka lists some of the Shruti/Smruti Vakyas propagating the same truth)

- a. Nasti narayana samam....
- b. Yasmat ksharamateetoham....
- c. TattOnyadaartam...
- d. MuktopasmrupyavyapadEshAt...
- e. Neha nAnAsti kiMchana...
- f. MrutyOH sa mrutyumApnOti...
- g. YathOdakaM durgE...

- 24.
- i. AbhAsa Eva cha
 - j. PruthugupadEshAt
 - k. JagadvyApAravarjyam
 - l. ParO mAtrAyA tanvA...
 - m. JitaMtE puMDarEkAksha...
 - n. SacchidAnaMdaroopAya varENyAya...
 - o. SupoorNaguNaikadEha ityanEna...

25. p. MahAvibhootE mahAtmyashareera..
q. BaMdhakO bhavapAshEna..
r. SOMrutasyABhayasyEtO..
s. NAMtam guNAnAmaguNasya..
t. ParO divA para EnA pRuthiv yaitAvatee..
u. EtasyaivAnaMdasyEnyEni bhootAni..

26. The main pratibimba of Lord Vishnu Mukhyaprana, his pratibimba Rudra, his pratibimba Indra and others, and their pratibimba Prana, Daksha and others and all other souls are eternal. Brahma, Rudra and others are under the extreme control of Lord Vishnu even in Moksha and will therefore never exceed Him.

27. An infinite number of Universes exist under the Paramatma. His attributes can never be completely understood by either me or Brahma or Marichi and other Rishis. Even Mahalakshmi and others have not understood Him completely. Except Him, who else is eternal, independent and fully capable?

28. The Jiva is not One. There are many souls. The Lord is the Supreme amongst all. How then can he be indifferent from souls? He belongs to the category of Ishvara. Many shrutis have declared Him as different from all. Due to Him having infinite number of attributes and being omnipresent always, He is different from all other souls. How appropriate is it then to claim that an individual is same as Him?

29. Lord Hari is Supreme. The entire Universe obtains knowledge only by his order. He is best amongst all, independent, complete, without any end or defects, eternal. He is an ocean of auspicious attributes. Multiple Veda vachanas and the words of the Lord Himself declare thus.

30. The four Vedas viz Rig, Yajur, Sama and Atharva, Pancharatra, Mahabharata, Moola Ramayana and Brahma Sutra, these are valid Pramanas by themselves.

31. All those sources which do not oppose the above and support them are also Pramanas. Those sources which are opposed to the above can never be Pramanas.

32. Since the Vaishnava Puranas propagate the same theme as propagated in the Pancharatra, they are also valid Pramanas. Similarly, since they propagate the same theme as Vedas and others, Manusmriti and other Smritis are valid Pramanas.

33. All these Pramanas declare Lord Vishnu as the Supreme. They do not connote supremacy to another being anywhere. Hence, the supremacy of Vishnu is to be accepted as the Truth. One should never think otherwise.

34. The other granthas propagating other topics (such as supremacy of others) has been composed under the orders of Lord Hari himself. This is to ensure that Asuras end up obtaining Tamas. Hence the themes propagated by them is unacceptable.

35. Since those granthas have been composed, under the orders of Vishnu, by Shiva and others, the themes in those granthas that are not against the spirit of the Vedas and other pramanas are very much acceptable.

36. Even if some of the riks in the Vedas appear to be going against the philosophy of the Supremacy of Lord Vishnu, they have to be re-interpreted and understood to mean and indicate the Supremacy of Lord Vishnu.

37. In His avataras, Lord Vishnu sometimes appears to be human like (exhibit human frailties). This is only to put illusion into the minds of Asuras. He does not have any defects at all!

38. Ignorance, dependence upon others, pain, difference, having a nature-bound physical body, giving up the body (contd...)

39. Incapability, being sorrowful, equality with others, cheapness, these and some other defects are displayed by Lord Hari on His own will only for the purpose of creating illusion in the minds of Daityas.

40. HE absolutely does not have any defects at all. In all his physical forms and appearances, He is always full of complete and auspicious attributes.

41. Where then is the oneness or equality of Brahma and others with this great One? Any shastra that proclaims such a truth (greatness of Him) is indeed superior shastra.

42. The Brahmasutras, which have been composed by Lord Vishnu in the form of Vyasa, for the purpose of aiding decisive interpretation of all shastras, is acceptable shastra in all ways. In them, all decisive interpretations have been given.

43. The Lord composed the Brahmasutras in order to resolve the confusion arising out of interpreting certain statements as-is and other statements which cause illusion. Therefore, the meaning conveyed by Brahmasutras have to be understood very well before venturing to interpret other shastras.

44, 45, 46. Non-existence of any defect, being full of infinite auspicious attributes, absence of difference in any of the forms, absolute difference with all other souls always, being the central propagatory theme of all Vedas, hierarchy even amongst the liberated, liberation only due to knowledge - these are the truths propagated by the Brahmasutras. Therefore, anything that appears contrary to these truths is understood to have been there only for creating illusion (amongst Asuras).

47. Therefore, all that has been detailed as Lord Vishnu's attributes are all perfectly acceptable. These and others have been clearly enumerated by Lord (Veda Vyasa) in the Bhavishyat Parva.

48, 49. O Rudra, the one with great arms, I will compose illusionary shastras to put (tamasic) people into illusion. You too get others to compose such shastras and you do the same as well. O One with great shoulders! bring out points which does not exist anywhere, bring out contradictory messages. Mask my presence. Make yourself shine.

50. There exists such a statement (as above) in the Varaha Purana. The statements in Brahmanda

Purana also state the same. The attributes of the Lord, form, having a body that is pure knowledge (contd)

51. Absence of any defect, Hierarchy even in Moksha, anything that is against these principles are for illusion of Asuras. That is the decision.

52. A similar message exists in Skanda Purana as well and has been told respectfully by Shiva to Shanmukha. Though Skanda Purana is a Shaiva Purana, it is acceptable since it is in sync with the shastra of the Lord (Veda Vyasa).

53. "Lord Vishnu alone is Supreme. His knowledge alone is the path to salvation. This is the purport of all shastras. All that is against these principles have been composed to cause illusion.

54. Moksha without knowledge, Equality between Vishnu and me, direct knowledge due to pilgrimage and other such rituals, my superiority over Lord Vishnu...

55. Oneness of all of us and Oneness with Lord Hari after Mukti, all such statements, O dear son, have been told only to cause illusion and not with any other purpose"

56. In the Shaiva section of Padma Purana itself, it has been told by Shiva himself. What Lord Hari had told him previously, he narrated the same to Uma.

57. "O Shambhu! In the Kruta, Treta and Dwapara yugas, I will appear on earth in human form and worship you and obtain boons from you"

58. "Using your created shastras, make people go away from me. Because of this, those daityas who have taken the correct route will take the route of evil and destroy themselves"

59. In Vaishnava shastras or in the Vedas, there is no statement which ever attributes supremacy to anyone apart from Lord Hari. Whereas in other shastras, there has sometimes been an allusion to the supremacy of Lord Vishnu.

60. Since the Vedas are absolutely free of defects, what is said in them is completely and always acceptable. In the Vedas, it has always been mentioned that Lord Vishnu is superior to all else.

61. "Asya devasya meelhuso vayaa vishnoreshasya prabhrute havirbhiih vide hi rudro rudriyam mahitvam yaasishtam vartirashvinaaviraavat" (Rigveda)

62. "Stuhi shrutam gartasadam yuvaanam mruganna bhimamupahantumugram" (Rigveda) "Yam kamaye tam tamugram krunomi tam brahmanam tamrushim tam sumedham" (Rigveda)

63. During the time of Pralaya, only Narayana existed. Neither brahma nor shankara existed. Only Vasudeva existed at the beginning of the creation. Neither brahma nor shankara existed (Shruti vakyas).

64. "Yadaa pashyah pashyate rugmavarnam kartarameesham purusham brahmayonim tadaa vidvan punyapape vidhooya niranjanah paramam samyamupaiti" (Atharvanopanishat).

65. "Yo veda nihitam guhayam parame vyoman sOshnute sarvaan kamaan saha brahmanaa vipashchitaa" (Taittiriya Upanishat)
66. "Pra ghaa nvasya mahato mahani satyasatyasya karanani vocham" (Rigveda) "Satyamenamanu vishve madanti raatim devasya grunato maghonah" (Rigveda)
67. "Yacchiketa satyamittanna mogham vasuspaarhamuta jitota daataa" (Rigveda) "Satyah so asya mahimaa ghrune shavo yajneshu viprarajye" (Rigveda)
68. All the attributes of Lord Vishnu are absolutely true. The difference between Jivas and Ishvara is also real. The difference between Jivas is also real. The Universe which is thus is also real.
69. The differences appearing in Lord Vishnu are all unreal. Except that, there is nothing else unreal. The flow of this Universe constituting the five fold difference is thus absolutely real.
70. The difference between Jivas and Ishvara; the difference between Jivas themselves; the difference between insentient matter and Ishvara; the difference between insentient matter itself and the difference between insentient matter and the sentient Jivas...
71. These five types of differences are eternal. These differences are, under all circumstances, real. This difference and hierarchy does not cease even in liberation (Moksha).
72. The best amongst humans, Chakravartis, Manushya Gandharvas, Deva Gandharvas, Pitrus, Chira Pitrus, Aajanaja devatas, karmaja devatas, devatas, Bruhaspati, Indra, Rudra, Sarasvati and Vayu - in this increasing order the liberated ones are a hundred times (order of magnitude) better than the previous ones.
73. Brahma and Vayu are equal. Garuda is equal to Rudra. Rudra and Sesha are equal. Amongst the liberated, none is equal to Vayu.
74. Mahalakshmi is a thousand times better than Vayu. Lord Vishnu is infinitely more (better) than Mahalakshmi. There is none equal to Him ever!
75. These and other Veda vakyas thus clearly propagate the supremacy of Lord Vishnu. "This is the big meaning" - thus has been declared by Lord Krishna himself in statements such as "Yo Maamevam..."
76. Even in the Brahmasutras, it has been mentioned by Himself that the priority is for "Bhooma Guna". Only by obtaining his ultimate love can Moksha be obtained and not by any other means.
77. The Lord cannot be obtained neither through commentary (on Shastras) nor through extreme intellect nor through meditative listening. He is obtained only by those to whom he grants (his grace). He reveals His natural form to such people.
78. Lord Vishnu is the one who grants Moksha. Vayu also does it through His permission. Moksha, knowledge, the bliss in Moksha and devotion and detachment - these attributes can be obtained by the lower ones (in the hierarchy) only by the grace of those higher up and not by any other means.

79. Lord Hari is always the controller of all. All others are under his control.
80. The hierarchy of souls and the knowledge of the supremacy of Lord Hari; these must be definitively be understood. Without these, no one can ever get Moksha.
81. Knowledge of the five-fold difference; the lack of difference between any form of Lord Vishnu; the lack of any defect in Vishnu; the presence of all auspicious attributes in Vishnu; Only if these are known does one get Mukti, not in any other way.
82. Only if the avatars of Lord Hari are properly understood; If it is properly understood as to what are not his avatars; If his aveshas are properly known; only then one obtains Mukti, not otherwise.
83. Only if one realizes that creation, sustenance, destruction, knowledge, control, ignorance, binding and liberation are all due to Lord Vishnu, one obtains Mukti, not otherwise.
84. Only if one understands that the Vedas, Pancharatra, Itihasas and Puranas are all "pro-Vishnu" does one obtain liberation, not otherwise.
85. Love, which includes knowledge of greatness, which cannot be shaken, which is much more than any other feeling, has been called as Bhakti. Only such bhakti can lead to Mukti, and not any other method.
86. There are three categories of souls viz Devatas, Humans and Danavas. Amongst them, devatas and manushyottamas (best amongst humans) are eligible for Mukti.
87. The madhyama manushyas (average humans) are always eligible for eternal samsara. The adhama manushyas (lower humans) are eligible for Tamas. Danavas always obtain Tamas.
88. Mukti is eternal and so is Tamas. There is no returning back from these two. Devatas will never, in any way, obtain Naraka or Tamas.
89. Asuras will never, in any way, obtain Mukti for whatsoever reason. Madhyama manushyas will attain neither of these.
90. Even when there are knowledgeable persons, those who do not understand the fact that Paramatma is supreme, such Asuras will always obtain Tamas as a rule.
91. When devatas perform an appropriate (to them) Upasana of Lord Hari and when they see Lord Hari directly in a form appropriate with their direct knowledge, they obtain Mukti.
92. Lord Hari is always worshipped with all attributes by Brahma. By humans, he is worshipped as ananda, sarvagna, sat and aatma. He is worshipped by all other devatas till Brahma with those attributes as are appropriate to their capability (yogyata).
93. Those group of souls who are eligible for the post of Brahma are known as "Rujus". Only they can attain the position of Brahma. Others can never obtain that position irrespective of what sadhana one performs.

94. In this way, there are groups of souls for every position in the hierarchy (of souls). The hierarchy of souls is thus eternal and infinite.

95. No one is capable of modifying this hierarchy. One who desires to obtain a position not appropriate to his position will surely fall; there is no doubt about this.

96. Therefore, everyone should always worship Lord Vishnu according to their yogyata. With meditation that is without any break and karma that is nishkama and according to one's yogyata, everyone can see Lord Hari according to their own yogyata. His direct knowledge cannot be had with any other means.

97. Since this is the rule of Lord Hari, it can never be violated by any of the souls, ever. And since He Himself is always true to His own rules, neither will He change these rules.

98. Donation, theertha yatra, tapas, yagna and other such means are the ways to perform constant meditation and devotion of Lord Hari; Bhakti alone is the main tool to obtain Mukti; These excellent sentences are all from the excellent source called Bhavishyat Parva.

99. "Shrunve veera ugramugram damaayannanyamanyamatineniyamaanah edhamaanadvilubhayasya raajaa choshkooyate visha indro manushyaan" (Rigveda)

100. "Paraa poorveshaam sakhyaa vrunakti vitarturaano aparebhireti. ananubhooteeravadhoonvaanah poorveerindrah sharadastartareeti" (Rigveda)

101. "Tamevam vidvaanamruta iha bhavati naanyah panthaa ayanaaya vidyate" (Taittareeya aranyaka). "Tamevam veditvaatimrutyumeti naanyah panthaa vidyate ayanaaya" (Shvetaashvataropanishat).

102. "Yasya deve paraa bhaktiryathaa deve tathaa gurou. Tasmaite kathitaa hyarthaah prakaashante mahaatmanah" (Shvetaashvataropanishat).

103. Everything else is only for bhakti; bhakti is only meant for Moksha; Even in the liberated, bhakti, as an eternal and constant bliss, does exist.

104. Bhakti means friendship which is accompanied by knowledge and intensity and firmness. These and other veda vakyas reveal these methods.

105. "O Lord Hari! A person who does not have devotion in you will always stay in naraka even if he performs all his duties without fail. A person who is your devotee will obtain liberation even if he commits a Brahma Hatya".

106. "O Lord Achyuta! Even the adharma performed by your devotees becomes dharma. O Lord Hari! Even the dharma performed by those who aren't your devotees becomes adharma".

107. "O Parantapa! Arjuna! Only with this sort of unmatched devotion can I be known appropriately, can I be seen and entered into" (Bhagavadagita).

108. Daityas are eternal haters of Lord Vishnu. Their hatred for Vishnu keeps especially increasing and such hatred will eventually land them in Tamas.

109. Those who fall into Tamas, where there is not even a trace of happiness, will always have complete ignorance and pain filled hatred towards Him.

110. The knowledge (belief) of non-difference between Paramatma and Jeevas; the knowledge of Paramatma having no attributes; the knowledge of Him having incomplete attributes; equating Paramatma with others; knowledge that others are higher than Him; knowledge of difference in His various forms and attributes and actions (contd)

111. The knowledge of birth and death for Him in His avataras; the hatred of His devotees; the condemnation of all those knowledge sources which proclaim His supremacy; knowledgeable people term these as the nine forms of hatred.

112. It is certain that devotion without any of these nine hatreds is true devotion. Devatas have such devotion since always and their devotion keeps increasing.

113. (that increased devotion) Leads them to direct knowledge and then increases further to be a cause for their Mukti. In Mukti, they always have devotion embedded in their bliss.

114. Just like how whiteness is always an attribute attached with the nature of the cow, similarly happiness and knowledge are always in the nature of devotion; not in any other way.

115. Lord Vishnu gets pleased only with devotion and not anything else. He, truly, is the giver of Mukti; and devotion towards Him is the true instrument to achieve Mukti.

116. This devotion is the reason behind the hierarchy amongst Brahma and others and also amongst the liberated; This exists in the hierarchy since eternity and is perpetual; Devotion is the reason for the hierarchy and not anything else.

117. The lowest ones amongst humans will always have at least a little hatred towards Lord Vishnu. Therefore, they are always filled with sorrow; there is no doubt about this.

118. The madhyamas (average) amongst humans will always possess doubts over truths such as the supremacy of Lord Vishnu; they will therefore obtain results which are a mix of happiness and sorrow. The best amongst humans will always have at least a little devotion towards Him and therefore will obtain Moksha.

119. The bhakti that Brahma has is always the best and highest amongst all Jivas. These and other such statements have come in Puranas again and again.

120, 121. The one who possesses height of 96 angulas, waist size of 48 angulas, length of 7 feet and 32 lakshanas; one who has no doubts regarding the truth; one who clears the questions of knowledge seekers; he is referred to as a 'Guru' by the knowledgeable. Therefore, Brahma is always the main Guru for all. Similarly, all those who are better than an individual are all known as Gurus for that person.

122. In the order of hierarchy, those who have less lakshanas are also considered Gurus. But the average amongst humans have equal positive lakshanas and negative lakshanas. Kali does not possess even a

single positive lakshana and has all negative lakshanas only.

123, 124. Whatever is granted by a Guru, who has positive lakshanas, with a happy mind, to his student, will come good. Let there be no doubt regarding this. Since He does not reveal Himself directly, Paramatma grants Mukti by entering into the Guru as an avasha.

125. Even if one is a direct Guru, if he does not initiate/instruct with a cheerful mind, that knowledge will never fructify. Therefore, Gurus must always be revered/worshipped.

126. Due to various reasons, those who are lesser in the hierarchy also become Gurus sometimes. Out of respect for Shastras, these Gurus must also be worshipped. But they need not be worshipped as much as a Guru who is higher than self in the hierarchy. These points are mentioned in the Pancharatra and are substantiated in the Puranas.

127. When one obtains direct knowledge and vision of that form of Lord Hari which is suitable as per his yogyata, then all the previous sins of the individual will get burnt away. Some of his future sins will also get destroyed/detached.

128. Therefore, the statement from Bhavishyat Parva confirms that once the vision of the form of the Lord that is as per the individual's yogyata is had, it is certain that Moksha will be obtained. This truth is present in the Brahmasutras also. Since "Tadyathaa" is mentioned in the shrutis, they also propagate the same.

129. Those humans who obtain Moksha will enter devatas; devatas will enter Indra; Indra will enter Garuda; Garuda will enter Sesha and Sesha will enter Brahma. Under the leadership of Brahma, all of them will obtain Lord Hari.

130. Those who are liberated will be under those who are higher than them in the hierarchy. The liberated will be free of any defects; they will always be happy; they will return back from Moksha; they will freely roam around and enjoy; they will never have any deficiency.

131. Similarly, the asuras till Kali have sorrow which keeps increasing based on their position in the hierarchy. Kali has the maximum sorrow. Those who are eligible for the position of Kali are also from a group similar (in concept) to the group of those who qualify to become Brahma. Similarly, those who qualify for the different echelons of the asura hierarchy also come from their own groups.

132. Brahma is superior to all other Jivas with regard to all attributes. Similarly, the liberated Brahma has command over all other liberated Jivas. Narayana is the lord for this Brahma and Brahma always takes shelter under Him.

133, 134. In this way, taking inputs from Rig, Yajur, Sama and Atharva vedas, the Itihasa known as Pancharatra, Puranas and other shastras, this decisive commentary has been composed by Anandatirtha Muni, who goes by the name of Purnaprajna, by the orders of Lord Vishnu.

135. Under the orders of Lord Vishnu, the decisive and excellent purport of the shastras have been told

by us. Only after knowing this, it is possible to obtain Lord Vishnu.

|| End of chapter 1, known as Sarvasastraarthanirnaya, from the Mahabharata Tatparya Nirnaya,
composed by Srimadanandatirtha Bhagavatpada ||

Chapter 2: Bharata Vakyoddhara

The greatness of Bharata, the need for a decisive commentary, the order of hierarchy in Kshatriyas and others, the hierarchy amongst women, the explanation of the shlokas of the Bharata

|| OM namo bhagavate vasudevaya OM ||

1. The One who can never be grasped by thought; One who is worshipped by all devatas; One who is the Guru for Brahma and others; One who fulfils the desires of noble people; One who is the ocean of all groups of auspicious attributes; One who is always free from all defects; One with lotus shaped eyes; The Lord of Mahalakshmi; One who grants knowledge to all of us; That Lord Hari is Supreme.

2. In the previous chapter, the decisive commentary over shastras proclaiming supremacy of the Paramatma has been made. Now the purport of the statements of the Mahabharata will be decisively brought out using the same shastra statements.

3. In some places, shlokas have been inserted; In other places, shlokas that go against one's philosophy have been removed; In some places, shlokas have been re-arranged; Along with this, due to wrong knowledge and illusion, the contents of the work have been distorted.

4. Those works which are currently extant also have such distortions; Amongst works, those which are now not available are more in number. Even one percent of the works among a crore are not available nowadays.

5, 6 When such is the state of written works itself, what else can be said of those shastras which even devatas find it difficult to comprehend? In Kali Yuga, when works are distorted in this fashion, in order to establish the correct purport of these works, I will provide decisive comments on them, due to the inspiration and grace of Lord Hari. I have understood other shastras and the Vedas also only due to His grace.

7, 8 With the grace of Lord Hari, I have understood the purport of the various granthas found in different parts of the country; Having done so, I shall now describe the true meaning of the shastras, as also conveyed by the Mahabharata, just like how Bhagavan Vyasa, who is Lord Narayana himself, has conveyed in His various granthas.

9, 10 It is said that Mahabharata is the decisive grantha when it comes to understanding the purport of all shastras. Once earlier, under the orders of Bhagavan Vyasa, Mahabharata (on one side) and all the other Vedas (on the other side) were put on a weighing scale by Brahma, devatas and all Rishis. Then, Mahabharata outweighed all the other shastras.

11 Since it is both Mahaa (supreme) and also Bhaara (heavy, in terms of content), it is known as Mahabharata. One who understands the true meaning of this, will be liberated from all sins one has committed.

12 In the Bharata, all philosophical truths of the shastras have been brought out through examples/analogies. Since it has shown that Bhima and all others are under the control of Lord Krishna, it clearly propagates the truth that Brahma and others are all under the control of Lord Vishnu.

13 It has been told of Lord Vishnu as the giver of knowledge and the giver of success.

14 In the Bharata, in the form of Vyasa, He has given success by stating the greatness of Bhima and others; And by giving the truth to the avatars of Brahma, Rudra and others in the form of Shukacharya and others, He has given knowledge.

15 By the example of Bhimasena, it has been stated that Brahma is greater than other devatas, greater than even Sesa and Rudra; And it has also been brought out that he is much more dearer to Lord Vishnu than the others.

16 In the plans of Lord Vishnu to reduce the weight of the earth, Maruti is His principal instrument; And this has been underlined by the killing of Jarasandha and by the killing of Duryodhana and others.

17 Among Kshatriyas, who ever is more and more stronger, he is better; But such strength should be an aid in performing the duty of the Lord; It should be present along with devotion towards Lord Vishnu; Else it will never be good.

18 Such strength will aid as a route to superiority only if it is natural; If the power is due to boons, weapons, etc, it will not act as an instrument for superiority; On the other hand, it will be detrimental; If the strength is due to the avasha of others, then that strength is purely because of the avasha.

19 In devatas, those who have strength have devotion and knowledge; Else it isn't present; And similarly, only the powerful one is dear to Lord Vishnu; Else he cannot be dear to Him.

20 Therefore, whoever is superior in terms of strength is also superior in terms of auspicious attributes; For those who observe at a gross level, it is strength that is easily visible amongst kshatriyas, isn't it?

21 Knowledge and other attributes are visible only with an acute eye; Therefore it is to be understood that there is knowledge and other attributes where strength exists.

22 The rule of knowledge being present in higher proportion where higher strength is present is only applicable in case of devatas and not others; For others, since they are haters of Lord Vishnu, this rule isn't applicable. When Lord Keshava takes avatara for destruction of evil and propagation of true knowledge, strength becomes a measure of position in the hierarchy not just for kshatriyas, but also for brahmanas and other varnas.

23 In all other situations, the supremacy of brahmanas is determined by knowledge and the supremacy of kshatriyas is determined by strength; Overall, for brahmanas and all others, the primary basis for determining yogata is their performance of the Lord's work.

24 The Lord, through the avatars of Rama, Krishna and others performed his activity primarily through strength; Through the avatars of Datta and Vyasa and others, He performed His activities primarily through knowledge.

25, 26, 27, 28 Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna, Buddha, Krishna Dvaipayana, Kapila, Dattatreya, Vrushabha, Shimshumara, Yajna, Narayana, Hari, Krishna,

Tapasamanu, Mahidasa, Hamsa, Mohini, Hayagriva, Badavanala, Kalki, Dhanvantari and others are verily the rupas of Lord Vishnu; There are absolutely no differences amongst these (avatars); In respect of knowledge or any other attributes, there is absolutely no difference amongst these forms at any time.

29, 30, 31, 32, 33 Mahalakshmi, Brahma (and Vayu), Garuda, Sesa, Rudra, Indra and Kama, Aniruddha - son of Kama, Surya, Chandra, Bruhaspati, Yama and all their wives, Daksha and others, Svaayambhuva and other Manus, Sons of Manus, Rishis, Narada, Parvata, Kashyapa, Sanaka and others, Agni and other devatas, Bharata, Kaartiveeryaarjuna, Pruthu and other emperors, Gaya, Lakshmana, Bharata, Shatrughna, Balarama, Pradyumna - son of Rukmini, Aniruddha - son of Pradyumna, Nara, Arjuna and others have a special avasha (presence) of Lord Hari in them. Vaali, Samba and others have a small avasha of Lord Hari in them.

34 Therefore, in the avatars of Lord Hari that involves strength such as Rama and Krishna, Hanuman and Bhimasena are the confidantes and are the chief servants of the Lord in accomplishing the tasks.

35 The one who was Vayu deva in the previous Kalpa is the one who is Brahma in the current kalpa. Apart from Vayu, no one ever gets the position of Brahma; hence Vayu himself is Brahma.

36 'Those who have attractive form always have devotion and other attributes' is the general rule with respect to women. Since attractive form is what is noticed by those who have ordinary outlook, this rule exists.

37 Since in women, it is very difficult to determine devotion and other attributes even in attempted in other ways, it is generally ruled that those who have attractive form have devotion and other auspicious attributes. (Note: attractive form here is not meant to just indicate an attractive body).

38 That form must be natural and must contain the 32 auspicious attributes. A body that does not contain these auspicious attributes will never become an instrument that conveys devotion and other qualities.

39 Even asura women obtain a beautiful body due to boons and other reasons. But they will never obtain auspicious attributes; therefore they will never possess devotion in any way.

40 Therefore the shastras opine that Mahalakshmi, who has the form of Sita, Rukmini, Satyabhama and others has all the auspicious attributes and is therefore the supreme one amongst women.

41 Amongst female Jivas, after Mahalakshmi, Draupadi is the best. Therefore, in the work of the Lord in reducing the weight on earth, she is directly an instrument just like Bhima.

42 Bhima is the chief target of hatred of evil people and also their destructor; Draupadi is just the target of hatred. Therefore, in aiding the work of the Lord, she comes next to Bhima.

43 After Draupadi, the chief aide in the work of Lord is Balarama; after him comes Arjuna due to the avasha of Nara; otherwise after Balarama it is Ashwathama who is the main aide. Jambavati and other shanmahishis are aides like Balarama; then comes Revati.

44 After Hanumanta comes Lakshmana; After him comes Bharata and Vali; after them it is Shatrughna; Sugreeva and others come below him.

45 Those like Vali and others who could not fulfill their role appropriately during the activity of Lord Rama did so and completed it during the activity of Lord Krishna.

46, 47 Those who did the service of the Lord in excess of their योग्यता did lesser service subsequently (Rama avatara and Krishna avatara respectively). Karna, Vivida and others did excess service during both the appearances of the Lord. But they lost their undeserved merit in the same appearances due to activities which were against Lord Hari. On the whole, the decision of each individual's sadhana took place during these two appearances itself.

48, 49 The decisions about merits and sins has happened in these two appearances itself and will not happen in any subsequent appearances (of the individuals). Therefore, the hierarchy of each one is decided in these two itself. By virtue of being the second appearance (of the two), the time of Krishna avatara is especially the occasion when these aspects got decided. Therefore, the Bharata has been composed with these appearances as one of the main themes.

50 In the Markandeya Samasya parva, the story of Lord Rama has also been narrated. Therefore, there is nothing that is not narrated in the Bharata at all.

51 What has been narrated here has not been narrated in such detail and totality in any other shastra. These and other facts have been told by Lord Hari himself in the Brahmanda Purana.

52, 53 Even in the Markandeya Purana, the Bharata has been praised as "Just like Vyasa amongst devatas, Brahmins amongst humans, Vajraayudha amongst weapons and wheat amongst cereals, similarly Bharata is the best amongst shastras".

54, 55, 56 The Bharata has been praised in the Vayu Prokta as well. "Know Lord Veda Vyasa as the Lord of all Narayana Himself; Who else but Him is capable of composing a work such as the Bharata". In this way, the greatness of Mahabharata has been stated separately in all shastras.

All the topics being mentioned by us (in this tatparya nirnaya) have been stated in all the shastras.

57 All these interpretative decisions of the shastras have been stated in the Mahabharata. Using the statements of the Bharata itself, we shall now show how those shastraic truths have been stated in the epic.

58 I bow to that Lord Narayana who is the Guru of the devatas, who is the Lord of the world, who is dear to the devotees, who is worshipped by the entire Universe, who is devoid of the natural Gunas (satva, rajas, tamas), who is without birth, who is all pervading, who is the primordial being, who is full of all attributes and who is worshipped by Amaras, Asuras and Siddhas.

(This is the actual mangalacharana shloka of the Mahabharata, available nowadays only in a few southern recensions of the epic).

59 In the first half of the above shloka, it has been clearly mentioned that the Lord is the giver of knowledge to Mahalakshmi, Brahma, Rudra and the rest of the Universe; Also stated is that He is superior to all, gets pleased only with devotion; It has also been stated that surrendering to Him is the duty of all.

60 In the second half of the shloka, it has been brought out clearly that He is without any defects, without attachment, Supreme, has all auspicious attributes, is the creator of the Universe and responsible for all activity, is worshipped by all devatas and by those liberated and that He is without any differences in any of His forms.

61 In this way, since the worshippability of Lord Vishnu has been strongly propounded in both halves of the shloka, the divine quality of being prayed on to has been especially brought out. Therefore, in the very first shloka of the epic itself, the Supreme nature of Lord Vishnu being full of auspicious attributes has been brought out.

62 Lord Krishna is worshipped by those purified by consumption of Soma, and worshipped by Yajnas. Lord Krishna is worshipped by the brave involved in brave acts. Lord Krishna is worshipped by those Vanaprasthas involved in knowledge seeking activities. Lord Krishna is worshipped through Dhyana by the liberated who do not have any attachment.

63 Due to whom Brahma and others are created and Danavas are destroyed, that Lord of the lords, that primordial Being, O beholder of the Shringa bow, I bow to you!

64 In this context, the 'creation' of devatas means granting them Mukti; nothing else. Because the word 'creation' is equally applicable to Daityas; hence the special meaning.

65 Similarly, the word 'destruction' with respect to Daityas indicates placing them in eternal hell; and not just 'killing'. This is because the destruction in the form ending the physical form is equally applicable to all Jivas; hence it wouldn't indicate the speciality when it comes to Daityas.

66 In order to indicate this special purport, Lord Hari, in the form of Veda Vyasa, has kept the group of devatas and daityas and made Bhima and Suyodhana as opponents and created the difference of own group and opponents group and narrated the story (of the Bharata).

67 I offer my prayers to Sri Vyasa, who has unlimited radiance and is full of auspicious attributes. Due to His grace, I am narrating the story of Lord Narayana here.

68 The story of that Lord Vasudeva, whose presence inside the Jivas is seen like the reflection from a mirror by the Rishis, who is eternal and is supreme; that story has been narrated here.

69 There is nothing that is equal to Narayana; there never has been; there never will be. From this truth, I shall determine all other purports.

70 Since the grateful Lord Vishnu, in the form of Veda Vyasa, has stated thus in the beginning and end, it can be concluded that the story of the Bharata is intended to convey the purport of Lord Hari's

auspicious attributes.

71 I will raise both my arms and proclaim loudly "This is the truth, truth, truth". "There is no shastra greater than the Vedas; There is no God greater than Keshava"

(This is a statement from the Ashcharya Parva of the Hari Vamsha)

72 If all the shastras are churned and the meaning is interpreted after repeated thinking, the main purport that comes out is this "Lord Narayana is always worthy of being meditated upon".

73 Lord Vishnu must be remembered at all times; He must never be forgotten. All other rules & restrictions are subservient to this main requirement.

74 Who else can understand Him since there is none like Him? Since there is none like Him, only He understands Himself.

75 Apart from the son of Satyavati (Vyasa) and the son of Devaki (Krishna), who else can be capable of understanding that defectless Lord Narayana?

76 Lord Hari can never be comprehended fully by anyone; He cannot be controlled by anyone else; He is independent and has His own will; He has everything under His control; He is forever playing with creation and other activities just like a kid plays with toys.

77 Lord Madhusudana, the one with immense shoulders can never be comprehended fully by anyone; There is no other form which is superior to the complete form of the Paramatma.

78 The Lord is not the son of Vasudeva; nor did He reside in the womb of Devaki. The Lord was not born because of either Dasharatha or Jamadagni.

79 He is never born at all; then how can He die? He is never to be killed by anyone; He never gets attached to anyone; He never gets caught by anyone; For someone who is forever independent and is of the form which is pure bliss, how can there be sorrow at all?

80 Even though Lord Hari is the Lord of all devatas and the Lord of the Universe, He performs activities always just like ordinary weak humans. This is definite!

81 "He doesn't know Himself; He is innocent, is sorrowful; He didn't find Sita and went in search of her; He got arrested by Indrajit"; these and other such gameful activities were all done to create illusion in Asuras.

82 83 "He gets disillusioned by attack with weapons; He bleeds due to cuts on the skin; He asks others due to ignorance; He dies after leaving this body"; All such acts are done by Him just like a magician performs tricks for causing illusion to Asuras. Actually, He doesn't have any such defects. Devatas know that He does all this to cause illusion to Asuras.

84 85 All the appearances of Lord Hari are unnatural (not subject to the rules of nature); He does not have a nature governed body; Similarly, they are defectless and full of auspicious attributes; Only to fool

evil people, He appears otherwise. Sometimes, in order to ensure that they get results according to their yogyata, He sometimes fools noble souls also. On the whole, everything is a game by the Lord.

86 "I will teach you my regular and special greatness in full. After knowing these, there will be no other topic that you will need to know" (Bhagavadgita - Lord Krishna)

87 "I am the reason behind the creation and also the destruction of the Universe; O Dhananjaya, there is no other Superior being than me"(Bhagavadgita - Lord Krishna)

88 "Those ignorant people who do not understand the complete and attribute filled Supreme form of mine, think of me as having a human body and insult me" (Bhagavadgita - Lord Krishna)

89 "The desires of evil people will never be fulfilled; All of their activities will go futile; Their knowledge will go waste; Their minds are always against true knowledge; They have taken refuge in the evil nature which destroys the mind" (Bhagavadgita - Lord Krishna)

90 "O Partha! Those of noble nature and who qualify for Mukti realize me as being the cause for all creation and and as one who has no end/destruction, and stay away from sensory pleasures and worship me" (Bhagavadgita - Lord Krishna)

91 "You are the father of the sentient and insentient world; You are worthy of worship; You are the One who gives noble advice and you are the best teacher; You have incomparable wealth and in all the three worlds, there is none who is equal to You, let alone greater than You" (Arjuna - Bhagavadgita - 11/43)

92 "Amongst those that are worthy of being known, I shall tell you about one thing that is the best; Having known that, all those who indulge in contemplation shall attain liberation" (Lord Krishna - Bhagavadgita)

93 "O Bharata! Mahalakshmi is my consort; I place the seed of creation in her womb; After that all the living beings are born" (Lord Krishna - Bhagavadgita)

94, 95, 96, 97, 98 "In this Universe, there are two kinds of beings; All the sentient beings are 'Kshara'; Mahalakshmi who is formless just like the sky is 'Akshara'; He who is different and better than these Kshara and Akshara beings has been termed as 'Paramatma'; He is the most capable One and he enters the three worlds and bears them; In this way, by being different from Kshara and better than even Akshara, I have been known in all Vedas and shastras as 'Purushottama'; The one, without any illusion, knows me thus as the Purushottama, will be known as the truly knowledgeable person and will serve me in all manners; O sinless Bharata! I have revealed the most secret knowledge to you; One who understands this will obtain direct knowledge and be liberated" (Lord Krishna - Bhagavadgita - Chapter 15)

99 "O Partha! In this world, living beings have two kinds of inherent nature within them; I have already explained the Daiva nature to you; I shall now explain the nature of Asuras (evil); Listen" (Lord Krishna - Bhagavadgita)

100 "This world is unreal; unestablished; without a Supreme One; not having a cause-result connection; desire is the main cause of creation" (Lord Krishna - Bhagavadgita)

101, 102 "With this kind of an outlook, they become knowledge-less, with the mindset of indulging in petty things, performing terrifying activities, and take birth in various yugas and perform activities detrimental to the world; I am the Supreme One, the possessor of all kinds of wealth, sinless, most capable, eternally blissful; who else exists in this Universe like me?; They hate Me who is inside of them and all others and they feel jealous" (Lord Krishna - Bhagavadgita)

103, 104 "Those lowly beings, who are constantly hateful of others and are cruel and inauspicious, I put them into this world again and again; I cause them to be born in the wombs of evil always; These people of tamasic nature will be born in evil wombs birth after birth and will never attain me and will surely attain the lowest worlds (Tamas)" (Lord Krishna - Bhagavadgita)

105 "That knowledge which teaches that the Lord is unique and different from all and yet resides in all as the very basis of all sentient and insentient beings is known as Satvik knowledge." (Lord Krishna - Bhagavadgita)

106, 107 "Listen to My words which is a secret and is the best amongst all tools; You are very dear to me; This is certain; Therefore, I am revealing that which is good to you. Place your mind in Me; Become My devotee; Perform yagnas for My sake; Bow to Me; You shall attain Me; You are dear to Me; Therefore I take oath and narrate the truth to you" (Lord Krishna - Bhagavadgita)

108 The entire Pancharatra has been narrated by Lord Narayana Himself; This is superior to all other Shastras, O King! (Mahabharata - Shanti Parva)

109 O King! The other shastras like Sankhya, Pashupata and others are acceptable only to the extent where their statements are in accordance (to the Pancharatra) and have been interpreted with the reference (of the Pancharatra) to establish the supremacy of Lord Narayana. (Mahabharata - Shanti Parva)

110 O King! Those who know the Pancharatra are the principals; They obtain the knowledge of the hierarchy of souls and will obtain undiluted devotion to Him and will enter Vasudeva. (Mahabharata - Shanti Parva)

111 Janamejaya said "O Brahman! Are chetanas many? Or are they all One? Who is the best amongst them? Kindly reveal Him to me" (Mahabharata)

112 Vaishampayana said "O Jewel of the Kuru clan! Knowledgeable people will not accept the argument that the soul is one; Just like there is just one cause behind the birth of many purushas, similarly Lord Vishnu, who is complete and is overflowing with auspicious attributes, exists; Thus I would say" (Mahabharata)

113 Brahma also told Rudra the same thing when questioned "That ego which causes possessiveness is apt only for Lord Vishnu; He is independent, full of attributes and Supreme"

114 "Dear Son! I, the first amongst people and the Lord of all, was also born from Him; You came about from me; This entire sentient and insentient world was created by me; It was by me that all the Vedas and Upanishads were propagated"

115 Bhimasena's words to Dharmaraja is also along similar lines "Even if Brahma, Rudra and others get together and continuously narrate, they wouldn't be capable of describing even a fraction of one attribute of Lord Hari completely and satisfactorily..

116 "..That Supreme Lord is this Krishna Himself; He is not an ordinary human; Even Brahma was born due to His grace; Rudra was born due to His anger"

117 Lord Krishna's words towards the eldest son of Kunti is also similar "Devatas always resort to Rudra; Shiva always resorts to Brahma; Brahma always resorts to My grace; I am not under anybody's refuge"

118 "Just like how Jyotis are always under the refuge of Diwakara (Sun), similarly all the liberated souls are forever dependent upon Lord Vasudeva"

119, 120 Even in the Bhavishyat Parva, the decisive statements of Lord Veda Vyasa are similar "The greatness of Lord Vasudeva has been decisively stated in the Mahabharata; All the other stories have been narrated with this in mind; The stories narrating the greatness of Lord Vishnu do not have any other reason for being stated; If there is anything that goes against the Supremacy of Lord Vishnu, then that is not my position"

121, 122, 123 It has been shown by me that the Bharata contains three types of narrative. All that has been stated describing the greatness of Lord Vishnu has been stated in the narrative (Bhasha) of "Samadhi". In some places, the greatness of Shiva has been explained using Shaiva Darshana; All that has been stated using the Samadhi Bhasha is fully acceptable; Those which have been stated in the "Darshana" Bhasha but which doesn't go against the Samadhi Bhasha is also fully acceptable; The narrative which goes orthogonal in the middle when compared to the beginning and the end is known as "Darshana" Bhasha. Similarly, the narrative which describes other philosophies is also known as Darshana Bhasha; A third narrative which is not like these is known as "Guhya" Bhasha; Therefore, describing the greatness of Lord Vishnu is the main purport of the Mahabharata.

124, 125 For that Lord Hari, Vayu, with his three avataras, is the chief instrument. The first avatara is Hanuman; The second one is Bhima; The third one is Purnaprajna; They are the sadhakas of the Lord's work; Sri Vayu took birth in an avatara each in each of Treta and the other Yugas; Saraswati (Bharati) is the second chief instrument of the Lord.

126 In Lord Vayu who is the bliss personified, Bharati is famous by the name of "Sri" as she is the consort of Vayu; She is also known as Draupadi, Kali and Chandraa.

127 Shesha, including his appearances, is the third main instrument of Lord Hari; The appearances of Shesha are as Nara, Lakshmana and Bala (Balarama).

128 Shesha is verily Rudra himself; Shuka and Ashwatthama are the roopas of Sri Rudra; Arjuna is Indra

with an amsha of Shesha and therefore he is of Shesha's form even though he is the avatara of Indra.

129 After that, Pradyumna and others follow in the service of Lord Vishnu; The greatness of Vaishnavas is narrated with the intention of conveying the greatness of Lord Vishnu; The exemplary statement of Hanuman in the Bhagavata also states the same.

130 Narayana, who is the Lord Himself, takes the form of humans in His avataras not just for the destruction of Rakshashas but also for teaching noble humans; How can He, who is infinitely content and happy on His own and who is fully capable, have sorrow on account of Sita or for any other reason?

131 Lord Rama, who is the Lord of all Yogis who have their minds under their control, and who is full of the six attributes and who is omnipresent and has all the auspicious attributes; That Lord can never undergo suffering in any way; He cannot obtain the sorrow of the loss of a woman; He cannot desert Lakshmana in any way.

132 Lord Rama has feet that are worshipped by Brahma; Those people who serve even the dust from his lotus like feet will see all their sorrows destroyed; Such a Lord acted in that manner only to show the fate of those who go behind women, and also to cause illusion to people.

133, 134 Lord Vishnu sometimes worships Shiva; Sometimes He worships Rishis; Sometimes He worships Devatas; Sometimes He worships humans; He bows to them and praises them; He asks boons from them; He establishes Lingas; He asks boons from Asuras; He, who is eternally the Supreme Lord, independent, infinitely capable, infinitely knowledgeable and above all beings, does so to cause illusion to (some) people.

135 Therefore, only the greatness of Lord Vishnu has been stated in all the shastras; Nothing else; That this is the purport of the shastras has been stated well by knowledgeable people.

136 Hasn't Bhagavan (Vyasa) Himself stated that the Bharata has three layers of meaning?

137 Some say that the Bharata has a "Manvadi" type of meaning; Some claim that it has a "Astikadi" type of meaning; Others say it has a "Uparicharadi" type of meaning.

138 Using "Pratilomya" and other narration styles as the background, the meaning that comes about by considering Krishna, Draupadi and the Pandavas as the subject of the epic is known as "Astikadi"

Note: Pratilomya means stating the explanation sometimes apriori and sometimes later.

139 Analysing the Bharata from the point of view of propagating Dharma, the ten attributes including Bhakti and others, Shruti and the other two attributes, Sheela and Vinaya; this is known as "Manvadi" meaning by the knowledgeable.

140 All the statements in the Bharata are verily the names of Lord Narayana Himself; They propagate the greatness of the Lord; The meaning thus derived is known as the "Ouparicharadi" by the learned.

141 Bhakti, Vairagya with Jnana, Prajna, Medha, Dhruti, Sthithi, Yoga, Prana and Bala; these ten are

verily Vrikodara (Bhimasena) himself.

142 Lord Vayu is the embodiment of these ten attributes; Since Bhima is the form of Vayu himself, he also embodies these ten attributes; Draupadi is Bharati (future Sarasvati) herself; Hence she is the presiding deity for all knowledge.

143, 144, 145 Kali, who is the presiding being for ignorance and other such qualities is Duryodhana himself; Dushashana is said to be false (or illusionary) knowledge; Shakuni is the symbol of atheism; The other Kauravas are forms of various defects; Since Ashwathama is the form of Rudra, he represents Ahamkara; Drona and others are representative of the senses; The army of the Kauravas represents sin; The army of the Pandavas represents virtue; Lord Vishnu is the organizer (controller) of all this.

146 Thus the whole of the Bharata is propagating a spiritual meaning; Therefore, it is impossible for all humans and even devatas to fully comprehend the meaning of the Bharata.

147 Lord Vyasa Himself and, with his grace, Brahma, know the meaning of the Bharata; Even thus (being difficult to grasp), the overall gist of the Bharata is that of the supremacy of Lord Vishnu.

148 These and other statements of Lord Vyasa make the truth about supremacy of Lord Vishnu very clear; The hierarchy of Vayu and others shall also be demonstrated by us through His very statements.

149 Vayu is the one who will attain the post of Brahma! Therefore, he is known as Brahma in the smrutis; There is absolutely none amongst Shiva and others who is similar (equal) to Brahma.

150 In knowledge, detachment, devotion to Lord Hari, Dhriti, Sthithi, Prana, Bala, Yoga and intellect, there is none equal to Hanuman in these; There never was anyone; There never will be.

151 "Balitta tadvapushe dhayi darshatam devasya bhargah sahaso yatojani. Yadeemupa hvarate sadhate matir-rutasya dhenaa anayanta sasrutah" (Balittha Sukta - 1)

152 "Pruksho vapuh pitumaannitya ashaye dvitiyamaa saptashivasu matrushu. Truteeyamasya vrushabhasya dohase dashapramatim janayanta yoshanah" (Balittha Sukta - 2)

153 "Niryadeem budhnaanmahishasya varpasah eeshaanaasah shavasaakrantah surayah. Yadeemanu pradivo madhva aadhava guhaasantam matarishvaa mathaayati" (Balittha Sukta - 3)

154 "Pra yatpituh paramaanneeyate paryaa prukshudho veerudho damsu rohati. ubhaa yadasya janusham yadinvata aadidyavishto abhavad ghrunaa shuchih" (Balittha Sukta - 4)

155 "Aadinmaatrooraavishadyaasvaashuchirahimsyamaana urviyaa vivaavrudhe. Anu yatpoorvaa aruhat sanaajuvo ninavyaseeshvavarasu dhaavate" (Balittha Sukta - 5)

156 Ashwamedha is the best amongst Yajnas; Among luminaries, Sun is the best; Amongst men, Brahmana is the best; Amongst devatas, Vayu is the greatest. (Mahabharata)

157 The source of strength for Indra is Shiva; The source of strength for Shiva is Vayu; For him, verily Lord Hari Himself is the strength; Lord Hari has not derived His strength from anyone else

(Mahabharata)

158 Lord Vayu is terrible on the Asuras; He has the voice which brings fear into evil; He is extremely radiant; He gives activity to all Jivas; When such Vayu deserts a body is when death occurs; Vayu is therefore superior to all other devatas and is special amongst them. (Mahabharata - Shanti Parva 250/39)

159, 160 In knowledge of the truth, devotion to Lord Vishnu, firmness of mind, courage, bravery, speed, quickness, giving up of unnecessary talk, scholastic ability, smartness, daring nature and strength - there is none equal to Bhimasena in either of the armies (Pandavas & Kauravas).

161 The statements made by Yudhisthira about Bhima are also similar - "O Bharata! In the worlds, Dharma, Artha, Kama, Moksha, Success and others are also certainly under your sway"

162, 163, 164, 165 The statement of Duryodhana in the Virata Parva is also similar; Amongst those who know the shastras, those who are clever in deciphering the truth, amongst daityas, naras, rakshasas and the entire human population, amongst those with honesty, strength, courage, prana shakti, the activities related to the body; there are four who are the best with regard to complete strength and manliness; "Bhimasena, Balarama, King of Madra (Shalya) and Keechaka; We have not heard of a fifth one"; In this as well, those who are stated later are less strong than the previous ones.

166, 167, 168 The excellent statements of Lord Krishna in the Udyoga Parva are also similar; "Bhimasena, I know that you possess a thousand times more knowledge, devotion and other qualities than what you yourself assess them to be; You are on to those activities which are very apt considering the lineage you come from, which is revered by all kings, and the activities that are suitable for such noble families; Bhimasena, in this war, the burden is all on you; While Arjuna will hold the reins, the others are all being carried along".

169, 170, 171 It has been stated by Brahma to Narada in the Brahmanda Purana; "By whose grace Shesha, Garuda, Rudra and Indra realize the Paramatma, and who is the first mother for all of them; that Bharati is famous on earth by the name of Draupadi"; "That Bharati, who bore the womb due to Vayu, and obtained four sons Shesha, Garuda, Rudra and Indra, who are just like Brahma, she is well known on earth as Draupadi"

172 Except Bhima, the one for whom there is no match anywhere, whether in strength, knowledge or awareness, that person is verily this holder of the plough, Rama himself.

173 In all the three worlds, except Bhima, the one for whom there is no match, no matter how much one searches; that wielder of the plough is this Balarama himself.

174, 175 Similarly, the statement by Dharmaraja to Bhima goes as - "Arjuna, by virtue of being taught in all skills by Balarama, you and the great Lord Krishna, is undefeated. Bhima! After Balarama and you, it is Arjuna who is undefeated. Courage, bravery and strength; in these there is no third person apart from Arjuna"

176 The statement of Draupadi to Lord Vasudeva is also similar - "O Janardana! Except you and Bhima and Arjuna, there is none else who can even string the Gandiva bow".

177, 178 Elsewhere, the statement of Lord Krishna Dvaipayana is also similar - "After Lord Krishna, there are only two others who have been known as the best humans; Bhimasena is the first of them; Ashwathama is the second; By virtue of the two divine quivers which never go empty, the flag which has the symbol of Hanuman and the best divine bow Gandiva, Arjuna exceeds Ashwathama".

179, 180 With regard to the stated truths about the supremacy of Lord Vishnu, there are infinite number of other statements; For the purpose of illustration, only a few of those statements have been stated here; Therefore, with the narration so far, the supremacy amongst all, of Lord Hari and His nature of being the Supreme Godhead is established firmly.

181 In order to firmly state the completeness of Lord Vishnu, this short collection of the excellent statements of the Bharata have been compiled, with illustrations, by Purnaprajna.

182 He is infinitely superior to Brahma and others who are known as superior; He is infinite with respect to time, space and attributes; He releases His devotees from the eternal ocean of Samsara; The sons of Kunti, in order to receive the honey like grace of His lotus-like feet, obtained the kingdom in both the worlds through His magic; May that Lord Hari be pleased.

|| End of chapter 2, known as Bharata Vakyoddhara, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 3: Sarganusarga Laya Pradurbhava Nirnaya

Continuation of the creation of the Universe, the birth of Brahma, Vayu and others, the creation of the world, Matsya and other avatars of Lord Hari, Lord Rama avatara

|| OM namo bhagavate vasudevaya OM ||

1 Lord Veda Vyasa, who has completeness, knowledge and other such attributes as His body, who is always risen, who has the garland of the rays of knowledge on Him always, who destroys the darkness of ignorance from the hearts of His devotees, who is a self-luminous Sun, is Supreme.

2 Lord Sri Hari in the avatara of Rama is Supreme; He is without birth or death and has bliss as His body; He is illuminated by the radiance of Aishwarya; He is always glowing; He destroys the troubles of His devotees; He is the prime moon in the universe.

3 Lord Sri Hari in the avatara of Krishna is Supreme; He is filled with the waters of infinite and complete strength; He is the abode of the best attributes which are like gems; He is a great ocean who is attained by those knowledgeable people who know Him as the best there is and that He is full of auspicious wealth.

4 I offer my namaskara to Narayana, Nara, Narottama, Devi, Saraswati and Vyasa and then narrate the Jaya (Mahabharata).

5, 6, 7 The Bharata which has been narrated by Lord Vyasa as 'Jaya' is history; Narottama is Vayu; Mahalakshmi has been addressed as Devi; Lord Narayana is the main theme of the work; Lord Vyasa is the author of the work; Both these are Paramatma Himself; Narottama Vayudeva is the prime instrument; Nara is the secondary instrument; Mahalakshmi is the giver of auspicious wealth & luck; Saraswati is the abhimanini of speech; Hence all of them are worthy of worship at the commencement of the work; All of them have been propagated in the work itself as Vasishta Krishna, Yadava Krishna, Satyabhama, Bhimasena, Arjuna and Draupadi.

8 The third avatara of Vayudeva, who goes by the name of Anandatirtha, after having established the purport of all shastras and having highlighted the cream of all statements in all shastras in the first two chapters, is now narrating the stories of the Lord.

9 The Lord, who is without any difference in His forms, having taken the four forms, with an intention to create, had contact with the Maya form of Lakshmi through His first form 'Vasudeva'; Then, Maya gave birth to 'Virincha' (Brahma).

10 Through the Sankarshana form of the Lord and the Jaya form of Mahalakshmi, Vayu, who is the abode of knowledge and strength was born as a son; This Vayu is the designated first born 'Virincha' in the next Kalpa; Therefore there is none superior to him.

11 That Vayu is 'Sutra'; Virincha is 'Purusha'; Then, through the 'Kruti' form of Lakshmi, the Pradyumna form of the Lord created female twins; The first amongst them is known as 'Pradhana'; This mother of Shiva and others came to be known as 'Prakruti'.

12, 13 'Shraddha' is the second one; The two of them got together with Purusha (Brahma) and Sutra

(Vayu) respectively; From these two, with the orders of Lord Sri Hari, Shesha and Suparna (Garuda) were born; Shesha is also known as 'Jiva'; Garuda became the controller of Time; The two of them became the vehicle and rest (bed) of Lord Vishnu; From the two of them (respectively), the attendants of Lord Vishnu by the name of Kala (and others) and Jaya-Vijaya (and others) were born.

14 'Kala' and 'Jaya' and others who are the presiding dieties of time are indeed the attendants of Lord Vishnu; All of them are created prior to the creation of the Universe, outside of the Universe creation process; Hence they are lesser than the devatas in hierarchy; Amongst these attendants, Vishvaksena is the son of Vayu and equal to Ganesha.

15 The Aniruddha form of the Lord took all the devatas, from all four Varnas, from the Pradyumna form of Himself and seeded them in Shanti (Lakshmi) who is the presiding diety of the three Gunas.

16 Then, from the form of Shanti devi, the presiding diety of Mahat tattva, 'Virinchi' and the presiding diety of speech, 'Saraswati', were born in their gross (material) form; Virinchi, in Saraswati, created the presiding diety of Ahamkara tattva 'Rudra' and his half-bodied presiding diety of intellect 'Uma'.

17 The three formed Shiva, along with Uma, the presiding diety of intellect created the presiding dieties of the mind and the ten sensory organs from the Vaikarika Ahamkara tattva; From the Taijasa Ahamkara tattva, he created the ten sense organs and from the Tamasa Ahamkara, he created the five Bhutas (space, air, water, fire and earth) and the five matras associated with them (sound, touch, taste, sight and smell).

18 The 'purusha' form of Virincha, along with the 'prakruti' form of Sarasvati, gave birth to Shiva; From Shiva, Indra and the other devatas were born; Then, the 'Shraddha' form of Bharati, along with the 'Sutra' form of Vayu, obtained the great devatas Sesha, Shiva and Indra as sons. Thereafter, from Indra, all the other devatas and the group who are the presiding dieties of Yajnas were born.

19 Then again, the 'Mayaa' form of Mahalakshmi took the three forms of 'Sri', 'Bhu' and 'Durga' which are the controller dieties of Satva, Rajas and Tamas Gunas; In Sri, Vasudeva form of the Lord took avatara as 'Vishnu'; With the Bhu form of Lakshmi which is the diety of Rajas, He took avatara as 'Virincha'; And in the Durga form which is the diety of Tamas, He took avatara as 'Sharva' (Shiva); Thus, the three forms which came about from Him are not different from Him.

20 All these devatas, who were incapable of creation, approached Lord Hari and praised Him - "You who possess limitless capability in creating an amazing Universe please grant us a proper place"

21 Lord Purushottama, after being praised thus, accepted Mahalakshmi in order to create the Universe; That Sri Devi accepted the golden semen of the Lord Adhokshaja and gave birth in the middle of water.

22 All the devatas, along with Sri Hari Himself, then entered the Universe; From the navel of the Lord, a Lotus which was the base of the Universe came about; In the middle of that, the four-headed Brahma who is the form of noble attributes was born again.

23 From Lord Brahma, all the devatas were once again born; Even though all of them knew of (the

superiority of) Vayu, in order to establish the truth in the Universe, all of them came out from the body of Brahma who came about from the Lotus; They then entered it again.

24 As soon as Vayu left, the body fell down; As soon as he entered it, it got up again; Therefore, Lord Vayu alone is the best amongst all devatas; Therefore, the entire group of devatas are always under the resort of Vayu; Sri Hari and Brahma were inactive (in order to establish supremacy of Vayu); Therefore, apart from the two of them, Lord Vayu is the controller of all the other devatas.

25 After that, Brahma created the fourteen worlds without any effort; And then from Brahma, Shiva and the Vaikarika devatas and Rishis were born.

26, 27 From 'Ahankara' came Shiva first; Then came 'Uma' from 'Buddhi' and then Indra and Kama came together; Then, from the mind, Bruhaspati, Manu, Daksha, Aniruddha along with Shachi Devi came about; From the eyes and ears and from the skin came Surya, Chandra and Yama; Varuna was born from the tongue; From the nostrils came Nasatya and Dasra in order.

28 After that, Sanaka and the other three and Marichi and the other devatas, and other animals were born; After that, Asuras and other Rakshasas, Rishis and Humans were born; From Brahma, thereafter, this unique and special world was also created.

29 In this order of creation, except Asuras, the one who is born first is better than the one born later; In the subsequent recreation cycles, if the first born is born later, even then he will not be lesser than the (now) first born in any way.

30 The attributes, by virtue of the impact of time, the defects of father and mother or because of prarabdha karma will go down; The ones born in this way will undergo destruction cyclically; During pralaya, Lord Hari remains along with Mahalakshmi.

31 The Lord, during Pralaya, along with Sri, will be sleeping experiencing complete, unlimited, whole and natural bliss. He will have infinite heads, faces, hands, thighs and feet; With infinite forms, infinite strength and unlimited joy, the Lord will remain in His original form experiencing bliss, knowledge and the other infinite attributes continuously.

32 Lord Hari in this way recreates the entire Universe; In this way, the flow of this Universe is without a beginning or an end; The souls are also eternal; Nature is eternal too; Time, also, is eternal; Need it be said explicitly that the Lord of the Lords is also eternal?

33 Just like the way rivers, that originate from the ocean, go and join the ocean again, similarly, this eternal and real flow of the Universe gets created by Lord Hari and then always joins Him again.

34 In this way, those who understand the special, infinite and eternal capabilities of Lord Purushottama will have all their defects burnt away due to His grace; They will also reach Him, who is the Lord of all devatas and is full of attributes, very quickly.

35 Lord Hari will retain in His abode those devatas who have liberated from all their defects and appoint

similar devatas with equal योग्यता and from the same hierarchical group, in the place of the former(s).

36 From Sage Kashyapa Devatas were born again through Aditi and Asuras were born from Diti; Cows, animals, birds, snakes and all other creatures too were born (from Kashyapa) through the daughters of Daksha.

37 Then, Lord Hari, who never undergoes an end, having seen the earth submerged in the ocean of pralaya, quickly took the avatara of Varaha and for the sake of Brahma lifted the mountain filled earth from the ocean and stabilized it on the surface.

38 After that, the doorkeepers of Lord Hari (Jaya-Vijaya) were born thrice on earth due to a curse; In Diti, they were first born as Hiranyakashipu-Hiranyaksha; Then they were born as two Rakshasas (Ravana-Kumbhakarna); Then they took avatara as the nephews of Lord Hari (Krishna avatara - as Shishupala-Dantavakra).

39 Among the two sons of Diti, the younger one Hiranyaksha was killed by Lord Hari due to the prayers of Brahma who did so for the sake of the devatas; During the incident of the earth being lifted from the ocean, the Hiranyaksha who was first killed was born from Brahma.

40 After that, a powerful asura named Hayagriva stole the Vedas that emanated from the face of Brahma; Lord Hari, in the form of the Matsya avatara, destroyed the asura and protected Vaivasvata Manu and the Rishis during the Manvantara Pralaya; He returned the stolen Vedas back to Brahma.

41 During that Manvantara Pralaya, the Lord of the Lords and the One with the supreme knowledge instructed the true form of Lord Vishnu to Vaivasvata Manu in the form of the Matsya; Thus, it is to be understood that the Matsya avatara has the dual purposes of granting Vedas and granting knowledge.

42 Then, the best of devatas who were tormented by the elder son of Diti, Hiranyakashipu, due to the boon of Brahma that he had, approached Lord Hari along with Brahma; They narrated the evil acts of Hiranyakashipu to the Lord.

43 After being requested in multiple ways, Lord Hari, who has extreme valor, appeared in the form of man-lion (Narahari - Narasimha); He killed Hiranyakashipu and comforted his son Prahlada and made the group of devatas very happy.

44 When the devatas and asuras were churning the ocean, Lord Hari took the form of Kurma, which bears the Universe, and lifted the Mandara mountain on His back; Lifting that mountain was beyond the capability of anyone else due to the boon of Shiva.

45 When the King of asuras, Bali, due to the boon of Brahma, became invincible, Lord Hari, after being prayed upon by Brahma and others, became the son of Aditi, though He has no birth; Though He is the best amongst all, He became the younger brother of Indra.

46 The Lord, in the form of Vamana, went to the Yajna of asura King Bali even while making the earth bend down in every step of His; There, He determinedly took away heaven with His three steps; And He

handed it over to His older brother Indra.

47 Earlier, when his grandfather Prahlada had requested on behalf of Bali, Lord Keshava had given him a word - "I will not subdue Bali without begging him"; That is why He asked in that manner.

48 Long time ago, due to the boon of Shiva, who bears the moon, all the asuras had become invincible and had been born on the earth; Being tormented by them, Indra and others were greatly affected and they prayed to Lord Hari keeping Brahma in front.

49 "O Lord! Due to the boon of Brahma, Hiranyaksha and Hiranyakashipu, who could not be killed by anyone who was Brahma's creation were killed by you; And similarly the brave Hayagriva asura was destroyed by You, who are older than even Brahma"

50 "O Lord of the Lords! Due to the boon of Rudra, these (asuras) cannot be killed by anyone; Please destroy them with your unlimited capability and reside permanently in the Lotus inside of our hearts"

51 Having been prayed upon respectfully in this way, the Lord, undefeatable and wielder of the Shranga bow, took the avatara of Bhargava Rama; The Lord who has no beginning destroyed the terrible community of asuras and created pools of blood.

52 Thereafter, the main enemies of the Universe and the first daityas Hiranyaksha and Hiranyakashipu were born in the lineage of Sage Pulastya; Due to the earlier boon of Lord Hari, they could not be killed by anyone else; Due to the boon of Brahma, they were undefeatable by the devatas.

53 Due to the boon of Brahma in his previous life, Kumbhakarna was undefeatable by anyone; Due to a boon during the same time, Ravana was undefeatable by anyone apart from humans and monkeys; Both of them started troubling the devatas.

54 Then, keeping the Lotus born Brahma and the wielder of the Trident Shiva in front of them, Indra and the other devatas approached the Lord who was resting on the serpent King Sesha in the Milky Ocean and praised Him with appropriate words.

55 "You alone are the Lord of the Universe; You are the Supreme, Independent; You are the primordial being; You are the creator of the Universe; You are the destructor of the Universe; You are the controller of all; It is only due to Your order that the current and previous Brahmas have created the world; And will do so in the future".

56, 57 "Measured from the reference of humans, 360 years is known as one year of the devatas; 12 thousand such years are known as one Chaturyuga; One hundred such chaturyugas, filled with Treta and other yugas in which the padas keep reducing and comprising of day, night, fortnight, month and others, is the lifetime of Brahma. This four-faced Brahma too experiences the joys as per his yogyata in accordance with your orders and then quickly comes back to you"

58, 59, 60 "Previously, you had created two big asuras named Madhu and Kaitabha from your ear lobes region; Under your orders, they obtained the avasha of Vayu and got arrogant about their strength and

started growing rapidly in the waters of the Pralaya; Having been born with the intent of playing, and armed with the boon of Brahma making them incapable of being destroyed, they stole the entire Vedas emanating from the face of Brahma; Then, You, the One with all the powers, became 'Hayagriva'; You returned the Vedas to Brahma and destroyed the two thieves by placing them on Your thighs and quashing them; From their 'Medas', you created 'Medini'".

61, 62 "In this way, the power of the devatas is natural; Similarly the power of asuras is due to boons; Both these strengths are under your control; Therefore, we are now pleading everything with you, our Father; Please take form as a human on earth and, with your power, destroy these two Rakshasas who are bloated with ego due to the boons"; In this way, the Lord of the Universe and supremely capable Lord Hari was prayed upon by the leaders of the devatas and He took avatara in the form of Rama.

63 Lord Rama took avatara, after a Yajna was performed for the same, in the womb of Kousalya, the queen of Dasharatha, who was the King born in the lineage of the Sun, which was the lineage of Kashyapa through Aditi.

64 In order to specially serve the Lord, who is complete and bears all great attributes, the groups of devatas took avataras on earth, as per His orders; Amongst Vanaras (monkeys), they were born both before and after His avatara; But amongst humans, all were born after Him.

65 Amongst the devatas, the first one and the one with more attributes than the others, that is Lord Vayu, took avatara as the son of Vanara Kesari's wife through himself, as 'Hanuman'; Indra was born due to himself as 'Vali'.

66 Surya was born, along with the avasha of Brahma, as 'Sugreeva' by himself; Similarly, Yama Dharma became 'Jambavan'; Yama was first born from the Tvag indriya near the chest of Brahma; Later he was born as Jambavan from Brahma's mouth.

67 That Yama Dharma was born from Surya's wife Sanjnadevi as Yama and became the caretaker of the southern direction; Jambavan was born earlier itself from the mouth of Brahma, who knows all the activities of the devatas.

68 Chandra, who was first born from Brahma, was born again as the son of Sage Atri who himself was Brahma's son; That Chandra was born as 'Angada'; Bruhaspati was born as 'Tara'; Indra's wife Shachi was born as 'Taraa'.

69 Bruhaspati is the son of Brahma; At first, he was born, along with Shachi, from the mind of Brahma; He was then born as the son of Sage Angirasa, who was the son of Brahma; Shachi was born again as the daughter of Sage Puloma, who was the son of Sage Kashyapa, who in turn was the son of Sage Marichi.

70 That guru of the devatas, Bruhaspati, was born by himself as a Vanara along with Shachi; Varuna took avatara as 'Sushena'; The Ashwini devata twins were born as 'Mainda' and 'Vivida'.

71 The Ashwini twins were first born as the sons of Brahma through his nostrils; They then were born as the sons of Surya; Due to a boon, Vivida had the avasha of Indra in him; He was therefore more

powerful than Mainda.

72 Agni, who was born from Brahma, became 'Neela'; Kama, who was born from Brahma, was born as 'Pradyumna' due to Lord Krishna, the consort of Sri, in the Rukmini form of Mahalakshmi; He also was born from Shiva as 'Skanda'; And he is also the presiding diety of the Sudarshana Chakra.

73 'Durga', who is the presiding diety of Tamas, was Lord Hari's 'Chakra' earlier; The presiding diety of Satva, the 'Sri' form of Ramaa devi was the 'Shankha'; The presiding diety of Rajas, the 'Bhu' form of Lakshmi, was also the presiding diety of 'Padma'.

74 Vayu, who is the Lord of knowledge and strength, is the presiding diety of the Lord's 'Gada' (mace); The diety of education, Sarasvati, is the diety of the 'Shranga bow'; The Durga form of Lakshmi is the diety of 'Charma' (Gurani); The five forms of Vayu, viz Prana, Apana, Vyana, Udana and Samana, are the dieties of the Lord's (five) arrows.

75 The ancient Chakra and others are thus; Kama, with the grace of Lord Hari, became the alternate diety of the Chakra and also obtained control over the word Chakra; Aniruddha, who was born from Brahma, became the son of Kama; He became the presiding diety of the Purusha Jiva and, due to a boon, also became the alternate diety of the Shankha.

76 These two were born as 'Bharata' and 'Shatrughna', after the birth of Lord Rama; Prior to this, Sesa was born after Lord Rama as 'Lakshmana', the son of Sumitra.

77 Lord Rama, who is Lord Hari himself, was the only son of Kousalya; Similarly, Bharata was the only son of his mother Kaikeyi; The other two were sons of Sumitra; In this way, the four best amongst the devatas were born as the sons of King Dasharatha.

78 Lord Hari, in his Sankarshana and other two forms, had an avasha of Himself in Lakshmana and the other two; Similarly, Indra had an avasha in Angada; Hence, Angada became very powerful.

79 In Kartiveeryaarjuna and the other thousand Emperors who had extreme strength, who were very dharmic and who had all noble attributes, Lord Hari's special sannidhi was present in them.

80 Then, Mahalakshmi, who is without a comparison, took avatara to serve Lord Rama through a plough; She came to be known as the daughter of Janaka, King of Videha, as she came about in the field of Yajna of the King.

81 In this way, after referring to the Agamas, the entire details of the initial creation (outside the realm of the Universe) and the subsequent creation (within the Universe) has been decisively stated by me; In this, those who were born earlier are always greater in attributes than those born later; This is certain.

82 The differences in creation stated in the later Kalpas have been stated differently in the Shrutis and Puranas when compared with the details of creation of the previous two Kalpas; In those Sargas, earlier birth is not a reason for supremacy; This truth is to be understood through the special statements (pramanas).

|| End of chapter 3, known as Sargaanursarga Pralaya Pradurbhava Nirnaya, from the Mahabharata
Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 4: Ramavatara Ayodhyapravesha

Killing of Tataka, Control of Maricha, Ahalya Uddhara, Breaking of Shiva's bow,
Wedding with Sita, the union of Rama and Parashurama

|| OM namo bhagavate vasudevaya OM ||

1 After having taken avatara, the Supreme personality Lord Rama and the other smart sons of the King started growing well in the palatial homes. For the Lord who is forever complete in time, space and attributes, the growth was only in the blurred eyes of the worldly people.

2 The father (Dasharatha) obtained the highest happiness watching his four sons daily; The King, glancing at the moon like face of Lord Rama, obtained bliss like joy.

3 The mothers, city dwellers, ministers, ladies of the chambers and all other citizens were also very pleased and satisfied with inner happiness (at seeing the Lord).

4 In the lineage of the glowing moon, Indra was born as 'Gadhi'; He had a son named Vishwamitra; With the power of boons, he had become a Brahmin and was the well wisher of the world; He arrived at Ayodhya.

5 Lord Rama was prayed upon by Vishwamitra to protect his yagnas; Though the father was very scared, the Lord, who is worshipped by Siddhas, got sent along with the sage; Along with Lakshmana, He arrived at the hermitage of the Siddhas.

6 Only to bless Sage Vishwamitra, Lord Rama, along with Lakshmana, accepted Astras from the sage; Brahma and other devatas, who were the presiding dieties of those weapons, came down directly and bowed to Lord Rama.

7 After that, Lord Rama quickly killed the Rakshashi Thataka, who was indestructible by anyone apart from HIm due to Brahma's boons, with his arrow; Subahu, who could not be killed by anyone due to Rudra's boons, was killed by the Lord and consequently He protected the Yajna of Vishwamitra.

8 Lord Rama, in order to excuse the boon of Brahma, then threw Maricha into the ocean with his arrow; He had been granted the boon of indestructibility by Brahma; The Lord then killed other Rakshasas as well.

9 Around that time, the Swayamvara of Janaki had been proclaimed by King Janaka in every possible direction; Hearing that, the Lord, along with Lakshmana, followed the son of King Gadhi and went towards Videha.

10 Ahalya, who was cursed by her husband (Sage Goutama) due to Indra doing the drama of forcing himself on her, had turned into a stone idol; With the darshana of Lord Rama, she turned into a human again; Lord Rama united Ahalya with her husband Goutama once again.

11 Lord Rama, in order to show the world the greatness of devotion and the incomparable grace of devatas, reverted the great devotee Ahalya into a lady, as per the request of Indra; He left after being worshipped by her.

12 Lord Rama, who was resplendent and had a blue hue, was shining like the Indra Neela gem; He is the Supreme One in this world; He had a glow which was more than that of innumerable moons and was

charming; He was holding the bow and arrow in His hand; As soon as He entered the city along with His brother, He brought immense joy to the dwellers of Videha.

13 The groups of noble men and women of Videha looked at the best amongst men and absorbed the joy of seeing His lotus like face with their eyes just like bees; It was just like how great devotees look at the feet of the Lord.

14 Then, King Janaka worshipped Lord Rama, the brother of the thousand eyed Indra who had come down to earth, along with His brother, with great devotion and respect; He also worshipped the Sage who was glowing like fire.

15 King Janaka decided that Lord Rama is the one who matches his daughter on all attributes and therefore He would be his son-in-law; The Sage, who had extreme radiance, also told the King to make Him his son-in-law.

16 King Janaka told the Sage thus - "Your words are indeed excellent; I will definitely do as you say; Let there be no doubt about it; But, the oath I have taken to give away my daughter in marriage is as follows; Please listen to it".

17 "Earlier, I had performed a penance to please Shiva and obtain an excellent weapon; Then, Shiva had granted me this bow; This bow cannot even be moved by anyone apart from Shiva himself".

18 "All the devatas including Indra, all the daityas, sarpas and gandharvas cannot even shake this bow; What then to say of humans? Due to Shiva's boon, many of my workers are able to pull this bow over here together with great effort".

19 "I started using the bow which is impossible to handle in order to test the strength and bravery of people; I took an oath for my daughter thus - Whoever lifts and ties this bow, I will give you to that person only"

20 "Hearing of this oath of mine, many daityas, danavas, yakshas, rakshasas and other kings came over here; But they were not even capable of shaking the bow"

21 "The ten headed Ravana and others started sweating profusely; Their eyes started rolling; They fell down deeply unconscious; But due to the words of Brahma, none of them were able to bring me under their control"

22 "A long time ago, Brahma, who was impressed with my penance, had granted me a boon thus - No one will be able to obtain your daughter's hand by force; And you will never have any problem with anyone who desires your daughter"

23 "Therefore, all these kings, after their ego has been bruised, have just left from here; So, let Lord Rama please satisfy my inner desire and marry this girl of mine; This is my request".

24 When the Sage replied (to the King) with "Let it be so", the King brought the bow, which was like the body of Sesha, through his servants; Lord Raghava saw that and lifted it with His left hand without any

effort and raised it near His chest with a smiling face.

25 Lord Rama, who gets everything done by His mere wish, and who is infinitely strong and Supreme, pulled the bow at which it broke; How can the bow sustain His strength when no one in this Universe can?

26 Just like how the elephant of Indra breaks a sugar cane, similarly the Lord broke the bow right in the middle; He stood there, along with Lakshmana, looking at the Sage; Just like how the full moon stands.

27 The daughter of the King saw the Lord, who had lotus like eyes, broad and excellent chest, radiant skin like that of Indraneela gem, the grace of earrings which were moving, the paste of sandal which was like the blood flowing from a rabbit's wound, clothes which were shining like lightning.

28 Then, Sita, whose eyes resemble blossomed lotuses, held a garland of blossomed lotuses with both her hands and, walking very attractively, went towards Lord Rama very slowly; Having placed the garland on His shoulders, she stood beside Him.

29 After that, the people of Videha saw, along with the daughter of the King, Lord Rama who is the Supreme, the Lord of even Brahma, the One with infinite forms; Having seen them together, they felt extremely joyed.

30 Lord Ramesha thus got together with Lakshmi in a way that the entire Universe was able to see; The King of Videha sent his messengers to Dasharatha, the father of Lord Rama, with the news; The ruler of the world was extremely joyed upon hearing the news.

31 After that, the King, along with his two other sons, and with his wives, and an army of elephants, chariots and sentries proceeded quickly towards the King of Mithila, accompanied by Vashishta, the son of Brahma.

32 King Dasharatha, who was offered a lot of respect by the King Janaka, was filled with ecstasy and conducted the wedding of Lord Rama; His priest sage Vashishta, along with the son of Gadhi, performed all the homas as per the scriptures.

33 Then, the sky above was filled with lines of aeroplanes of all the devatas who had rushed there to witness the wedding; Dundubhis, bheris and other instruments were blown; The best of Gandharvas sung together in thousands.

34 The devatas, who knew fully well that Sita was the mother of the Universe, had never come for her swayamvara; Now, on the other hand, they had decorated the sky with their presence during the wedding in order to witness Lord Rama who had united with His Ramaa.

35 Just like how previously, during the swayamvara of Lakshmi, the entire group of devatas had gathered together, similarly now the entire group of devatas, rishis and kings had gathered together on earth.

36 Just like how previously, during the churning of the ocean by Suras and Asuras for Amruta, He had

united with Lakshmi, similarly Lord Rama, who has lotus like eyes, held the hands of the King's daughter and appeared resplendent.

37 The wives of the King of Videha, along with other women, had decorated themselves a lot and were roaming around everywhere; Seeing Lord Rama, along with Ramaa, the King was extremely happy and offered a lot of wealth to Him.

38 King Janaka then gave a lot of clothes, elephants, chariots, Indraneela and other jewels and other precious gifts to Lord Rama; He also gave three brides to Lord Rama's brothers.

Note: Janaka's other daughter Urmila married Lakshmana. His brother Kushadhwaja's daughters Mandavi and Shrutakeerti married Bharata and Shatrugna respectively.

39 After that, all the devatas and the ordinary humans who had come there, fully enjoyed the festivities and left for their own abodes as happily as they had come there; King Dasharatha who was filled with joy left towards Ayodhya, along with his sons.

40 In the middle of their way, Dasharatha saw Lord Parashurama, who had taken avatara in the lineage of Sage Bhrgu; He was shining like the radiance of a thousand, a lakh, or infinite number of Suns; He was resplendent with the rays of His natural radiance; He was holding the Shringa bow in His hand; He held a shining axe as His weapon.

41 In order to show the people, through examples, that Lord Rama is the "Primordial Being", Lord Parashurama came over there; He invited Him to a battle, as if He was in a competition; The King bowed to Him and pleaded out of fear.

42 "O Parashurama, the One who is fully capable! I am extremely aged; My son is still very young; You should not kill Him"; To this Parashurama replied "I shall give you three sons; But I have come here only to face Rama in battle".

43 "There is no difference between me and Him; I am the primordial Hari; He too is the same" - In order to teach this message to the ignorant, Parashurama, the best in the lineage of Bhrgu spoke thus to the King; He then spoke to Rama, the best in the lineage of Raghu.

44 "O Rama! Listen to what I say; Previously, two excellent bows were created; One was taken by the Lord of Uma, Shiva, and the other bow, which was even better, was taken by the Lord of Ramaa, Hari"

45 "Then, in order to create the impression of the truth on people, all the devatas prayed to Hari and Shankara; We are desirous of knowing the truth and therefore pray to you to please engage in a duel"

46 "After that, both Lord Ramesha and Shankara picked up those bows and got ready for battle; Since even in the heart of Hara, it is Lord Hari who resides and causes him to do all activity, Hara became stunned like an idol in front of Lord Hari"

47 "Then, Shiva could not even lift his eyes and see, nor could he gather any strength even to walk; What then to say about him engaging in battle; Then, all the groups of devatas starting describing the

great strength of Lord Hari to the world"

48 "Shankara could not even breathe without the inspiration of Lord Hari from within; That being the case, need it be even said separately that Lord Hari is stronger than Hara and that His strength much more than anyone else?"

49 "After that, Hara bowed down to Lord Hari; He glanced at him with a smiling face and blessed him; Hara left to Kailasa after that; The bow that you broke in front of all people is that same bow of Shiva"

50 "The bow that is fit for Lord Hari's hands (Shranga) is a crore times better than the bow of Shiva; That Vaishnava bow is what is held by me now; Therefore, you take this now"

51 "If you lift this bow, then you are Lord Hari Himself; There will be no doubt about it" - Saying thus, Lord Parashurama gave that excellent Shranga bow to Lord Rama, in order to show the world that the strength of Lord Hari is superior to that of Hara.

52 Lord Rama took that excellent bow and lifted it within a fraction of time; In order to clear the doubts of those who were watching, he placed an arrow in it and pulled the string.

53 In this way, the strength of Lord Vishnu, which is infinitely more than the strength of Hara, was revealed by Lord Rama; Then, Lord Parashurama, who is the primordial Being Himself, spoke in a thunder-like voice to Lord Rama.

54 "Your strength is more than that of the entire Universe; It is complete; You are verily the Supreme Being Narayana; Definitely, you are none other; You release the arrow towards that Maha Rakshasa who has spread throughout the world due to the boon of Brahma"

55 "There was a Rakshasa named Atula; He obtained control over the world due to the boon of Brahma; After granting the boon, the guru of the world Brahma told him thus 'You will die when Lord Hari faces defeat' "

56 "In order to destroy that Daitya, I, the One without defeat, behaved as if I was defeated" - After Lord Parashurama spoke thus, Lord Rama released the arrow at that Rakshasa, who had spread all over the world and was causing the destruction of the world.

57 Long ago, that Asura had obtained a boon from Shiva, in order to obtain Moksha, and had asked "I should enter the body of Lord Vishnu"; Therefore, he was in the navel region of Lord Parashurama; He then came out quickly due to the order of Lord Parashurama and was instantly burnt to ashes.

58 Lord Rama released that arrow as if He was aiming it at Lord Parashurama and killed that Asura; He appeared to be happy claiming to have destroyed the Tapas of Lord Parashurama; Doesn't He own everything in this world?

59 Lord Hari is without a second and is supreme due to His knowledge and bliss; He is the Supreme Being; He existed before all and is the primordial Being; He knows everything at all times; Therefore, he plays a game appearing to talk through one form and listen through another form; Being the same in all

forms, He enjoyed it all.

60 His behavior is such that it causes the proper knowledge of the truth to those devotees who have resorted to Him; and causes illusion to those who are not qualified; In order to do so, He, though being one, behaved and enjoyed as if He was another human being.

61 Then, Lord Parashurama, who is like the ocean of kindness to His devotees, in order to show the lack of difference, merged visibly into the form of Lord Rama even though He was initially separate.

62 As the world continued to watch, the Lord of Ramaa had united with Lord Rama in order to dispel all the doubts of His devotees; He gave that excellent bow to Lord Rama and left after taking His permission.

63 After that, the King, who was extremely pleased, entered his city along with his sons; Thereafter, Lord Rama lived joyfully with Sita, who was Ramaa herself who had taken avatara as the daughter of the King.

64 Lord Rama, who is the Lord of Sri, just like how He lives joyfully in the middle of the milky ocean along with Mahalakshmi, lived joyfully along with Sita in the city of Ayodhya for a long time.

65 The activities of the best in the lineage of Raghu, Lord Rama, even though is very different, is not at all surprising given His unlimited capacity; We are describing His greatness here purely because it is a duty of ours.

|| End of chapter 4, known as the Bala Kanda Kathaa Nirupana, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 5: Ramacarite Hanumaddarsanam

Exile in forest, devotion of Bharata, Vayasa episode, Sharabhanga episode, Killing of Viradha, Killing of Maricha, alternate form of Sita, Upliftment of Kabandha and Shabari

|| OM namo bhagavate vasudevaya OM ||

1 In this way, Lord Rama, who is the owner of the Universe, performed all the activities and stayed on earth along with Sita; Because of that, all the people were experiencing increasing happiness day after day due to the ripening of their devotion; During that time, the King, after listening to his ministers, got into the preparation of coronation of his dear son as the future King; That news fell on the ears of Manthara; She was verily Alakshmi who had come down to earth.

2 That Alakshmi was first born during the churning of the milky ocean; Then, due to a lot of effort, she obtained the position of an "Apsara"; Therefore, in order to quickly send her to Andhatamas, Brahma told her - "You take birth on earth as a servant and block the coronation of Lord Rama; If you do so, you will obtain your 'Swagati'" (Swagati actually means position that one qualifies for); Thus instructed, she was born as Manthara; And she did exactly as she was told.

3 Kaikeyi, who was inspired by her words, took away the kingdom by the force of two boons which the King had promised to oblige; Lord Rama entered the forest along with Sita due to the respect He had for his parents; Lakshmana, whose devotion for the Lord was increasing day after day also followed Him; Before leaving, Lord Rama prevented all the beings, who had given up all their desires out of the pain of separation, from following Him; The actual reason for the Lord leaving for the forest was to satisfy the prayers of the devatas and rishis by destroying evil.

4 Lord Rama, who had left everything including trees, birds, elephants, insects, father, friends, mother and others, was worshipped by Guha just like how Shiva was worshipped by Shanmukha; After that, He crossed the River Ganga, which was actually born from His own feet; He accepted the worship offered by the son of Bruhaspati, Sage Bharadhwaja, along with other rishis; From there, he went to the excellent hill known as Chitrakoota and resided there happily for a few days.

5 At the same time, King Dasharatha passed away due to the sorrow of separation from his son; His two other sons were made to return from the Kingdom of Kekaya by the ministers who were guided by the son of Brahma, Sage Vashishta; They returned and immediately performed all the preta rituals according to the Shrutis; Filled with grief, they immediately started following the path taken by Lord Rama, along with the people of the city and their mothers.

6 After having strongly admonished Manthara, who is the abode of all sins, and Kaikeyi, Bharata and Shatrugna, along with several sages, reached the feet of Lord Rama; There, Bharata prayed to the lotus-eyed Lord Rama and said thus - "O Lord! For the sake of our happiness, please return immediately to your own Ayodhya; And, along with your brothers, rule this world".

7 The Lord of all, Lord Rama, after having been prayed upon in this way by Bharata, in order to give joy to the devatas and also to ensure His words were kept, said "No" to Bharata, who had bent down due to extreme devotion; Seeing Bharata repeatedly request Him, He assured him that He would do as he said immediately after 14 years; He asked him not to have any doubt regarding this.

8 Bharata, who listened to the words of Lord Rama, made a vow that he would jump into a pyre if Lord Rama did not return as per His words; He made another vow that he would not enter the city of

Ayodhya till Lord Rama returned; He returned with the golden sandals of the Lord of Sri, Lord Rama, and started living in the village of 'Nandi' which was just outside of Ayodhya.

9 After all the residents of Ayodhya left the place, along with His brother Bharata, the Supreme Lord started living in Chitrakoota; Then, the son of Indra, Jayanta, came there one day in the form of a crow; The presence of an Asura inside him is what made him do so.

10 That Jayanta, due to the influence of the Asura, tried to put his beak to the breast of Sita, who is Mahalaksmi herself; Lord Janardana saw him do so and immediately picked up a blade of grass and shot it at him; The bright and burning blade of grass started following him and he took to his heels.

11 He tried to resort to Brahma, Rudra, Indra and other great devatas; But all of them were great devotees of Lord Hari and were incapable of doing anything against the insurmountable strength of the Supreme One; Therefore, all of them banished him.

12 Finally, he came back to Lord Rama and pleaded with Him; The Lord then killed the asura present in his eyes by destroying the eye itself and let him go; That asura had obtained the boon of not facing destruction from the beholder of the moon, Shiva himself.

13 That Asura was staying in the eyes of all crows due to the boon of Shiva; With the blade of grass released by Lord Rama, that Asura, along with the eyes of all crows, was burnt away.

14 Crows, assuming that the asura staying in their eyes would give them additional strength, had allowed to him to enter their eyes; Therefore, the Lord of Ramaa destroyed their eyes; For the same reason, all the crows possessed only one eye even in the future.

15 That daitya, by name Kuranga, had obtained a boon from Shiva which was thus - "Till the time crows are born with two eyes intact, let there be no harm to him who stays in their eyes".

16 Therefore, in order to ensure that the asura was not born again, the primordial Being Lord Raghava, ensured that crows became one-eyed; After that, the son of Indra took the permission of Lord Rama and left.

17 After that, Lord Rama was taken to Dandakaranya by a group of Munis; He heard from them the tales of the world being tormented by Khara and other powerful daityas, due to the power of Rudra's boons; He immediately left (for the forest) along with His wife.

18 In that forest, there lived an old sage called Sharabhanga; He had an immense desire to obtain Lord Hari's abode; The sage worshipped Lord Rama by offering Arghya and others; The Lord of Ramaa was pleased with him and gave him His abode.

19 "When it becomes impossible to perform the duties of the ashrama due to loss of strength, one's life must be given up in fire etc" - this is a rule applicable to those in Vanaprastha; Therefore, that Sage gave up his body in a pyre in front of Lord Rama and reached the abode of the Lord of Ramaa.

20 Then, Lord Rama found a Rakshasa called Viradha in that forest; He was actually Tumburu, the

Gandharva; Due to him uniting with Urvashi, he was immediately born as a Rakshasa due to Kubera's curse; He had become indestructible due to Shiva's boon.

21 In order to respect the boon of the lotus-born Brahma, Lord Rama cut off the shoulders of the Rakshasa and put him inside a cave; He gave the Gandharva an excellent end even though, as Rakshasa, he had lifted Him on his shoulders along with His brother.

22 Thereafter, Lord Rama reached the ashrama of Sage Agastya, who was born in a pot and was a great devotee; He was worshipped by the Sage with great devotion; The primordial Being then accepted the Shringa bow from the Sage which was actually His own bow and was sent by Indra (to the Sage).

23 That bow was given by Lord Hari to Indra so that it could be used in His form of Rama; Indra handed it over to Sage Agastya only so that it could reach Lord Rama; That bow was now accepted by Lord Rama and He started protecting the sages and living in Dandakaranya.

24 During that time, the sister of the ten headed Ravana once approached Lord Rama; Her husband had been accidentally killed by Ravana; After that, she was engaged in searching for a new husband; Two Rakshasa brothers of hers, by name Khara and Dooshana, were helping her in this.

25 Due to the order of the leader of the nocturnals, Ravana, Shurpanakha, along with two brothers of hers, was living in that forest; She approached Lord Rama and asked Him to become her husband; It was like darkness approaching Sun desiring union.

26 Lord Rama, in front of the daughter of King Janaka, made fun of the Rakshasi and said "You go to my brother; don't be here"; Having said so, He got her ears and nose cut by His brother, in order to ensure that it creates a reason for the destruction of all nocturnals (asuras).

27 Lord Rama killed Khara, Trishiras, Dooshana and other 14 thousand relatives of Shurpanakha who attacked Him after being provoked by her; He did so, by wielding the mighty bow Shringa which cannot be faced by anyone, so that there is peace for all.

28 The best amongst Raghus thus gave assurance to the sages about their safety; And gave a lot of fear to the nocturnals; Having listened to the might of Lord Rama through his sister and also through Akampana, Ravana, the King of Rakshasas got very worried.

29 Having thought about what he should do, Ravana went to the place near the coast (Gokarna); And he met Maricha over there, the one who had got into a penance due to the fear of Lord Rama's arrow.

30 When Ravana asked him to cheat Lord Rama, Maricha, who had already experienced the pain caused by His arrow spoke thus - "You will never be able to face Lord Rama; I already have experienced the pain of being hit by His arrow".

31 Ravana then withdrew his sword from the sheath and spoke to Maricha thus - "If you do not listen to me, I will kill you"; Maricha was extremely frightened listening to these words; He naturally was also an evil person and therefore he ran immediately towards Lord Rama.

32 He took on the form of a golden deer; He put on multiple colors like those of gems; He ran around Sita multiple times very quickly; Sita is Mahalakshmi herself with full and eternal knowledge; Still she spoke the way she did in order to ensure Rakshasas were killed and daityas were put into illusion.

33 "O Lord Rama! Please bring this playful deer to me at the earliest" - As soon as Sita spoke thus, Lord Rama, knowing fully well that the Rakshasa Maricha was the one in the form of the deer, took His bow and arrows and went behind it; And He killed him.

34 As soon as Lord Rama hit Maricha with an excellent arrow, he should "Ha Lakshmana" with a painful voice and died shouting; When Sita heard this, she provoked (Lakshmana) with cruel words; Then, Lakshmana also took his bow and arrows and went in the direction of Lord Rama.

35 Whatever acts the Lord of all, Sri Hari, performs, Ramaa Devi also emulates the same; Just by that, one should not doubt Sri Hari or Sri Mahalakshmi with any sort of defect; After all, aren't they the great Lords!

36 Just by the sheer glance of her eyes, Mahalakshmi performs all activities including creation, sustenance, destruction, illusion and Moksha; How then can there be ignorance of any kind for her? How then can there be danger to her? How can these ever happen to Lord Hari? Therefore, these activities are just a play for them to act like ordinary devatas and humans.

37 Then, Ravana approached Sita; Lord Sita, who has immeasurable strength, made an alternate form of hers and left immediately for Kailasa; In Kailasa, she resided and was worshipped by Parvati and Shiva.

38 Indra entered into the alternate form of Sita; For the sake of serving the purpose, Sita was also notionally present in this alternate form; The King of Rakshasas took her and started; On the way, he killed the eagle Jatayu with great difficulty when it opposed him.

39 When he was flying away like that, even though Hanuman saw him, he did not kill Ravana after being stopped by Sugreeva, the son of Surya; Hanuman knew the work of the Lord; He also desired that the praise and credit should go to Lord Rama; And he was also aware of the boon given to Jaya and Vijaya.

40 The Rakshasa Ravana then reached his city Lanka and kept the alternate form of Sita there and started protecting her; Lord Rama returned to His ashrama after killing the cruel Rakshasa Maricha; He started behaving as if He couldn't find His wife.

41 Lord Rama, who had set out as if He was in search of Sita, saw the eagle Jatayu who had been badly wounded by the enemy; His bodily activity had already deteriorated; The Lord listened the entire episode from him; And then when he died, the Lord burnt him and also gave him the Gati he deserved.

42 In another place, Lord Rama, along with His brother Lakshmana, got caught by the huge hands of Kabandha; That Kabandha was invincible due to the boon of Brahma; He could not be killed; He had also suffered immensely due to the hit from Vajrayudha.

43 Along with His brother, the Lord cut off both his shoulders and got him to obtain his original form of

'Danu', a Gandharva who was a helper of Indra; That Gandharva was born as the son of Trijata; Lord Rama, after being worshipped by him, moved on from there.

44 Shabari then saw Lord Rama; She realized He was the Supreme Lord Hari; She entered a pyre in front of Him; Lord Rama gave her His world itself; According to the words of Sage Matanga, she was waiting for the Lord and had stayed in that Vana without any fear.

45 Lord Rama, in this manner, uplifted her who was originally an Apsara woman; The reason for her being born in the tribe of hunters was a curse from Shachi devi; The reason for the curse was that she had behaved arrogantly in front of Shachi's husband Indra himself; Lord Rama then went to Rishyamooka and met the son of Pavana (Hanuman); Isn't he, after all, the only one who always knows Lord Rama appropriately?

46 In all the animals, wherever Vayu is present, Lord Hari is also present only there; And wherever Lord Hari is present, that is where Vayu is also present; The statement from the Vedas 'Kasmin Vahan Tu' is therefore very popular; It is the same in His avatars as well; Therefore, for the sake of Vayu's son Hanuman, Lord Rama protected the son of Surya, Sugreeva.

47 Similarly, Lord Hari, in his form of Krishna, got the son of Surya (Karna) killed through the son of Indra, Arjuna, due to His affection for Bhima and protected Arjuna; The Lord killed the enemy of Sugreeva, Vali, because the son of Surya had taken the shelter of Maruti.

48 The devatas are always under the control of Lord Vayu; Therefore, the devatas took the refuge of Sugreeva in this avatara and the son of Indra, Arjuna, in the next avatara; So, Lord Rama, along with His brother Lakshmana, proceeded towards Hanuman to bless him.

49 Lord Rama is the Supreme Being Himself and Lakshmi, Brahma, Rudra and all the other rulers of the worlds accept the dust of the lotus-like feet of the Lord on their heads; He Himself is the Lord of all; He is the Supreme one and is full on infinite strength with which He achieves all His work; What then is the use of the monkeys' help for such a being?

50 As soon as Lord Rama arrived, all the monkeys along with the son of Surya, Sugreeva, were extremely frightened and started running helter-skelter; The son of Vayu then stopped them.

51 After having stopped the leaders of the monkeys, Hanuman fell at the feet of Lord Rama knowing that He was the father of Brahma himself; He knows the infinite attributes of the Lord very well.

|| End of chapter 5, known as 'Hanumaddarshana', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 6: Ramacarite Samudratarananiscayam

Meeting Hanuman, friendship with Sugreeva, killing of Vali, Sugreeva becoming king, Assembly of monkeys, Search for Sita, Hanuman's devotion to Lord Rama, Hanuman getting ready to jump across the ocean

|| OM namo bhagavate vasudevaya OM ||

1 The lotus-eyed Lord Rama, who is with the signs of Chakra, lifted Hanuman with his boon-bestowing hands, and spoke to him and got prayed by him; And then he climbed on to the shoulders of Hanuman, along with Lakshmana.

2 Having placed Lord Rama and his younger brother Lakshmana on to his shoulders, the best amongst monkeys, Hanuman, went to Sugreeva; He then immediately got his friendship confirmed with Lord Rama, who always removes the sorrow of those who believe in Him, in the presence of fire.

3 Having listened to his plight, the best amongst the Gods made a vow that He will kill Vali; Similarly, the king of the apes, Sugreeva, made a vow that he will search and find Sita; After that, Sugreeva showed Lord Rama the body of the Rakshasa Dundubhi, which had been thrown by Vali.

4 Seeing the body lying down there, Lord Rama immediately kicked it away easily, a hundred yojanas, by merely moving the toe of his foot. And by the same, He pierced the earth and killed numerous Daityas who were in Rasatala.

Note: The body, due to the force of Lord Rama's kick, pierced the earth, entered Rasa tala and hit daityas there, killing them instantly.

5 Lord Rama killed those daityas, who had become invincible due to the strength got from Shiva's boons, merely with a corpse; Sugreeva, who was still scared of Vali's strength, showed seven diamond-like strong 'Tala' trees which were daityas in the form of trees and said thus.

6 "That Vali is capable of shaking each one of these trees; He used to attempt to pluck the leaves of these trees; But he was not capable of it; I will believe that you are capable of killing Vali only if you are able to pierce all seven of these trees, which are spread out, with a single arrow".

7 "One can win over his enemies if he is four times stronger than them; One can kill his enemies if he is 100 times stronger; Therefore, please pierce these trees whose leaves cannot even be plucked by Vali and clear my doubts"

8 Lord Rama told Sugreeva thus - "These trees are actually daityas who could not be pierced by any other being due to the boon of Brahma"; Having known that they were firmly standing there performing penance to achieve the position of Brahma, the Lord pierced all of them with a single arrow.

9 As soon as Lord Rama, who is of infinite strength, set a sharp arrow on his excellent bow and pulled it well with His right hand and released it, all of the trees were blown into pieces, with a terrible sound.

10 That single arrow pierced all the seven trees; It then pierced the seven worlds of the nether region including mountains and earth itself; And it burnt away the Asuras called 'Kumudi' who were protected in the nether regions due to the word of Brahma.

11 Lord Vishnu has unlimited and excellent strength; All the activities in this world, which includes Vayu, Prakruti, Shiva, Garuda, Indra and others, happens due to His desire only; These activities are not at all

surprising for Him; At the same time, it is not something that is feasible to anyone else.

12 Having seen the strength of the Supreme Lord Hari, the King of the apes left for his older brother's city, with the Lord in front; Listening to his roar, Vali came out of his cave and ran towards him, ignoring the various objections put forth by his wife Tara.

13 Having been badly hit by the punches of Vali, and being unable to bear them, Sugreeva left the battle and ran away; Lord Rama is the great One who knows all activities of all worlds; Still, He did not kill Vali then to show the correct Dharma to the world; And then He told Sugreeva - "I was unable to distinguish between the two of you".

14 If he desires brotherly affection, then I need not kill his brother who has not committed any crime; Tiffs between brothers is not something that stays for long; Even if there is long standing anger, it gets resolved very trivially and easily.

15 The tiff between brothers typically gets resolved during the time of death; If it leads to the death of one of them, then there is regret as well; Therefore, Lord Rama deemed it inappropriate to kill Vali who had committed no mistake.

16 Lord Rama therefore wanted to teach the world a lesson that when ever there is a tiff between brothers, relatives should never hurriedly decide on one's favor and kill the other; So He did not kill Vali that time; He also did not kill Vali that time to ensure that the son of Surya, Sugreeva, did not suffer any great sorrow for having gotten his older brother killed.

17 Lord Rama is that Maha Vishnu Himself, who influences the minds of all; He is above even Shiva, who is the controller of the mind; How then can there be ignorance for Him? Once Sugreeva returned to the battle and insisted that Vali has to be killed, Lord Rama released a diamond-like arrow at Vali.

18 Under the orders of Lord Rama, the son of Vayu Hanuman differentiated the son of Surya Sugreeva by a garland; The best amongst Raghus, Lord Rama, released an arrow at Vali; The son of Indra, Vali, was greatly pained and fell down like a mountain.

19 "This Vali is my devotee; If he sees me, he will definitely fall at my feet without thinking any thing else; It is not appropriate to kill someone who has taken refuge; On the other hand, the son of Surya, Sugreeva, has requested for his killing in order to obtain his kingdom"

20 "It is one's duty to fulfill the request of one who has taken refuge first; It is also inappropriate to kill someone who has taken refuge; Therefore I shall kill him without being spotted by him" - with such thoughts, Lord Rama killed Vali without being seen by him.

21 Lord Rama is the influence behind the strength in all worlds; His body is verily the complete, infinite and excellent strength and energy themselves; What could the monkey Vali have done even if He came in front and shot him? Wasn't He the one who broke Shiva's bow earlier?

22 After Vali fell down, Lord Rama went near him and asked him in a friendly tone "If you desire; I will

bring you back to life"; Vali told Him without any desire - "O best amongst men! Who doesn't desire death in front of you?"

23 Keeping his son Angada in front, Sugreeva completed the final rituals of Vali; And obtained the leadership of the monkeys; Seeing the rainy season approach, Lord Rama also spent four months, along with Lakshmana, in those excellent mountains.

24 After that, when the king of monkeys Sugreeva forgot the help done by Lord Rama and immersed himself completely in material pleasures, Hanuman, who is the best amongst intellects and also the greatest devotee of Lord Rama's feet, condemned him and told him thus.

25 "It is not appropriate to forget the work of Lord Rama; Isn't He the most revered for all of us? If you do not do the work of Lord Rama yourself, then I shall forcefully get it done from you"

26 After having said thus to Sugreeva, Hanuman sent across, to the seven islands, fast moving monkey-messengers to invite all the other monkeys to gather together.

27 Carrying the orders of their king and having been sent by Hanuman, those monkey-messengers returned along with all the monkeys who were staying in all the mountains and forests of the world.

28 At the same time, Lord Rama, having noticed that the king of monkeys is immersed in material pleasure and has forgotten his duty, told Lakshmana - "Go immediately and tell this to the king of monkeys".

29 "If you forget your duty towards me, then I shall send you to the same place where the son of Indra has reached; Those who are filled with the ego of power typically forget to return the favor for help taken".

30 As soon as the revered Lord Rama said thus, Lakshmana left along with his bow and arrows; Sugreeva became extremely frightened as soon as he saw him and he joined Lakshmana and immediately reached the feet of Lord Rama.

31 After listening to the wise words of Hanuman, the king of monkeys became extremely pleased and he left for Lord Rama; Having seen him come, along with all the brave monkey leaders, Lord Rama also became extremely pleased.

32 The Lord of all, Sri Rama, happily and quickly lifted Sugreeva, who had fallen to His feet, and embraced him. Sitting next to the Lord of the worlds, Sugreeva, as per His orders, sent across monkeys immediately.

33 Even as the monkeys were being sent across to the various directions, Lord Rama told Hanuman thus - "There is no one else apart from you who is capable of achieving this task, which is the main task amongst all my activities".

34 "Therefore, you take my finger ring and proceed in the southern direction"; After the best amongst men Lord Rama said so, Hanuman, along with the Yuvaraja Angada went in that direction.

35 The monkeys who had gone in all the directions came back within a month as per the orders of the king of monkeys; But Angada, Jambavanta and others, who had gone along with Hanuman, did not return.

36 Those great men searched even in the Vindhya mountain, which was the toughest amongst places to search and therefore impossible to navigate; By that time, the deadline given by the king of monkeys expired; After that, they reached an extremely beautiful cave.

37 It was a mysterious and excellent cave built by 'Maya'; Noticing the same, Tara said thus to Angada - "Since the deadline given by him has expired, let us not return to the king of the monkeys".

38 "He, being an extremely cruel ruler, will kill even you; Why then will he spare us? This cave, on the other hand, is impossible to reach; Why don't we stay here happily? What can he do to us over here?"

39 "What should we, who are forever forest dwellers, have to gain from Rama or Lakshmana? He will not be able to trouble us if we are here; This is my definitive opinion".

40 The son of Vali respectfully and readily concurred with the opinion of his maternal uncle; And he said thus - "The king of monkeys will definitely not excuse us, who have disobeyed his orders"

41 "He is a cruel being who killed his own brother for the sake of the kingdom; He also kidnapped his wife; How will such a person excuse us who have disobeyed his orders? we are weak; We are without anybody's support; He, on the other hand, is with strength"

42 When the son of Indra's son spoke thus, Jambavan and others agreed to his words and said "So be it"; Seeing their concurrence in opinion, Hanuman said thus.

43 "I know that Tara has opined in this manner with the aim of fetching the kingdom for Angada; That is not possible; This son of Vayu will never tolerate anything that talks about cheating Lord Rama".

44 "Even if all of you get together, you will not be able to divert me from the correct path, no matter what plan or route you employ; And this cave is not at all out of reach for Lord Rama, who has limitless capability".

45 "I shall be very happy if you listen to my words out of respect; Else, I shall bring all of you back on the right track, using force if necessary".

46 Listening to the words of the son of Vayu, all of them became very frightened; None of them could utter a word; Having regained a lot of knowledge, all of them followed Hanuman and reached the excellent hill known as Mahendra.

47 Later, they reached the coast and saw the ocean with the opposite end not in sight; As soon as they saw it, they felt very low; They gave up their desire for life; They decided to enter into a fast-unto-death; And they started the same.

48 Having undertaken a fast-unto-death, they started narrating the story of Lord Rama, which gives

liberation from the world; During that, they mentioned about the death of Jatayu; That story fell on the ears of 'Sampati'.

49 Sampati was the older brother of Jatayu; He was the son of Aruna; In order to test his speed, he, along with Jatayu, had launched himself into the Sun's orbit; Up there, he tried to protect his brother who was exhausted due to the Sun's heat and burnt his own wings and fell down.

50 Having lost his wings due to the excessive heat of the Sun, he got his wings back as soon as he heard the story of Lord Rama; He questioned them on the death of Jatayu and heard the entire story once again.

51 He told them the activities of Ravana which he had heard from his son; Also, he saw it himself and told the best amongst monkeys about the form of Janaka's daughter sitting in the Ashoka Vana.

52 After that, on being asked by Brahma's son Jambavan, the monkeys started narrating their capabilities, in jumping, separately, starting from 10 yojanas and increasing in units of 10.

53 All those monkey-warriors, including Neela, Mainda-Vivida and Tara, declared that they could not cross beyond 80 (yojanas). Jambavan then let them know that he could jump one-eighth more than the maximum that they mentioned (i.e. 90 yojanas)

54 "When Lord Vishnu took over the three worlds from Bali with His three steps, I went around all the worlds happily declaring the same; At that time, my knees were hurt when I hit them against the Meru mountain".

55 "Therefore, my speed is not as much as before; Earlier I was capable of jumping 96 yojanas"; After that Yuvaraja Angada said thus - "I am capable of jumping 100 yojanas, but what after that, I am not sure"

56 Having thus been declared by all that only a part of the distance can be covered and returned, and also noticing the strength of the enemy and the impregnable nature of the town of the Rakshasa king, the son of Brahma spoke thus.

57 "This eagle is telling us that the Trikoota mountain is a 100 yojanas from here; There may be other obstacles in between; Therefore, only Hanuman is capable, none other".

58 Thus speaking, Jambavan addressed the son of Prana and brought out his strength in front of all - "Only you are fully capable of achieving this task; Please do this and protect the Vanaras"

59 Jambavan spoke exactly what Hanuman wanted; In this way, he brought out the incapability of all the others; He then started meditating on Lord Rama, the One with the complete strength, and started growing in size in order to fulfill the Lord's orders.

|| End of chapter 6, known as 'Hanumadvardhanam', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 7: Ramacarite Hanumatpratiyanam

Crossing of the ocean, Mainaka episode, Surasa's defeat, Killing of Simhika, Defeat of Lankini, Darshana of Sita's form, Giving of Angulika, Destruction of Ashoka Vana, Killing of Ravana's army, Killing of Aksha Kumara, Brahmastra, Message to Ravana, Burning of Lanka, Handing over of Chudamani

|| OM namo bhagavate vasudevaya OM ||

1 The son of Pavana, who desired to cross the ocean, prayed to Lord Rama, who has Aishwarya and other five auspicious attributes which are eternal and omnipresent in Him, who is the Lord of all and who is the big ocean of strength and energy; He then climbed that excellent mountain and jumped from there.

2 The ocean, which got pulled by the power of Hanuman, got troubled; It started to follow him along with its creatures; The trees in the mountain got sucked by his speed and followed him; The 'Mainaka' mountain which was earlier thrown into the ocean by Vayu came up for him.

3 That mountain was the brother-in-law of Shiva; It was made of gold; Earlier when the wings of mountains were being clipped (by Indra), it had saved himself (through Vayu); The mountain which had many peaks pierced the ocean and came up to provide rest to Hanuman.

4 Hanuman, who is never tired, did not wish to rest on it; Where is tiredness for one who has infinite strength and courage? He went ahead after pressing that excellent mountain with his leg and then saw a Naga lady who had been sent by devatas after giving her boons.

5 The devatas, who desired to know the strength of Hanuman, had given her a boon thus - "Let whatever you desire fall into your mouth"; Hanuman, who entered her mouth, came out of it immediately and made the devatas happy while still making their boon come true.

6 Seeing Hanuman's affection for them and his excellent strength, the devatas appreciated him greatly by showering flowers on him; Being respected by them in this way, he continued his journey and saw a planetary body by name Simhika.

7 Brahma had granted her limitless strength in order to restrict people and protect Lanka; She attracted the shadow of Hanuman; He entered her body and immediately tore her into pieces.

8 Showing that his strength is without limits, he killed her though she was protected by Brahma's boon; He then jumped on to the 'Lamba' mountain which was surrounding Lanka like a cover and had a lot of peaks; He then took a very small form.

9 Hanuman took the size of a cat and wished to enter the city during the night; He then saw the abhimani devata of Lanka who had taken her real form; She stopped him; He quickly smashed her with his fist and won the battle with her; He then entered Lanka after taking her consent.

10 Hanuman, who started searching both inside and outside of Lanka, saw the form of Sita seated in the Ashoka vana under a Shimshupa tree.

11 Knowing fully well the intent of Lord Rama in mocking the world of humans, Hanuman also did things in accordance with the Lord's intent.

12 He spoke things in accordance with that; He gave a ring to that form of Sita which was also behaving in accordance with that intent of the Lord.

13 The ornaments of Sita also had taken two forms and were present on the form of Sita as well; After that, Sita also gave him a chudamani to be handed over to Lord Rama.

14 The groups of Rakshasas were not able to see all that; But, devatas and Rishis who were in the sky were able to see all this.

15 This form of following (by Hanuman and Sita) was being enacted in order to entertain them and also cheat Kali and other Daityas who were watching all this.

16 The son of Pavana did all this without any fear; He, who is the best amongst intelligent ones, then decided that the greatness of the Lord has to be brought to the fore.

17 After that, the hero Hanuman destroyed the entire vana except that one (Shimshupa) tree; Desiring to cause more of the evils' destruction, he climbed up the entrance arch shouting increasingly loudly.

18 After that, the ten headed Ravana heard that extra ordinary activity of the excellent monkey Hanuman; He sent across a lot of his servants saying to them - "Bring that monkey to me".

19 Those servants, who had become invincible due to the boon of Hara, surrounded that son of Vayu, who was the best amongst devatas and who was also extremely powerful.

20 Eighty crore army-leaders; Eighty thousand commanders and many numerous weapon collections; The army which had all these surrounded that excellent monkey Hanuman.

21 All of them pounced upon Hanuman; And they hit him with their weapons; Hanuman smashed all of them with just his fists.

22 And then Hanuman killed seven of Ravana's ministers' sons whom he sent for battle; They were all mountain like creatures; And they were all protected with the boons of Brahma and Rudra.

23 Similarly, he killed all those Rakshasas who were the leaders of that army and were over-confident with Rudra's boons; He destroyed one third of the army of those Rakshasas.

24 After getting to hear that the monkey's strength is incomparable, the king of the Rakshasas deployed his son Aksha Kumara who was equal to him in strength.

25 He showered special arrows strengthened with great astras on that son of Vayu who is considered as the witness for the entire Universe; But he could not even shake Hanuman with those.

26 Looking at Aksha Kumara, the son of Mandodari and the one equal to Ravana in strength, Hanuman thought - "Isn't he one third the entire strength of Ravana?"

27 "I have to leave Ravana to Lord Raghava; And if I kill Indrajit, others will not get to know his strength"

28 "Therefore, I will kill this one who is equal to both of them" - thinking thus, Hanuman quickly got hold of his legs and jumped up.

29 The son of Vayu, Hanuman, got hold of the son of Ravana and spun him like a disc repeatedly and smashed him to the ground instantly.

30 After getting to know that his son was killed after being smashed to the ground, Ravana, who was filled with grief sent across his elder son Indrajit.

31 Then, Indrajit invoked powerful astras on to his excellent arrows and hit them at Hanuman; But he could not manage to even shake him.

32 After that, Indrajit released the powerful astra of Brahma which cannot be tolerated by anyone; Hanuman, who was hit by that weapon, got into a thought without getting disturbed even a little.

33 "Many boons of Brahma have been broken by me; I also hold him very reverentially; Therefore, I shall now respect this (weapon)"

34 "What can these cheering groups of Rakshasas do? Also, by doing this, I will get to see Ravana whom I have to meet anyway"

35 Thinking of all this, the best amongst monkeys Hanuman stood there as if arrested; Then, the Rakshasas bound him with other chains; The brahmastra of Indrajit left from there.

36 Then, they took Hanuman to the lord of the nocturnals Ravana; Ravana questioned him thus.

37 "O monkey! Where have you come from? Whose messenger are you? Why did you do this?" - On being questioned thus, Hanuman prayed to Lord Rama with devotion and said.

38 "Know me as the messenger of Lord Rama whose bravery is limitless and who is the best amongst Raghus; I am the son of Vayu; Know me as being fully capable of destroying your family".

39 "If you do not immediately hand over the dear one of Lord Rama to the best amongst Raghu, you will get soon get destroyed along with your sons, friends and relatives".

40 "Even Brahma, Rudra and other excellent devatas are not capable of facing the arrows of Lord Rama; How then are you, with such meagre strength, capable of facing him?"

41 "If he gets angry, who in this world, including devatas, danavas and sarpas are capable of facing him? His greatness is beyond measure".

42 When Hanuman spoke thus, Ravana wanted to kill Hanuman but Vibhishana stopped him; Then, Ravana put his Rakshasas on to the work of burning Hanuman's tail.

43 Then, they covered the tail of Hanuman with mounds of clothes and set fire to it; But Agni, who is the friend of Vayu, did not burn Hanuman's tail.

44 Hanuman is one without any sorrow; He is excellent by strength; Still, he tolerated all the work of the Rakshasas only with the intention of burning Lanka.

45 Hanuman burnt the entire city with the fire on his tail; Though that city was built by Vishwakarma, it got burned by his radiance.

46 That city was made out of gold and precious gems; Hanuman, having burnt down that city along with many great Rakshasas, was very satisfied and let go a big roar.

47 Hanuman, who trivialized Ravana along with his son, burnt down the city as they kept watching and left the place.

48 Hanuman crossed the ocean again and got worshipped by his people; Having enjoyed the honey in Madhuvana, he joined his Lord Sri Rama.

49 The son of Pavana, Hanuman, who, along with all other monkey-heroes, reached Lord Rama, who is the Lord of all devatas and is with infinite attributes and dear to the heart, offered the Chudamani given by the form of Sita to His feet and bowed down to Him with devotion with his entire body.

50 Lord Rama, who was completely satisfied, having realized that there is nothing better to offer to the extremely devoted son of Vayu, Hanuman, gave Himself and hugged him very tightly.

|| End of chapter 7, known as 'Hanumatpratiyaanam (SundaraKanda Katha Nirupanam)', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 8: Ramacarite Hanumati Sriramadayadanam

The Rama Ravana war, killing of Kumbhakarna, Indrajit and Ravana, Sita Kruti Agni
Pariksha

|| OM namo bhagavate vasudevaya OM ||

1 Lord Rama listened to everything that Hanuman said and was pleased; He wished to undertake the journey; Climbing on to Hanuman, He started off along with Lakshmana who was on the shoulders of Angada, and with Sugreeva and the army.

2 The Lord, Sri Rama, reached the southern ocean; He is the main Guru of the world; He has extraordinary strength which no one can face; Even then, in order to show the world that it is Dharma to first act softly, He lied down on the coast as if requesting the ocean for a route.

3 At that time, a person named Vibhishana came there; He was the younger brother of Ravana; He was deserted by Ravana because he was following dharma and was a devotee of Raghupati Lord Rama; He took the refuge of the best amongst Raghus.

4 The son of Brahma, the son of Surya, the leader of the army Nila, Mainda and Vivida, Angada, Tara and others told Lord Rama very firmly thus - "He has come from the land of the enemy; He is his (Ravana's) brother; Hence disqualified from acceptance".

5 On this issue, the other form of the God of strength (Vayu - i.e. Hanuman) said thus - "He has come for refuge; And he has extreme devotion at the feet of Lord Rama; Therefore, he is perfectly acceptable; Having realized that Ravana will be destroyed soon, he has come here so he can obtain the kingdom".

6 When Hanuman said thus, Lord Rama, who had earlier listened to his words in the case of Sugreeva, once again concurred with him and said - "I will certainly accept him as he has taken my feet; This is my eternal word".

7 "Even if the group of Devas, led by Brahma, and along with Daityas, humans and others all come together, they cannot even shake my finger; What fear do I then have of this nocturnal Vibhishana? That apart, I know fully well that he is of a very satvic nature".

8 Having thus spoke, Lord Rama took Vibhishana as his servant and gave him the kingdom by performing Abhisheka; Lord Rama, who is the embodiment of limitless and excellent knowledge and strength, ignored the king of Rakshasas, Ravana, as if he was a blade of grass and gave Lanka to his brother.

9 Lord Rama gave him the kingdom of the Rakshasas till the end of the Kalpa and the longevity to rule till then; He also granted him His own world at the end of the Kalpa; Seeing that the ocean has not come to Him even after 3 nights, He got angry; He glanced at the ocean with His red eyes.

10 That ocean starting drying out the moment the Supreme Being Lord Rama cast His angry glance at it; The children of Danu and other creatures in the ocean got panicky; The ocean took a visible form, and appeared in front of the Lord with items of worship on his head; He fell at the feet of the Lord and said thus.

11 "O Complete One! The One who is complete with respect to space, time and attributes! The One who is without any defect and the One who is the primordial Being! We, ordinary beings, could not

understand you; You create devatas through Sattva Guna; You create humans out of Rajas Guna; And you create groups of Asuras from the Tamas Guna"

12 "Please proceed as per Your wish; O brave One! You destroy Ravana who is troubling the three worlds; He is the dirt of Sage Vishravas; You obtain your wife back; You build a bridge over this water; By that, your fame will spread even further; All the kings who wish to proceed on a conquest will come near it and praise it"

13 Lord Rama immediately blessed him after he said thus; Lord Rama released that arrow which was aimed at him at asuras, known as Antyajjas, who were residing in that ocean and burnt all of them; All of them had become invincible and without death due to the boon of Shiva.

14 Lord Rama is the destroyer of samsara; All of His activities are without a parallel; He converted the desert there into a fertile land; Many varieties of roots and fruits started to grow there from then; Nala was the avatara of the divine architect Vishwakarma; He was born out of him as well; Lord Rama instructed Nala and the other excellent monkeys to build a bridge.

15 Lord Rama got the bridge built with the peaks of hills and trees that were uprooted and brought on the shoulders by the monkey-leaders; He entered the burnt Lanka very quickly keeping Vibhishana in front, along with Sugreeva, Neela, Hanumanta and others.

16 The ten headed Ravana listened to the news that Lord Rama, who is the supreme warrior with unlimited valor in all the worlds, and who has unlimited radiance, and who is Supreme, has arrived; His heart was pained due to fear and he got very confused about what to do next.

17 Lord Rama, who has all auspicious attributes and is the Supreme One, sent across Angada as a messenger in order to display political righteousness; When Ravana did not accept that also, he surrounded the four big gates of the Rakshasa's city with His excellent army.

18 When Lord Rama attacked him thus, Ravana sent across his terrible son Indrajit to the western gate; He sent across Prahasta to the eastern side and sent Vajradamshttra to the southern side, which is the side of Yama, the leader of all Pretas; And to the northern side, which is the side of Chandra, he himself went.

19 Coming to know of this plan of Ravana, Lord Rama sent across Hanumanta in order to win the battle with Indrajit; He then sent Neela in order to kill Prahasta and sent Angada, the son of Indra's son Vali, in order to kill Vajradamshttra.

20 Lord Rama, who has excellent radiance in His body, and who is the Supreme Being in the Universe, lifted His bow, pointed his arrow at the direction of Ravana, took a sword and went there Himself, after placing Sugreeva in the middle of the army.

21 Indrajit, who got trapped at the hands of Hanuman, realized his valor and ran away far from there; Neela and Vibhishana hit Prahasta with boulders and the Shakti weapon, respectively, and handed him over to the control of Yama.

22 'He will not come under Neela's control' - Having realized thus, Vibhishina joined him and smashed Prahasta with his excellent Shakti weapon; At the same time that he died, Angada engaged with Vajradamshttra; He felled him on the ground and killed him by smashing his head with his legs.

23 When all of them were killed thus, the Lord of the Rakshasas sent Dhoomranetra from the western gate; He pounced upon Hanuman, the one with endless strength, and got burnt away.

24 Having been inspired by the Lord of the nocturnals (Ravana), and being emboldened by the boon of Shiva, a Rakshasa called Akampana rushed towards Hanuman but was killed in an instant.

25 Then, inspired by the bravest of Raghus, Lord Rama, all the monkeys took big fire torches aided with astras, and burnt the city of Lanka.

26 After that, Ravana, who was extremely agitated, sent two Rakshasas named Nikumbha and Kumbha; Both were sons of Kumbhakarna; Both of them got very excited and arrived for battle by chasing out many monkeys from all sides.

27 Kumbha won battles with the son of Brahma, Tara, Neela, Nala, the sons of Ashwini devatas viz Mainda and Vivinda, and with Angada; Then, he engaged in a fierce battle with Sugreeva, the son of Surya; Finally, Sugreeva sent that evil one to the abode of Yama very quickly.

28 After that, Nikumbha took a 'Parigha' weapon that was capable of smashing big mountains and rushed towards the son of Surya; Sugreeva, who got extremely frightened jumped a distance of 100 bows towards the west.

29 As that brave Rakshasa started wielding the Parigha, all the directions and the sky, including the Sun and Moon, panicked; And the devatas sulked after noticing his immense strength and recalling the boon given to him by Shiva.

30 Noticing that he will not subside to anyone else, Hanuman, the son of Vayu immediately jumped and stood in front of him; Showing his chest, he said "What from these people? You hit your weapon over here".

31 As soon as he said thus, that evil Rakshasa threw the indestructible weapon on his chest; As soon as it fell on the indestructible chest of Hanuman, the weapon was smashed to pieces; Just like what happened to the Vajrayudha when it fell on Garuda.

32 When his weapon was destroyed thus, Nikumbha went to the son of Vayu and lifted him and placed him on his shoulders and started off from there.

33 The son of the main Vayu held his neck tightly and freed himself; Hanuman then threw him on the ground.

34 In the Yajna called 'Yuddha', where the Lord of Lakshmi is the devata, the son of Prabhanjana made the Rakshasa as the sacrificial animal; The devatas then gave out a loud cheer of happiness.

35 36 Suptaghna, Yajnakopa, Shakuni, Devatapani, Vidyujjihva and Pramathi got together with Shuka and Sarana and went to battle, inspired by Ravana; They started destroying the monkeys; All of them, who had won over death due to the boon of Brahma, were killed by the arrows of Lord Rama.

37 Six Rakshasas, by name Yuddhonmatta, Matta, Devantaka, Narantaka, Trishiras and Atikaya got ready to battle, as per the orders of Ravana.

38 Narantaka, who was the son of Ravana, rode a big horse holding a weapon called 'Prasa'; He battled the monkeys without any fear.

39 Seeing him burn away the army, the strong Yuvaraja Angada quickly jumped in front of him and showed him his chest.

40 The Rakshasa smashed the 'Prasa' weapon on his chest; But due to the radiance of the son of Vali, that weapon split into two.

41 Then, Angada immediately smashed his hand at the face of the Rakshasa's horse; Both the eyes of the horse gorged out and fell; It fell down and died as well.

42 He drew a big sword and immediately started fighting the monkey; Angada snatched the sword from him and killed him (with his own sword).

43 Thus, when the son of Ravana, Narantaka, who was born to a Gandharva lady, was killed in this manner, his older brother Devantaka came rushing there.

44 When he came rushing, all the monkeys, who were under the leadership of Jambavan, got scared by the shower of his arrows and started running away.

45 He took an arrow which resembled the club of Yama and smashed it at the chest of Angada; Angada rolled to the ground; He lost his consciousness as well.

46 Then, Sugreeva, who is the son of Surya who gives sharp rays, lifted a hill full of trees and threw it at the Rakshasa.

47 Noticing from a distance that the hill was about to fall on him, Devantaka quickly aimed an arrow at it and brought it down; He then aimed another arrow.

48 He pulled that arrow, which was like the maze of Yama, till his ear and hit it at the chest of Sugreeva, the king of monkeys; He (Sugreeva) too fell down.

49 Seeing the amazing strength of Surantaka (Devantaka), the son of Vayu invited him to a battle just like how Lord Keshava had earlier invited Kaitaba.

50 Seeing him rushing at him, Hanuman smashed his chariot along with his charioteer and horses; Then he snatched his bow and broke it.

51 Then Hanuman held the hair of his enemy, who was rushing towards him with a sword, and threw

him to the ground; And then in battle, the son of Vayu pressed his head very hard with his foot.

52 The son of Vayu killed that Rakshasa, who had become invincible due to the boon of Shiva; The best of devatas then sang in praise of him; The monkeys became very happy seeing this.

53 After that, Trishiras (- the one with three heads) came rushing there causing the monkeys to run helter skelter, all due to the boon of Brahma; Hanuman destroyed his chariot and bows, snatched his sword and ensured he did not have even a single head.

54 After that, 'Yudhonmatta' and 'Matta' started destroying a lot of monkeys; Their arrogance was due to the boon of Parvati; Both of them died unable to tolerate the fist of Hanuman.

55 After that, the one who came to battle was Atikaya; He sat in a chariot given by Brahma and went around like the fire of armageddon, destroying the monkeys; He was born to Ravana out of a Gandharva woman.

56 Atikaya had a body which was overly big; He had pot-like ears; Hence, he too was known as 'Kumbhakarna'; He defeated the son of Surya and other monkeys, and quickly rushed towards Lord Rama.

57 He came, shooting arrows like a big cloud which was showering; He came roaring like thunder; Lakshmana then stopped him with his flood of arrows.

58 Both of the great warriors showered each other with arrows resembling the Vajra of Indra; Due to excellent practice, they outdid each other with quick astras and arrows and caused darkness in the sky due to the shower of arrows.

59 Lakshmana, by countering his arrows with his own and his astras with even more powerful great astras, rendered him futile; He chopped off his head along with two shoulders; But the two shoulders of his became four; and he got two heads in place of one.

60 Every time he chopped his heads and shoulders, they started doubling; At that time, Vayudeva, who is inside of the whole world, told the worried Lakshmana thus.

61 "O One with the pretty face! Due to the boon of Brahma, he will not die with any weapon except the Brahmastra"; Having said so much, Sameera (Vayudeva) returned to the skies without being seen nor heard by Atikaya.

62 Then Lakshmana, the brother of the Supreme Lord, released the Brahmastra at the son of the ten-headed; Atikaya, who was one of the best amongst those wielding astras, was burnt to ashes along with his chariot, charioteer and horses.

63 When his sons were destroyed thus, the king of the Rakshasas, Ravana, wished to go to battle himself; When he was getting ready to do so the son of Khara, the one who had made name for himself as an excellent archer, spoke to him.

64 "O King! I need to kill the one who killed my father; Therefore, please grant me permission; I shall kill him along with Lakshmana and the other monkey warriors and give you great joy"

65 Ravana deputed him for battle after he spoke that way; That warrior, by name Makaraksha, defeated Angada and other monkey warriors and also defeated the son of Surya and moved forward.

66 Disregarding the arrows that Lakshmana was throwing at him, he invited Lord Rama to battle; He told Lord Rama thus - "You killed my father Khara who was a citizen".

67 "He was the best amongst archers; You killed such a person with some (dubious) plan; I shall give you the result of that act of yours" - Speaking thus, He, who had become invincible due to the boon of Brahma, started showering astras.

68 Lord Rama countered his astras with his own astras, all with a pleasant smile on His face; The Lord, who cannot be comprehended, removed the Rakshasa's head, which was glowing with excellent earrings, with an arrow which was like (Indra's) Vajra.

69 A few of his followers who had still survived the excellent monkeys wielding trees and hills ran helter skelter; Just like how the followers of Dhoomraksha had fled when he died.

70 Then the Lord of the Rakshasas, Ravana, got ready and went to battle holding a bow and climbing a chariot; Behind him, an army with a thousand, ten-thousand, crore senadhipatis followed.

71 The army of the monkeys, being tortured by the Rakshasas' army with various kinds of weapons, started to run away; The best of monkeys then started attacking and destroying the Rakshasas.

72 Gava, Gavaksha, Gavaya, Vrusha and Gandhamada were born from Kubera; These five were Prana and other Maruts themselves; Kathana was Kubera's avatara itself; All of them started destroying the army of Ravana.

73 Using six excellent arrows, Ravana hit all of them and brought them down; Then, Mainda and Vivida, who were the sons of Ashwini Kumaras, along with Jambavanta, smashed him with three big boulders.

74 Ravana quickly destroyed those boulders with his arrows and shot other arrows at the three of them; He brought each one of them down with those arrows; Then Angada, the son of Indra's son Vali, rushed towards him.

75 Ravana hit him in the chest with an arrow even as he was rushing towards him with a boulder; Angada fell down having been hit badly by the arrow; Then, the son of Surya came ahead to confront him.

76 The ten headed one (Ravana) left a swift arrow and split the tree, which he was holding, into pieces; And then he sent an arrow at his throat area; Sugreeva, who was heavily injured at that, fell down.

77 Hanuman then lifted his shoulder, which was like Sessa's body, and gave a big blow on the chest of the Lord of the Rakshasas; Ravana fell down spitting blood from all his ten faces.

78 Once Ravana regained his consciousness, he showered praises on the son of Vayu saying "There is no other being in this world who can match you. Who else can bring me to this condition?"; In reply, Hanuman said thus.

79 "I hit you with very little of my force; The fact that you are still alive is proof of that"; Ravana replied back - "Now you watch the force of my fist"; He hit Hanuman with his fist.

80 When Hanuman stood there acting as if he was pained by the blow, Ravana thought - "This is my chance to escape"; Even though Hanuman asked him not to leave, Ravana went towards Neela, the son of Agni; He didn't stay there at all.

81 Noticing that Ravana was coming towards him, Neela started jumping on to his bow, flag mast, horses, chariot and also over his ten heads, without coming under his grasp; Ravana was stunned by this move.

82 The king of the Rakshasas, Ravana, took up the Agneyastra and aimed it at Neela; Neela fell down due to it; But the fire did not burn him; Isn't he verily the avatara of Agni himself?

83 Ravana then rushed towards Lord Rama; Lakshmana quickly stopped him; Being the best amongst archers, both of them started showering arrows that were capable of cutting the protective coats of each others' bodies.

84 Ravana, who was thus stopped by Lakshmana, got very furious and picked up an excellent and fiery arrow given to him by Brahma and, aiming at Lakshmana's forehead, released it.

85 Lakshmana, who was badly hurt by that, fell down unconscious; The ten-headed Ravana got down from his chariot, went towards him, and forcefully tried to lift him away with his shoulders.

86 Even though he was badly hurt, Lakshmana regained his consciousness and remembered his original form of Sesa, along with the amsha of Lord Sri Hari; Ravana then could not move Lakshmana even a bit.

87 Ravana started pulling Lakshmana forcefully with all of his 20 arms; The entire earth, along with Meru, Mandara and all the oceans shook; But Lakshmana did not move even a bit.

88 The entire earth, along with the seven patalas, seven great mountains and the seven great oceans reside on one head of the thousand headed Adi Sesa, as if like a mustard seed; Who can carry away such a person by force?

89 The king of the Rakshasas, Ravana, kept trying to pull Lakshmana; At that time, Hanuman, who is the other form of Vayudeva, the king of all Jivas, jumped and stood in front of him.

90 Hanuman smashed Ravana angrily with his fist which was like the Vajra; Ravana then fell down on the ground, spreading his twenty arms and bleeding from all of his ten heads.

91 Having felled Ravana in that manner, Hanuman lifted Lakshmana and went to Lord Rama, who was Lord Hari Himself, the One who sleeps on Sesa; Isn't Hanuman the one who is capable of (up)lifting

Lakshmana?

92 By the divine touch of Lord Rama, the weakness of Lakshmana was relieved; As soon as He removed the arrows, Lakshmana sat up; And he started shining just like the full moon which has come out of the clutches of Rahu.

93 Lord Rama then picked up His bow and arrow which were like the body of Sesha and told Ravana, who had regained consciousness - "O Ravana! get ready"

94 Climbing his chariot once again, Ravana moved towards Lord Rama along with his bow and arrows; Knowing all the great astras, he created darkness in all directions with his arrows.

95 "When this king of Rakshasas is sitting in a chariot, my Lord should not be standing on the ground" - thinking thus, the son of Pavana made the Lord sit on his shoulders and went towards the Rakshasa.

96 With a smile, Lord Rama killed his (Ravana's) horses and finished his charioteer; He broke his chariot and flags; He destroyed his bow, swords and other weapons and destroyed his royal umbrella; He spilt his crown on to the ground after splitting it.

97 Looking at him standing clueless, Lord Rama said "Now you get back; Go home; Satisfy all your desires; Fulfill the wishes of your relatives; Come back again to die".

98 When the Lord spoke thus, Ravana returned home with his head held low; He discussed the next steps with his few remaining ministers; He decided to wake up Kumbhakarna.

99 Thousands of Rakshasas went towards Kumbhakarna with rocks and boulders, swords, axes and various other weapons; They found it difficult even to sustain the force of his breath; Somehow they approached him and finally succeeded in waking him up.

100 They had arranged mounds of meat as big as hills and had setup blood flowing in taps; Once he satisfied himself with these, he was welcomed grandly into the royal hall by Ravana.

101 Ravana said to him - "Even as you are alive, I have been defeated in war by a human named 'Rama'; You kill him and make me happy"

102 When he spoke thus, Kumbhakarna listened to all the reasons and admonished his own brother - "You have taken enmity with Rama, the One with extraordinary valor"

103 "It is never appreciated to take enmity with powerful people; And it is my firm belief that this Rama is very powerful"; When he spoke thus, Ravana replied to him - "It may be my mistake; But you have to protect me; What else is your help for me?"

104 "Based on the trust we have over powerful relatives like you, Kings like me do make mistakes sometimes"; When his older brother spoke thus, Kumbhakarna proceeded for battle.

105 Holding an excellent weapon called 'Shoola', Kumbhakarna jumped the fort which was five yojanas in height and went towards battle; The monkey warriors were extremely terrified of him and ran away,

even crossing back the bridge (over the ocean).

106 Two monkeys named Shatabali and Panasa were avatars of Vasus; Shweta and Sampati belonged to the class of Maruts; Durmukha was the avatar of Nirruti; Kesari was the eldest amongst Maruts; Kumbhakarna took all of them into his mouth and swallowed them.

107 Kumbhakarna, the best amongst Rakshasas, was extremely valorous; He crushed Kumuda, the avatar of Jayanta, with his hands; At that, five of them, Nala, Gaja, Gavaksha, Gavaya and Vrusha along with Neela and Tara held big boulders and trees in their hands and rushed towards him; He brought all of them down with his fist.

108 After that, Angada, Jambava and Sugreeva got together with other Vanaras who had come holding trees and boulders and started hitting the Rakshasa.

109 All those boulders got crushed when they fell on his chest; But the powerful Rakshasa did not feel any pain at all.

110 The son of Bhaskara (Sugreeva) then lifted a big hill and threw it at him; The Rakshasa held it in his hand and threw it back at Sugreeva, thus smashing him.

111 The son of Surya then fell down on the ground; He then hit Angada and Jambavan also; They too fell down.

112 The powerful Rakshasa then held Sugreeva in his hand and left; Hanuman followed him with the size of a small fly.

113 "I shall get him out only if he gets into a problem with Kumbhakarna; On the other hand, if he can release himself, it is even better"

114 Even as Hanuman was thinking thus, the Rakshasa entered his city; He was worshiped greatly by his relatives.

115 Those relatives started sprinkling cold water and flowers from all sides on the Rakshasa; Due to that sprinkling, Sugreeva was woken up and his strain from the battle also vanished; He duped the Rakshasa, jumped up and bit his nose.

116 The King of the monkeys cut off both the ears of the Rakshasa with his hands and bit off his nose with his teeth; He jumped up from there.

117 The Rakshasa then smashed Sugreeva, who had fallen down on the ground, with his hands; He squashed him with his feet; But Sugreeva escaped from the gaps in between his toes; The Rakshasa then threw the 'Shoola' at him in order to kill him.

118 Hanuman saw that excellent Shoola falling on Sugreeva and stopped it with his hands; He placed it on his knees and broke it in an instant; He gazed at the face of the Rakshasa and roared loudly.

119 At that moment, Kumbhakarna swirled his fist and hit Hanuman on his chest; And then he roared;

Disregarding that hit, Hanuman smashed the Rakshasa.

120 When he thus received a shot from Hanuman's fist, the Rakshasa fell down unconscious; He woke up again and rushed towards Lord Rama.

121 Hanuman then thought for himself - "I can easily kill him in battle; Still, I shall leave him alive so that the glory of Lord Rama can come to the fore".

122 "Let Lord Rama be glorified by killing him, who is out of bounds for everyone else; He himself has given such a boon to his doorkeepers, hasn't he?"

123 Lord Hari, who is the controller of even Brahma and Rudra has given a word saying - "You shall be slain by myself in all three births"; Even if I kill him now, the Lord shall only bless me and shall not be upset with me; But doing so is not proper Dharma on my part.

124 Thinking this way, Hanuman went towards the monkey warriors; Kumbhakarna rushed towards Lord Rama, eating all the Vanaras on the way.

125 The monkey warriors, who had been swallowed this way, came out of his sense-organ holes (ears, nostrils, ..); Few others came out from the root of his hair follicles; Some of them climbed on him as if they were climbing a mountain.

126 Like a huge tusker, Kumbhakarna shook away all the monkeys on his body, felled them down and went alone towards Lord Rama in order to battle Him; On the way, he continued eating the monkeys and also his own army; He enjoyed the smell of blood and kept drinking it.

127 Lakshmana stopped him with a shower of arrows; But he ignored Lakshmana and went towards Lord Rama holding a hill in his hand; Lord Rama also invited him to battle.

128 Lord Raghava, the lord of all, then took a terrible bow in His hand and pierced the Rakshasa's body with arrows that were like Indra's Vajra; Just like how He pierced the body of other Rakshasas previously.

129 That Rakshasa did not fall down for the amount of strength it took the Lord to bring down Khara and others; The Lord then, with a smile, displayed a tiny fraction of His infinite strength and sent some excellent arrows at him.

130 Lord Rama amputated the two hands of the Rakshasa with two arrows; He removed the two legs of the Rakshasa with two more arrows; With another arrow, he decapitated him and made his body fall into the ocean.

131 As soon as the mountain like body of Kumbhakarna fell, the ocean rose with major waves; All the devatas were extremely happy and they praised Lord Rama and showered him with flower petals and congratulated him.

132 Kumbhakarna had originally grown to 3 lakh yojanas; Later, in order to stay in the city of Lanka, he

had reduced his size.

133 When he died, he again grew back to his original size; That is the reason the ocean rose so high when his body fell on to it.

134 After that, most of the Rakshasas who were with him were quickly destroyed by the monkey warriors; A few remaining ones ran away from there; They went to Ravana and gave him the news of his brother's death.

135 Ravana, who was filled with sorrow, fell unconscious; He lost all desire on his life; His son Indrajit then requested him - "Hand over the responsibility of destroying the enemy to me; Let there be no delay!"

136 "I had previously captured the King of devatas himself; This one, afterall, is the son of a human King; Why are you afraid of him?" - Saying thus, he performed the homa of Agni, worshipped Shiva and mounted his chariot.

137 Taking his bow and arrows in his hand, he climbed on to the sky in his chariot and became invisible; By the grace of Shiva's boons, he released 'Nagapashas' on the groups of monkey warriors and bound them by it.

138 When Lord Vishnu was earlier instructing all the devatas to take avatara on earth, Garuda had requested Him - "Please give me too an opportunity to serve you".

139 Lord Vishnu told him - "You need not take avatara on earth; I shall receive your service in a different way; You should obtain fame with that; Dharma should be protected by that; And you should have ended up performing your duty as well".

140 "When Ravana's son Indrajit shall bind all the monkeys and Lakshmana with his snake chains, you come there and release everyone from the bindings".

141 "Myself, Lakshmana and Hanuman are all capable of clearing those chains; But none of us will do it; O Garuda! as per your desire, I am ordering you; You have to come and do the task"

142 Since He had Himself said so, Lord Rama did not release anyone at that moment; Similarly Lakshmana also did not do so; And Hanuman, the son of Vayu, also did not do so; After all, isn't he the one who knows all the divine secrets always?

143 Having tied up Lakshmana and the monkeys in that manner, Indrajit quickly approached his father; Seeing his son come back with that achievement, Ravana became extremely happy and praised his son a lot.

144 Garuda, the king of birds, remembered the orders of Lord Hari and quickly came over there; The monkeys were all freed from their chains by the mere touch of the air from his wings.

145 Garuda, who was adorned with the best ornaments, flowers and scents, bowed to the Supreme

Lord and left; The great monkey warriors got up with great excitement, picked up trees and boulders and started roaring.

146 Hearing the majestic roar of the monkeys, Ravana and his son became greatly worried. "They have all been freed from the Nagapasha; What should we do next?" - such a worry engulfed them.

147 Once again, he worshipped Agni and climbed his chariot and became invisible; With the power of Shiva's and Brahma's boons, he rained great astras on them continuously.

148 Being greatly hurt by those astras, the monkey warriors along with Lakshmana once again fell down upon the ground; But none of those astras were capable of even touching Sameera, the son of Vayudeva.

149 At that time, Vibhishana had gone inside the city in order to know the happenings there; As soon as he came back, he saw that the entire army of monkeys fallen down; He also saw that Hanuman was completely unharmed.

150 Vibhishana took Hanuman along with him and went to Jambavan, who was deeply unconscious; He sprinkled some water on him and asked him if he was alive. Jambavan replied - "Yes".

151 Jambavan asked then - "Is Hanuman alive? If he is alive, then all of us are alive. If he is not, then all of us are dead"; When he said so, Hanuman replied - "Yes, I am"

152, 153 When Hanuman said so, Jambavan requested him thus - "Near the Meru mountain, there is another mountain known as Gandhamadana; From that mountain, you should bring four medicines (medicinal plants); The four medicines are 'Mrutasanjeevini', 'Sandhanakarani', 'Savarnakarani' and 'Vishalyakarani'; Out of them, Mrutasanjeevini is the most important; But the other three are also important".

154 As soon as Jambavan said so, Hanuman instantly jumped into the sky and reached the Gandhamadana mountain; Just like an arrow released by Lord Rama.

155 Noticing that the medicines became invisible then, he plucked the entire mountain which was 100 yojanas in size, out of anger.

156 The son of Vayu, who is the abhimani devata for strength, plucked that mountain and placed it on his palm and swung; He jumped into the sky with great pace, just like how Lord Hari had done so in his Trivikrama avatara.

157 Hanuman reached the place where the monkeys had fallen down in an instant; By the mere touch of the air from the mountain, all the monkey leaders got up immediately.

158 Lakshmana, the brother of Lord Rama, and all the others worshipped Hanuman, that excellent warrior; They all became very happy; The flowers which devatas showered fell on the head of Hanuman.

159 Devatas, Gandharvas, Maharshis and all the other noble people praised Hanuman a lot; Lord Rama

gave him a deep embrace with his arms; Hanuman then threw the mountain which was 100 yojanas standing there itself and made it fall back to its original place.

160 The mountain which Hanuman threw back got fixed in its original position very firmly; The monkeys then picked up trees and boulders and got up shouting loudly in order to do battle.

161 Seeing the monkeys come alive once again, a cloud of fear engulfed Indrajit; Just like earlier, he again performed a homa with Agni, worshipped Shiva and became invisible.

162 Due to the boons of Brahma and Shiva, Indrajit released the 'Sammohana' astra and once again tied up all the monkeys; Lakshmana, who had earlier acted as if he was bound by the astra as per the inclination of Lord Rama, now said thus to the Lord.

163 "If you issue orders to me, I shall deploy the Brahmastra and destroy the evil-minded Indrajit and his entire family"; Listening to him, Lord Rama said thus - "To use that astra against him, who has vanished due to fear, is not appropriate".

164 "If you are incapable of facing this astra, then I shall use an ordinary arrow; Even if he is fighting without being visible; Or even if he is in Rasatala; Or in Satyaloka; I shall kill him".

165 Lord Rama had earlier allowed the astra (from Indrajit) in order to show the world the great powers of Garuda and Hanuman respectively; Now He, the One with limitless valor, picked up an arrow to kill him.

166 "I have been spotted by Him" - Indrajit realized thus; He noticed the great power of Lord Rama's shoulders; He also realized that Lord Rama has decided to kill him; He ran away from there in order to save his life.

167 When Indrajit panicked and ran away from there, all the devatas proclaimed Lord Rama as 'Vibhishana'; They called Him thus as He was especially terrible to his enemies; Then, Lord Rama converted that arrow into a 'Vijnanastra' and directed it at His own army.

168 The 'Sammohanastra' of Indrajit was completely destroyed by the 'Vijnanastra' of Lord Rama; All the monkeys got up, with boulders in hand, praising Lord Rama and making loud leonine sounds.

169 Lord Rama, who was showered with flowers and praised by devatas, the One with limitless strength, stood in front of the Rakshasas wielding His bow; On the other side, Indrajit reached 'Nikumbhila' and started performing a Homa with Agni.

170 Vibhishana then requested Lord Rama in the following manner - "We must engage immediately towards the killing of that evil Indrajit; If he completes his Agni Homa this time, he will overcome death; Brahma has given him a boon to that effect".

171 Lord Rama did not desire to kill Indrajit himself as he had ran away from him as soon as he was spotted and therefore he was without true valor and was one who fought with deceit.

172 Lord Rama sent his brother Lakshmana in order to kill Indrajit; The brave Lakshmana left for the annihilation of Indrajit, taking along Hanuman, Vibhishana and the rest of the monkeys with him.

173 Lakshmana, who was with the monkeys, disturbed the Agni Homa of Indrajit and stopped it; At that moment, Indrajit climbed on to a chariot and picked up his bow and faced Lakshmana with the intent to battle, and gave out a loud roar.

174 Both of them, being experts in the art of astras, hit each other with excellent arrows capable of destroying bodies; With their expertise and the power of the astras, they made all the directions go directionless (covered it) with their excellent arrows.

175 Lakshmana countered all the weapons of Indrajit with more powerful astras of his own; And then he decapitated the head of his enemy which was shining due to dangling ear-rings, with a single arrow; At that time, devatas showered flowers on him.

176 As soon as he fell like that, the Vanaras destroyed the crores of Rakshasas who had accompanied him; The few remaining ones went back and narrated the story of his son's demise to the ten headed one.

177 Listening to that displeasing and terrible news, Ravana sighed out of sorrow; He cried in many ways; And then he decided in his mind that he would also die, knowing fully well that death was certain for him.

178 Having decided that death was certain, Ravana started preparing for battle; Meanwhile, he dispatched his excellent army to battle.

179 Ravana sent 36,000 Mahouga Akshouhini army of his with the instruction - "You keep troubling Lord Rama, I will get ready and come"

Note: 1 Mahouga is 10 to the power of 60.

180 That army, which was invisible due to Brahma's boon, was looking like the enraged ocean during the time of Pralaya; Picking up many kinds of weapons, it marched quickly against the monkeys.

181 Looking at that army, which seemed endless and terrible like the waters of the Pralaya, the monkeys became weak hearted out of fear and started running in all directions.

182 Brahma had granted those Rakshasas boons to make them invisible and also to allow all of them to stay in a small place (relative to their number and size); Therefore, the monkey warriors, including Sugreeva, the son of Surya, were not even capable of seeing them.

183 At that moment, Lord Rama took up His bow and arrows and with the flood of His arrows, started killing that army of Ravana from all directions; He destroyed it completely by appearing Himself in front of it in all directions.

184 Lord Raghava destroyed all of them instantly and was worshipped by the leaders of the monkeys;

Lord Rama, who is the leader of all, was showered with flowers by the best amongst devatas out of joy and they also praised Him a lot.

185 At that moment, Ravana, who was the leader of all the Rakshasas, put together his left over army and picked up all his big weapons and haughtily climbed his pushpaka vimana and proceeded towards his death.

186 Two of them by name Virupanetra and Yupanetra and another two by name Mahaparshva and Mahodara - all four of them ministers of Ravana - followed him even as he was marching towards battle with death leading in front.

187 The monkeys then, out of their own strength and also by throwing huge boulders and rocks, destroyed the army of Ravana; Seeing this, the powerful Mahodara got very angry and he speedily proceeded towards them (the monkeys).

188 When he was rushing thus, the monkeys observed his huge body and exclaimed - "This is that very Kumbhakarna" - and started running from there; Angada, the son of Vali, then took him on.

189 "Stop! This is just a threat" - saying thus to his army, the powerful Angada, the son of Vali, stood in front of Mahodara.

190 Mahodara then started shooting arrows at him; Angada held his head and smashed it to the ground; Using his feet, he smashed him again; Mahodara was crushed due to this.

191 At that moment, Mahaparshva rushed towards Angada even while shooting arrows at him; Angada stopped his shower of arrows and broke his bow; He then snatched the sword from the Rakshasa's hand.

192 Holding him by his hair, he split him into two pieces from the left shoulder to his stomach along the line of the Yajnopaveeta; This minister of Ravana also fell down dead.

193 At that time, the two remaining ministers of Ravana, Virupanetra and Yupanetra, picked up their weapons and attacked Angada; Just like how two clouds mask away the Sun, the two Rakshasas covered Angada with their arrows.

194 Being imprisoned that way with their maze of arrows, the brave Angada was not even capable of moving; Then, King Sugreeva took a big sized boulder and threw it at their bodies.

195 The two Rakshasas were destroyed into pieces with the boulder thrown by the very powerful Sugreeva; Ravana then pierced the heart of Sugreeva with an arrow; He fell down on the ground.

196 The powerful ten-headed Ravana then chased away all the monkey warriors with his arrows and rushed towards Lord Rama; Lakshmana, the brother of Lord Rama, then stopped him with a flood of arrows.

197 Ravana picked up a Shaktyayudha, which was like Yama's danda, in his hand and delivered it on

Lakshmana; That weapon was given by Brahma to Maya; And he had given it to Ravana during his marriage.

198 The brave Lakshmana's chest was split due to that weapon; He became deeply unconscious and rolled to the ground; Hanuman, the son of Vayu, picked up a huge hill and hurled it at the chest of Ravana.

199 Due to that hit, Ravana was greatly pained and he started bleeding from all of his ten mouths; Meanwhile, Hanuman lifted Lakshmana along with that Shakti and took him towards Lord Rama.

200 The Lord of all, Sri Rama, plucked out the Shakti from the chest of Lakshmana and sent Hanuman, the son of Prana, to fetch some excellent herbs; Hanuman brought that entire hill once again very quickly.

201 By the mere smell of those herbs, Lakshmana, the ocean of innumerable attributes, got up and sat; He also regained all of his immense strength; Lord Rama embraced Hanuman with a smile on His face and celebrated.

202 Staying in Lanka itself, Hanuman threw that hill back about 50,000 yojanas, to the place where it was before.

203 Due to Hanuman's strong shoulders, the hill got fixed in its previous position without even a trace of having been plucked out; Over here in Lanka, all the dead monkeys were brought back to life due to the smell of the herbs.

204 As per the orders of Lord Rama, the monkeys used to throw away the bodies of all the dead Rakshasas into the ocean; Therefore, none of them were revived; On the other hand, all the dead monkeys got back their life.

205 Due to the effect of the medicine, the physique of the monkeys became good just like earlier; All the arrows which were stuck in them came out; The hue which they had lost came back.

206 After that, Ravana started showering a flood of weapons and approached Lord Rama, the best amongst men, the most powerful One and the jewel of Raghu Vamsha.

207 In order to show respect to Lord Rama, the primordial Being, Indra sent his chariot to Him; That chariot was full of weapons; Matali was the charioteer; Lord Rama climbed on to it.

208 Lord Rama, the main Lord of all the worlds, climbed that chariot and faced Ravana in order to rid the world of fear - just like how the thousand rayed Sun rises in order to rid the darkness which engulfs the worlds.

209 Seeing Lord Rama approaching him, Ravana the King of Rakshasas showered a lot of weapons and astras at Him; Lord Rama destroyed all of them with His excellent weapons; And then he removed all the ten heads of Ravana at one instance.

210 The heads which were cut thus grew back to their original form due to the boon of Brahma; Then, Lord Rama pierced his heart with a diamond like arrow; With his heart pierced thus, Ravana fell down from his plane spitting blood from his mouth.

211 When Ravana, the enemy of all the three worlds, was killed thus, Brahma, along with Shiva and the other lords of the worlds arrived there; He bowed down with devotion and respect at the feet of Lord Rama, the main diety of the Universe.

212 Brahma, the father of the world, folded his hands and praised Lord Rama, his father and the One adorned with shining attributes, thus - "O Lord, the One without defeat! The One who creates the Universe! You are the best! You are the best! All of us worship You who are the refuge for all!"

213 "You alone are the main diety of the Universe! O praiseworthy One! You do not have a beginning nor end temporally or spatially! Your attributes are infinite! Each of those attributes are infinite in themselves! They are without birth or destruction!"

214 "Your attributes do not have a beginning, nor do they have an end, either naturally or due to curses or any other reasons; You alone are the primordial man; You alone are the best; You alone are the independent One! I and Shiva and all others are your servants"

215 "Like the sparks of fire due to the force of the wind, like the rays of the Sun, like the waters of the rivers, those of us who are present since a long time, those of us like me and Shiva and others will come; And we will leave"

216 "O Lord of even the lords! Those who have already been liberated and those who are still in Samsara - all of them at all times are under your control; All of us have been counting your attributes for ever but have never managed to see the end of it".

217 "O Lord! For someone like you who possesses all these attributes, of what challenge is killing of the Rakshasas and protecting the Suras? Still these activities are not possible for anyone else; You have done the same now; Salutations to you! Salutations to you!"

218 When Brahma said so, Shiva invited Lord Rama to a duel saying - "Disregarding my boon, you have killed this Rakshasa; Therefore, come to battle with me now".

219 When the trident holding Shiva said so, Lord Rama took up an arrow and set it to His bow; As soon as He pulled the string, the earth vibrated; Due to that vibration, Shiva fell down on the ground.

220 Shiva then got up; By that time, the influence of Asura in him had gone away; "O Lord! Lord Rama! Excuse me" - saying thus, he fell down at the feet of Lord Rama; "I am always under your control; May you be pleased; Always keep my mind firmly on You".

221 At that moment, Indra and all the other devatas requested Him thus - "All of us have been protected from that Rakshasa by You today; Always protect us from all dangers; We are all always Yours".

222 Lord Rama then subjected the form of Sita, which came over there, to a fire-test and made it enter a fire; He offered the form to Agni and accepted the real Sita who came back there from Kailasa.

223 Lord Rama, knowing that the real Sita was staying in Kailasa, the abode of Shiva, during that period, accepted her from Agni; While Lord Rama rejoiced at getting back Sita, she also was extremely pleased at obtaining her Lord.

224 After that, those monkeys who were hurt after the Sanjeevani mountain was brought over by Hanuman were treated by Sushena, the father of Taraa, who was an excellent doctor; He cured them all.

225 Lord Rama then brought back all the dead monkeys from Yama's abode; After that, he gave permission for Brahma and the other devatas and even Dasharatha, who had arrived there, to return back; He too got ready to proceed.

226 Lord Rama climbed the Pushpaka Vimana which was offered by Vibhishana; Along with him (Vibhishana) and all the other monkeys, He proceeded towards His city Ayodhya; He sent Hanuman ahead of the rest.

227 Not being able to see Lord Rama, the Lord of the Universe, Bharata was getting ready to enter a pyre; Hanuman saw Bharata and stopped him and told him the news of Lord Rama's arrival.

228 Listening to that news, Bharata was extremely pleased; Along with Hanuman, the city dwellers, his mothers and Shatrughna, he stood in front waiting for Lord Rama's arrival; His eyes were full of tears of joy; His face had blossomed.

229 Lord Rama lifted him and Shatrughna with love and embraced them; He gave respect to all the others as appropriate with their age.

230 Lord Rama entered the city of Ayodhya; He was coronated on the throne by saints; Offering respects to all according to their status, the Lord said thus.

231 "All of you have put full use of your body, mind and speech in offering them to me; This method of worshipping me with body, mind and speech is indeed the best way for noble men".

232 "If I grant all of you Mukti, it would be an appropriate result for your devotion towards Me; But Hanuman is a natural devotee of Mine who worshipped Me without any desire; Even Mukti would not be an appropriate reward for him"

233 "No one is equal to Hanuman in devotion towards me, complete awareness in all matters, natural strength unaided by any boons, extreme progress, confidence, natural fame, radiance, good thoughts, control over senses and loyalty towards God; Even Shesha, Rudra and Garuda are not even equal to one thousandth of the excellent attributes that he possesses; Therefore, I shall grant him the Satya Loka where he shall reside along with My special presence".

234 "Previously, Ravana had won over the entire world due to the boon of Brahma; But no one was able to win him in battle; Vali, the son of Indra, had won against him as he was a monkey; Due to the boon of

Dattatreya, the form of Vishnu, Kartaveeryaarjuna had also defeated him".

235 "Brahma had not granted him the boon to win over humans and monkeys; Therefore, he lost to Vali in battle; Violating Brahma's boon, he invited Bali to battle and hence I defeated him".

236 "I was at the door of Bali due to the boon I had granted him; Therefore I kicked the Rakshasa Ravana with my toe and made him fall ten thousand yojanas away".

237 "When he invited me once again for battle, I knocked him off with a single punch in my Kapila avatara; Pavamana, who has three crore forms, similarly knocked him off with a single punch".

238 "The two of us had won over him with our natural strength; Shiva had won over him due to my boon; Realizing that Ravana is invincible even by devatas, Shiva had obtained a boon from me that he should win against Ravana".

239 "Therefore, only Myself and Vayu have won due to our natural strengths; That Vayu is verily Hanuman himself; Due to him, Shiva, Indra and others were made motionless like a stone by Vayu earlier".

240 "Therefore, let Hanuman obtain the position of Brahma due to my orders; Let him perform the activities of creation, sustenance, Moksha and others at all times for this world; Even after Moksha, let him provide joy to all the liberated ones".

241 "All the eternal and infinite joys that all creatures obtain due to the noble deeds they perform is always under my control; Similarly, the ones who obtain the position of Brahma also have control over it due to my orders; Therefore, the position of Brahma is known as 'Sahabhoga' ".

242 "Hanuman! I shall grant you this Sahabhoga at all times"; When Lord Rama spoke thus, Hanuman prostrated in front of Him and spoke thus with unflinching devotion.

243 "O Lord! For those who worship your lotus like feet, is there anything out of the four purusharthas that is not possible? O complete One! Even then, I shall not ask for anything apart from the worship of your lotus like feet".

244 "You are verily the greatest One ever! You are independent! You are verily the embodiment of complete strength in all aspects! You are an ocean of infinite attributes which is not countable even by Ramaa, Brahma and others".

245 "Even though they are describing Your attributes for eternity, they have not been able to see its end; You are the embodiment of complete and joyous knowledge; You are forever extremely pure".

246 "One who leads a life listening and absorbing the tales of Your attributes and activities, and one who leads a life that is full on unwavering devotion towards You, he alone is living a life, not others; Let me have such a pristine life more than all others".

247 "O Lord! Let devotion towards You keep increasing in me at every moment of my life; Let Your grace

on me keep increasing like this always; These two, which are without comparison are, for me, all the purusharthas".

248 When Hanuman requested thus, Lord Rama granted him both those boons; He also granted him the position of Brahma and the noble position of being worshipped by all; And he embraced him tightly with deep inner affection; And he also granted good to all the others as per their yogyata.

|| End of chapter 8, known as 'YuddhaKanda Katha Nirupanam', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 9: Ramasvadhama Pravesa

The glorious rule of Rama, Birth of Lava and Kusha, Shatrughna establishes
Mathura, Lord Rama returns back to His abode

|| OM namo bhagavate vasudevaya OM ||

1 Lord Rama, having obtained the kingdom, told Lakshmana - "You immediately become the Yuvaraja"; Having been told thus, Lakshmana requested his older brother - "Except Your lotus feet, I do not desire anything else".

2 "It is my main desire that I should serve Your feet; Therefore, please do not engage me in any activity other than that; There does not exist any other boon better than this; Please grant me that for eternity".

3 Lord Rama embraced him tightly after he spoke thus and granted him that very request; He nominated Bharata as the crown prince and ruled all the worlds with all Dharmas.

4 When Lord Rama started ruling the earth thus, the earth equalled Brahma Loka in terms of excellence of attributes; All the people became followers of Vishnu; No one was affected by the loss of Dharma!

5 All the noble people were full of good attributes; All of them obtained their hierarchical positions based on their योग्यता; The people were free from all kinds of diseases; All of them lived a thousand years and were full of wealth.

6 All the people were very strong always; They always used to obtain whatever they desired; They were free from all defects; And they possessed good form; All of them used to be engaged in great festivities always.

7 All of them used to worship Lord Vishnu as the Supreme One with their mind, words and deeds; No other devata used to be worshipped; The earth was full of all gems; It was full of the desired grains; It was full of cows that gave abundant milk.

8 All the dravyas were very pleasing to the mind; The various juices were very attractive to the mind; The various sounds used to attract the sense organs of hearing and the objects of touch used to be nice to the sense organs of touch.

9 No one used to suffer from sorrow of any kind; No one used to suffer from loss of wealth; There were none who were of adharmic bent of mind, without a progeny, with a bad progeny or with a bad wife.

10 Women never became widows; Neither did men become widowers; Neither the company of undesirable objects, nor separation from desired objects, ever occurred; No one got early death.

Note: The comment about widows and widowers is to indicate that no one died early leaving their spouses without support.

11 When the Lord of the world, Lord Rama, was thus ruling the earth in a very dharmic way, all the people always obtained all the flowers, jewellery and fragrances that they wanted; They always had the milk, water, food and clothes that they desired.

12 Brahma, Shiva, Vayu, Ashwini devatas, Surya and others used to bend their heads which were crowned with many jewels and worship the footrest of Lord Rama; In this way, Lord Rama, the consort

of Ramaa, whose feet were worshipped by devatas, humans and monkeys used to live joyfully.

13 Mahalakshmi, in the form of Sita, has always been a maid of Lord Hari from eternity; With her natural beauty, radiance, auspicious attributes and other qualities, all of which have been her qualities for ever, she served and pleased Lord Ramesha, who is forever joyful by Himself.

14 Lord Rama is the Supreme One; He is joyed by Himself; He is full of excellent, unlimited and natural joy daily; He is always shining; He enjoyed the flower filled Ashoka gardens along with Sita, during the nights which were glowing due to the full moon.

15 Gandharvas and Charanas, who had excellent voices, got together with Apsaras and used to praise Lord Rama; Getting along with groups of devatas, groups of Munis used to chant His prayers; Kings used to follow Him by giving up all their ego.

16 Lord Rama, who had won over all enemies and who was an extraordinary warrior, thus ruled the earth for thirteen thousand years; He is the Lord of Indira; He is the ocean of complete bliss; He is the great One who cannot be fully comprehended by anyone; He gives joy to the worlds like the moon.

17 Lord Rama obtained two sons from Sita Devi, named Lava and Kusha, who were the avatars of Indra and Agni; They were twins and endowed with strength and noble attributes; With a powerful arrow of His, Lord Rama got Lavana burnt to ashes through Shatrughna; Through him, He also got the city of Madhurapura (Mathura) built.

18 Similarly, He got Bharata to destroy three crore Rakshasas who had taken birth from Gandharvas; In order to show Dharma to the noble men, He worshipped Himself through excellent and appropriate Yajnas; Those Yajnas were unprecedented ones in which Brahma, Shiva and others were assistants.

19 After that, Lord Rama killed a Shudra Tapasvi, due to whose penance a Brahmana youngster had died, and brought back the young boy to life.

20, 21 Earlier, an asura named Jangha had obtained a lifetime of one kalpa due to the boon of Girija and was born as a Shudra; The evil minded asura was performing penance with the intention of obtaining Rudra's position so he could destroy the world; Since he could not be killed by anyone else, Lord Rama, the Supreme Being, destroyed him.

22, 23, 24, 25 Shweta then offered a garland to Lord Rama through Sage Agastya which the Lord accepted; Shweta had performed Yajnas without performing Anna Dana; In order to satisfy hunger, he was eating flesh from his own body; Brahma told him thus - "This King must offer a garland to reach Lord Rama through Sage Agastya; He should not offer the garland himself directly; If he offers it directly, the merits he will accumulate are much more than what is needed to satisfy his hunger; On the other hand, he has asked for a boon that will only satisfy his problem due to hunger; Therefore, he has to offer the garland through another person only"; Saying thus, Brahma instructed him to hand over the garland to Sage Agastya.

26 Lord Rama accepted the garland offered by Sage Agastya knowing - "This Agastya is my devotee"; He

returned to Ayodhya after being glorified by the Sage through prayers.

27 Earlier, there were some Rakshasas known as Suranakas; They were famous as brave warriors; They undertook a great penance and, when Brahma appeared in front of them, asked him thus.

28 "O abode of excellent attributes! We should obtain Moksha even if we commit the gravest of sins"; Listening to these words, the Lord Brahma smilingly told them thus.

29 "Till the time you do not think of separation between the Lord of Ramaa, the ocean of noble attributes, and Ramaa, there will be no sin that will come in the way of your route to Moksha".

30 Having listened to Brahma, all those asuras, with the desire of obtaining Moksha soon, and in order to do more sadhana for obtaining Moksha, were born on earth when Lord Rama was ruling.

31 All of them were ineligible for the path of Moksha due to their accumulation of sins driven by their inherent nature; All of them were displaced from the right path of obtaining Vishnu, by Janaki, using the 'Maya' form of herself.

32 Due to the orders of Lord Hari, the abhimanini of Maya, 'Durga' cast a spell on those asuras and they started berating Lord Rama in many ways saying - "He has accepted Janaki who was kidnapped by a Rakshasa".

33 In order to fructify the words of Brahma, and in order to push those asuras into AndhaTamas, Lord Rama, though He is always with Sita, acted as if He was separated from her, in front of the eyes of ignorant people.

34 All those asuras went to AndhaTamas due to the action of Lord Rama; After that, Lord Rama invited Sita for Yajnas; Keeping the oath made in relation to Bhumi as an excuse, Sita did not appear in front of the people but was always with Lord Rama.

35 Lord Vishnu has Himself created Brahma and made him the Guru of the Universe; Therefore, He will never defy Brahma in respect of his words given to noble people.

36 With regard to the matters of the other worlds, He will not defy Brahma's words even if given to Asuras; But in the matters of this world, He sometimes overrules the words of Brahma if given to asuras.

37 He does so just to show that He is above all the rest; Sometimes, even Vayu, with the permission of Lord Vishnu, does the same to remind all that he also will obtain the position of Brahma.

38 No one else can ever violate either the boons or the curses of Brahma; Both of them defy the words of Rudra and others when it applies to unqualified people.

39 With regard to the word given to noble people, they will make it come true partially; The words of Lord Vishnu, though, will never go wrong anywhere in no matter; Lord Vishnu takes avataras only to show this truth.

40 Though Sita entered the earth in front of the world, she was actually always residing with Lord Rama

without any separation, just like how radiance always stays with the Sun.

41 In this way, Lord Rama, who was entertained by Mahalakshmi, in the form of Sita, performed Ashwamedha and other yajnas and worshiped Himself; He is always completely self-sufficient; Even then, He performed the yajnas in order to teach other kings.

42 Sita at that time was visible only to Lord Rama; She was invisible to all others; In this way, they enjoyed together for 700 years after the episode of (Sita) entering the earth.

43 The activities of Lord Janardana, in the avatara of Rama, are thus uncountable; Apart from Him, no one else, including Brahma, Shiva, Sesa, Indra, other devatas and all others, cannot even think of these activities anytime.

44 When, in this fashion, Lord Rama was ruling the earth making it similar to Brahma Loka, the devatas noticed the glory that earth obtained; Desiring to once again obtain the fame that their worlds are better than the earth, they went to Brahma and narrated all their thoughts.

45 Brahma discussed the issue with the devatas; He too desired that the Lord should return to His world and he sent Rudra to request Lord Rama to return back; Shiva then went to Lord Rama and requested Him.

46 Shiva, who is the destroyer of all, met Lord Rama alone and narrated the words of Brahma, the creator; "Desiring glory for their worlds, Brahma and other devatas have requested you".

47 "O Lord of everything! The lotus-born Brahma is your son; Therefore, I am your grandson; Noble people accept the words of their grandchildren even if it is not appropriate; Therefore, I am requesting you to 'return to your world' with humble salutations".

48 "The work for which you were requested upon by the devatas and consequently for which you took avatara here, has been achieved completely; Therefore, you please return quickly to your world, in order to give joy to the devatas".

49 Lord Rama, who listened to all that when alone, immediately said 'Yes'; At that time, Sage Durvasa, who was another avatara of Shiva, came there as if in a hurry, repeating many times "O Rama! Give me food as I am hungry".

50 "I do not want food that is already cooked; Nor is the food that is to be cooked acceptable to me"; As soon as Sage Durvasa said thus, Lord Rama produced nectar like food in all four varieties from His hand and offered it; Sage Durvasa consumed it and was very satisfied.

51 Sage Durvasa used to get enraged with everyone with a challenge saying - "No one can satisfy my demands"; He returned satisfied in this way; Lord Rama was the only one who satisfied him thus; No one else did.

52 Kunti pleased the sage only because of his own boon; Lord Rama won over the sage even in the form of Lord Krishna due to His natural strength; In this way, once Shiva, both in his original form and in the

form of the sage had returned, Lord Rama addressed Lakshmana and said - "You proceed".

53 When Lord Rama was having a separate discussion with Shiva, He had appointed Lakshmana as His door-keeper.

54 "If you let anybody enter, I will kill you" - Lord Rama had said thus; At that time, when Sage Durvasa came over, Lakshmana started to think.

55, 56 "The challenge of Sage Durvasa has to be broken by meeting Lord Rama only; Otherwise, the sage will cause harm to Lord Rama's reputation; Even if Lord Rama kills me, He will only show His grace" - thinking thus, Lakshmana let way for Sage Durvasa.

57 Lord Rama had desired to get back to His world; "Let this oath be a route for that" - thinking this way, Lord Rama had personally said "I will kill you".

58 Thinking that deserting a dear relative is equivalent to killing him, Lord Rama had said - "You immediately get back to your world" to Lakshmana.

59 When Lord Rama said thus, Lakshmana left from there; He meditated on the form of Lord Rama, the One who destroys the darkness of the world; That form of Lakshmana has 1000 heads; The axe and the plough are the weapons; Lakshmana obtained the divine form of the great serpent called Sesha who is the bed for Lord Vishnu, who is sleeping in the milky ocean.

60 Then, Lord Rama also made up His mind to get back to His abode with His subjects; He proclaimed that all those who wished to obtain His imperishable abode should immediately go to Him.

61 Having heard that, everything from a straw to an ant who wished for Moksha came there; By the command of Lord Rama, even non-sentient things like the blade of grass obtained mobility; However, those who were destined to live longer did not wish for Moksha.

62 Amongst those people, Lord Rama established Kusha on the throne and made Lava as the crown prince; Sugreeva also came over to Lord Rama after placing the son of Vali in the kingdom of the monkeys.

63, 64 Lord Rama then embraced the son of Vayu and said thus - "I shall always be visible to you and never otherwise; The highest of the highest penances has to be done by you always; It is that long penance that gives me immense pleasure"

65 "Even though you were fully capable, you did not kill the ten-headed one and Kumbhakarna, only out of love for me; You shall live till the end of this kalpa"

66 "Even with this body, you will be able to go the abode of Mine in the milky ocean as you wish, or even to any other abode of Mine"

67 "You will always obtain all kinds of enjoyment that you desire; Your fame will be praised by the attendants of the King of devatas; You will always enjoy yourself in My abode"

68 "Anything that you desire shall never go futile even a little at any time; You will be very dear to me in every Kalpa"

69 When He told thus, the son of Maruti said thus to the Lord of the Universe - "O Lord! Increase my devotion and keep it steady always at your lotus-feet"

70 "It is my keen yearning that my devotion to You should always increase with time; Let my devotion always be supreme amongst all the groups of souls"

71 "Salutations to you! Let me always prostrate at Your feet which are excellent in all noble attributes; Once again I prostrate at Your feet"

72 When he said thus, the lotus-eyed Lord said - "Let it be so"; The Lord then departed to His abode along with even the insignificant straw and all the others (all those who desired to go with Him).

73 When birds, animals, donkeys, ants and even straw and others obtained their divine forms, what else to say of monkeys and men?

74 By constant meditation on Lord Rama, they had always obtained the true knowledge; Therefore, they attained the abode of Lord Hari.

75, 76, 77, 78, 79, 80, 81 Surrounded by all of them, the Lord went in the northern direction, shining with the radiance of infinity of Suns, endowed with infinite auspicious attributes; The hair on His head was covered by a crown which was shining like a thousand suns; His beautiful face was covered by thick hair which was radiating like a thousand moons; His eyes were beautiful like red lotuses and His ear-rings were radiating like lightning; His attractive smile reveal His red lips like tender leaves and all the Vedas are on His tongue; His neck was adding lustre to the Kaustubha pendant which was shining like multiple Suns; His two thick and long shoulders are capable of supporting the entire Universe; His two arms are radiant, round and long; He holds in His right hand the arrow which He raised when churning the Universe and with which He killed Madhu and Kaitabha; He gave the same to Lakshmana's younger brother with which he killed the brother of Madhu, called Rasa, and built the city called Mathura.

82 He held in His hand the arrow which was created out of the essence of all.

83, 84 In His left hand, He held the bow called Shranga; The Lord had invaluable ornaments like Angada and Kankana in His arms and His lotus like red hands were adorned with precious rings; He bore the Goddess Sri Devi on His broad chest which was shining with the garland called Vanamala which consisted of precious gems.

85, 86, 87 Lord Raghava, who is adorned with the Srivatsa and who has three rings in His stomach and has an excellent waist band, and is wearing a cloth shining with the radiance of lightning, and His thighs are like the tusks of an elephant and yet are soft, and His knees are round and the ankles are slender and the feet are red like tender leaves, is the ocean of unlimited bliss and is the embodiment of all strength, was shining above all like the Indraneela gem.

88 With knowledge radiating from his lotus like eyes and the essence of Vedic knowledge emanating from his lotus like face, with His two hands handing out protection and desired happiness to all His servants, the Lord of all devas, Lord Rama, with His shining face, proceeded in the northern direction, which is free from all misery, towards His abode, illuminating the interior and exterior of the Universe with His radiant body.

89 Hanuman held the umbrella shining with the radiance of ten thousand full moons and dispersing coolness, like nectar; Sita, who is the personification of all auspicious attributes, and who was shining like the brilliance of the rising Sun, had appeared in front of all eyes decked with ornaments; She had assumed the double bodies of Sri and Hri and waved, on both sides, fans which were white like the rays of the full-moon.

90 Bharata, who is the current embodiment of the Chakra, was holding it on the right side and proceeding while Shatrughna, who is the current embodiment of the Shankha, held the best of the conches on the left side; In front were groups of devatas headed by Brahma and the deities presiding over the Vedas and the sacred Pranava; The entire world followed behind Lord Rama who was proceeding to His own abode.

91 On His right side monkeys, headed by the son of Surya, and humans on the left side proceeded quickly chanting tales of His avatara as Lord Rama.

92 With Gandharvas singing, and groups of devatas and Rishis headed by Brahma praising Him with chantings of the essence of Vedas, with the scattering of flowers from above, and being gazed at by all the beings who did not even wink out of devotion, Lord Rama proceeded to His own abode, where His attendants Sesha, Garuda and others serve Him devoutly. The Lord slowly ascended the sky even as Brahma, Rudra, Sesha, Garuda and others extolled His auspicious attributes; Those of whom followed Him then assumed heavenly bodies.

93, 94, 95, 96, 97, 98, 99, 100,101, 102 After that, Brahma, having praised Lord Rama, said thus - "By your orders, Dasharatha has been given a good place that is due to him by me; Your mothers have been given the same place one thousand years ago; Even Kaikeyi, though undeserving, has been given a good place by your command as she should not go to Naraka after having begotten Bharata; But that Asuri Nikritthi, through whose spirit she caused harm to you, has been placed in eternal hell by me. Kaikeyi has only attained the transient worlds, and not the permanent ones. This is appropriate as she became devoted to You only subsequently. Manthara, the one with evil nature, has been thrown into eternal hell; Those who reviled You on account of Sita and most of the Rakshasas have also been cast into eternal hell; Some of the Rakshasas will do so during Your incarnation as Lord Krishna; The rest of them will go to eternal hell at the end of four thousand three hundred years of the 28th Kali Yuga; To those who have come along with You only to savour the fragrance of Your lotus feet, please give them the upper places; Myself, Rudra and all the other devatas are your servants; O Lord! Instruct us on what needs to be done by us yet".

103 Hearing those words of Brahma, Lord Raghava spoke words of deep insight, with a smile on his lips resembling soft leaves.

104 "O Lotus-born One! The teachership of the Universe has been given to you by me only; Therefore, good destiny for these people has been commanded by Me in accordance with the wishes of such a Guru".

105 "Therefore, under My instructions, those people deserve to be given their proper places by you; You are the only one who always understands My heart's wish"

106, 107 Thus instructed, Brahma, who correctly understands Lord Hari's wishes, awarded to all, from an ant to even a straw, the supreme abode of Lord Vishnu known as Santhanika, due to their permanence; Those souls became free from rebirth and were free from death and old age and were devoid of all misery; They lived there enjoying their innate and supreme bliss.

108, 109, 110, 111, 112 All the devatas, who had been with the bodies of men and monkeys, returned to their original bodies, except Mainda and Vivida; Those two had not followed Lord Rama due to the presence of an Asura in them; Since they had drunk the nectar of immortality earlier, they had not died either; The self-born Brahma was earlier pleased with their penance and had made them free from old age and death; Therefore, out of pride, they had drunk the nectar wrongfully at the time of churning of the ocean; Because of their divine origin, the devatas had overlooked this; When the devatas were fighting the Danavas after drinking the nectar, the bowl containing the nectar was given to them for protection, and it was then that they had drunk it; Due to that overstepping, the two of them attained the forms of wicked Asuras.

113 Angada, under the instructions of Lord Rama, ruled the kingdom (of the monkeys), along with Kusa, and in due course of time, gave up his body and returned to his original form.

114 Vibhishana, the noble souled one, out of respect for Lord Rama's instructions, became the commander of Kubera's army and led the Rakshasas for a kalpa.

115 As per the orders of Lord Rama, Jambavan also lived on this earth for the birth of his daughter Jambavati, and performed austere penance for the same.

116 From then on, the prime amongst Raghus lived in one of His forms in the abode of the devatas and was worshipped by them, and in a second form He stayed in the abode of Brahma, and was worshipped by him as the Supreme Lord, and in a third form He stayed in His own abode.

117 The devatas, who were following the Lord who was on His way to His own abode through His third form, stopped at the maximum limit of their allowed access, gradually at a huge distance, looked on and praised Him loudly.

118 Brahma, Maruth, the son of Vayu, Shiva, Sesa, Garuda, Kama, Indra and others followed one after the other and returned after taking leave of Lord Raghava.

119 The devatas, led by Brahma and Purandara (Indra) and others, left for their own abodes; The son of Maruth (Hanuman) proceeded to Badari and stayed there to worship the feet of Lord Narayana.

120 He lived there happily, always listening with delight the words of Lord Hari which were full of the views of the Shastras, and also propagating those truths to the chief amongst the devatas and Rishis.

121 Through another form, he ruled the kingdoms in the continent of Kimpurusha, under the orders of Lord Rama; Through other forms, he lived in all the abodes of Lord Vishnu just as he wished.

122 Thus, by always chanting the Ramayana, Bharata and Pancharatra, which consisted of one hundred crore verses, and by expounding all the Vedas along with the BrahmaSutras, he became full with eternal bliss.

123 Lord Rama, along with Sita, Hanuman, Lakshmana and others, and also other attendants headed by Garuda, lived in the milky ocean being always worshipped by them.

124 Sometimes the Lord of all rests on the king of serpents by merging all His avataras into One; At other times, the Lord of Ramaa, the ocean of noble attributes, amuses Himself by entering into separate avataras, by His own will.

125, 126, 127 This story has been told by me by collaborating the various Puranas, the Pancharatra, Bharata, Vedas and the Maha Ramayana; The various contradictions underlying have been reconciled, and the truths decisively told with the aid of reason and intellect and all by the grace of Lord Vishnu; There is no need to apprehend any inconsistency due to the reason of it not being dependent upon any one book.

128 In some works, different versions have been given and in some others different interpretations have been made; Therefore this decisive work giving the true purport has been made by me.

129 The same consistency must be applied for what follows, both with regard to the Kalpas and also with regard to the order of creation.

130, 131, 132, 133, 134, 135, 136, 137 In some Puranas, variations with regard to personalities are present; For example, Lord Krishna is supposed to have told Draupadi that He would show one hundred of Duryodhana and others killed by the arrows of Arjuna; But it is known from many texts that they were killed by Bhimasena; What is narrated briefly by few texts as having been killed by Arjuna is narrated by many texts in detail as having been killed by Bhimasena; Similarly, several differences with regard to personalities and incidents appear; What some texts state as having been killed by Lord Krishna is stated in others as having been killed by Balabhadra; In some works, variations with respect to timing also appear; For example, it is said in some that Bhimasena laughed at Duryodhana in the presence of Lord Krishna whereas the contrary is seen in many texts and also after the decision is made regarding the truth; In the absence of such a decisive work, it would appear that the incident occurred after the departure, which would be an unacceptable variation; Similarly, other such variations with regard to incidents occur in the Bharatha and other works; They must be found out from the lakshana works, numerous sayings and from the 'Nirnaya' works; Therefore, this decisive work has been composed by me in accordance with Nirnaya and Lakshana works and also other numerous sayings.

138, 139 In the Lakshana work composed by Krishna Dwaipayana, it is stated that one who comments

on the meaning of the Vedas without knowing the three modes of interpretation, one hundred ways of annotation, and the seven kinds of differences, goes to eternal hell, which is where those of convoluted understanding go.

140, 141 The same thing has been explained in detail in several other works here and there; The seven kinds of differences are Vyathyasa, Pratilomya, Gomoothra, Praghasa, Ookshna, Sudhara and Sadhu; These are not dealt with here as being irrelevant.

142 This decisive composition has been made by me in accordance with them; Being a Nirnaya, this deserves to be accepted by all those who seek knowledge.

143 Thus this sublime story of Lord Rama, which destroys Samsara, has been narrated by me in accordance with all the Shastras; One who reads this or listens to this, goes to the feet of Lord Hari, after being released from bondage.

|| End of chapter 9, known as 'Rama Swadhama Pravesha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 10: Vyasavataranuvarnanam

Samudra Manthana, Birth of Lord Vyasa, the various activities of Lord Vyasa

|| OM namo bhagavate vasudevaya OM ||

1 Then, when the 28th Dwapara Yuga arrived, Brahma, Rudra and the other devatas once again went to the banks of the Milky Ocean.

2 Reaching the northern bank of the Milky Ocean, all the devatas praised the Lord, the One with lotus-like eyes, the One without any destruction, the One who is the best amongst all.

3 "The One who is the chief abode of innumerable attributes; The beholder of complete and special rays of knowledge; The One who completely destroys the eternal darkness of ignorance; The One who grants Moksha in the form of eternal bliss to sattvic souls; O Lord - we bow to you; We bow to you".

4 "Long ago, Sage Durvasa had got angry, as the garland given by you was thrown to the ground, and had cursed, due to which Indra immediately lost all his wealth; He lost to the Daityas; We had then resorted to you".

5 "As per your orders, the Devatas approached the Mandara mountain after entering into an agreement with Bali Chakravarti; Due to the boon of Shiva, the mountain could not even be moved a little by anyone else; Even though all of them tried together, they could not even lift the mountain with their hands".

6 "At that time, You, who are forever full of strength, lifted the Mandara in one hand and placed it on the shoulders of a Garuda named as Ananta; He lifted it along with you as well".

7 "O Lord! Once again the Suras and Asuras picked up the mountain from the shoulders of Garuda in order to test; The mountain crushed all of them; Later all of them got up due to a mere glance from you".

8 "You once again lifted the mountain with Your left hand and placed it on the King of the birds and climbed the shoulders of the bird and went to the milky ocean along with the Devatas and Asuras; Making the mountain as the stick, You also started churning the ocean".

9 "You made Vasuki, the King of Nagas and the one who was born as the son of Kashyapa to Kadru, as the rope for churning; Joining along with you, the Suras and Asuras started churning the divine milky ocean which had a lot of ghee".

10 "Considering it as inauspicious, the Daityas did not agree to hold the tail of Vasuki; They held its head which was cruel due to the poison; They were greatly pained due to it; The Devatas who trusted You held its tail along with You".

11 "Then, due to extreme weight, that golden mountain Mandara sunk to the Patala; At that time, You, in your avatara as Kurma, lifted the mountain, which could not be lifted by anyone else, easily on your back".

12 "When You, the best amongst all, entered the churning rope Vasuki, and also entered the top, bottom and inside of the mountain, the strength of the devatas and asuras increased; Due to their

arrogance, they started churning the ocean real fast such that it started harming the oceanic creatures".

13 "When all of them got tired, You, the One without tiredness, started churning the ocean all by Yourself with excitement, in order to obtain the immortal nectar; At that time, the poison which could swallow the whole world emerged; As per Your orders, Vayu took that poison".

14 "Kalakoota is the embodiment of Kali; Due to Brahma's boon, nobody could stop it; None could even touch it; Vayu picked up a portion of the same, squeezed it, reduced its intensity and gave it to Shiva".

15 "Shiva drank it, and fell down unconscious as soon as it reached his neck; He got up due to the power of Lord Hari's hand touch; His neck became dark then".

16 "After that, Vayu, keeping your orders in front, placed the poison in a golden bowl and drank it himself without reducing its intensity; It got digested for him".

17 "Shiva got a head ache due to the drinking of a small quantity of the Kalakoota; Kali, who was residing in the poison remaining in his hand, spread all over the world; Vayu did not undergo any distortion after drinking that poison".

18 "From that poison, which was the body of Kali, emerged bad snakes, scorpions, tigers, wolves and other animals; And also Rakshasas; After that, when the ocean was churned by You, 'Suraa' emerged; The asuras took it over".

19 "A horse named Uchchaisravas was born; Similarly, an elephant named Airavata and other Dikpalaka elephants were born; Thousands of excellent apsaras were born as well".

20 "Similarly, the weapons and jewels of devatas emerged; The Parijata tree was born; Kamadhenu itself was born as well; Chandra was born too; The Kaustubha jewel, which is considered the best in the world, came out also".

21 "After that, Mahalakshmi, even though she has an eternal body, came out in another form; Then, You, holding a kamandalu to serve Amrita in Your right hand, and the pots of Amrita in the left hand, came out of the ocean in the form of Dhanvantari and were shining with the radiance of IndraNeela jewel".

22 "The daityas then snatched the Amrita filled pot from Your hands; Even though You are fully capable, You allowed them to do so in order to make them eligible to be killed as they had given up the path of truth".

23 "Then You instantly turned into the form of a lady, Who was out of this world, Who was of dark hue, Who was wearing a jeweled lace around the waist, Who was wearing a shining golden saree, and Who had a beautiful waist".

24 "As soon as the asuras saw that excellent, complete attribute filled and radiant Mohini form of Yours, which had a huge waist, breasts like pots; wide eyes like excellent lotuses, they were enchanted".

25 "After getting into a fight between themselves, they were foxed by You and they came to You saying 'You please distribute this between us and make us eat'; Saying thus, they gave the pot full of Amruta to You".

26 "In order to show that it is Dharma to cheat evil people in order to maintain Dharma, you said then - 'If you will agree to whatever I do, only then I shall distribute this Amrita'".

27 'I shall distribute this as per my wish; You people do not trust in me in whatever way, for whatever reason, and in whatever topic' - when You said thus and laughed loudly, they were enticed with Your lady form and said 'let it be so'.

28 "After that You made the devatas and asuras sit separately, and, looking at the asuras who were completely disturbed with Your extreme beauty, You said - 'I am very embarrassed with your stares; You people close your eyes'".

29 "When the asuras closed their eyes, You served the Amrita to the devatas very well; After that, You chopped off the head of Rahu with the Sudarshana when he was drinking the nectar".

30 "That Rahu had performed a severe penance repeatedly in thousand births and obtained a boon from Brahma; Therefore, You gave him a drop of Amrita and chopped his head".

31 "That head was entered into by devatas and it became a planet; After that, the rest of the body, including the arms, was made to fall into the ocean of water by You; Since it had the nectar, it is surviving there even today".

32 "After that the asuras picked up their weapons and came rushing; All of them were destroyed by You in battle; Only Kali, who is undefeatable by anyone apart from You, is firmly placed inside of humans".

33 "Alakshmi is the spouse of Kali; All the daityas who are the dieties for the groups of defects are his progeny; All of them were born from the milky ocean; After that, Mahalakshmi came and sat in your heart; Brahma became the representative diety for the Kaustubha jewel which is on Your neck".

34 "You distributed the other objects that came out of the ocean to the various devatas based on their yogyata; You distributed the nectar as an example to show how You grant Moksha to everyone".

35 "It is guaranteed that Suras will always get Moksha; Asuras will never get it at any cost; If one, who is not eligible, yearns for Moksha, then he shall get sorrow filled results only, just like what happened to Rahu".

36 "This Kali, who is the embodiment of wrong knowledge, is now troubling all of us by entering in the form of ignorance and wrong knowledge, all due to the boon of Brahma".

37 "Brahma gave the boon to Rahu only due to Your orders; Kali has meanwhile entered Shiva and written wrong Agamas; No one else, apart from You, is capable of condemning his evil philosophies".

38 "All the other shastras, along with all the Vedas, have been destroyed by Kali; They do not exist

today; Therefore, You please take an avatara on earth, uplift the Vedas, and compose the shastras well".

39 "Kali is hiding in the hearts of everyone without being seen, without being realized and without even being guessed; You please destroy him with the weapon of true shastras, and grant Your world to the true devotees".

40 "There is none other apart from You who can destroy him; Only You are complete with all strength; Therefore we have come to your resort so that You, who are knowledge personified, shall destroy the darkness of ignorance".

41 The Lord, Who is the abode of nectar, Who is the concentration of pure knowledge, Who cannot be grasped, Who is the Supreme One, assured the suras after being prayed by them, and appeared on earth.

42 Vashishta is the son of the lotus-born Brahma; Shakti is his son; Parashara is Shakti's son; Sage Parashara performed an excellent penance in order to obtain Lord Hari as his son; Lord Hari granted him that boon.

43 The Lord, who has pleased with him, told him thus - "My devotee Vasuraja has an excellent daughter; When he was on a hunting trip once, he thought of his wife and ejaculated there itself".

44 "He handed over the semen to a kite in order for it to reach his wife; When it fought with another kite, that semen fell into the waters of the Yamuna; It was consumed by a female fish inside that water; That fish was later caught by fishermen".

45 "From its womb, twins were born; The children, one boy and one girl, were handed over by the fishermen to their chieftain; He gave them to Vasuraja; He kept the boy with himself and handed over the girl child to the chieftain; Later, that boy came to be known as Matsyaraja".

46 "That girl has grown up as an extremely beautiful lady in the house of Dasharaja; Satyavati is her name; Even though I do not have any birth, I will be born in her as your son".

47 As soon as Lord Hari, the beholder of the chakra, said thus, Sage Parashara went towards Satyavati who was working as a boatwoman on the ocean-facing Yamuna river; Lord Hari, the embodiment of pure knowledge, immediately appeared in her.

48 Lord Hari, Who is free from any defects, Who is the personification of knowledge and bliss, Who is without any birth or death, simply appears as if He has been born in a woman due to a man, in order to confuse asuras; He, Who has strength and other auspicious attributes as His body, is not one to be born anywhere.

49 Just like how the form of Lord Narasimha emerged out of the pillar, similarly Lord Hari just appears in all His other forms as well; He is never born in women out of semen and other dirt; Even then, He appears to be born that way in order to confuse ineligible people.

50 Lord Hari sometimes appears after the coming together of a man and woman in order to confuse

ignorant people; Therefore, evil people will wrongly understand that He, the single embodiment of all complete attributes, was born out of semen and other dirt.

51 The maker of the Universe shone as the owner of the rays of knowledge on the island of the river Yamuna, the sister of Yama; He radiated with the lustre of a thousand, lakh, in fact unlimited number of suns, and was illuminating the inside and outside of the Universe.

52 Lord Vyasa is the ocean of unlimited and unnatural great attributes; He is the owner of all the shastras; He is the teacher of the world; He is wholly capable; He possesses infinite strength; He is the Lord of even the lords of the world; His body is perfect and is free from all defects.

53 His color is that of pure Indra Neela jewel; He possesses feet of red color; He has lotus-like eyes; His lips, palms, nails and tip of the tongue are of reddish hue; He possesses the lines of chakra, shankha and lotus in his palms and feet; He wears the hide of deer which are pure like the rays of the sun; He possesses a head which is shining with a clean, lightning like, tuft.

54 He has a broad chest; His eyes are wide like lotuses; He has huge shoulders; His neck is like a conch; He emits all the Vedas from his mouth; His excellent face has the lustre of an infinite number of moons.

55 Sri Vyasa has two hands which are showing the Jnana and Abhaya mudras; He radiates with the Yajnopaveeta, Krishnajina and Mekhala; He shines a lot by rejuvenating this world, which has been bitten by a snake known as great-ignorance, by His mere glance.

56 In order to show compliance with the rules of the world, He immediately underwent the Upanayana ceremony and gave knowledge to His father; He gave both of them (parents) the boon that He will appear before them by their mere remembrance.

57 After that, the Lord went to the Meru mountain, being followed by Brahma and other devatas; He uplifted all the Vedas and gave them to the devatas and Munis, just like how they were during the initial days of creation.

58 Lord Vyasa created all the shastras appropriately, and composed the Brahmasutras which was the decisive purport of all shastras; Brahma, Shiva, the other devatas and the best amongst Munis listened to it from the Lord Himself.

59 After that He composed a work known as the Mahabharata, which was an analogy to the entire shastras; Brahma, Rudra and the other devatas listened to that work, which was greater than even the Vedas, from the Lord Himself.

60 After that, Kali, who had resided in the hearts of Rudra and other devatas, was hit by the excellent arrows coming out of the words of the Lord and was decapitated and destroyed; The devatas drank the excellent nectar of knowledge.

61 After that too, Kali, in other forms, still resided in humans and asuras; Then, Lord Veda Vyasa thought that the Kali residing in humans and other creatures must be destroyed.

62 After that, the Lord, who is fully capable, noticed that due to the effect of time, the lifetime, intelligence and execution of duties had gone down in humans and therefore divided the Vedas into four divisions. He composed the Bhagavata and other Puranas which propagated the supremacy of Lord Vishnu.

63 Lord Veda Vyasa went around the world liberating the noble people from their ignorance with his shastras; On one such occasion, he came across a worm which was moving on His way; He addressed it thus.

64 "Give up this bad body and become a king" - When the Lord said thus, the worm refused; He then made that worm a king with that very same body; That worm was a devotee of the Lord in its previous birth and was a Shudra who was extremely greedy.

65 Even though due to his greed, he had obtained the life of a worm, he became a king due to the grace of Lord Vashishta Krishna; All the kings surrendered to him; And all of them paid taxes to him like Vaishyas.

66 The Lord said thus to the worm - "I can grant you Moksha at this instant; But in order to respect the shastras, you obtain the life of a brahmin and become liberated with my grace".

67 The Lord also bestowed on him pristine knowledge; He ruled the entire world as an emperor; After that, he gave up that body and was born again as an excellent brahmin, and became knowledgeable in the true shastras and reached the feet of Lord Hari.

68 In this way Lord Janardana, the One who is fully capable, in His form as Veda Vyasa, rescued numerous people from the clutches of samsara; His actions are infinite, cannot be comprehended by the mind, and are always praised upon by the best amongst the devatas.

69 Shiva performed an excellent penance with the desire to be born as His son; Lord Vyasa acted as if He Himself performed a penance, fooled the ineligible people, and granted the boon that Shiva asked Him.

70 Lord Vyasa, Who is fully capable, in order to confuse the people with asura nature, appeared as if He performed a penance; He also behaved as if He had Kama and other materialistic deficiencies; But He does not have any such defects at any point in time.

71 After that, Shiva was born as a son named Shuka in two firesticks; After all, Ghrutachi had approached Him as a female Shuka (parrot) when He was lighting fire through the sticks.

72 Even though He did not desire her, He acted as if He did and obtained a son through the two fire sticks; As per her prayer, He named him Shuka; Thus, in the path of true knowledge, He misled those who were ineligible.

73 In order to serve Lord Vyasa, Lord Vayudeva then quickly entered into Shuka; Then, the Lord gave him all the knowledge; He also preached all the Vedas, Bharata and Bhagavata and the other Puranas.

74 After that, Sesha entered into Sage Paila; The king of birds, Garuda, entered into Sage Sumantu, the

son of Varuna; Brahma entered into Sage Vaishampayana; The capable Indra entered into Sage Jaimini.

75 In order to specially serve the feet of Lord (Vashishta) Krishna, all the excellent devatas entered into the various Sages in that way; Lord Vyasa preached all the shastras to all of them and appointed them as the propagators of the various shastras.

76 He made Sage Paila as the propagator of the Rig Veda; For the Yajur Veda, He made Sage Vaishampayana as one of the propagators and Surya as another propagator.

77 After that, He made Sage Jaimini as the propagator for Sama Veda, and Sage Sumantu for Atharva-Angirasa Veda; He made Sage Vaishampayana the propagator for the Mahabharata in the human world.

78 He ordered His son Sage Shuka to propagate the Bharata amongst the Gandharvas; He taught the same to Sage Narada and appointed him for propagation in the worlds of the devatas.

79, 80, 81 After that, He gave birth to Romaharshana out of excitement; And then He appointed him as the propagator for Mahabharata, Puranas, Maharamayana and the entire Pancharatras; Kamadeva, who was extremely eager to serve Lord Vyasa, entered into Sage Romaharshana; The fully capable Lord Vyasa bestowed the knowledge of all shastras to Sage Romaharshana; He appointed Sanatkumara and others as the propagators of Yoga.

82 He bestowed the pure and auspicious knowledge to Sage Bhrigu and others and made them the propagators of Karma Yoga; The Lord made Sage Jaimini as the propagator of the Karma Mimamsa.

83 He himself wrote the starting and ending portions of the Daiva Mimamsa Shastra and appointed Sage Paila and Sesha, who was inside of the sage, to write the middle portions; After that, He composed the Puranas.

84 In order to create suspicion in the minds of asuras, He composed the Shaiva Puranas, which propagated the supremacy of Shiva and had their roots in Pashupata; In order to give the correct knowledge to noble people, He composed the Vaishnava Puranas, which were based on the Pancharatras; He composed the Brahma Puranas with the high level meaning of the Vedas.

85 Due to this, the Devatas, Rishis, Sanatkumara and other Yogis and also humans obtained the true knowledge once again; All of them rejoiced always, after having obtained the knowledge from Lord Krishna Dwaipayana.

86 Lord Vyasa, Who is the great Sun of true knowledge, spread the rays of complete knowledge all over, and removed the darkness of ignorance spread in the world, and is radiating just like the Sun.

87 Lord Hari, in the form of Lord Vyasa, is always served at His feet by the four-headed Brahma, Rudra, the King of devatas and the other devatas; He keeps disclosing His true secrets to them always and is residing in the Meru mountain and also in the Badari Kshetra.

|| End of chapter 10, known as 'Vyasa Avatara', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 11: Sri Bhagavadavatara Pratijnana

The story of Shantanu and Bhishma, the birth of Dhritarashtra and others

|| OM namo bhagavate vasudevaya OM ||

1 Pururavas was born from Budha, the son of Chandra; He had a son named Ayu; Ayu's son was Nahusha; Yayati was born as son to Nahusha; Yayati had two wives and five sons who had special devotion towards the feet of Lord Vishnu.

2 Yadu and Turvasu were born out of Devayani; The daughter of Vrushaparva, Sharmishta, gave birth to Druhya, Anu and Pooru.

3 In the lineage of Yadu, the emperor Kartaveeryaarjuna was born; Due to the grace of the Dattatreya form of Lord Vishnu, he had obtained the capability of Yoga.

4 In his lineage, the Yadus, who had taken shelter under Lord Vishnu, were born; In the lineage of Puru, the emperor and devotee of Lord Vishnu, Bharata, was born.

5 Kuru was born in this Bharata's lineage; In his line, Prateepa was born; To Prateepa were born three capable sons who were like the three fires.

Note: The three fires are Aahavaneeya, Gaarhapatya and Dakshina.

6 Devapi, Bahlika and the best in terms of qualities, Shantanu, were the three sons; Due to a skin disease, Devapi went off to a forest to perform penance.

7 Due to the grace of Lord Vishnu, he will become the King in the next Kruta Yuga; The excellent King Bahlika went off due to the Putrikaputra arrangement and became the King of Bahlika.

8 Bahlika was Prahlada, the son of Hiranyakashipu, the one dear to the Lord, the one with the special presence of Vayu, and the one who was extremely powerful.

9, 10 As soon as he was born, the earth split sharply; He was born as the son of Prateepa and the King of Bahlika in order to serve Lord Vishnu by participating in the reduction of the load on the earth (elimination of all evil); Patratapa, who was one of the Rudras, was born as his son Somadatta.

11, 12, 13 Three of the Rudras, namely Ajaikapath, Ahirbudhni and Virupaksha, were born as Somdatta's three sons Bhuri, Bhurishravas and Shala; They were very famous and were born for the service of Lord Vishnu; Because of the presence of Shiva and all the other Rudras, and due to Shiva's boon, Bhurishravas, among the three, was the most powerful and best archer; Somadatta had performed a penance to Shiva with that same request.

14, 15 "One who shall defeat all your enemies; One who is full of valor, strength and other qualities; One who will perform the Yajnas and have my presence in him - such a son, named Bhurishravas, will be born to you" - saying thus, Shiva had granted him a boon. Because of this, Somadatta had a very powerful son named Bhurishravas.

16 Once upon a time, the lotus-born Brahma had gone to the eastern coast; Then, the ocean, who was joined by the river Ganga, increased his tides and sprayed a drop of water on Brahma; Brahma then

cursed him.

17 "You shall be born as a King named Mahabhisak and later as Shantanu; This Ganga shall be your wife in that birth as well".

18 "Since you became 'shaanta' after I asked you to calm down, you shall be known as Shantanu"; After he was told thus, Varuna became the King Mahabhisak and was always resorting to the feet of Lord Hari.

19 In that birth, he ruled the earth for a long time and then gave up his body and reached the assembly of Brahma; There, when the Devatas had gathered together once, he saw his wife Ganga when her cloth had slipped off.

20 All the Devatas sat with their heads down; But he kept looking at Ganga; Brahma then told him thus - "Just like I had cursed you earlier, you shall immediately be born on earth again".

21 When he was told thus, he immediately was born as King Shantanu to Prateepa; He had Ganga as his wife and enjoyed life for many years.

22 The eighth Vasu had a name called "Dyu" as well; He had a wife named Varangi; She had a friend with the same name; She was the wife of a King called Suvinda.

23 In order to rid her friend of old age and death, Varangi coaxed her husband to catch Nandini, a cow belonging to Sage Vashishta, which used to give excellent Amruta nectar.

24 Being influenced by her, the Dyu named Vasu got together with his 7 brothers and tied that cow; The lotus-born lord Brahma, who was present inside of Sage Vashista, cursed them.

25 "All of you who ventured into Adharma shall be born in the womb of humans; He, for whose sake all of you left the path of Dharma, shall have the lifetime of all eight of you; The others shall obtain liberation quickly".

26 "Varangi, who engaged her husband in the wrong path, shall be born as Amba amongst humans; She shall not have a husband and shall resort to acquiring masculinity to become a reason for her husband's death".

27 "Let him go through strict celibacy; Let there be enmity between the two of them; Let him sleep on a bed of arrows and undergo the pain of 8 stays in the womb".

28 "Let him undergo the pain of 8 deaths by being cut through by weapons"; Once they were told thus, the Vasus realized that it was Brahma who cursed them and released the cow and bowed to him.

29 "Let us not experience getting into the womb of a human; Let him (Dyu) become a knowledgeable person by having your presence in him; Let him become very well known and great warrior; Let him have all our strength".

30 When they prayed thus, Brahma, who was inside of Sage Vashishta, said "So be it"; Then, they

approached Ganga and requested her thus - "We shall be born in your womb; Please then kill us immediately".

31 Ganga, when requested thus, immediately asked them boons to ensure she did not collect any sin from it and to remain dear to them and also to have one son who will have a long life; Later, she had them as sons through Shantanu.

32 In order to ensure that they were killed without any hindrances, Ganga approached Prateepa first and acted as if she liked him and sat on his right thigh; Even though she did not have any desire to marry him, she did so to ensure she married his son Shantanu.

33 "Since you sat on my right thigh, you become a wife to my son; The right thigh is for the daughter and daughter-in-law; The left thigh is famous as the one for the wife" - Prateepa told thus to her.

34 Ganga then told him - "Your son should not question me as to who I am; Even if I perform certain actions which are not appropriate, he should not stop me; He should neither ask me the reason behind those actions".

35 "Even if one of the three is done, I shall desert your son and leave" - When Ganga said so, the King said - "So be it".

36 In that way, he narrated the words of the divine river Ganga to his younger son Shantanu; Because Ganga had told him - "I shall take your third son as my husband, and not any of your other sons".

37 After that, Ganga had eight sons from Shantanu and killed the first seven of them; Having decided to leave from there, she acted as if she was about to kill the eighth son.

38 Devas do not obtain joy staying along with humans; Therefore, Ganga had decided to leave from there; She did not have the body of a human; But Shantanu's body was born out of humans only.

39 Shantanu stopped her as she was about to kill his son - "Who are you? For what reason are you killing our sons like a Rakshasi?".

40 "You have the form of a divine Devata lady; Therefore this work of yours cannot be sinful; There must be a big reason in this".

41 "O auspicious lady! If the true reason can befall my ears, do let me know" - When he requested thus, she narrated everything to him and left.

42 Once their true form is revealed, it is not Dharma for Devas to stay for long amidst humans; Devas stay amongst humans only for special reasons.

43, 44 Once they complete that reason, they immediately leave; That is how their Dharma is; Even when they are born as humans, they will be sometimes invisible, will not be touched by anyone, and not talk much to anyone - that is the secret Dharma of Devas; Therefore, even though Shantanu was her first husband Varuna himself, she left him and went back to Varuna Loka.

45 Having given up the job of killing, she obtained the permission of her husband and left along with her eighth son and handed over that son to Brihaspati.

46 Devavrata, having been left with Brihaspati for learning purposes by his mother, studied all the Vedas for fifty years, while having fully placed his heart with the Guru.

47 After that his mother left him with Lord Parashurama, the One superior to all in the world, the One who is propagated by the infinite Vedas, the One who is the ocean of all auspicious attributes, the One who is the Lord of the Bhrigu lineage; Devavrata listened to all the truth revealing shastras for fifty years from Him.

48 After that, Devavrata studied the art of weapons for another twenty five years from Lord Parashurama, the Lord of the Bhrigu lineage; After that, his mother brought him to her banks in order to hand him over to his father.

49 Devavrata stopped the flow of the river Ganga with a maze of arrows and rested there; Shantanu, who came there to quench his thirst during hunting, was surprised to see Ganga dried up.

50 Shantanu then started searching for the reason behind that; He then saw his son resting there with his weapons; As soon as he saw his father, Devavrata became invisible.

51 When Shantanu was thus engaged in thinking, Ganga brought the son to him and said thus while handing him over - "He is your son; He knows the best of the astras; He is full of valor and strength; I shall hand him over to you".

52 "His older brothers have left their bodies in my waters, which are purified by the lotus feet of Lord Hari, and have joined their original forms; Do not grieve over them; Stay happily with him".

53 In this way, Ganga handed him over and went invisible; Shantanu went home along with him; Later, he coronated him as the crown prince and, fully satisfied with his noble attributes, enjoyed immensely.

54 Having obtained the permission of his father, Devavrata studied the Vedas under Brihaspati for a duration equal to half a man's lifetime; Similarly, he studied the astras once again under Lord Parashurama for the same duration and then studied the tattvas under Him for a duration of 300 years, as per human measurement of time.

55 Devavrata obtained expertise over all skills from Lord Parashurama, the Lord of all knowledge and the ocean of all attributes; He then went to his father and happily served him.

56 Around the same time when Ganga had given birth to the eighth child, Shantanu had once been to the forest for hunting and had seen twin children, one boy and the other girl, born without having stayed in a womb and fathered and then deserted by Sage Sharadvan.

57 Once when Sage Sharadvan was performing penance, he had seen Urvashi by mistake; Then, he had ejaculated and that had fallen into the woods.

58 Vishkambha, one of the Rudras, was born that way in order to serve Lord Hari in His activity of reducing the earth's burden; Similarly, the wife of Brihaspati, Taraa, was also born.

59, 60, 61 Seeing both of them, Shantanu took them home out of compassion; Since they had received his kripa (compassion), he named them Kripa and Kripa; Kripa performed a penance to appease Lord Vishnu; Then, Lord Vishnu, the Lord of all worlds, became pleased with him and made him one of the Sapta Rishis for the next Manvantara; He also granted him life till the end of the Manu Kalpa; Kripa stayed in Shantanu's house and became Devavrata's friend.

62, 63 Kripa was like a son to Shantanu; He too took care of the twins just like his own children; Kripa learnt astras from Sage Koushika (Vishwamitra); He studied all the Vedas and also learnt all the Shastras; Similarly, he learnt the true philosophy from Lord Vyasa and obtained the knowledge of everything.

64 Around the time Kripa was born, Sage Bharadhwaja, the son of Brihaspati, once went to the river Ganga for bathing; There, he saw Ghritachi, the woman of joy for the best Devatas, when her silk dress slipped down.

65 Due to her sight, he ejaculated and placed the semen in a Drona (bowl); From that, Brihaspati, along with the avasha of the lotus-born Brahma, was born in order to serve Lord Hari in His work of reducing the weight on this earth.

66 The father named him as 'Drona'; Along with the entire shastras, he made him study all the Vedas; He too quickly obtained expertise over all subjects.

67 Around the same time, Prushata, the king of Panchala, who did not have any progeny, was performing a big penance in the woods; He then saw an excellent apsara and immediately his semen flowed out.

68 Due to embarrassment, he hid it with his feet; A son was born to him out of it; He was a singer of Brahma named Hoo-hoo; He also had the presence of one of the Maruts called Avahana.

69 He learnt all the Vedas, astras and all other knowledge from Sage Bharadhwaja, the father of Drona, along with Drona himself; Once he told the guru-putra Drona thus - "Let us rule the kingdom together".

70 Since he was hidden by the feet, he was named as 'Drupada'; Later, he obtained the kingdom as well; Drona married Kripa, who was by origin his wife as well and, having given up even receiving of alms, he led a peaceful life in the city.

71 Following the excellent dharma of Shila and Uncha, he lived a pure life in Hastinapura without any defects; And he became a friend of Devavrata and Kripa.

Note: The dharma in which remaining pulses and cereals are collected from fields after the farmers have harvested their crops is known as Shiloncha Vrutti.

72 King Virata was also of the same age as these; He was by origin a singer in Brahma's court by name Haha; He also had the presence of a Marut called Vivaha; He was engaged in the dharma that was

appropriate for him.

73 Once, when King Shantanu went hunting, he saw an excellent lady; She was the daughter of Pitrus in her previous life and she had performed an excellent penance for a long time to please Lord Vishnu.

74 Lord Vishnu had given her a boon saying - "I shall be born as your son"; She was born to Vasu and was brought up in Daasharaja's home; Lord Vishnu took avatara in the form of Vyasa in her.

75 Shantanu developed a liking for her after seeing her and he asked Daasharaja to give her to him; Daasharaja did not desire to give her to him unless her son was given the Kingdom; After that, Shantanu returned to his home.

76 Noticing the face of his father being very dull with her thought, Devavrata immediately asked his charioteer the reason for the same; After getting to know everything, he went to Daasharaja's house.

77 In order to make Daasharaja believe, Devavrata took an oath stating - "I shall not rule the Kingdom; Similarly, there is no need to fear that my progeny shall rule the Kingdom; I shall always remain celibate".

78 Devatas named him as "Bhishma" due to the tough vow that he had undertaken and showered flowers on him; Devavrata brought Satyavati over and handed her to his father.

79 Bhishma married her off to his father knowing fully well that she was the daughter of a King, full of auspicious attributes and excellent one, and was also the mother of Lord Vishnu, the One who is Satya himself, and was known in the world as Satyavati.

80 "Since the mind of noble people does not usually wander in the path of sin, if my mind has gone towards her, she has definitely been brought up in the home of Daasharaja (and not born to her)" - knowing thus, the noble Shantanu, who is always in the path of Dharma, accepted her.

81 Shantanu, the best amongst Kings, granted the boons of death by wish, non-defeat in battle and not being subjugated to enemies, to Bhishma and enjoyed life with Satyavati for many years.

82 Shantanu obtained through her, a son named Chitrangada, and another son named Vichitravirya; When they were still young, he gave up his body thinking - "Of what use is this aged body to me anymore?"

83 He gave up his body due to his own wish and obtained the post of Varuna; In those times, people (the Tapasvis) never gave up their body without desiring to do so, unless they were killed by those stronger than themselves.

84 Those who over indulge in enjoying material pleasures, and those who live without Tapas, die out of other causes even if they do not desire so; Just like how Chitrangada's younger brother died.

85 Then, Bhishma finished the post-death rituals of his father and coronated the brave Chitrangada on the throne; He placed his younger brother as the crown-prince.

86 Refusing to give up his name, Chitrangada, who was yet unmarried, got killed in a big battle with a Gandharva named Chitrangada.

Note: A Gandharva named Chitrangada objected to the same name being shared by Bhishma's brother. He challenged him to a duel or demanded that he change his name. Chitrangada, the King, refused to change his name and preferred to fight, and ended up being killed.

87, 88 Having placed Vichitravirya on the throne, Bhishma started to take care of the Kingdom; The brave Bhishma then kidnapped and brought Amba, Ambika and Ambalika, the three daughters of the King of Kashi, even as Brahmadata was about to take them, by defeating that Salva King and also the other Kshatriyas who had gathered there.

89 Among them, the excellent Ambika and Ambalika agreed to it (the kidnapping); But Amba, who was Bhishma's wife in the previous life, did not consent.

90 Due to Brahma's curse, she declared that she desired the King of Salva; Bhishma sent her back to Salva, without conducting her marriage.

91 Salva rejected her accusing her of being taken by another man; She came back to Bhishma again; He too did not accept her; She then went to Lord Parashurama.

92 Over here, Bhishma got Ambika and Ambalika married to his brother Vichitravirya; In order to grant success to Bhishma, Lord Parashurama fought a battle with him.

93 Due to compassion over Bhishma, He did not kill him even though He possesses infinite strength; Neither did He make him accept Amba.

94 He has infinite strength; He is inside of everyone; He knows it all; He has everything under His control; He wins over everybody; There is none who is a match for Him, in any which way; How then can He lack strength (to win)?

95 In order to fill His devotee Bhishma with success, and in order to confuse the Asuras, Lord Parashurama did not kill Bhishma, even though He won over him; He made the words of His devotee come true.

96 The Supreme Lord shows up as having been beaten, confused and suffering from pain only to delude the Asuras; Lord Vishnu can never become like that; With the confirmation from statements from the Puranas like these, (we can infer that) Lord Parashurama is always victorious.

97, 98 Lord Parashurama granted fame to Bhishma and liberated Amba from the sin of having taken enemy with her original husband and united her with him after she was born as Shikhandi; Then, Amba performed a penance to Lord Shiva in order to kill Bhishma and obtain masculinity.

99 Lord Parashurama made His own promise of uniting Amba with Bhishma come true once Bhishma obtained his original form.

100 Lord Shiva became pleased with her penance and granted her the boon of becoming the cause of Bhishma's death and that of obtaining masculinity over time.

101 He also gave her a garland and said that the person who wears the garland would kill Bhishma; Amba took that garland and went to various Kings.

102 Due to the fear of Bhishma, no one accepted it; Finally, she kept it at the door of Drupada's house and left her body with the strength of Yoga.

103, 104 At the same time, Drupada performed a penance to Lord Shiva in order to obtain a son; Shiva told him - "You shall obtain a girl child who shall later turn into a man"; Later, Amba was born to him as Shikhandini; Drupada performed all samskaras to her as if she were a male.

105 The King of Panchala, Drupada, hid her in the dress of a man and later got her married to the daughter of the King of Dashaarna.

106 The daughter of the King of Dashaarna got to know the fact that she was a female, a fact that no one apart from her parents knew till then; She revealed that to her elderly maid who told it to her father.

107 That King of Dashaarna got extremely angry and sent a message to the King of Panchala saying - "I shall kill you along with all your relatives"; He started off with his army too.

108 Placing confidence in the words of Shiva, Drupada, the son of Prushata, sent back a sarcastic message saying - "My offspring is indeed a male; Sigh to you! Your mind is spoilt by the words of ignorant people; How can you rule a Kingdom when you cannot even examine things before taking action?".

109, 110 Later, Shikhandini, noticing that her father along with her mother are both troubled, decided that they should not suffer harm due to her and went away to a forest out of sorrow; There, a Gandharva by name Tumburu, was living under the name of Sthoonaakarna as he had very strong ears.

111 He listened to her entire story and, out of a large heart, showed compassion on her; He gave her his body and took over her body; In order to ensure she obtains masculinity, he stayed in his donated body as an amsha.

112 Men can obtain feminity sometimes; Even then they will be only men in the end; But women, even under extreme circumstances, will not obtain masculinity.

113, 114 Therefore, even though she had Shiva's boon, Amba was born as a female only and not as a male; Later too, she entered a male body which had a male in it but her body did not obtain masculinity; She did not reside in a male body as a male Jiva; Having entered the body of the Gandharva, which had the presence of the Gandharva also, she went back home.

115 Due to the grace of the Gandharva, the body in which she resided resembled her own body.

116 " You return my body back to me tomorrow; Then, you get back to your body" - having said thus, the Gandharva resided in the feminine body; He stayed back in the forest; Kubera then came there.

117 Kubera cursed the Gandharva, who hid in the bushes out of embarrassment and did not stand up and wish him, thus - "You stay in this manner for a long time".

118, 119 "The woman who is in your body will die in battle and only then you shall regain your masculinity; All this is due to your inappropriate action" - having been told thus, the Gandharva started living there itself; That lady narrated the entire episode in detail to her parents; They became very pleased.

120, 121 Her father-in-law examined her using various methods and (having failed to prove her femininity) returned back embarrassed; The next day, Shikhandini went back to the Gandharva and, according to his words, came back with the masculine body itself; Later he came to be known as Shikhandi and became a very valorous warrior with astras and weapons.

122 Vichitravirya, having obtained the two wives, excessively enjoyed life with them for many years; Due to this, he contracted the 'Kshaya' disease and left the body; Immediately, his mother Satyavati remembered Lord Veda Vyasa.

123 Immediately upon remembering, Lord Veda Vyasa, the father of the world, the One who cures devotees from birth and samsara, the One who takes away the fear of old age, the One who has complete knowledge as His body, the One who is the ocean of joy, appeared immediately; Satyavati, His mother, welcomed Him with great respect and worshipped Him.

124 Bhishma and others worshipped Him with great respect; They praised Him with devotion; Later, His mother Satyavati said - "Both my sons have died; Even though I am asking repeatedly, Bhishma is refusing to accept the Kingdom".

125 "Therefore, all of us request You with utmost respect to give birth to excellent progeny through the wife of Your brother Vichitravirya" - the mother said thus; Bhishma and others too prayed and requested the same; Then, the Guru of the world spoke thus.

126 "Apart from Mahalakshmi, there is no other woman, even in Deva Loka, who qualifies for coming in contact with me; Still, I shall get your word done; For that to happen, let her observe my Vrata for one year".

127 "Due to the Vaishnava Vrata, she will obtain purity of the body and then she can obtain an excellent son by me" - when Lord Veda Vyasa said so, Satyavati said that if that (the delay) happens - "The nation will get destroyed"; Lord Veda Vyasa then spoke again.

128 "Even though I am very soft mannered, I shall show an extremely scary form of mine; If she tolerates it, she will give birth to a son who will have all good attributes and will be strong and valorous".

129 When He said thus, Satyavati said - "Let it be so"; Lord Veda Vyasa then went to Ambika; She though

closed her eyes out of fear; A gandharva named Dhrutharashtra, along with the presence of Vayu, was born to her.

130 He got the name of Dhrutharashtra and became known as very strong due to the presence of Lord Vayu; Lord Veda Vyasa gave him a boon so he could become extremely powerful; But, due to the mistake of his mother, he was (born) blind.

131 Having noticed that he is blind, Satyavati again requested Lord Vyasa - "Please give birth to a noble son in Ambalika"; Lord Vyasa did exactly as her request; But Ambalika saw the terrible form of Lord Vyasa and, out of fear, turned very pale.

132 Then, a Marut named Paravaha was born; He was very pale in color; He became known as Pandu (pale colored one) and, due to the Avesha of Vayu, he became excellent in strength; He also learnt all the astras and weapons.

133 He too was granted boons by Lord Vyasa to obtain special strength and valor; After that, Satyavati, noticing that he was of pale color, requested (Lord Vyasa) again - "Please give birth to a son who is free from defects".

134 Having requested Lord Vyasa thus, Satyavati told her daughter-in-law again - "You closed your eyes the last time; Therefore, your son was born blind; So, you serve Lord Vyasa once again with devotion".

135 Even though she said thus, Ambika, due to Lord Vyasa's decision, and due to her ill-thinking, got scared and deputed her maid; The maid made contact with Lord Vyasa, the excellent One, the ocean of attributes and the One with bliss as His body, and had great joy!

136 Yamadeva, the Devata of Dharma, was born out of her; Due to the curse of Sage Mandavya, he obtained the birth of a Shudra; Yama had obtained that curse by his own wish so he could disrupt the penance of Sage Mandavya who was desiring to equal Sage Vashishta.

137 Sage Mandavya was put on a spear as he had desired to obtain a position for which he did not qualify; The circumstance of pointing out thieves when they had looted money was just an excuse; Yama had told him that the actual reason was that he had killed a fly.

138 Yama did not end up lying because the sin of harming (the fly) was also one of the reasons; In order to obtain the curse, he just narrated that reason and obtained the curse; Lord Vyasa gave him his name; He also granted him knowledge of all subjects.

139 "Since he is well versed in knowledge, he will be known as Vidura; He will be full of knowledge and strength; He will also be a great archer and possess excellent strength in the shoulders; He will be a very noble man" - Lord Vyasa spoke thus.

140 Realizing that he was a Shudra, Satyavati prayed to Lord Vyasa once again and requested Him - "Please give birth to another son in Ambalika"; Lord Vyasa did not agree; He vanished from there as well.

141 Later, Bhishma got all the samskaras, as per the shastras, done for all three of them through Munis; Lord Vyasa bestowed them all the knowledge; Bhishma taught Pandu all the astras and weapons.

142 The three of them became well versed in all skills; Vidura especially became known as knowledgeable in everything; Pandu became acquainted with all astras, became one of the best warriors on earth and won the entire earth with his bow.

143 Similarly, Tumburu, the Lord of the Gandharvas, was born as Sanjaya to a Suta named Gavadgana; He also had the presence of a Marut named Udvaha and had complete control over his senses.

144 He was the son of Vichitravirya's Suta; He was close to all three of them; Being Lord Vyasa's student, he knew everything; He was very intelligent; He used to especially follow Dhritharashtra.

145 Dhritharashtra married the daughter of Subala, the King of Gandhara, who was named Gandhari; She was the older sister of Shakuni; Shakuni was the avatara of Dwapara, a Daitya who presides over Atheism and is responsible for all ill acts.

146 Prutha was the daughter of Shura; She had excellent attributes, good conduct and had great beauty; She was given by her father to his friend Kuntibhoja as an adopted daughter; Hence she was known as Kunti; She was the wife of Pandu even in the previous life.

147 Kuntibhoja was the avatara of a Marut named Kurma; He had brought up Kunti very well; Once, Sage Durvasa, the avatara of Shankara and one who possessed great anger, came to him; "Give me a place to live" - he said.

148 The King requested the sage thus - "Kunti, the young lady, will serve you to the best of her ability; You can definitely stay here if you will kindly pardon any mistakes committed by her"; The Sage said - "Let it be so"; The King immediately ordered Kunti to serve the Sage.

149 Kunti served that Sage, who always had a bad temper, with her work, words and mind, in such a way that was impossible for anyone else.

150 Having been served by her very well for thirteen years, the Sage gave her a mantra that granted her the ability to appease all the Gods.

151 In her season, she purified herself and, in order to test the mantra, invited Surya; He immediately arrived.

152 Even though she requested in multiple ways, Kunti was unable to send back Surya without engaging with him; Surya made contact with her.

153 Surya took avatara in her in a second form, decked with a kavacha and divine ear-rings, and radiating with his Tejas.

154 Since he had committed the big sin of getting Vali killed earlier, he was born along with the presence of an asura named Sahasravarma.

155 Just like how the intelligence of humans is spoiled by the presence of pisachas, similarly the intelligence of the avatars of Surya was defective due to the avasha of the daitya.

156 Even then, since he had worshipped Lord Rama (as Sugreeva), he had the presence of Lord Hari in him; Since he had extremely beautiful ears, he got the name of Karna.

157 Due to the fear of allegations by people, Kunti quickly placed him in a small boat filled with jewels and left him such that he reached the waters of Yamuna.

158 As he was going along the force of the river, the son of a Suta saw him; He accepted him along with the jewels, and made him his son.

159 Karna was taken care of by the Suta Adiratha; His wife Radhe brought him up very well; Later, he studied all the Shrutis and the Shastras; He was known as being very strong right from his childhood and he lived under the glory of his noble attributes; His name became 'Vasushena'; Didn't wealth verily stay with him?

160 That Kunti was handed over to King Pandu; He enjoyed life with her for a long time; Vidura married a noble lady called Aruni, who was born to a Shudra woman by King Shura.

161 The King of Madra, by name Rutayana, desired to obtain a son like Indra, and also an excellent daughter, and performed a penance to Brahma to achieve this; He obtained the boon also.

162 Due to the boon of Brahma, Sahlada, the brother of Prahlada, a devotee of the Lord, along with the avasha of Vayu was born as the King's son.

163 Due to the avasha of Vayu, and due to the boon of Brahma, he became excellent in strength on the entire earth itself; He became a Shalya (spear) to all enemies and came to be known by that name itself; The King also obtained a daughter named Madri.

164 She too was a wife of Pandu in their previous lives; She was given to Pandu in marriage; Shalya, who knew all the shastras, started ruling the Kingdom given by his father according to the rules of Dharma.

165 Pandu, having obtained these two gems of women as his wives, enjoyed comforts according to his wish; Relying on Dharma, he went along the path guided by Vidura and ruled the Kingdom while being sub-servient to his older brother.

166 Bhishma placed Dhritrashtra on the throne and made Pandu as the crown-prince; But Dhritrashtra did not rule the Kingdom citing his blindness as the reason; It was Pandu only who ruled.

167 The extraordinary hero Pandu ruled the earth listening to the words of Bhishma and Dhritrashtra; Dhritrashtra and Pandu performed Yajnas with huge amounts of wealth and worshipped the Lord with them.

168 In order to ensure that she should not be present there during the fight between Kauravas and Pandavas, Lord Veda Vyasa, the One with all excellent attributes, took His mother to His ashrama; The

two daughters-in-law of Satyavati also followed her.

169 Going along the path laid by her son Lord Vyasa, Satyavati worshipped Lord Hari as her son and as the Parabrahma, and obtained salvation due to the grace of Lord Hari in the form of Vyasa; Her daughters-in-law too obtained excellent worlds.

170 The mother of Vidura, who followed Ambalika, left to the world of Brahma due to the grace of Lord Vyasa and due to the nobility of her son Vidura; In due course of time, she, who had excellent wisdom, obtained salvation.

171 Ambalika too made progress, over time, in her quest for salvation and obtained an excellent result; But Ambika did not obtain such a good result; Jeeva, who is pure knowledge, obtains eventual results in accordance with the service he performs to Lord Vishnu.

172 Later, Pandu once went to the forest after handing over the responsibility of the Kingdom to his older brother and his younger brother; Both his wives also followed him; He stayed in Badari, which was protected by Lord Narayana.

173 Even while being in Gruhasthashrama, he stayed in the forest and enjoyed the luxuries of life; He got together with the best of Sages and specially worshipped the Lord of the Universe, the Lord of Ramaa, with devotion and performed penances as well.

174 Due to the wish of the Lord, he once shot an arrow at a Sage who, by his own will, had taken the form of a deer and was engaged with his partner; He was given a curse saying - "If you come in contact with a woman, you shall die"; He was greatly pained by this.

175 When he desired to become a sanyasi, Kunti respectfully told him - "Don't do so"; He got together with them just like earlier and stayed on the Shatashruna mountain, opposite the middle part of Narayana Ashrama.

176 Believing in the Lotus feet of Lord Krishna, Pandu got together with them, and started performing a very tough penance; He started taking bath in the water of the Ganga, which had become pristine due to contact with the feet of Lord Krishna, and purified himself very much.

177 At the same time, Indra and the other devatas, keeping Brahma and Shiva in front, along with Bhudevi who could not tolerate the attacks of the evil-personified Daityas, went to the resort of the Lord Narayana, the Lord of the Lords, the Guru of Brahma, the One whose body is verily the six auspicious attributes, the One who is resting on Sesha in the milky ocean and the One who is the embodiment of matchless joy.

178 Brahma and the other devatas chanted the praise of the Lord, the One with infinite capabilities, the Supreme Personality, with the Purusha Sukta and said thus - "O Lord! the Supreme One! Bhudevi is very pained due to the attack of the great Daityas; The fact that those extreme sinners do not even lift their eyes and see you is the cause of her pain".

179 "On Lord! the One filled with activity and other attributes! The company of evil is always a burden on the noble people; O Lord! Therefore please listen to our prayers; The Daityas whom you had killed earlier for our sake have all taken birth on the earth now".

180 Earlier, a battle between the best of the Devatas and the Daityas had taken place; Having the best of elephants, horses, chariots and foot-soldiers, the army of the Devatas was 100 Mahougha Mahougha Akshouhini in size; It had excellent astras in its armoury; The army of the Daityas was more than that by a Mahougha; It had boulders, hills and great astras; It was terrifying.

Note: One Mahougha is 10 to the power of 60.

181 Their chariots too were bigger than multiple 'nalvas'; They possessed excellent bows and arrows as well; Those Devatas and Asuras, who had variety of clothes and jewels, and excellent weapons, rushed towards each other quickly.

Note: One Nalva equals 400 arm-length measures.

182 The two armies fought against each other with big boulders, their hands, legs, fists and great weapons; A mahougha rivers of blood flowed; A hundredth of the Asura's army was destroyed by the all powerful Devatas.

183 Then, having noticed the destruction of his army, an Asura named Shambara, who possessed many illusions due to Shiva's boon, surged forward causing unbearable illusions to the Devatas.

184 The Devatas were very distraught at the thousands of illusions causing by Shambara; Chandra, Surya and others became very dejected; Seeing them, Devendra, the beholder of the Vajra, employed a Vaishnava illusion known as 'paramaa' which was given to him by Brahma.

185 Due to the boon of Lord Vishnu, that illusion, which could destroy all illusions, and which could never be countered, destroyed all the illusions caused by Shambara; Varuna, Agni, Chandra and other Devatas were all freed.

186 The valor of the brave Yama, Chandra, Surya and other Devatas was increased by the act of Devendra and they started killing the Asuras; The beholder of the Vajra, Indra, killed Shambara with the Vajrayudha.

187 When the ruler of the Danavas, Shambara, was thus killed, all the Daityas started running away being scared of Indra; At that time, Viprachitti picked up his bow and stopped them from running away and surged against Indra and the other Devatas.

188 Viprachitti, who had become invincible due to the boon of Brahma, brought down many Devatas with his arrows; Indra lost his consciousness; Seeing that, Lord Vayu immediately stopped him with a flood of arrows.

189 Stopping his weapons by his own, Vayu smashed his golden mace against his heart; That extremely strong Viprachitti, having been hit by the strength of Vayu, was crushed and fell down on the Meru

mountain.

190 Later, Kalanemi came rushing; Previously, Brahma, by your orders, had given him a boon that he would not be defeatable by anyone; That Asura had a thousand heads and two thousand hands.

191 Seeing him rush towards him, Vayu recalled that he had received a boon from Brahma, as per Your orders only, that he should be killed only by You; You, the One with infinite valor, then appeared in form there.

192 Cutting off his arms and heads, You quickly handed him, the one who was raining weapons from his arms and covering the entire earth with it, the one who had a big body, over to Yama.

193 Those Asuras died that way; You killed three-fourths of them; Vayu killed a fourth of them; Getting together with Dharma and strength, all of them have taken birth on earth now.

194 Having been born in excellent lineages as Kings, they have obtained clean and a dharmic mindset; Having obtained upadesha from excellent brahmins, they have even developed some devotion towards You.

195 A person who has an iota of devotion towards You, and follows the path of truth should never obtain a bad ending; O Lord, the One who always makes the truth! But the Daityas should always obtain Andhatamas, shouldn't they?

196 With the fear of having to accept Dharma as untrue, and with the fear that good may happen to Daityas, we are pleading with you to mislead them quickly from the path of following the truth and from having devotion towards You.

197 O Lord! A Gandharva by name Ugrasena has taken birth, to serve You, with the same name in the lineage of the Yadus; The Asura Kalanemi has taken birth as his son.

198 That Kalanemi, who was not killed by Vayu even though he was fully capable, due to your grace, of doing so, in order to obtain Your love, has taken birth in the lineage of Bhoja; Due to Shiva's boon, he has become invincible by others.

199 Due to an illusion, Dramila, who took the form of Ugrasena and is born in the family of Gandharvas, gave birth to Kalanemi in Ugrasena's wife; His name is Kamsa; Due to the power of boons, he even won the Lord of Shachi (Indra).

200 Having won against Varuna, he has taken away precious gems from him; Having won against the Yakshas of Shiva, who were deputed by Jarasandha to take care of his girls, he has kidnapped those girls forcefully as well.

201 Viprachitti has been born as Jarasandha; Due to the boons of Brahma and Shiva, he has become invincible by every one; Fully knowing Kamsa's excellent strength, he has happily given two of his daughters in marriage to him.

202 Jarasandha did not stop the haughty Kamsa, even though he possessed the necessary strength; There is none on earth or in Patala or in other lokas, who is a match to him in strength; Being very strong, he has kept all the Kings under his control.

203 Madhu and Kaitabha, who were earlier killed by You, have now taken birth as Hamsa and Dibika; Due to Shiva's boon, they have become brave and invincible; In terms of devotion to Shiva, they are the best after Jarasandha.

204 Some other Asuras who were killed by You in that battle between Suras and Daityas have taken birth on Earth; Similarly, few others have gone to Andhatamas; You need to give Tamas to these people as well.

205 Kali, who was destroyed by your noble words of Shastras in Your avatara as Vyasa has now resided in people; Listening to Your words, he is appearing as if He has put a little of his mind on You.

206 The Rakshasas who were destroyed by You in Your avatara as Rama, after seeing Your strength, are believing that there is none equal to You, even though they are great sinners; They believe the same with Hanuman as well.

207 O Keshava! Those who develop respect towards You and Vayu can never be sent to Andhatamas; Therefore, please take an avatara on Earth, and deviate them from the righteous path.

208 By developing severe opposition in several ways to You, Vayu and other Devatas, Kali and the other Asuras must be cast away in Andhatamas.

209 Ravana and Kumbhakarna, who were destroyed by You, are your door keepers who have extreme aveshas of great Asuras; They must be liberated from their curse by You.

210 O Lord of Lakshmi! The two Asuras who are residing in them and are Your enemies need to be cast in Andhatamas; The two devotees of You must be taken back to Your place by You.

211 The Asura Bali, who had taken shelter in King Bali and had caused great enmity against us and You has taken birth on Earth as Salva and is born as Brahmadata's son.

212 He has obtained from Shiva an excellent aeroplane which is magical and impregnable by everyone; You have, in Your form as Parashurama, defeated and chased him multiple times.

213 "I shall slay him in my Krishna form" - thus being Your decision, You did not kill him as Parashurama in order to make that decision come true, even though You are capable of doing so; You should now kill that great sinner.

214 After he obtained the plane, his father got the name of Soubhupati; When he was defeated by Bhishma (during the Swayamvara), Salva was still in his penance.

215 He has now finished his penance and has become a follower of Jarasandha; He, who cannot be killed by anyone else, must be killed by You; And should be cast away in Andhatamas.

216 The great Asura who had entered Bana (son of Bali) and stayed inside is well known by the name of Bana itself; He is born as Kichaka; Due to Shiva's boon, he has become invincible and must be put into Tamas.

217 O Lord! Therefore, You must take avatara on Earth and fulfill all the work of the Devatas; O Lord of the Devatas! You are the only hope for Brahma, Rudra, Indra, Chandra, Yama and other Suras.

218 You are the eternally manifest One who has complete strength! You are the eternally manifest One who is complete knowledge personified! You are the eternally manifest One who is full of excellent and complete bliss! There is none like You; Where then can there be anyone who is greater than You?

219 Having thus been requested upon by the Devatas, the Lord Hari, Who is the ocean of noble attributes, Whose form is omnipresent and eternal, Whose form is like unlimited nectar, Who has radiance like infinite Suns and Moons, got up and started along with the Devatas.

220 Lord Hari went to Mount Meru and told the four-headed one thus - "I shall definitely take avatara in the place suggested by you; Even though I am independent, I am bound to your devotion out of my own will".

221 Brahma bowed to Lord Hari who had given birth to him and said - "Earlier I had given some excellent cows to Varuna; Those cows, which give nectar, were taken away by Kashyapa out of arrogance that he was their father".

222 After he was provoked by Aditi and Surabhi, Kashyapa took away the cows; Knowing all this from Varuna, I cursed him thus - "You shall be born as a Kshatriya and live as a cow-keeper".

223 He has been born to Shura, and has innumerable cows; He is called as Vasudeva; Aditi is born as his wife Devaki; Surabhi is his other wife Rohini.

224 Therefore, You please take birth as Devaki's son; Similarly, a Vasu by name Drona, along with his wife Dharaa, has performed a penance in order to become a father to You.

225 I have given him a boon; He has been born as Nanda; His wife has been born as Yashoda; He is born to King Shura out of a Vaishya wife; Therefore, he has become a cow-keeper.

226 These two, Devaki and Vasudeva, have also desired to obtain You as their son and have performed a penance towards the same; Therefore, You please show Your form to them first and then proceed towards Gokula.

227 When Brahma requested thus, Lord Hari, who is the controller of Brahma and Rudra told thus - "Let it be so"; He then told the Devatas - "All of you quickly take birth in the world of humans in forms that will suit your work".

228 Thereafter, all the Devatas took birth just like how Lord Hari told them to do so; Prior to that itself, Kubera, though he was the son of Lord Hari, took birth from the Asura Naraka.

229 The sinner Narakasura had kidnapped an elephant named Suprateeka which was given to Kubera by Rudra; Therefore, Kubera took birth as Narakasura's son by the name of Bhagadatta.

230 He had the amsha of a great Asura and due to the presence of Rudra in him, he had great strength and knowledge of astras; He was the student of Mahendra and, after the death of his father, was engaged in his duties always.

231 There was a great Yadava warrior by name Shini; He had a son by name Satyaka; He obtained a son by name Yuyudhana who had the amsha of Garuda and was the presiding diety of Krishna Paksha.

232 He had the amsha of Samvaha, one of the Maruts and also the amsha of Lord Vishnu's Chakra; There was a Yadava in the Bhoja vamsha known as Hrudika; The presiding diety of Shukla Paksha was born as a son to him.

233 He was a brave warrior and had the amsha of Panchajanya; He also had the amsha of Pravaha, one of the Maruts; He was named as Krutavarma; Thus, all those who were Yadavas and Gopas were Devatas themselves.

234 All those who helped the Pandavas were Devatas themselves or were followers of Devatas; Similarly, their opponents were all Asuras; Those who did not take any side and were neutral and had wavering minds were Rajasikas.

235 Having excellent devotion towards Lord Hari is the quality of Suras; The enmity of Lord Vishnu is the quality of Asuras; Therefore, those amongst these who were always engaged in the devotion of Lord Hari, all of them were either Devatas or had the special presence of Devatas.

|| End of chapter 11, known as 'Shri Bhagavadavatara Pratijnana', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 12: Sri Krishnavatara Pandavotpatti
Birth of Lord Krishna, His initial leelas, birth of Pandavas

|| OM namo bhagavate vasudevaya OM ||

1 There existed a Gandharva Sage by name Devaka; He was born as a son to Ahuka in order to perform the service of Lord Hari; He was the younger brother of Ugrasena and his name was Devaka; Devaki was born out of him.

2 Few other wives of Sage Kashyapa were born as daughters to Devaka; Among them, Ahuka accepted the eldest one, Devaki, as his daughter; Therefore, she became Kamsa's aunt as well as his sister.

3 Aditi, in the form of Devaki, became the wife of Vasudeva; Kamsa himself drove the auspicious chariot during her wedding; At that time, Vayu made a statement from the skies.

4 If he does not commit any sin against his elders, then Lord Vishnu, who will follow the rules of the world, will not find his own maternal uncle fit for being eliminated; Therefore, Vayu spoke the way he did in order to create hatred over Lord Krishna's parents in Kamsa.

5 "O fool! The eighth son of this Devaki will become your death" - as soon as he heard this voice, Kamsa picked up a sword; Vasudeva gave him a word about handing over his son and got her released and went home with her.

6 Vasudeva also married the six young sisters of Devaki; Vasudeva stayed happily with them; Before that, he had married Rohini, the daughter of King Bahlika; She was his wife earlier (as Kashyapa's wife) by name Surabhi.

7 Vasudeva married the daughter of King of Kashi under the Putrika Putra Dharma; Similarly, he married the daughter of King Kara Veera; These two were earlier Diti and Danu.

Note: Under the Putrika Putra Dharma, the son born out of the wedding is taken over, and taken care of, by the father of the wife in order to further the dynasty.

8 The sinner Vena who used to think "I am Vishnu" was born as Poundraka vAsudeva; He was born to Vasudeva in the daughter of King Kashi; He used to always state - "Vishnu is not different than me".

9 A daitya named Dundhu, who was the son of Madhu, was born as Shrugala vAsudeva in the daughter of King Kara Veera; Once Vasudeva married Devaki, he did not go back to the two of them.

10 Therefore, these two eldest sons of Vasudeva became the eternal enemies of the Yadavas; The all-knowing Vasudeva then had many children, who were the avatars of Devatas, from his other wives.

11 All those with the amshas of Devatas who came down to Earth became the students of Lord Vyasa; They learnt the truth about Lord Vishnu from Him, and became knowledgeable according to their yogyata.

12 There were six Sages who were born from Sage Marichi; Once they made fun of Sage Devala over his thin frame; Due to the curse of that Sage, they were born as Kalanemi's sons; They also performed penances in order to become immortal.

13 Brahma gave them that boon; Hiranyakashipu, upon getting to know that they got a boon from someone other than himself, got very angry and cursed them - "May you all be born on Earth; There, you will get killed by your own father".

14 Due to the inspiration from the Lord, Durga brought them over after making them lose consciousness over their bodies and put them into Devaki's womb; Kamsa killed them.

15 Around the same time, Pandu wished to go to the excellent assembly of Brahma, along with the company of Sages; The Sages then stopped him.

16 A Sadhaka will never attain a good state if he doesn't fulfill the work for which he took birth on Earth; Hence the Sages stopped him.

17 Pandu had taken avatara in order to obtain the main Devatas by ordering his wife; Without fulfilling that, he would not obtain a good state.

18 Otherwise people can obtain a good state even without having children; Just like how Dharmabhusana, the son of Sandhyavali, obtained a good state.

19 Around the same time, Kali, Indrajit and other Rakshasas had entered the womb of the wife of the son of Vichitravirya (Gandhari).

20 It was around this time that Pandu listened to those words of the Sages; Having thought over their advice, Pandu, who always had Lord Vasudeva in his mind, spoke thus to his wife (Kunti).

21 "You obtain a son from one who is higher than me in attributes; The noble people are saying that one cannot obtain a good final state without having sons".

22 Kunti agreed to his orders with great difficulty; She said - "I know an excellent mantra which can make Devatas listen to me and give me sons".

23 "There is none equal to you other than Suras; Even amongst Devatas, only a few are equal to you; Therefore, as per your orders, which Devata higher than you shall I call?"

24 One who has an excellent husband will not have any remedy if she engages with anyone lesser than him; She cannot reach her husband's world.

25 Earlier in the Kruta Yuga, the Suras never involved themselves with anyone apart from their designated wives; Similarly, the Devata ladies also never engaged with anyone apart from their own husbands.

26 Those Devatas were always Pativratas in mind, speech and body from time immemorial; Therefore, they always used to unite only with their husbands.

27, 28 They always obtained Mukti along with their wives; After the Kruta Yuga ended, Apsaras were born in large numbers; They never had their own husbands; They always take whomever they desire as their husbands; Therefore, they are not the ones who obtain Mukti along with their husbands.

29 Due to strong reasons, if Devata ladies violate the rule of being with their own husbands only, then they obtain great problems which cannot be tolerated and will also lead to separation from their husbands.

30 "Therefore, what you have instructed me is not appropriate; Still, I cannot violate your words; Therefore, who is that Devata who can give me a son? Tell me".

31 When she said thus, King Pandu replied - "Without Dharma, no King can rule the Earth; Therefore, you immediately call the Lord of Dharma (Yama)".

32 "The son born out of Dharma will be excellent and will also be very Dharmic" - when he said thus, she invited Yama; He came immediately.

33 Kunti then immediately gave birth to an excellent son called Yudhisthira; Yama himself was born as his own son.

34 As soon as Yama was born as Kunti's son, Gandhari became very troubled due to jealousy; She hit her own womb.

35 As soon as she aborted her own womb, Lord Keshava in the form of the son of Parashara came over there; He divided the foetuses and placed them in jars.

36 The womb was divided into hundred parts and Duryodhana and others were born on every consecutive day; Dushala was born as the hundred and first.

Note: Duryodhana was born first. Thereafter, every day, another of the brothers were born. On the 101st day, Dushala was born.

37 In order that the Lord's plans come true, Lord Vyasa, the One who is infinitely capable, the One who is the Lord of all, protected the foetuses that were born out of the son of Vichitravirya.

38 Kali was born as Suyodhana and he possessed excellent strength in the shoulders; He obtained such high strength due to the presence of Mukhya Vayu in him.

39 Earlier on the Meru mountain, the Daityas had listened to the discussion of the Devatas about taking birth on Earth.

40 All of them had then worshipped the three-eyed one (Shiva) and had pleased him; Kali, who always troubles the Devatas, had obtained a boon that he will be invincible (cannot be killed) in any way.

41 Due to the boon of the Lord of Uma (Shiva), Kali, the tormentor of Devatas, was born as Suyodhana with a diamond-like body and possessed great strength.

42 After Suyodhana, the one who was invincible in any way, was born, Indrajit came out of another ghee-filled pot.

43 He was Dushasana, the one who made rules that caused sorrow; After that Atikaya was born; He

came to be known as Vikarna; After that the powerful Khara was born.

44 He came to be known as Chitrasena; Similarly, other Rakshasas were born possessed with terrible capacities as the children of Dhritharashtra.

45, 46 In this way, the Rakshasas, who are the personification of all defects, took birth in physical form; A Rakshasi known as Mrusha was born as Dushala; She had the presence of Kuhu; In order to cause the death of Arjuna's son Abhimanyu, Kuhu had performed a penance to please Shiva; Hence she was born in this way.

47 Saindhava became the reason behind Abhimanyu's death only because of what she said; That Saindhava was a Kalakeya Danava; He was born on Earth for this very purpose.

48 Similarly Nirruta, the brother of Nirruti got together with the Nasika Abhimani Vayu and was born as Yuyutsu.

49 He was born of Dhritharashtra's sperm; He was younger than Duryodhana; He was born in the womb of a Vaishya lady; He was very dear to Lord Hari.

50 After Yudhishtira was born, Pandu said thus - "Dharma must be protected with physical and intellectual strength; Otherwise, it will be destroyed; Therefore, you immediately give birth to a son who has both these strengths".

51 "Among yajnas, Ashwamedha is the best; Out of all the energies that are visible to humans, Sun is the best; Out of all varnas, Brahmin is the best; Amongst Devatas, after the Supreme Being Lord Vishnu, it is Vayu who is the best in all noble attributes".

52 "The immeasurably valorous Lord Hari is verily my father in the form of Lord Vyasa; Therefore, he is your father-in-law; It is not appropriate to obtain a son from him; Therefore, you resort to Lord Vayu himself".

53 When Pandu said so, Kunti invited Vayu; Due to his mere touch, she gave birth to a son who was unmatched in the entire world in the two types of strengths and also in the devotion of Lord Vishnu.

54 Vayu himself was born that way; Since he is the embodiment of all knowledge, he is known as Bhima; Since he is always with his Lord - Vishnu - his name is Sena; Hence he is known as Bhimasena.

55 As soon as Bhima was born, the Earth bore some cracks; Bhima once fell down from his mother's arms when she got scared of a tiger; The entire mountain - Shatahrunga - broke into pieces.

56 When Bhima was born, great Asuras vomitted blood, along with their vehicles and armies; The Asuras and Rakshasas who were born as Kings were extremely scared.

57 Bhima started growing in that forest itself and was greatly increasing the joy of Suras; At the same time, due to the order of Lord Hari, Sesha had entered the womb of Devaki.

58 Sesha stayed in the womb of Devaki for three months and, as per the orders of Lord Hari, was

transferred to the womb of Rohini by Durga Devi; He spent seven months there and was then born on Earth.

59 He was named as Baladeva and became extremely powerful; After him Lord Janardana, the Lord of all, the main abode of infinite noble attribute, took avatara in Devaki.

60 Lord Hari has only excellent joy, knowledge and strength as His body; He does not even have the contact of any defects! Having said that, how can He have a body consisting of insentient nature and its manifestation, the body of five elements? From where can it manifest? Isn't He the one without birth?

61 His body is not because of semen or other material; Even then, He is known as the son (of Devaki) for causing illusion to Asuras; The Lord, who has purity as His inherent nature, simply appeared from the body of Devaki.

62 The Lord, the One without birth, first entered the body of Vasudeva, and then, during her fertile period, entered Devaki and, having spent seven and a half months there, He took avatara.

63 Just like how the avatara of Narasimha had appeared without the contact of Shukla and Shonita, similarly the avatara of Lord Krishna also just appeared; Still, He, the One without birth, causes illusion to the undeserving by following the path of having a father and mother.

64 For causing illusion to Asuras, He followed the path of coming through the father; Still, in order to show (to noble people) that He was not born out of semen and the egg, He appeared along with His shankha, chakra, gada and padma.

65 Lord Krishna, the ocean of noble attributes, appeared with a crown that was radiant like infinite suns, with two ear rings that were shining like lightning, with the cloth of Peetambara, wearing the Vana mala, and with the radiance of infinite suns.

66 Lord Krishna, whom Brahma, the Devas and His father and mother prayed fervently, then told Vasudeva - "Take me to the house of Nanda"; Then, He took the form of having just two arms.

67 After the appearance of Lord Krishna, as per His orders, Mahalakshmi took birth, under the name of Durga, in Yashoda, Nanda's wife; Later, Vasudeva took Lord Krishna and left for Nanda's house.

68 Vasudeva, having placed Lord Krishna near Yashoda, picked up Sri Durga and returned back to his place; At that time, Kamsa, who had killed six of his sister's children, realized that it was the eighth child and rushed there.

69 People had come to know (falsely) that Devaki's seventh child had been aborted; Therefore, Kamsa, having realized that this was the eighth child, picked it up holding both its legs and smashed it against a rock, in order to kill it.

70 Sri Durga, who is dear to Lord Hari, immediately got out of Kamsa's clutches and jumped up and appeared in her complete form with eight arms; Brahma and all the other Devas worshipped her in this amazing form!

71 The most excellent woman, Sri Durga, also told (him) the same - "O Sinner! Your death has taken birth already close-by over here; Without any reason, you tried to kill me, the one without any fault; Your effort will never succeed".

72 Having told Kamsa thus, Sri Durga slept on the lap of Devaki in the form of a child; Except the parents, Devaki and Vasudeva, no one could notice that the one with all noble attributes was lying this way; What surprise!

73 Having listened to all that, Kamsa immediately repented and repeatedly requested Vasudeva and his wife to cheer up; They too, without getting upset, told him thus - "O King! For both joy and sorrow, there isn't anyone else apart from Lord Hari who is the reason, isn't it?".

74 Later, Kamsa called all his ministers to his palace and told them all that Sri Durga had told him; Having listened to him, those sinners opined thus - "All the kids should be put to death".

75 "Let it be so" - Kamsa said thus and, having engaged his ministers for this task, he retired to his inner chambers; Those ministers, being inherently cruel and taking pleasure in violence, went around killing children.

76 The next morning, Yashoda and Nanda saw Lord Krishna, the One with eyes like lotus-petals, the One whose inherent nature is complete joy, the One who can never be grasped by the senses, lying on the bed.

77 Both of them assumed that Lord Krishna, the One who is the father of even the lotus-born, the One who is the Lord of all, as their own son; Nanda, whose heart was filled with extreme joy, donated lakhs of cows to Brahmins.

78 Nanda, who was the leader of the Gopas, donated gold, jewels, clothes and ornaments as well in huge numbers; All the Gopas, holding on to their gifts, went towards Nanda; The Gopa ladies too went to Yashoda in great joy.

79, 80 After having spent some time there, Nanda left for Kamsa's house; Prior to that, Nanda had started from Bruhadvana and had reached the banks of Yamuna in order to pay taxes to Kamsa; Yashoda, who had come along with him, gave birth to Sri Durga there itself; Vasudeva had come there and, having placed Lord Krishna, had taken Sri Durga and returned home; Nanda had stayed back there itself.

81 Nanda spent a month at the banks of the Yamuna and later left to see Kamsa; After he handed over the tax to the King, Vasudeva came to see him and told him thus.

82 "I am seeing inauspicious omens; Start soon"; When he said thus, Nanda quickly left towards the Yamuna; Even before he returned, Kamsa's maid had reached there at night.

83 She was known by the name of Putana; She hid her real form and put on an auspicious (looking) form and entered the camp of Nanda which was erected on the border of Bruhadvana on the road.

84 In that camp by the banks of Yamuna, she picked up Lord Krishna, who was in the form of an infant; Yashoda, who was very drowsy, thought of her as a good person.

85 Due to her maya and sleep, Yashoda did not stop her at all; When she gave her breast for feeding, Lord Krishna, the Lord of all, sucked it, along with her Prana itself.

86 She fell down dead after taking her real, huge and terrible form occupying the entire forest; By that time Nanda also arrived there and all of them were awestruck seeing all this.

87 That Putana was the Rakshasi Thataki, along with the avasha of Urvashi; Since she tried to kill Lord Krishna, she reached Tamas; Urvashi, who was inside of her, got purified when Lord Krishna sucked her breast and immediately reached Swarga.

88 Since she (Urvashi) had copulated with Tumburu, she had incurred the curse of Kubera and had to enter the body of a Rakshasi; Her body became purified by the contact of Lord Krishna and she got back to Swarga; What in this world is impossible when Lord Ramesha is pleased?

89 When Lord Krishna was running the fourth month, the Samskara of Upanishkramana took place; On the morning of that day, the Lord's Janma Nakshatra was also present; Hence a big celebration took place.

Note: The Upanishkramana samskara involves taking the child out of the house for the first time, to a temple, tirtha kshetra, or elders' homes.

90 During that, Lord Krishna, who was sleeping under a chariot, kicked it in order to kill a demon; A demon had entered the chariot with the intention of opposing Lord Krishna.

91 When Lord Krishna kicked the chariot, an Asura named Shakataksha fell down along with the chariot; His body was destroyed into pieces and he immediately died; The wheels and the axle of the chariot were scattered all over.

92 By that time, Yashoda, who had come back from the banks of the river, was taken to task by Nanda; She very eagerly picked up Lord Krishna and, suspecting foul play by the planets, she bathed him along with the chanting of the Vedic Suktas by excellent Brahmins.

93 In this way, having killed the attendant of Kamsa, Lord Krishna, the controller of all, the One with excellent auspicious attributes, fell asleep again like a kid; In this way, He gave great joy to all Gopals with His child-like playful activities and stayed there.

94 When Lord Krishna was growing up like this, although only in the eyes of the world, Pandu told thus to Kunti - "We first obtained a son who is very Dharmic; After that, we have obtained a son who is excellent in both physical strength and in the strength of knowledge".

95 "If there is only one son who is very strong, then it is possible that when he is waging wars with enemies, other enemies may attack our place and may steal and loot us; Therefore, it is better to have two such sons".

96 "We need a son who is very valorous and knows all the astras and weapons; Therefore, you invite a suitable Devata; Sesa has been born as your brother's son; Therefore, he will not be appropriate to give a son".

97 "Garuda cannot grant a son and be born as a human; Lord Hari has ordered him thus earlier; Shankara is the abhimani for anger; He will not be appropriate for ruling the Kingdom".

98 "Therefore, after them, it is Mahendra who is the most powerful; It is appropriate to call the Lord of Swarga, Indra, himself" - when she was told thus, Kunti immediately invited Indra; Then, Indra himself was born.

99 He was the one known as Arjuna; He had the amsha of Nara; He also had the presence of Lord Vishnu in him; He was very strong and knew all the astras and weapons; When Pandu said - "I want another son who is very good looking", Kunti immediately said no in order to protect Dharma.

100 Before all of them, the knowledgeable Brihaspati, in order to serve the feet of the Lord very well, was born as Uddhava to a Yadava warrior known as Upagava, along with the presence of Pavana (Vayu).

101 Brihaspati took birth once again in the lineage of the Yadavas, as Uddhava, in order to serve the Supreme Being, as he knew that the Lord would not accept him as his favorite servant in the form of Drona.

102 Uddhava learnt all the shastras from Brihaspati himself and became known as knowledgeable and skilled and became a minister to Lord Krishna; Three years after he was born, Satyaki was born; On the same day, Chekitana was born too.

103 One of the Maruts by name Pratibha was born in the lineage of the Yadavas to serve Lord Hari; That Marut was Chekitana himself; Krutavarma too was born at the same time as the son of Hrudika; Three years after that, Yudhishtira was born.

104 One year after that, Shiva was born in order to serve Lord Hari in the task of reducing the Earth's burden; He was a great soul and he neighed like a horse as soon as he was born; Hence he was named "Ashwathama".

105 Ashwathama was born in the sister of Krupa by the semen of Drona and became knowledgeable, powerful and skilled in weapons; Four days after that Duryodhana was born; One day after that, the brave warrior Bhimasena was born.

106 When Bhima was two months old, Balarama, the strong and noble one, was born in Rohini; Since he had done extreme service to the Lord as Lakshmana, he was born before Lord Krishna this time.

107 When Kamsa had chained the innocent Vasudeva and Devaki in order to kill their sons, he had kept the other wives of Vasudeva away from him.

108 Since he wanted to make sure who the kids born out of Devaki were, the evil minded Kamsa used to keep the other pregnant wives of Vasudeva in other places till they gave birth.

109 Due to this reason, Rohini was placed in Nanda's house by Kamsa to ensure her delivery; Therefore, Rohini gave birth to Balarama, the one who looked like a full moon, the one who was pleasing, the one who had pure hue, in Gokula itself.

110 When Balarama was three months old, the birthless Supreme Being Lord Krishna made his appearance; Vasudeva and Devaki had performed a penance to obtain both Lord Krishna and Sesha as their sons.

111 "May I obtain a son who is strong and has excessive noble attributes, along with the presence of Lord Vishnu" - Rohini had performed a penance with such an intention; Therefore, Sesha was born in both Devaki and Rohini, along with the avasha of the Shukla Kesha form of Lord Hari.

112 Balarama, who had the special presence of the Shukla Kesha form of Lord Hari, grew up in Gokula itself; Along with him, Lord Krishna too pleased the whole of Gokula displaying his charming acts.

113 In order to succinctly show His mother the truth that He is not an ordinary kid and He is truly beyond matter (prakriti), Lord Krishna, the Lord of all, once displayed that everything is inside Him under the pretext of yawning.

114 Yashoda saw (inside Him), the entire Brahmanda which contained the five great elements, the mind, ahamkara, mahat tattva, Shiva along with Brahma and other Devatas who were engulfed by Prakriti, and the entire species of humans, danavas and others.

115 Yashoda became very frightened and closed both of her eyes; Lord Krishna then hid that form of His; The Lord showed that form in order to make the noble people realize that His body is verily knowledge and joy and that He is complete.

116 Once when Lord Krishna was playing, Yashoda found it very difficult to lift Him due to His weight. She therefore placed Him on the ground and engaged herself in work; A terrible Daitya came over there at that time.

117 That Rakshasa, who went by the name of Trunavarta, was an attendant of Kamsa; He created a terrible hurricane and picked up Lord Krishna, who was in the form of a kid, and jumped up; Lord Krishna held his neck and suffocated him.

118 That Rakshasa, who had a mountain like body, fell down dead on a rock after being killed by Lord Krishna; All the people who saw that mutilated body of the Daitya were awestruck.

119 In order to bless those who did not get upset and in order to take away the punya in excess of their योग्यता in those who got upset, Lord Krishna, the One with all noble attributes, the One who is the ocean of pure and inherent joy, went around stealing butter and other things.

120 In the month of Bhadrapada when Guru and Surya were both in Simha Rashi, the Supreme Lord Krishna took avatara; In the same year, in the month of Phalgun, Arjuna was born; After that, Madravati (Madri) spoke (thus) to Pandu.

121 "Excellent sons have been born to you through Kunti; Only I am left without a child now; With your grace, I too want to have a son; Please tell Kunti to instruct the mantra to me".

122 When Madri requested thus, Pandu told Kunti - "You instruct that excellent mantra, which grants progeny, to Madri"; When he spoke thus, the Yadavi Kunti said - "For your sake, I shall instruct the mantra to Madri such that it bears fruit only once".

123 Kunti instructed that progeny bearing mantra to Madri and said thus - "This will not give you results more than once"; Having received the mantra, Madri thought - "How can I obtain two sons?".

124 "Among the Devatas, the Ashwinis always remain together; They are never separated from each other; There is no difference in their names either; Both of them have a single wife named Usha; Therefore, even if invoked once, both of them would appear together".

125 Having thought in this manner, Madri invited the Ashwini Devatas; They came down immediately; Both of them were born as sons to her; Nakula was born first; Sahadeva was born next; They were both twins.

126, 127 Madri requested her husband to get the mantra to bear fruit once again; When he said so, Kunti responded - "This Madri is a cheat; Without my permission, she invited the Ashwini Devatas; Therefore, I am worried that she may oppose my children too in future; Therefore, do not ask me to make the mantra work again"; When she said thus, Pandu (agreed and) kept quiet.

128 Devatas grant progeny only when invoked with their special names; It was unique of the Ashwinis that even their special names were the same; Therefore, Madri had invited them; It is only appropriate when there is a difference in the Avrutti name of the mantra.

Note: The names of the Ashwinis (which are interchangeable) are Nasatra and Dasyu.

129 Vayudeva had a presence in the other four Pandavas as well, more so in Arjuna; In Yudhisthira, he entered with his form known as 'Soumya' and in Dhananjaya, he entered in a form called "Veera".

130 Expressing only the form of beauty - "Sundara" - the main Vayu had entered Nakula and Sahadeva; Hadn't Pandu desired to have a fourth progeny only with the intention of a handsome son?

131 Vayudeva entered Nakula with the special form of "Shrungara" and with the form of "Suniti" in Sahadeva; Vayudeva, who is the inner soul of the entire world, had taken birth as Bhimasena himself, exhibiting all his noble attributes.

132 People tend to call one as handsome if he has a physique like that of a fresh sprout; Therefore, even though Bhima and Arjuna, with their tougher-than-diamond like bodies, were very attractive, Pandu had desired to obtain another good looking son.

133 To those who have a subtle vision, a physique with the 32 lakshanas will appear beautiful; Therefore, Vayudeva resided in Nakula with a soft radiance; In this way, Vayu stayed in five different forms.

134, 135 Lord Vishnu and the five Pandavas, all six of them, held the position of Indra previously; Lord Hari, who held the position of the first Indra with the name of Yajna, was Lord Krishna; Vayu, who was the second Indra, was Bhima himself; Yamadharma was the third Indra; He became Yudhisthira; After that, Nasatra and Dasra became Indras respectively; They were Nakula and Sahadeva, the sons of Madri; Purandara was both the sixth and seventh Indra; He was Arjuna; In this way, all of them were Indras.

136 All of them had the samskaras appropriate for Kshatriyas and obtained their inherent and natural capacities and started growing; All of them were very knowledgeable; They engaged themselves in Dharmic activities that fetched the love of Lord Vishnu; All of them were great devotees of Lord Keshava and they always placed their heart on Him.

|| End of chapter 12, known as 'Shri Krishnavatara Pandavotpatti', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 13: Kamsavadha

The leelas of Bala Krishna, up to the killing of Kamsa

|| OM namo bhagavate vasudevaya OM ||

1 Sage Garga went to Gokula as per the words of Vasudeva; He was the purohit of the Yadavas; He conducted those Samskaras to Lord Krishna and Balarama that were appropriate for Kshatriyas.

2 Sage Garga said this - "O Nanda! Your son is no less than Lord Vishnu in any of the attributes; All of you shall be taken care of by him and you shall obtain excellent happiness".

3 When he said thus, Nanda became extremely joyous; Sage Garga returned back; After that, Lord Krishna, the primordial Being, got together with this older brother and went around, his feet thereby purifying the land of Gokula.

4 Once, in order to remove the illusion in his mother's mind that He was a kid, Lord Krishna, the Lord of all, ate some mud even as people were watching.

5 When the mother scolded Him, He replied - "O Mother! I did not eat any mud. See for yourself" and then He opened His mouth; She saw the entire Universe made of the primordial nature and all its manifestations; In this way, Lord Krishna displayed his unimaginable and excellent capabilities and made her realize his true capacity and instantly ended that vision, once she understood it strongly.

6 In this way, Lord Krishna, even though he is the embodiment of infinite knowledge and bliss, followed the way of the world and showed his acts by walking on the land of Gokula.

7 Once, when the infinitely capable Lord Krishna was drinking milk from the breast of Yashoda, she lowered him to the ground so that she could take care of the milk which was spilling over on the oven; Then, He broke a pot containing curds.

8 Lord Krishna picked up the butter that was coming out of the curds that was churned, the butter shining like a full moon, and ate it secretly.

9, 10 Lord Krishna acted in that matter, even though He was like fire to Adharma, in order to teach the excellent Swadharma to the Devatas that when Devatas are born on earth, it is appropriate for them to behave according to the Yuga and according to the age and also as appropriate to their lineage.

11 The Lord, who takes avatara as human, animals and other forms, even though is always One and the same, acts as if He undergoes childhood, youth and other stages and performs acts appropriate to those ages.

12 When He takes avatara as Brahmin, King, cow-herd and other forms, He performs the duties appropriate to those Varnas in order to teach the Devatas.

13 Even then, the Lord still displays His natural strength which can never be equalled by other Devatas and also exhibits His qualities again and again.

14 After that, Lord Krishna, the Lord of the world, saw that His mother picked up a stick and started running; That lady started chasing Him, the One who can not be held even by the mind.

15 Lord Krishna, the Lord of all and the One with huge steps, noticed the tiredness of His mother and, in order to show that He is bound by His devotees, got caught by her.

16 When Gopika (Yashoda) picked up a rope to tie Lord Krishna, the One who is eternally liberated, the

One who is supremely capable, the rope proved insufficient to bind Him.

17 Even when rolls of rope were put together, it proved insufficient for that endless body of Lord Krishna, who was merely displaying infancy.

18 After having displayed to all that He can never be subject to binding, the Lord of all and the bearer of the world Himself got bound by a small rope used to tie a calf.

19 The Lord of all, Lord Krishna, thus showed the Dharma that it is the duty of a son to be under the control of one's mother; He then brought down a pair of Arjuna trees that had grown so tall that they were as if touching the skies; The two of them were actually children of Devatas.

20 Previously, two people known as Dhuni and Chamu had got together with Putana and along with Shakatasura had performed a penance to please Parvati; Parvati had granted all four of them the boon that they will not be killed by anyone.

21 After that, Trunavarta had performed a similar penance; He too had obtained the boon of invincibility; All three of them had been killed by Lord Vishnu in the form of the child (Lord Krishna)

Note: The three of them here refers to Putana, Trunavarta and Shakatasura.

22 Dhuni and Chamu had taken shelter in the two Arjuna trees; Lord Krishna killed them too when he brought down the trees; The trees too had been born due to a curse!

23 Previously, the two sons of Kubera had stood naked in front of Sage Narada; "Both of you take birth as trees immediately" - Sage Narada had cursed them thus.

24 Therefore, they obtained their original forms due to the grace of Lord Krishna, as they were noble souls inherently; They worshipped the Lord and returned to their world.

25 The Gopalakas started watching Lord Krishna, the One who liberated Nalakoobara and Manigreeva, with awe and surprise.

26 Lord Krishna, the son of Nanda, desired to go to Vrundavana; He created many wolves, which were equal in strength to tigers, out of his hair follicles (the gap in the skin holding the hair).

27 The people of Gokula, who were troubled by crores of such wolves, took Lord Krishna, the One who is eternally blissful, with them and left for Vrundavana.

28 Lord Krishna, the Lord of all, the One with immeasurable joy, the Lord of Indira, made Nanda and others happy in Vrundavana with his extra ordinary acts.

29 Having got together with Balarama, the one who had soft radiance on his beautiful face which exceeded the glow of the moon, Lord Krishna became a cow-herd; What surprise!

30 Lord Krishna killed a Daitya who was the assistant of Kamsa and was in the form of a calf, and who had become invincible due to Shiva's boon, by smashing him against a tree; Later, an assistant of Kamsa, by name Baka, approached Lord Krishna, the One who is all powerful.

31 He (Baka) who was protected by Shanmukha's boon swallowed Lord Krishna; He immediately brought Him out as the Lord started burning like fire inside Baka's stomach; After that, seeing Baka rush

towards Him in order to kill with his beak, the Lord held his beak.

32 Lord Krishna, who had tender hands like sprouts, immediately held the two parts of the beak and split that bird-like-Daitya into two; Brahma and others showered flowers on the Lord and praised Him; In the evening, He returned to Vraja along with His older brother.

33 In this way, Lord Krishna, the One with lotus-feet, was worshipped by the best of Devatas and lived comfortably amongst the cow-herds and grew up to be of six years of age; The Lord, who is the maintainer of all, started taking care of the cows in the large areas of Vrundanavana that were full of thick bushes.

34 Lord Krishna, the One with unimaginable strength, once left his brother Balarama and went to the banks of the river Yamuna, along with groups of cow-herds and their cows, and started enjoying; Noticing the sorrow that the cow-herds would get in future, He left behind his older brother in order to let them know of His greatness.

35 Knowing that the serpent Kaaliya had become indefatigable due to the boon of Brahma, and also knowing that it had the strength of poison that was unbearable to anyone apart from Garuda, Lord Krishna protected the cows and the cow-herds that had died by drinking the poisoned water.

36 Those cows and cow-herds were all revived by the divine nectar that was the sight of the Lord; Later, Lord Krishna climbed the Kadamba tree that had high branches and tied His upper cloth to His waist; He then rubbed His shoulders with His hands and jumped into the poison-filled water from a great height.

37 Kaaliya was perturbed with the force with which the Supreme Personality Lord Krishna dived; Due to his poison, the water in the thick forests rose; The water sprayed over a distance of 100 Dhanus with terrible waves that were mixed with the poison; But how could that be an issue for the One with infinite strength?

38 Kaaliya, the ignorant, came with his followers to Lord Krishna who had churned the river Yamuna, and bit Him; He tied his Lord with his body; But the Lord of all, Krishna, tolerated the mistakes of His devotee.

39 Then, seeing the evil omens, all the groups of Gopas rushed towards the river even though Balarama convinced them a lot; Seeing the sorrow of his great band of followers who believed in Him, Lord Krishna started crushing Kaaliya even though he was His devotee.

40 Lord Krishna started dancing on the high hoods of the serpent; Brahma and others started showering flowers on Him and praised Him; Kaaliya was extremely pained and he started bleeding from his mouth and mentally resorted to the shelter of Narayana.

41 Due to the special (and strange) dance of Lord Krishna, the umbrella like hoods of the Naga got damaged; He fell unconscious spitting blood from his mouth; Looking at the state of the Naga, his wives came to Lord Krishna, the primordial Guru of the world, and prayed to Him.

42 Having been prayed upon by them, and by him (Kaaliya), Lord Krishna gave them confidence and, having sent him away from the waters of the Yamuna, made the river free from poison; All the Devatas, Siddhas, Sadhyas and others praised this act of Lord Krishna greatly.

43 There was no limit to the joy of Balarama and the other Gopalakas; Having stayed there overnight on

the banks of the Yamuna, along with them, the lotus-eyed Lord Krishna consumed the great forest fire that emerged at night, in order to protect the Gopalakas.

44 In this way, when Lord Krishna, the One with unlimited divine strength, the One without birth, stayed in Gokula and performed divine acts that were not even in the realm of thinking for Devatas and Asuras, the people of Gokula were presented a danger in the form of a tree, that was an asura by name Ugra.

45 Merely by the smell of his poison, humans, animals and all other beings were falling ill with various diseases and dying; The asura, who had the only goal of destroying the world, was impossible to be killed due to the boon of Brahma.

46 When even Balarama got affected by the strength of that mighty poison, Lord Krishna cured him merely by His touch; The Lord destroyed the asura, who was in the form of the tree, along with all his associates, who too had taken the form of trees.

47 At the same time, He also destroyed the Rakshasas who had taken the form of cows and had become invincible due to the boon of Brahma and He burnt those trees as well; The Lord Padmanabha, along with Balarama, enjoyed in the waters of the Yamuna, and quickly relieved Gokula of all diseases.

48 Lord Krishna then killed seven asuras, who had taken the form of oxen and had obtained the boon of Shiva and thus had become extremely powerful and valorous and therefore could not be brought under control by anyone else; He then quickly obtained Neela, the daughter of Kumbhaka, who was the brother of Yashoda.

49 She had performed a penance in her previous janma thinking thus - "I should become the first wife of Lord Krishna; I should unite with Lord Krishna before even all the other excellent women"; Therefore the Lord accepted her as the first one.

50 Lord Krishna married Neela even before His upanayana; He also married those Gopa women who were excellent Apsaras as they had obtained a boon asking thus - "We should be granted your union even before your upanayana".

51 Once, the associates of Lord Krishna, asked Him, along with Balarama - "Please let us have the excellent ripe Tala fruits"; When they requested thus, Lord Krishna, along with Balarama, went to the plantation of Tala trees which had become out of reach for the Gopas due to the asura Dhenuka.

52 Dhenuka was an evil daitya; Due to the boon of Vignেশa, he had obtained long life and great strength; He was also always eager for fights; He used to remain intoxicated always; Noticing that Balarama was getting the fruits to drop from the trees, he rushed there.

53 Balarama caught the hind legs of Dhenuka when he tried to kick him; Balarama smashed the rakshasa, who was in the form of a donkey, against the Tala trees and killed him; As soon as the evil donkey-formed rakshasa was destroyed, all the other donkeys in the plantation started rushing towards Lord Krishna and Balarama, making loud and disturbing noises; All of them were killed by Lord Krishna and Balarama.

54 Having thus killed the donkey-formed Rakshasa, who had become invincible by others due to the boon of Vignेशwara, the Lord of Lakshmi, the One who is complete with Pourusha and other attributes, gave the excellent fruits to His people.

55 Once, when the Gopa kids were playing in two teams, a Daitya by name Pralamba, having been sent by Kamsa, came there; When Lord Krishna's team started winning, he, having been defeated, picked up Balarama in his ferocious form and left from there.

56 Balarama, who was scared, started chanting the name of Lord Krishna; In order to fill strength in him, Lord Krishna reminded Balarama that He himself was present in Balarama also; Balarama regained his strength with this and he smashed the Rakshasa, who was flying in the sky, with his fist and killed him.

57 When he was killed, the groups of Suras, who were extremely satisfied, named Rama as Baladeva; Lord Krishna, the Ocean of infinite attributes, once again drank the deadly forest fire and saved the Gopals and the cows.

58 Once the accompanying friends of Lord Krishna, when they had gone very far away, requested him thus - "All of us are suffering from extreme hunger"; Lord Krishna, the One who is the complete satisfier of all desires said thus - "There is a group of Brahmins close by who are performing a Yaga. Go and ask them".

59 Those Gopas went to them and returned back to Lord Krishna without their desires being fulfilled; Then the Lord spoke thus - "Go to their wives and tell them that I sent you"; They did the same; The wives of the Brahmins came running to Lord Krishna.

60 Those wives of the Brahmins, with the only intention of serving Lord Krishna, gave up their husbands, sons and other relatives and came running towards Him holding six types of food in their hands; Lord Krishna sent them back; Only one lady, who was prevented by her husband, gave up her life and reached the abode of Lord Vishnu.

61) Then, Lord Krishna got together with the cowherds and ate that food. The Lord of all went to Gokula and enjoyed there. Over here, the brahmins realized that they made a big mistake by violating Lord Krishna's orders and atoned for it.

62) Lord Krishna noticed that the cowherds were preparing for worshipping Indra and stopped the same. The Lord, the One without any destruction, did so in order to ensure that Indra does not think of HIM as a mere human and also to relieve him of his misconception.

63) The Lord engaged them in HIS own worship by telling them "The worship of the hill is the best dharma for us"; The Lord took a huge form and received their worship which included a variety of food preparations and drink.

64) Indra, having forgotten that Lord Krishna was verily the beholder of the chakra Himself, ordered the clouds to shower huge rains on the cowherds; The clouds, being instructed thus, showered rains that were as big as the trunks of elephants, so as to cause the destruction of Gokula.

65) Noticing that the entire Gokula was suffering a lot because of the rains, Lord Padmanabha lifted that big mountain with only his left hand, which resembled the stem of a lotus plant; All the cowherds entered that mountain along with their cows.

66) Noticing that the entire Gokula was being protected effortlessly by Lord Krishna, even though he rained an enormous amount of water for 7 days, Indra recollected that Lord Krishna was indeed the avatara of the Supreme Lord Hari. He took to the refuge of the lotus-feet of the Lord of Yadus.

67) The thousand eyed Indra, along with the entire group of cow-herds, rushed to Lord Krishna, the One who is the ocean of infinite auspicious attributes, the One who is worshipped by Shiva and who is the Guru of Brahma, the One who is greater than the best and One who has immense radiance, and praised Him with mantras from the Upanishads.

68) O Lord Krishna! the One who has supreme strength! This world has been created by You, the One who has infinite radiance! You are the One who sustains all of this! In the end, You are the One who destroys all! All the bindings and liberation of this world are also due to You! There is none equal to you anywhere!

69) "O Lord! Only you can excuse my childishness. I am ever dependent upon You" Having been saluted by Indra thus, Lord Krishna said "I have always forgiven you. I brought interruption to your worship only to warn you"

70) Lord Indra, the lord of the entire group of cows, performed abhisheka to Lord Govinda, the One full of auspicious attributes, and returned. The gopas, whose doubts went away with the episode of Govardhana Uddharana, went to Lord Krishna, the Lord of all words, and prostrated before Him.

71) From then on, the entire group of cowherds realized that Lord Krishna was "Narayana Himself". They offered even more worship to Him, the One with lotus-like-eyes, after listening from Nanda that Sage Garga had revealed that "Krishna is the same as Narayana".

72) After having seen that Balarama had killed the demon Pralambasura, the one who could not be killed due to the boon of Skanda, the cowherds were convinced that Balarama too was a special devata. They offered special worship to him as well.

73) Lord Krishna married those gopa-kanyas who had undertaken the katyayini vrata with the sole intention of obtaining HIM as their husband; He also gave joy to those gopa-strees who were wives to others already but had great desire to come to the LORD.

74) Lord Krishna obtain 10 lakh sons out of these gopa-strees and they came to be known as "Narayana"; All of them were gopas but were originally from the devata-gaNa; All of them had taken birth on earth as the Lord's sons due to their great bhakti in HIM

75) Due to the boon given to them (gopa-strees) by HIMSELF earlier, even before Balarama and even before HIS own upanayana, Lord Krishna had great enjoy during the nights; LORD is the chintamani that ensures fructification of all requests and HE is verily without even a trace of inauspiciousness!

76) During those full-moon nights, when Vrundavana was filled with the fragrance of lotus and mallika flowers, the gopikas used to get immersed in listening to the sweet music coming out of the face of Lord Mukunda; During one such time, a Yaksha came over there

77) The name of that Yaksha was shankhachooda; He was protected by the boon of Rudra and was the servant of Kubera, who was Rudra's friend; He was extremely powerful and cruel; He caused a lot of unrest amongst the gopikas and was killed by Lord Krishna with a hit from HIS palm; Lord Krishna took away a gem that he possessed

78) Another asura, by the name of Arishta and by nature against Lord Krishna, came to Gokula in the form of an ox; He couldn't be defeated by anyone due to the boon of Shiva and was Kamsa's servant;

Seeing him threaten the cows, Lord Krishna invited him to a fight quickly

79) Arishtasura pounced upon Lord Krishna with his terrible and sharp horn; But Lord Krishna, the One who is full of strength and the One who is all-capable, caught hold of his horn and shoved it to the earth and killed him just like how one sacrifices an animal at the altar of yagnas

80) Another asura, by the name of Keshi, was sent by Kamsa and approached Lord Krishna in the form of a horse; Due to the boon of Parvati that sinner could not be defeated by anyone; Lord Krishna kept his shoulders in his mouth; the shoulders started growing inside his mouth

81) That asura of evil mind tried to eat it (the arms of the Lord); His mouth, teeth and lips got broken and he suffocated; His body was split into two and he fell down dead; Brahma, Rudra, Indra, Surya and all the other devatas sang praises of Lord Krishna

82) A son of Maya, by the name of Vyoma, had obtained extreme longevity due to the boon of Brahma; He caught all the gopalakas and jailed them inside a cave; Krishna, the Lord of Sri, killed him like an animal and brought all of them out of the cave

83) In this way, when Lord Krishna, the Lord of all worlds and the One with limitless capabilities was living in gOkula performing unique deeds which none else could do, Sage Narada went to Kamsa and informed him that whatever vasudEva had done earlier was a part of devata karya.

84) Upon hearing this, Kamsa, who was always into cruel acts, got up with immense anger and immediately imprisoned vasudEva along with devaki. He then sent Akroora in a chariot to bring Lord Krishna, along with Balarama and the other gopas.

85) Akroora was a deva gandharva by name kishora who had taken avatara to perform special seva of Lord Hari. He had the special amsha of swayambhuva manu in him. IN addition, he also had the avेशha of brahma and was a great scholar.

86) He, who always used to be engaged in excellent and worshipful activities, was born in the vrishni lineage as Akroora. He was the minister of Kamsa. Upon hearing Kamsa's order, he became extremely delighted at the prospect of getting to see Lord Krishna, and felt immensely satisfied.

87) Akroora accepted the excellent chariot given by Kamsa and proceeded towards gokula, while always thinking of the lotus-like feet of bhagavanta that are worshipped by even brahma, during the journey. As he saw the earth embossed by the foot-imprints of the Lord (at gokula) from far itself, he started dancing with joy!

88) Akroora enjoyed that pious place, by rolling on it with great joy, knowing that the dust and earth over there was significant as they had obtained contact with the Lord's form, the dust being capable of destroying of all sins, and the very same dust was also to be seen in the lightning like shining crowns of brahma, rudra indra and other devatas (in other words, brahma rudra and others bowed down to the feet of Lord Krishna)

89) After that he saw Lord Krishna, the primordial guru of the world herding the cows along with His elder brother. Seeing the One who never undergoes any destruction and the One who is always full of joy, Akroora fell at the feet of the best amongst men!

90) Krishna, the Lord of the Yadus, along with his brother, made Akroora get up and took him to His

house. He treated him with all the upacharas. Even though He is the embodiment of endless and eternal knowledge, He asked Akroora about the developments, as a matter of worldly engagement.

91) Lord Krishna, who is verily Lord Padmanabha Himself, and is the One with a body that never ages, got to know about Kamsa's intentions. IN the morning, he climbed up the chariot along with Balarama and Akroora. Together with the gopas, he reached the banks of the Yamuna in that chariot.

92) Akroora made Lord Krishna and Balarama, the ones who are worshipped in all the worlds, stay in that excellent chariot and got down to the River Yamuna quickly. He had his bath there following the methods prescribed in the shastras. When he was immersing himself in the river, he had the vision of Lord Krishna in the form of shesha-shaayi (resting on Ananta), the best amongst all Purushas.

93) Akroora, who was a large-hearted daani, was also siddha in the agharmarshana mantra. He used to have darshana of only shesha every day (during his agharmarshana). That day, it was very special that he saw Lord Hari as well. Seeing the child-form of Lord Krishna in front of Sesa, he wondered if Lord Krishna was not in the chariot and turned towards the chariot.

94) He found Lord Krishna in the chariot too. Once again, he immersed himself into the water and saw Lord Krishna sleeping on the vast body of Sesa and His feet being worshipped by Brahma, Rudra, Indra and other devatas, and being accompanied by Lakshmi.

95) He worshipped Lord Krishna, the One who is never destroyed, the One who is Padmanabha, with the best of the stutis and once the vision stopped he got back to the chariot. Along with Balarama and Lord Krishna, the One who is endless and One who is full of auspicious guNas, he reached Madhurapuri in the evening.

96) To start with, Lord Krishna, the One with infinite valor, sent off Akroora and then joined Balarama and the other accomplices and went around the city to inspect the same. The residents of the city got very curious and worshipped Him a lot.

97) Sri Krishna saw a washerman, who was very dear to Kamsa, and who had conquered death with the boon of Parvati, approaching on an elephant and asked him for clothes. The washerman started abusing Lord Krishna. At that moment, Lord Krishna smashed him with his palms and sent him to Yama.

98) Lord Krishna, the One whose strength never reduces, having thus killed the washerman took those clothes which were excellent for Himself. He then gave some clothes to Balarama, and few others to his fellow gopas. He then laid the remaining clothes on the roads (of Madhura) and started walking on them,

99) Lord Krishna has a body which is pure knowledge and is the embodiment of inherent and complete bliss. He does not have difference between Himself and his organs or parts. He is without growth or destruction. He can never be understood completely. Yet he emulated the ordinary beings of the world and got himself decorated/attended-to by a barber.

100) Then Lord Krishna, the One who is independent and without any end, received a garland from Sudama. Even in their original forms, the barber and Sudama were the barber and garland maker for Lord Hari in vaikunTa. Hence they had taken avatara on earth in the same form to serve Lord Krishna.

101) Lord Krishna granted both of them all their desires in abundance in this world, and saropya mukti

as boon in the other world. Thereafter, He started walking in the raajamaarga and saw a woman with a bent back (trivakra), carrying gandha that was fit for use by kings.

102) As soon as He asked, Trivakra immediately gave Him all the gandha. Lord Krishna, along with his elder brother, applied all the gandha upon themselves. He immediately straightened her back as a blessing. After being prayed upon repeatedly, Lord Krishna said "I will come at a suitable time" and left the place with a charming smile.

103) Lord Krishna, the One who was the resort for even the full moon and its group (of stars), the One who stole (everyones) hearts due to his radiance, the One who had radiance which exceeded that of numerous excellent suns, the One who had a body which was happiness itself, the One who was wearing peetaambara, the One who was wearing gold-like beautiful garlands, the One who was the ocean of beauty, the One who was the ocean of infinite auspicious attributes, walked on that raajamaarga!

104) Lord Krishna reached the weapons-store. Lord Krishna, the One who is perfect eternally and One who is full of infinite strength, then lifted the bow which was given by Shiva and was never strung by anyone. He lifted that bow of Kamsa forcefully, and brought it near his chest and broke it into two right in the middle even as He was stringing it.

105) That bow, which was till date unbroken by even the suras and asuras, made a terrible sound as soon as it broke, as if brahmanda itself had cracked. Even though Kamsa was very courageous, he lost all his energy as soon as he heard the sound, and fell down on the ground.

106) Having destroyed the entire army that was sent by Kamsa, Lord Krishna along with Balarama joined the group of Nandas and others. He spent the night as willing, after consuming rice along with milk.

107) Kamsa's heart started pounding heavily out of extreme fear. Early in the morning, he seated himself on a high pedestal in the midst of the group of (other) kings. Numerous people from the land, and town, seated themselves in smaller seats along with their wives.

108) Kamsa placed a big elephant called Kuvalayapeeda along with its mahout at the entrance of the stadium. Inside of the stadium he placed valorous wrestlers like Chanoora, Mushtika and others and desired to control Lord Krishna. What a surprise!

109) Kamsa had an intolerable army which was 20 akshouhinis in size. It was extremely strong and due to the boon of Shiva it was invincible (by others). He also had a younger brother called Suneetha, who was an asura named Vruka in his previous life.

110) In his previous life, Kamsa had 7 brothers, all of whom had taken birth as his brothers now too. They had joined the army and were inside the stadium. These great sinners saw Lord Krishna and Balarama entering the stadium, and possessed their weapons intending to win the battle against the Lord.

111) On the other hand, Lord Krishna, after the sun rose, joined Balarama and others, and approached the main entrance of the stadium, while being worshiped by devatas, in order to eliminate the asuras. Lord Krishna is the most valorous One. He possessed extreme strength and was capable of doing all things extremely well.

112) Lord Krishna, the best guru of the world, arrived there and saw the powerful elephant, which was protected by the boon of Shiva, standing there. Seeing it at the entrance of the evil Kamsa's stadium, he addressed the mahout and said "O sinner! vacate this place quickly"

113) Having been condemned in that way by the most-capable Lord Krishna, that mahout, whose ego had bloated due to Shiva's boon, and who had become incapable of being killed by anyone, directed the elephant and made it rush against Lord Vasudeva, the One with endless greatness!

114) Lord Krishna played around with the elephant for a while; He then held its trunk, pulled it to the ground, stomped on its chest and pulled out both its tusks. He hit the mahout with those tusks; The mahout (too) died.

115) Lord Krishna, having killed that elephant, which was invincible, along with its mahout, placed the tusks on his shoulders. Lord Krishna, the One who has natural and infinite strength and is without any defects, was joined by his elder brother Balarama; Having been decorated with the blood of that elephant, he entered the midst of the stadium.

116) As soon as Lord Krishna, the personification of strength and valor, and the chief Guru of the world entered the stadium, all the knowledgeable ones became filled with joy. At the same time, all the ignoramuses became sad. Just like how lotuses bloom and kumuda flowers wither upon the sun's rise.

117) When he saw Lord Krishna, One who resides all over this world, entering the stadium, a wrestler by name Chanora, who had become invincible due to the boon of Shiva, said thus in order to please Kamsa – "O Madhava!"

118) "Brahmins proclaim that King is himself God. One who does that which pleases the King is bound to achieve all. Therefore, for the pleasure of the King, let us both wrestle (with each other). Let the powerful Balarama wrestle with mushTika"

119) When he said, Lord Krishna mockingly said "Let it be so" and got down to fight with him. The Lord of the devatas wrestled with him for one muhurtha and then held His enemy by his legs.

120) Lord Krishna, the One with exceeding amount of strength that none can bear, lifted him though he had a physique that was like the vajra that cannot be pierced. He swung him many hundreds of times in the air, smashed him to the ground and stomped on him. He (chanora) fell down like a mountain that crumbled.

121) All the men there, and the groups of devatas in the sky, started praising Lord Krishna, the One who is the best amongst even the excellent ones. Then, in a similar fashion, mushTika also fell down dead after his head was smashed by the firm fist of Balarama.

122) Thereafter, two wrestlers named kooTa and kOsala were killed by Lord Krishna, and another wrestler named chala was killed by Balarama. Kamsa's brothers namely Suneetha and others were killed by Balarama with the parigha weapon.

123) Having witnessed the destruction of his people by the two of them, the sinner Kamsa ordered his army, which was invincible and full of valor due to the boon of Shiva by saying "Throw these two out and punish them severely" and sent them (the army).

124) Upon hearing their King's orders, that invincible army of 21 akshouhinis took up various weapons

and surrounded Lord Krishna, the One with infinite strength – it was just like how a pack of foxes keep a lion in their midst.

125) Knowing fully well that Lord Krishna has infinite strength and is the Lord of all, Mahendra (Indra) still sent his own chariot full of weapons to the Best amongst all, as a service to Him. It was just like how people fill the ocean with arghya though it is already full of water.

126) Climbing that chariot of His, that which was sent by Indra and driven by Matali, Lord Krishna destroyed the entire army of Kamsa with numerous weapons, just like how Sun destroys darkness with his sharp rays.

127) When his entire army was thus destroyed, Kamsa picked up his sword and shield and wished to face Lord Krishna. At that very time, he saw the brave Lord Krishna rushing towards his high seat in order to pounce on him.

128) Lord Krishna started circling Kamsa without giving him any chance just like a preying eagle. Lord Krishna pulled him and held him in His hands. Holding Kamsa's hair with this left hand, He hit his head with the right hand.

129) Due to that hit from Lord Krishna, Kamsa's crown slipped. His ear-rings fell down. His chest ornaments fell down on the ground and his cloth slipped from the waist. The situation of Kamsa who was caught at the hands of Lord Krishna, who was Narasimha Himself, was very pitiable.

130) Lord Krishna, the Lord of Devatas and the One with infinite strength, dragged down Kamsa from his royal seat. Kamsa, the one who had never lost to anyone, the one who had extreme valor and strength and the one who was protected by the boons of Brahma and Rudra, fell down on the ground. Lord Krishna kicked him with both His legs.

131) Lord Hari's bandhu 'Vayu' who was residing in Kamsa's body, left him and took refuge in the body of Lord Krishna. Another sinful daitya who was in the same body was dragged by Lord Krishna even as Brahma and other devatas were watching.

132) Due to his hatred of Lord Hari, the primordial Guru of the entire universe, the evil minded Kamsa joined those others such as Putana who were already eliminated, and went to Andhantamas. In the same way, other haters of Lord Hari will also always end up in Tamas.

133) If one does not have devotion in Lord Hari, then even if he has extreme devotion to Brahma, Rudra and other devatas and even if he is an ocean of all dharmas, as per the purport of all shastras, such a person will definitely reach Andhantamas which is full of sorrow without a trace of comfort and from where there is no return.

134) On the other hand, one who knows Lord Hari with a firm mind as the One who is the Lord of Brahma Rudra and others, as the One who is the reason behind creation, sustenance, destruction and salvation at all times, as the One who alone is independent and as the One who is the Lord of even Mahalakshmi, such a person will attain liberation.

135) Therefore one should always chant the name of Lord Hari with firmness and great devotion, after knowing that the Lord of ramaa is full of infinite auspicious attributes, that He is free from all defects, and that the group of devatas are devotees of Him albeit in gradation (i.e. their devotion is proportional

to their position in the hierarchy or taratamya)

136) Lord Krishna, after having killed Kamsa with His own capability, enjoyed greatly the shower of praises and flowers by Brahma, Rudra and other devatas.

137) It is only from the point of view of the material world that one says Lord Hari felt joyous as He is always the personification of happiness. It is just like saying the Sun has risen even though the Sun remains the same always.

138) Lord Hari is an ocean of infinite knowledge and happiness. He is of an excellent form which is always shining. He is free from all defects. He is verily the personification of auspicious attributes.

|| End of chapter 13, known as 'Kamsa Vadha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 14: Uddhavapratyanam

Gurukula vaasa of Lord Krishna, the defeat of Jarasandha, the passing away of Pandu, the arrival of Pandavas in Hastinapura, the childhood heroics of Bhima

|| OM namo bhagavate vasudevaya OM ||

1) Lord Krishna released his parents from the prison. Even though He is worshipped by all, he offered salutations to His parents along with Balarama, in order to ensure the compliance of Dharma of this world. He gave the kinship to Ugrasena. He then underwent upanayana samskara and bid farewell to Nanda.

2) Nanda, who was pacified with conciliatory words and sent off by Lord Krishna, placed the thoughts of the lotus-feet of the Lord in his heart and left the place with great difficulty, along with all his gopas. He resided in Vrundavana along with his wife, always immersed in the dhyana of Lord Krishna.

3) Lord Krishna, along with Balarama, approached a brahmana by name Sandipini, who was residing in Avantipura. He learnt all the Vedas and other subjects upon being told (taught) once by the brahmana. Although He is the very embodiment of infinite knowledge, He did thus in order to become a (role) model to the devatas.

4) Lord Krishna underwent the stay in the gurukula only in order to establish and highlight the dharma that when devatas take avatara amongst humans, they behave like humans and do not exhibit (fully) their knowledge and other guNas and also undergo learning and other activities.

5) Lord Krishna, the Lord of ramaa, brought back to life the dead son of his Guru. He then returned to Mathura along with Balarama. Joining with the rest of the relatives, He was constantly being worshipped by the city dwellers. He lived there while always satisfying the desires of His parents.

6) All those residents of Mathura who were earlier greatly pained due to Kamsa obtained Lord Krishna as their master and greatly rejoiced. When these noble people were themselves joyed in such a way, then what more to say about the joy of the parents who obtained Lord Hari Himself as their son!

7) When prosperity abounds in those places where those who have taken refuge in Lord Krishna reside, what more to say of the place where He himself was residing! When He stayed, a forest like Vrundavana itself had flourished like Indrapuri. What then to say about the city where He was staying!

8) Isn't it only because the best in the Universe, Lord Vishnu, resides in there that Brahma Loka has obtained the greatness that it has! Similarly, due to the residence of Lord Krishna, the city of Mathura was filled with prosperous people.

9) In this way, when Lord Krishna, the lord of the three worlds, was protecting all the Yadavas, the two daughters of Jarasandha, the King of Magadha, who went by the names of Asti and Prasti, went to their father and explained how their husband Kamsa was killed by Lord Krishna.

10) Jarasandha, the King of Magadha, due to his excessive strength and power had become invincible in battle in all worlds. Due to the boons given by Brahma, Rudra and Durvasa Muni, he had not been defeated and couldn't be killed. He had won the world. As soon as he listened to it, he got enraged.

11) Due to extreme anger, he became troubled and picked up an amazing mace given to him by Shiva. Jarasandha was respected greatly by the devotees of Shiva. He had complete knowledge of all Shaiva agamas, and had great faith in them. He threw that mace a hundred yojanas with Lord Krishna, the Supreme Being, as the target in mind.

12) But that mace fell short of Mathura by 1 yojana. When Kamsa had asked him, Narada, the muni of the devatas, had, for pleasing Lord Hari, described the distance of Mathura as one hundred yojanas instead of a hundred and one yojanas. This was the reason (for the failure of the mace to hit Mathura).

13) Even though Lord Hari was capable of destroying that mace, deeming that it was appropriate to perform service to the Lord on that occasion, Sage Narada had purposely (played with words and) described the distance of Mathura lesser by one yojana when the King of Magadha had asked him.

14) That mace, though it was thrown with the intention of hitting the paramatma, hit a man-eating rakshasi by name Jara, the one who joined the two separated pieces of his (Jarasandha's) body. The mace, as per the orders of the Lord, then deserted Jarasandha and returned to Kailasa, the abode of Shiva.

15) King Jarasandha, in this way, lost both his mother and his mace. Out of extreme anger, he gathered all the Kings and assembled an army of 23 akshouhinis. Intoxicated with arrogance and pride, he marched towards Mathura, the abode of Lord Krishna.

16) Having surrounded the city from all sides, that evil-minded Jarasandha sent two brothers named Vinda and Anuvinda as his messengers to Lord Krishna. The two of them delivered the arrogance-filled message of Jarasandha which was full of mockery towards the Lord.

17) "I did not realize that, in this world, You alone are the personification of the famed strength and valor. I failed to grasp the essence of the strength and courage that You will develop in future. Being valor-less, I gave away two of my daughters to Kamsa in marriage. He has been killed by You"

18) "In this way, I, the one who is most weak, desire to see You, the One who is the best amongst those with strength, after which I shall leave for Tapovana along with my two daughters, without any valor. Therefore, You please become visible (to me)"

19) Having heard those unacceptable, objectionable, statements of Jarasandha, which were full of arrogance due to the ego of strength, Lord Krishna said "That's true" which were meaningful and excellent indeed! He gave a smile and left for war along with Balarama.

20) Lord Krishna deployed His army under the leadership of Satyaki on the other three fronts, and having done so, Lord Krishna, the One who is the best, the One who is the Lord of all, joined Balarama in the northern front and went ahead to fight with Jarasandha, who was accompanied by the best of the Kings.

21) Due to His mere desire, all the shining weapons of Lord Krishna and Balarama immediately came down to earth. Sitting in the chariot driven by Daruka, Lord Krishna picked up the Sharnga bow, the sword, chakra, shankha, quiver and his mace.

22) Lord Krishna climbed that chariot of His which had horses that were personification of Vedas themselves, and the chariot itself was an essence of the earth. He lifted the Shranga bow, and held sharp arrows. He went swiftly to war against that cruel Jarasandha who was accompanied by excellent Kings.

23) That Balarama, who was exceedingly powerful and one who was never defeated by enemies, picked up his plough and spear. He also took up his bow, arrows and quivers and climbed the chariot. He faced the army protected by Jarasandha with great excitement.

24) Jarasandha, the King of Magadha, who was accompanied by the best of Kings, saw the infinitely strong Lord Krishna rushing towards him. He started raining numerous excellent weapons against Him and battled with anger searing as if an ocean was overflowing.

25) In order to provoke him, Lord Krishna made Ugrasena lead (the army) and stood behind him in the formation. Seeing Ugrasena standing in front of him, Jarasandha started shaking with anger and said thus.

26) "O sinner! One who is desirous of Kingdom! Shameless! One who was responsible for his own son's death! One who sided with the enemy! Get away from me; I cannot kill you, one who is like an old goat. A lion will only face a lion, and never a fox!"

27) Ugrasena, who was thus berated by Jarasandha, quickly picked up a sharp arrow from his quiver, and broke his bow. With a bunch of arrows that were extremely sharp and made sounds like a lion's roar, he caused great pain to Jarasandha.

28) Seeing Jarasandha seething with anger and rushing towards Ugrasena in order to kill him with a new bow that he had picked up, Lord Krishna went in His chariot with the intention of facing him.

29) Seeing Lord Krishna, the One with infinite strength, approaching him for war, Jarasandha got together with other Kings such as Shishupala, Poundraka and others and rained a variety of astras and the very best collection of shastras on Him, just like how heavy water-bearing and thunder-causing clouds rain on the Meru mountain.

30) Using the Shranga bow, Lord Krishna, the One with unimaginable strength, showered numerous arrows and destroyed the shastras and astras that Jarasandha had rained. He ensured Jarasandha was without his chariot, destroyed his horses and charioteer and destroyed all his weapons. Lord Krishna destroyed his umbrella and excellent flags as well.

31) In order to let everyone know of the natural bhakti, victorious nature and excellent dharma of Bhima towards Him, Lord Krishna did not kill Jarasandha, even though He could have easily done so. Shishupala – the King of Chedi, Poundraka Vasudeva, Keechaka, King Shalya, King Salva, Ekalavya and others were all rendered without a chariot by Him.

32) The group of Hamsa, Dibika, Druma, Rugmi and others, another group of Bahleeka, Bhagadatta, Mainda and others in addition to the various other Kings of earth who had assembled there got hit by the arrows of Lord Hari, the One without birth, and ran away from there.

33) All of them lost their weapons, flags, standards, chariots, horses, charioteers, vests and other equipment. Their bodies were all injured by the impact of sharp arrows. The dress, jewellery, crowns and garlands on their bodies slipped. Bleeding profusely, all of them started running away from there due to fear.

34) When, in this fashion, all of the Kings were made weaponless by Lord Krishna and they started running away due to their pathetic state, the violently valorous Jarasandha mounted a new chariot that had lots of different weapons, and started rushing towards Balarama.

35) Balarama, using his pestle, broke into pieces the chariot of Jarasandha who was rushing towards him. In turn Jarasandha hurled his mace at the vast chest of Balarama after which Balarama hit him with his pestle. The two of them, the best amongst the powerful, started a terrible fight against each other.

36) The two of them engaged in a fierce duel breaking into pieces numerous hillocks, trees and rocks that were in the vicinity. The duel between them, who possessed diamond like strong bodies, proceeded on equal terms for a long time.

37) After that, Balarama noticed that many Kings had fled the field after hearing the sound of Sri Krishna's conch. Realizing that Jarasandha, the enemy, was still engaged in battle, Balarama increased his strength. Leaving aside his enemy, he picked up his amazing pestle (musala).

38) Having been hit badly by Balarama on his head, Jarasandha went into deep unconsciousness. At that time Ekalavya, who was running away from Lord Sri Krishna's arrows, quickly (came there and) hurled many astras at Balarama.

39) Lord Krishna did not wish to engage in fighting Jarasandha since he was hesitating; Instantly, He created His son Pradyumna by merely thinking about him. Pradyumna then sprang towards Ekalavya with a huge cache of great astras. Balarama dragged Jarasandha to his chariot.

40) Pradyumna engaged in battle with Ekalavya for a long time and then deprived him of all his weapons completely. Ekalavya was a nishadha and had an amsha of Manimanta in him; Manimanta was the chief of the group of daityas known as Krodhavashas who had taken birth on Earth.

41) Lord Krishna then made Pradyumna re-enter His body again. With a flood of arrows, He destroyed the entire army of Jarasandha. Lord Krishna, the One who always does excellent work, the One who does not have a material body, the One whose valour never decreases, let Jarasandha go without killing him so he can bring more of his armies.

42) Jarasandha bowed his head down with shame and his face lost all its lustre. Jarasandha, who had foolishly crowned his daughter's son as the leader of the Bhojas, made him lead the return to his city and followed him.

43) Brahma, Rudra and all the other devatas praised Lord Krishna, the One who defeated the very powerful Jarasandha, and showered flower petals on Him. Sri Krishna, along with Balarama and others, entered his city quickly thereafter and enjoyed His time there, all the while being worshipped by sajjanas (in the city).

44) The Pandavas, on the other hand, were growing up well, and on one day, the 14th year janma nakshatra of Arjuna, the son of Indra, came about. At that time, Kunti, who was well versed in dharma, was engrossed in serving a large group of saints, and in other related work.

45) At the same time, Pandu was in a forest full of nightingales, along with Madri. The scent of the air in Vasanta rutu caused Pandu to be taken over by lust instantly.

46-47) He copulated with Madri at that very moment. Immediately he passed away and reached yama loka. He had caused (in his moola roopa) disturbance to Indra and Shachi's intimacy. Therefore, he met this fate. It shows mistakes done towards superiors, especially devatas, become very costly.

48) Seeing her husband dead, Madri started crying loudly. Kunti and the sons of Pandu heard the same. All of them started rushing towards Madri. However, based upon the words of Madri, Kunti stopped the Pandavas and went there alone.

49) Kunti saw the dead body of her husband. She got to know the reason from Madri and felt extremely dejected in her heart. She berated Madri and decided to end her life. The Pandavas heard the sounds of the crying (of Kunti and Madri).

50) When the Pandavas reached there, the sounds of crying increased even more. The excellent rishis who were around heard the same and a few of them, the most compassionate ones, came there. Both the wives (of Pandu) started quarrelling amongst themselves on who would end their life with Pandu.

51) The rishis, who were well versed in the excellent bhAgavata dharma, stopped Kunti. They noticed the mistake of Madri, and also listened to her repeated pleas for permission and allowed her to commit saha-gamana.

52) Even though higher than self, she had invited Ashwini devatas for having children knowing that they were lower in hierarchy than her husband. Therefore, she became the reason for her husband's death. Even though she was a lady of excellent character, due to this reason, she ended up not getting enough recognition in the world.

53) The sons of Pandu got together with the munis there and performed the pitru shraddha rituals as per shastras. Along with him (Pandu), Madri also sacrificed her body in the fire and lost all the maha-paapa she had committed and reached her husband's abode.

54) Being the direct son of sri veda vyasa, and also being a devotee of His feet, Pandu obtained the lokas which was well respected by elders, due to the guNas of his sons and also his own. Since he was always immersed in thinking of the Lord's feet, this was not a surprise.

55) After that, the sons of Pandu, along with their mother Kunti left the Narayana ashrama with the great sages and quickly reached their city. Over there, the great sages narrated all the incidents, along with the news of his brother's death, in front of Dhritarashtra.

56) King Dhritarashtra and Bhishma remained silent. Vidura felt extremely happy (at the arrival of Pandavas). Duryodhana and his brothers, who were extreme sinners, got together with Shakuni, and said "Pandus had died long ago; Where did he have sons?"

57) "Even though they were born to the wife, if the niyoga wasn't obtained from relatives under proper procedure, after the death of the husband, such children cannot qualify to be sons" – as soon as they said thus, Vayu spoke (through ashareera vaani) to the group of Kauravas.

58) "These (children) were born from Yamadharma, Vayu, Indra and Ashwini devatas, even as Pandu was alive. They are extremely righteous. It will be impossible for you to give up on these people, who are always protected by Lord Narayana"

59) Even as the Kauravas started doubting the words of the invisible Vayu, Sage Vyasa, who is Lord Himself, who has all auspicious attributes as His body, and One who is the same as the lotus-born Padmanabha, appeared there. He gathered the Pandavas and went to the house of Pandu.

60) As soon as He accepted them, Bhishma, along with others, got together with Dhritarashtra and accepted them and Kunti with a lot of respect. The Kauravas, along with Shakuni, went through a lot of agony.

61) The Pandavas, along with the Kauravas and other princes, obtained maha astras from Kripacharya. All of them were engaged in a lot of tantrums and playing. However, all of them used to get defeated by Bhima.

62) The princes used to climb trees to pluck big, ripe, ready to eat fruits. Seeing them on top of the trees, Bhima used to kick the trunk of the trees causing all of them to fall. Bhima then used to eat the fruits.

63) In all competitions including fights, duels, running, jumping and swimming, it was Bhima, the one who always did pious activities and had the complete blessings of Lord Vishnu, who would win against the princes.

64) Bhima, the one who was complete and had great valor, used to get hold of all of them and drown them in Ganga. When they got tired, he used to release them and laugh at them. On other occasions, he used to carry them across the overflowing Ganga.

65) Without developing hatred against Lord Hari and Vayu, the ayogyas never obtain tamas. Therefore, the two of them took avatars on Earth and did things that led to the ayogyas developing hatred against them. This is always the work of the two excellent and valorous devatas (Lord Hari and Vayu).

66) Noting the limitless activities that Bhima, the son of Vayu, was engaging in, and realizing his limitless strength, the hatred of the princes kept increasing. They got together and secretly devised a plan.

67) Those amongst the princes who were amshas of devatas, all of them developed great affection for Bhima. The others in the royal lineage were daityas born as princes and they colluded and decided to kill (Bhima).

68) “If Bhima dies, then all others are as good as dead. It is not possible to kill this powerful Bhima by strength. Let us eliminate him through deceit, kill Arjuna through valour and keep the rest in captivity”

69) “If we do this, the Kingdom of Duryodhana will be rid of problems. Otherwise it is not possible. Bhima must be killed. Arjuna must die. Then the others will become servants of Duryodhana”

70) Having thought this way, they gave Bhima the poison called Kaalakoota – the poison which was terrible, the one which came about during the samudra manthana, the one which was obtained by Shukracharya from Shiva and which was then obtained by Shakuni from Shukracharya after a lot of pleading.

71) Having discussed with the other princes, the Kauravas, through their cook, poisoned all the sweets and other dishes with the Kalakoota. Yuyutsu informed Bhima of the same. The powerful Bhima, having known of the poisoning himself as well, was able to digest the entire poison due to the grace of Lord Vishnu.

72) Having realized Bhima was able to digest the poison, the evil minded Kauravas were distraught and they then built a mansion on the Ganga very quickly. Bhimasena got to know of the same through Yuyutsu and went and slept there with the Kauravas on his own.

73) In order to show the defects in the Kauravas, Bhima, the best amongst men, slept there in the mansion. The Kauravas tied him up with iron ropes on which spells were cast, and they dropped him into the Ganga.

74) Bhima, who had entered the water which was a crore yojanas in depth, was able to break the shackles by merely shaking his body. Bhima, whose mind is always at the feet of Lord Vishnu, the One with infinite attributes, came out of the water and stood along with the sajjanas, giving great joy to them.

75) Seeing Bhima escape from death once again, the Kauravas’ mind became even more poisoned. They had discussions once again and brought to their city eight great Nagas (serpents) using the mantras given to them by Shukracharya. They kept the snakes in secure cells and handed them over to their charioteer.

76) The charioteer of Duryodhana picked up those snakes which were obtained by Duryodhana through mantra-bala and released them on the broad chest of the sleeping Bhima. As soon as they bit him, all their teeth were broken.

77) After that Bhimasena picked up the snakes belonging to the 8 groups of nagas and threw them far away. He crushed many other snakes with his fists and killed them. Using only his forearm, he killed (Duryodhana’s) charioteer. And then he slept on the bed just like before.

78) The princes saw the incomparable natural strength of Bhima and felt extremely grieved. “Even those snakes, whose mere breath and bite are enough to burn down the lokas, proved to be futile in Bhima’s case”.

79) “Even though the snakes bit Bhima with a lot of effort, they could not cause any distortion in him. We had never heard of anyone this strong earlier; Naturally there is no question of having seen any such person. Even Hiranyakashipu’s son did not have such capability”

80) “For his protection, Prahlada had made special prayers to Sri Hari and hence was rescued. It wasn’t his natural strength. Were not the attendants of his father forcefully taking him away? On the other hand, this Bhima’s strength is natural”

81) “The vipras are declaring this Bhima to be naturally dear to Lord Vishnu. That surely is turning out to be true. Otherwise such natural strength would never be present (in him). Therefore, we must destroy him along with Hari. That is our aim”.

82) “That Hari has taken birth as Krishna amongst the Yadavas and He is the refuge for this Bhima. Therefore, oppose Him in all possible ways” – having discussed thus, the most evil princes started causing opposition to Lord Krishna as well.

83) Having been inspired by Duryodhana and his brothers, those princes, along with their fathers, got together with Jarasandha and went to war 18 times with Lord Krishna. They came back with their strength, pride and ego having been smashed by Lord Krishna.

84) All of them lost their chariots, horses and elephants due to Lord Krishna. Their bodies got damaged greatly due to the weapons of Lord Krishna. All of them returned spouting blood. They had lost their weapons, armour, flags, horses and charioteers. Their dresses had slipped. Their hair was dishevelled.

85) In this way, Jarasandha used to return to his city every time after getting stuck in a pitiable and sad condition. Lord Krishna, the One with complete strength and valour, used to defeat him completely and let him off, saying “go – live”, after leaving only his breath with him.

86) In this way, after all the Kings were made to return with their heads bowing many times, the victorious Lord Krishna, the Lord of Lakshmi, the One whose strength can never be comprehended, returned to His city of Madhura and, along with Balarama and the other Yadavas, enjoyed His time there.

87) In this way, the mindless princes who were bent on making fruitless attempts, got together with Duryodhana and repeatedly tried to kill Bhima. The powerful Bhima rendered all those attempts futile and focused on winning the various directions (i.e. Kingdoms on all sides).

88) First, he won over the eastern direction. After that he was victorious in the western, southern and the remaining northern directions. He then won against Shishupala and Dantavakra, who were his Aunt’s sons and Ravana and Kumbhakarna in their previous lives.

89) Amongst them, the son of Damaghosha was born first. The kings used to call him Shishupala. Another of his aunt's son was the son of King Karoosha and he was known as Dantavakra.

90) After winning over the two of them, Bhima won his battle against Paundraka, the son of Vasudeva. After that he won the battle against Rugmi, who was born as the son of Bheeshmaka. Rugmi was a daitya by name Ilvala in his previous birth. He was now the Lord of Kundini desha.

91) Rugmi had an amsha of Shuchi, an agni-putra. His father Bheeshmaka was the amsha of Mitra, an Aditya. He also had the amsha of Rahu. His brothers Kratha and Kaishika had the amshas of Pavamana and Shundhi, the sons of Agni.

92) In order to test the strength of his relative, King Shalya fought with Bhima and lost to him. After that, Bhima won the battle with the brave Ekalavya. In the same way, many other Kings were defeated by him.

93) Arjuna, who was safe due to the strength of Bhima's shoulders, then won over the remaining Kings with ease. Bhima then defeated Salva and Hamsa-Dibika and returned to Hastinapura along with Arjuna.

94) Having seen the strength of the two, Dharmaraja, along with Nakula, Sahadeva, Bhishma and Vidura felt very pleased. In the same way other noble people, the residents of the city and the country also felt joyed. Hearing this news, all the Yadavas also felt extremely happy.

95) Lord Krishna, the Parameshwara, knowing that Dhritharashtra was being attacked by Duryodhana and his other sons and was under their control, wanted to stop his bad activities. He therefore went to Akrura's house and ordered him to go to Hastinapura.

96) Akrura went to Hastinapura and was well received and felicitated by Dhritharashtra, along with Bhishma and all the Kauravas. In order to understand the mindset of the Kauravas with regard to the Pandavas, Akrura spent a few months there.

97) From the words of Kunti and Vidura and his own experience there, he understood who were the friends, enemies and neutral ones with regard to the Pandavas. He also understood Dhritharashtra was seized by his sons. Being a wise man, he used a mix of bheda and sama to advise him well.

98) "O Excellent King! If you treat your own sons and Pandavas equally, you will obtain fame, excellent dharma and also wealth and all desires. (If you do so) Lord Krishna along with all the Yadavas and indeed all the Devatas will shower special affection on you"

99) "With the pleasure of Lord Krishna, you will obtain Dharma, Artha, Kama and special Mukti certainly. On the other hand, if you do the opposite, you will certainly accrue the opposite results. Whatever I have told you is Lord Krishna's words!"

100) Having been told these words in the midst of all Kauravas, Dhritharashtra, who was completely under the control of his sons said thus – "Everything is subject to the control of the Lord. We are not independent. Hasn't he taken birth specifically for reducing the burden of (mother) Earth?"

101) Having listened to these words of Dhritharashtra, Akrura said to himself "His mind is spoilt". He then told Dhritharashtra "Your children won't survive" and left for his hometown Madhura, taking along Bhima, Arjuna and also Sahadeva.

102) Bhima and Arjuna stayed in Madhura, receiving excellent knowledge about the essence of paramatma from Lord Krishna Himself. The two of them, possessing excellent qualities, always engaged in good activities, and were worshipped by Yadavas.

103) "If I learn the art of using a mace from Bhagavanta, then I will have to wield the weapon against him. I cannot do so" – thinking thus, Bhima took the permission of Lord Krishna and learnt the art from Balarama in his presence itself.

104) Balarama too taught Bhima whatever he had himself learnt from Lord Krishna in his presence. Later, Arjuna learnt astras from Lord Krishna. Similarly, Sahadeva studied the excellent 'rajaneeeti' from Uddhava in its entirety.

105) Later Krishna sent Uddhava, the one who was excellent in niti, to nandagokula saying thus – "O Uddhava! Relieve Nanda and others from the grief of my words and my separation. Go soon".

106) "No one truly has any separation from me ever since I reside inside of everyone always. You should never have the impression that I am human. Don't the jnanis call me as the most pristine Brahma?"

107) "Previously when a python had swallowed Nanda it had not been possible for anyone to free him. Then, it turned into a divine vidyadhara due to the mere touch of my feet. You should recall all that it had said then"

108) "Due to the pride of his handsomeness he had mocked a brahmana by name Angirasa who had become weak and lean due to constant tapas. Due to that mistake, he had become a python. He obtained his true form due to me and then told Nanda"

109) "He is not human. He is Lord Hari himself. He is better than the best. He is the lord of the Universe. He is the cause of everything. He is independent. The munis understand Him thus and obtain liberation from samsara and reach his feet after becoming truly detached"

110) "Earlier when the messenger of Varuna had caught Nanda once, I had been to Varuna's residence. There too, Varuna had worshipped me a lot and then released Nanda and told him – 'He is not your son. He is the supreme being Himself' "

111) "Didn't I show the Vaikunta loka to all the Gopas? Didn't I reveal my excellent form so they give up the thought that I am a mere human and One without a physical body? Therefore have devotion in me. Obtain peace"

112) Having listened to all that Lord Krishna said, Uddhava left for Vrundavana. He then relieved all the sorrow of the Gopas with the words of Krishna and returned to the presence of the Lord.

|| End of chapter 14, known as 'Uddhava Pratiyana', from the Mahabharata Tatparya Nirnaya,
composed by Srimadanandatirtha Bhagavatpada ||

Chapter 15: Pandava Sastrabhyasa

The incident involving Drona, astrabhyasa of Kauravas and Pandavas, story of ekalavya

|| OM namo bhagavate vasudevaya OM ||

1) In this way, when the best amongst men, Lord Krishna, was taking care of the world, Bhima and Arjuna, along with Sahadeva, after having stayed with Him for three years, took his permission and returned to their city bringing along them the son of Krishna by name Vishoka.

2) He was the son of Krishna born through the sairandhri called Trivakra; He was the student of Sage Narada; He became the charioteer for Bhima; In the previous janma, Trivakra was a person by name Pingala; She had meditated upon Lord Krishna as her husband and had (therefore) taken birth as Trivakra.

3) Bhima became very pleased having obtained a charioteer like him who knew the Pancharatra; Bhima then obtained the excellent tattvajnana through Sage Vyasa, the very embodiment of Lord Hari; Bhima, one with the fame of having won over all, then taught the same excellent-knowledge to Arjuna and all the other devatas.

4) Bhimasena destroyed all the non-vaishnava shastras and preached the pure vaishnava-maarga; Just for fun, Bhima, the one who had unlimited knowledge, strength and other qualities, defeated Balarama in the duel fights involving physical strength and oratory skills.

5) Although Bhima was endowed with capability that was ever-apparent, full and pure, he listened to the teachings of Sage Vyasa again and again and increased his knowledge. Since even Mahalakshmi too is always dependent upon Lord Hari, who can stay without relying upon Lord Vishnu?

6) Even Yudhisthira, the son of Yama, and the one who always took refuge in bhagavanta, obtained the excellent knowledge of the paramatma from Sri Veda Vyasa. All the five Pandavas, being the best practitioners of dharma, felt elated after having received the teachings of shastra from Lord Hari.

7) Drona, the son of Sage Bharadhwaja, used to lead his life following the main dharma of brahmanas. He never used to save wealth for himself. Nor did he accept daana from others. Under such circumstances, his son Ashwathama used to join the Kauravas and come home after playing.

8) His mother used to mix flour with water and feed it to him. He used to drink it and return to play with the Kauravas, who drank milk, and always used to say "I too drank milk today"

9) Once the Kauravas gave the playful Ashwathama real milk to drink. He realized its sweetness. When his mother gave him flour mixed water on another occasion, he started crying loudly saying "This is not milk".

10) Seeing his son cry a lot, Drona was hurt inside and left his home desirous of obtaining a cow. His deep attachment to his son, the sankalpa of Lord Janardana and the repeated encouragement of his wife Kripi were the reasons for his departure.

11) He, who had given up receiving daana completely, went to Lord Parashurama. Receiving daana from Vishnu, who is the father, lord, Guru and foremost God of all, cannot be a violation, can it?

12) As soon as Parashurama saw Drona, he thought of making him a reason in the Bhu-Bhara-Harana work envisaged. He thought thus – “Drona, along with this son, must destroy the devatas who have taken birth as humans”

13) All these who get killed for the sake of Pandavas will get increased bliss even in Mukti. It is not appropriate for them to have progeny in Kali Yuga. Because those who are born in Kali Yuga are normally sinners.

14) Normally, up to a hundred generations of those born in a devata’s lineage are not capable of sinning. On the other hand, them not having progeny in spite of possessing excellent ‘retas’ is also not good.

15) If the progeny of all devatas continues without a break, then Kali Yuga can never arrive. Therefore, all those born with the amsha of devatas and supporting Pandavas must be killed by him (Drona) and his son.

16) Having thought so, Parashurama, the one with infinite strength, the Lord of all, the one without peers, said thus – “I have given away everything. I do not have any wealth”

17) “Myself, my knowledge and my weapons – these are the only things left with me. Among them, you can take what you choose”. When he said thus, Drona thought deeply and said – “Who is capable of taking you?”

18) “O Lord! You are the master of all. You are beyond everyone and independent of all. Who is even equal to you? If anyone even desires equality with you, he shall reach the never-returnable hell”

19) “O Lord! What shall we do with your weapons when we are already weakened by them? Therefore O birthless one! Please grant me knowledge that is pure and can illuminate everything in this world”

20) When he requested thus, Parashurama taught him all the weapons along with spiritual knowledge and other skills. Having completed the studies in 12 years, he proceeded towards his friend Drupada.

21) Drupada, with great ego, said thus to him who had come there recalling his earlier vow that he would share half his kingdom (with Drona).

22) “How can a King befriend a destitute? O Brahmin! Go wherever else you want” – Drupada said thus, driven by divine will. Due to the same divine intent, the normally restrained Dronacharya became angry.

23) “Father’s student is also the student of the son. The property of such a student is also the son’s. Having thought so I gave up my vow of not accepting alms from anyone and came to him, considering that he is the student of my father”

24) “But this sinner and fool has insulted me with his cruel words. I will break his ego” – having decided thus, he went to the Kauravas to make them his students.

25) “The Kauravas will fulfill what I need, now that I have given up my vow of not accepting alms completely” – having considered thus he saw the sons of Dhritharashtra playing with the sons of Pandu on the outskirts of the city.

26) At that time, the ball with which they were playing fell into a well, along with the official seal of Yudhisthira. Even when all of the princes got together, they couldn’t lift it up. Bhima, the son of Vayu, then spoke to them.

27) Bhimasena, depending upon his ability, spoke thus – “I shall jump into this deep well and bring out the ball along with the royal seal. O princes! just watch!”

28) At that moment, Drona addressed the princes thus – “Fie on your conduct that is (contingent on) not having any astras. Having been born in the Bharata lineage, you do not have knowledge of divine astras”.

29) When he said thus, the princes realized that he was the grandson of the divine Guru (Brihaspati) and knowing that he had knowledge of astras, requested him to fetch them their ball and the official seal.

30) Using his knowledge of divine astras, he (Drona) threw down blades of grass one after the other and lifted the ball. When the princes asked him to lift the official seal also in the same manner, he said to them “Make arrangements for my food”.

31) Yudhisthira immediately gave him assurances regarding arrangements for wealth and food as much as required. As soon as he assured him thus, Drona lifted the royal seal and gave it to them.

32) All of them asked him together – “Who are you?”. He replied – “Your grandfather will let you know”. All of them immediately ran to their grandfather who told them – “He is Drona”.

33) He (Drona) had never visited their palace. So none of the princes had seen him earlier. Bhishma had undertaken spiritual engagements with him and knew about him having obtained divine weapons from Parashurama.

34) Getting to know that the person was an old man of dark hue, and that he was a great proponent of astras, Bhishma was convinced that he was Drona. He went to him and personally handed over the princes as students.

35) Thereafter Drona addressed the princes and said – “Whoever amongst you gives me the assurance first that he will fulfill my desire – I shall make him the greatest archer in the world”. Arjuna made such a vow.

36) Arjuna had earlier learnt special astras such as the Unmadastra from Sri Krishna. “These are to be used only during exigencies” – recalling these instructions of Sri Krishna he was always keen on obtaining astras that could be used (under much more normal circumstances).

37) “We are going to engage in battle with Bhishma and others in the future. At that time, I won’t engage with my Gurus and other elders. If Arjuna becomes an expert in archery and faces them, I will only earn more punya through it”.

38) It is not appropriate for one to seek a boon knowingly from anyone other than the consort of Indira Sri Hari. Thinking thus Bhima let Arjuna take the vow for his teacher and did not do so himself.

39) When Arjuna undertook that oath duly influenced by Bhima, Drona, the best amongst Brahmins, showed great affection for him thereon and gave him numerous excellent astras.

40) Drona became partial towards him. He used to appreciate him (publicly) very often. He taught him secret subjects and did not teach the others any of the same.

41) Bhima was naturally knowledgeable in all the vidyas. He ensured Drona develops special affection for his brother Partha. In order to ensure Arjuna learnt all the astra vidyas, he did not perform Guru seva with the same intensity.

42) “With the strength of my shoulders, and with the grace of Paramatma, I will destroy all enemies. What is this (training) needed for?” – thinking thus Bhima would not stare at the target with greater effort. Even in performing seva, he would prod Arjuna ahead of him.

43) Then, all the princes rushed there in order to learn all astras from Drona. He taught all of them the divine astras, which no one else knew, and which he had learnt from Parashurama himself.

44) These princes obtained a variety of divine astras, which the earlier Kings could not even imagine possessing, and became much more capable than anyone earlier.

45) In the knowledge of astras, in strength and in knowledge of all vidyas, almost no earlier King was equal to them. Only great kings of yore such as Bharata, the son of Dushyanta, Mandhatru and Marutta were equal to them (the princes).

46) Then, Karna and Ekalavya came to Drona in order to learn divine astras from him. The student of Parashurama (Drona) did not teach them the astras as they were Suta and Nishada respectively.

47) When his desire was not fulfilled, Karna, who was driven by ego, thought thus – “I will take refuge in Purushottama Sri Hari, who is born in the Bhrigu clan, and from whom this Brahmin (Drona) has obtained all his astras”. Thinking thus, he left for the ashrama of Parashurama.

48) Due to his desire of astras and due to fear, Karna declared thus to the all-knowing Prabhu Sri Parshurama – “I am a Brahmana”. Parashurama taught him divine weapons even though he knew (the truth about Karna being a Suta).

49) Sri Parashurama knowingly taught him the astras so that Duryodhana would gather courage from Karna’s knowledge of weapons and would engage him to try and kill Arjuna, the greatest proponent of astras.

50) Karna, over a period of four years, learnt from Parashurama great many subjects related to the almighty. He also learnt many other subjects and obtained a bow called Vijaya and an excellent chariot. He could not leave Parashurama and stayed back with him.

51) Once Sri Parashurama, whose very nature is knowledge and one who is the best amongst the devatas, kept his head on his (Karna's) lap and appeared to be sleeping, although he is one without sleep. The main reason for this was to inflict appropriate punishment for having gotten Vali killed (Karna was Sugreeva in the Ramayana).

52) A Rakshasa by name Heti had been cursed to be born as an insect for not having served Mahendra on time. In order to help his son (Arjuna), Indra entered the insect so he could get Karna a curse.

53) Due to the presence of Heti and Indra, the thigh of Karna, starting from the lower end up till the skin at the top, was cut just as if an arrow had pierced. It led to profuse bleeding. Parashurama, who appeared like he was sleeping, got up and asked him.

54) "Why did you not wake me up even though the flow of blood had rendered impurity here?". Karna replied to him – "I ignored the insect since I did not want your sleep to be disturbed".

55) "Although I am a Suta by birth, I had told you that I was a Vipra from the Bhrgu clan, since I consider myself your son. O Lord! There is none other than you who is the world's mother, father and great teacher! Therefore what I said earlier is also true"

56) As soon as he said thus, the insect fell on to the gaze of Sri Parashurama. Due to the grace of the one with infinite auspicious attributes (Parashurama), the insect obtained its original form and climbed a divine vehicle and obtained Swarga.

57) Sri Parashurama then said thus – "Having spoken the untruth, you no longer qualify to stay with me. Even then, your devotion will not go a waste. You will win over all your enemies"

58) "When you are not competing against anyone, you will become invincible. But you will suffer defeat when you engage with competition in mind. There need not be any doubt about this. You will also suffer due to forgetfulness when engaged in warfare of astras".

59) "Leave forthwith" – having been instructed thus by him (Parashurama), Karna respectfully bowed to him and left. Similarly, Ekalavya, who had been rejected by Drona, made an idol of him in the forest and started worshipping (the same).

60) Thereafter, the Pandavas, along with the Kauravas once went to the forest for hunting. The dog of Yudhisthira, seeking a prey, started barking.

61) Being a *shabdavedi*, Ekalavya heard the dog barking and shot arrows filling its mouth. He did not injure the dog though. The dog, with its mouth full of arrows, rushed to the Pandavas.

62) Seeing that surprising scene, both the Kauravas and Pandavas started searching the one who did this in the forest. They then saw him (Ekalavya) who had created an idol of Drona using mud, and was practicing archery while worshipping the same.

63) Prior to this, he had learnt all the Pisacha related astra skills from Pishachas. In order to learn divine astras from Drona, he was worshipping him with devotion.

64) Noticing his special skills, Arjuna went to Drona and told him – “The promise that you gave me has been falsified”. When he said thus, Drona went to him (Ekalavya) and asked him his right thumb as *Guru-dakshina*.

65) Ekalavya, who had earned excellent skills with his grace, gave him his right thumb. From then on, his skill could never become equal to that of Arjuna since the strength of his right fist reduced.

66) After this, Drona became pleased with Ekalavya’s devotion and secretly taught him excellent astras in the Raivata mountain. He also ensured Arjuna became the best amongst archers.

|| End of chapter 15, known as ‘Pandavadinam Astravidyabhyasa’, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 16: Srugalavadha

The repeated attacks of Jarasandha, Departure of Sri Krishna from Madhura

|| Om Namō Bhagavate Vasudevaya ||

- At that time, the ruler of Magadha (Jarasandha) desired to battle and, together with all Kings, attacked Yadavas yet again. Sri Krishna, although endowed with eternal, lasting and unlimited strength, decided on his own accord to move far from there.
- To show the *niti* that must be followed even though a Kingdom is powerful, if they are numerically inferior in terms of number of warriors and weaponry, and if facing an army that is superior in numbers and weapons, Sri Krishna, along with Balarama, went thus towards the South.
- Sri Krishna was endowed with unlimited strength, the one whose was Supreme and the one with no fear. Yet, in order to teach *Rajaniti*, he left the place and met Sri Parashurama on the way. Although both of them were the same (form of Sri Hari), they sportingly appeared to be separate individuals and Sri Krishna learnt that Gomanta mountain was a place unreachable by the enemies. He, along with his elder brother, proceeded there.
- Around that time, in order to allow the unliberated devatas to perform his puja, the birthless Sri Narayana had come to a suitable place from his original abode (where only the liberated are allowed). In order to see him, (the daitya) Bali too had come there.
- In order to show everyone that he (Bali) had *asuravesha* at that time, Sri Vishnu, the one who always performs exemplary deeds and the one who can never be fully understood, glanced at the devatas once and appeared as if sleeping deeply, even though he is one without sleep always.
- Understanding the real intention of Sri Hari, all the devatas closed their eyes and rested on the beds. Bali picked up the crown of Sri Vishnu and left from there. The devatas laughed at this.
- Even as Brahma and the rest of the devatas, along with Sri Narayana himself, were laughing, Garuda departed to Patala. There, he defeated Bali and returned to where Sri Krishna was present, along with the crown.
- Garuda placed it on Sri Krishna's head and sang praises of him, the one who is the lord of the devatas and who is the lord of Lakshmi. He was instructed by Sri Krishna thus – "Come to me when I summon you". He then left for Ksheera Samudra where Narayana resided.
- Since there is absolutely no difference between the different forms of Sri Hari, the crown which was placed on Sri Krishna's head sat there comfortably. Due to Sri Krishna's wish, that crown placed itself on the head of Sri Narayana in Ksheera Samudra at the same time.
- The divine weapons of Sri Krishna, which had arrived earlier, and which had returned to Vaikunta, came down there (to Sri Krishna). At the same time, the weapons of Balarama too, along with this wife Varuni, came down.
- She (Varuni) also came there in another form as Sri, along with the *avesha* of Mahalakshmi. Another wife of his called Kanti also came there. There is a second Kanti who is the wife of Soma. Among the two, the wife of Shesha is the more beautiful one.
- Balarama, along with them, sported there. His radiance was brighter than that of the group of moons. The drink named Kadambari had the presence of Varuni in it. Balarama consumed it.
 - Note: Kadambari belonged to the category of '*madya*' but it was not forbidden since it had the presence of the devata Varuni.

- In this way, when the two of them were enjoying there, Jarasandha surrounded the Gomanta mountain and, along with many other (evil) Kings, set fire to the same. Sri Krishna and Balarama, the powerful ones, saw this and jumped up while pressing the mountain down.
- The mountain sunk inside the earth by eleven *yojanas* due to the pressing by their feet. Due to the friction of the mountain with the earth, a spring came up and the water from the same spread all around and quelled the fire.
- 15 and 16) Sri Krishna and Balarama, the best amongst the devatas, rushed inside the army and destroyed the entire group of Kshatriyas. The group of evil Kings, including Hamsa, Dibika, Keechaka, Ekalavya Shishupala, Paundraka Vasudeva, Narakasura's son Bhagadatta, Dantavakra, Rugmi, Salva the King of Saubha, Mainda and his brother Vivida, and many others surrounded them and angrily showered many arrows at them.
- 17) Although they were inherently devotees of Sri Krishna, due to the fear of Jarasandha, and on account of having been imprisoned by him, Kings such as Shalya, Bahlika, Somadatta, Bhurishravas, Virata and Drupada the King of Panchala showered weapons, astras, groups of trees, rocks and arrows at him.
- 18) Sri Krishna made all of them lose their charioteers, horses, flags, weapons and shields with his shower of arrows. Making them bleed profusely and suffer from immense pain, he chased them away like a Lion chases away deer.
- 19) Having thus destroyed twenty-three *akshouhinis* of the enemy army, Sri Krishna only spared Rugmi causing less pain, keeping Rugmini in mind. He broke his weapons, made him chariot-less and chased him away.
- 20) Jarasandha engaged in a fierce battle with the son of Rohini (Balarama) for a long time. He was hit by the force of the plough and lost consciousness. Regaining senses after a long time, he became extremely agitated and smashed his mace at Balarama's chest.
- 21) Balarama, having been hit badly by him, instantly fell down unconscious. The reason for this was the boon of invincibility obtained from Brahma. He was earlier held by Balarama only due to the *avesha* of Vishnu in him.
- 22) When Balarama fell unconscious thus, Sri Krishna attacked the lord of Magadha with his mace. He hit him on his chest and the middle of the neck. Jarasandha, having been hit badly, fell down bleeding profusely.
- 23) At that time, Balarama got up. Along with him, Jarasandha, the valorous one, also got up. The powerful Rama was instigated with anger and held Jarasandha's head, and lifted his plough to kill him.
- 24) At that time, Vayu (*ashareeravani*) spoke thus – "O Rama! You will not be able to kill this Maagadha. Do not waste your strength on him. Just as your strength, your astra too is extraordinary"
- 25) "There is another strong warrior who will kill him". Having heard thus, Balarama left the son of Jara and went away. When Jarasandha came again to attack them, Sri Krishna hit him with his mace.
- 26 and 27) Due to the blows by Sri Krishna, Jarasandha's body was bruised badly. He rolled down unconscious. He got up after a long time and, due to extreme embarrassment, got together with the remaining few Kings, and escaped from there not to be seen anywhere. "I have spared you" – with such a sendoff from Sri Krishna, he reached his city. Thereafter, he kept attacking Sri Krishna many times in a similar fashion, along with many Kings and got defeated every time.

- 28) Sri Krishna, having defeated Jarasandha, joined Balarama and Damaghosha and left from there. Damaghosha was the husband of Sri Krishna's paternal aunt. Although he was defeated earlier in battle by Sri Krishna, he had been spared considering that he was a relative.
- 29) "Let us visit the Kshetra of Mahalakshmi; let us go to Karaveerapura" – thus requested Damaghosha, the one who was defeated in battle. Due to his devotion, Sri Krishna agreed and went with him.
- 30) Damaghosha was originally a Gandharva by name Danu. He had taken birth as a human. Therefore he had devotion towards Sri Krishna. When the sinner Srugala Vasudeva heard that they (Sri Krishna and Damaghosha) had come to his city (Karaveerapura – Kolhapura), he came to battle with them.
- 31) With the boon of invincibility from Surya, he (Srugala Vasudeva) climbed a divine chariot given by Surya and came there to fight with Sri Krishna. He released a shower of arrows. Sri Krishna immediately beheaded him.
- 32) Sri Krishna split his body into two (with the Sudarshana chakra). He crowned Shakradeva, who was his devotee and the son of Srugala Vasudeva, as the King and returned to his city (Madhura) along with his elder brother (Balarama). In his original form, Shakradeva was a devata called Manibhadra.
- 33) Having shown to all that statecraft was in avoiding powerful armies and going afar to safeguard one's own army, the all-complete and most powerful Sri Krishna, who was naturally endowed with infinite strength, reached his city once again and stayed there, being worshiped by all the people.

|| End of chapter 16, known as 'Srugala Vadha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 17: Hamsa Dibhaka Vadha

Rugmini Swayamvara, Killing of Kalayavana, Syamantapokhyana, Killing of Hamsa and Dibika

|| Om Namō Bhagavate Vasudevaya ||

- 1) When the King of Chedi (Damaghosha) returned to his place, Sri Janardana got to know that Rugmini, who was Mahalakshmi herself, was getting ready for a Swayamvara.
- 2) Her elder brother Rugmini hated Sri Hari, the lord of Ramaa, and had stopped the marriage of Rugmini, who was dear to Sri Hari, with Sri Krishna.
- 3) When the Swayamvara was announced, Jarasandha, along with other warriors such as Salva, Paundraka, Shishupala and others left (for the Swayamvara).
- 4) Then, Sri Krishna quickly left for Kundinapura. Garuda too reached him as soon as he (Sri Krishna) remembered him.
- 5) Due to the wind speed from his wings, the Kings fell down on the ground. When Garuda's strength itself is so much, what to say of Sri Hari's strength?
- 6 to 10) "What shall we do now for our good?" – thought all the Kings. At that time Jarasandha said thus – "This Krishna, who keeps winning, is definitely Vishnu himself. Or else, how can he be *pakshivahana* (rider of Garuda)? All of us have lost to him alone every time in battle. Even though we have attacked him together, we have never won even once. His brother Balarama had almost killed me. When I was badly hurt, he left me after listening to an *ashareeravani*. What else to say of his (Sri Krishna's) strength? Without himself getting hurt, he is rendering us almost like a blade of grass everytime. In such a grave scenario, what may be good for us to do?"
- 11) Speaking thus, Jarasandha lowered his lustre-less face. The King of Chedi, Shishupala, spoke next. Dantavakra too spoke at that time. The two of them were earlier the servants of Sri Hari and therefore their thinking used to be straight sometimes.
- 12) "O best amongst the Kings! Listen to us. There are some who say that Krishna is Sri Hari himself, the Lord of even Brahma and Shiva. It couldn't be false"
- 13) "When we look at him, the two of us too sometimes develop devotion in him. At other times, hatred develops"
- 14) "We do not know the reason (for this). There is not doubt that Sri Hari is the greatest amongst all. Since we desire good, let us give up enmity and take refuge in him"
- 15) "This is good for us. Otherwise, no good shall occur". When they spoke thus, Jarasandha stared at them as if he would burn them (merely by his looks).
- 16) At that time Salva ridiculed both of them. Scolding them, and getting furious, he said thus to Jarasandha who was boiling with anger.
- 17) "There is no doubt that Krishna is Sri Janardana himself and that he is born as a Yadava only to kill us. But all of us are the best amongst Danavas"

18) “It is our Swadharma to constantly and firmly hate Sri Hari. If we follow our Swadharma, we will obtain *sadgati* even if we are killed”

19) “For us Shiva alone is our Supreme God. You (Jarasandha) are our Guru and Hari is our enemy”. When he said thus, Jarasandha said “Fine! Fine!”

20) Thereafter Rugmi, and the others, filled with ill-thoughts, decided firmly in favour of battle (with Sri Krishna), and were joined by the Kings of Karusha (Dantavakra) and Chedi (Shishupala).

21) “The two of us shall henceforth always maintain enmity with Krishna” – declaring thus, the Kings of Karusha and Chedi, Dantavakra and Shishupala, made a vow and obtained the pleasure of their Guru (Jarasandha).

22) Once again the evil minded group started discussing together. They thought thus – “If Hari comes to the Swayamvara, it is certain that he will obtain Rugmini”.

23) “Krishna is the most beautiful in all three worlds. Rugmini too is appropriate for him. He is capable of winning all the worlds with this words and deeds, and can keep them under control too”.

24) “He is the best amongst all knowledgeable. He has won against all enemies. He is most handsome. Rugmini, who is best amongst all women, will surely choose him”.

25) “If that happens, all of us will surely lose our face. On the other hand, it is not possible for us to stop him with our arrows”.

26) “Therefore it is certain that the best strategy beneficial for us would be to ensure Krishna doesn’t get to unite with her in the Swayamvara”.

27) “So wherever all of us Kings are gathered, we must ensure Krishna does not get even a seat. He must not be offered *arghya* or any other service”.

28) “When all of us Kings are seated in royal seats, Krishna, who is respected by even the devatas, cannot sit down on the floor”

29) “Filled with ego and prestige, he will then certainly return back to his city. Thereafter let us conduct the Swayamvara”.

30) When all the Kings there took such a decision, two of King Bhishmaka’s brothers by name Kratha and Kaishika went quickly to Sri Krishna.

31) The two of them prostrated at the lotus feet of his (Sri Krishna) and welcomed him to their home. They gave him an excellent seat and offered him the best of worship they could.

32) Thereafter, a *devadoota* came to Jarasandha and other Kings carrying the orders of Indra. He addressed them with meaningful words.

- 33) "I am very dear to the husband of Shachi. I am always in his vicinity, visible to him. The King of devatas has given an order for all you Kings. He is after all your Lord too!"
- 34) "Sri Hari is the supreme leader of all Kings. Know that no one else is thus and immediately perform the best of *abhisheka* to him. Let there be no doubt".
- 35) "If you ignore this order, I shall smash the Vajrayudha against your heads. Such is the dictum of Indra. You are to follow this" – speaking thus, the devadoota left the place.
- 36) Listening to those words, the hearts of the Kings was once again in pain. "Indra's ego has increased a lot" – they said amongst themselves.
- 37) "Earlier Vasava (Indra) used to be afraid of us always. Now, with Krishna's help, he is scaring us a lot".
- 38) "If the King of devas releases his Vajrayudha even as he remains invisible, we shall all be hurt a lot although we will not die due to the power of the boons we have".
- 39) "Earlier we were capable of winning against him even though he is in Swarga. But now, if we proceed against him in battle, Krishna shall come (interfere)".
- 40) "Therefore, if by performing abhisheka to him, the consort of Shachi, Indra, shall not fire the Vajrayudha against us, then let us perform it (abhisheka) for him".
- 41) If we do not do so, (we may become like) Danu, who although had the boon of invincibility, had his face jammed into his stomach when Indra smashed him with the Vajra!
- 42) "Due to the protection from Krishna, Indra may do similar to us" – deciding thus, all of them sent some Kings to Sri Krishna.
- 43) If Jarasandha and the others perform the abhisheka, due to the extreme humiliation suffered by them, no one (i.e. no other evil person) will follow them henceforth.
- 44) In order to survive, they shall resort to Sri Krishna. If this happens, the way of the Devas, *devakarya*, shall not get done.
- 45) Thinking thus, Indra sent a message to Jarasandha and the others – "Jarasandha and Rugmi, along with Salva and Shishupala need not participate in the abhisheka to Sri Hari".
- 46) Thereafter, as per the orders of Indra, the Kings, apart from Jarasandha and others, started to perform abhisheka (to Sri Krishna) as the King of Kings.
- 47) At that moment, the Lord of Shachi sent his best throne for Sri Hari. That throne came down from the sky and Sri Keshava sat on it.
- 48) The Lord of all, Sri Krishna, held the hands of Bhishmaka's brothers (Kratha and Kaishika) and also Garuda, and made them sit along with him.

49) After that the Kings got together with the best amongst the munis and performed a special abhisheka to Sri Krishna using water from golden *kalashas*.

50) Brahma, Rudra and all the other devatas profusely praised Sri Keshava at that time. All the deva-gandharvas sang a variety of songs.

51) Then, the Lord said to Bhishmaka – “You desire to perform a Swayamvara for your daughter, isn’t it? It will cause good to you”.

52) “It is Mahalakshmi herself who is born as your daughter. If you do not give her hand to Sri Krishna, who is Narayana himself, then as her father you will lose all your wealth and reach the lowest of the worlds (in the afterlife)”.

53) “I am saying this for your own benefit. Do not perceive it otherwise. I am not saying thus due to lust over your daughter. Take a look at who I am”.

54 – 56) Saying thus, the Lord of all Sri Krishna showed his excellent *Vishwaroopa* to him. That vision had many heads, shoulders, unlimited radiance, was omnipresent with numerous forms. It bore a pleasing crown, ear-rings, armlets and the best of garlands and anklets. The form of the Lord was in fact adding to the shine of the radiant Kaustubha (which was on him). “See how my consorts are” – saying thus he even showed Mahalakshmi (to Bhishmaka).

57) Mahalakshmi is one with infinite forms. She is the best amongst all (after Sri Hari). Her beauty as Mahalakshmi is even more than that of hers in the human form as Rugmini. Along with her, Sri Krishna showed him the other devatas too.

58) Seeing that extraordinary form, Bhishmaka was very scared. He fell at the feet of the Lord and said – “I shall do as you say”.

59) After that Sri Krishna, the one with lotus eyes, withdrew his Vishwaroopa. Riding on his bird (Garuda), he went back to Madhura, the city which was ruled by him through the strength of his arms.

60) Varuna, the lord of water, and Janaka, the lord of Mithila, had both arranged Swayamvaras. But both of them had done so knowing fully well that their daughters would unite with Sri Hari only.

61) Since Swayamvara is the Swadharma of Kshatriyas, the two of them (Varuna and Janaka) did not incur any sin. However, Bhishmaka was someone whom Sri Krishna did not desire.

62) Therefore, after getting to know that Bhishmaka was held under the sway of Sri Krishna, the one who was the best amongst those who are compassionate, the Kings got together once again for discussions.

63) In order to let Bhima obtain great fame and *punya*, Sri Krishna had still left Jarasandha alive. However, Jarasandha thought of it as follows:

64) “Due to the boon (I have) from Shiva, who is greater than him (Krishna), he is unable to kill me. Therefore, even though I have lost to him now, I shall win against him in the future, due to the blessings of Shiva”.

65) Although he had been defeated in every battle, he used to get back to challenge him again and again with great hope. Never once did he realize Shiva was lower (than Sri Krishna).

66) Therefore, he again addressed the Kings thus – “Fie on our valor! This Krishna always keeps winning against us”.

67) “O Kings! We had decided that we shall not offer him a seat, since he is not a ruler. But the opposite of that is what happened”.

68) “This (Krishna) climbed on to the throne offered to him by Mahendra in the assembly of great Kings. Even though we did not desire it, he came to be known as the King of Kings”.

69) “Therefore we need to rethink on how we shall win against Hari? We also need to think about how the King of Chedi (Shishupala) shall obtain the daughter of Bhishmaka”.

70) “He (Shishupala) is my adopted son. He is greater to me than even my own son. Therefore the beautiful Rugmini has to be given in marriage to him”.

71) “Rugmi, Salva, Paundraka and all the other Kings here are my shishyas in Shaiva Shastra. Therefore, all of you must get this done for me”.

72) When Jarasandha said thus, Salva the King of Saubhara said thus about Rugmi – “The Swayamvara has been canceled. He shall give his sister”.

73) “His father will not disregard his wish which is to hand over her hand to the King of Chedi. He (Bhishmaka) is old, and weak”.

74) “Now Krishna may himself come here, defeat us, and take away the *Kanya*. Before that happens, it is better if we ourselves ensure he is no more”.

75) “O King of Magadha! I have a plan ready for this issue. A muni named Garga was once ridiculed by his wife’s brother”.

76) When he called him a *napumsaka* in front of himself, and when all the Yadavas laughed at him, Sage Garga, the purohita, got very angry at him.

77) Garga undertook a vow – “I shall soon obtain a son who will ensure Krishna is no longer on Earth and ensure the destruction of the clan of the Yadavas”.

78) “Isn’t the strength (support) of Krishna the main reason for him mocking me?” – thinking thus Garga muni went to the forest. There he performed a penance praying to Shiva.

79) Garga muni worshiped Shiva by consuming only iron powder and performing *tapas*, and in one year, he pleased Shiva. He also got a boon from him that a son who shall ensure the end of Krishna shall be born.

80) Even though Garga muni was a devotee of Vishnu, due to the *avesha* of Asuras, he opposed Sri Krishna. He lost his *naishtika vrata* due to the same.

81) A cruel Apsara, belonging to the Asuras, joined the group of Gopikas, and united with Garga muni with the intention of obtaining a powerful son.

82) Garga muni was worshiped by a Yavana King, and by the Gopikas. That King, being childless, had known the intention of the sage and had arranged it (the worship).

83) Garga muni, who had lost control of his mind due to anger, produced a son in that Apsara and handed him over to the Yavana King. This was a not surprise coming from him, given that he was a Shiva dweshi.

84) Later, Garga muni repented a lot for having lost his Naishtika Brahmacharya and for having opposed Sri Krishna. He condemned his own thinking.

85) "Please protect me, as I have committed great sin" – saying thus he took to the refuge of Sri Krishna. As per his orders, he undertook a *vaishnava tapas*.

86) "From where should he get the opportunity to worship Shiva continuously? After all, isn't that privilege always for Danavas like you?" (Salva stating thus to Jarasandha).

87) Garga muni had a son by name Kala. Since he always used to wait for the time to destroy Sri Krishna, he was known as Kala. The Yavana crowned him as the next King.

88) "He too is your *shishya*. He has lot of devotion towards Shiva. He also has a large army and is always proud of his strength".

89) "If you say so I shall immediately approach him and will bring him to you. Through him, we can ensure Krishna is no more on this Earth and then we can live nicely".

90) "After that we can get Rugmini married to Shishupala. We can ensure all those on the side of Devatas are eliminated, and we can live freely".

91) When he said thus, Jarasandha immediately felt disturbed mentally. He put his head, which was decorated with a beautiful crown, down with thoughts.

92) Rubbing his hands together, and repeatedly watching his shoulders, he said – "A situation has come where I have to seek others' help to ensure the work is done".

93) "All the Kings on this Earth have taken refuge in the strength of my arms and have gotten their impossible tasks accomplished. I am such a King of Magadha".

94) “How shall I do something that I have never done till now? Except the feet of Shiva, I have never taken refuge in anyone. I am the King of all Kings”.

95) When he said thus, the King of Saubhara, Salva, said thus in reply – “If you get into an illusion like this, then what about the rest of us, O Lord!”

96) “How can accomplishments by shishyas be considered as done by someone external? Isn’t it the case that Kings always get their accomplishments done by their shishyas and servants?”

97) “That apart, all of us are always conducting ourselves under the protection of your strength. Merely because one lifts an axe to chop a tree will he be considered weak?”

98) “This Kalayavana is just like an axe for you. Without your support he cannot act anywhere on his own”.

99) “The only boon he has obtained from Shiva is that he shall slay Krishna. By tormenting other enemies of ours aren’t you also his protector?”

100) “Due to Shiva’s boon you shall never be defeated. Since he (Kalayavana) has the special boon of slaying Krishna we need to select him now for this task”.

101) Even when he (Salva) said so, Jarasandha appeared discontented. Salva climbed his aeroplane and went to meet Kalayavana.

102) That Kalayavana, having heard that Salva had come there from Jarasandha, quickly offered him his salutations and paid respects.

103) Jarasandha was literally the deity for all those who hated Sri Krishna. Hence Kalayavana turned to the direction of Jarasandha and bowed to him and quickly offered service to Salva.

104) Listening to him (Salva), Kalayavana quickly started, along with an akshouhini of army consisting of three crore warriors.

105) Due to the urine and feces from the horses in that army, the river Shakrut, that flows in Kaliyuga, originated.

106) Noticing that such rivers are repeatedly flowing, and also noticing the loss of lands due to this, Sri Vayu dried away the urine of those horses.

107) Sri Krishna got together with Garuda, and discussed with Balarama. Although he has complete and eternal knowledge always, he thought the following in order show his leela.

108) “This Kalayavana has come near us in order to engage in battle. When we start fighting him, Jarasandha will attack us”.

109) “Jarasandha will get angry when he loses and will kill Yadavas. He had not killed (any Yadava) earlier due to the hope of victory”.

110) “Since he has lost all hope, he will now resort to killing even Yadavas. Therefore I think it is prudent to build a city in the middle of the ocean”.

111) “After that, I think it is best to make all Yadavas reside there” – saying thus, the all powerful Sri Krishna remembered the divine architect.

112) Vishwakarma came there and, as per the orders of Sri Krishna, when the ocean was made waterless, built Dwaraka.

113) He built an auspicious and radiant city in the middle of the water. It was 12 *yojanas* wide and looked grand like Shwetadweepa in the middle of the Ksheerasagara.

114) Sri Krishna converted the salt (in the ocean) that was around the city into Amruta. Sri Vayu gave Sri Krishna a mantapa called Sudharma.

115) That mantapa belonged to Indra and was handed over to Sri Krishna by Sri Vayu. He also gave numerous treasures and left, after prostrating in front of him.

116) Along with them, all the other groups of Devas too made offerings to Sri Krishna. After that, Sri Krishna bid farewell to Garuda and desired to fight Kalayavana.

117) Sri Krishna, the all-powerful one, ensured all the citizens of Madhura were transported to Kushasthala (Dwaraka) in one instance. Thereafter, he went towards Kalayavana fighting him with his own shoulders (strength).

118) Although he is endowed with unlimited strength and is one without a birth (or death), he transported his people in this way, through his leela, to teach everyone a lesson in *Rajaniti*.

119) What big task is it for him to protect the Vrishnis when it is he himself who protects all the people in the entire Universe from times immemorial till eternity, and with nothing more than his intention!

120) “You cannot fight me, even with the boon of Shiva, and even with the company of your entire army, although I am unarmed in facing you”.

121) “Even if I am unarmed, I am capable of destroying enemies” – In order to send such a message, Sri Krishna placed a *Krishnasarpa* (black cobra) in a pot and sent it to him (Kalayavana).

122) “I can win against you since I have a big army” – deciding to send such a reply, Kalayavana filled that pot with lots of ants and sent it back, showing that the snake had been killed.

123) “I shall show which among the two is the reality” – saying thus Sri Krishna sent back the messenger and proceeded to torment Kalayavana.

124) Sri Krishna, the omnipotent, defeated Kalayavana with only his arms, and then after killing his entire army, sent all his wealth back to Dwaraka.

125) Kalayavana started firing many big astras and other weapons. Sri Krishna quickly hit him with his palm and felled him from his excellent chariot.

126) In an instant, Sri Krishna, using just his shoulders, rendered Kalayavana weaponless and also stranded him without his vehicle. Remembering the prayers of the Devatas, he spared his life.

127) The Devatas, after having granted a boon to Yauvanashvaja, the son of Yauvanashva, had in turn begged Sri Krishna, the lord of all those who grant boons, for a boon in return.

Note: Yauvanashvaja's name was Muchukunda. He was the son of Mandhata, who was known as Yauvanashva since he was the son of Yuvanashva.

128) "O Lord! This person (Muchukunda) has asked for a useless boon. Still, it must bear some fruit. Therefore, may your enemy, the Kalayavana, be burnt because of him".

129) "May it be so!" – having thus granted the boon earlier, Sri Krishna went towards Muchukunda in order to make his words come true.

130) Having regained consciousness, Kalayavana got up from the ground and angrily went after Sri Krishna, for he was the one who had felled him.

131) Sri Krishna entered the cave where the King (Muchukunda) was sleeping and then stood there not being visible. Kalayavana kicked the King with his foot. Muchukunda opened his eyes and saw him.

132) Merely by his sight, Kalayavana was burnt to ashes. It was Sri Vishnu himself, the one without change, who burnt him down in the form of Agni.

133) Muchukunda had earlier obtained a boon after having killed the Danavas, due to the boon of Sri Hari, even though the Danavas had many boons of invincibility from Shiva.

134) Deep sleep for himself and death due to the mere sighting of whoever disturbs his sleep (were the two boons he obtained). Therefore, Kalayavana was destroyed in this fashion.

135) Due to the blessings of the Devatas, Muchukunda had obtained lot of merit. The service rendered to the Gods never goes waste.

136) Thereafter Muchukunda saw Sri Krishna, worshiped him and, with his permission, performed *Tapas* and subsequently obtained *Mukti*.

137) After that, Sri Krishna came out of that cave and defeated Jarasandha and all the other Kings there with his bare hands.

138) Jarasandha's soldiers were crushed and they fell down to the ground due to (the hits from) Sri Krishna's palms, fists and from the trees he threw. Jarasandha too fell down unconscious.

139) Sri Krishna felled Salva, Paundraka (Vasudeva), Shishupala and the other Kings in an instant and returned to Kushasthala.

140) Having regained their consciousness (after a while), those Kings, desirous of winning against Sri Krishna, proceeded to get Rugmini married off to the King of Chedi (Shishupala).

141) Having decided thus, the group of Kings got together with Bhishmaka and started preparations for handing over Rugmini (to Shishupala).

142) Rugmini, who was the best amongst all women in the Universe, sent an excellent Brahmana to Sri Krishna (as a messenger).

Note: The Vijayadhwajeeya Paatha of Srimadbhagavata records that Rugmini sent a letter through that Brahmana.

143) Listening to his words, Sri Krishna immediately left for Vidarbha. Balarama followed him along with all the Yadavas.

144) After getting to know the impending arrival of Sri Keshava, the group of Kings got ready with their bows to protect the *Kanya*.

145) Rugmini made up the excuse of visiting the temple of the Kuladevata Durga outside the city before *Kanyadaana*. Even as all the Kings were seeing, Sri Krishna made Rugmini sit in his chariot.

146) Jarasandha and the others opposed Sri Krishna with great anger, using their excellent arrows. Sri Krishna rendered all of them weaponless and quietly left the place.

147) When the Kings got ready once again to attack Sri Krishna with their bows, Balarama, the best amongst the powerful, forcefully obstructed them.

148) At that time, the *Shuklakesha* form of Sri Hari took Avesha in Balarama in order for him to win over Jarasandha.

149) In the battle, Jarasandha was badly beaten with the mace (of Balarama) and he wriggled on the ground. Having won against him, Balarama left for Dwaraka-puri.

150) Still wearing the dress of a groom, the King of Chedi (Shishupala) came there to battle. Satyaki, roaring like a lion, rushed against him.

151) Fighting against each other for a long time, all the while showering excellent weapons, the two of them stood there staring at each other in anger.

152) The grandson of Shini (Satyaki), not able to digest the opponent standing up to him, picked up an arrow and discharged it powerfully at his chest.

153) Having been hit by it, Shishupala fell down unconsciousness. Satyaki felt contented at having defeated him and departed (from there).

154) The other Yadavas defeated his (Shishupala's) army and left from there. Prior to that itself, Rugmi and the others had gone after Sri Krishna.

155) Rugmi, along with Ekalavya and others, showered many arrows at Sri Krishna. Like a lion, Sri Krishna turned around and stood his ground.

156) Then Sri Krishna destroyed an army of three Akshouhinis with his arrows. In an instant, by shooting arrows, he rendered Ekalavya weaponless and chariot-less.

157) Seeing Sri Krishna picking up an arrow that could destroy the body, Ekalavya left him and ran away due to fear.

158) Seeing the best amongst bowmen, Ekalavya, deserting battle and run away like that, Dantavakra and the other Kings also were fear-stricken and started running.

159) After that, Rugmi, the son of Bhishmaka, faced Sri Keshava and showered arrows at him like raindrops. Sri Krishna quickly rendered him chariot-less.

160) He broke his bow too. Rugmi again picked up a sword and shield and climbed Sri Krishna's chariot. The Lord broke his sword and shield with his arrows.

161) Sri Krishna caused him to lose all his weapons by shooting arrows that were a yard in length. Considering the request of Rugmini, he left him alive.

162) Sri Krishna caught him and shaved his head, leaving five tufts. This was mere play for Sri Krishna and Rugmini, who are the parents of the entire Universe.

163) Although Lakshmi and Narayana are always united in their thoughts, they played in that fashion for displaying the ways of the world.

164) After that, Salva, the King of Saubhara, faced Sri Krishna and showered numerous arrows on him. Sri Hari hurled a deadly arrow at his chest.

165) Having been hurt by that arrow, Salva fell down suffering and was rendered immobile. He got up after a long time and left that place, desirous of pleasing Shiva (through a penance).

166) He declared in front of all Kings – "I shall ensure no Yadava remains on this Earth". He started performing a most arduous penance.

167) Sri Krishna then, along with Rugmini, entered his city Kushasthala (Dwaraka) even as Brahma and the other excellent Devatas worshiped him in numerous ways.

168) Prior to that, Lord Balarama got married to Revati, who was originally too his wife by the name of Varuni.

169) Earlier, her father King Raivata wanted to know from Brahmadeva who the actual husband of his daughter was.

170) Due to the boon of Brahma, he entered Brahmaloaka and lost track of time, spending several Yugas there even as he was listening to the celestial music (being played there).

171) Humans lose their mind if they listen to music that they are not qualified to receive. Therefore, the King was confused after the music ended and thought that he had spent a very short of time there.

172) Brahma woke him up from his lost state. He asked Brahma who his daughter's groom was. Since several Yugas had passed, Brahma said "Balarama".

173) King Raivata gave her hand to Balarama and departed for Gandhamadana (mountain). There, he performed a penance and attained the feet of Sri Keshava.

174) Balarama, the all powerful and one who was true to his intention, used his plough and corrected her (Revati's) height in accordance with his own height. She was originally tall according to her Yuga of birth.

175) Balarama enjoyed with her and in due course of time obtained two sons named Shata and Ulmuka. The two of them were the Avatara of Aryama and Amsha, two Devatas who were Adityas.

176) On an auspicious day, Sri Krishna held the hand of Rugmini (married her). It was a day of grand celebrations for the residents of Kushasthala.

177) Brahma, Rudra and the other Devatas stood in the sky and sang special prayers of Sri Krishna, the one who is indestructible and the one who is always with Ramaa.

178) The best amongst sages, the *deva-gandharvas* and others also gathered along with the Yadavas and participated in the excitement of the marriage of Ramaa and Ramesha.

179) Having been invited to that wedding, Kings who were the Amshas of Devatas and the Pandavas arrived there to be with Sri Krishna and Rugmini.

180) Seeing Ramaa and Ramesha together that way, all the noble people in all the worlds felt very happy at the sight of the most beautiful couple in the Universe.

181) Sri Krishna united with Rugmini, the two of them being eternally inseparable. He caused the birth of a son who was none other than Manmatha himself.

182) Since he had the presence of the third form of Sri Hari out of his four main forms, the son of Rugmini bore the same name.

Rugmini's son was Pradyumna. He had the special presence of Sri Pradyumna, the third out of the four forms of Paramatma – Vasudeva, Sankarshana, Pradyumna and Aniruddha.

183) Even before his birth, Sage Narada, the son of Brahma, had told Shambarasura that he (Pradyumna) would be the cause of his death. After his birth too, Narada told the Asura – "He will be your death".

184) Using his maya, he kidnapped Pradyumna from the delivery home itself and threw him into the ocean. Sri Krishna deliberately allowed him to do so.

185) That child was swallowed by a fish and in turn the fish was caught by a fisherman. Seeing a child in the fish's stomach, the fisherman handed it over to Shambara himself.

186) Shambara handed over that handsome child, removed from the stomach of the fish, to Rati, who was the wife of Kama.

187) When Kama was burnt to ashes and rendered bodyless, Rati had gotten held by Shambara due to the curse of Brahma.

188) Earlier, when Rati had heard that Draupadi had begotten five husbands, she had laughed (at Draupadi). Hence Brahma had cursed her.

189) "May you become an Asura and be blamed" – thus was the curse. Therefore she was under the control of Shambara due to Maya. She had hidden her real form, and was under Shambara's control in a different body.

190) Even when she was under his control, she never appeared in front of him in her real form. When she saw her husband (Pradyumna), she became very happy.

191) Using many *Rasayanas* she brought up her husband. Within four years, he attained full youth.

192) When he gained his youthful appearance, seeing him, she became overcome by shyness. Seeing her thus, he asked – "O Mother! Why are you behaving inappropriately?"

193) She narrated all the incidents to him, her husband, including the details of his birth. Thereafter, the son of Sri Krishna accepted her as his wife.

194) Rati then initiated him into the most powerful and excellent mantras, which she had obtained from Sri Parashurama, and which were capable of destroying all *mayavis*.

195) After that, Pradyumna invited Shambara to war, as he had violated his wife. The powerful (Shambara) came there and fought with all his strength.

196) Fighting with him using a sword and shield, and then with excellent weapons, astras and even trees, he (Shambara) became invisible as he was unable to defeat Pradyumna.

197) Shambara was cruel. He possessed thousands of *mayas*. Even as he was invisible he hurled rocks on Pradyumna from the sky. However, Pradyumna countered all of him due to the strength of his learning.

198) Having lost all his *mayas* to the knowledge of Pradyumna, Shambarasura then fell down quickly after he was beheaded with a sword.

199) Having killed Shambarasura, Pradyumna, the son of Sri Krishna, climbed on to the sky with his wife due to the power of the same knowledge, and left for Kushasthala (Dwaraka).

200) Sri Krishna and Rugmini were verily Lakshmi and Narayana. Yet, in order to emulate ordinary humans, they were informed by Sage Narada that it was their son who had arrived there.

201) Having been loved and cared by Sri Krishna, Rugmini and by Balarama and the Yadavas, as also by his grandfather (Vasudeva), he (Pradyumna) settled down there.

202) A long time ago, King Satrajita, who always worshiped Sri Vishnu, had performed service to the Lord residing in the Surya Mandala and had obtained the Symantaka jewel.

203) Although he was a devotee of Sri Vishnu, he was an extremely greedy person. In order to bring this out, Sri Krishna, the Lord of Ramaa and the one who is omnipotent, asked him for that jewel.

204) Satrajita did not give it to him. His brother Prasena once wore it and went to the forest where he was killed by a Lion.

205) He (Satrajita) started whispering to everyone that it was Sri Krishna who had killed his brother for obtaining the jewel. Sri Krishna left along with many Yadavas in order to fetch the jewel back.

206) In the forest, Sri Krishna showed all the Yadavas, the footprints of the Lion and that it had killed Prasena. He also showed them that the Lion had been killed by a Bear.

207) After that, he made the Yadavas stop at the entrance of the cave (where Jambavanta lived) and went inside. There, he fought with Jambavanta.

208) Since he was a devotee, Sri Krishna fought with him very softly in the beginning. Later, in order to show him his true strength, he fought ferociously.

209) Jambavanta was hurt very badly due to the blows from the fists of Sri Krishna. He took resort to his Lord Sri Rama mentally.

210) When he prayed to Lord Raghava thus, he saw his form in the best amongst Yadavas (Sri Krishna). He realized that there was absolutely no difference between the two of them.

211) After that, Jambavanta begged forgiveness from Sri Krishna and gave his auspicious looking daughter Rohini (Jambavati) in marriage to him. He also gave him the Syamantaka jewel and fell at his feet and prayed to him.

212) Sri Krishna split his aged body with his chakra and turned him into a young person without any pain.

213) Having fulfilled the wishes of his devotee, Sri Krishna, the Lord of all, left that cave along with his dear (Jambavati) and the great (Syamantaka) jewel.

214) When Sri Krishna had not come out of the cave for many days, the Yadavas who had waited at the entrance had returned back to their homes. When Sri Krishna returned, they became very happy.

215) In front of all the Yadavas, Sri Krishna, the best amongst them, handed over the Symantaka jewel to Satrajita. That King lost his shine on the face (due to this humiliation).

216) King Satrajita felt great remorse for having wrongly heaped infamy on Sri Krishna. In order to lose his sins (due to this act) he gave his daughter (Satyabhama) to him.

217) He gave the Syamantaka jewel back to Sri Krishna and requested him to forgive him. Sri Krishna returned the jewel to the King and enjoyed the company of Satyabhama.

218) The 'Bhu' *roopa* of Mahalakshmi herself had taken Avatara in another form as the most beautiful daughter of Satrajita.

219) Therefore, since Satyabhama and Rugmini were none other than Mahalakshmi herself, who is inseparable from him, the two of them were especially dear to Sri Krishna.

220) Jambavati obtained a son named Samba from Sri Krishna. He was the Avatara of the Sanatkumara form of Shanmukha. He also had the Amsha of Chaturmukha (Brahma).

221) In this way, when Lord Janardana, the ocean of infinite auspicious attributes, was taking care of the Earth, a Brahmana approached him once.

222) His name was Janardana. He took refuge at the feet of Sri Krishna, who gave him great respect. Bowing to Sri Krishna, he spoke thus.

223) "O Lord! Please excuse me, for I am having to speak sinful words. Since I have come as the messenger of a great sinner, the words are of that nature".

224) "There is nothing that you are unaware of. Still, I shall speak if you permit me" – said the Brahmana. Sri Krishna said – "Speak". The Brahmana said thus.

225) "King Salva has obtained two sons. Both of them are devotees of Shiva. Due to the *tapobala* of the father and the blessings of Shiva, they were born".

226-227) "They had obtained the boons of invincibility and being free from death (due to others) from Shiva. Both of them were Jarasandha's students. Due to the power of their penance, Shiva had given them two Bhutas named Mahodara and Kundadhari, both of whom were also invincible and free from death"

228) "The two (Bhutas) were helping them. By nature the two Bhutas could not be killed but they had also obtained the benefit of invincibility due to Shiva's boon".

Note: Being Shiva's assistants, they were naturally free from death.

229) "Due to Shiva's boons of invincibility and freedom from death, the two sons (Hamsa and Dibika) got enraged with power and want their father to perform the Rajasuya yajna".

230) "Since Jarasandha was their Guru, he does not desire to oppose them. After all, they want to perform the yajna by defeating those Kings who were on the side of the Devatas".

231) "O Lord Krishna! Since Vaidikas state that the Rajasuya is a Vaishnava yajna, Jarasandha does not wish to perform it".

232) "Desiring fame for their father, these two want to defeat you and hence want to perform this yajna. This they have communicated to you".

233) "You reside in the ocean. Come to us with the jewels fetched from the salty ocean. This is what they have stated. Please excuse my words".

234) Stating thus, Janardana bowed to Sri Krishna. The Yadavas gave out a loud laughter. Sri Krishna dictated a message to Satyaki through his cloud-like, baritone voice.

235) "O Satyaki! Go there. Go to that lowly King and convey my message. Tell him that he should have no doubt that I shall come to him with excellent weapons and pay him my tax".

236) "Be prepared for war and both of you come to Pushkara immediately" – when he said thus, the son of Shini left along with the Brahmana.

237) Satyaki left in order to meet them (Hamsa – Dibika). The powerful Satyaki delivered the message of Sri Krishna, and after having rendered them trivial, returned to Sri Krishna.

238) Before this happened, the two of them had once insulted the Sage Durvasa, the one who is the Avatara of Shiva, assuming him to be very insignificant.

239) They had destroyed the loin cloth and other artifacts of the Sage, who at that time was along with three thousand of his *shishyas*.

240) Since he himself, in his original form (of Shiva) had granted them boons, the Sage could not curse them. He then approached Sri Krishna, the all powerful one who could destroy every evil being.

241) Sri Krishna, the Lord of Lakshmi, gave him great respect and offered him an excellent loin cloth and other gifts. He joined the Sage and left for ending the tyranny of the sons of Salva.

242) Jarasandha knew that the son of Atri (Durvasa) was the Avatara of Rudra. Hence he deserted his *shishyas*, who had opposed the Sage.

243) When Sri Krishna went to Pushkara along with the best of the Sages, Hamsa and Dibika too came there.

244) Their father, by name Brahmadata, also came there. The two Bhutas, that roam around in front of Shiva, too came there.

245) An Asura, named Vichakra, had earlier obtained a boon from Brahma. Being invincible and free from death, he used to trouble the Devatas.

246-247) Vichakra, who was their friend, came there to render them help. The Rakshasa Hidimba, who had obtained a boon from Shiva saying – “You cannot be defeated. Nor can you be killed” was friendly with the two of them. He too came there.

248) The army of Hamsa-Dibika consisted of ten akshouhinis. Vichakra’s army was six akshouhinis. Hidimba possessed an army of one akshouhini.

249) Together, with an army of seventeen akshouhinis, they faced Sri Hari in battle. Sri Krishna too fought them.

250) A terrible duel took place between the two armies. Sri Krishna faced Vichakra while Balarama took on Hamsa.

251-252) At that moment, Satyaki faced the brother of Hamsa, after picking up an excellent weapon. The son of Rohini, and brother of Sri Krishna, by name Gada, invited Brahmadata, the father of Hamsa-Dibika. Gada was earlier the gatekeeper of the Chanda-gana, who bore the responsibility of serving Sri Hari with Naivedya.

253) All the other Yadavas got together and faced the two Bhutas of the three-eyed Shiva and the Rakshasa Hidimba, along with three akshouhinis of their army.

254) Sri Krishna bravely fought Vichakra, who was raining great astras, and instantly rendered him chariot-less and weapon-less.

255) Sri Krishna, the destroyer of enemies, beheaded Vichakra, after he started to throw trees and rocks. All the Devatas were joyous at seeing this and raised slogans of victory.

256) Brahma, Rudra and others worshiped Sri Krishna whilst showering flowers on him. Lord Krishna then took on the two Bhutas that were consuming the Yadavas.

257) The two Bhutas defeated all the Yadavas in battle. They attacked Sri Krishna, jumped on his shoulders and started biting his beautiful ears.

258) Sri Krishna swirled them through the force of his shoulders and caused them to drop in Kailasa. For someone who is the ocean of infinite strength how can this be a big task?

259) Ugrasena, Vasudeva and others faced Hidimbasura by showering arrows at him. He was fighting them with great valour and devouring them out of ego.

260) The powerful Rakshasa consumed their chariots and weapons and, having held the two of them with his hands, said – “You should enter my mouth immediately”.

261) When that happened, Balarama, who was till then fighting Hamsa with his mace, left him and arrived there.

262) When Balarama came there, the King of the Rakshasas left the two of them and approached him. He smashed his chest with his fists with great anger.

263) The two of them, being very powerful, fought with their fists. After a long battle, Balarama held him by his knees.

264) After that Balarama threw him away a distance of one and a quarter *yojanas*. Having fallen thus, Hidimbasura did not fight him further.

265) Hidimba deserted his army and Hamsa-Dibika and went away to the forest. Balarama destroyed the Rakshasas in that army and let go a leonine roar.

266) Gada meanwhile undertook battle with the aged King of Salva Brahmadata. He destroyed his vehicle and rendered him weaponless. Salva ran away from there.

267) Satyaki sat in his chariot and fought with Dibika, the younger son of Salva. Fighting with excellent weapons, the two of them enjoyed the duel.

268) The powerful Satyaki fought a big battle with Dibika and killed a hundred and five of his associates, all of whom were excellent archers.

269) Dibika went after Satyaki holding a sword and shield. Satyaki too faced him without fear holding his own sword and shield.

270) The two of them displayed excellent skills with the thirty-two forms of sword-fight, without getting tired. They stood against each other, matching the opponent.

271) Each of them desired to defeat the other, and yet they could not manage to get the opportunity. Thinking the fight to be of no use, they stopped battle and went away.

272) Later, Dibika got together with Hamsa and went after Sri Krishna in battle. Sri Krishna immediately rendered them weapon-less by the use of arrows.

273) Very soon, three-fourths of their army was annihilated by Sri Krishna and only a quarter remained. Scared of Sri Keshava, they took to their heels.

274) Sri Krishna, the one with infinite radiance, the one who is all-powerful and the one with lotus-eyes, was worshiped by all Devatas and spent the night there at Pushkara along with the Yadavas.

275) The next day, Sri Krishna, the Lord of all, stopped the two of them who had run away (Hamsa-Dibika) at the banks of Yamuna after a chase.

276) Sri Krishna, together with Balarama and his army stopped Hamsa-Dibika who were running away along with their left over army.

277) The two of them, who were difficult to restrain and were also valorous, became extremely angry and returned with their army and attacked all the Yadavas with a shower of arrows.

278) Hamsa, who was a great archer, took on Balarama. His brother Dibika attacked Satyaki, Gada and all the other soldiers.

279) He rendered Satyaki and Gada weapon-less and chariot-less and also destroyed their armour. They left the battlefield and went away.

280) Dibika chased away all the Yadavas and, picking up a big bow, let out a leonine roar and attacked Sri Hari by showering him with great weapons.

281) Immediately Sri Krishna, the destroyer of enemies, rendered him bereft of any instruments (chariot, weapons). He deserted Sri Krishna and went after Balarama.

282) Balarama, the wielder of the plough, rendered Hamsa weapon-less due to his strength. He stared at Dibika who had come there with a bow whose string had been tied.

283) Hamsa immediately picked up his bow and faced Balarama. Sri Krishna stopped him aggressively.

284) Satyaki, who had left Dibika and gone, climbed another chariot and went after his father Brahmadata.

285) The aged Brahmadata started to fight with Satyaki. He shot an arrow at the neck and throat of Satyaki.

286) Satyaki, who suffered a powerful blow, fell down unconscious. Regaining his senses soon, he picked up an arrow that was in the shape of a crescent.

287) The powerful Satyaki beheaded Brahmadata, the one with grey hairs, with that arrow. That head, which was once desired by Amba, fell down on the ground.

288) Satyaki, with great energy, went to Sri Krishna, roaring like a lion. Balarama continued to fight with Dibika, who was with his army.

289) Sri Krishna caused immense pain to Hamsa with many powerful arrows and also destroyed his army. Not even a single one was left alive.

290) Hamsa faced Sri Krishna alone and showered many great *astras* at him. Sri Keshava stopped all of them and picked up his *astra*.

291) Seeing the discharge of the *Vaishnavastra*, he jumped from his chariot out of fear and started running. When doing so, he fell into the Yamuna.

292) Sri Krishna, even as he was holding the *Vaishnavastra*, stomped his face with his foot. Hamsa became unconscious and fell into the mouth of a big serpent.

293) Having reached the stomach of a great serpent known as Dhritarashtra, he will meet his death at the end of the Manvantara after staying there, suffering immensely, as if he were in Tamas.

294) After that (his death) he will surely reach Andhantamas. His brother Dibika, meanwhile, fell into the water while looking for his brother.

295) Having left Balarama, he dived into the water and searched his brother. Not finding him, he plucked out his own uvula out of frustration.

Note: This caused his death

296) Dibika fell into Tamas after giving up his body. There, he awaits the arrival of his brother and is meanwhile undergoing immense suffering.

297) Later, Sri Krishna, along with his army, Balarama and many great Sages, left for Kushasthala (Dwaraka), even as Brahma, Shiva and others showered praises on him.

298) Granting great joy to all those people who took refuge at his lotus feet, Sri Krishna, the Lord of Ramaa and the one who is the ocean of eternal unblemished joy, lived happily in his home.

|| End of chapter 17, known as 'Hamsa Dibika Vadha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 18: Bhimarjuna Digvijaya

Bhima's Bhagavata Dharma, Astra Vidya Pariksha, Defeat of Drupada, Birth of Draupadi and Dhristadyumna, Yudhisthira becoming Yuvaraja

|| Om Namō Bhagavate Vasudevaya ||

1) The princes learnt all the divine astras from Dronacharya, who had in turn obtained them from Sri Parashurama. Among all of them, Arjuna excelled the most.

2) Bhima, through his inherent talent, knew the divine astras even more. However, he never considered the art of fighting through astras as a superior Dharma.

3) Requesting the Devas can never be part of the excellent Bhagavata Dharma, can it? The principle is that even with Sri Hari himself nothing apart from knowledge, devotion and his contentment must be sought. That being the case it is self-evident that one should not ask anything from others. Isn't an astra something that would grant a material benefit (victory against an enemy)?

4) Vrikodara is one who is always engaged in the pure Bhagavata Dharma. He never undertook any pursuits with material gains in mind. Therefore he never asked anything from either the Devas or humans.

5) Even with Sri Hari he never asked anything for material gains. He asked Bhiksha too by employing a loud roar like how one receives tax from Vaishyas.

Note: This incident happens during the stay of the Pandavas in Ekachakranagara.

6) Apart from Sri Hari, he never lost to any other Devata. He never worshiped anyone else either. He never opposed anything that went against (the wishes of) Sri Hari.

7) Bhima never fought against any opponent in war when unarmed. He never used weapons against them thus. He never ran away from any battle. He never cheated or deceived people.

8) He never permitted even the final rites of those who hated Sri Hari. He too personally never performed them. He never conducted himself in any way that would bring joy to non-Vaishnavas.

9) Bhima did not make friendship with non-Vaishnavas. Nor did he make enmity with Vaishnavas. If someone derided Sri Vishnu even when he was not around, he would cut their tongues!

10) He would kill those whose conduct went against Sri Vishnu. He used to get others also to kill such people. Bhima never was in doubt on matters of Dharma or knowledge.

11) He never deployed his knowledge as a means of survival even when under the greatest danger. That is why he never answered the questions of Yama or Nahusha.

12) As per the orders of Sri Hari he employed astras to counter and defeat the astras of Ashwathama. Similarly he used astras against Alambusa when he resorted to fighting invisibly. Apart from these situations, he never used astras at any cost.

13) Apart from Arjuna, there was none who was equal to Ashwathama when it came to proficiency with astras. Therefore, in order to show the proficiency of Bhima in all branches of knowledge, Sri Krishna had ordered Bhima to use astras against Ashwathama and against Alambusa.

14) Sri Krishna had ordered Bhima, keeping in mind the ways of the world, to bow before those Devatas who appeared in person and to those who were elder to him and those who were elderly relatives.

15) Even during such instances, Bhima bowed only to Sri Vishnu who was inside them and not to others. During the two incidents when he used astras, he did so by encouraging the Devatas to release those astras, and not by requesting them.

16) After Bhima, it was only Draupadi who was always on the path of Bhagavata Dharma. Therefore, she did not ask Dhritharashtra any boon for herself.

17) Similarly, she did not curse the sons of Dhritharashtra even when under the greatest danger. Neither through her words nor in her thoughts did she ever go against Sri Keshava.

18) The others (Devatas) even though devotees did deviate from the path of Dharma a few times.

19) Balarama spoiled his mind (against Sri Krishna) for the sake of the Syamantaka jewel. During the incident involving the protection of the Brahmana's kid, Arjuna insulted Sri Krishna.

20) Pradyumna, Uddhava, Samba, Aniruddha and the others opposed the giving of Subhadra into Arjuna's hands knowing fully well that it was the wish of Sri Krishna. Satyaki sometimes used to think that Arjuna was equal to Sri Krishna.

21) Yudhisthira too thought of Sri Krishna as a mere human and was hesitant to send him for the killing of Jarasandha.

22) Vidura was not very keen on Sri Krishna attending the sabha of the Kauravas thinking that he may be arrested.

23) Nakula sent word to Sri Krishna himself asking for tax. Sahadeva criticized the policy of Sri Krishna citing the annihilation of the lineage as the excuse.

Note: Nakula asked for tax from the Yadavas as part of his conquer during the Rajasuya.

24) Devaki and Vasudeva often used to think of Sri Krishna as a mere human. Bhishma insulted the Parashurama form of Sri Hari. He fought with him too.

25) Drona, Karna, Ashwathama and Kripa had wished to see the end of Sri Krishna (in the war). Shiva and the other Devatas too had opposed him one time or the other.

26) Nothing needs to be said about Rishis, humans and Gandharvas. Due to their ignorance from numerous previous lives, they always insult him.

27) Therefore, only Vayu remains firm on following the Bhagavata Dharma. Lakshmi and Sarasvati too are similar. Therefore, these three are known as 'Para Shukla Traya'.

28) Due to his inherent knowledge, all this has been explained by Sri Vyasa, the one with infinite bliss, in the Puranas and the Mahabharata.

29) When all the princes thus became skilled in all forms of warfare, Dronacharya presented them in the examination field.

30) After duly worshiping his Guru Sri Parashurama with excellent sandal paste, flowers, clothes, weapons and sweets made from jaggery, he (Drona) ordered the princes to display their skill with weapons.

31) After offering salutations to Bhishma, Drona, Vidura, Gandhari, Dhritrashtra and the groups of Kings, and also after offering respects to Kunti, the Kurus and Pandavas displayed the results of their learning and hardwork.

32) After all of them had displayed their skills, Ashwathama, having obtained many excellent great astras from Drona, displayed them with great intensity exceeding the skill of all others.

33) Arjuna thereafter displayed his skills with divine weapons and exceeded even Ashwathama. He hit arrows at the leg of an insect and at the eyebrow of a bird. He displayed several other astras as well.

34) Karna arrived there at that moment and displayed all the astras that he had learnt from Sri Parashurama. He exceeded Arjuna in his display in that gathering of Kings.

35) Kunti identified him as her son but could not disclose it to anyone due to embarrassment. Arjuna could not bear the skill of Karna and invited him to a battle.

36) Knowing that it was against Dharma to invite a non-Kshatriya to battle, Bhima stopped Arjuna and gave a whip at the hands of Karna.

37) Even if one is born in the family of a Kshatriya, if the proper samskaras are not performed, one does not become a Kshatriya. Like a Brahmana who has lost his *vipratva*.

38) When Karna was rendered speechless in this way, Duryodhana took the consent of his father and performed the *abhisheka* of Karna as the King of Anga. Dhritrashtra, out of partiality towards his son, had come under his control.

39) When Karna was crowned thus, his father Adiratha came over there. In front of all the gathered Kings, Karna bowed down to him. His behavior brought great joy to all the noble men assembled there.

40) After that, Bhima and Duryodhana, under the pretext of displaying their skills, picked up heavy maces and faced each other with great anger.

41) Devatas, Asuras, humans and all other forms of jeevas took sides of Bhima or Duryodhana and the entire sentient world was divided into two camps.

42) Devatas and those on their side supported Bhima. Asuras and those on their camp took refuge in Duryodhana.

43) Humans too shouted “O Bhima! May victory be yours” or “O Duryodhana! May victory be yours” and formed two camps depending upon their divine or evil nature.

44-45) Devatas and the Asuras started letting out loud shouts and roars. Dronacharya, the excellent Brahmana, realized that the entire world was getting bifurcated into the supporters of Bhima and Duryodhana, which could lead to the end of the world there itself, and stopped the two brave warriors, who were capable of ending all enemies, through his son Ashwathama.

46) Ashwathama stopped both of them saying – “There is none equal to you in your areas of ability”.

47) As per the orders of Drona, both of them were stopped thus and they returned to their homes. Brahma, along with the other Devatas, returned to their own lokas after the Pitamaha assured that the world would see their battle some day in the future.

48) Duryodhana left for his home holding the hands of Karna. Bhimasena returned to his home while holding the hands of Arjuna.

49) It was Bhima’s decision that Arjuna should kill Karna. Against this, Duryodhana wanted Arjuna to be killed by Karna. Towards this, both of them planned special means.

50) While Bhima’s efforts were towards increasing the fame and victory of Arjuna, Duryodhana’s efforts were opposite and he wanted Karna’s victory and successes to increase.

51) For Bhima’s sake, Sri Krishna and the other Devatas took the side of Arjuna. It was just like earlier when Sri Rama and the other Devatas took the side of Sugriva as he was with Hanumanta.

52) For this very reason, Indra, the King of Devatas, had taken birth as Bhima’s younger brother. He had repented the mistake committed earlier (as Vali). Therefore, Bhima protected him in this way.

53) For the sake of Duryodhana, all the Daityas and Danavas took the side of Karna. In this way, Karna and Arjuna became stakes in the gamble called war.

54) When Drona was requested for making known his Gurudakshina, he replied thus to the princes – “Capture the Panchala King Drupada and hand him over to me”. The princes agreed to do so.

55) The Kauravas, along with Karna, and also the Pandavas left for the city of Panchala along with Drona.

56) Then, Bhima, in order to display the difference in their capabilities said thus to Guru Drona – “O best amongst the Brahmins! The ego of these princes cannot be controlled”

57) “Let them go ahead. Drupada can never come under their control. After they return due to failure, we will certainly proceed and capture your enemy and bring him. Let there be no doubt”. Saying thus, he stayed back along with his brothers without proceeding further.

58) When the Pandavas stayed back thus along with Drona, all the Kauravas, along with Karna, rushed to the inner courtyard of Panchala King Drupada, wielding all their weapons.

59) Noticing that the princes had come there to capture him, Drupada left from the palace along with an army of three akshouhinis.

60) All of them started showering arrows on the princes after surrounding them, causing them immense pain. Even the women and children (amongst the Panchalas) started troubling these shameless ones.

61) Standing in the aisles, the women and even children hurled stones and pestles and hurt the princes, who were brought up in great comfort.

62) Due to his *tapobala*, Drupada had a boon from Surya – “Around a perimeter of one *yojana* surrounding your city, you will be invincible”.

63) In this way, due to the boon, the princes who were brought up in great luxury got hit badly and ran back to where the Pandavas were present.

64) Even as the women, children and elderly amongst the Panchalas chased them, the Kauravas ran back to the Pandavas exclaiming – “Bhima! Arjuna”.

65) Seeing them being defeated like never before, the foremost warrior and brave Bhima picked up a bow, climbed his chariot, and moved forward.

66) Arjuna, the son of Indra, came right behind him. The twins (Nakula – Sahadeva) started off on either side (of Bhima). Yudhisthira stayed back along with Drona as the overseer.

67) Seeing Bhima coming ahead of all others while holding a bow, the Panchalas ran away with fear and reached the inside of their city.

68) Drupada faced Bhima along with his sons. Yudhamanyu and Uttamaujas stood as guards of his chariot-wheels on either side.

69) The two of them were the Avatars of Vishwvasu and Paravasu, two Gandharvas. They also had the Avesha of Dhatri and Aryama, two Adityas. They were sons of Drupada and were great warriors. Behind them stood Satyajit.

70) Satyajit had the Avesha of an Aditya called Mitra and was the Avatara of a Gandharva called Chitrasena. He was a brave and great warrior. In front of all of them Shikhandi, an excellent chariot-warrior, moved ahead discharging arrows.

71) Behind him was Janamejaya, who was the Avatara of a Gandharva called Chitraratha and who had the Avesha of an Aditya named Tvashtu. He too was reigning a lot of arrows.

72) Bhima, having rendered both of them chariot-less and also having disarmed their bows and shields, started hitting the army which included horses, chariots and elephants.

73) Then, Uttamaujas and Yudhamanyu faced Bhima rendering a shower of arrows. Bhima made them chariot-less and weapon-less.

74) In order to ensure the success of Arjuna's vow for his teacher and to ensure the embarrassment of Karna, Bhima did not capture Drupada even though he was very close (to doing it). He employed Arjuna for the same.

75) Arjuna quickly jumped into the chariot of Drupada, who was releasing many arrows, and broke his bow and captured him.

76) Just as a Lion captures a deer, Phalgunas caught him and returned to his chariot. The enraged Panchala army surrounded him.

77) Bhima immediately responded by firing numerous arrows on the army. At that moment, Satyajit attacked Arjuna with many arrows.

78-80) Arjuna destroyed his chariot and bow instantly. Addressing Bhima, who was still hurting the army, he said thus – "Let us not destroy the entire army of this brave King. He is worthy of developing a relationship. He was our father's friend and follows Dharma. Out of respect for our Guru, let us capture only him". When he said thus Drupada developed a friendly attachment to him.

81) After that, Bhima stopped hurting the army and left behind Arjuna. The army, which survived thus from Bhima's hands, ran away from there due to fear.

82) Arjuna brought Drupada to Drona's presence and handed him over. Drona asked Drupada thus – "Are you for my friendship? Or not?".

83-86) "I do have it (friendship) now" – said Drupada to Drona. Again, Drona said to Drupada – "I need permanent friendship with you. Since you do not maintain friendship with anyone who is not a King I did this. War is not prescribed for a Brahmana. That is why I did not capture you personally. Desiring your friendship, I got this done through my *shishyas*. Even now, I will take away only half your Kingdom since I want your friendship. You will remain King of the land south of Ganga. I will become King for the land north of it. Even if one of us doesn't remain a King, our friendship won't last, will it?".

87) Saying thus, Drona released him and accepted half his Kingdom. Along with his *shishyas* he left for Nagapura (Hastinapura) and stayed there in comfort.

88-89) Fearing that his *Brahmanatva* will have to be given up, he did not pick up his bow for the battle. Later, however, when the sons of Dhritarashtra begged him falling at his feet out of fear of Bhima, he fought the war against the Pandavas, along with his son. Thus, he took to the Dharma of a *Kshatriya* only as per the will of Sri Hari.

90) Having lost the battle, Drupada however underwent great pain, suffering day and night, and desired to take the refuge of the Pandavas seeing the might of Bhima and Arjuna.

91) He desired to make the words of Arjuna, calling him a relative, come true. Seeing his soft nature, he also desired to obtain a daughter whom he can give in marriage to Arjuna.

92) Also desiring to obtain a son who would kill Drona, he went to two excellent Brahmanas known as Yaja and Upayaja. He gave *daana* of ten crore cows to them and brought them (to his place).

93) Drupada performed a *Yajna*. “May a son be obtained through Drupada” – when they (Yaja-Upayaja) called his wife in this way, she delayed (her arrival) out of pride.

94) Ignoring her saying that she was unimportant, the two excellent Brahmanas offered the *havis* that was to be consumed by her into the Agni.

95) When they offered that havis into the Agni using two Vaishnava mantras, Agni, with his coal-red radiance, rose from the middle of the fire.

96) He had a crown on his head, and wore ear-rings. He was radiant with golden garlands. He was holding an excellent sword in his hand. He was letting out a roar like a Lion riding a chariot and was shining like the Sun. He approached Drupada.

97) He was very gritty (*Drushtatva*) and also radiant (*Dyotanatva*) and therefore all the sages and Drupada too called him *Dhrishtadyumna*. He was well versed in the meaning of all the Vedas.

98-99) Following him, verily Bharati Devi herself came out from the middle of the *Yajnavedi*. Since he bears everything Sri Vayu is known as Bharata. Being his wife, she is known as Bharati. Since she is also the presiding deity of the Vedas, she is known as Saraswati. As she is always under the refuge of Sri Vayu, who is bliss personified, she is also famous as *Sri*.

100) She had the Avesha of Shachi, Shyamala and the Usha-devis also. Since these Devis are under the refuge of Indra, Dharma and the Ashwini-devatas (respectively) they too are known as *Sri*.

101) She (Draupadi) came to be known as Krishnaa as well. Since she was the best (*Utkrushta*) amongst women, since she was of dark hue, since she possessed excellent joy and since she gave joy to whoever associated with her, she got to be known by that name.

102) As soon as she was born, she was all-knowing. She possessed all ornaments on her and was full of youth. She never aged and was the most beautiful in all three worlds. She had the special Avesha of Uma (Parvati) in her. She possessed all auspicious attributes.

103) A long time ago, Umadevi along with three other Devis Shachi, Shyamala and Usha got united with their husbands and displayed a lot of affection even amidst the presence of Brahma.

104-105) Brahma cursed them thus – “All of you are to take birth as humans. In that birth you shall face the company of other men”. When they were cursed thus, they pondered over it a lot and then approached Bharati Devi and performed her service for a thousand years. They narrated everything to her and requested her.

106) “O Devi! We have to take birth as humans. There we will face the company of other men without fail (due to the curse). Kindly ensure that we do not face anyone’s nearness apart from the touch of Sri Vayu”.

107) “Prior to this we have received another curse from Brahma on another occasion. We had once gone to him in one single body just to have fun and trick him”.

108) “Since you have come to me thrice in this way out of arrogance and tried to cheat me, may you obtain a human birth together in one body – thus was the curse given to us by him”.

109) “O Devi! Since we have two curses thus, we wish to be born in all four births together with you in one body”.

110) “We will get four births on Earth. No one can touch you apart from Sri Vayu. This is the eternal rule mandated by Sri Hari”.

111-112) “Therefore none other than Vayu can touch us when you are with us in the same body” – when they said thus Bharati Devi agreed to it and got together with Parvati and the other Devis and was born as a Brahmana girl. Together all of them performed a big penance to Sri Rudra through that body.

113) Bharati Devi, who was in that body, actually performed the penance and pleased Sri Hari who was inside Sri Rudra. Her diligent penance was done to ensure the performance of requisite Karma.

114-115) Sri Hari gave a boon to Bharati Devi through Sri Rudra that she shall perform only those activities that please Sri Vishnu in all her births along with Sri Vayu. For the others, he gave a boon that they shall unite only with their husbands in the human births as well.

116) Thereafter, they immediately gave up that body and took birth as Indrasenaa, the daughter of Nala. Here too, they were born together in one body.

117) A sage called Mudgala was engaged in a penance. He heard in a story (narration) that Brahma had lusted his own daughter.

118) Mudgala laughed at Brahma, who cursed him thus – “O arrogant one! May you obtain Bharati and the other pancha-devis. Let that lead to your downfall”.

119) When Brahma cursed him thus, he performed a penance and pleased Brahma. After that, Brahma blessed him instead of the curse (he obtained a way out of the curse).

120-121) “You shall not make physical contact with them. Maruta (Sri Vayu) will stay in your body and make contact. You shall be unconscious then and will not have any knowledge of it. Thus you shall not accrue any sin” – said Brahma. Sri Vayu entered inside of him. Later, he married Indrasenaa and became a Gruhastha.

122) Sri Vayu, the Lord of the Universe, spent a long pleasant time with her. Later, he warned sage Mudgala and went back to his *loka*.

123) After that, sage Mudgala went to a different country and performed penance there. Having been separated from her husband, Indrasenaa too got into a big penance.

124) Inside her, only Bharati Devi performed tapas to please Sri Hari residing inside Sri Shankara in order to surrender all her Karma to him.

125-126) Parvati and the others performed penance to Sri Rudra from inside that body. When Sri Rudra and Sri Hari appeared in front of them, all five of them sought boons so that they may attain their own husbands. Those words (seeking the boon) were uttered five times from that body.

127) Sri Vishnu residing inside Shiva granted Bharati Devi her husband as a boon. Shiva himself granted the other four Devis their husbands through boons.

128-129) Those four Devis (apart from Bharati Devi), as soon as the boon was granted, heard it and understood it as – “Devi! you shall obtain your husband soon” since they did not recollect that their presence was to ensure the Avatara of the Devatas and also because they had contact of the sentient world. It was like milk getting mixed with water (their behavior and state).

130) When they heard the boon from Sri Vishnu once and from Sri Shiva four times, they understood it wrongly and thought that a single woman would obtain five husbands.

131) Being in the same body, they thought of themselves as one individual and started crying. Sri Mahendra came there at that moment. He asked those excellent ladies thus.

132-133) “Why are you crying?”. She replied pointing to Sri Rudra who was in the form of a young Brahmana and said – “I asked a boon but he gave me five husbands”. Indra, without realizing that it was Sri Shiva, asked loudly – “O evil minded one! What is this? When all three worlds are ruled by me, why did you curse this lady without any reason?”.

134) When Indra said thus, Shiva said – “May you fall down from Swarga and be born as a human. You will be her husband and she will attain you”.

135) “Under this hill, you can see all the Devatas who insulted me and have fallen down” – when Shiva said thus, Indra lifted the hill and saw (many) Devatas there.

136) Indra saw that Sri Vayu, Yama and the Ashwini Devatas, all of whom were Indras earlier in previous manvantaras were secretly discussing there about taking birth in human form.

137) After that, Indra undertook penance of Sri Hari, the one who is worshiped by all, and having pleased him, he was born with the Amsha of Nara on Earth.

138-139) Sri Brahma then cursed Shiva thus – “You have lied about Sri Vayu and others saying that they have fallen due to them insulting you. May you be born soon as a human and you shall be defeated by that very person to whom you lied i.e. Indra with the Amsha of Nara”.

140-141) “Although I had cursed the Devis, you granted them a boon that they shall obtain their husbands without consulting me. Therefore you will be born on Earth as a human but will not obtain your dear one in that form. After Bharati Devi gets out of that body, you will obtain your wife but only in your world. Let your boon fail in your own case”.

142-143) “She will take birth as Draupadi and will consist of the five Devis. Those very Devatas i.e. Sri Vayu and others about whom you spoke the untruth shall become her husbands. Parvati will manifest

in her (Draupadi) only for other activities (not when uniting with the husbands). This cannot be avoided”.

144) “The Shruti confirms that Vayu and the others took birth as humans in order to achieve significant *Devakarya*. The insult to you is not the reason for their Avatara”.

145) “Therefore you shall spend a long time on Earth” – saying thus Brahma went away. Shiva was thus born as Ashwathama. Indrasenaa, who had the five Devis inside her, was born as Draupadi.

146) All the events mentioned here, as well as the earlier stated proofs, can all be obtained clearly from the Vedas, Puranas and even from the Mahabharata.

147-148) When those two (Dhrishtadyumna and Draupadi) were born, all the Panchalas became extremely happy. Only because they had the company of humans and because they ate material food, it can be said that they had the traits of humans. Otherwise, as they were not born from a human womb, they did not have that many human frailties.

149) Drupada’s wife requested Yaja and Upayaja to bless her such that the two of them develop affection towards her as a mother. The sages granted the same.

150) Even after knowing that he was born to kill him, Dronacharya taught Dhrishtadyumna all the divine weapons in order to gain fame. The powerful Dhrishtadyumna too undertook study under him due to the desire of obtaining divine weapons of Sri Parashurama, which are otherwise unavailable even with the Devatas.

Note: Being Sri Parashurama’s *shishya*, Dronacharya knew many unique divine weapons.

151) After getting to know the capture of the King of Panchala, Sri Krishna, in order to reveal to the entire world the special affection he had for Pandavas, sent Krutavarma to them.

152) Krutavarma was the son of the daughter of King Shura’s brother. Out of devotion to Sri Krishna, and because he was a brother (cousin), he was greatly honoured by the Pandavas. He then returned back to Sri Hari.

153-154) From then on, many Kings who had been defeated earlier by Sri Krishna deserted Jarasandha and took the side of the Pandavas, after getting to know the strength of Bhima and Arjuna. The special affection that Sri Krishna had for the Pandavas was also another reason for the same.

155-156) All of them were previously under the control of Jarasandha due to his prowess and not out of affection for him. Now, after getting to know the strength of Sri Krishna and the Pandavas, they developed friendship towards the Pandavas due to the *samskara* of their previous births. They overcame the fear of Jarasandha and took refuge under them (Pandavas).

157) The Asuras, however, in spite of knowing that Jarasandha had been defeated by Sri Krishna many times, did not desert him due to their previous *samskara*. Isn’t *samskara* indeed very powerful (to overcome)?

158) Devatas, even if they take the company of others due to unavoidable reasons, will never give up their internal love for (other) Devatas. Similarly, Asuras will never give up their attachment for other Asuras, even if they take the company of the Suras.

159) Getting to know the strength of Bhima and Arjuna on multiple occasions, and due to his own natural inclination as a Devata, and also because he was the eldest amongst the princes, Dhritharashtra performed the *abhisheka* of Yudhishtira as the *yuvaraja*.

160) Thereafter, Bhima and Arjuna defeated all the Kings in all directions and made them offer a tax of submission to Dhritharashtra. They were, however, never defeated by anyone.

161) Dhritharashtra became very pleased with them. Similarly, the residents of the cities, country

|| End of chapter 18, known as 'Bhimarjuna Digvijaya', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 19: Pandava Rajya Labha

Burning of the wax palace, killing of Hidimba and Bakasura, Swayamvara of Draupadi, killing of Suvajra, Half the Kingdom to Pandavas

|| 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, Devatas 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 Devatas 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 Drona. 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, Dhritrashtra 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 Yudhisthira 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 Yudhishtira 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, Dhritarashtra, 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, Dhritarashtra 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 Dhritarashtra 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 ||

Chapter 20: Khandava Vana Daha

Swayamvara of Kali, Marriage with Shanmahishis, Dhanyashcharyakhyana, Slaying of Narakasura, Parijataharana, Subhadra Kalyana, Khandava Vana Daha

|| Om Namō Bhagavate Vasudevaya ||

1) Yudhishtira was engaged in the performance of yajnas, giving *mahadanas*, receiving tributes from Kings, becoming the moderator in discussions on topics of shastra and in worshipping Rishis and Munis. Bhima was engaged in giving discourses on Dharma, dissipating the knowledge of Sri Hari and in the protection of the nation.

2) Draupadi got engaged in giving discourses on Stree Dharma, protecting the servants of the palace, expenditure from the treasury and other activities including keeping a tab on the qualities and defects of those working in the inner palace. She also became a guide on the Bhagavata Dharma to those in the inner palace.

3) Arjuna's task was to control the other countries. Kings like Jarasandha and the rest and Keechaka and his followers used to be kept under check by Bhima. It was only his strength that they used to be afraid of!

4) When Bhima took control of all the Kingdoms, those rulers were rendered jobless after having lost the wars. Under Bhima's rule, the citizens used to be mostly engaged in Vaishnava Dharma.

5) The task of distributing salary to all the employees fell to the elder son of Madri (Nakula). Sahadeva engaged in the task of negotiations and treaties with other countries and he also served as a bodyguard of Yudhishtira, always carrying a sword with him.

6) Due to the special friendship with the Pandavas, Dhrishtadyumna stayed there at Indraprastha as the commander of their army. He developed a special friendship with Bhima. In this way, their Kingdom was complete with all required comforts.

7) In their Kingdom, due to Bhima's rule, there were no non-Vaishnavas. None suffered from poverty. No one faced any obstacle in treading the path of Dharma nor did people die of diseases. None faced death that was out of turn.

8) People used to approach Yudhishtira only for obtaining dana or for getting yajnas done and not with any other material requests. Because all other things used to get done by Bhima only.

9) The Gandharvas, Vidyadharas and Charanas always served the Pandavas, just as they served Indra. All the Devas and Rishis too used to come there in order to worship Sri Krishna.

10) In their rule, Dharma came into being even more than what was prevalent in the Kruta Yuga. Therefore wealth in terms of gold, jewels, clothes and greenery was much more abundant than the Kruta Yuga.

11) After that, Yudhishtira married the daughter of Shishupala named Devaki. She was his wife earlier too (in their original Devata form). Her brother was Dhrishtaketu. He was the Avatara of Anuhlada and had the Amsha of Savitru, an Aditya.

12) Yudhishtira had a son named Suhotra from her (Devaki). He was the Avatara of Chitrugupta, the writer of Yamadharma. Draupadi (Bharati) was born in another form as the daughter of the King of Kashi. She was known as Kali.

13) That Kali was Bharati Devi herself. The other Devatas did not have any presence in her. The King of Kashi invited all Kings for her Swayamvara and they all gathered there with great enthusiasm.

14) In the midst of all of them, Kali put the garland on the shoulders of Bhimasena. Jarasandha and the others were greatly infuriated and they rushed towards him berating the devotees of Vishnu while shouting praise of Shiva.

15) At first, Bhimasena defeated all of them by using excellent and unassailable logic in arguments showing that the Vedas are defect-free, citing numerous proofs from the Vedas themselves, and from other satvik-scriptures.

16) Even the Shaiva shastras have extolled the Vedas. Further, they have condemned shastras such as Shakta, Skanda and Soura and others that have gone against the Vedas. Vedas themselves declare their pro-Vishnu leanings.

17) These Shaiva shastras themselves have declared the supremacy of Vishnu over Shiva. But, nowhere in the Vedas has Shiva been called as superior to Vishnu. Even the Bauddhas and others have told everywhere that Vishnu is the supreme one.

18) Even the Charvakas, in some places, have called Vishnu as the supreme one and the Guru of Brihaspati. Therefore, Vishnu is the one well known as the supreme being and giver of salvation in all shastras.

19) "Among the other philosophies there is contradiction within the scriptures. O Kings! you shall now see the strength of my shoulders that are always at the service of Sri Vishnu's feet and in the propagation of Vishnu's supremacy" – said Bhima.

20) "Earlier, in the Kaurava capital of Hastinapura, river Ganga had arrived to obstruct my performance of Vishnu pooja. When I had pushed her aside with my left hand, she shifted many *yojanas*. Shiva arrived there at that moment".

21) "Shiva, in order to test me, came there in the form of a tiger and acted as if he was about to kill a Kapila cow, who was none other than Parvati. He rushed towards the cow and fell unconscious after getting hit by the force of my *gada*. He entered into the form of a Linga".

22) "That Linga became famous on Earth as the Vyaghreshwara. Similarly, on another occasion, at the banks of river Gomati near Himavat mountain, a battle took place. There too, Shiva was defeated and a Shardula Linga came into being".

23) "In this way, it is established by facts that I, who has sought refuge at Sri Vishnu's feet, is stronger. What then to speak of Sri Vishnu's superiority? Amongst Kshatriyas, strength determines greatness. Amongst Brahmanas it is knowledge. So say the knowledgeable".

24) "At Kedara (Kedarnath) Shiva, in the guise of a Brahmana, was defeated by me and he entered into a Linga due to fear. Embarrassed, he cursed saying – "May this place be out of bounds for those who know (study) the Vedas".

25) “In this way, when facts themselves clearly establish Sri Vishnu’s ability, if anyone feels otherwise, then let such a person respond. Instead of that, if one wants to only increase his anger then let such a person come to war with me” – when Bhima declared thus, all the Kings rushed towards him (for battle).

26) Bhimasena chased all of them away with his shower of arrows. He toppled Jarasandha down with his gada. Lifting him with both his hands, he threw him into the divine river Ganga, born from the feet of Vishnu.

27) An embarrassed Jarasandha got together with the other Kings and went back to Magadha. Bhimasena was greatly honoured by the King of Kashi and he then climbed on to his chariot, along with Kali, and left for Indraprastha.

28) Bhimasena united with Kali Devi, whose beauty and auspicious traits were unmatched in all three worlds and who was greatly favourable to him, and obtained a son named Sharvatrata. He was the Avatara of a Marut named Samana, who was full of strength and valour.

29) Sri Krishna too returned to Dwaraka along with Balarama, and wished to kill Shatadhanva, who had murdered Satrajita, the father of Satyabhama. Shatadhanva asked Akrura and Krutavarma for help.

30) The two of them said – “We cannot even fathom in our minds about deceiving Sri Krishna, who is the primordial reason for this Universe and who is the Lord of all”. When they said thus, Shatadhanva was beseeched with fear and he escaped from there, riding a female horse.

31) Sri Krishna and Balarama chased him on their chariots. After running a hundred yojanas, the horses died. Shatadhanva then continued running barefoot. Sri Krishna too chased him on foot.

32) Sri Krishna beheaded him with his chakra. Even though he very well knew that the jewel had been given to Akrura, for the sake of complying with worldly nature, Sri Krishna examined his clothes and said to Balarama – “He does not have the jewel”.

33) Balarama did not believe Sri Krishna and, out of anger, went to Videha and stayed there for five years. Knowing fully well that Sri Krishna cannot be won over from the side of the Pandavas, Duryodhana went to Balarama intending to win him over.

34) Duryodhana became a *shishya* of Balarama and learnt *gadayuddha*. Knowing Sri Krishna wasn’t around, he asked Balarama for giving him his sister Subhadra. He too promised him that he would do so.

35) Duryodhana did so calculating that Sri Krishna would never overrule his older brother. In order to establish the promise, he asked Balarama to give him his hand. Balarama extended his palm, that had the marks of the plough, and gave it to Duryodhana (as a mark of a solemn promise).

36) Duryodhana, who had fallen for Subhadra’s beauty, believed that due to attachment over their sister, Sri Krishna and Balarama would come under his control. Thinking thus, he held the hand of Balarama that bore the mark of the plough.

37) In her previous life, Subhadra was known as Trijata. Bearing very auspicious beauty, she was born as Vasudeva’s daughter through Devaki. Rohini had raised her as her own daughter.

Note: In the Ramayana, Trijata was the assistant who was beside Sita in the Ashoka vana.

38) Since she had served Sita very well in her previous life, she was born as Sri Krishna's dear sister. Due to the presence of Parvati's Avesha, she was full of beauty and auspicious traits. She had lotus like eyes and a reddish complexion like the Champaka flower.

39) Having done so much, Duryodhana returned to his own country while Balarama stayed back. Sri Krishna called back Akrura and Krutavarma, who were hiding due to his fear, and told them.

40) Sri Krishna called Balarama too, and in front of all Yadavas, told Akrura – "The Syamantaka jewel is with you. Show it to everyone!". Akrura, who was frightened, showed it to all present.

41) Sri Krishna proved to Balarama that he was not a cheat. Knowing that Balarama, Ugrasena and Jambavati, the mother of Samba, were desirous of the jewel, he spoke again.

42) "It is not appropriate for others to possess this jewel. Since Akrura always performs yajnas, and since he is always engaged in *daana*, let it remain with him". Even though he knew Satyabhama would not desire anything that he doesn't want, he said – "This is fit for her only!".

43) Having obtained the jewel, Akrura was greatly enthused and he engaged himself in the performance of yajnas. After having shown Balarama the jewel, Sri Krishna left for Indraprastha out of great love for the Pandavas.

44) Sri Krishna stayed at Indraprastha for many months. Once, when he and Arjuna had gone for hunting, he killed many deer and later approached the banks of river Yamuna. There, he saw another lady known as Kalindi, who was the sister of Yamuna.

45) Kalindi was the daughter of Surya and the sister of Yamuna. Out of great desire to obtain Sri Krishna, she had performed a lot of penance. When Arjuna asked her, she narrated everything. Sri Krishna then accepted her as his wife.

46) Sri Krishna later went to a King known as Nagnajit and, in a Swayamvara, brought under control seven oxen. The oxen were *asuric* in nature and could not be controlled by others due to Shiva's boon. All the other Kings had been defeated by them.

47) After that Sri Krishna married his daughter Neela. Earlier she had been a *gopakanya*. She had entered the body of Neela too. The same person had been born as two Avatars.

48) Mitravinda was Sri Krishna's paternal aunt's daughter. In the midst of several Kings, she garlanded Sri Krishna. Her brothers Vinda and Anuvinda wanted to marry her off to Duryodhana and hence caused obstacles (to her marriage with Sri Krishna).

49) Sri Krishna defeated those two princes of Avanti country, as also several other Kings and left from there along with her (Neela). Another of Sri Krishna's paternal aunt's daughter was Bhadraa. Her brothers gave her in marriage to Sri Krishna, and he accepted her.

50) The Kekaya brothers who gave the hand of their sister Bhadraa to Sri Krishna were the Avataras of Vishwedevas. They were devotees of Sri Hari as also of the Pandavas. Their father King Shaibya would always listen to their counsel. He was the Avatara of a Rubhu Devata.

51) The Swayamvara of Lakshanaa Devi took place in the Madra country. In that, the goal was to hit an instrument just like in Draupadi's Swayamvara. Her father had pleaded with Shiva and brought the Pinaka bow for this purpose.

52) In this case, the target was covered from all directions with an opening only at the top. The target had to be hit with just a piece of an arrow. Therefore, this target much more impossible than the one set for winning Draupadi.

53) Jarasandha and the others had arrived there. The Pandavas had come there to watch the event. Karna too had come there along with Duryodhana and the others. They were all keen to tie the bow.

54) Some of them got hit by the bow and fell, while others couldn't even tie the bow. Duryodhana, Jarasandha and Karna strung the bow but could not identify the target.

55) Arjuna, in order to show his strength, strung the bow and also identified the target. But, he deliberately mishit the target. He knew that Lakshanaa had to be won by Sri Krishna only.

56) Bhimasena did not desire neither to see the arrow nor to aim at the target. Being the noble one that he was, he was fully aware that even attempting something that was meant only for Sri Hari, the bearer of the Chakra, would render him at fault.

57) Sri Krishna, the one whose greatness is unfathomable, quickly strung the bow and hit the target with a small arrow. The divine instruments started blowing. The Devatas showered flowers on him.

58) Even as Brahma and the others were singing praises of Sri Krishna, the princes Lakshanaa put the garland on his shoulders and stood next to him. The Kings present there picked up weapons and went to battle with Sri Krishna.

59) Sri Krishna defeated Jarasandha and the others and returned to Dwaraka along with Bhima and Arjuna. These are the *ashta-mahaa-mahishis* of Sri Krishna, the eight divine beauties of the world who were very dear to Sri Krishna.

Note: Rugmini, Satyabhama, Jambavati, Kalindi, Neela, Mitravindaa, Bhadraa and Lakshanaa were the eight main consorts of Sri Krishna.

60) Rugmini and Satyabhama were the Avataras of Mahalakshmi, who is the presiding deity of Prakruti, and had taken two forms. The others had the permanent Avesha of Mahalakshmi. Amongst them (the latter six), Jambavati was the main one.

61) Jambavati was equal to Balarama when it came to the affection of Sri Krishna. The others were a little lower. However, when the Avesha of Ramaa was more in them, Sri Krishna showered them with special affection.

62) When the Avesha of Ramaa was lesser in them, all of them were still twenty times higher than Kaama. Since eternity they have never attained anyone else but Sri Krishna. He enjoyed with them while staying at Dwaravati (Dwaraka).

63) In this way when Sri Krishna was staying at Dwaraka, all the Kings came over to Raivata mountain once. Duryodhana and his associates, Pandavas and Kings of various countries came there too.

64) Since all of them had come there (Raivata) to see him, Sri Krishna appeared there. He was with Rugmini, and was seated in a divine throne. All the Kings offered their respects to him.

65) Then, Sage Narada appeared from the sky and told Sri Krishna – “You are the Supreme One; There is none else like you”. He stated this by uttering the words “Ashcharya” and “Dhanya”. Sri Krishna replied to him.

Note: Sage Narada said – “tvaM AscharyaH dhayaH...” to Sri Krishna

66) “Along with Dakshina” – said he. The Kings present there asked him – “What is this?”. Sri Krishna said to Sage Narada – “Explain it to them”. Sage Narada said – “Listen” and started explaining.

67) “I once saw a tortoise in river Ganga. I told it that it was the best. The tortoise said Ganga was superior to it. Ganga in turn said Varuna was better. Varuna said Uma Devi, who is also known as Prithvi, is better than him”.

68) “Since she bears (takes care of) all Devatas like me, Uma Devi is known as Prithvi. She said Shiva, Shesha and Garuda were better than her. Since they protect others, they are known as Parvata”.

69) “I am because of them. Sauparni and Varuni Devis, who are equal to me, are ruled by them” – said Uma. “Later when I went to them, they said Brahma was superior to them. Brahma said Mahalakshmi, the presiding deity of the Vedas and wife of Sri Vishnu, was better than him”.

70) “At that moment, Mahalakshmi, the presiding deity of the Vedas spoke as she has several forms. She said that her ‘Yajna’ form was superior as she joins Sri Vishnu in that form while he is known as ‘jna’. In that form, she is the presiding deity for all rituals related to yajnas. Since he enters them, he (Narayana) is also known as ‘Yajna’”.

71) “Rama Devi, who is also known as Yajna, and who is encompassed by Sri Vishnu and is seated on his lap, said that Sri Hari, who is the cause of the appearance of Brahma, Rudra and all others, is the most superior amongst all. There is none even equal to him. So who can be greater than him? She told me – O Sage! This is true and nothing is untrue here”.

72-75) “Having been taught thus, I realized that there is no difference in the Avataras of Sri Vishnu and came here to Sri Krishna, the best amongst the Yadavas, and told him that he was the Supreme Being. He said thus to me – ‘I am not just superior to Mahalakshmi who is seated on my left thigh. She stays on the left side of me bearing the name Dakshinaa. Since I am seated to her right, she is known as Dakshinaa. She is the presiding deity of Dakshina (the monetary remuneration offered in Yajnas). She bears numerous forms. She resides in the left half of my body. Since half my body is mingled with her, I am known as Ardha-Narayana. Even then, I am superior to her. There is none else who is as complete as

me, nor is superior to me'. He conveyed all this by uttering the words – 'dakshinaAbhiH saha'. When he spoke, he conveyed the truth that he was superior even to Mahalakshmi, the presiding deity of Dakshina".

76) "Sri Krishna said – 'O Narada! I am always superior compared to Dakshinaa and all her other forms, and compared to the entire Universe. She does not possess even one fraction of my infinite capabilities'".

77) "This is what the incomparable Sri Krishna just said. The Dakshinaa form of Mahalakshmi is always superior to everything else. Rugmini is that very Dakshinaa form (of Lakshmi). O Kings! Know that Sri Keshava is the one who is superior to her".

78) "All of you are witness to Sri Krishna's ability. When Kunti requested him to battle, he showed her ability. In one moment, he rendered Pandavas, Kauravas, Bhishma, Drona, Ashwathama, Krupa and Karna, all warriors who are the best in the world and who cannot be defeated even by the Devatas, completely weapon-less".

Note: The meaning of this shloka is that Kunti had once requested Sri Krishna to show everyone his strength. He obliged and, in one instance, rendered all the great warriors weapon-less.

79) Bhima had a *vrata* that he would never oppose Sri Krishna. So, as per his orders, Bhima bowed to Sri Krishna's chariot and held its wheel. Sri Krishna freed it (the wheel) and went away from there.

Note: In this contest, the defeat of Bhima was symbolic as he was very dear to Sri Krishna, and a great devotee. So he was made to hold Sri Krishna's chariot-wheel which the Lord then freed.

80) In this way, all of them engaged in playful competition and, even after trying as per their strengths, they were defeated by Sri Krishna and bowed to him. Kunti too was surprised and paid her respects.

81) "These kind of miracles of Sri Krishna have occurred hundreds, thousands and lakhs of times. Therefore he is amazing and the best amongst all" – when he (Sage Narada) said thus, all of them bowed to Sri Vasudeva.

82) Sage Narada, the *shishya* of Sri Vayu, as per his orders, described Sri Krishna's greatness in detail and declared them all as the truth and, after praising Rugmini and offering her the Parijata flowers, returned to Brahmaloaka.

83) Mahalakshmi, one with knowledge, bliss and other auspicious attributes, had taken two forms as Rugmini and Satyabhamaa. There was absolutely no difference between the two of them. Still, in order to show the nature of women, Satyabhamaa Devi acted as if she was upset with Sri Krishna.

84) Entering the midst of Kings with Rugmini, the arrival of Sage Narada who praised Rugmini and the handing over of Parijata flowers to her – these were the reasons cited by Satyabhamaa Devi to put up a frown on her face. Sri Krishna, in order to show how people who have fallen in love behave, said to her.

85) "I shall give you the entire Parijata tree". At that time, Indra too arrived there. He, along with all the other Devatas, had lost to Narakasura. Apart from that, the son of Earth (son of Bhumi – Bhauma – Narakasura) had stolen the ear-rings of his mother Aditi.

86) At the same time, many sages who had been tormented by Narakasura came there from Badari, prompted by Indra. All of them prayed to Sri Krishna with Vedic and Tantric stotras and begged him to kill the son of Bhumi.

87) When Sri Krishna was thus requested by the Devatas, including Indra, and by the sages, he remembered Garuda, the King of birds. Immediately, Garuda came and stood in front of him. Sri Hari climbed that bird, along with Satyabhamaa, and left.

88) Satyabhamaa was Mahalakshmi, verily eternal Prakruti herself. Still, in order to teach the world and due to her devotion to Sri Hari, she performed the vrata known as *Bhima Dwadashi* and bore crores of water pourings on her head.

Note: The details of the Bhima Dwadashi vrata are available in the Matsya Purana. The person is supposed to sit on a Krishnajina on Ekadashi day and water is continuously poured on to the head from a vessel with numerous holes. Milk is similarly poured on to the murthy of Sri Hari. The next day, on Dwadashi, milk is consumed first followed by food.

89) Along with Satyabhamaa, Sri Krishna climbed the shoulders of Garuda and left. Indra followed him for quite a distance and then took leave. Sri Krishna, having decided to kill the son of Bhumi, proceeded towards the North Eastern side.

90) Narakasura had conquered death due to the boon of Brahma. "You cannot be defeated when you bear a weapon in your hand" – saying thus Brahma had granted him a boon. His ministers too had received a similar boon, and consequently freedom from death, from Brahma.

91) Narakasura had received an additional boon that only he should be able to defeat his ministers (and keep them under control). He was born from the Varaha Avatara of Sri Mahavishnu and Brahma had also granted him an extremely fortified city called Pragjyotisha.

92) On the outer side, there was a fort made of mountains. Inside it, there was a fortification from water (moats). Inside that was a fort made of chains. This was designed by Mura. This fort had six thousand chains that were like sheaths of swords. Due to Narakasura's penance, Brahma had granted a boon that these forts could never be breached nor could they be damaged.

93) He had five brave ministers called Peetha, Mura, Nishumbha, Hayagriva and Panchajana. He had nominated them as *Lokapalaks* (keepers of the world) and called himself Brahma.

94) Having decided to kill him, Sri Krishna reached there and destroyed the mountain-fort with his gada. He released the *Vayavya* astra and dried the moat. Using his sword, Sri Krishna destroyed the fortification made of chains, that was built by Mura.

95) After that, the Daityas Mura, Peetha, Nishumbha, Hayagriva and Panchajana rushed at him and attacked him with boulders, rocks, weapons and astras. Sri Krishna killed all of them by decapitating them with his chakra.

Note: Sri Krishna is known as Murari due to his killing of the daitya Mura.

96) Each of them had seven sons each, all of whom were great warriors. Due to Shiva's boons, they were invincible. They too rushed to battle. Even as they were attacking him with weapons and astras, Sri Krishna offered them to (the Lord of) death using excellent arrows.

97) Having killed thirty-five sons of the ministers thus, Sri Krishna proceeded towards Bhauma. Hearing the news of his arrival, Narakasura faced him along with an army of thirty akshouhinis.

98-99) Garuda destroyed a quarter of that army by flapping his wings. Sri Krishna destroyed the remaining army with a flood of arrows. Later, Narakasura released arrows powered by the mantra of astras and faced Sri Krishna. In turn, Sri Krishna hurt him with a shower of arrows. Bhauma employed a *shataghni* given by Brahma.

100) Sri Krishna, the one who cannot be hurt, one who can never be overcome, one who is the very personification of knowledge and bliss, one who is eternally unchanged, one whose strength is unlimited and one who is the best amongst Devatas, swallowed that shataghni. Although he is never tired, he acted as if he was weak, in order to cause illusion to Asuras.

Note: Asura-mohana is what Paramatma does when he wants to confuse Asuras. In our itihasa and puranas, such Asura-mohana incidents are many.

101) Having falsified many boons of Brahma when it came to the rest (his ministers), Sri Krishna, the best amongst the best, wanted to make sure that Narakasura did not feel disrespect for Brahma. Hence he showed himself as being tired.

102) Then, Satyabhamaa saw Narakasura beaming with ego and picked up Sri Krishna's bow that was known as Sharnga. In spite of him trying hard, she rendered him weaponless and chariot-less in an instance.

103) Sri Krishna embraced Satyabhamaa. He got into his chariot again and decapitated the terrible Narakasura, who was firing many astras, and handed him over to death.

104) Narakasura, along with his ministers and their sons, reached Andhantamas, due to their hatred for Sri Krishna. Sri Vayu, who was present inside him as Avesha, entered Sri Krishna. Along with Satyabhamaa, Sri Krishna entered his inner palace.

Note: Sri Vayu, by the name of Sujeeva, was present inside Narakasura.

105) Bhudevi, who is the last amongst the five elements (pancha-bhuta) had the presence of Mahalakshmi, the presiding deity of prime matter, with her 'Bhudevi' form. Such a Bhudevi had given birth to Narakasura through Sri Varaha. Bhudevi fell at the feet of Sri Krishna.

106) She placed the ear-rings of Aditi at the feet of Sri Krishna, and handed over her grandson Bhagadatta to him. He consecrated him as the ruler of the land at Pragjyotisha.

107) Sri Krishna made him the King of all the *Kiratas*. He also gave him an elephant called Suprateeka, that was forcefully obtained by Narakasura from Kubera. That elephant was given by Shiva to Kubera.

108) Sri Krishna gave only that elephant to Bhagadatta. He blessed Bhumi Devi. Sri Krishna sent six thousand other elephants, each of which had four tusks, to Dwaraka. Those elephants had appeared at the time of the *Samudra Mathana*.

109) Sri Krishna also sent to Dwaraka gold, jewels and wealth that were spread across two hundred *yojanas*, all of which had been obtained by Narakasura by defeating the Devatas, Gandharvas, Nagas and Kings.

110) Sri Krishna, the primordial Deva, sent all that wealth and the elephants to Dwaraka through some warrior Rakshasas, who had been kept by Narakasura after defeating Nirruti.

111) Sri Krishna then saw many *kanyas* there. They had been kidnapped and brought by Narakasura after defeating Kings in battle. They were sixteen thousand and one hundred in number. All of them possessed excellent beauty and auspicious character. Since all of them were engaged in excellent *vratas*, they had not been violated by Narakasura and had still remained *kanyas*.

112) Some of them were Deva kanyas. A few others were Gandharva kanyas. Kasheru, the daughter of Tvashtru Prajapati, was the chief amongst them. Originally all of them were the sons of Agni. They had performed excellent *tapas* in order to obtain womanhood.

113) Possessing the desire to become wives of Sri Krishna, they had been granted the same boon by Sri Vayu after he was worshipped by them through their tapas. Being born as women, they had left for Badari.

114) There, they worshipped Sri Narayana and later they obtained the life of Apsaras. Some of them were born in the lineage of Kings. Some of them were born in Swarga. As soon as they saw Sri Krishna, the one who had all auspicious traits and who was enchanting, they took him as their husband.

115) All of them were equivalent to the *Ajanaja* Devatas in terms of their inherent ability. Due to the Avesha of Ramaa, they were slightly higher (than them). Sri Krishna placed them in palanquins and sent them to Dwaraka.

116) Sri Krishna lifted Indra's mountain of jewels, that was two hundred *yojanas* in height and Varuna's white umbrella, that always showered Amruta, and placed it on Garuda.

117) Sri Krishna, along with Satyabhamaa, climbed on to Garuda. Without any trace of tiredness, Garuda reached Swarga. There, all the Dikpalakas welcomed him. Sri Krishna entered the palace of Indra.

118) Sri Krishna, along with Satyabhamaa, was especially worshipped with devotion by Indra and Shachi. Sri Krishna gave Aditi her auspicious ear-rings. All the Devatas and Sages bowed to him.

119) Having come under the Avesha of Asuras, Aditi blessed Sri Krishna and Satyabhama as if they were her children, forgetting that they were the Lords of all, the Lords of the Universe, without any blemish and possessed pure bliss as their bodies.

120) Later Sri Krishna, the one whose body is nothing but bliss and knowledge, one who possesses infinite strength, one who has no defects such as birth and others, entered the Nandana gardens along with Satyabhamaa, who was always agreeable to him and was extremely dear.

121) Satyabhamaa was radiant like gold. She had worn dresses of golden hue, and was smeared with saffron and *kumkum*. Her face had a lustre that exceeded a crore full moons. Sri Krishna, one who was the most handsome in the Universe and whose essence was eternal, enjoyed with her.

122) That garden used to exhibit the great qualities of all seasons always. It had trees that shone with excellent jewels and gold. It was a divine place where the full moon always appeared. A mild pleasant wind always blew there. Sri Krishna relaxed with Satyabhamaa in such a garden.

123) Satyabhamaa, the one who was the very personification of blemish-free knowledge, saw in that garden the excellent Parijata tree, the tree which had appeared during the Amruta Mathana, which had the essence of gold and precious jewels in it and which could grant all desires and remove all misery.

124) As soon as she saw it, Satyabhamaa, the one whose face possessed a pleasing smile that was like moon-light, who had dark moving eyes and whose cheek were graced by shining ear-rings, requested Sri Krishna.

125) "O Krishna! the one who possesses unimaginable valour and one who gives life to this Universe! please place this tree in the garden of our house" – when she said thus, Sri Krishna hugged her, the one who possessed breasts that were like *kalashas*, and plucked that tree out of there.

126) Sri Krishna climbed Garuda, that most brave one, along with Satyabhamaa and the tree. Getting to know of this, and being provoked by Shachi, Indra reached there along with the Devatas.

127) Satyabhamaa, in order to show the strength of Sri Hari, stopped all those Devatas who were affected by the Avesha of Asuras and who had come to battle in all directions, with excellent arrows released from the Sharnga bow.

128) Satyabhamaa rendered Kubera weapon-less. Garuda lifted Varuna and threw him into the ocean. Satyabhamaa also defeated Vayu, the owner of the (north-western) direction and son of the main Vayu, and Agni, Yama and the others.

129) Just by the sound emanating from the Sharnga bow, Sri Krishna made those Devatas affected by the Avesha of Asuras realize this true self. As soon as they awakened to his true knowledge, they realized he was the eternal Sri Hari and went away from the battle.

130) When Shiva came to fight for Indra, Sri Krishna made him run away just with the arrows from the Sharnga bow. He was thrown far off along with his vehicle by Garuda. He then ran afar, being hit by the arrows.

131) When Hara fled from there due to the shower of arrows from Sri Krishna, Indra immediately employed the Vajrayudha against him. Sri Krishna smilingly stopped it with his left hand. Indra started running backwards from there.

132) Satyabhamaa, the most beautiful woman in the Universe, mocked at Indra. Then, Indra requested the mother of the Universe thus – “We are showing our childish instincts in front of the father of the world”.

Note: The mocking words of Satyabhamaa ensured the release of the Asura Avesha from Indra and the other Devatas.

133) Later Indra, along with the Devatas, asked for forgiveness from Sri Krishna and sought his refuge. He gave the Maniparvata mountain as a token of submission and performed a *sashtanga namaskara* to Sri Hari, who was with Satyabhamaa.

134) Indra requested Sri Krishna that Arjuna must be protected. Sri Krishna said – “As long as I am on Earth, no one can defeat Arjuna”.

135) After having obtained that boon for Arjuna’s sake, Indra repeatedly bowed to Sri Krishna, who looked at him with a pleasant face. Indra, the great *Bhagavata*, then returned to his home.

136) Sri Krishna permitted Indra to return and then himself returned to Dwaraka. He looked resplendent with a crown on his head, with ear-rings that constantly moved, with a shining lotus-like face and wearing clothes of golden hue and bearing the Kaustubha jewel.

137) For Sri Hari who is the lord of the Universe and one who is always radiant and blemish-free, there is nothing that is extra-ordinary. Yet, in order to teach the less-intelligent, such stories abound in the Puranas.

138) Sri Krishna, the Lord of all, entered his city. He was worshipped by the Yadavas in special ways. He entered the inner palace of Satyabhamaa and planted the Parijata tree along with the peak of the Maniparvata mountain.

139) Sri Krishna, the one with infinite forms, gave jewels to all the Yadavas to their content. The Lord of all married those Kanyas and made them stay in houses that had floors made of precious stones and enjoyed with each one of them separately.

Note: He took multiple forms and stayed with each of the 16108 of them separately, at the same time.

140) Sri Krishna obtained ten sons and one daughter from each one of them separately. Amongst them, Pradyumna, Samba, Bhanu and Charudeshna were much higher in attributes (abilities, strength, character, etc) than the rest.

141) An Aditya by name Savitru, who was the son of Aditi and brother of Surya, was born to Sri Krishna from the womb of Satyabhamaa and was known as Bhanu. Charudeshna was born to Rugmini.

142) Charudeshna was the Avatara of Vighnaraja (Ganapati). All the sons of Sri Krishna belonged to the category of Devatas. Similarly, all those who resided in Dwaraka had the presence of Devatas in them.

143) When Sri Krishna was residing in that way in his city of Dwaraka, being worshipped all the time by the Devatas, Rugmini's son Pradyumna went for the conquest of the Nagalokas, along with Samba.

144) When, out of ignorance, the serpents started fighting, Pradyumna defeated all of them, including Vasuki, with his arrows and chased them away. He took away all the precious stones present there. All of them (Nagas) bowed to them (Pradyumna and Samba).

145) After he was worshipped by them, Pradyumna, together with Samba, defeated the *mayavi* Maya, who had tried to stop him, with a shower of astras. After having been worshipped by him, he sat on a flying chariot and left for Swarga.

146) Pradyumna defeated Jayanta, who had come to battle with him because Sri Krishna had taken away the Parijata. Samba defeated Rushabha, who was Jayanta's brother, with his weapons.

147) The two of them destroyed the weapons of those two (Jayanta and Rushabha) using their excellent astras. Those two burnt their chariots. Pradyumna and Samba defeated them through excellent arrows and chased them away. Indra accorded the two of them great respect.

148) Using the mantra-vidya taught by Rati, he (Pradyumna) lifted Samba and returned to Dwaraka. Thereafter, Sage Narada once came there in order to understand how Sri Krishna interacts with all his wives.

149) Sage Narada saw Sri Krishna himself enjoying in all the houses with sixteen thousand and one hundred simultaneous forms and was surprised. He bowed to him and left for Indraprastha. There, the Pandavas accorded him great respect.

150) As per the orders of Brahma, he informed the Pandavas that Draupadi must reside only with Bhima, and that the presence of the other Devis in the body (of Draupadi) must be ended so that Bharati Devi can obtain full comfort through her stay.

151) Sunda and Upasunda were two brothers who had a boon from Brahma that they shall be killed only by each other and not by anyone else. Due to Tilottama, they fought with each other and died. She had been created by Brahma for the purpose of killing these two Daityas.

152) "Therefore, let Draupadi stay with each of you for one year. When she is staying with another, if any of you see them, then he has to perform a Tirthayatra for one year". They conducted themselves accordingly.

153) Later Arjuna once saw Dharmaraja and Draupadi in the arsenal. He had gone there to pick up his weapons in order to protect the cows of a Brahmana. He killed the thieves with those weapons and got ready to go on a Tirthayatra.

154) Even though Dharmaraja and the others stopped him out of affection, he left for the Tirthayatra in order to keep the vow. Once, when he was taking bath in the Ganga, Uloopi, a Nagakanya, transported him instantly through her Maya into the world of the Nagas.

155) Uloopi's husband had been eaten by Garuda. Her father, Nagaraja, requested Arjuna to perform the Garbhadana so they could obtain a son. But, Arjuna had undertaken the Deeksha of maintaining Brahmacharya for one year as per the rules made by the Pandavas for the sake of Draupadi.

156) Her father repeatedly requested Arjuna for begetting a son. Arjuna obtained a son through her. His name was Iravan. He was the Amsha of Mangala (Kuja) and possessed the Avesha of Varuna.

157) Since there exists a rule that noble sons inherit the traits of the father and the *jaati* of the mother, he became a Naga. Since he was the first son of Partha, he was very powerful. He knew Maya and many astras. He was a noble Dharmika.

158) Later Arjuna proceeded as per the route of the Tirthayatra and reached the Pandya country. The Nagas ostracized Uloopi and her son. He stayed in the Devaloka with the Devatas, being well taken care of by them.

159) It is to be understood that Arjuna did not incur any sin due to the violation of the vow, since he was a great *Jnani*. For great jnanis, no other sin attaches to them, except the sin of betraying those greater (in knowledge and inherent ability) than them. This is the conclusion in the shastras.

160) Due to the special love for him, both Dharmaraja and Bhima excused his mistake. At the end of the year Virasena, the Pandya King, gave the hand of his daughter Chitrangada, who was an excellent match, to Arjuna.

161) That Veerasena was the Amsha of Tvashtu. He had the Avesha of Yama too. That *kanya* Chitrangada was the Avatara of Shachi herself. Since she had united with Sugreeva, the son of Surya, when she was Tara, she did not reach Swarga. She was born again from the Antariksha itself.

162) Because of that reason, she did not get longer association with Arjuna. Through the *putrika-putra* Dharma, Arjuna obtained a son called Babruvahana. He was none other than Jayanta earlier. He also had the Amsha of Manmatha.

163) After having obtained a brave son thus, Arjuna left for Prabhasa and, on the way, he relieved five apsaras, who were born as crocodiles, from their curse by pulling them to the shore when they caught him.

164) These five had been cursed by a Brahmana. When they surrendered to him, the pleased Brahmana had said – "When one man alone pulls all of you to the shore together you shall obtain your original form".

165) Arjuna relieved them from the lowly life which they had obtained for having mocked a Brahmana. Later he went to Prabhasa and got the news that Balarama was planning to give Subadhra, the sister of Sri Krishna, to Duryodhana.

166) Thinking deeply about what needed to be done, Arjuna put on the disguise of a Yati and went to Dwaraka. Getting to know about his arrival nearby, Sri Krishna, who was relaxing on a swing with Satyabhamaa, laughed loudly.

167) Satyabhamaa was omniscient. Yet, she sportingly asked him the reason. Sri Krishna explained it to her. In this way, both of them playfully discussed it and went to Raivata, the King amongst mountains, to meet Arjuna.

168) Raivata was the playground for Bhojas, Vrishnis and Andhakas. Sri Krishna met Arjuna there. He secretly gave him word that he would hand over Subadhra to him. Later he went to the Yadavas.

169) Balarama met Arjuna, who was in the guise of an excellent Yati, and bowed to him along with all his relatives, and worshipped him. Arjuna said – “You are higher than me in noble qualities” and in turn bowed to him.

170) Noticing the knowledge of Arjuna, who was in the guise of a Yati, and his oratory, Balarama said to Sri Krishna – “During the chaturmasya, make arrangements for his comfortable stay near the house of the ladies”. Sri Krishna spoke about the hazards of doing so and said – “Not possible”.

171) “He is young, strong, handsome and a good speaker. Hence it is not appropriate to host him near the house of the ladies” – when the Lord of the world Sri Krishna said thus, Balarama replied – “It is not appropriate to cast a doubt over an educated person such as him”.

172) “I still opine that it is inappropriate. Still, let it be so since your decision is worthy of acceptance for us” – saying thus Sri Krishna told his sister – “This noble Yati is excellent. Do perform his service (well)”.

173) “Make him happy every day without losing your presence of mind” – when Sri Krishna said thus, Subhadra followed his instructions. Believing in the assurance of Sri Krishna, Arjuna spent the rainy months (Chaturmasya) there narrating her excellent stories.

174) The words of assurance given by Sri Krishna, upon the request of Arjuna, saying – “I shall truly give Subhadra to you” was known to none except his parents Vasudeva and Devaki and Vipruthu and Satyaki.

Note: Vipruthu was a Yadava army commander.

175) Satyaki was the *shishya* of Sri Krishna and Arjuna, with respect to weapons, astras and spiritual knowledge. Hence Sri Krishna had revealed everything to him. He had told the same to Vipruthu also since he too was a student.

176) Uddhava, Ahuka and others, Krutavarma and others – although all of these knew very well that the Pandavas were very dear to Sri Krishna, they did not agree to giving Subhadra to Arjuna due to the orders of Balarama.

177) All of them, due to the Avesha of Asuras, wanted to give Subhadra to Duryodhana to please Balarama although they knew it would be unpleasant to Sri Krishna. Therefore, Sri Krishna deceived all of them.

178) Similarly, Sri Krishna deceived Pradyumna, Samba and the others. Once, all of them got together with Balarama and went to the Pindoddhara Kshetra. There, great festivities were occurring one after the other. Subhadra once asked Arjuna (thus).

179) “O Yati! When you traveled as part of your Tirthayatra did you happen to meet the Pandavas, who are our dear relatives, along with Kunti and Draupadi?”. When she asked thus, Arjuna said – “Yes, I have seen them. They are safe”.

180) She asked again – “O respected one! I have heard from the Brahmanas that Arjuna has proceeded on a Tirthayatra. Did you see him anywhere?”. Arjuna said – “Yes, I have seen him”. She asked – “Where?”.

181) “Here itself” – saying so Arjuna smiled. Subhadra, the one with an auspicious body, asked repeatedly- “Where? Where?”. Arjuna then said – “O crazy one! I am the one” and laughed. Then, Subhadra became exceedingly happy and stared at him with wide eyes.

182) Later, Subhadra, the one with lotus-like eyes, could not speak anything out of joy and modesty. Arjuna, overcome by lust, said – “It is the right time for our wedding now”. She said.

183) “It is not appropriate to proceed over-riding Sri Krishna’s directions. Therefore when he gives my hand through my parents, you wed me in the presence of your relatives, and in a grand festivity”. He meditated upon Sri Krishna then.

184) Sri Krishna arrived there immediately along with Vasudeva and Devaki. Since Arjuna remembered him, Indra came there during the night itself out of affection for him, along with Shachi and the best amongst Sages.

185) Sri Krishna then, along with Indra, his parents, Satyaki and the excellent Sages, performed the wedding of the two of them as per the Shastras. None of the others got to know about this festive event.

186) Later Sri Krishna left his chariot there for Arjuna and returned at night. Indra too returned to his loka. In the morning, Arjuna climbed the chariot along with Subhadra and started.

187) When Arjuna started off from there in the chariot that was full of weapons, wielding a bow, there was a commotion in Dwaraka. “What is this! What is this! This *tridanda* yati is kidnapping the kanya by becoming a *kodandapani!*”

Note: Kodandapani indicates he was wielding a bow.

188) Seeing him fully ornate with the divine ear-rings, clothes, divine stones and ornaments, wearing a *kavacha*, all of which was given by Mahendra, the soldiers who were protecting the city stopped him.

189) Later Arjuna, having worn protective gear for his palms too, put on a quiver and strung the bow. Due to his practice and due to the strength of his knowledge, he filled the sky in all directions with arrows.

190) Having been trained by Sri Krishna in the art of driving chariots especially keeping this (would-be) incident in mind, Subhadra took control of the *ratha*. Having been asked by her, Arjuna did not hurt anyone. He fought with them playfully.

191) With his extra-ordinary skill with weapons, Arjuna released a shower of arrows on them and scared and chased them away. Having come out of the city, he saw Viprutha, who had been appointed for the protection of the city by Balarama.

192) He too acted as if he is doing that which pleases Balarama and surrounded Arjuna. Due to Sri Krishna's orders, he never strongly fought Arjuna but only battled with him superficially.

193) Viprutha was a Marut by name Soumya. He had taken birth to serve Sri Krishna. Arjuna released a shower of arrows, while ensuring that the Yadava (Viprutha) did not get hurt even a little.

194) Arjuna rendered him weapon-less and chariot-less. He did not destroy his army. Seeing that even his skin wasn't wounded although the arrows were extremely sharp, Viprutha became exceedingly pleased.

195) Respecting the amazing skill of Arjuna with weapons, he acted as if he was fighting with him. He went to him and narrated Sri Krishna's orders. His weapon had already been broken by Arjuna.

196) Later Viprutha went to Balarama, acting as if he was defeated, and narrated everything. Out of anger, Balarama wanted to kill Arjuna and left for Dwaraka, along with Pradyumna, Samba and the others.

197) Sri Krishna too listened to everything from Viprutha and arrived at the *Sudharma Sabha*. He acted as if his mind was disturbed and sat with his face down. Pradyumna and the other great Yadava warriors spoke in a loud voice.

198) "Let us quickly kill that follower of fake vows and immediately bring back Subhadra" – when they said thus Balarama replied – "All of you shall proceed only with Sri Krishna's orders and not on your own".

199) "We should first know Krishna's opinion. You shall never succeed if you go against him" – when Balarama said thus, all of them bowed to Sri Krishna and asked him.

200) Sri Krishna, the one with infinite strength, then said thus – "All of you listen to me. I had said earlier itself that this keeper of fake vows was not fit to reside near the palace of women".

201) "Although I raised numerous objections, my older brother did not listen to me. I went ahead and made arrangements for stay of this scheming person near the palace of our women as I did not want to violate the words of my elder".

202) "But this is all done now. When we were not around, he has kidnapped our *kanya*. There is no loss of prestige for us in this. On the other hand, it is a loss of prestige for him as he is a very proud person. All of you now know that he is Arjuna, from the words of Viprutha".

203) “We have to give our *kanya* (to someone). There is no other groom equal to Partha. He is from the Kuru vamsha. He is the grandson of Vedavyasa Krishna, the one with infinite strength. He is the son of our paternal aunt. He is an excellent warrior and possesses good character”.

204) “Being Indra’s son, it is we who should have sought him. But he himself has kidnapped the girl. Therefore, our work is not spoilt. On the other hand, if you chase him and lose, your fame will certainly be destroyed”.

205) “If you defeat him and bring back the *kanya*, none else will agree to marry her citing her being taken away by him. Therefore, I do not think it is wise for you to chase him” – saying thus Sri Krishna, the best amongst all, became quiet.

206) Balarama heard Sri Krishna and said – “Do not go. I have understood his intention. Following his words is the sure instrument for our victory, glory, peace and salvation in the other world”.

207) Where there is Arjuna, there is no defeat – such is the dictum of Sri Krishna. As per his orders, Arjuna proceeded in that chariot along with his wife and entered Indraprastha, which was ruled by his brothers.

208) All the brothers welcomed Arjuna with great joy. He narrated all the incidents to them. Sri Krishna, after all the Yadavas had calmed down due to his words, proceeded towards the Pandavas, along with the wielder of the plough.

209) Sri Krishna went to Indraprastha, along with many carts full of precious stones, and was worshipped by the Pandavas. Along with Balarama, he gave the Pandavas and Draupadi and Subhadra, lots of jewels and ornaments.

210) Balarama spent a few months there and returned to his own city (Dwaraka). Sri Krishna stayed back for many years, all the while being greatly worshipped by the Pandavas. In this way, he showed his great affection towards them.

211) Draupadi gave birth to five noble sons. All of them were Vishwedevas. They also had the Avesha of five Gandharvas named Chitraratha, Abhitrama, Kishora, Gopala and Bala respectively.

212) The five of them, named Prativindya, Shrutasoma, Shrutakeerti, Shrutaneeka and Shrutakriya, were born to Yudhishthira and the others respectively. Abhimanyu was born after the first two (amongst the five).

213) Abhimanyu was the Avatara of Budha with the special Amsha of Chandra in him. He was born of Arjuna in the womb of Subhadra. He also had the Amshas of Yamadharma, Sri Vayu, Indra and the Ashwini Devatas. In addition, he also had the presence of Sri Krishna.

214) All of them were brave warriors, handsome, devotees of Sri Vishnu and knew all the Shastras. The Pandavas derived great joy from them, and especially from Abhimanyu, the son of Subhadra.

215) Later, Sri Krishna and Arjuna once left for the Khandava forest, in order to relax, along with Satyabhamaa and Subhadra, complete with their assistants and riding their chariots, even as the best amongst Gandharvas sung songs for their pleasure.

216) The two of them were relaxing in that forest, which was full of pleasant winds and was resplendent with flowers. They also relaxed in the waters of the Yamuna in the company of their precious women.

217) Then, Agni appeared in front of them in the guise of a Brahmana and asked them for food. With due permission from Sri Krishna, Arjuna asked him – “Let me know what food you need”. He replied – “I am Agni. I desire this forest”.

218) “I asked for wages from the Devas in the form of two Ahutis named Prayaja and Anuyaja for the task of carrying their havis. They granted me the same, but after cursing that my digestion would weaken”.

Note: The Prayaja ahutis are five in number – Samit, Tanunapat, It, Barhi and Svahakara. The Anuyaja ahutis are three in number – Barhi, Narashamsa and Svishtakrut.

219) Agni bowed to Brahmadeva and asked him – “When will my strength return completely like earlier?”. Brahma said – “When you shall consume the Khandava forest your full strength shall return”.

220) “This Khandava forest belongs to Indra. Hence he is creating hurdles in my way. Therefore, I am requesting you” – when Agni said thus, Arjuna replied – “If I obtain a chariot and a bow I can face Indra”.

221) Since Arjuna had the Avesha of Nara in him, and because he had promised to grant him food, he opposed Indra though he himself was the Avatara. Sri Krishna’s encouragement was the main reason. Agni had requested thus primarily to resolve his opposition to Indra.

222) Once given, Indra would not oppose it again. Wasn’t Partha himself Indra! However, if Sri Krishna did not encourage him, he wouldn’t oppose. Hence Agni requested Sri Krishna.

223) Without Sri Krishna’s help Arjuna would not succeed in the task. Hence Agni obtained permission from Sri Krishna too. After that, he went to Sri Hari who was at Badari and obtained the Chakra from him and handed it over to Sri Krishna.

224) The Chakra had earlier come to Sri Krishna at the Gomanta. Agni gave the same one back to Sri Krishna with devotion. The disc of Sri Vishnu exists in multiple forms. The one given by Agni now and the earlier one were both the same.

225) Agni gave the Gandiva bow to Arjuna. That bow belongs to Brahma. He controls everything through it. He had given an Amsha of it to Shiva. Similarly, he had given it to Indra, Chandra and Varuna.

226) With that bow they had won the three worlds due to the grace of Brahma. Others could not bear that bow. It would grant victory and weighed a lakh ‘bhara’. It was very auspicious.

227) An auspicious chariot with white horses, two quivers with arrows that would never exhaust and the mast of Sri Rama that had the sign of Sri Hanumanta – all these were obtained from Varuna by Agni and handed over to Arjuna.

Note: In the commentary on this work, Sri Vadiraja Tirtha reveals that the chariot was the same one given by Indra to Sri Rama during the final war with Ravana.

228) If Hanuman is present in the mast, a special invincibility arises. After all, isn't he the very personification of victory? All those were divine and unbreakable. The string of the Gandiva had a lustre that was like lightning.

229) Due to the blessings of Sri Krishna, Arjuna was able to hold that unbearable bow. Shiva and the others too were able to bear it only with the blessings of Brahma. Only Brahma had the ability to bear it naturally.

230) Brahma had given a boon to Indra. Therefore, Arjuna was able to hold it since Indra himself had taken birth as Arjuna. Using it, he created a covering made of arrows.

231) Arjuna quickly created a web of arrows that spawned twelve yojanas. Agni too lit up in that forest and started burning it with bright flames.

232) Indra, the one with a thousand eyes, felt hurt that his forest was being burnt and tried to douse the fire by using a shower of rain whose drops were the size of a chariot's wheel.

233) Sri Krishna and Arjuna stopped that rain with their astras and faced Indra, who was with his group of Devatas. He was defeated. Seeing the strength of his son, Indra became very pleased.

234) Noticing the affection Sri Krishna had for Arjuna, and the strength of his son, Indra became very pleased at heart. He withdrew the clouds, bowed to Sri Krishna and hugged his son.

235) Sri Vishnu, the eternal one, had come with Indra and, although he is no different in his Avataras (than the original form), he embraced Sri Krishna. He stood alongside Indra only to show his *leela*. He did not fight even a little.

236) Brahma and Shiva came to Sri Krishna and bowed to him. They gave Arjuna the name of *Krishna*, since he was especially skilled in weaponry. All the Devatas gave word that they would grant him their astras.

237) Brahma and the others took the permission of Sri Krishna and left. Indra fought in that instance only for play. He also wanted to grant fame to his son out of love. Later, he left for Swarga happily, along with the Devatas.

238) All creatures including Daityas, Nagas, Pisachas and Yakshas were killed in that forest by the two of them. None survived there except four birds, Ashwasena and Maya.

239) The birds chanted the Veda mantra starting with '*ayamagne jarita*' and praised Agni and survived without getting burnt. Ashwasena was the son of Takshaka. He had been swallowed in reverse by his mother.

240) While flying in the sky, Arjuna had cut off the head (of his mother) and his own tail had also been cut when he fell down. He was taken care of by Indra. Because of his mother's killing, and because of his own tail being cut, he got into the quiver of Karna out of great anger towards Arjuna, wanting to kill him.

241) Maya, bearing a Chakra, took refuge with Arjuna in order to save his life when Sri Krishna stared at him. Because of Arjuna, Sri Krishna did not kill him. He was also spared because he was a great devotee and possessed a lot of skill with magic.

242) "Since I am the enemy of Devas, Sri Krishna has great anger towards me. Therefore, I shall take refuge in Arjuna, who is none other than Indra. In this way, I shall become dear to Sri Krishna" – thus was his thinking.

243) Maya asked Arjuna what he could do for him as he had saved his life. Arjuna replied that it was Sri Krishna who had spared him and therefore he should do something favorable to him.

244) Sri Krishna ordered him to construct a special palace for Dharmaraja. Having been requested by Agni to ensure no animals leave (the Khandava forest), the two of them, having done the same, left from there.

245) Seeing the two of them, Pandavas heard all the incidents and were extremely joyed. Sri Krishna, the one with infinite strength, bliss, knowledge, lordship, magnanimity and valour, experienced great happiness there with the Pandavas.

|| End of chapter 20, known as 'Khandava Vana Daha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 21: Pandava Vanapravesa

Ashwamedha Yaga of Sri Krishna, Jarasandha-vadha, Rajasuya Yaga, Shishupala-vadha, Maya-sabha, Dyuta, Anu-dyuta, Vanavasa

|| Om Namo Bhagavate Vasudevaya ||

- 1) As per the orders of Sri Krishna, Maya constructed an excellent palace full of surprises and handed it over to Yudhisthira. He also presented a mace to Bhima.
- 2) That mace belonged to Sri Vayu. King Mandhata had obtained it due to the grace of Sri Vayu. Bhima was very pleased to possess it.
- 3) Having stayed there for two more years, Sri Krishna left for Dwaraka. Unable to bear his separation, the Pandavas worshipped him a lot and bid farewell.
- 4) Later, Sri Krishna, even as he was staying in Dwaraka, left along with his wife, children and relatives to Syamanta Panchaka on the occasion of a solar eclipse.
- 5) The Pandavas, along with their wives and children and their mother left for the same place. Similarly, all those Kings who were dear to Sri Hari, those whom he disliked and those about whom he was indifferent, turned up there.
- 6) Similarly, Nandagopa left for that place along with his wife and all the Gopas and Gopis. The best amongst the Sages and all other citizens too went there.
- 7) All those who were dear to Sri Hari saw him in his three forms as Sri Vedavyasa, Sri Yadava Krishna and Sri Parashurama and worshipped him.
- 8) All of them took bath in those Tirthas built by Sri Parashurama during the solar eclipse and felt blessed having the *darshana* of Sri Hari.
- 9) Sri Hari blessed all of them in his three forms. He got Vasudeva (his father) to perform numerous Yajnas, complete with the offering of Dakshinas.
- 10) By granting darshana in that way to all the people of the world who had devotion in him, Sri Krishna showered his special blessings on that auspicious occasion.
- 11) Sri Krishna later got together with the Pandavas and went back to Dwaraka. There, he performed a Maha-Ashwamedha Yajna which was conducted in (just) one day.
- 12) Sitting in the chariot of Sri Hari, the sons of Sri Krishna, along with Bhima and Arjuna, took the horse around the entire world in just one-quarter of a day.
- 13) Jarasandha and all the other Kings were defeated instantly by Bhima and others. The divine horse returned.
- 14) That horse, which was created by Sri Krishna, was capable of travelling a lakh yojanas in just one day, to facilitate the completion of the Ashwamedha.
- 15) Sri Hari in the form of Sri Vyasa gave deeksha of that yajna to Sri Hari who was in the form of Sri Krishna. At that time, a Brahmana came there holding a blade of grass and started weeping.
- 16) "All my children are vanishing the moment they are born" – when he said thus Arjuna replied – "I shall protect your children".

17) "Sri Krishna, Balarama and Pradyumna haven't protected my children. Where do you have the capability for this?" – thus said the Brahmana to Arjuna.

18) At that moment, due to the corruption of his mind as a result of Asura Avesha, Arjuna said – "I am not like how Krishna and the others are".

19) "I have won the Devatas in the Khandava forest. Soon, I shall be winning against the Nivatakavacha Asuras".

20) Having spoken thus he told Sri Krishna – "Look here I am leaving". Sri Krishna asked him – "Will this be possible for you?"

21) Noticing that Arjuna had lost his sense of modesty, Sri Krishna, the destroyer of enemies, said – "Proceed". Arjuna then took a vow on what he would do if he failed to protect the Brahmana's child.

22) "If I fail I shall enter the fire" – declaring thus he left with all the Yadavas. Sri Krishna did not deploy Balarama, Pradyumna and Aniruddha for this task, in order to protect their fame.

23-24) Balarama was most dear to Sri Krishna. After that Pradyumna was very dear to him. Aniruddha came next. He was born to Pradyumna and Rugmavati, the daughter of Rugma who was kidnapped in a Swayamvara. Rugmavati too was the Avatara of Rati. Aniruddha, the son of Kama, was born to her.

25) Earlier too (in the previous life) he was known as Aniruddha and had the Avesha of the Aniruddha form of Sri Vishnu. He was strong, handsome and knew all the Shastras.

26-27) Therefore, Sri Krishna appointed the rest for help apart from these three. At the time when the Brahmana's wife delivered a baby, Arjuna created a blockade with arrows. Still, the baby disappeared the moment it was born. The Brahmana, being very disappointed, chastised Arjuna. Along with the Yadavas, Arjuna came to where Sri Krishna, the Lord of Lakshmi, was.

28) Even as Arjuna was about to enter a pyre, Sri Krishna stopped him and climbed a big chariot along with him and the Brahmana. Crossing the seven seas, he proceeded in the northern direction.

29) Mountains and oceans gave way. Sri Krishna, the one with infinite valour, tore apart the eternal darkness, *Andhantamas*, with his Chakra, crossed the *Ghanodaka*, and saw his divine abode.

30) Sri Krishna made the Brahmana and Arjuna stay back in the chariot at a distance and entered his *moola roopa*, a form that has eight arms, that is decorated with precious stones and is radiant, and which is known as the ocean of excellent attributes.

31) That form was seated on the body of Sesha, who had a thousand hoods. It had the radiance of a thousand Suns and had worn clothes that were shining like lightning. It was along with Lakshmi and was being worshipped always by the released Brahma and others.

Note: That was the place where only released (Mukta) souls had access. Hence the Brahma and Devatas from the previous kalpas were found worshipping Sri Vishnu over there.

32) Sri Krishna, the Lord of all, spent a muhurtha there in a single form and then came out with the sons of the Brahmana. Those sons were all the Avatars of Sunanda, Nanda and the other attendants of Sri Vishnu, and had taken birth on Earth.

33) Sri Krishna had brought the sons over there only to destroy the ego of Arjuna. Since he had extreme affection for Arjuna, he taught him a lesson in this way.

34) Coming out of that *loka*, that had the radiance of a lakh Suns and was beyond the realm of Prakriti, Sri Krishna climbed his chariot along with Arjuna and Brahma and his sons. He handed over the children to the Brahma.

35) Having performed the whole task in one and a half muhurtas, Sri Krishna performed the necessary *prayaschitta* for having gone away from the yajna. He then completed the sacrifice.

36) He gave respects to Brahma and the others who had arrived there, although they were his eternal attendants. He gave farewell to them and also served the Brahmanas.

37) Sri Krishna performed the *avabhrutha snana* along with his wives and relatives. On the way back after finishing the ceremonial bath, Dantavakra came in his way.

38) Sri Krishna immediately killed Dantavakra and Virudaratha with his mace. He sent Virudaratha to Tamas. The Asura who was inside Dantavakra also went to Tamas. The attendant of Sri Vishnu who was inside him entered Vishnu and stayed there.

Note: Virudaratha was Dantavakra's brother. Dantavakra had two souls inside him. One was an attendant of Sri Vishnu while the other was a Daitya named Hiranyaksha.

39) Once Sri Krishna leaves for his eternal abode, he would come out and unite with his original form which was that of a door-keeper.

40) After that, Sri Krishna returned to Dwaraka. Arjuna asked him – "What was that which I saw?". The lord of Ramaa revealed everything to him.

41) "This Jambudweepa and Lavana samudra is one lakh yojanas wide. The other dweepas and oceans are each twice as large as the preceding ones".

42-44) "Beyond the last ocean is the Suvarnabhumi coated with diamond which is slightly larger than half the size of the last ocean. All of this is known as *Loka*. Andhantamas is twice as large as all this. Those who are cruel and full of ignorance fall into this. Ghanodaka is twice as big as this (Andhantamas). At the end of it is my *Loka* which you saw. There, I reside as the Supreme Being and am always worshipped by (the liberated) Brahma and others".

45) "The sum total of the space occupied by Loka and Aloka (that which is not Loka) is fifty lakhs fifty thousand yojanas. It should be considered the same".

46) "Brahmanda is twenty five crore yojanas wide in the four directions from the Meru mountain, as also in the upper and lower directions".

47) "Water, Fire, Air, Space, Ahamkara, Mahattatva and the three Gunas (Satva, Rajas, Tamas) – these encircle the Brahmanda. Each of them is ten times wider than the inner one".

48) "I am omnipresent. I am everywhere. I possess infinite forms. There is no difference between any form of mine. I have infinite faces, eyes, feet, shoulders, thighs and attributes. My greatness is infinite. I possess a body that is pure knowledge".

49) "O Arjuna! You and all the others are under my control. Strength, victory and every other attribute possessed by all is only due to my grace".

50-51) "Therefore, don't be surprised. Don't give space for ego. Focus on me. Become my devotee. Worship me. Bow to me. You shall certainly obtain me. This is true. I promise you. You are dear to me" – when Sri Krishna said thus, Arjuna performed a *sashtanga namaskara* to him and said – "Please forgive me".

52) The Pandavas, who were given special care due to the excessive affection of Sri Krishna, turned modest out of devotion, spent another few months there and then left.

53) Once then, Dharmaraja was seated in his palace surrounded with Kings and his brothers. Then, he listened to the details of the courts of various Devatas from Sage Narada and questioned him.

54) "You mentioned that the Antariksha loka is up there at the distance of one lakh yojanas, and that the Swarga loka which is full of planes and gardens is half a crore yojanas higher".

55) "Bhuvarloka and Swargaloka are one crore yojanas wide. Maharloka, Janoloka and Tapoloka are one and a half times the distance from the previous one".

56-57) "It is said that the total size of these lokas is fifty crore yojanas. Satyaloka is at a distance which is the sum of the distances of the other lokas. Satyaloka is nothing but Brahmaloaka and Brahma resides there. Vishnuloka which is eternal and is known as Vaikunta is twice the size (of Satyaloka)"

58-59) "Each of these lokas provides more bliss than the previous one by a hundred times. Even though it is filled with innumerable people, due to Sri Hari's wish, there is always space in these divine lokas and it never gets filled. All of them are always full of material comforts. The lokas are resplendent with the presence of divine men and women".

60) "The seven lokas below are similarly full of precious and divine stones. These seven lokas are borne by the powerful Seshadeva".

61) "The men and women living in these seven islands have all their material comforts, and live for thousands of years. All of them are very good looking".

62) "The Supreme Being Narayana is the one who bears and takes care of all these lokas. He resides in the Vishnu loka and is always worshipped by those liberated".

63) "All the presiding deities of the Vedas and the other Devatas are Brahma's family. All the sages and King Harischandra are Indra's family".

64-65) "You mentioned that all the Kings and our father Pandu were the followers of Yama and that all of them worshipped the Sri Rama form of Lord in the Sabha of Yama. The Vamana form of Sri Hari is worshipped by Indra".

66) "All the forms of Sri Hari are worshipped by Brahma always. The Nagas are the family of Varuna and the Matsya form is worshipped there".

67-68) “Kubera’s family consists of Gandharvas. Sri Hari is worshipped as Kalki there. The terrible Bhutas are the family of Shiva. Vishnu is worshipped as Sri Narasimha by him. In this way, Sri Vishnu is worshipped by all and you have thus described the divine Deva lokas that are ornate with precious stones”.

69) “I have a big doubt. O Sage! How did King Harischandra obtain the loka of Indra? Why did our father Pandu not obtain the same?”.

70) When he was asked thus, Sage Narada replied – “The greatness of Harishchandra is due to the performance of the Rajasuya” and further said – “Your father, who is in the Yama sabha, where two forms of Sri Hari are worshipped, said thus to me”.

71) “Let my eldest son perform the Rajasuya Yajna. His brothers are his worshippers. Sri Krishna is his protector. What then is not possible for him?”

72) Hearing this, Dharmaraja, the one with complete control over his senses and the knower of Dharma, started discussing with his brothers regarding the performance of the Rajasuya Yajna.

73) When his brothers said that it was an excellent task, Dharmaraja sent his charioteer to Sri Krishna.

74) At the same time, another messenger who was sent by the fathers and brothers of Sri Krishna wives came to him.

75) He bowed to Sri Krishna and told him – “Your relatives by marriage have lost in battle to Jarasandha and are captive in the hills”.

76) “Even as you are here, he intends to sacrifice twenty-two thousand eight hundred Kings to the *ugra* form of Shiva in a Yajna”

77) “O Lord Krishna! You should kill Jarasandha and get these Kings released. For protecting Dharma, you should cause the failure of the Yajna”.

78) When he said thus, Sri Krishna met the charioteer of Dharmaraja too and, after hearing him, left for the Pandavas.

79) He was worshipped very well by the Pandavas. Dharmaraja asked him about the (feasibility of the) Yajna. Sri Krishna, the lord of Lakshmi, spoke auspicious words.

80) “Whenever anyone performs this Yajna as per the laid down procedures, one who is qualified can obtain even the position of Brahma. But not others”.

Note: Whenever one performs Rajasuya, it has to be as per the mandate of the Shastras. Even after this is done, only those who are qualified obtain high positions such as the seat of Brahma.

81) “If one is not unqualified, the performance of this Yajna will bring supremacy in Mukti amongst those who are equal in stature”

Note: In Mukti, all the souls who are inherently of the same capacity will enjoy equal status and bliss. However, if one performs a Rajasuya Yajna, then such an individual will be best amongst his peers and enjoy more bliss.

82) "Even prior to Mukti, this Yajna will bring supremacy to one who performs it amongst his peers. That is why Harishchandra, the son of Trishanku, is greater than other Kings".

83) "Although your father is the *amsha* of a Devata, if he does not perform the Rajasuya then he will not be able to become greater than Harishchandra".

84) "In his original form, your father was once performing a penance. Indra, the best amongst the Maruts, came near him. Your father, however, did not stand up in respect. Hence he cursed him".

85) "You shall obtain the birth of a human. After your death, you will return to the Deva loka. However, you will not unite with your original form and hence Harishchandra will be greater than you then".

86) "When Paravaha (the original form of Pandu) apologized, Indra told him – 'If you perform the Rajasuya you shall attain your original form again and become superior to Harishchandra'"

87) "Therefore O Dharmaraja! You should certainly perform this auspicious task. All of you too shall obtain complete merit as per your own qualifications".

88-89) Sri Krishna spoke thus. Only Bhimasena, one who is set to reach the position of Brahma, is fully qualified to perform this Yajna. Thinking thus, and desiring to grant the complete merit of the sacrifice to him, Sri Krishna, the one who is *Vayuvahana*, spoke again to Yudhishtira.

90) "When Jarasandha is still alive, how can you accomplish the Rajasuya? Who can win against him, when even Balarama could not kill him?"

91) "Till Jarasandha, who can win the entire worlds due to the boons of Brahma and Shiva, is alive, this excellent Yaga will not fructify".

92) When Sri Krishna, the wielder of the Chakra, said thus, Dharmaraja replied – "O Lord! Because of Jarasandha, my mind is now withdrawn from the Yajna".

93) "There have been many Kings who have not become *Chakradhipatis*. When Kings did indeed become Chakradhipatis, Jarasandha wasn't around".

94) When he said thus, Bhima, the Avatara of the main Vayu, said – "If proper efforts are put in, even the position of Brahma can be attained easily".

95) "Those who do not possess inherent ability, those who do not obtain the blessings of Sri Hari and those who do not put in great efforts never rise in life".

96) "I have ability that is firm. The great blessing of Sri Hari is present. Let us put forth our efforts and obtain growth".

97) When Bhima said thus, it became known that he is the main performer of the Yajna, due to such efforts of his. Sri Krishna said.

98) "After Kali, the main person who is the source of strength for those who oppose noble people is Jarasandha alone".

99) "Similarly, only one person exists who is the refuge for the noble to let their nobility shine. Think about this thoroughly and send him along".

100) "If Jarasandha is killed by him, it is victory for the noble. Else know that it is victory for the evil. This cannot be otherwise".

101) "He who kills Jarasandha in battle shall surely attain the position of Brahma. He shall take care of the Vedas and Dharma".

102) "Since the King of Magadha is protected by Shiva, he who kills him shall make the whole world Vaishnava".

103) "He who kills the leader of the Shaivas will become the foremost Vaishnava" – when Sri Krishna spoke thus with a lot of depth, Yudhishtira still hesitated.

104) When Dharmaraja said – "I don't need this Yajna" Bhima said to him – "I shall definitely slay Jarasandha in battle".

105-106) When Bhimasena spoke thus, Sri Krishna said – "I, Bhima and Arjuna – the three of us will leave in order to kill Jarasandha. He shall be killed by Bhima definitely. The Yajna shall take place without a doubt. The world will come under your control".

107) When Sri Krishna said thus, Dharmaraja spoke out of fear, thinking about the desertion of Madhura by Sri Hari.

108) "Out of Jarasandha's fear, you yourselves left Madhura and went to the ocean. Therefore, I am scared of him".

109) "O Lord Krishna! These two, Bhima and Phalguna, are my two eyes always. You are my *manas*. Without you three, I can never be considered a man".

110) "Therefore O Krishna, the special one! For my personal glory, I can never send you, who are dearer than my life, to that powerful enemy".

111-112) When Dharmaraja spoke thus, Bhimasena, the one who is like forest-fire to enemies, said – "Mahalakshmi, Brahma, Shiva and all others protect the world only due to his inclination. Their strengths are under his control. Suras, Asuras and Sarpas – all their strengths too are under his sway. That Sri Hari, the controller of Brahma and Rudra, is this very Sri Krishna. Where does Jarasandha stand in front of him?"

113-114) “My strength cannot be tolerated by enemies. That too is due to the grace of Sri Hari. He who is the chief reason behind the entire Universe possesses infinite strength and is invincible. Due to Sri Hari’s boon, Arjuna too is invincible. Therefore, the three of us shall now proceed towards our enemy the King of Magadha”.

115) “I shall definitely slay Jarasandha in front of Sri Krishna. Let there be no doubt about this”. When Bhima said thus, Sri Krishna addressed Dharmaraja.

116) “The three of us will together hand him over to death. Bhimsena will surely kill Jarasandha in battle”.

117) “You do not have to be worried that I haven’t killed him. In order to teach *niti* to the world I have not killed him myself”.

118) “If I get the chief amongst the devotees of Shiva killed by the one who is the chief amongst those who take refuge in me, it will cause my strength to become bright (well known)”.

119) “Therefore O Dharmaraja! Bear no doubt in your mind. I will get Jarasandha killed and show your brothers to you (bring them back to you)”.

120) When Sri Krishna said thus, Dharmaraja thought deeply about Sri Krishna’s great qualities and said – “May it be so”. The three of them quickly proceeded towards Magadha country.

121) Having reached Magadha country, the three of them reached the vicinity of a hill, that was worshipped with good flowers, clothes and ornaments, by virtue of being known as Shiva’s Mahalinga.

122) They brought down that hill, to which Jarasandha used to bow, with their shoulders as if it were his head.

123) They entered the city through the back door. With just their fists, they destroyed three drums that were made from the muscles of an Asura called Masha. The sound of the drums used to fill Jarasandha with energy. The sounds were like Shashtra that would glorify his fame. By destroying them, they belittled Jarasandha.

124) They forcefully snatched many excellent garlands and scents from the shops in the city and wore them. They entered his house too from the back door. They approached him shouting “Bho” loudly.

125) Jarasandha saw the three who were in the guise of Brahmanas. He noticed the powerful ones who were appearing like Snatakas, and also noticed the signs of bows on their shoulders. Realizing that they were Kshatriyas, he said to them.

126) “Who are you? Why have you come here? Why did you destroy my hill which was a Linga? Why did you perform such unwarranted acts even as you are in the guise of excellent Brahmanas?”

127) When he said thus, Sri Krishna replied – “One must oppose an enemy in all ways, isn’t it?”. Jarasandha asked – “I am not an enemy of Brahmanas. How come you have enmity with me?”

128) When he spoke thus, Sri Janardana said – “We are not such Brahmanas. I am Krishna, your enemy. These two are known as Bhima and Arjuna”.

129) “O! You have left the path of the Vedas and desire to sacrifice our relatives as Pashus in a Shiva Yaga by following Rakshasa Dharma. Therefore, we have arrived here to contain you by force”.

130) “If you do not release them, we will contain you and get our relatives freed. Either you release them, or decide to meet your death and face us in battle”.

131) When Sri Krishna warned him thus, the King of Magadha replied – “I cannot release these Pashus (Kings) meant to be sacrificed in the Shiva Yaga. I shall fight with you, whether it is all of you at once, one at a time or even with your armies”.

132) “Whether it is without weapons, with them, or with any weapon of your choice. It does not matter if I am alone, or with my army. I shall face all of you in battle”.

133) When he spoke thus, the most powerful Sri Krishna, one who never saw defeat, said – “Face one of us in battle, either alone or with your army”.

134) “Quickly choose your opponent amongst us. You can chose to fight us without weapons, with them or with a weapon of your choice”.

135-136) Sri Krishna had gone there bare-handed in order to increase Bhima’s fame by getting him to kill his enemy, in order to grant him his supreme blessings, to increase his devotion and knowledge, and to belittle all enemies.

137) But it is never appropriate to go anywhere as a Kshatriya without weapons. Therefore, Sri Krishna, Bhima and Arjuna had put on the guise of Brahmanas.

138-139) Therefore, in order to show Jarasandha poorly, they had gone there without weapons. Even when he was in his own home, and along with his army, by getting him invited to battle in that way, Sri Krishna greatly increased the limitless Dharma, success and fame of Bhima.

140) Sri Krishna had taken Arjuna as the third person when leaving to face Jarasandha, only in order to show that Bhima’s greatness was much bigger. By asking Jarasandha to choose one of them, and getting the King of Magadha to reply, he made this known.

141) When Sri Krishna asked him to choose one among them, Jarasandha replied – “I cannot fight with the weak Arjuna”.

142) “This fifty-five year old is weak and hence like a child. I cannot fight with a weak person such as him. Although he is young, I consider him a child since he is weak”.

143) When he spoke thus Arjuna possessed doubts about himself and therefore did not reply saying – “If it be so, then test me with your shoulders, or with bows”.

144) Therefore, it became known that Bhima's strength was much more. For the same reason, Sri Krishna had brought Arjuna along.

145-146) Knowing fully well that he possessed strength that no one could tolerate, Jarasandha did not invite Sri Krishna, the all-capable one, for battle out of hesitation. He called him a Gopa (and made up an excuse). Hoping that he stands a chance of surviving, he selected Bhima.

147) He possessed the fear that Sri Krishna would definitely kill him. Hence the King of Magadha did not pick Vasudeva.

148) Even if he picked Arjuna and won, Sri Krishna and Bhima would kill him. If he picked the weakest amongst the three, his reputation would definitely take a blow.

149) Thinking that he may survive, or at least his fame wouldn't suffer, the King of Magadha chose Bhimasena.

150) In this way, having selected Bhima for battle, the powerful son of Jara performed the *pattabhisheka* of his son in the Kingdom. His son Sahadeva was the Avatara of a Rudra named Patratapa.

151) Believing that, while Bhima's strength was more, his own excellence with the *gada* was higher, Jarasandha hesitated for a wrestling battle and instead gave Bhima a gada and picked one himself too.

152) Since he wished for it, Bhima picked up the gada and went outside of the city along with Jarasandha, accompanied by Sri Krishna and Arjuna. The two of them starting fighting in front of Sri Keshava and Partha.

153) Initially, Bhima won against him through his words, highlighting the qualities of Sri Vishnu, knowing that he was a devotee of Shiva. Later, both of them picked up their maces and starting battling each other, showing unique moves.

154) The two maces, which were diamond like in strength, were smashed to pieces when they were hit against the opponents chest. Due to the extraordinary resilience of their bodies, the gadas were broken just like lumps of mud that are hit against rocks.

155) When the maces were thus destroyed, the two of them fought with their fists that were capable of blasting the entire Universe. It was like the fight of Sri Krishna and Kaitabha.

156) The Earth shook. Hills were smashed. Big mountains shivered. All the oceans started drying. Brahma, Shiva and the other Devatas and the Asuras gathered in the skies.

157) While the Devatas wished for Bhima's victory, the Asuras wanted Jarasandha to win. All of them watched the battle. Then, the son of Sri Vayu steadily started showing his strength.

158) As per the orders of Sri Krishna, Bhimasena respected the boon of Brahma and fought with him for fifteen days. After that, he decided to kill his enemy.

Note: Jarasandha had a boon from Brahma that he wouldn't be defeated even if someone fought him for fifteen days at a stretch.

159) Bhimasena bowed down to Sri Hrishiksha and prayed to him with enthusiasm. He hugged Arjuna out of affection and then held Jarasandha's head just as a Lion catches an Elephant.

160) Forcing his thigh on his back, he broke it. Just as during the time of his birth, he split him into two when killing him.

161) In order to make known his strength and also due to his resolve not to hit at the vulnerabilities, Bhimasena did not attack him in his vital parts.

162) When his body split, a big sound occurred as if the world had burst. The three lokas shook due to the same.

163) Having killed Sri Krishna's enemy, he offered it as a worship. Sri Krishna had accompanied him there in order to personally receive that great worship.

164) Sri Janardana received that offering of Bhima and became very pleased and gave Bhima a deep hug. Bhima bowed to him repeatedly. Arjuna performed a *sashtanga namaskara* to Bhima.

165) Due to the grace of Sri Krishna, when Bhimasena violated the boon of Shiva in that manner, Brahma and the other Devatas became pleased and departed. The Asuras too left even as they became extremely sad.

166) Sahadeva, the son of Jarasandha, was an intelligent person. He took refuge under Sri Krishna, Bhima and Arjuna. He offered his sister and a chariot to Bhima. He bowed to Sri Krishna with extreme devotion.

167) That chariot was given by Sri Hari to King Vasu through Indra. Since Jarasandha was born in the lineage of Vasu, he had inherited the same. Bhimasena offered that chariot of Sri Hari to Sri Hari himself.

Note: The Vasu referred to in this shloka is Uparichara Vasu.

168) Sri Krishna remembered Garuda who came and sat in the chariot's mast. Sri Krishna along with the two Pandavas climbed the chariot. Bhima accepted the *kanya* on behalf of his brother Sahadeva.

Note: The sister of Sahadeva therefore ended up marrying the Pandava Sahadeva.

169) Nakula had already been given a daughter by King Shalya. Like her, this *kanya* too was the Avatara of Usha Devi. Nakula and Sahadeva enjoyed their lives with these two. Usha Devi is the wife of Ashwini Devatas.

170) Later Nakula and Sahadeva started interacting with Draupadi considering her to be their sister-in-law. The son of Jarasandha worshipped Sri Krishna and the two Pandavas with many jewels and returned after taking their permission.

171) As per the instructions of Sri Krishna, Sahadeva performed the *pitru karyas*. As per his orders he released the Kings as well. Sri Krishna, who was worshipped by those released Kings, followed them along with Bhima and Arjuna and returned.

172) Those Kings were all treated well by Sahadeva. All of them praised Sri Krishna and Bhima and returned to their homes. Jarasandha, the enemy of Sri Krishna, eventually obtained Tamas.

173) Sri Krishna and the two Parthas climbed on to a single chariot and proceeded towards Dharmaraja. Hearing the sounds of their conches, Dharmaraja realized their arrival and their victory, and became extremely pleased.

174) Later Bhagavan Sri Vyasa came there and instructed the Pandavas to make all preparations for the Yajna. He asked them to perform a Rajasuya combined with the *Parama Ashwamedha* Yajna, something that none apart from Brahma had performed.

175) One who performs such a joint Yajna, if he also possessed qualities equal to that of Brahma, would obtain the position of the creator. Sri Vyasa, the Guru of Brahma, asked them to perform such a Yajna in order to ensure that the maximum results accrue to Bhima.

176) The individual who is the most important reason behind the performance of a task obtains the complete benefit from the same. The others obtain limited results. Thus is the decision of the Shastras. This applies to all apart from Sri Vishnu. After all, isn't he beyond Karma and its effects!!

177) The Devatas, even if they are responsible for sinful tasks, do not normally suffer its effects. Similarly, the Daityas do not obtain results of noble deeds. Human beings get their share from both types of deeds.

178) The killing of Jarasandha, the victory over Karna, Keechaka and others – since all these were invincible, it is said that the main instrument of the Rajasuya was Bhimasena.

Note: – Since Bhima killed or defeated all of them, the most difficult challenges in the performance of the Yajna were resolved by him. Hence Bhima was the main, rather actual, performer of the Yajna.

179) Arjuna was the second important instrument. Yudhishtira was third in the order. In this way, to ensure Bhima obtained the position of Brahma, Sri Vyasa ordered them to perform the Yajna which none other had performed, and asked them to start the *digvijaya*.

180) Then Arjuna said – “O Lord! I possess an excellent bow, flag and chariot. Therefore, it is my desire that I should be handed over the responsibility of the *digvijaya*”.

181-182) When Arjuna spoke thus, Sri Vyasa, the Lord of all, said – “It is true that you possess the necessary means in abundance. Similarly, you possess immense strength. However, Keechaka and the others as also Karna will not come under your control”.

183) “Although you are more powerful than Karna, due to competition over you he will never surrender and pay tax as long as he is alive. It is not possible for you to kill him now”.

184) "Since he possesses the *kavacha* and *kundala* you will be unable to kill him now. Therefore, let Vrikodara proceed in the direction that is dear to your father (east)".

185) "Out of fear that he may be captured alive, Karna will surely pay tax to Bhima. Let there be no doubt about this. After all, hasn't he already lost to Bhima earlier?"

186) "Due to Shiva's boon, Keechaka and Paundraka Vasudeva are invincible. Yet they will come under the control of Bhima. Similarly, the King of Chedi (Shishupala) too will come under his control".

187) "Since the killing of Jarasandha by Bhima, all of them fear getting caught by him. Either after losing, or even before that, they shall pay tax".

188) "You proceed in the direction ruled by the God of wealth (North). Attain victory against the seven islands and against the Nagas, Daityas in all directions and also against the Daityas in the nether worlds and return quickly".

189) "You have a divine chariot that flies in air. Similarly you possess divine weapons and a divine bow. Yet, let Bhima proceed against Bana and others who are invincible due to the boon of Shiva".

190-191) "Thereafter, as per my orders, the other Kings too will pay tax to Bhima. Let Nakula and Sahadeva too go towards the western and southern directions and attain fame and *punya*" – when Sri Vyasa instructed thus, all of them bowed to that great ocean of noble attributes with devotion and went in the directions decided by him.

192) Bhimasena defeated numerous Kings. Later he went to King Virata. There, having defeated Keechaka, he obtained tax from him.

193) After that he won against many Kings routinely, and reached the Chedi country. Due to the words of his mother, and out of fear, Shishupala accorded Bhima respect.

194) Bhima stayed at the house of his aunt for a few days happily, and collected a lot of tax (from Shishupala). He then continued his conquest in the eastern direction.

195-196) He systematically defeated all the Kings and then fought against the powerful Paundraka and Karna and rendered them chariot-less. He collected taxes from all of them and then won against Indra and the other Devas who were present on the peaks of the Himalayas. Having contested against him for joy, the Devas happily gave him lots of jewels.

197) The mighty Shesha and Garuda too contested against him for sport. Bhima defeated them and happily accepted the ornaments given by them. Out of friendship in their hearts, they gave him a deep hug.

198) The powerful Bhima then reached the city of Banasura by swimming across the ocean. There, he defeated Shiva who came in the form of an elephant. Hara, who fought with him for sport, became very pleased with Bhima.

199) When asked by Shiva, Bhima narrated all the details of his conquest, including the defeat of Devas such as Garuda, Shesha, Indra and others who had fought against him in the guise of Lions, Tigers and other animals.

200) Shankara listened to all of that and, having realized that it was Sri Hari who was going to conduct the Yajna, got Banasura, the son of Bali, to hand over a heap of jewels.

201) Bhimasena collected the excellent and huge collection of precious stones that Shiva gave him through Banasura and returned to his city.

202) He offered his huge aggregation of wealth in front of Sri Vyasa and Sri Krishna, the two forms of Sri Hari, and bowed to them with devotion.

203-205) Bhima also bowed to his older brother Yudhishtira and narrated everything in front of Sri Krishna and him. He narrated the victories over Keechaka and others, the win over Paundraka who had come along with Ekalavya and the defeat of Karna and others. He also explained the defeat of Garuda, Shesha, Indra and the Devas who had come in front of him in the guise of Lions and other animals, and the victory over Shiva who had come as an elephant.

206) That powerful Bhima was accorded great respect by Sri Krishna, Sri Vyasa and Dharmaraja. As per the orders of Sri Vyasa, he got all the materials for the Yajna ready.

207) Sri Vyasa addressed Bhima thus – “O Bhima, destroyer of enemies! You have won everything. Only when one wins against all, is the Yajna complete. Otherwise it does not”.

208) “Before this, only Brahma had won thus. You have become the second one” – saying thus he gave him a deep hug and ordered him to prepare all the materials for the Yajna.

209) By that time, his brothers had won in the other directions and returned. Sahadeva had won in the southern direction and had brought precious stones.

210-211) Among them (the Kings in the South), the powerful Rugmi did not fight with Sahadeva. He had earlier lost to Sri Krishna and thereafter obtained an excellent bow after pleasing Shiva through a penance. “You will win against everyone with this. Except Sri Krishna. If you oppose him this bow shall return to me” – Shiva had said thus. Therefore, he did not oppose Sri Krishna.

212) Out of love for his sister Rugmini, due to the fact that Sri Krishna was getting the Yajna conducted, and out of fear of Bhima and Arjuna, he gave tax to Sahadeva. The valorous Sahadeva won against the other Kings due to his own strength.

213) Sahadeva sent Ghatotkacha, who came there upon mere remembrance, to Vibhishana. He too gave a lot of tax to Sahadeva.

214) Vibhishana remembered all that Sri Rama had told him. He realized that Sri Krishna was Rama himself. He also observed the strength of Bhima and Arjuna, and that the Pandavas were all Devas. Hence he gave the tax.

215) The son of Bhima came back to Sahadeva with one mahougha precious stones. Sahadeva returned back to his city.

Note: One mahougha is a crore followed by sixty zeroes!

216) Nakula won against all the Kings in the west. The brave Nakula obtained tax from his uncle Shalya even while dealing affectionately with him. He returned back to his city with a huge heap of precious stones.

217) Arjuna climbed the chariot that had Hanumanta, the best amongst the monkeys, in its mast and went in the northern direction, wielding the Gandiva in his hand. There, evil Kings who were ruling the mountains faced him.

218) The people of the Trigarta country, along with the Kings of the mountain countries, got to know the intention of Arjuna and faced him together.

219) Arjuna won against all of them at the same time, and having won that direction, proceeded further and faced the powerful Bhagadatta. He had a huge battle with him.

220) He climbed his elephant and fought for eight days. Getting tired, he asked Arjuna – “What is the reason for your war? Tell me”. Arjuna replied – “Pay me tax”.

221) He said – “Your father Indra is elder to me” and respectfully paid the tax. “Since I possess the divine Vaishnavastra you will not be able to win against me due to its radiance” – he said.

222) Since he made the payment with respect, not wanting any fight that was not productive, and caught in the web of friendship, Arjuna did not say anything.

223) Relying on the radiance of all his weapons, Arjuna won the remaining eight Varshas, the other six islands and the four directions.

Note: Apart from Bharata varsha, the other eight varshas are Kimpurusha, Hari, Ilavruta, Bhadrashva, Ketumala, Hiranmaya, Ramyaka and Kuru. The other six islands, apart from Jambudweepa, are Plaksha, Shalmali, Kusha, Krauncha, Shaka and Pushkara.

224) Arjuna went to the nether worlds as well and won against the Daityas and Danavas. As per the orders of Sri Vishnu, Bali gave him tax which he accepted adopting the *sama* or conciliatory approach.

225) He won against Vasuki too and obtained a lot of precious stones from him. The brave one quickly came back to his city within a year.

226-227) The heaps of gold and precious stones collected by the four of them were, in the corresponding order from the western direction, respectively ten yojanas, thirty yojanas, hundred yojanas and four hundred yojanas respectively.

Note: Nakula brought ten yojanas worth of tax. Sahadeva brought thirty yojanas worth jewels. Bhima’s was hundred yojanas wide and Arjuna’s collection was four hundred yojanas wide.

228) Since Indraprastha was the creation of Vishwakarma, it became possible to store those mountainous collections within the confines of the city. It was verily a miracle.

229) Later, as directed by Sri Vyasa, the Yajna started. In that Yaga, sages who were experts in all Shastras were Ritviks.

230) As per the directions of Sri Vyasa, the Ritviks gave the *deeksha* of the Yajna to Dharmaraja. Since he was the elder one, Bhima, Arjuna and the others handed over the responsibility of being the *yajamana* to Yudhisthira and sat down with him.

231) Since she was qualified for the post of Sarasvati, Draupadi alone became the Yajnapatni. Since the other wives of the Pandavas did not qualify for that position, they did not sit along with their husbands. The orders of infinitely radiant Sri Vyasa, the bearer of the entire world, was the main reason for this.

232) The entire area around (the Yajna) was filled with jewels and gold. Is there a need to separately state that the instruments of the Yajna and the camps, etc were all covered with jewels and gold?

233) During the *digvijaya*, the fourteen worlds had been invited by Bhima and the other Pandavas. Accordingly Brahma, Rudra, Indra and all the others arrived there.

234) Bhishma, Drona, Dhritrashtra, his sons and their wives arrived there. Bahlika too came there with his sons.

235) Similarly, Balarama and all the other Yadavas came there. Rugmini, Satyabhama and the rest of the *mahishis* of Sri Krishna too arrived.

236) When the whole world had assembled there in that fashion, many discussions took place in the Yajna mantapas for the determination of the truth revealed in the Shastras. Sri Vyasa, the personification of complete knowledge, who was none other than Sri Narayana, became the chief *prashnika* (questioner).

237) In those conferences, special discussions on the determination of the nature of infinite attributes of Sri Hari took place. It came to the conclusion that there is none similar to Sri Hari, and that therefore there is none better than him. They concluded that he was the pinnacle in the hierarchy of beings and there is none other than him (at the top).

238) Even as Sri Vyasa and Sri Parashurama were listening, amidst the swarm of people who had happily gathered, and even as the decision about the eternal truth was taking place, Dharmaraja asked Bhishma.

239) Even though Dharmaraja, who knew Dharma, was aware that Sri Krishna was none other than the always worshipped Sri Hari, he questioned Bhishma in order to remove the doubts in the minds of the assembled Kings.

240-241) Even though it had been established by Brahma and others during the discussions that there is none equal to Sri Narayana, the assembled Kings still thought of Sri Krishna as a mere human. Therefore, in order to convince them thoroughly that Sri Krishna was none other than Sri Narayana, Dharmaraja asked Bhishma.

242) Brahma and the other Devatas too were being considered as mere humans. They did not possess enough belief even in the Sages.

243) All the Kings knew of Bhishma as the one who was well versed in all the Shastras. He was also the eldest in the lineage. Hence Dharmaraja asked him.

244) "O Grandfather! Amidst all the people assembled here, who qualifies for the first worship? Even Brahma, Rudra and the Devatas and all Kings are here" – when Yudhishtira asked thus Bhishma replied – "Sri Krishna is the lord of all and is most worthy of worship".

245-246) Sri Vishnu himself had appeared there in three forms in the lineages of Vasishta, Bhrigu and Vrishni. However, Sri Vyasa and Sri Parashurama were Brahmanas and therefore the Kings would not oppose them. On the other hand, they will consider them worthy. They did not possess such enmity against the two.

Note: Sri Vyasa was the grandson of Sage Vasishta. Sri Parashurama was born in the lineage of Sage Bhrigu. Sri Krishna was born in the Vrishna clan of Yadavas.

247) If there were to be no dispute, it wouldn't become well known that Sri Krishna was verily Narayana. Therefore Bhishma thought that Sri Krishna had to be accorded the first worship.

248) When Sri Krishna is worshipped first, the Kings would create a lot of dispute and due to that the fame of Sri Krishna would especially spread everywhere.

249-250) Therefore, the Pandavas accorded Sri Krishna the first worship in front of everyone. Since they were no different from Sri Krishna, Sri Vyasa and Sri Parashurama were also accorded the first worships. Thereafter, the others were given appropriate respect.

251) As soon as the *agra puja* for Sri Krishna was completed, Shishupala, the King of Chedi, started abusing him out of anger. Listening to it, Bhima rushed towards him in order to kill him for having abused the Guru of the world.

252) It was Bhima's eternal and great vow that he would cut off the tongue of the one who abused Sri Hari. Bhishma stopped Bhima by saying that it was the promise of Sri Hari that he himself would kill his devotee.

253) Getting to know the assurance of Sri Hari that he himself would kill the two of them, Bhima kept quiet even as Bhishma held his hand.

Note: It was Sri Hari's assurance to Jaya and Vijaya that he himself would kill them in all the three avatars of theirs.

254) Even though Bhima knew of Sri Krishna's decision, he rushed in that way as it was his duty (to oppose the abuser). Later, knowing that the action was appropriate enough, he kept quiet.

255-256) All those belonging to the class of Devatas saw the first worship of Sri Krishna and greatly rejoiced. Those belonging to the human class were indecisive. Duryodhana and the others who were

Asuric in their nature felt bad in their hearts. Shishupala started abusing, with bad words, that great ocean of noble qualities.

257) He invited Sri Krishna there itself for war. Stopping all his arrows, Sri Krishna, the most powerful one, killed him with this Chakra.

258-259) Even as his neck was being severed, Shishupala developed devotion in Sri Krishna. The Asura who was inside him went to Andhantamas. Jaya entered Sri Krishna and later became his attendant. The Yajna of the Pandavas continued as per the procedures in the Shastras.

260) The Kings gave many precious gifts consisting of bars of gold and precious jewels. Dharmaraja appointed Duryodhana for the task of collecting those gifts.

261) The Pandavas treated the Brahmanas to unlimited varieties of sweets and other eatables. They gave them heaps of gold and precious stones as *dakshina*.

262) The Pandavas gave to each person whatever he desired. After that, they performed the *avabhruta snana* with great joy.

263) The Pandavas performed that concluding bath in the river Ganga, even as the sounds from the instruments of the Devatas were emanating and the divine Gandharvas were singing and divine ladies were performing unique dances.

264) They performed that bath in the river Jahnavi together with all the Kings and later returned to their city. The Devatas returned to their *lokas*.

265) All the Kings returned to their respective cities. Dhritrashtra, along with Bhishma and others, also returned back.

266) Dharmaraja sat down along with Sri Krishna on an excellent throne, in that palace that was made of magical precious stones and was radiating like the Sun.

267) Similarly, Rugmini and the other wives of Sri Krishna sat next to him. Bhima and Arjuna too sat next to him.

268) Draupadi sat along with Bhima, next to the auspicious Rugmini and Satyabhama.

269) Nakula, Sahadeva, Dhristadyumna and the others sat down near Arjuna. Similarly, Balarama and Satyaki sat near King Yudhishthira.

270) That gathering, with all of them seated, shone just like the gathering of Brahma decorated especially by the presence of Sri Vishnu.

271) In that gathering, the Kings were resplendent, having worn special and golden garlands, putting on auspicious clothes and possessing shining crowns and ear-rings.

272) Sri Krishna, the Lord of the Universe, along with his wives, was especially radiant, just like Sri Hari in the assembly of the Devatas.

273) Sri Krishna was worshipped by all the Kings and by the noble. At that time, Duryodhana came there along with his brothers, holding a sword in his hand.

274) Moving away from a door that was shining due to the radiance of *Indraneela* stones (thinking it to be a wall), he banged into an actual wall that was made of *Spatika* stones and was reflecting from both the inside and the outside.

275) Then, as per the orders of Dharmaraja, Nakula and Sahadeva held his hands and brought him in. Being seated there for a moment, he was unable to bear the sight of the divine wealth they possessed and got up and walked away from there.

276) There he saw lotuses with precious jewels on a floor made from Indraneela stone and mistook it for water and walked carefully lifting his clothes. At another place, he mistook water that was shining for a proper floor and fell into it, along with his brothers.

277) Keeping the reason of *bhu-bhara-harana* in mind, Sri Krishna signaled to Bhima who then mocked Duryodhana with a loud laugh. Draupadi too laughed. Following them, the others including Sri Krishna's wives too laughed.

278) Sri Krishna, with a moon like radiant face that was beaming a smile, looked at Bhima but did not say anything. Later Dharmaraja stopped them and sent clothes, garlands and scents to Duryodhana and the others.

279) Duryodhana was embarrassed and he rejected the clothes and other things sent by the King. He left along with Shakuni after getting very angry at Bhima and Draupadi. On the way he spoke to Shakuni.

280) "In front of Krishna, Bhima and Draupadi laughed at me. Without causing them grief, I do not desire to live".

281) "If I had the means, I would have killed Bhimasena. I would have stopped Krishna's agra-puja too. No doubt about this".

282) "All the Kings are behaving like Vaishyas and giving tax to the Pandavas. Who can desire to live seeing such wealth of theirs?"

283) When Duryodhana spoke thus, Shakuni, in order to strengthen his hatred, said – "O best amongst Kings! What is the use of hating the powerful Pandavas?"

284) "All of them are superior in qualities and more powerful. You should pacify such heroes" – when Shakuni stated thus, Duryodhana got very angry and said.

285) "If all of their wealth doesn't come under my control, I shall definitely not live. I am stating the truth to you".

286) “Their wealth can never be taken away with force. Even Indra cannot win them in war. What then to say about humans?”

287) When Duryodhana said thus, that most sinful Shakuni spoke thus to the Emperor of sinners (Duryodhana).

288) “That bright wealth which you are seeing with the Pandavas can easily be brought to you by me, through gambling”.

289) When Shakuni spoke thus Duryodhana’s became very pleased. Both of them went to the son of Vichitravirya (Dhritharashtra).

290) Shakuni, the Avatara of Dwapara and the personification of atheism, told Dhritharashtra – “Your son has sulked. He has paled and lost his hue”.

291) Listening to those words, Dhritharashtra felt sad and asked “Why?”. Immediately the two of them narrated the discussion they had on the way to meet him.

292) As soon as he heard them, the King said – “That is not possible. What is against Dharma will cause destruction. Your thinking is bad. I do not like it. The Pandavas have amassed huge wealth due to their own prowess”.

293) “You too win in all directions and perform great Yagas. Do not feel jealous about such noble ones, especially because they are your brothers. They are also extremely valorous”. When he advised thus, Duryodhana replied.

294) “If you do not agree to taking away the wealth of the Pandavas through gambling, then consider me dead already. You can live happily with the Pandavas”.

295) “If you wish to see me alive then invite the Pandavas, along with their wives, immediately for playing the game of dice. There is no adharma in this”.

296) “The Vipras sustain on the Vedas. Kshatriyas survive due to Shastras. That which destroys the enemies is Shastra, nothing else”.

297) “Therefore this is very much our Swadharma. You too will get great benefits from this” – when he said thus Dhritharashtra replied – “I do not desire any benefit. You can keep it all”.

298) Although he spoke thus, Dhritharashtra came under the Avesha of Kali and, out of attachment towards his son, sent Vidura to the Pandavas.

299) When the occasion had (earlier) arisen for the obtaining of a son, Kali had entered him. He had not left him since that day.

300) Till the time he eventually left Hastinapura and went to the forest, his mind was always filled with sinful thoughts due to this.

301) Vidura, the one with great intellect, stopped Dhritrashtra and said – “This action is a great sin. It is also detrimental to the lineage. There is no doubt about it. Do not do this. You will also garner ill-fame”

302) When he said thus, Dhritrashtra responded – “There shall be no conflict. (If it happens) we can stop it. I desire to see my children, the Kauravas and the Pandavas, getting together and playing”.

303) “Therefore bring the Pandavas immediately” – when he forced Vidura thus, the latter went to the Pandavas. At the same time, Sri Krishna had gone back to Dwaraka.

304) After Duryodhana had left the Pandavas, Sage Narada, upon being asked by Dharmaraja, told about an enemy having arrived at Dwaraka.

Note: After Duryodhana returned from Indraprastha, Sage Narada visited the Pandavas. When asked by Dharmaraja about the happenings elsewhere, he mentioned the arrival of a strong enemy at Dwaraka.

305) When asked by Dharmaraja about which of the Kings were engaged in preparation for war, Sage Narada said – “Salva, the King of Saubhara, has obtained a boon from Shiva for winning against the Yadavas”.

306) “For many years he performed a penance surviving only on one fistful of mud every day. Doing thus, he obtained a boon from Shiva to win against Sri Krishna and has come here”.

307) “He got to know about the killing of Jarasandha, the digvijaya of the Pandavas, the Rajasuya yaga and the killing of Shishupala”.

308) “He is going to attack the Yadavas soon” – listening to this Dharmaraja looked at the face of Sri Krishna that was appearing like the moon’s constellation.

309) “So be it” – saying thus Sri Krishna sent Pradyumna and the other Yadavas. After a few days he too left along with Balarama.

310) Vidura then went there and invited Dharmaraja. Even as his brothers and Draupadi stopped him, he got ready to leave. Along with Kunti, his brothers and Draupadi, he quickly proceeded towards Hastinapura.

311) Even though he invited Dharmaraja as per the orders of his elder brother, Vidura explained the ill effects of gambling in many words and asked him not to come.

312) He said – “Gambling is full of many defects. In spite of this, it is your uncle’s order that you should definitely come. Ponder over these two deeply and engage in that which you feel is appropriate for you”.

313) Even though Vidura warned him thus, Dharmaraja went to Dhritrashtra, along with his soldiers, since Kali had entered him.

314) Due to Kali entering him, Dharmaraja had undertaken a vow long back – “If anyone invites me for gambling, I shall never refuse to go, no matter who stops me”.

315) Therefore, even as his well wishers stopped him repeatedly, he immediately left for Hastinapura. How can gambling be Dharma, especially for a Kshatriya who is the protector of the world?

316) Dhritrashtra accorded great respect to the sons of Pandu. They stayed with him that night. In the morning, Bhishma and the others, along with Kings and the Pandavas assembled in the palace hall.

317) While Dhritrashtra came to the hall along with Vidura, his sons Duryodhana and the others came along with Karna and Shakuni. There, Shakuni invited Dharmaraja for a game of dice.

318) Kali had entered inside all of them, apart from the four Pandavas including Bhima and Kunti, Draupadi and Vidura. Therefore, even as they engaged in that which was to destroy their lineage, Bhishma and the others could not stop them.

319) Even as Bhima and the others and Vidura stopped him, Dharmaraja staked all his wealth in the game of dice and lost. He was quickly defeated by Shakuni who knew the art of gambling. Later he staked Nakula.

320) After losing him, Dharmaraja staked Sahadeva, Arjuna, Bhima, Draupadi and then himself one after the other, and lost everyone. Then, Duryodhana sent his charioteer to Draupadi.

321) Pratikami, the charioteer, went to Draupadi and told her everything – “You have lost in the game of dice. Come quickly to the big gathering of the King”. She replied – “I cannot come to the gathering of the Kauravas”. He returned back. Realizing that he (Pratikami) was scared of Bhima, Duryodhana sent his brother Dushasana.

322) Dushasana, the foremost amongst evil, held Draupadi’s hair in his fist and dragged her to the gathering in front of his mother, even as she was in a single cloth.

323) Draupadi, who was then menstruating, upon being brought into that hall, asked Bhishma and the others – “This is Adharma. Why are people like you who are always engaged in Dharma not stopping this?”

324) “How can that which has been deceitfully won in a game of dice count as a fair victory? No one can claim gambling to be Dharma. It is always Adharma, especially for Kshatriyas”.

325) “Those who do not teach Dharma in a gathering cannot be considered as elders. A group of people who are not such elders cannot constitute a *sabha*, so say the knowledgeable”.

326) “When my husband was still undefeated, how can I be lost in dice? Don’t the knowledgeable ones call a wife as a *sahadharmini*?”

327) “Even when a husband becomes a servant the wife should engage in service along with him. When my husband loses, I still can never get a separate servant-ship”

328) Even when Draupadi told them thus Bhishma and the others, due to the influence of Kali, said – “Ask Dharmaraja himself” and sat down quietly.

329) No one there was able to protest against Duryodhana. Then, Vidura said – “This is not Dharma” in a very clear manner.

330-331) Dhritrashtra and his sons did not heed the words of Vidura. He then lifted both his hands upwards and, indicating his inability to the Devas, and addressing Draupadi, said – “You have certainly not been defeated fairly. A great Adharma has engulfed this gathering”.

332) When Vidura said thus, Karna, even though he was a great sinner, wanted to show off that he was aware of Dharma. He said – “This is Adharma”. Karna then admonished him.

333) Bhima, noticing the pain of Draupadi, and the violation of Dharma by Yudhishtira, wanted to make it known that it was the duty of the Yuvaraja to correct the Raja and said thus.

334) “These hands of yours which staked Draupadi in the game of dice must be burnt”. Arjuna replied – “It should not be done so”. Then, Bhima replied to him – “It (such a punishment) must be told. But the same must not be executed. Hence I am not doing it”.

335) “When the best err, they are to be punished with words. When the ordinary commit a mistake, they must be punished through fines. When the lowly sin, they are to be punished through physical means. Therefore, I only chastised Yudhishtira”.

336) Then, Karna said to Draupadi – “O beautiful one! You no longer have any husbands. Go to Duryodhana’s house”. After that Duryodhana, with the intention of causing internal strife among the Pandavas, said thus.

337) “O Draupadi! Only Dharmaraja is responsible for your sorrow. If the others or just Bhima and Arjuna or even just Bhima says ‘He is not respectable’ then I will release you”.

338) When he uttered thus, Bhima replied – “Dharmaraja is respectable to all of us. There is no doubt (in this). Am I not the Guru for all of you? Amongst Kshatriyas one who is superior in strength is respectable. So say the learned”.

339) “If you still have questions about the greatness of my strength, all of you heroes get up against me. I will squash you and your families with my foot. Who can face me?”

340) When Vrikodara said thus and stood up, letting out a leonine roar, the entire gathering started shivering with fear. Not a word came out of the crowd.

341) Bhishma, Drona, Vidura and the others said – “Forgive us. All that you have said is true” and held both his hands and made him sit down. When Bhima quietened down, the Kauravas were relieved.

342) When Bhimasena was thus stopped by Dharmaraja and the other elders, he did not kill the Kauravas there itself, out of respect for the Gurus.

343) In order to let them accumulate more sins, and also to demonstrate how younger ones should behave with the elders, Bhimasena did not violate the path of his older brother Yudhishtira, the follower of Dharma.

344) After that, even as Bhimasena was watching, Duryodhana showed his thigh to Draupadi.

345) "I shall break your thigh with a forceful mace" – when Bhima said thus Duryodhana spoke again – "You have no other wealth left. You may as well stake Krishna in the game of dice".

346) As soon as Duryodhana insulted Sri Krishna thus, Bhima undertook a vow – "I shall bring you down on the ground and stomp your head".

347) "Whoever insults Sri Hari, even indirectly, I shall definitely slay that person" – isn't this the solemn oath of Bhima?

348) He did not kill him there itself in order to let him accumulate even more sins. Then, Karna, the son of Surya, said to Draupadi thus.

349) "Leave for Duryodhana's house. You do not have the Pandavas" – when he said thus, Bhima got up and rushed (towards Karna). Arjuna too got up. Dharmaraja and the others stopped the two of them.

350-351) When the two of them sat down, Duryodhana said – "O Dushasana! Remove the garments of these servants of ours". When he said thus, Dushasana rushed towards the Pandavas. Then, they gave up their clothes and wore garments made from barks of trees.

352) Showing (to the whole world) how evil Duryodhana and the others were, they put on a huge amount of patience and sat down on the floor.

353) Again, when Duryodhana commanded, Dushasana started pulling the *saree* of Draupadi even as the Pandavas were watching. Then, Bhima declared a vow.

354) "I shall tear the chest of this Dushasana, who is the first amongst sinners and a lowly soul born in the Kuru lineage that has always followed Dharma, and drink his blood".

355) When Dushasana started pulling her cloth, Draupadi started remembering Sri Krishna through a special prayer. At that time, a second cloth, that was divine, fine and shining like gold, appeared there.

356) As Dushasana kept pulling the saree again and again, more clothes that were similar kept appearing. That sinner could never reach the end (of the cloth). He squatted down after getting very tired.

357) When those clothes turned into a mountainous heap, Duryodhana, the one with a dull intellect, got very angry and said – "Why delay further? Take her to our home".

358-359) Listening to him, Draupadi then declared a vow – "Bhima shall slay Duryodhana. Karna will be killed by Arjuna. Shakuni, the evil dice player, shall be slain by Sahadeva". When she said thus, Bhima announced in the midst of the assembly – "It shall be exactly so".

360) Arjuna accepted that vow. Similarly, Sahadeva did so too. After that, Nakula undertook a vow that he shall slay Ulooka, the son of Shakuni.

361-362) When Dushasana started pulling Draupadi to take her inside his home, Bhima saw the same and stated out of anger – “Arjuna! Arjuna! Patience is no longer acceptable to me. Once this life is over, the body is like firewood and is dirt. The only three things that remain are Vidya, Karma and Progeny”.

363) “This is stated in the Vedas. If the wife is violated, there cannot result good progeny. When the wife is violated it is like half of one’s own body being violated. He cannot attain the higher lokas. If the wife is violated even as she couldn’t be protected, then nothing good is accrued even if she is deserted”.

364) “Therefore I shall now slay all the Kauravas along with their families” – saying thus Bhima looked at those enemies, filled with energy and staring as if to burn them.

365) Having decided in his mind to destroy all Kauravas without a trace, Bhima looked at a terrible Parigha with great anger.

Note: A Parigha, a type of weapon used in war, was lying around in the hall. Bhima started staring at the same, indicating to all that he would pick it up and commence battle.

366) At that time, female foxes let out loud sounds of moaning from the *agnigruha* of Duryodhana. Similarly, there were many omens noticed in the house of his father too.

Note: Agnigruha is the house where the Agnihotra is performed daily.

367) Dhritharashtra, noticing the occurrence of many such omens as soon as Bhima got angry, asked Vidura about the impending results due to those omens.

368) Vidura then replied to his elder brother – “All your sons along with their family will be immediately destroyed due to the force of Bhima’s hit”.

369) “Like a child you are asking ‘What did we win? What did we win?’. You are winning through Adharma but thinking that it is a (just) victory”.

370-371) “The knowledgeable say that that which has been given to women, that which has been won through gambling and that which was given by an intoxicated man cannot be called as a gain. They also say that the same can be taken back by relatives (of the person who lost it or gave it away). Still, in order to show everyone how lowly your sons are, the Pandavas aren’t doing it”.

372) When Vidura said thus, Dhritharashtra asked – “What is the way to ensure the results of these ill omens do not occur?”. Vidura immediately said – “Release Draupadi immediately”.

373) “Please her through boons. Otherwise be known that your sons shall be crushed by Bhima and shall die. Let there be no doubt about it”.

374) “Since Draupadi and the Pandavas desire to increase the accumulation of merit, they have not burnt your sons with their tapas. Therefore, your sons are still alive”.

375) “In spite of this, if you do not release Draupadi, Bhima shall, without a doubt, slay all your sons with his power”.

376) When Vidura insisted thus, Dhritrashtra admonished his son Dushasana and got Draupadi released. He then insisted her to seek boons from him.

377) Even when he insisted that way, Draupadi, being a follower of the *shuddha bhagavata dharma*, did not seek any boons for herself. She only asked for the release of the Pandavas.

378) Dhritrashtra gave her boons in the form of the release of Dharmaraja and his brothers and the release of his Kingdom. Draupadi did not accept any other boons in spite of further requests.

379) Bhagavata Dharma stipulates that it is not appropriate for a woman to seek boons from anyone apart from her husband and Sri Hari. Therefore, she did not seek any other boons.

380) Since they were anyways illegally taken away, Draupadi concluded that taking them back would not really constitute a boon. Hence she asked for the release of the Pandavas.

381) In the Bhagavata Dharma, an exception is made for a Kshatriya woman to see three boons from her father-in-law. For a Brahmana woman up to a hundred boons are allowed. Due to this reason, Draupadi did not seek any other boons.

382) After that, the released Pandavas, along with Draupadi, bowed to the elders and started back towards their city. Then, Dushasana, the chief amongst the sinners, addressed Dhritrashtra.

383) “What a surprise! All that wealth that had become ours was given back again to them by you. Now it is certain that we shall all be slain by Vrikodara”.

384) “Therefore bring back the Pandavas for our sake. Let the game of dice be played once again. Let them lose and go to the forest”.

385) When Dushasana spoke thus, Dhritrashtra invited the Pandavas again. In spite of being stopped by his brothers and Draupadi, Yudhishthira returned to the sabha for gambling, having been called by his elder uncle.

386-388) Twelve years of exile followed by one year of exile in disguise. Such an exile in disguise not to be undertaken far from Hastinapura and needs to be done under a famous King. During the disguise if either Draupadi or any one of the Pandavas are spotted, then a twelve year exile followed by another year in disguise to be undertaken. If this is again broken in the middle, the same sequence is to be repeated from the beginning. As per the suggestion of Dushasana, Duryodhana placed these as the conditions in the game.

389) Dharmaraja was again defeated by Shakuni, who was well versed in the subtleties of the game. Dharmaraja wished to go on exile along with his brother.

390) At that time, the sinner Dushasana repeatedly mocked Bhimasena by calling him “Ox! Ox!” repeatedly and dancing at that.

391) Even as he was dancing, Dushasana said to Draupadi – “O auspicious one! You no longer have any husband. Go to Duryodhana’s house”.

392) He mocked Bhima again by saying – “All of them are impotent sesame seeds. They will go to Andhantamas from where there is no return”. The other Kauravas laughed loudly.

393) Bhimasena then made a vow – “I shall slay all of you in war”. When he took such an oath, the Kauravas took to the refuge of Drona.

394) “Where there is Drona, there will be his son. Similarly Bhishma too shall be there. So will be Kripacharya. Bhima shall never go against all these elders” – thinking thus all of them took refuge under Drona.

395) Drona then told the sons of Dhritrashtra – “Although I am a Brahmana, I, my son and Kripacharya shall bear weapons for your sake”.

396) “I shall try to the best of my strength to protect you. However, I am not truly capable of protecting you against Bhima. I am stating the truth”.

397) After that, the brave Pandavas started leaving for the forest from that gathering, along with Draupadi. At that time, Duryodhana mocked the walk of Bhima, who was leaving like a young lion walking majestically.

398) Bhima, who was half-way out of the sabha, returned and spoke while staring with his red eyes – “I shall break your other thigh too in war”. Saying thus, he walked out of that inauspicious gathering.

399) Out of affection for her sons, Kunti followed them when they began. Vidura stopped the crying Kunti and made her stay at his place.

400) The Pandavas bowed to her and left quickly from there along with Draupadi. Dharmaraja, who was compassionate, lowered his head to ensure his stare didn’t fall on the Kauravas, which would have otherwise burnt them due to his anger.

401) The powerful Bhimasena lifted both his shoulders, indicating that his physical strength was enough to kill all enemies, and exited the hall.

402) Draupadi left the gathering leaving her hair untied, as an indication that the wives of the Kauravas would, in the future, always remain with their hair untied.

Note: A woman leaving her hair untied is a sign of her widowhood.

403) Arjuna walked out, spraying mud all along the way. His message was to indicate how many arrows he would fire at his enemies, as he knew numerous great astras.

404) Nakula and Sahadeva walked out lowering their heads. Their intention was to ensure that the enemies did not get to see their faces.

405) “When the Kauravas are dead, the final rites of their souls should be conducted through me” – thinking thus, Sage Dhaumya chanted the Preta Samskara Suktas and moved ahead.

Note: The Vedas contain a few Suktas that are chanted when the crematory ceremonies are conducted.

406) Along with the main chariot, there were fourteen additional chariots. Along with them, the charioteers, cooks, overseers of food and other assistants followed them and started walking.

407) After that, noticing that the dwellers of the city had come following them, the Pandavas sat down under a large tree in the forest near river Ganga.

408) They then meditated upon Sri Narayana with devotion, thinking of him who is omnipresent, who is full of auspicious qualities, who is worshiped even by Brahma, Shiva and the others, who relieves devotees from Samsara and who is the Lord of all.

|| End of chapter 21, known as ‘Pandava Vanavasa Gamanam’, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 22: Araniprapti

Kirmira Vadha, Bhima Gita, Kiratarjuneeya, Tirthayatra, Sri Krishna's Kailasa Yatra,
Ajagara Prasanga, Jayadratha's defeat, Ghoshayatra, Kavacha Kundala Dana,
Yaksha Prashna

|| Om Namō Bhagavate Vasudevaya ||

- 1) With great difficulty they stopped the citizens who wanted to accompany them and they entered the dense forest at night. There, they saw a Rakshasa called Kirmira.
- 2) Kirmira was the brother of Bakasura. Due to Shiva's boon, he had become invincible. Desiring to kill Bhima along with his wife and brothers, he rushed towards them while hurling huge trees and boulders.
- 3) Bhima fought with him and brought him down on the ground quickly. In that battle akin to a Yajna, in which Sri Narayana was the Devata, he offered him as the sacrificial pashu.
- 4) After the killing of Kirmira, the Pandavas started living in the middle of that forest along with ten thousand saints and eighty eight thousand munis.
- 5) Thinking about the need to take care of them, Dharmaraja prayed nicely to Sri Narayana who was inside of Lord Surya and obtained an Akshaya Patra that could give unending supply of food every day, along with precious jewels and other things.
- 6) With that Akshaya Patra, Yudhisthira started feeding those Rishis and Munis, each of whom had thirty servants each. Earlier, they were all eating in golden plates in his palace, which had crores of servants.
- 7) Those groups of sages stayed back in the forest along with the Pandavas, desirous of the company of the noble. They stayed with them, listening to the ancient stories that espoused the supremacy of Sri Hari, and narrating to them similar stories.
- 8) In this way, giving up on crores of elephants, chariots, horses, jewels and people, the Pandavas stayed in that forest like how the Devatas stay in Swarga.
- 9) Dharmaraja used to donate a lakh cows every day along with a hundred measures of gold. Even after he went to the forest with his brothers, he remained very happy and spent his time there, just like Indra.
- 10) When the Pandavas left for the forest, Dhritharashtra asked Vidura – "What is our duty now?". To this, Vidura replied – "Call them back and hand over the Kingdom". Dhritharashtra got angry and said.
- 11) "I realize that you are an opponent of my sons. There is nothing I need from you here. If you wish you can stay. Otherwise you may leave". When he said thus, Vidura went to the Pandavas.
- 12) As soon as Vidura left, Dhritharashtra became engulfed with the grief of separation and fell to the ground (became unconscious). Later he woke up and told Sanjaya – "If you wish to see me alive, bring back my brother at the earliest".
- 13) When Dhritharashtra commanded thus, Sanjaya quickly went to the Pandavas and brought back Vidura. The clean-souled Vidura immediately got back and bowed to his brother, who gave him a deep hug.
- 14) Dhritharashtra placed him on his lap, smelt his forehead and felt great joy. Seeing Vidura return, Shakuni and the Kauravas boiled with intolerance. They held a conference and decided to kill at least one of the Pandavas. Along with Karna, they set out to do so.
- 15) Knowing their intentions, Sri Vyasa, the one who is omnipresent in the world, and the one who is the lord of even the most capable Devatas, arrived there and told Dhritharashtra – "Stop your son quickly".

16) "He will oppose the Pandavas and get destroyed along with his family. There is no doubt about this" – when Sri Vyasa said thus, Dhritrashtra requested him – "Please stop them". Sri Vyasa replied – "I will not speak to them".

17) "Maitreya shall come here. He will advise your son about the ways of the world, keeping in mind his well being. If he listens to him, good shall take place. Otherwise, he will curse (your son)".

18) Knowing that if Duryodhana and the others approach the Pandavas and get killed by them, the reduction of evil on the earth (through destruction of many others in the war) would not take place, Sri Vyasa, the lord who possesses infinite strength, spoke thus to Dhritrashtra and left.

19) All activities of all sentient and insentient beings is controlled by the supreme Bhagavan at all times. Yet, Sri Hari, in jest, sometimes stops certain activities while imposing other noble tasks at other times.

20) After that, Sage Maitreya arrived there. Dhritrashtra called his sons along with Karna and Shakuni. He served the sage very well. The sage praised the Pandavas a lot and advised them to hand over the Kingdom to them.

21) That excellent sage described the killing of Kirmira and others and especially praised the prowess of Bhima. Hearing that, Duryodhana became intolerant and mockingly patted his thigh.

22) At that moment, Sage Maitreya, that great *tapasvi*, cursed him. "A big war shall take place to break your thigh" – he said. Dhritrashtra bowed to him and pleaded. "If you do not hand over the Kingdom, this result cannot be avoided" – saying thus he went away.

23) When Dhritrashtra asked, Vidura narrated the incident of Kirmira's killing, hearing which Duryodhana became scared. The Pandavas, while living in the forest, conveyed their doings to Sri Krishna.

24-25) Sri Krishna arrived there quickly along with Satyabhama. Along with that, Drupada and the other relatives also got there. When Sri Krishna got angry against Duryodhana, they pleaded with him to calm down after praising his auspicious qualities. Then, Draupadi held his feet even as she was crying. She fell at his feet and praised him, the one who is the lord of all and the one who is independent.

26-27) "One who is indescribable, one who is eternal, unchanged, complete, one who possesses the ocean of auspicious attributes itself as his body, one who is free from any defect, one who is always worshipped by Ramaa, Brahma, Vayu, Shiva, Indra and the others, one who is the motivator behind all, one who is the lord of all, one who is the resort for even those who are liberated, the most excellent one!" – praising him thus, Draupadi narrated all her sufferings to Sri Krishna, the lord of all. Draupadi was more dear to Sri Krishna than even Shesha, Shiva, Garuda and the others.

28) Listening to all of that, *Bhagavan* Sri Krishna made a vow – "I shall show all of you the scene where the wives of all of them will be hugging the bodies of their husbands, having been killed by Bhima, and having to leave their hair untied". Consoling her with soft words, Sri Narayana spoke thus.

29) "If I were around there it wouldn't have turned out like this. I was in battle with that evil souled King Salva. I killed that great sinner".

30-31) Things may be near or far. There may be compulsions of time or of situations. There may be obstacles due to resources. Sri Hari, who is forever free from troubles, does not have any weaknesses whatsoever. Still, that most powerful one emulates the behavior of the mortal world.

32-33) In order to increase sins of the evil and to increase the auspiciousness of Bhima and the others, and in order to distribute the excess *punya* that Dharmaraja had accumulated, due to the Rajasuya, amongst Draupadi and his brothers as per their qualifications, Sri Vishnu acted thus out of his own accord.

34) Isn't Sri Vishnu known by the name 'Edhamanadvit' in the Vedas!

Note: In the sukta that starts with 'shrunve veere', Vishnu is known as Edhamanadvit, implying one who takes away any excess merit from people by making them do lowly things.

35) Sri Krishna did thus in order to also take away the excess merit from Bhishma, Drona, Dhritharashtra and others who were born with excess Dharma and knowledge, and to ensure the same is deposited with the Pandavas.

36) Sri Krishna also did thus to make sure Duryodhana and the others accumulate more sins. Sri Vyasa told Dhritharashtra – "The Pandavas are most dear to me. I am absolutely unhappy about them being sent to the forest".

37) He too spoke in this manner to increase the sins of Duryodhana and the others. By saying that the Pandavas were dear to him, he increased their *punya*.

38) Since Bhima was the older one, the patience shown by Arjuna and others during the game of dice was not a pious thing for them. On the other hand, Dharma was a natural quality in Bhima, without any external dependencies.

39) The act of undergoing that unbearable trouble turned out to be a great means of gathering *punya* for Draupadi. She knew Bhima's intent of not giving out a curse.

40) Therefore, Sri Krishna ensured the increase in *punya* for each of them in accordance with their inherent nature and qualification. However, he stated that all of that happened due to his absence (during the game of dice).

41) "When I got to know that Salva had attacked us, I sent Pradyumna and the others even as I was with you. They left for Dwaraka. Salva too sat in his plane and troubled Dwaraka a lot".

42) "Pradyumna immediately left for war, along with the entire army, other Yadavas, and his brothers. Noticing that my son had come to battle him, Salva got down from his plane and climbed a chariot to engage with him".

43) "My son fought with him very well. He countered his astras with his own great astras. Having decided to kill him, he picked up a divine arrow given to him by me. However, he heard a voice coming from the sky".

44) "Narayana himself has taken a decision earlier saying – 'I shall slay Salva in my avatara as Sri Krishna'. That is why even though he was Sri Hari himself, Sri Parashurama only defeated Salva but did not kill him".

45) “Therefore you will not be able to kill him. This arrow, on the other hand, is most dear to Sri Krishna, the bearer of the Chakra. Therefore, do not use it. I shall enter Salva’s mind and inspire him to withdraw – thus spoke Sri Vayu (the anonymous voice in the sky)”

46) “Listening to the voice of Sri Vayu, Pradyumna immediately withdrew that great arrow. Salva, on the other hand, climbed his plane and thought that it was useless to fight with a kid and that he wanted to battle Sri Krishna only, and returned to his Kingdom”.

47) “Pradyumna, Samba, Gada, Sarana and Charudeshna fought with Salva’s ministers and killed them along with their armies and returned happily to the city. Meanwhile I reached there and got to know everything from them”.

48) “Due to the radiance of that bow, whose mere holding ensures victory due to my grace, my son was able to defeat Salva, who then returned. Getting to know of this, I immediately chased him, as he had destroyed our city”.

49) “I saw Salva seated on his ‘Saubha’ plane and traveling over the ocean. He started showering numerous weapons and great astras against me. I stopped them and hit him in return with a barrage of arrows. Then, that great sinner employed *maya* against me.

50) “I immediately saw that (maya) through my inherent ability and destroyed that illusion with the *vijnana-astra*. I then killed numerous Daityas. When Salva started showering boulders on me, I cut down his plane with my Chakra and crashed it into the ocean”.

51) “Later when he climbed his chariot and came to battle, I cut off his arms with arrows, destroyed his chariot with a mace, and beheaded him using my Chakra. I returned to my city even as Brahma, Rudra and the other Devatas worshipped and praised me”.

52) “Due to this task of slaying Salva, I had to stay away from you. Because of that, you have been put into this trouble” – saying thus Sri Krishna stayed there for a few days in order to console them and also Draupadi. Satyabhamaa too stayed there even as she consoled Draupadi.

53) The other wives and all sons of the Pandavas had come with them to the forest and stayed there.

54) Dhrishtadyumna consoled Draupadi, bowed to Sri Krishna, took his permission and returned to his city along with the sons of Draupadi.

55) Dhrishtaketu took his sister Devaki, while Kashiraja took his daughter Kali and both of them returned to their cities. The other wives of Kunti returned to stay with Kunti.

56) Parvati was Nakula’s wife. She was the Avatara of Tilottama. She and the other wives of Nakula and Sahadeva had been stopped by Kunti.

Note: The wives of Nakula-Sahadeva who stayed with Kunti were Parvati, Vijayaa and Karenumati.

- 57) Sri Krishna made Subhadra and Abhimanyu sit in his chariot and, after informing the Pandavas, returned to his own city along with Satyabhamaa.
- 58) The sons of Draupadi stayed at Panchala city for some time and then went to Dwaraka. There, they stayed under the watch of Sri Krishna.
- 59) After that, as atonement for his mistake, Dharmaraja always placed Draupadi as his brothers' wife.
- 60) The Pandavas stayed in the forest surviving on food that was leftover after serving the sages. King Yudhishtira used to consume food only after his brothers ate.
- 61) Not able to violate his orders, the brothers used to consume food before him. After Dharmaraja ate, Draupadi used to eat alone.
- 62) In this way, the Pandavas, who were always on the path of Vishnu, used to eat only that food which was offered to him. They spent a year in this way. Then, as per the orders of Bhimasena, Draupadi, the one with excellent knowledge, spoke to Dharmaraja.
- 63) Since Dharmaraja was of a soft nature, Bhimasena knew that even in the fourteenth year, due to fear of elders such as Bhishma, Dharmaraja would refrain from getting back the Kingdom, and therefore sent Draupadi.
- 64) Forgiveness is not Dharma at all times. For a capable King, when it comes to the wicked, it (forgiveness) becomes an instrument for sin. This had to be proved (to Dharmaraja) on the basis of Shastra.
- 65-66) "In the fourteenth year, I shall slay the Kauravas when they refuse to hand over the Kingdom and I shall then rule the land" – in order to get such a genuine vow made by Dharmaraja, Bhimasena first sent Draupadi to him to set the context for a debate. She told Dharmaraja thus.
- 67) "It is never appropriate for a King to show forgiveness to evil people. You have always shown unnecessary compassion towards such people" – when Draupadi said thus Dharmaraja replied – "Forgiveness is the highest Dharma. The entire world is based on forgiveness".
- 68) "Sri Narayana alone is the doer for all matters of joy and sorrow. All of this is brought together by him alone. Therefore there is no need to feel anger towards anyone. Forgiveness is therefore the most excellent Dharma".
- 69) When he spoke thus, Draupadi said – "If forgiveness towards all is the main Dharma, then there shall be nothing left for a King to do. The world too cannot operate and it shall be destroyed by evil people".
- 70) "It is true that Sri Vishnu is the main cause behind all. Even Ramaa, Brahma, Rudra and the others are under his control like pieces of wood. This too is true. However, the efforts of the individual are not futile".

71) "An individual operates as per the dictum of Sri Hari. According to his Karma, he will enjoy joy and sorrow. His Karma never goes futile. Therefore, the fact that a Jeeva is the doer and that he is always under the control of Bhagavanta are both true".

72) "If there is no value for the efforts of a human, then who is the target of all the do's and don'ts in the Vedas? If the Jeeva is not subject to the *vidhis* and *nishedhas* then wouldn't it imply that the two are for Sri Hari himself?"

73) "If it is claimed that the *vidhis* and *nishedhas* are for Sri Hari himself, then it would mean that he gets tainted by the two. However, since he is the Supreme One and Independent he is never affected by Punya or Paapa. Therefore it is proven that the Jeeva is indeed the doer although he is under the control of Paramatma".

74) When Draupadi argued thus, Dharmaraja became speechless. He retorted – "You are resorting to twisted logic and are claiming dependence for even Sri Hari".

75) When Dharmaraja insistently scolded her, Draupadi asked him for forgiveness as a role model woman. Too much talk is never appropriate for a woman, isn't it? Later, Bhima started speaking.

76) "O King! Vishnu is the doer of all activity. None else. Everything else is under his control. He alone is independent. Yet the Jeeva needs to do that which is appropriate for him. With great effort, he also has to avoid that which is not appropriate".

77) "The fact that Jeeva performs Karma is established by sensory perception. The fact that he did so due to Sri Vishnu's directions has to be understood through logic. A knowledgeable person, therefore, performs that Karma mandated by Vishnu (i.e. through the Shastras) and considers it as done under Vishnu's influence".

78) "With that, he obtains the grace of Sri Hari and will attain Sadgati. A tamasa soul on the other hand assumes it is the Divine that is fully responsible and gives up Karma and eventually attains Tamas. Therefore, each and every Jeeva must perform the mandated duty".

79) "It has to be understood that everything is under the control of Sri Vishnu. One must perform the Karma mandated as duty without fail. The ownership of Karma in a person is established by sensory perception. Similarly the fact that everything is under Sri Vishnu's control is to be understood from scriptures and logic".

80) "Since everything is under his control, both cannot be given up. In this way, a knowledgeable person performs that Karma which is his duty. He will understand Sri Vishnu as being the reason behind all, and thus ensures he follows all three pramanas".

81) "If all three pramanas connect without contrariness, then it is known as *poorna-pramana*. If they persist on three different topics but without contradicting each other, it is known as *madhyama-pramana*. If they are contrary to each other, it is known as *apramana*. Therefore they have to be interpreted and understood ensuring that they don't contradict each other".

82) "One who is without the power of discretion will discard even that which is established by sensory perception and, by making an excuse of the Supreme one being the doer, discard Karma. The knowledgeable one, on the other hand, will always perform all his duties, knowing that the Jeeva is under the control of Sri Vishnu".

83-84) "In all Jeevas, there exists an inherent natural capability known as *swabhava* or *hatha*. That is the root cause of the fruition of Karma. The second reason is eternal Karma itself. The third one is the consistent efforts of the Jeeva known as *paurusha*. All three of these are always under the control of Sri Hari. But, Sri Hari is never under the control of anyone else. He is the best amongst the best, the Supreme One and independent".

85) "That natural ability, known as *hatha*, exists in a hierarchical proportion in all Jeevas starting (with the maximum) from Brahma till Kali. It is because of this *swabhava* or *hatha* that all Karmas take place. The efforts which are seeded in Karma takes place in accordance with the *swabhava* of the Jeeva and the eternal (anadi) Karma it possesses".

86) "If proper efforts that are in line are not made, neither inherent ability nor Karma will give results. Sri Hari is the main giver of results for all. Due to his independence he is the controller of all. Yet he always gives results by following these".

87) "It is his resolve that he shall always give results in line with these. This is the very definition of his independence. This independence never deserts him. He is omnipotent and hence there is nothing called incapability in him".

88) "Therefore one must perform the duty imposed by Sri Hari considering it to be his worship. By doing so, one obtains him. Otherwise, Naraka is certain. For a Brahmana, Japa and teaching are Swakarma".

89-92) "The Brahmana varna came into existence from the face of Sri Vishnu. Therefore, activities such as Japa and teaching, that come from the face are imposed by Sri Hari as their main duties. Kshatriyas were born from the shoulders of Sri Vishnu. Therefore, tasks such as removal of sins (punishment of sinners) and increasing noble work which are characteristics of the shoulder are their main duties. Since the face and shoulders are closely located, Sri Vishnu has mandated Japa and teaching to Kshatriyas also. Similarly, Brahmanas are also mandated to do Yajnas. Since Vaishyas came from the thighs of Sri Vishnu, their main duty is proliferation of people. Similarly, the growing of all the insentient immovable things are their duty. Since the thighs and hands are closely located, Vaishyas are in charge of communication too. It is said that the Shudras came from the feet of Sri Vishnu. Service which is mobile in nature is their main duty. Since the feet are closely associated with hands, all activities that are to be done with the hands are also their duties. Similarly, due to the closeness with the thighs, the increase of population is also their duty".

93) "Shoulders and chest are associated with strength and the heart is associated with knowledge. Therefore Kings are mandated to do both power-based and knowledge-based work. Hands are the root of skill. Therefore, since the hands are close to the thighs, and since the legs are close to the feet, Vaishyas and Shudras should possess skill in arts and crafts".

94) "This is distinct Dharma when viewed from the point of view of primary duty. Generally, all activities are Dharma for all. We, on the other hand, are Devatas. Therefore, generally for us, all tasks are Dharma".

95) "In this way, people of all Varnas should worship Sri Vishnu by performing their duties which were imposed right at the beginning of creation. Having devotion in him, as per individual capabilities, is Dharma for all. Similarly, the acquisition of knowledge as per one's capability and his worship is Dharma for all".

96) "Sri Vishnu is the father, guru and foremost Devata – he is all. Therefore, he is worship-worthy for all. Since they are his devotees, the Devatas too are worship-worthy. Amongst them, the bigger devotees are especially worship-worthy".

97) "When Sri Vasudeva is worshipped well he grants Mukti. When he is not worshipped he gives sorrow. Since he is independent he can grant joy and sorrow. No one else is independent. All are under his control only".

98) "Since he is independent he is complete with joy, good knowledge, great power and all other auspicious attributes. Since he is independent he is also free from all defects. Only he who possesses infinite strength is independent, isn't it?"

99) "Since he is unbounded by any limits, he possesses the requisite strength to be defect free and also to be full of auspicious qualities. Therefore Sri Narayana is full of all auspicious traits and he is worthy of worship by all through the performance of their Swadharma".

100-101) "Therefore, for us too he is worthy of worship through our Swadharma. In this way, excessive compassion is not Dharma for us. We are bound by duty to destroy evil. That Kshatriya, who destroys evil forces, especially in war, while remembering Sri Hari and through the usage of his own power, such a person's shoulders and body will be energized with spirit. If a Kshatriya destroys evil people who have become powerful due to boons, such a person's joy in Mukti will increase".

102) "There too, they will get excess affection of Sri Vishnu. Therefore, all sinners are always to be killed. Those sinners who cheat in gambling, and those caught in war must be gotten killed by others".

103) "In war, the Kings, Princes and brothers of Kings must be killed by the King himself. If the Prince is unmarried yet, the King must not kill such a person himself".

104) "Any cruel task that is sanctioned by Dharma is to be gotten done by a Kshatriya through others. In this way, Dharma is elaborated in the Vedas. The teachings of Vishnu in the Pancharatra agama are also similar".

105) "Gambling is a sinful activity and one that involves cheating. You played the same with Shakuni. There is no scripture that mandates gambling. That which is lost in gambling is not considered as lost. Things handed over due to fear, things lost in gambling and things given to a prostitute – these are fit to be taken back by the relatives (of the one who lost it)".

106) “In this way there is an eternal Vedic injunction. Whether in gambling or that which is given to a prostitute, if the quantity is meagre, it need not be taken back. However, if it is valuable for those dependent on it, then that too can be snatched back”.

107) “If the one who loses it does not have the strength to take it back, his relatives must do it for him. Therefore, we have to take back our Kingdom. Since you are a follower of Dharma and because you are my older brother, I haven’t done the same without your approval”.

108) “If you permit me now, I shall slay all of them and bring back your entire Kingdom today itself. If you wish your words regarding (those) sinners to come true, then twelve months have already passed by”.

109) “On the basis of the Vedas, months are to be considered as years. That is how the Vedas mandate upon humans the performance of yagas for a thousand years. Let us perform the Ajnatavasa for one month and then kill our enemies and rule the Kingdom”.

110) “O King! Do not become the cause of pain for your friends. Similarly, do not become the source of comfort for your enemies. May you shine brightly on your enemies’ head. May you cause joy to your friends. May you worship Sri Vasudeva every day”.

111) “O King! The independence of Sri Hari is now well established through *pratyaksha* – sensory perception itself. Because Sri Krishna, who is Sri Hari himself, has won against Rudra and the other Devas and against Jarasandha and other Kings, who had the boons of Brahma and others”.

112) “Through the person of Sri Vyasa, it has been seen multiple times that Sri Hari is greater than Brahma and others and also greater than Sri Mahalakshmi. Hasn’t Sri Vyasa proven to us that in the matter of all people he is independent, by virtue of granting us divine vision?”

113) “Therefore O King! get ready to bear the Emperorship so that you may destroy all enemies. Due to this, you will garner immense fame and Dharma, all due to the blessings of Sri Hari”.

114) When Bhimasena advised thus, Yudhishthira, the son of Dharma, assured him – “After the completion of thirteen years, I shall do exactly as you have said, without fail”.

115) “This is true. Let there be no doubt. I swear on myself. Do not tell me anything more as I am wary of the world heaping blame on me”.

116) “Even after I am assuring you thus, do not berate me excessively. I shall be pained. You should have ignored me then itself and killed all our enemies. Now it is not appropriate to hurt me with these words”.

117) “Bhishma, Drona and the others know astras. How do we face them in battle? It is completely inappropriate to stop them through brute force, since they are all worship worthy”.

118) “Although you are fully knowledgeable about astras, you will not use them anywhere. Therefore, we should go for battle only after Arjuna learns all the astras”.

119) When Dharmaraja spoke thus, Bhimasena did not say anything further for fear of losing his love. His purpose had already been attained, hadn't it?

120) It was Bhima's intention that Dharmaraja should take a vow to be ready for war at the end of thirteen years. Otherwise, due to his soft nature, he would have changed his mind about his enemies and would have given up on war. Therefore, Bhima spoke the way he did.

121-122) Since his wish was fulfilled Bhima became quiet. Dharmaraja then started worrying about how to defeat Bhishma, Drona and the others. Bhima would never desire opposing Gurus and elders. Therefore, all of them had to be engaged by Arjuna. Bhima would engage them only in a situation involving great peril.

123) When Dharmaraja was worrying in this way, Sri Vyasa, the omnipotent and omniscient one, came there. He advised Dharmaraja who was sulking from his worries.

124) "I shall grant you the *upadesha* of a mantra. With that Arjuna can win against Bhishma, Drona and the others. You teach that mantra to him".

125) Saying thus, he advised that mantra to Dharmaraja. As the power of the mantra would be more than required, he did not directly teach it to Arjuna.

126) Only a limited amount of power (of the mantra) was sufficient to win against Bhishma, Drona and the others. It was not required to possess more power than that. Deeming a limited amount to be sufficient for Arjuna, Sri Vyasa did not instruct the mantra directly to him.

127) After Sri Vyasa, the omniscient one who is the doer of all activity, left the place, Dharmaraja instructed the mantra to Arjuna in secrecy.

128) Arjuna received the upadesha of that mantra and, after taking the blessings of his two older brothers, and giving a warm hug to his two younger brothers, left for the Indrakeela mountain.

129) At the mountain, Phalguna performed a penance, meditating on Sri Hari who is present inside Rudra. After six months, he saw an Asura named Mooka on that mountain.

130) That Rakshana put on the guise of a swine and rushed at Arjuna in order to kill him. Becoming aware of the same, Arjuna picked up his Gandiva and, having strung it, released numerous arrows at the body (of the Asura).

131) After that, the three-eyed Shiva, along with Parvati, took the guise of a hunter and shot that Asura with arrows. Due to the arrows from both of them, the Asura died.

132) Shiva then told Arjuna – "I came here chasing this pig. But you shot at it. Therefore, engage with me in battle now".

133) When he said thus Arjuna replied – "Stop! Stop! I will not let you go". Speaking thus, the two best amongst men engaged in a battle.

134) In that duel, Shiva swallowed all the astras released by Arjuna. Later Arjuna hit Shiva using his Gandiva.

135) At that moment, Shiva let out a laugh and consumed the Gandiva too. After that, the two of them engaged in a wrestling match.

136) Shiva then lifted Arjuna like a lump and threw him. Arjuna, troubled by Shiva, fell deeply unconscious.

137) Earlier, Shiva had requested Sri Hari, the one with Garuda as his flag, thus – “When you grant the boon of invincibility to those lower than me, I should be able to win against them due to your blessings”.

138) When requested thus, Sri Vishnu had granted that boon to Shiva. Therefore, Shiva won against *Shwetavahana* in that fight.

139) Sri Vyasa, the one who is pure Chit, had not just given pure Vaishnava mantras to Arjuna to defeat Bhishma and the others.

140) Sri Vyasa had thought that if Arjuna were to be given pure Vaishnava mantras, he would become extremely powerful due to the same and his ego would bloat.

141-142) Once Arjuna regained consciousness, he desired to win in that battle. He started worshipping Shiva with the mantra given by Sri Vyasa. The flowers that he offered to Shiva climbed the head of that Kirata. Arjuna realized that the Kirata was none other than Shiva himself and bowed to him. Later, Shiva gave him the Pashupatastra.

143) That Pashupatastra was presided by Sri Vishnu. Since Shiva had gained *siddhi* over it, it came to be known as Pashupata. At that moment, other Devatas appeared there and gave their astras also to Arjuna.

144) Indra approached Arjuna and told him – “Arjuna! The one without any defects! You are dear to me. You have pleased that Supreme Brahman Sri Hari who resides in Rudra’s body. Therefore, you come to my *loka*. I shall send you my chariot”.

145) Saying thus, Indra returned to his world. Matali came there with his chariot. Arjuna climbed it and left for the world of his father Indra.

Note: Matali was the charioteer of Indra.

146) Arjuna was accorded a great reception by all the Devatas. Indra made him sit on his seat. Arjuna sat along with Indra on that excellent seat.

147) Indra looked at the face of Arjuna, the great Kuru hero and his own other form, and hugged him and felt great joy. Arjuna stayed at Swarga for five years.

148) Indra gave Arjuna many astras. All of them were great divine weapons. Then, Urvashi approached him. Considering himself as a human, he rejected her as she was the mother of his clan.

149) Urvashi cursed him to become a transgender. Indra converted it into a boon by saying – “You shall go around in the guise of a transgender for one year. You shall never obtain transgender-hood”.

150) Later Arjuna learnt the art of *Gandharva vidya* from the Gandharva Chitrasena. He also practiced the art of astras with Indra.

151) Sri Krishna, who had gone back to Dwaraka along with Subadhra and Abhimanyu, once thought thus.

152) “I had once given a boon to Shiva saying that I shall in turn seek a boon from him, in order to cause confusion to the Asuras”.

153) “O Shiva! I shall take birth with one *amsha* of mine in the Dwapara yugas amidst humans and obtain boons from you by worshipping you”.

154) “Through the Agamas that have been created, you cause the Asuras to turn away from me. Hide me from them. Due to this, the Asuras will not reach upper lokas but will go to the nether worlds only”.

155) Rugmini got to know that Sri Krishna had decided to make those words of his come true, and spoke to him, seeking his affection.

156) Although she already had obtained a son, she realized Sri Krishna’s decision to have a(nother) son and said to him – “O Lord! I want a strong and powerful son, who knows all astras, to take birth”.

157) When Rugmini spoke thus to cause illusion to Asuras, Sri Krishna climbed on to Garuda along with her and left for Badarikashrama.

158-160) “O Shiva, the powerful one! I shall create scriptures that will cause illusion to those who are evil. You too compose such works. Get others to compose such works too. Convey things that don’t exist as if they do. Speak about things such that they convey a different meaning. Explain things as if you are the Supreme one. Do not reveal my greatness. In order to confuse the world I shall worship you. Otherwise, the Asuras cannot reach Tamas. Thus is my opinion”.

161) These were the words of Sri Vishnu to Shiva. Therefore, in order to render them true, when Sri Krishna arrived at Badarikashrama, all the sages there, being omniscient, worshipped him.

162) At night, when Sri Krishna was seated amidst the Munis, two *Pisachas* by name Ghantakarna and Karna arrived there. They had been asked by Shiva to see Sri Krishna and hence they desired to go to Dwaraka.

163) When the two of them saw Sri Krishna amidst the sages, they did not at first realize who he was and they got into creating nuisance that was typical of Pisachas. Later, they meditated and realized who he was.

164) Seeing Sri Krishna who appeared in their hearts, they became very curious and, out of devotion, they praised him and bowed to him repeatedly. Inherently, they were noble souls.

165) Sri Krishna, being pleased with them, touched them and in a moment converted them into excellent Gandharvas, granting them divine form and good voice.

166) The two of them again worshipped Sri Krishna through their dance, singing and through excellent prayers. Lord Krishna then went to Kailasa, the King of mountains, and appeared as if he was performing penance there.

167) Sri Vishnu, even as he was enjoying his own attributes through eternal knowledge (of the same), acted as if he was doing penance to please Shiva, all the while causing confusion amongst evil souls.

168-170) In order to cause great confusion amongst Asuras Sri Krishna had earlier told Shiva – “I shall perform penance for twelve years appearing to pray to you, so Asuras may undergo confusion. May the Devatas be free of worry”. Therefore, Sri Krishna made Brihaspati cross the twelve rashis in a single day. Thus, as per Sri Krishna’s orders, that one day turned into twelve years.

Note: The time taken by Brihaspati or Jupiter to travel through one zodiac sign is considered as one year. By making Brihaspati travel across all twelve signs in a single day, the equivalent of twelve years was accomplished.

171) Considering each rashi to be one year, Sri Krishna, in a single day, performed mentally all the required upavasas and the prescribed rituals.

172) Sri Krishna completed the *masa vrata* in his mind in the time required to take a hundred and fifty breaths. He did so in order to grant the benefits of twelve years of vratas to his devotees.

Note: Masa vrata is the vrata undertaken for one month. A human takes 21600 breaths in a day. Considering this as 12 years, one year turns out to be 2800 breaths. Therefore, one month comes to 150 breaths.

173) Then, Garuda and the other Devatas belonging to his close circle served Sri Krishna. He performed homa and other rituals. Although the focus of these rituals was himself, he made it appear as if he was doing all that to please Shiva.

174) When Sri Krishna was engaged in penance in this way Brahma, Indra and the other Devatas, the best amongst the Yogis, Prajapatis, Pitrus, the best amongst the Munis and their families rushed to the lotus-eyed one. Gandharvas, Siddhas, Yakshas, birds and others too came there.

175) Shiva too, noticing that the lord of all Devatas and his own master, Sri Hari, had come to his place, gathered his family and along with his wife rushed to him with great devotion and excitement, carrying along that which is required for performing his worship.

176) Shiva approached the primordial lord of the Universe Sri Krishna and bowed his head down with devotion and prayed to him. He praised Sri Krishna, the one with a body made of the six auspicious attributes, one who is free from all defects, one who is full of great opulence and the one who is the best amongst all, with excellent *stutis*.

177) Sri Krishna too, in order to cause *moha* to the ill-qualified souls, praised himself as present inside of Rudra. Listening to that, Shiva addressed all the Devatas and said – “I shall speak the truth. Listen to me”.

178) “Mahavishnu is the one who should be worshipped by all people as the Supreme One. Myself, Vayu and Mahalakshmi are the instruments for obtaining him. Sri Vishnu is the best amongst all and is greater than me and Brahma. Thus is the definitive teaching of all Vedas and other shastras”.

179) “It is the purport (of all shastras) that he is eternally greater than Mahalakshmi and all groups of souls. All of you keep remembering him again and again”. When Shiva spoke thus, all the groups of Devatas fell at the feet of Sri Krishna with extreme devotion and worshipped him.

180) Thereafter, due to the other explanations of Shiva describing Sri Krishna and revealing the truth, Indra and the other Devatas, who were already knowledgeable, obtained even more enlightenment (from Shiva’s teachings).

181) The Devatas are always aware that Sri Hari is the best amongst all Devatas. However, since the *pramana granthas* are too many in number, whatever doubts had arisen in their minds due to their reliance on logic were cleared from the discourse of Shiva.

182) Later Sri Krishna, in order to make his earlier words – “I shall obtain a boon from you to have a son” – to Shiva come true, spoke thus.

183) “Grant me a son”. Shiva replied – “A son named Pradyumna has already been born to you. Let people think that he is the one who was granted by me”.

184) “Earlier, Kama had been burnt by me. His wife Rati had asked me – ‘Grant me my husband’. I had then said”.

185) “ ‘When he will be born as Pradyumna to Sri Krishna, may you obtain him as your husband’. O Lord Sri Hari! As per your orders may it be known now that he was granted by me to you”.

186) “O Lord of all Devatas! I am your servant. Protect me as I have taken refuge in you” – speaking thus, Shiva bowed to Sri Krishna and again addressed the Devatas.

187) “O Devatas! Listen to me. I shall let you know why Sri Krishna has come here (to Kailasa)”.

188) “An Asura named Vakra had become invincible due to the boon of Brahma. Apart from the just-born Manmatha, the son of Sri Krishna, he could not be killed by anyone else”.

189) “In order to kill him, Sri Krishna held his son Pradyumna in his stomach and came here. Here, he brought out his son and burnt that Asura. Notice that forest which has been burnt”.

190) “Due to the series of flames, that Asura Vakra, who was terrible, was burnt by Sri Krishna along with the forest through Pradyumna, whose *tejas* increased greatly”.

- 191) “Sri Krishna once again placed his son in his abdomen. He again got him to take birth through Rugmini. And then he made him a young man immediately”
- 192) “All of this has been witnessed by Sage Narada and others. In this way, the *Deva* plays, possessing unimaginable opulence”.
- 193) When Shiva informed them thus, Indra and the other Devatas bowed to Sri Krishna.
- 194) Sri Krishna was praised by Brahma, Indra and the other Devatas. Sitting on Garuda’s shoulders, he was worshipped by Shiva again and again. On the third day, he got back to his city (Dwaraka).
- 195) On the day Sri Krishna left for Kailasa, at nightfall, Paundraka Vasudeva attacked Dwaraka along with Ekalavya, his mother, father and an army of three akshouhini.
- 196) Upon getting to know that Dwaraka was being destroyed, the great Yadava warriors, including Balarama, Satyaki and others engaged in battle. Then, Ekalavya, the leader of the *Nishadas*, showered arrows upon them.
- 197) Due to his weapons and astras, all the Yadava heroes became worried. All the lights in Dwaraka got extinguished. All of them, along with Balarama and Satyaki, returned to the city.
- 198) All of them picked up large torches and, being led by Balarama, came out of their city wielding weapons in their hands. It was like lions rushing out of their caves.
- 199) Then, Balarama climbed a chariot and faced Ekalavya. Satyaki engaged with Paundraka Vasudeva. Satyaki and Paundra fought against each other and rendered each other chariot-less.
- 200) Later, Satyaki and Paundraka had a battle with maces. Similarly, the brave Balarama and Ekalavya rendered each other chariot-less and started fighting with maces.
- 201) At that time, Sri Krishna climbed on to Garuda and came to the place where the Yadavas were engaged in battle. Seeing him, Balarama was filled with joy. With overflowing happiness in his heart, he decided to kill Ekalavya.
- 202) When Balarama picked up his mace with both hands and rushed towards Ekalavya, he ran away from there out of fear wanting to save his own life, after noticing the strength and anger of Balarama.
- 203) Balarama too ran after him. The scared Ekalavya jumped into the ocean. After chasing him till the coast, the powerful Balarama stood there holding the mace in his hand.
- 204) That great sinner Ekalavya, thinking that Balarama was still chasing him, swam a distance of eighty yojanas, reached an island and then turned around and looked back.
- 205) Having defeated the powerful enemy Ekalavya in that way in battle, Balarama happily returned towards Sri Krishna. Paundraka Vasudeva, ignoring (the attack of) Satyaki, moved towards Sri Krishna.

206) Sri Krishna rendered him chariot-less and weapon-less in an instant. Paundraka Vasudeva returned to his city and then sent a messenger to Sri Krishna. (The messenger said –) “I alone am Vasudeva”.

207) “Give up the usage of my insignia and surrender to me as I am eternal”. When the messenger spoke this, all the Yadava heroes laughed vociferously.

Note: Paundraka wanted Sri Krishna to give up using Shankha, Chakra and the other Vaishnava symbols, claiming them to be his own signs.

208) Sri Krishna laughed loudly and said – “I desire to give you the weapons, which are your insignia, only in battle”. When he spoke thus, the messenger conveyed the same to Paundraka, who came back desiring battle. Sri Krishna proceeded to face him.

209) Seeing Paundra sitting on a golden Garuda which was placed on his chariot, wearing artificial Chakra and other weapons and with a burnt chest attempting to get the Srivatsa sign, Sri Krishna laughed uncontrollably.

210) Then, even as Paundraka was showering many astras and other weapons, Sri Krishna defeated him and beheaded him with his Sudarshana Chakra. Later, he also beheaded Paundraka’s maternal grandfather with an arrow.

211) Sri Krishna, the Lord of all, made the head of that King of Kashi (grandfather of Paundraka) fall in Varanasi. Paundraka, who used to always call himself Brahma and Vasudeva, was condemned to Andhantamas due to his ignorance.

212) The King of Kashi who helped him, Kirmeera, Hidimba, Salva and other Daityas had all fallen into Andhantamas. Similarly, this evil minded one too fell into Tamas.

213) Having killed the two of them, Sri Krishna had already caused Pradyumna to be born (again) in Rugmini. Ekalavya, who was defeated by Balarama, performed a penance for appeasing Shiva. He obtained a boon of invincibility from Shiva.

214) His ego boosted due to Shiva’s boon, Ekalavya rushed against Sri Krishna wanting to battle him. Stopping all his weapons and astras, Sri Krishna beheaded him with his Chakra.

215) He too, being a great sinner, reached the terrible Tamas, where sorrow is forever, all due to his hatred of Sri Krishna. In this way, Paundraka and Kashiraja were killed by the best amongst Yadavas.

216) Sudakshina, the son of the King of Kashi, performed a *tapas* with great devotion in order to please Shiva. When Shiva appeared, that sinner and evil-hearted one asked for a boon to eliminate Sri Krishna.

217) Due to the Avesha of Asuras, Shiva’s mind too was polluted (at that time) and he gave a *Daitya-shakti* to him in the *Dakshinagni*. That Dakshinagni too had the Avesha of Asuras. Being worshipped by the son of the King of Kashi, that Agni increased in power due to Shiva’s boon and he left to the place where Sri Krishna was present.

218) Sri Krishna, the most valorous one, sent his Chakra in order to remedy the Dakshinagni. That terrible, shining Chakra with extra-ordinary strength chased the Agni afar.

219) That Agni was the son of the main Agni (-Devata). Having been chased away by the Chakra, that fire burnt away Sudakshina, his wife, children and his family and rendered them into ashes.

220) The Sudarshana Chakra burnt the city of Varanasi and returned to Sri Vasudeva. That great sinner Sudakshina reached Tamas along with this family, due to his hatred of Sri Krishna.

221) At Dwaraka, Sri Krishna, the one with eternal bliss and one who is complete, once sportingly spoke to Rugmini. Although he never fought with the defectless Rugmini, he did so in order to mock the behavior of Grihasthas.

222-223) "O auspicious one! I have no purpose to be served from you. Only in order to humiliate my enemies I brought you in that manner". Mahalakshmi, the omniscient one, although knew that she never separates from her consort, appeared as if she was sad just to show wives should behave thus with their husbands. Sri Krishna, the lord of lords, consoled her in order to teach the Dharma of Grihasthas, although he himself is eternal blissful.

224) When Sri Krishna was thus sporting with Rugmini, Balarama went to Gokula once, based on Sri Krishna's directions. There, he met Nanda and Yashoda and was respected by them. They asked him about Sri Krishna's well-being.

225) There he stayed for two months and spent time enjoying with the Gopikas. Being intoxicated, Balarama asked the river Yamuna to come to where he was. When Yamuna, knowing that he was intoxicated, refused, the great warrior pulled her with his plough to where he was.

226) When she bowed to him, he let her return. Later, he returned to Dwaraka, having been seen off by Nandagopa. He narrated to Sri Krishna the devotion that Nandagopa and the others had in him.

227) Then, Mainda and Vivida, friends of the son of Bhumi (Narakasura) and possessed of Asura avasha, started destroying the Anarta country after Bhauma's death, out of hatred for Sri Krishna. Balarama was asked by Sri Krishna to kill them.

228) Sri Krishna granted him a boon – "This Mainda and Vivida are invincible due to Brahma's boon and due to the fact that they have drunk Amruta. Yet they shall be killed by you. Proceed".

229) Having proceeded thus, Balarama first killed Mainda when he attacked him angrily at the peak of the Raivata mountain. On the next day, the doer of the most excellent tasks killed Vivida by hitting him with his plough, even as he attacked him with showers of rocks.

230) The Asuras who were present inside the two of them reached Andhantamas while the Ashwini Devatas reached their own loka.

Note: Mainda and Vivida were the Avatara of the Ashwini Devatas. They also had the Avesha of two Asuras inside them.

231) Duryodhana had a daughter named Lakshanaa. She was Rati's Avatara and was very beautiful. In her Swayamvara Samba held her by force. She too developed a liking for him.

Note: Samba was Sri Krishna's son born to Jambavati. He was the Avatara of Manmatha.

232) When he held her by force, Karna and the others, including Duryodhana became fiery with anger and engaged in battle (with him). They rendered him chariot-less with great difficulty even though he was alone. Relying on his physical prowess, and due to the company of Karna, Bhurishravas and others, Duryodhana captured him.

233) As soon as they heard the news, all the Yadavas got ready for a battle against the Kauravas. Balarama stopped them, and desiring peace, went to the Kauravas himself, along with Uddhava.

234) Stopping outside Hastinapura in a garden, Balarama sent Uddhava to the Kauravas. All the Kauravas came and paid reverence to him. He conveyed the orders of Ugrasena to them.

235) "Our King Ugrasena has ordered you. All of you have gotten together and, with great difficulty, captured our Prince who was alone. But we have forgiven the same as you are our relatives. Release Samba immediately".

236) When Balarama conveyed the orders of Ugrasena thus, the Kauravas berated him out of anger and returned to their city. Balarama became furious at this.

237) Balarama pulled the city of Hastinapura into the waters of the Ganga with his plough. When he started to leave, all the Kauravas came there and bowed to him, requesting him not to do so.

238) Being worshipped by Duryodhana, Balarama then received Samba with his wife and son, along with many gifts, and returned to Dwaraka.

239) Balarama, who had the Avesha of Sri Krishna, and who was the Avatara of Sesha, performed many such wonderful deeds. Noticing the time of the Avesha of Sri Krishna in him, even Bhima would avoid engaging in a duel (during those times).

240) Whenever he engaged in a duel with him for sport, Bhima would notice the temporary Avesha of Sri Vishnu that Balarama would have, and out of devotion for Sri Hari, would not hit him back even when he would get hit (by Balarama).

241) In those instances, Balarama would win the duel. But, whenever the Avesha of Sri Vishnu wasn't present, Bhima would always emerge victorious. Balarama would possess the Avesha of the Shukla-Kesha of Sri Vishnu (during his victories), wouldn't he?

Note: Sri Krishna was born from the Krishna-Kesha or black hair of Vishnu while Balarama had the presence of the Shukla-Kesha or white hair. Such Avatara and Avesha from the hair of Paramatma is only symbolic. Otherwise there is no difference between any of the parts of Sri Vishnu.

242-243) In this way, when Sri Krishna, the one with lotus in his navel, was staying at Dwaraka along with Balarama, Usha Devi, the daughter of Bana, once had a dream in which she united with Aniruddha (the grandson of Sri Krishna). She called Chitrlekha and told her – “Bring him to me”. Later, she (Chitrlekha) drew the pictures of men on a cloth and she (Usha) identified him. She got to know from her (Chitrlekha) that he was Sri Krishna’s grandson. Chitrlekha brought him to her at night.

Note: Chitrlekha was Usha’s friend and she possessed the unique art of being able to draw the faces of people just from her imagination.

244) Usha obtained the noble Aniruddha by virtue of Chitrlekha bringing him to her, and she spent several days sporting with him.

245) The guards of the ladies’ inner palace got to know that Aniruddha was staying there secretly and they informed Banasura of the same. He sent his guards to have him arrested.

246) The powerful Aniruddha hurt them (the guards) when they arrived to catch him with his Parigha and chased them away. Then, Banasura himself came there to battle. He struggled a lot and eventually arrested him with a Nagastra.

247-248) Later Sri Krishna climbed Garuda along with Balarama and Pradyumna and came there. At first he fought with the Agnis and the Aangirasa and defeated and chased them away in an instance. Thereafter he chased away the Pramatha Ganas of Shiva and then faced the ‘Jwara’.

Note: Aangirasa was the son of Sage Angirasa. The Jwara was a fever owing allegiance to Shiva. It was therefore a Shaiva Jwara.

249) When Balarama was afflicted by fever by virtue of the attack of the Jwara in the form of an ash-attack, Sri Krishna, the lord of the Universe, hugged him and relieved him from the fever.

250) Sri Janardana played with it (Shaiva Jwara) for a while and smashed it with his fists. Being Achyuta, the one without any aberrations, he created the Vaishnava Jwara.

251) Although he himself had defeated the assistant of Shiva, the capable Sri Krishna wanted to get him defeated through his own assistant and hence created a separate Jwara there itself.

252) When the Vaishnava Jwara started troubling the Shaiva Jwara and was about to consume it, the latter took refuge in Sri Krishna himself. When he was praised by the Jwara, the lord released it.

253) The omnipotent Sri Krishna, although he never undergoes any suffering, puts on a display of having won over even ordinary people through great efforts. He does this for sport, and to confuse the Asuras. Otherwise, how can the eternally independent lord have pain or any other trouble?

254) When the Jwara and others ran away from there, Shiva himself came against Sri Krishna. A battle took place between them. Sri Krishna stunned Shiva with the Vijrumbhanastra.

255) When he was stunned thus, Shiva, who was standing still without any movement, and had not realized Sri Krishna due to the Avesha of Asuras, was warned through appropriate words by Lord Brahma.

256) Holding on to Shiva, he entered Vishnu's abdomen and showed him the form of Shiva that was stunned in a forest called Bilva. He also showed him that the efforts of Shankara to attain the post of Shiva had gotten halted there.

257) Once the mask that had engulfed his mind due to the Avesha of Asuras had gone away, Shiva, who has the Vrushabha as his mast, realized Sri Krishna was Sri Hari himself. After that, Banasura started fighting with Sri Krishna, who cut off his thousand arms. Later, he picked up the Chakra in order to behead him.

258) Then, Shiva bowed to Sri Krishna in order to protect Bana. Sri Krishna accepted Bana as a devotee and protected him, after leaving just two of his arms.

259) Sri Krishna got Aniruddha released and headed back after being worshipped by Bana. In this way, Sri Krishna effortlessly won against the Agnis, Aangrirasa, Jwara, Shanmukha, Shiva and Banasura and left for Dwaraka.

260) When Sri Krishna easily defeated Shiva, the destroyer of all the worlds himself, what else is to be said about his victories over the Jwara and others?

261) Without the grace of Sri Hari, none of the infinite number of Shivas, Brahmas nor Mahalakshmi can get the ability to even move.

262) Similarly, none of them can have knowledge or any other attributes, nor even existence without his grace! Therefore, there is no surprise in the victory of such a powerful Sri Krishna against Shiva.

263) Along with Chitrlekha, Usha and Aniruddha, Sri Krishna climbed Garuda and reached Dwaraka, even as he was joined by Balarama and Pradyumna. There, the eternally blissful Sri Krishna spent a lot of time sportingly.

264) Such pastimes of Sri Krishna, the best amongst Yadavas, one with incalculable greatness and one with great energy, are infinite. These (pastimes) are always sung by Mahalakshmi, Brahma, Shiva, Indra, Surya and the others. They bestow Mukti.

265) In this way, when Sri Krishna, one who is the very essence of strength and valour, was staying at Dwaraka, Sage Lomasha, having been sent by Indra and Arjuna, undertook a Yatra of all Tirthakshetras and joined the Pandavas.

266) The Pandavas traveled the world in the order of 'Pradakshina' (clockwise) and undertook bathing in all the *tirthas* as mandated in the shastras. They worshipped Sri Hari in all those tirthas and, in order to offer all of that to Sri Krishna, reached Prabhasa.

267) In order to felicitate them, Sri Krishna came there along with Balarama and all the Yadavas.

268) The Pandavas offered a special worship to Sri Krishna and all the Yadavas. As per the orders of Sri Krishna, the Yadavas too felicitated the Pandavas.

269) When, after looking at Bhima in the guise of a Tapasvi, Balarama started berating Duryodhana out of extreme affection for Bhima, Satyaki spoke.

270-271) "Let us all slay Karna and the Kauravas and place Abhimanyu on the crown to rule the Kingdom till the Pandavas finish their thirteen year exile and return. After that, Dharmaraja can rule just as earlier".

272-273) When Satyaki said thus, Sri Krishna looked at the faces of the Pandavas and said – "O Satyaki! Pandavas do not desire any Kingdom given to them by others. They will kill their enemies with their own strength and earn the Kingdom". When he spoke thus, the Pandavas said – "Indeed". Later, the Yadavas returned, with Sri Krishna leading them.

274) The Pandavas too thereafter reached the Himalayas. There, while on a very difficult terrain, they noticed Draupadi appearing to get tired, and remembered Haidimba (Hidimba's son – Ghatotkacha). He came there along with several Rakshasas.

275) Ghatotkacha carried Draupadi while his servants lifted the Pandavas. They reached Badarikashrama and worshipped Sri Narayana there. Having finished other appropriate chores there, they travelled further towards the North.

276) Later they crossed the Himalayas. They went past the Hemakoota and Nishadha mountains. Next, they reached Badarikashrama, the best place on Earth, that was located in the Gandhamadana mountain, by traveling east of Meru.

277) At Badari, they were accorded great respect by those excellent amongst Munis. They engaged in constant worship of Sri Narayana through penance that involved (acquisition of) knowledge and meditation. They propagated excellent philosophical truths.

278) In this way, when they were relaxing at Badari, Bhimasena was once alone with Draupadi. At that time, Garuda, that excellent vehicle of Lord Vasudeva, pulled a snake out of a big pond.

279) Due to the wind from the wings of Garuda, that mountain shook and an excellent golden lotus flower fell near Draupadi and Bhima. It was radiant like the rising Sun and possessed excellent odour.

280) Seeing that excellent golden flower, that was of exceedingly good perfume, Draupadi, overcome by curiosity, asked Bhimasena to bring her many such flowers. She knew very well the great capability of Bhima, one that could not be tolerated (faced) by even Devatas or Daityas.

281) Having been requested by Draupadi, Bhimasena, with a mace in his hand, started climbing that mountain furiously. He destroyed many Daityas who were disguised as Lions and Tigers. The groups of Devatas and Siddhas praised him profusely.

282) On the way, he saw Hanumanta, who was radiant like the rising Sun and was his own (alternate) form. Even though he knew him to be his own *rupa*, he still sportingly engaged with him as if he was different.

283) Whenever they are born as humans, it is utmost Dharma for Devatas to engage with their own alternate form as if they are different, to especially not receive the same strength as the original form and to always conduct themselves complying with human nature. Therefore, both Hanuman and Bhima behaved as if they were brothers even though they were same.

284) When Devatas take Avatara as humans, depending upon the Yuga, and depending upon the (capability of the) original form, their qualities get masked as appropriate. The excellent amongst those Devatas have their original qualities expressed in part, whenever an occasion arises.

285) In all his appearances, Sri Vishnu, who displays all his qualities in full measure, never faces such restrictions on displaying his attributes. For Sri Vayu, his qualities usually manifest depending upon his own intent. For the other Devatas, such qualities manifest only during special circumstances.

286) Therefore, at that moment, Bhimasena behaved as if he was interacting with a different person, only in order to increase his own punya. Although he is the very essence of strength, he acted that way in order to cause illusion to Asuras.

287) Bhimasena saw that form of Hanuman becoming immense. He heard the tales of Sri Rama from him. He heard the divine glory of the four forms of Sri Hari. He also listened to the excellent Dharmas that are appropriate for the four Yugas.

288) Hanuman granted him a boon saying he would sit on Arjuna's flag and cause defeat to the enemies merely by his roar. Later, Bhima bowed to him and quickly left for that excellent forest containing the Sougandhika (flowers).

289) Having reached that lake which was unreachable by (ordinary) humans, Bhima saw golden lotus flowers that had amazing form, were divine, and had excellent scent. He was then opposed by some carnivorous Rakshasas.

290) Bhima, who was terrible, most powerful, of handsome outlook, and possessed a weapon, was stopped together by hundred crore Daityas known as Krodhavashas.

291) Talking about those Shastras proclaiming Shiva as the Supreme One, and having become invincible due to Shiva's boons, they showered Bhima, the omniscient one who was the very personification of Tapas and an ocean of strength, with terrible weapons and astras.

292) Bhimasena first defeated them in the war of words using Vaishnava shastras, destroyed their weapons and then killed them all with his mace.

293) Bhima was that son of Kunti, born from Sri Vayu, who was powerful, brave, *tapasvi*, destroyer of enemies, always engaged in truth and Dharma and who was never subdued in valour by his enemies.

294) Bhima defeated many other Rakshasas there who were arguing that the world was unreal, without a God, that it doesn't depend upon anyone and claiming themselves to be *siddha* and *Ishwara*, by singing the glory of Sri Vishnu.

295) Declaring Vishnu to be distinct than all others and Vishnu to be the Supreme One, he killed one lakh warriors among them. Seeing his valour, strength, knowledge and physical prowess, they failed to face him in spite of attacking together, and were killed. The remaining ones immediately fled from there.

296) Bhimasena, the great Kuru hero, attacked all of them with his mace. Having chased them away, he entered that lotus pond, drank its nectar like water and picked up those divine flowers.

297) Around that time, noticing many ill-omens indicative of war, Yudhishthira felt disturbed in his mind and asked Draupadi – "Where is Bhima?"

298) Hearing from Draupadi that Bhima had gone to fetch Saugandhika flowers, Dharmaraja climbed the best amongst Rakshasas and left for that place, along with Draupadi and his brothers.

Note: They sat on the shoulders of Ghatotkacha and his assistants.

299) Having reached the place where Bhima was present, he saw his state and asked him not to do such things, out of fear of Shiva.

300) Rakshasas who were fearful of death from the Devatas were guarding that pond as per the orders of Kubera. Shiva in turn was the protector of Kubera. The lord of wealth, however, knew the greatness of Bhima and was not furious at him.

301-302) When the Pandavas were staying there, a few more days passed by. One day, a wind brought there a few flowers, bearing five colours, from the house of Kubera. Knowing that it would bring glory to Bhimasena if he brought those flowers from that place inhospitable to humans, and that his punya would also increase, Draupadi asked him (to bring them).

303) "Since this mountain is lorded by Kubera, its terrain is difficult for all. You should go there today itself and defeat all the Rakshasas".

304) When Draupadi asked him thus, Bhimasena, the one who had never tasted defeat, picked up his mace, bow and arrows and climbed that mountain. There, seeing him approach, an army of three *padma* Rakshasas who were intoxicated (with over-confidence) stopped him.

305) The Rakshasa Manimanta, who had become invincible due to the boon of Shiva, engaged in battle by showering numerous weapons and great astras. Bhimasena immediately felled all the Rakshasas, who were with Manimanta, through a barrage of excellent arrows and killed them.

306) Those Rakshasas, known as Krodhavashas, although they were invincible, were killed in an instant by the most-powerful Bhimasena in battle. Having been slain by Bhima, who was on top of that mountain, all of them entered Andhantamas.

307) Manimanta, who was killed in the Sougandhika forest, was born again in Kaliyuga and, having spread false knowledge especially, obtain higher Tamoloka.

308) Later King Kubera, seeing that his army of three *padmas* and their leader and his friend Manimanta had been slain, climbed a divine chariot in order to face Bhima in battle.

309) Due to Asura-avesha, he had developed great anger against Bhima. The lord of wealth himself came there to fight Bhima.

310) At that time, King Dharmaraja heard the roar of Bhima and immediately asked Draupadi – “Where is Bhima?”. As soon as she told him, he climbed the shoulders of Ghatotkacha and reached the place (where Bhima and Kubera were about to battle).

311) When Dharmaraja, along with his brothers, Sages and Draupadi reached the place where Bhima was, the Asura-avesha of Kubera reduced a little upon seeing him. Similarly, a littleness friendliness developed towards them.

312) Since a little Asura-avesha still resided in him, he could not recognize the greatness of Bhima even after seeing him wield the weapon. He then stated that the reason for his friend Manimanta’s killing was the curse of Sage Agastya.

313) Later, when his Asura-avesha went away completely, his mind became calm and he happily offered his house to the Pandavas for them to stay. The Pandavas started living there, as well as in the houses of the other Devatas.

314) Even as the noble Pandavas stayed there happily, four years passed by. Arjuna, who had by then spent five years learning great astras from Indra, requested him to ask for Guru-dakshina.

315-316) Indra asked Arjuna, who was his own Avatara, to kill his enemies the Nivatakavachas. Brahma had granted them a boon saying that they could not be killed by Devatas, Daityas, Gandharvas, Yakshas or even Rakshasas. When Indra had requested (Brahma) again, he had granted him a boon too, asking him to kill them through human form.

317) Therefore, Indra told Arjuna, his own Avatara in human form – “Kill them”. Saying thus, he placed his crown on Arjuna’s head.

Note: Arjuna came to be known as Kiriti after receiving Indra’s divine crown.

318) Partha climbed Indra’s chariot along with Matali and, holding the Gandiva bow, proceeded to slay those great Asuras.

319-320) The Devatas then gave him a conch. That great conch was (named) *Devadatta*. Causing an echo from the sounds of that conch, Arjuna, wearing divine ear-rings given by Indra, twang the Gandiva which led to a loud thunder, and reached the divine city of those Daityas.

321) Hearing the sounds of Arjuna’s conch, and the twang of the Gandiva, the Nivatakavacha Asuras, who were most valorous, came to face him.

322) Those three crore Danavas had bloated egos due to the boon of Brahma. Together, they showered numerous weapons on Partha.

323) Arjuna, who was well decked with a crown and garlands, countered their weapons with great astras powered by his knowledge of divine weapons, discharged excellent arrows from his Gandiva to stop those astras, and chopped their heads off.

324) Those Rakshasas were all killed by that great chariot-warrior Arjuna. After that, he went after sixty thousand great warriors who were known as Pauloma-gana and Kaleya-gana.

325) Even as they were showering astras and other weapons, Arjuna burnt all of them with the Pashupata astra. He returned to Indra loka where Shakra embraced him with great affection.

326) All of those Asuras, who were haters of the Devatas, reached Andhantamas. Later Arjuna obtained the permission of his father and returned to his brothers, seated in the shining chariot of the bearer of the Vajra.

327) Seeing the arrival of Arjuna, the brothers felt great joy. Enjoying their time, they spent a further four years on that mountain.

328) The Pandavas, whose minds were always fixed upon Sri Hari, spent their time happily by listening to stories of Sri Vishnu, and by meditating upon, and worshipping him.

329) “Without destroying enemies, without earning great fame and without following Sri Hari’s orders, Kings will never attain their primary goal”.

330) “For those belonging to other Varnas, forgiving enemies is an important Dharma. For all the Varnas, the primary Dharma is to follow Sri Hari’s orders”.

331) Hearing these words of Bhima, Yudhishtira once again climbed the shoulders of the Rakshasas along with Draupadi and his brothers and left.

332) When the Pandavas were staying on the lower hills of the Himalayas, Bhimasena, the son of Vayu, once went deer hunting with his bow, and came near Nahusha who was in the form of a large python.

333) Earlier, due to the killing of Vrutasura, Indra, the husband of Shachi, hid himself in the stem of a lotus. All the Devatas then conferred amongst themselves and made Nahusha, the son of Ayu, as the lord of the three worlds, after granting him a boon that he would receive the *tapas* and strength of all those whom he stared at.

Note: Indra hid in the stem of a lotus in Lake Manasa Sarovara, in order to hide from the Brahma Hatya Dosha for having killed Vrutasura.

334) That Nahusha obtained every day, a large amount of *tapas* and strength of all the Suras and best of Brahmanas, and grew immensely. Swelling with pride, he then desired to obtain Shachi too.

335) As per the instructions of Indra, Shachi, in order to cheat him, asked Nahusha to sit in a vehicle carried by a group of great Rishis. Nahusha made the Rishis carry his vehicle.

336) The great Sage Agastya, in order to ensure Nahusha does not force himself upon Shachi, asked him a question about the *pramanya* of the Vedas. His mind being clouded, he replied that the Vedas were not a pramana. When Sage Agastya argued otherwise, he kicked the head of the Rishi.

337) At that moment, Brahma entered inside of Sage Bhrigu, who was all the while hiding inside the matted locks of Sage Agastya and had never been sighted by Nahusha, and cursed him – “O sinner! May you immediately become a python”.

338) “During the sixth part of the day, even those more powerful than you shall come under your grasp. When it becomes impossible to kill such a man, and if that man refuses to release himself even though he is capable, then all the excess tapas and strength you possess shall go to that man”.

339) “The entire tapas belonging to all the Devatas and the best Sages that is presently in you shall go to that man completely. Let there be no dispute about this”.

340) “Whenever a person answers all your questions, you will give up the body of the python and reach Swarga. Due to my grace, you will retain memory of your previous birth always”.

341) When Nahusha was thus cursed by Brahma, who was inside of Sage Bhrigu, he instantly fell down on Earth as a python.

342) Indra too worshipped Sri Vishnu and cleansed his sins and obtained his position again. For Indra, the sin due to the killing of Vrutra became an instrument for increasing punya.

343) How can the killing of Vrutasura, and consequent protection of the world, be a sin for Indra, the ruler of the three worlds? Isn't there a Veda-vakya that says Indra gained immense punya by killing Vrutra?

344) Sometimes it is clear sins too become an instrument for increase of punya. Just like the killing of Vrutra became a reason for increase of Indra's punya.

345) This happens only for Devatas or Sages. For humans, it is never so. For them, paapa is paapa and punya remains punya. Similarly, the punya earned by Asuras sometimes becomes responsible for increase of their sins. So says the Skanda Purana. Therefore, it did not become sin for the husband of Shachi.

346) It is an excellent *vrata* of Devatas to not occupy the position of another (Devata). Therefore, even though they were capable, they seated Nahusha in the position of Indra.

347) In this way, due to the curse of Brahma, Nahusha fell down to Earth and, in the twenty-eighth Mahayuga, Bhimasena recognized Nahusha and knowingly came to him in order to take away his tapas.

348) In order to take away all of his tapas, that originally belonged to the Devatas and Munis, Bhima willingly came under his grasp.

349) When Devatas incarnate as humans, only a part of their strength manifests. However, for Sri Vayu alone, it manifests fully as per his desire. It is not so for the others.

350) It is the purport of Shastras that for Sri Vishnu alone all his qualities manifest fully at all times. Similarly, for humans and others, the rest of the qualities too manifest similarly (in decreased amounts).

351) When Devatas take Avatara as humans, if they do not express their true capabilities in spite of being able to do so, their punya increases and Sri Keshava becomes especially pleased.

352) Therefore, when his humane strength was blocked by the boon of Brahma, Bhimasena did not manifest his divine strength, although he was fully capable of doing so.

353-354) Even though he was extremely capable, Bhima did not answer the questions (of Nahusha). It is not Dharma for even Brahmanas to sustain themselves through (the trading of) education. Therefore, is there a need to say that the same cannot be done by Kshatriyas? Hence, Bhima, although he was knowledgeable, did not desire to free himself by answering the questions of Nahusha.

355) Even though Bhima did not make any explicit attempt, and although the snake was filled with the strength of the entire world, Nahusha could not even move Bhima. He only circled and held him, but could not do anything more.

356) Out of love for his brothers and mother, although Bhima wanted to get freed quickly, he did not make any attempts towards it.

357-359) In order to accept the tapas of all the Devatas and the best amongst Sages towards himself, Bhimasena remained that way, although he knew that he should not stay there for long due to the affection over his brothers and others. He thought that the strength of the python would decrease very soon, due to the orders of Sri Hari and the ruggedness of his own body.

360) At that moment, as per the words of Brahma stated earlier, and as per the orders of Sri Hari, the entire strength and tapas of the Devatas got into Vrikodara.

361) As the tapas and strength of Nahusha got filled in Bhima, slowly Nahusha started losing his strength.

362) When Bhima had departed, Yudhishtira noticed several ill omens and a doubt developed in his mind. He asked Draupadi – “Where has Bhima gone?”

363) Getting to know that he had gone for hunting, Dharmaraja found the path made due to Bhima’s thighs forcefully bringing down big trees and went in the same direction. He noticed Bhima constricted by the python and asked.

364) Yudhishtira heard the reason from Nahusha in its entirety. Out of affection for his brother, he answered all the questions asked by him. Immediately, Nahusha rose to Swarga.

365) As their forefather Nahusha, putting on divine robes and ear-rings, left for Swarga in an aero-plane, Dharmaraja and Bhima returned to their ashrama. There, Dharmaraja narrated all the incidents.

366) Listening to the narration, all the brothers who had extreme devotion towards Bhima, along with the best of the Rishis and Draupadi, became embarrassed after knowing that Bhima was held by the python. Out of friendship towards him, they told him the same too.

Note: The incident caused somewhat of an embarrassment to Draupadi, the Pandavas and the Sages. They told Bhima that they felt so.

367) “Such a daring act is not appropriate. Even though you were capable, you did not attempt to free yourself and thereby caused lot of pain to your close ones”.

368) “Don’t not repeat this” – saying thus, all of them came near Bhima and hugged him. After some days, the Pandavas got together with some of the chief Rishis and left for Dvaita forest, that was near the Kuru country.

369) There, Bhagavan Sri Krishna, the one with unlimited strength, came to meet them along with Satyabhamaa. Worshipped well by the Pandavas, he engaged with them, doing banter on a lot of topics.

370) Satyabhamaa and Draupadi, the two best amongst women, joyfully engaged in conversation. When Satyabhamaa, the omniscient one who is without any defects, asked Draupadi in order to test her, Draupadi replied.

371) Draupadi narrated the entire *Stree-Dharma* to Satyabhamaa, knowing fully well that she was defect-less and omniscient. Teaching the world was the purpose (of that narration).

372) Draupadi was aware that Satyabhamaa’s words were in jest, and replied to her with affection in the same manner.

Note: Satyabhamaa asked Draupadi how she had kept her five husbands under control!

373) Later, Sri Krishna, after staying there for a few days, returned to Dwaraka with Satyabhamaa, after being warmly sent off by the Pandavas.

374) Once, when all the Pandavas were away for hunting, Jayadratha, the King of Sindhu, came to that excellent Ashrama along with Kotikashya and his army. There, he saw Draupadi.

375) Jayadratha, who was on his way to a wedding, sent Kotikashya when he saw Draupadi with a message saying – “Come to me”. When she refused, that evil sinner came forward to grab her hand.

376) When Draupadi shook her hand, that sinner fell down unconscious. He got up and, without shame, rushed to kidnap her. Then, as she was helpless, Draupadi asked Sage Dhaumya to follow her, along with the Agni.

Note: Draupadi asked Sage Dhaumya to carry the *Aupasana* Agni with him.

377) Draupadi climbed his chariot even as she was saying – “You cannot leave in peace now”. The Pandavas noticed several ill omen and immediately returned to the Ashrama.

378) They heard the whole incident from a maid and immediately chased the King of Sindhu. They saw Sage Dhaumya who was shouting – “Bhimasena!”. In front of him, they saw the evil sinner Jayadratha.

379) The Pandavas roared like lions. Seeing them, Draupadi got down from the chariot and returned to the Ashrama along with Sage Dhaumya. The Pandavas then started pounding the army of the Saindhava with great valour.

380) First, Bhimasena beheaded Kotikashya, who had called Draupadi to come to Jayadratha, and sent him to his death. He reached Tamas.

381) Bhima and Arjuna destroyed the entire army of the Saindhava. They sent back Dharmaraja, Nakula and Sahadeva and chased the escaping Jayadratha. Arjuna rendered him chariot-less.

382) When he started running on his feet, Bhimasena caught him and rendered a few blows. He went into great sorrow, even as Bhima brought him to Draupadi’s feet. The son of Dharma released him.

383) “I am Draupadi’s servant” – Bhima released him after making him say so. He went away to the forest, fully embarrassed. The Pandavas started living there with great joy.

384) Then, Sage Markandeya came to the Pandavas and told them numerous stories. Those stories were varied, and were composed of the three types of Bhashas.

Note: The three types of Bhashas are Guhya, Darshana and Samadhi.

385) Relying upon the face value of the incidents, Devatas and Sages narrate stories. Only the essence of those stories are to be grasped. The superficial stories are never to be accepted.

386-387) In the ‘Samadhi’ Bhasha, all the meanings are acceptable. There is no doubt. In the ‘Darshana’ Bhasha that corresponds to other philosophies, only the fact that those philosophies are such and such are to be accepted. The interpretations are not to be considered as truth. The Vedic Darshana is of course always acceptable. In the Guhya Bhasha, the main purport is the one that is hidden and is to be interpreted and accepted. This is the key to understanding Bhashas.

388) Jayadratha, whose hair was cut off by Bhimasena, except for five tufts, performed a penance to please Shiva and asked for a boon to be able to stop the Pandavas. Shiva, being pleased with Arjuna’s penance, granted him a boon that he would be able to stop all of them (for a day) except Arjuna.

389) Even as the Pandavas were in the forest, Duryodhana performed a Yajna known as the Paundarika, out of competition with them. That Yajna was not equivalent to even a fraction of the Rajasuya.

390) As per Duryodhana’s orders, Dushasana sent a messenger to the Pandavas in order to insult them and told them – “Come (to the Yajna)”. Bhimasena sent a reply – “We shall come without fail to the Yajna that is war”.

391) After a few days, the Kauravas held a ill-intentioned discussion with Karna and Shakuni, and in order to display their great wealth to the Pandavas and Draupadi and insult them, proceeded along with their wives.

392) Accompanied by chariots decked with gold and precious stones, excellent elephants, horses and foot-soldiers, they put on attractive dresses and garlands and decorated themselves well, and quickly proceeded towards the Dvaita forest.

393) Getting to know that they have made an excuse of watching cows, and desiring to break their pride, Indra sent Chitrasena after granting him a boon to possess the necessary strength to arrest them.

Note: Chitrasena was a Gandharva.

394) Chitrasena proceeded to the lake where Duryodhana desired to take bath, along with an army of sixty thousand crores, and the best Gandharvas. As per the orders of Duryodhana, his assistants told the Gandharvas thus.

395) “The King of Kings, Duryodhana, is soon to come here for taking bath. You people need to get out of this Tirtha. Obey his orders” – when they said thus, the Gandharvas laughed loudly.

396) They replied – “Devendra is the lord of the three worlds. We will obey (only) his orders dutifully. We do not listen to the words of even Emperors amongst humans. What then to say about the orders of this lowly hero Duryodhana”.

397) When they spoke thus, an angered Duryodhana started attacking those excellent Gandharvas with a shower of arrows. Karna and the Kaurava brothers also started attacking them. In turn, the Gandharvas too hit back at Duryodhana’s army.

398) For a duration of one muhurtha, the battle between the Gandharvas and Duryodhana went equal. After that, due to the boon of Indra, and due to the *maya* of the brave Gandharvas, their strength started to increase.

399) Brahma and Vishnu, for the sake of the Pandavas, had granted strength to those Gandharvas to destroy the pride of Duryodhana. They faced the Kauravas.

400) At first, Chitrasena fought against Karna. Fighting with a sense of competition against Arjuna in mind, Karna failed to win against him, due to the words of Sri Parashurama, the one with the six auspicious attributes.

Note: Sri Parashurama had cursed Karna that he would lose in any battle where he engaged with a sense of one-upmanship or competition against Arjuna.

401) Karna, who was rendered chariot-less, climbed the chariot of Vikarna and, driving his horses, ran away from there along with Vikarna. Duryodhana engaged in a duel with Chitrasena.

402) For a muhurtha, Duryodhana fought an equal battle with Chitrasena and the numerous Gandharvas. Due to the *maya* of the Gandharvas, his chariot was destroyed. Chitrasena then captured him even as he stood on the ground.

403) Although Duryodhana was extremely powerful, due to the boon of Indra, and due to Sri Vishnu's orders, Chitrasena had accumulated lot of strength to which Duryodhana fell prisoner. He also got arrested by the electric shackles given (to Chitrasena) by Indra.

404) His brothers, Shakuni and royal wives were all taken prisoners by Indra's assistants. When Chitrasena left through the route of the skies along with them, the ministers (of Duryodhana) went to the Pandavas in a desperate condition.

405) They came to the Pandavas and said – "Your clan has been defeated by Indra's assistants. Duryodhana has been captured along with his brothers and wives. You, being the best of the Bharatas, should get your brother released".

406-407) When they spoke thus, Bhimasena addressed his older brother – "O King! I know how this confrontation took place. Duryodhana came here to display his wealth to us. In order to harm his glory, Indra, the bearer of the Vajra, has done this, after realizing his evil intentions. There is nothing that has gone wrong for us in this". Showing his divine ability in this way, Bhima went silent.

408) Dharmaraja, who was engaged in a Yajna lasting a full day, sent Bhima and Arjuna along with Nakula and Sahadeva. The two of them (Bhima and Arjuna) defeated Chitrasena in battle and quickly released Duryodhana.

409) Chitrasena then narrated all the evil designs of Duryodhana, as told by Indra, to Bhima and Partha. Hearing the same, Duryodhana felt extremely embarrassed.

410) All of them reached Dharmaraja, who was approaching them after completing the Yajna. Dharmaraja sent off Chitrasena after according him respect, and told Duryodhana – "Do not repeat this, O Duryodhana!".

411) Having been released by the Pandavas, along with his family and wives, Duryodhana went a little further from there and, out of great shame, sat down waiting for everyone to gather. Then, he saw Karna.

412) He told Duryodhana – "O King! Providence has ensured you won". Duryodhana felt ashamed and said no. He narrated all that had happened. Later, out of extreme grief, he sat down, intending to give up his life.

413) Even after Karna, Dushashana, the gambler Shakuni and others requested him repeatedly, Duryodhana refused to give up his resolve and get up.

414) As night set in, the Asuras held a discussion, noticing that their side had been weakened, and created a *Daitya-shakti* (evil force) by performing a *homa*.

415) That evil being, which was created by Sage Shukracharya, lifted Duryodhana and took him to *Patala*, even as all of his ministers were asleep.

416-417) Later all the Asuras convinced Duryodhana in multiple ways – “You are a divine being. A brave soul. We pleased Shiva through penance and that resulted in you being made. You are on our side, and are invincible always. The Pandavas belong to the Devatas”.

418) “Due to the boons of all Devatas, you lost in the battle. We will (now) ensure that you win against the Pandavas”.

419) “Narakasura, who was killed by Krishna, has now entered Karna. He will surely ensure Krishna and Arjuna are no more. There is no doubt about this”.

420) “All of us shall enter Bhishma and the others, to ensure your victory. We will increase Karna’s and your strength through our tapas”.

421) “O King! Therefore go back and rule the Kingdom without fear. This is of utmost secrecy and will increase your fortune. Do not reveal this to anyone”.

422-423) Stating thus, they sent back Duryodhana, through that *Kshudra Devata*, to the place from where he was brought. Believing that his upper torso was made by Shiva, and the lower part by Parvati, Duryodhana convinced himself to be invincible and decided to rule the Kingdom. He did not reveal his experiences to anyone else.

424-425) In the morning, Karna spoke again – “Since you have been released through your servants, the Pandavas themselves, your fame has actually increased in the world. Is it necessary to state how great you are when your servants themselves are thus? Therefore, O best amongst Kings! Arise! Be firm in your decision”.

426) “Give up your concerns with regard to Arjuna. Listening to what I am about to say. Till I kill Arjuna, I shall wash my legs myself”.

Note: It was custom for Kings to have their servants wash their feet. Karna undertook a pledge to wash his feet himself till he kills Arjuna (which never happened).

427) When Karna said thus, and when Shakuni and his brothers requested him similarly, Duryodhana climbed his chariot and speedily went to Hastinapura.

428) Knowing that Karna could not be killed till he possessed his ear-rings and *kavacha*, Indra desired to take away those excellent accessories.

429) Getting to know of this (intention of Indra), Surya revealed the same to Karna in his dream and asked him not to hand them over. When Karna said – “I will definitely give it”, he replied – “In that case, obtain that best weapon from Indra in return”.

Note: Surya asked Karna to ask for, and obtain, the amazing *Shakti*.

430) Even though Karna knew Indra had come to him in the guise of a Brahmana to obtain Daana, he cut the ear-rings and kavacha from his body and handed them over. In return, he obtained the extraordinary *Shakti* from him.

431) Indra gave him the Shakti weapon, told him that he would be able to kill one person apart from Arjuna using it, and returned with his ear-rings and kavacha.

432) The Pandavas, after freeing Duryodhana, lived happily in that forest. Getting to know that a deer had taken away the firesticks (*arani*) and the holding vessel of a Brahmana, they chased it.

433) When they could not locate the deer, they felt thirsty. Apart from Dharmaraja, the others went to fetch water, one after the other. Due to the *maya* of Yama, all of them fell into deep sleep.

434) Yama, being invisible, stopped them. All of them drank water (without answering him). In order to protect the Dharma of Kshatriyas, those great destroyers of enemies did not answer his questions in exchange for water, although they were fully capable.

435) It is not Dharma for even Brahmanas to trade their knowledge for the sake of livelihood. What then to say of Kshatriyas? Therefore they drank water forcing their way through.

436) Apart from Sri Hari, the other Devatas, when they are born as humans, behave like normal humans, even though they are extremely powerful.

437) Only when an occasion arises, their auspicious qualities manifest externally. Therefore, Bhima and Arjuna, although more powerful than Yama, were put to sleep in an instant by him, due to the wishes of Paramatma.

438) That divine *maya* is capable of taking effect on them for only a muhurtha. Once they wake up, Yama is not equal to even one-hundredth of the strength of Bhima and Arjuna.

439) All of this has been stated in the Padma Purana in great detail. Therefore, one should not doubt incapability in Bhima or Arjuna.

440) Later, Dharmaraja came near that body of water. There, seeing his brothers, he suffered in sorrow. When he desired to drink that water, Yama, in the form of a crane, stopped him. He therefore did not drink it.

441) The compassionate Yudhishtira desired to answer the questions of that crane, for the sake of his brothers. Later, Yama started asking him questions after taking the guise of a Yaksha. Dharmaraja answered them.

442) Then, Yama became very happy and gave him a boon that he would bring to life one among his brothers. Dharma said – “In case only one would wake up, let it be Nakula”. Yama, out of joy, asked him – “What are you doing?”

443) “You have great love for Bhimasena. He is strong, and is also the reason for you obtaining the Kingdom” – when Yama said thus, Dharmaraja replied – “It is inappropriate to wake up the son of Kunti leaving out the son of Madri”.

444) When he replied thus, Yama became very pleased and woke all of them up. He also gave them boons allowing them to take guises as they wish, and to return to their original forms when required.

445) Being pleased with Dharmaraja's attribute of compassion, he gave them a boon saying that they would remain incognito during the Ajnatavasa. In this way, Yama sportingly engaged with himself as though he was with his son, and increased his own fame and *punya*.

446) Having taken away the firesticks and created the other incidents in order to increase the fame and punya of his own form of Yudhishtira, Yama gave it back so it could be handed over to the Brahmana, and then returned to his *loka*.

447) Later Dharmaraja went along with Bhima, Arjuna and the twins and handed over the firesticks to the Brahmana. Joined together by Draupadi, all of them were happy and spent time chanting the glory of Sri Krishna, the one who is eternal and without a trace of any defect.

|| End of chapter 22, known as 'Arani Prapti', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 23: Ajnatavasa SamaptiH

Pandavas at Virata, Slaying of Jeemoota, Slaying of Keechaka, Dakshina
Gograhana, Uttara Gograhana, Abhimanyu-Uttaraa Vivaha

|| Om Namō Bhagavate Vasudevaya ||

1) The Pandavas, due to the blessings of Sri Narayana, completed twelve years of their exile in the forest appropriately. Bidding farewell to Sage Dhaumya, the Brahmanas and the others, they made up their mind to undergo the Ajnatavasa.

2) The Pandavas reached the city of King Virata and, after keeping their weapons in a Shami tree, changed their appearances. They took on the guise of a yati, cook, transgender, horse-keeper, cowherd and a female assistant.

3) All of them went to King Virata. Being adorned with excellent auspicious traits, they were all accorded great respect by him, just as if they were Devatas. They worshipped Sri Hari residing inside of Dharmaraja mainly, and not anyone else.

4) Bhimasena took the guise of a cook as it was not appropriate for a Gruhastha, especially for a Kshatriya, to consume the food of others.

5) Bhima took the guise of a Shudra also because his knowledge would become apparent if he appeared in any Vaidika guise, and people would therefore identify him.

6) When it is said that those who know the Vedas possess ownership over other's wealth, what else needs to be said about the Pandavas, who are the best amongst Devatas? Therefore they stayed there on the basis of their own strength, and not by relying upon anyone else.

7) Due to the curse he had received, Arjuna took on the role of a transgender. Similarly, Nakula took on the guise of a Suta as it was the next *jati* after Kshatriya.

8-9) After the Suta, Vaishyas are the next higher caste. Hence Sahadeva took on the guise of a Vaishya. Amongst Vaishyas, cowherds are the best. Therefore he relied upon the profession of tending to cows. Since a yati is worshipped by all, Dharmaraja took on that guise. He also engaged constantly in gambling to build expertise. His goal was to display his skill in gambling later (at the end of the exile).

10) In order to be known as a *saha-dharmini* to Bhimasena, Draupadi took on the guise of a Sairandhri, belonging to the Shudra varna. Isn't it the Dharma of a wife to be known as one discharging similar duties as the husband?

11) Later a wrestler came there. Due to the boon of Shiva, he had become invincible and used to win (wrestling contests) against everyone. He came there and gave out a loud roar.

Note: The name of the wrestler was Jeemuta.

12) Seeing him, all the wrestlers who were under the patronage of King Virata ran away due to fear. Then, Dharmaraja said.

13) "O King! The cook that you have employed can quickly kill this wrestler and increase your fame. Summon him now".

14) When Dharmaraja suggested thus, Virata summoned Bhima. "Due to Sri Hari's grace I shall immediately slay this wrestler" – said the son of Maruti.

15) “Sri Hari, the controller of Brahma and Rudra, is bigger than all the Devatas belonging to various groups. He bears those names by which all Devatas are known. Due to my devotion to him, I possess strength”.

Note: The names Brahma, Rudra, Indra, Vayu etc are all actually names of Paramatma. The Devatas are actually named after him.

16) “There is a Shruti that goes by ‘ya eva devanamadha’. Therefore, Sri Hari is the biggest Daiva (Mahadeva). Hence he along will grant me victory”.

17) “Sri Hari as residing inside of Yudhisthira is known by the name of Yudhishtira. Similarly, Sri Hari inside you is known as Tvam. In this way, it is Sri Hari who is primarily addressed by all names”.

18) Stating this way, Bhimasena faced that wrestler. He sent that wrestler, who was invincible by even the strongest, to the loka of Yama.

19) In this way, when the Pandavas were residing there, when only two months remained in the year, Keechaka, the brother of Virata’s wife, who was known as the best amongst the powerful, returned there after gaining victories in all directions.

20) Seeing Draupadi, and overcome by lust, he pleaded with her in many ways and was rejected. Even as a month passed by (in his attempts), he requested (his sister) Sudeshna repeatedly seeking Draupadi.

21) Since Keechaka kept requesting her even after she tried to stop him, Sudeshna told Draupadi – “You bring me *Sura* (alcohol) from him immediately”. Draupadi was frightened and said – “Not possible”.

22) Draupadi went to his place after being forced to do so. He tried to grab her by her hands. She shook off his hands, pushed him down, and rushed to the royal gathering. While running that way, she prayed to Sri Hari, the Supreme lord, as residing inside of Surya.

23) Chasing Draupadi, Keechaka kicked her after pushing her down. Then, Sri Narayana, who was inside of Surya, sent a Rakshasa named Heti. He had come there being invisible all the while.

24) Sri Vayu entered that Rakshasa, hit Keechaka and made him fall down. Seeing Draupadi in that state, Bhima became furious. Noticing Bhima staring at a nearby tree, his older brother Yudhishtira stopped him.

25) That night, Draupadi approached Bhima and encouraged him to kill the sinner Keechaka. As instructed by him, she asked Keechaka to go to the empty dancing school the next night. He (Bhima) too went there.

26) Bhima, having reached there, won against him in a combat and killed him. He then mangled his body, stuffing his head and limbs into his anus.

27) Getting to know that the invincible Keechaka has been killed, a hundred and five brothers of his, who were also invincible due to Shiva’s boon, tied up Draupadi, wanting to burn her along with their brother’s body.

Note: The 105 brothers of Keechaka were known as Upakeechakas.

28) As she was being dragged by those Keechakas, Draupadi let out a loud shout. Hearing the same, Bhimasena immediately uprooted a huge tree and killed all of them with it. He then left for the city, along with Draupadi.

29) In this way, the hundred and six of them, who had through great efforts obtained boons from Shiva for remaining invincible and free from death, were killed by Bhima.

30) Even as he was being thought of as a Gandharva, Bhima enjoyed killing all of them. Draupadi too became happy. Later, Sudheshna, out of fear, asked Draupadi to leave. "Let me be under your care for thirteen more days" – replied Draupadi. Sudeshna, still reeling with fear, said yes to her. In this way, Pandavas completed the one year period of disguise.

31) Around that time, the soldiers of Duryodhana, who had searched the entire world for the in-disguise Pandavas, returned to him without having spotted them. They gave him the news that Keechaka had been killed for a woman.

32) Then, Duryodhana said – "Keechaka has been killed by Bhima because of Draupadi". Later, Duryodhana and the others, along with Bhishma and the rest, and with Karna, left for the city of Virata.

33) At first, Susharma went to the city of Virata to wage a war. There, he captured the cows of Virata. Hearing this, Virata left along with his army. The Pandavas, apart from Arjuna, followed him.

34) Susharma defeated Virata and captured the King. Then, Bhima went against him. He destroyed the army (of Susharma), released Virata and captured Susharma.

35) Yudhishtira got Susharma released. Later that night, the Pandavas camped outside the city.

36) The next day, Bhishma, Drona and the others decided it would be easy to win against a Virata army that does not have Keechaka, and proceeded.

37-38) It had not been possible for even Bhishma and the others to bring under control Keechaka, Hidimba, Baka, Kirmeera, King Jarasandha, Kamsa and the rest. Therefore, knowing Keechaka to be dead, they proceeded for war against Virata.

39) In order to make true his assurance that he would protect the Kauravas against Bhima, Drona proceeded for war with them, taking along his son.

40) "If the Pandavas come out to help them, they would be identified. Else, we can defeat Virata who has been invincible till date" – thinking thus, they caught Virata's cows from all directions.

41) Then, Uttara proceeded towards getting the cows released, appointing Arjuna as his charioteer. Seeing the Kauravas, however, he immediately became scared. Arjuna then stopped him with great difficulty and, after making him his charioteer in turn, proceeded against the Kauravas.

42) Retrieving the Gandiva, putting on the Hanuman mast and holding the Devadatta conch, Arjuna at first got the cows released. He then started fighting the Kauravas. One by one, they engaged with him in battle from their chariots.

43) When the Kauravas again came after him together, he rendered everyone apart from Bhishma unconscious by using the *Sammohana* astra and picked up all of their upper garments. Only Bhishma knew of the counter astra to the *Sammohana* astra.

Note: The *Sammohana* was a divine weapon that would cause the enemy to fall unconscious.

44) Arjuna rendered Bhishma chariot-less and returned. Hearing the news of the defeat of all Kauravas, King Virata assumed that it was due to his son and felt elated. Yudhishtira then told him that their defeat was due to the transgender (Brihannala – Arjuna).

45) King Virata then got angry and assaulted Yudhishtira with the dice used for gambling. Bhima and Arjuna became furious after getting to know of this. Dharmaraja stopped them.

46) “If he doesn’t bow to us and apologize when we appear in our original form, then he qualifies to be killed” – said Dharmaraja. The next day, all of them put on their original forms and stood there.

47) Then, Virata saw Dharmaraja sitting on his throne and asked them – “What is this?”. Prince Uttara told him that they were the Pandavas and narrated all that happened during the *go-grahana*.

48) King Virata started shivering with fear and fell at the feet of the Pandavas and took refuge. He gave his daughter Uttara to Arjuna. He accepted her for his son (i.e. as his daughter-in-law).

49) In this way, for having released Virata and the cows, and for having sent the Keechakas to Andhantamas, Bhimasena accumulated a lot of excellent punya. After him, Arjuna gained a lot of punya for having freed the cows.

50) After that, the Pandavas sent messengers to Sri Krishna. Along with Balarama, Sri Krishna, the personification of knowledge and bliss, came there bringing with him Abhimanyu. Later the wedding of Abhimanyu took place.

51) That occasion became a great festival for the Pandavas, Panchalas and the brave Yadavas. They finished the *Ajnatavasa* and felt great joy being accompanied by Sri Krishna.

52) Having been troubled greatly by Arjuna in the war, Duryodhana and the others got together with Karna, Shakuni, Bhishma and the others at Hastinapura and engaged in a discussion.

53) When the Kauravas claimed “We saw Arjuna today during the period of exile. Therefore, the Pandavas must go back to exile once again”, Bhishma replied – “The *Ajnatavasa* is over”. Drona too said the same thing.

54) Ignoring the words of those two, the evil Kauravas sent messengers to the Pandavas and said – “You must go back to the forest once again”. Dharmaraja, in reply, said – “The Brahmanas know this”.

55) The Kauravas made the claim based on the solar calendar, as per which the period (of exile) had not yet completed. However, according to the lunar calendar, the said period had been completed.

56) Surya is the lord of the day. When it comes to the *paksha*, *masa* and *varsha*, Chandra is the lord. Therefore, the knowledgeable ones say that the lunar year is the important (relevant i.e.) one for calculating years.

57-58) Therefore, in Yajnas, it is the lunar calendar that is considered and not the solar one. Without considering all this, the Kauravas, seized by greed, did not hand over the Kingdom to the Pandavas. Getting the Brahmanas to declare that the Ajnatavasa had been completed successfully, the Pandavas left for Upaplavya.

59) The Pandavas, accompanied by Sri Vasudeva and all the Yadavas, Panchalas and Matsyas, stayed at Upaplavya for a few days, along with their wives, while receiving instructions from Sri Krishna.

|| End of chapter 23, known as 'Pandava Ajnatavasa Samapti', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 24: Yudhhodyoga

Sri Krishna's offer to Arjuna and Duryodhana, Preparations by the Pandavas and Kauravas, Sri Krishna's negotiations, Vishwaroopa Pradarshana, Karna episode

|| Om Namō Bhagavate Vasudevaya ||

- 1) Later, after discussions and having obtained the permission of Sri Krishna, King Drupada sent his *purohita* to Dhritharashtra for negotiations.
- 2) Drupada's *purohita* went to Hastinapura and addressed Dhritharashtra, who was seated along with Bhishma, Drona and the others. He said – "It is not good for you to oppose Dharmaraja".
- 3) "Bhima and Arjuna are the warriors-in-chief for Yudhisthira. Sri Krishna is their leader. You have anyways heard the news of Jarasandha and others being killed by Bhima".
- 4-5) "Due to the boon of invincibility from Shiva, three crore great Rakshasas had occupied all the Tirthakshetras and were causing obstacles for Tirthayatras. Bhimasena, desiring the welfare of his brothers, the Brahmanas and the entire world, killed all those brave ones. Due to this, all the Tirthakshetras on Earth are now approachable by humans".
- 6) "The sinner Jatasura had become invincible by taking refuge in the boon of Parvati. By putting on the guise of a Brahmana, he stayed with the Pandavas, all the while cheating them".
- 7-9) "In spite of knowing that he was an Asura, Bhima had not killed him as he was appearing as a Brahmana. Once, when Bhima had gone hunting, he captured Dharmaraja, the twins and Draupadi, and started running. When he saw Bhima, he released them and started battling Bhima. Pulling him down on the ground, Bhima crushed his head with his foot. He departed to Andhantamas. (This being the case,) Should I explicitly say he (Bhima) is capable of slaying your sons? You would have also heard that the Nivachakavachas were killed by Arjuna".
- 10) "On the other hand, you anyways know the capability of Sri Hari. This entire world, including sentient and insentient beings, along with Brahma, Shiva, Indra and the others are all under his control".
- 11) "Therefore you return back the wealth to Dharmaraja, who is looked after by these people". Even when he spoke thus, Dhritharashtra did not do as requested.
- 12) Later both Arjuna and Duryodhana left at the same time to meet Sri Krishna, who had left for Dwaravati along with the Yadavas, in order to seek help for the war. Duryodhana outpaced Arjuna.
- 13) "I being the King of Kings cannot sit by the feet" – thinking thus Duryodhana sat near the head of Sri Krishna, with great ego.
- 14) Sri Krishna, being the omniscient and all-capable one, knew of their impending arrival. Although being the one without sleep, he acted as if he was sleeping. Arjuna bowed to Sri Krishna's feet and, out of excessive Bhakti, stood near his feet with folded hands.
- 15) Lord Sri Krishna, although he knew Duryodhana had arrived first, saw Arjuna and said – "Arjuna! Welcome!". When he said thus, Duryodhana spoke – "I came here first". Sri Krishna welcomed him too and offered him hospitality.
- 16-17) Getting to know of the reason for their arrival, Sri Krishna said – "One of you came first. (But) I saw the other one first. Therefore, I shall offer equal help to both of you. On one side it shall be me without any weapons. On the other side will be ten lakh brave sons of mine as soldiers".

- 18) When Sri Krishna said thus, Arjuna selected Sri Krishna himself. This was due to his deep Bhakti in him. Duryodhana, being devotion-less, selected the sons (Gopas) of Sri Krishna who would take part in battle.
- 19) Although Sri Krishna would help only the Pandavas, he acted as if he would treat both of them equally in order to show (the world) that Duryodhana had no Bhakti in him. Later, Sri Krishna proceeded towards the Pandavas, along with Arjuna.
- 20) Duryodhana went to Balarama. Although he possessed friendship towards him, Balarama said “I cannot help you” due to fear of Sri Krishna.
- 21) At Upaplavya when Balarama had spoken in support of Duryodhana in the gathering, Satyaki had refuted him in front of Sri Krishna himself.
- 22) Therefore, he did not go with Duryodhana. Along with Krutavarma, Duryodhana left for Hastinapura. Bringing together the Kings of many nations, Duryodhana gathered an army of eleven Akshouhinis.
- 23) The army of the Pandavas became seven Akshouhinis in size as Virata, Drupada, Kekaya, Dhrishtaketu, Sahadeva – the son of Jarasandha and the King of Kashi joined them.
- 24) Purujit, Kuntibhoja, Chekitana, Satyaki and all the others who were on the side of the Devas moved towards the Pandavas along with their armies.
- 25-27) Vinda and Anuvinda from the Avanti country, Jayatsena, the other Kekayas, Kshemadhoorti, Dandadhara, Kalinga, Ambashta, Shrutayu, Achyutayu, Bruhadbala, Sudakshina, Shrutayudha, Jayadratha, the Rakshasas Alambusha, Alayudha and Alambala and all the other Daityas took the side of Duryodhana. Since he was personally invited by Duryodhana, Bhagadatta joined him.
- 28) Bahlika along with his sons and grandsons, Bhishma, Drona and Kripa joined Duryodhana in order to please Dhritharashtra. Veerasena, the King of Pandya country, took the side of the Pandavas.
- 29) Learning of Shalya’s march towards the Pandava camp, Duryodhana arranged excellent rest houses throughout the route, all of which were full of material luxuries.
- 30) Assuming that Yudhishtira had arranged all of those, Shalya said – “I shall fulfill the desire of the one who has arranged these”.
- 31) Listening to those words, the hiding Duryodhana came out and said – “Make your words come true. Help me in the war”. Shalya, in order to increase his fame, and to keep his word, said – “May it be so”.
- 32) Later Shalya went to the Pandavas and obtained their consent. When Dharmaraja asked him to denigrate Karna for the sake of Arjuna, he said yes and went to the Kaurava camp.
- 33) Later Dhritharashtra sent Sanjaya to the Pandavas in order to negotiate. Sanjaya argued that it was against Dharma to engage in war.
- 34) In the intense debate that ensued, Dharmaraja spoke about the Dharma that Bhima and Draupadi had taught him (in the forest) and rendered Sanjaya speechless. Sri Krishna too spoke about the genuineness of war.

35) Sanjaya, who could not counter the arguments, bowed to Sri Krishna and the Pandavas and returned to Dhritrashtra. Having returned that way, he berated Dhritrashtra and went home.

36) Having been insulted that way by Sanjaya, Dhritrashtra called Vidura at night and asked him questions about Dharma. Then, Vidura advised him that it was Dharma to hand over the Kingdom to the Parthas.

37) "Handing over the Kingdom to the Pandavas will ensure happiness in this world. It will also avoid condemnation. If you do not do so, Dharma will be violated and it will lead to the destruction of all your sons".

38) Not inclining towards that, Dhritrashtra, in order to rid himself of the sin of hating Pandavas by obtaining the knowledge of Brahman, asked him the truth about Sri Vishnu. Vidura then remembered Sage Sanatana.

39) Sage Sanatsujata arrived there and instructed him about the essence of Sri Vishnu. He also told him that a charlatan would never attain Sadgati. The next day, in the morning gathering, Sanjaya conveyed the message of the Pandavas in front of all the Kauravas.

Note: Sanatsujata was also known by the name of Sanatana.

40-41) Listening to it, Dhritrashtra, although overcome by fear, did not hand over the Kingdom out of attachment towards his son. King Yudhishthira had earlier told Sanjaya – "If our father is ready to hand over the Kingdom, you or Vidura may come here. Otherwise there is no need".

42-43) Noticing that the two of them did not arrive, he conducted discussions with Sri Krishna. Then, Sri Shouris said – "I shall go. Amidst all Rishis in that gathering, I shall speak appropriately. If he still doesn't accept them, then Duryodhana would become deserving of being killed in the eyes of all people, for having betrayed Dharma".

44) When Sri Krishna spoke thus, Bhimasena, in order to prevent the accusation of having started the enmity, spoke thus in order to teach all others.

45) "Because of my excuse, let our lineage not get destroyed. In order to protect our clan, we shall walk below Duryodhana".

46) Although he had firmly decided to slay all the Kauravas, Bhimasena spoke in this fashion desiring to show the way of the world.

47) Appearing to object to Bhima, Sri Krishna motivated him for war, in order to show the world that the destruction of the Kauravas was Dharma indeed.

48) Having understood the mentality of Sri Krishna, Bhima then narrated his real capabilities in front of the Kings. Sri Krishna endorsed it by saying that his strength was much more.

49) Amidst those Kings, Sri Krishna illuminated the facts, through excellent truth-revealing words, that the killing of Kauravas was excellent Dharma, and that the qualities of Bhima were unlimited.

50) Sri Krishna and Bhima possessed similar attitude always (on all matters). However, in order to cause everyone to firmly believe this, the two of them engaged in such an artificial debate.

Note: Through this staged debate, Sri Krishna and Bhima convinced everyone that the two of them had the same outlook towards all matters regarding Dharma.

51) Later Sri Krishna calmed down Arjuna, who wanted peace, through auspicious words filled with reasoning and logic. Nakula then spoke like a strategist, thinking of him, the lord of the world (Sri Krishna), as a mere mortal.

52) Sahadeva then asked for the war to be arranged, wanting to show his valour. Satyaki too gave the same suggestion.

53) Draupadi then said to Sri Krishna – “It is the foremost Dharma of Kshatriyas to bring Dasyus under control. Therefore, there should never be an agreement with the Kauravas”. Sri Krishna too gave her his word saying “May it be so” and left.

54) Sri Krishna, who sat in an excellent chariot along with Satyaki, was escorted by the Pandavas and other Kings for a very long distance. Sri Krishna then stopped them with his words and went to meet the Kauravas, along with the best of Brahmanas.

55) Along with the Sages, Sri Hari in the form of Parashurama and Vyasa also accompanied him and proceeded (towards Hastinapura). Although he is the same Vishnu (in all three forms), it isn't possible for anyone else apart from him to understand the infinite qualities of his words.

56) Throughout the way, Sri Krishna was worshipped by the citizens of the country. Brahma and the other Devatas showered flowers on him and bowed to him and praised him profusely. Sri Krishna, the one beyond the grasp of knowledge and the supreme one, reached Hastinapura.

57) Sri Krishna was received with great devotion by Bhishma and the others. He walked along with them on the royal pathway. Desiring to see Sri Krishna, the most beautiful one on Earth and the ocean of auspicious attributes, all the citizens rushed there.

58) Being offered great respect filled with devotion by all of them, the eternal one went to Dhritrashtra's house. Led by Bhishma and others, Dhritrashtra performed special worship of Sri Krishna. Being seated on a golden throne, he was radiant, illuminating all the directions with his shine.

59) Conducting appropriate interaction with all of them, Sri Krishna went to Duryodhana's house. He too offered respects to Sri Krishna. But he rejected that worship as Duryodhana was the enemy of the noble Pandavas. He proceeded to Vidura's house.

60) In spite of repeated requests from Bhishma and others, Sri Krishna, the primordial lord, did not go to their houses. Their neglect of Draupadi was the reason behind this. The indiscernible one immediately proceeded to Vidura's house.

61) Being very pleased with the devotion filled welcome of Vidura, Sri Krishna entered his house. Vidura worshipped him with great excitement and with full devotion, and offered him everything.

62) The next day, Duryodhana escorted Sri Krishna to the gathering of the Kauravas. Being seated amidst the best of the Sages on a gem-studded golden divine seat, Sri Krishna put forth (his proposal).

63) Sri Krishna, the reliever of Kali's influence and the one with lotus-eyes, was worshipped well by Bhishma and the others and appeared radiant. After exchanging appropriate pleasantries with them, he spoke at the appropriate time.

64) "O Dhritrashtra! For the sake of your family's welfare, hand over the Kingdom to your son Dharmaraja. Only then will you gather fame, punya and my foremost grace".

65) "If you do not do so, you will lose fame and punya. And you will become my opponent" – when Sri Krishna spoke thus, Dhritrashtra replied – "You yourself advise my son as he always violates my words".

66) In spite of being advised especially by Sri Vasudeva, the evil-minded Duryodhana got up along with his brothers and ministers and made up his mind to imprison the all-mighty Sri Krishna.

67) All those who thought about imprisoning Sri Krishna at that moment were the opponents of Devatas. Therefore, all of them, including Vikarna, became fit for being slayed. They voided themselves of an auspicious ending.

68) Karna, although being the personification of a Devata, possessed the Avesha of an Asura and engaged in that plan for the sake of Duryodhana. By character he was not evil. Therefore, he obtained a noble after-life. All those who acted in accordance with Sri Krishna there were of noble character.

69-70) In spite of being advised by Rishis, Sri Parashurama, Sri Vyasa – the one possessing unlimited *tejas*, Sri Krishna, his parents and Bhishma and the others, the evil-minded Duryodhana went ahead with his plan to arrest Sri Krishna.

71) Satyaki and Krutavarma heard the plan of arresting Sri Krishna very clearly. Satyaki made Krutavarma stand elsewhere and met Sri Krishna alone and informed him of Duryodhana's evil thinking.

72) Sri Krishna, although omniscient, heard that plan from the mouth of Satyaki and told the son of Vichitravirya – "Watch my omnipresent form".

73) Then, as Dhritrashtra called Duryodhana along with his ministers over there, Sri Krishna, the best amongst men showed his all-pervading form that was full of the six auspicious attributes.

Note: Sri Mahavishnu is *shad-guna-poorna* – full of six auspicious qualities – dominion, might, glory, splendor, wisdom, and dispassion

74) As soon as that amazing form of Sri Krishna, that was bright like the Sun at the time of dissolution, being full of unlimited radiance, bearing the entire Universe, eternal and one that could not be understood fully was seen, Duryodhana and the others closed their eyes, being unable to bear the intensity of the radiance.

75) Sri Krishna took back his Vishwaroopa. After Dhritrashtra pleaded with him a lot, he made him blind as earlier. After showing the whole world that Duryodhana and his followers were great sinners, he left.

76) Although Sri Krishna, the one with unlimited strength and the best amongst all sentient beings, was fully capable of inspiring Duryodhana to follow his advice, he did not do so. He caused him to fall into Andhantamas.

77) Sri Krishna went to Kunti's house again and listened to her message for Dharmaraja. He got Karna into his chariot and left. Narrating to him the incidents surrounding his birth, he told him – "Come to the side of Pandavas". Having received great affection from the Kauravas, Karna did not heed his words.

78) Bhagavan Sri Krishna left Karna there and met Ashwathama in solitude and advised him to be friendly with the Pandavas. Ashwathama replied that he would go soft on them until his father was alive. Sri Krishna bid him farewell and, having taken leave of the Kauravas earlier itself, returned to the Pandavas.

79) Although Kunti repeatedly requested him saying – "You are my son. Join the Pandavas" Karna did not agree and, in turn, gave her his word saying – "Apart from Arjuna, I shall not kill any other son of yours".

80) Desirous of battling (each other), both the Pandavas and the Kauravas left for Kurukshetra, along with Sri Krishna and erected their camps. The Pandavas, as instructed by Sri Krishna, put up their camps at an auspicious place.

|| End of chapter 24, known as 'Yuddhodyoga', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 25: Bhismapaata

Senadhipatya of Bhisma, Gitopadesha, Sri Krishna Chakra Dharana, Slaying of
Iravanta, Valour of Bhima and Arjuna, Fall of Bhisma

|| Om Namō Bhagavate Vasudevaya ||

1) At the start of the war, looking at the two ocean-like armies assembled there under the leadership of Bhīma and Bhishma, Arjuna said to Sri Krishna.

2) “O Achyuta! Place my chariot in the middle of the two armies” – when Arjuna requested thus, Sri Krishna did the same. Arjuna saw his relatives in both the armies. Out of the fear of sin, he gave up his bow.

3) Sri Krishna then said – “For Kshatriyas punishing the evil and protecting Dharma and knowledge is Swadharmā. If this is forsaken then such a person shall be condemned and he shall definitely obtain the lower worlds”.

4) “By worshipping well through his Swadharmā that Bhagavan, who is responsible for all activities of all beings and who is omnipresent, a human being attains *Siddhi*”.

Note: Siddhi in this shloka means attainment of Moksha.

5) “You do not have to mourn the killing of relatives. Because the destruction of the body cannot be avoided. At the same time, the eternal *Chetana* can never undergo destruction”.

6) “It is through me alone, and not through anyone else, that the creation, maintenance, destruction, knowledge, entrapment, release, activity and restrictions on perishable beings such as Brahma, Rudra and others and the imperishable one that is Mahalakshmi, the personification of nature, takes place”.

Note: Souls such as Brahma, Rudra and others come into the cycle of Samsara at the beginning of creation and attain Moksha or other appropriate states in the end during Pralaya. Their states (from bonded to released) are perishable in that sense, although the soul itself is eternal. Hence they are ‘Kshara’. Mahalakshmi is the presiding deity of Nature and she is eternal and never undergoes Samsara or any other form of modification or change. Hence she is ‘Akshara’.

7) “Since I possess complete independence, and since I am full of auspicious attributes, I am not subject to birth or other states through any other power. In this way, since there is none equal to or greater than me, everything is under my control”.

8) “Realizing the (truth about) death and other states of these relatives, and the dependence of sentient and insentient beings (on me), understand that you are not independent even to quit war. Focus your thoughts on me and engage in battle”.

9-10) “He who offers all his Karma in me, who realizes that I am the Supreme One, who meditates on me through undistracted *Yoga* and worships me – very soon I shall surely remove such a person, who focuses his mind on me, from the ocean of death and Samsara”.

11) “I, being formless, pervade this entire Universe. All beings are dependent upon me, while I am not dependent upon them”.

12) “All complete auspicious attributes are verily my body. I am the most capable one, without any defects, possess an eternal and excellent body and suffer no destruction” – when Sri Krishna said thus Arjuna requested him – “O Lord! Show me your universal nature”.

13) After that, Bhagavan Sri Krishna granted Arjuna divine vision and, in accordance with his merit (yogyata), showed him his form that was omnipresent, full of auspicious attributes without the constraints of space or time and divine.

14-15) When Arjuna requested, Sri Krishna once again took on his earlier form that was in accordance with the ways of the world. He continued granting him knowledge. He revealed to him (the intricacies of) knowledge, the knowable and Prakruti. Having received such knowledge from him, Arjuna picked up his bow and arrows.

16) When the war started after the armies had made their formations, Bhimasena attacked the Kaurava forces even as he let out a leonine roar. All of them tried to stop him.

17-18) They showered numerous arrows on his head. Since it was inappropriate to immediately respond to the attack of relatives, Bhima accepted those attacks without counter-attacking them. The Upapandavas (sons of Pandavas), Abhimanyu and other heroes showered unbearable number of weapons on the Kauravas.

19) The Kauravas, in turn, caused them pain by attacking them with weapons from all directions. Casting a shower of arrows (on the enemy), the son of Vayu rescued them.

20) Then, being tormented by Bhima's arrows, the Kauravas suffered from all directions and started to flee. Bhishma, knowledgeable in divine weapons, rushed to protect them.

21) Later, desirous of victory over each other, duels between Drona-Dhrishtadyumna, Satyaki-Krutavarma and other heroes started taking place.

22-23) When duels started taking place between Dushashana and the younger son of Madri (Sahadeva), Nakula and Vikarna and the Upapandavas and Durmukha and the rest, except Satyaki all the others from the Pandava camp suffered defeats. Satyaki defeated Krutavarma.

24) After that, even as Bhishma, Drona and the others and similarly Bhagadatta and others were chasing away the (Pandava) army, Bhima stopped them.

25) Relying only on the power of his shoulders, that terrifying warrior Bhima defeated Drona, Bhagadatta, Krupa and Duryodhana.

Note: The term 'power of the shoulders' is used often to indicate warfare with material weapons, without relying upon divine astras. The term is not restricted to just physical prowess.

26) Shalya killed Uttara and chased away the army. After that, Arjuna and Abhimanyu faced Bhishma and Bhurishravas, who were chasing away the army by making use of great astras.

27) Bhishma moved ahead of the always-valorous Abhimanyu and started chasing away the Panchalas, even as Arjuna watched him.

28) Dharmaraja noticed the great heroics of Bhishma, and also the soft approach of Arjuna towards him, and withdrew the army in anger.

29) During the night, Yudhishthira became very worried and berated Arjuna. Sri Krishna and the others consoled him. He again left for battle.

Note: He left for the battleground on the second morning.

30) In this way, Bhishma commandeered the army for ten days and fought against the Pandavas. What he did was impossible for the others to emulate.

31-32) Having been classified as an *ardha-ratha* by Bhishma, Karna had not participated in the war. After Karna departed saying "I shall not participate in the war until you are doing so" Bhishma made a vow that he would kill ten thousand chariot-warriors every day. That best amongst the knowers of astras did fulfill his vow too.

33) Although Bhima and Arjuna were capable of killing Bhishma, they stopped (themselves) out of love for him. Out of respect for him, they acted favourably towards him (in the war).

34) Many thrilling battles took place there. Seated in their planes, Brahma, Rudra and the other Devatas, all the Gandharvas, Apsaras and Asuras viewed them from the skies.

35) Dhrishtadyumna, the best amongst archers, prepared *vyuhas* countering those prepared by Bhishma. Being undefeated against his enemies, he fought many battles.

36) Thereafter, noticing Arjuna fighting softly, Sri Krishna picked up the Chakra in his hand and proceeded towards Bhishma.

Note: This was on the third day of the war.

37) Bhishma chanted praises of Sri Krishna. Arjuna stopped him and bowed to him and fervently requested. Sri Krishna then climbed the chariot and blew his conch.

38) Later, Bhishma and Arjuna showered each other with many weapons and astras. Then, Arjuna defeated Bhishma without any significant effort.

39) In the battle, Arjuna killed many including ten thousand chariot-warriors. Bhishma and the others, having been defeated, withdrew their armies and left.

40) Once, Bhimasena led the battle from the front and rendered Bhishma and Drona chariot-less. Driving away their horses, he pierced their *vyuha* and rushed in.

Note: This was on the fourth day of the war.

41) Even after Bhishma and Drona, the great archers, fixed their chariots and came back again and tried howsoever hard, Bhima easily defeated them again. He slayed the Kauravas. Surprise!

42-44) Then, twenty-five powerful Kauravas were slain by Bhima. Bhagadatta, Ashwathama, Krupa, Shalya, Duryodhana and the others lost and fled from there. A large portion of the army was destroyed. Duryodhana, rendered chariot-less and weapon-less, was injured a lot and became deeply unconscious. Bhima did all this even as all the Kings kept watching. Later, driven by fear, the Kauravas withdrew their army.

45-46) At night, Duryodhana went to Bhishma's place. He was bleeding profusely due to injuries caused by Bhima's arrows. He bowed to Bhishma and asked him – "Why are we consistently losing? And why are the Pandavas winning and celebrating every day?"

47) Bhishma told him – “They are invincible Devatas who have come down to Earth. They are especially protected by Sri Krishna. They are always dear to him”.

48) “Earlier, in the Manasottara mountain, Brahma and the other Devatas had gathered. Then, only Brahma was able to see Sri Hari”.

49) “Brahma worshipped Sri Hari a lot, chanted his praises, and requested him to reduce Earth’s burden (eliminate evil). He then narrated to the Devatas what he heard from Sri Hari”.

50) “He is Deva Narayana. He, the one who is complete, eternal and an ocean of auspiciousness, has ordered all of you to take Avatara on Earth. The lord of the world will himself appear as the son of Devaki”.

51) “In this way, with Brahma ordering them, Yama, Vayu and the other Devatas, getting together with Indra and the Maruts, took Avatara as Pandavas and the rest”.

52) “Deva Sri Narayana has made his appearance as the son of Devaki. Being protected by him, the Pandavas are the invincible personifications of Devatas. If you do not desire defeat, garner a truce with them”.

53) When Bhishma spoke thus, the cunning minded Duryodhana faked a show of worship to Sri Hari and left. The next day (however) the evil minded one got his army ready for war.

54) Due to the effect of the divine medicine prescribed by Bhishma, Duryodhana had ridden himself of all pain. Putting on his *kavacha* and other armaments, he left for war, keeping Bhishma in front.

55) On that day, a big battle took place between the brave followers of Bhima who never withdrew from battle and the Kauravas who were following Bhishma.

56) Dhrishtadyumna followed Bhima and fought the brothers of Duryodhana. Using the *sammohanastra*, he rendered Vikarna and the others unconscious and proceeded to destroy their army.

57) Drona then brought all of them back to consciousness by using the *vijanastra* and raced (to fight) against Dhrishtadyumna. Bhimasena caused Drona to end up without a charioteer and chased away the enemies by showering them with arrows.

58) Later Krutavarma came to face Dhrishtadyumna on his chariot. Both of them showered a terrible reign of arrows against each other. Dhrishtadyumna rendered Krutavarma chariot-less.

59) When that great chariot-warrior Krutavarma was defeated thus, Duryodhana went against Dhrishtadyumna. Bhima then caused Duryodhana to lose his chariot and all weapons. With one arrow he hit Duryodhana with great force, aiming at his neck.

60) Krupa carried away the blood spilling and deeply unconscious Duryodhana from the battlefield lifting him on to his chariot. Bhimasena started chasing away the Kaurava army through a flood of arrows.

61) After that, riding on the chariot being driven by Sri Krishna, Arjuna caused chaos amongst the enemies with a shower of arrows and drove twenty-five thousand chariot-warriors to the abode of Yama.

62) Satyaki, that excellent archer, followed Arjuna even as he chased away the Kaurava army. Bhurishravas went ahead and challenged him. A terrible battle, involving great astras, took place between the two of them.

63) The brave Bhurishravas killed and felled ten of Satyaki's children right in front of him. He hurt Satyaki too with arrows that almost tore his body apart. The two of them destroyed each others chariot.

64) Then, seeing Bhurishravas confront the sword-wielding Satyaki with a great sword of his own, Bhimasena got Satyaki to climb his chariot.

65) Duryodhana boarded Bhurishravas on to his chariot and fled afar from Bhimasena. Arjuna, the one who is equal to Mahendra, faced Bhishma in battle.

66) Even as Devatas looked on, Bhishma and Arjuna, both being extremely strong warriors, full of pride and best amongst knowers of astras, hurt each other by hurling arrows that were like the poison of great serpents.

67) Arjuna, that great chariot-warrior on Earth, defeated Bhishma with his prowess. Bhishma withdrew his army. Since it was getting dark, the Pandavas too withdrew their army.

68) The next day, both the armies resumed battle with Bhima and Bhishma leading them from the front. Bhimasena immediately caused Bhishma to lose his charioteer and rushed towards the enemies.

69) Duryodhana, Bhishma, Drona, Ashwathama and the others fled the battleground even as Bhimasena destroyed chariots, elephants and horses. The rest of them started fleeing, losing their sense of direction.

70) Then, Bhagadatta climbed a big elephant and arrived. He started hurling arrows at Bhimasena. When many arrows started falling on Bhima Ghatotkacha, the son of Bhima, stopped his rushing father and, with his maya, sat on four different elephants in four different forms, and faced Bhagadatta.

71) Bhagadatta possessed a Vaishnava astra which, due to Sri Hari's boon, was insurmountable for anyone apart from Sri Vishnu himself. Knowing this, Bhimasena did not continue after his son Ghatotkacha went after him (Bhagadatta).

72) Bhima knew very well that he was invincible due to the foremost grace of Sri Vasudeva. However, in order to make his words come true due to great devotion towards him, he did not go directly against the enemy.

73) "When he is defeated by my son, has it got to be said separately that he would be defeated by me?" – in order to convey such an impression Bhima did not face him. Whenever Bhagadatta would forget that weapon, Bhima would face him. He very well knew that Bhagadatta would not use that Vaishnavastra against anyone apart from himself or Arjuna.

74) Seated on four elephants in four forms, Ghatotkacha hurt Bhagadatta and his elephant Supratika with various hits and made it appear, in front of everyone, as if their survival itself was in doubt.

75) Bhishma and the others heard the pain-filled cry of that elephant and rushed there. Seeing Ghatotkacha in that huge form, and Bhima standing guard behind him, they became very frightened. Bhishma and the others, being very afraid, withdrew their armies and went back towards their camps.

76) The next day, Pandavas and the Kauravas faced each other once again. Iravanta, born to Arjuna in the Naga-kanya (Uloopi), faced six sons of Shakuni all by himself.

77) When they hurt him with a weapon called *Prasa* held in their hands, the brave Iravan became very angry and cut off their heads with a sword. This caused a great fear to engulf the Kauravas.

78) Seeing the terrible Iravan, Duryodhana said – “Kill this son of Arjuna quickly” and sent a Rakshasa by name Alambusa. He took on the son of the Naga.

79) An amazing and terrible war took place between them, in which both of them used *maya*. Alambusa used *maya* and created horses and horsemen which killed the cavalry of Iravan. Then, even as Iravan took on the form of a snake, the Rakshasa took on the form of a Garuda and quickly killed him.

80) Hearing the news of the death of Arjuna’s son, the son of Bhima (Ghatotkacha) roared out of anger. His roar then caused oceans, trees, hills and the ground to quake.

81) Seeing the powerful son of Bhima, Alambusa fled the battlefield out of fear. The army of Duryodhana too started running away. Then, Duryodhana faced Ghatotkacha.

82) Duryodhana killed the powerful ministers and other assistants of the son of Bhima. When those remaining alive started to flee, Ghatotkacha immediately started hitting Duryodhana using a lot of strength.

83) Duryodhana, troubled in that manner, pierced Ghatotkacha’s body with an arrow. When he was hit in that manner by the powerful one, Ghatotkacha’s senses took a beating. He gathered himself somehow even as he was about to fall down. Then, he once again started releasing arrows against Duryodhana.

84) The King of men and the King of Rakshasas fought against each other for a long time. Neither of them could win against the other. Noticing this, Drona and the others, capable of facing enemies, rushed there in order to protect Duryodhana.

85) Ghatotkacha, standing in the skies, showered huge arrows at great speed against Drona, Shalya, Ashwathama, Krupacharya, Bhurishravas, Krutavarma and the rest.

86) Seeing him being alone and attacked by great warriors, Bhimasena came there to face all of them. Drona, being hit by the arrows of Bhima and suffering great pain, fell unconscious.

87) In an instant, Bhima rendered Ashwathama, Krupa and others and Duryodhana and the rest to lose their chariots. As Bhima stopped those warriors, Ghatotkacha (once again) started showering arrows upon them.

88) The Kauravas , while being tormented by the shower of tree-sized arrows from Ghatotkacha in the sky, were also pained by the arrows of Bhima on the ground. Falling down, they let out cries due to pain. Being very afraid, they ran away in all directions.

89) Chasing away all the Kauravas, apart from Bhishma, into their camps, Bhimasena and Ghatotkacha roared with their great voices that filled the whole world.

90) Later, Duryodhana got together with his people and went to the battlefield again. Approaching Bhishma, he asked him how he could win against Ghatotkacha. Bhishma told him – “Do not go against him”.

91) Bhishma sent the King of Pragjyotisha (Bhagadatta) against Ghatotkacha. The powerful Bhagadatta approached the Rakshasa and started to battle him. The son of Hidimbaa caused trouble to him and his elephant.

92) Bhagadatta, tormented by Ghatotkacha, hurled a spear at him, who leapt into the sky, held the spear and broke it after placing it on his knees. The Devatas felt great joy seeing this.

93) Bhagadatta then started killing the assistants of the son of Bhima, seeing which Bhima went to battle against him. Bhagadatta rushed his elephant against him. Bhima immediately stopped that elephant with his arrows.

94) When that elephant was stunned due to those excellent arrows, Bhagadatta troubled Bhima’s horses with arrows. Seeing this, Bhimasena, wanting to kill him along with his elephant, rushed towards him, having picked up his mace.

95) Noticing Bhima angrily rushing towards him in order to kill, and Arjuna and Sri Krishna approaching from the back in order to snatch the Vaishnava astra, the scared Bhagadatta fled from there.

96) When Bhagadatta fled in that matter, and when all the groups of Kings were chased away by Bhima and Arjuna, Bhishma withdrew the army and left. That night, Duryodhana came to Bhishma.

97) When Duryodhana spoke cruel words, Bhishma gave him his assurance to forsake the fear of death and kill enemies, deploying his complete strength. The next day, he did the same too.

98) The Kauravas protected Bhishma as much as they could. The Kings of Chedi, Panchala and Matsya countries, tormented by Bhishma, fled from the field. Being very scared of Bhishma’s arrows, they became saddened like stray deer troubled by a lion.

99) When the son of Arjuna (Abhimanyu) went against Bhishma after stopping those Kings from fleeing, the Rakshasa Alambusa came in his way. Abhimanyu won against him and rushed towards Bhishma. Then, Duryodhana faced him.

100) A special, most-amazing and terrible duel took place between him and the son of Partha, which went on equally (i.e. both faring equally) for a long time. Later, Duryodhana suddenly cut off and felled the bow and mast of Abhimanyu.

101) Later Duryodhana rained a shower of arrows on Abhimanyu and also killed his charioteer. Bhima then faced Duryodhana and killed his horses.

102) Drona, Ashwathama, Bhagadatta, Krupa and Chitrasena surrounded Bhimasena. After making all of them fall back, Bhima then picked up a mace for Chitrasena.

103) Seeing him pick up the mace in that manner, all of them fled from there. Chitrasena jumped on to the ground even as his chariot was blown to pieces by Bhima's mace. Seeing Chitrasena (still) alive, all the Kauravas became happy.

104) Bhishma, possessing the most intense radiance, killed fourteen thousand great chariot warriors belonging to the Kings of Panchala, Karusha and Chedi. Just as a wolf scatters sheep, he chased away the enemies.

105) Chasing away the army of the Pandavas, spreading his fame all over the world, Bhishma withdrew his army as night befell and returned to his camp, being praised by the Kauravas (all along).

106) Drona slew Virata's son Shankha right in front of him. He defeated Virata too. Chasing away the Pandava army, he joyfully joined Bhishma and returned.

107) Bhima and Arjuna too killed the enemies and chased away many brave warriors. As Dharmaraja withdrew the army due to Bhishma's fear, they too returned to the camps.

108) Being scared of Bhishma's valour, Dharmaraja went to him at night, seeking to know from Bhishma himself the means to kill him. Sri Krishna and his brothers too followed him as Bhishma was their grandfather.

109) Although Bhima and Arjuna were most capable of killing Bhishma, they did not desire to do so without his permission. The reason for this was the fact that Bhishma was most worship-worthy by virtue of having practiced the path of excellent Karma always. For the sake of Pandavas, Sri Krishna too went there.

110) Having obtained his consent for killing, the Pandavas got ready for battle and left, placing Shikandi in front as per his (Bhishma's) words. The Kauravas too started for battle with Bhishma in front.

111) Arjuna proceeded as Shikandi's protector. Dushasana stood in front of Bhishma. All the others too (on the Kaurava side) started protecting Bhishma. Bhimasena and the others moved to stop them.

112) The Rakshasa Alambusa interrupted Satyaki who was going against Bhishma. The Yadava hero hurt him with arrows that were hard as diamonds. He (Alambusa) then created a terrible maya.

113) Using an astra, the brave Satyaki destroyed his maya and chased him afar. After he ran away, Satyaki followed Arjuna in his chariot, holding a bow, and proceeded towards Bhishma.

114) The son of Vayu (Bhima) stopped Drona, Ashwathama, Duryodhana, Bhurishravas, Bhagadatta, Krupa, Shalya, Bahlika, Krutavarma, Susharma and the entire army.

115) The brave Bhima repeatedly rendered all of them chariot-less. He hurt Bhagadatta, who was trying to stop Arjuna, and chased him away along with his elephant. Arjuna then started nearing Bhishma.

116) Shakuni, along with a cavalry of ten thousand excellent men, stopped Dharmaraja who was proceeding towards Bhishma along with Nakula and Sahadeva.

117) The three of them completely destroyed the cavalry and the horses, defeated Shakuni and reached Bhishma. The sons of Draupadi, as well as Virata, Drupada and Kuntibhoja arrived there.

118) When Dhrishtadyumna tried to go against Bhishma, Jayadratha stopped him with his arrows. Dhrishtadyumna killed his horses and charioteer and chased him away along with his army. The brave one then quickly approached Bhishma.

119) Shikandi, protected by Arjuna, faced Bhishma in battle and started hurting him with his arrows. Knowing him to be a woman, Bhishma did not hurl arrows back at him. Shikandi though kept hurting Bhishma repeatedly.

120) Durmarshana tried to stop Shikandi with his arrows. He kept rolling his eyes out of anger. Shikandi could not cross him and move forward. Dushasana then stopped Arjuna.

121) Arjuna, although one of the great heroes of the world, was not able to move past Dushasana when he stopped him and reach Bhishma. His arrows, which were capable of piercing mountains, were not able to go past Dushasana.

122) The brave Arjuna and Dushasana were enraged and fought with each other for a long time. Even as Devas and the Kings watched, their battle went on amazingly, and on equal terms.

123) Then Bhuri, Shala, Somadatta, Vikarna and the Kekayas used their strength and stopped Virata, Drupada, Kuntibhoja, Upapandavas, Kekayas and Chekitana.

Note: A faction of the Kekayas (one of the states) fought on the side of the Kauravas.

124) They defeated all of them and moved towards Bhishma. Arjuna then got past Dushasana and, after releasing Shikandi from Durmarshana, started hurting Bhishma with arrows that could destroy enemies.

125) Bhishma, being hit by a large number of weapons, was hurt very badly in vital parts of his body. Later, with arrows enjoined with the bow, he rendered Satyaki, Dhrishtadyumna, Dharmaraja and the others chariot-less.

126) Bhishma shone like the fire at the time of *Pralaya* and sent twenty five thousand chariot-warriors belonging to the Chedi, Panchala, Karusha and other countries to the abode of Yama.

127) Noticing Bhishma shining like the Sun in the battlefield, Arjuna, the hero of the world, being motivated by Sri Krishna, cut off his bow with a crescent shaped arrow. Bhishma immediately picked up another bow.

128) Arjuna cut that bow too. In this way, he cut off eight bows, a Shakti-ayudha, a shield and a sword. The son of Indra cut off other bows that were given (to Bhishma) by the assistants of Duryodhana.

129) Later Dharmaraja and the others started hitting him with arrows that were shining like the rays of the Sun. Being tormented by those arrows, Bhishma fell down on the ground. He then held his life till (the arrival of) Uttarayana.

130) When Bhishma fell down, Bhimasena chased away Drona and the others and arrived there. They too kept their weapons on the ground and gathered (around Bhishma). The Pandavas, Kauravas and all the other warriors came together at that place.

131) Having bowed to Bhishma, all of them went back to their camps as per his words. The next day, all of them came to Bhishma. Sri Krishna, the lord of the Yadavas, too came there.

132) Bhishma, who had gotten a pillow made from arrows through Arjuna the previous day, was troubled by thirst and asked for water from an appropriate source.

133) Arjuna, knowing that which the Kauravas were unaware of, released the Varunastra and pierced the ground to create a fountain of perfumed water and made it fall on Bhishma's mouth. Being satisfied with it, Bhishma then spoke.

134-135) "O Kauravas! You have witnessed the knowledge of weapons that Arjuna possesses. You are witness to the strength of Bhima in battle again and again. You also know the unfathomable and endless greatness of Sri Krishna. In the Sabha, you have witnessed it in front of all".

136) "Therefore, stop this war. Let the Kings live peacefully. Divide the Kingdom appropriately and enjoy it" – when Bhishma said thus, Duryodhana silently returned home.

137) Dhritrashtra felt great sorrow after getting to know everything from Sanjaya, who possessed divine vision granted by Sri Vyasa. The Pandavas, knowing Sri Krishna to be the Supreme Being, got back to their camps and experienced great joy as per Sri Krishna's orders.

|| End of chapter 25, known as 'Bhishma Paata', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 26: Narayanastropashamanam

Bhima's defeat of Shalya, Killing of Bhagadatta, Abhimanyu and Ghatotkacha, End of Bahlika, Departure of Drona, Narayana Astra Episode, Greatness of Bhima's Bhagavata Dharma

|| Om Namō Bhagavate Vasudevaya ||

1) After Bhishma, Duryodhana appointed Drona, who was the teacher of weapons for all Kings, the best amongst chariot-warriors, an excellent scholar and the best student of the lord of the world Sri Parashurama, as the commander of the army.

2) Karna too, having not held the bow till Bhishma was around having been insulted by him, got ready for battle after taking Bhishma's permission. He climbed the chariot and followed Drona.

3) Duryodhana asked Drona to capture Yudhishtira and hand him over. He gave his word agreeing to do so. The Pandavas got to know of this and came ready to battle. A terrible war took place between them.

4) Using a bow that was pulled together as a circle, Drona released arrows powered by mantras and caused distraught amongst the enemies. Immediately Vrikodara let out a leonine roar and faced him. Ashwathama, Krupa and Shalya came to battle him (Bhima).

5-6) Bhimasena, the foremost in battle, pushed all of them back and faced Drona. Following him, Abhimanyu too faced the enemies. King Shalya stopped him. Shalya picked up a mace. A great battle took place between the two of them. Bhima faced him holding a mace. A (wonderful) battle took place between them. Both of them hadn't tasted defeat and were excellent in using the mace. Both of them were very powerful. They were the best amongst the strongest.

7) The two of them fought, causing amazement and surprise to those watching them. The whole world saw their battle, in which their diamond like strong bodies bore the marks of the maces, caused when they hit each other.

8) Due to Bhima's hit with the mace, King Shalya fell unconscious. Out of anger, Vrikodara moved his legs and rested on his knees. He then immediately got up.

Note: Bhima's blows caused Shalya to fall unconscious while Shalya's attack resulted in Bhima resting on his knees for a moment.

9) Even as the people around were watching Shalya falling unconscious and Bhima inviting him for battle, Krupa got Shalya inside his chariot and drove away.

Note: In the moola Mahabharata, Sri Vyasa says it was Krutavarma who carried Shalya away.

10) Maruti (Bhima), having defeated the King of Madra, let out a lion-like roar and returned to his chariot. Releasing a shower of arrows, he started hurting and chasing away the army of the enemies, right in front of Drona.

11) When Vrikodara chased away the Kauravas quickly, Drona defeated Abhimanyu, Satyaki and the others and rushed towards Yudhishtira in order to capture him. Arjuna, being seated in his chariot, faced him.

12) Arjuna, being in the chariot controlled by Sri Krishna, appeared to the world as the one causing the flow of the river of blood due to the destruction of elephants, horses and chariots using body-damaging, sharp arrows.

13) When Dharmaraja became safe and relieved from danger as the army (of the Kauravas) was destroyed greatly by Arjuna, Drona withdrew his army that was being destroyed by Bhima and Arjuna as nightfall came about, and returned.

14) At night, the son of Dhritharashtra condemned Drona with cruel words for having failed to capture Yudhishthira. Drona said – “Draw Arjuna away from the battlefield. I shall then capture the son of Dharma”.

15) Susharma, along with the Samshaptakas including great many warriors, was then appointed by Duryodhana to draw Arjuna away afar from the battlefield. He said “Yes”.

16) All of them invited Arjuna to the north-eastern side (of Kurukshetra) for battle. Arjuna went there and started fighting them. Over here, Bhima started destroying the elephant-army.

17) When Bhima started to kill elephants from all directions, due to which (many) Kings started running away after defeat, Bhagadatta, being requested by Duryodhana, rushed there along with (his elephant) Suprateeka, wielding a bow.

18) Bhima’s horses, being scared by that elephant, could not stand there. Later, Satyaki, Abhimanyu and the others faced that elephant. It picked them up along with their chariots and threw them into the sky.

19) Satyaki and the others, rendered chariot-less, jumped to the ground with great difficulty and stood up. Bhima brought the horses under control and got ready to battle. Sri Krishna noticed this.

20) “Bhagadatta, getting into trouble, may invoke the Vaishnavastra against Bhima. Therefore, I shall go there with Arjuna and receive that astra which cannot be borne by others due to the boon”.

Note: The Vaishnavastra, due to Sri Vishnu’s boon, could not be withstood by anyone else.

21) Thinking thus, Sri Krishna proceeded there with Arjuna. Then, the Trigartas stopped Arjuna from going. The brave Arjuna released the Sammohanastra against them.

22) Due to the effect of that astra, the Trigartas became disillusioned and started hitting each other confusing each other to be Sri Krishna and Arjuna. Then, Arjuna quickly proceeded towards Bhagadatta in order to kill him.

23) Bhagadatta quit the battle with Bhima and faced Arjuna, being seated on the elephant. He moved his elephant towards Arjuna’s chariot. Sri Krishna drove the chariot speedily around the elephant in the counter-clockwise direction.

24) Since Sri Krishna was driving that chariot in a circle at the speed of mind, the elephant could not catch it. Arjuna tormented Bhagadatta with extremely sharp arrows.

25) Arjuna and Bhagadatta, the two great warriors and best amongst the powerful, fought against each other with weapons and astras for a long time. Then, Arjuna cut off Bhagadatta’s bow. Bhagadatta invoked the Vaishnavastra in the (elephant’s) hook.

Note: The astra could be invoked on any object due to the power of the mantra. Bhagadatta did so on the hook used to control his elephant Suprateeka.

26) When Bhagadatta released that Vaishnavastra, Sri Krishna, the one with limitless valour, bore it. That astra adorned the shoulders of Sri Krishna, the one who bears all the worlds, in the form of a Vaijayanti mala.

Note: The astra became a garland of Vaijayanti flowers and adorned Sri Krishna's shoulders.

27) Seeing that (astra) being borne by Sri Krishna, Arjuna asked him – “Why did you take it upon yourself?”. Sri Krishna, the bearer of all the worlds, said – “Is it not me who bears everything at all times?”

28) “There is none equal to me. How then can anyone be superior to me? I take four forms for the welfare of the world. Through them, I perform liberation, dissolution, maintenance and creation. Possessing those four forms viz Vasudeva and the rest, I reside in the hearts of everyone in the form of Aniruddha”.

29) “The four-formed me had earlier, in my form as Varaha, given this astra to Narakasura in order to please Bhudevi. I had also granted him and his son invincibility and freedom from death till the possession of the astra”

30) “Apart from me, there is no one else who can escape death from this weapon. Therefore, I received this astra. Now that he is without the astra, you slay him”.

31) Hearing those words of Sri Krishna, Arjuna discussed with him and released an arrow aimed at the chest of King of Pragjyotisha. He shot another arrow that hit the top of the forehead of that elephant.

32) Bhagadatta and his elephant, both being mountain like, fell down as if hit by the Vajrayudha of Mahendra. Arjuna, of terrible prowess, killed both of them and rejoiced greatly, being worshipped by his people.

33) Then, Arjuna killed Achala and Vrushaka, two brothers of Shakuni, using arrows. He caused pain to Shakuni as well with his arrows. Shakuni then created a *maya*. Arjuna released the *vijnanastra* and destroyed that maya.

34) That evil-doer Shakuni ran away from there when his maya was destroyed. Later Arjuna showered that army (of Shakuni) with arrows and chased them away. Ashwathama then killed Neela, the King of Mahishmati, in battle.

35) Bhima destroyed the horses of Ashwathama and started to scatter the Kaurava army. Seeing his army being destroyed by Bhima and Arjuna, Drona quickly withdrew his army (for the day).

Note: The war on the twelfth day came to an end thus.

36) Because of Bhagadatta's killing and because Yudhishtira was not captured, Duryodhana became extremely downcast and went to Drona and chastised him with cruel words. Drona then told him.

37) “Tomorrow, when Arjuna goes afar, I shall capture Yudhishtira or kill another brave warrior equal to him” – undertaking an oath thus, Drona left, desiring battle on the next day.

38) Drona constructed a *padma-vyuha* that was impenetrable by enemies due to Sri Vishnu's boon and started fighting. Apart from Arjuna, the other Pandavas faced Drona. Arjuna engaged in battle with the Samshaptakas.

39) Even though the Pandavas came near the vyuha and tried, they could not break it. Bhima, although he naturally knew the *mantra* that would allow it to be broken, did not chant the same as it was a *karma-karma*.

Note: To break the padma-vyuha one had to chant a mantra. Chanting of mantras for material pursuits is forbidden for anyone following the *shuddha-bhagavata-dharma*. Bhima therefore did not chant the mantra.

40) Dharmaraja then spoke to Abhimanyu, who knew how to break that vyuha, and said – “Son! You penetrate this vyuha. We shall follow you”.

41) Abhimanyu, the best amongst chariot-warriors, upon Yudhishthira’s instructions, cut through the vyuha and entered the enemy’s army. Although Bhimasena and the rest of them tried to enter behind him, the King of Sindhu (Jayadratha) stopped all of them.

42) When Jayadratha stopped him due to Rudra’s boon, although he was capable, Bhimasena did not override the boon knowing Sri Krishna’s decision that the son of Arjuna must be killed.

43) Even as Bhimasena and the others were fighting Shiva who was inside of Jayadratha, the brave Abhimanyu entered the vyuha and caused great tumult amongst that huge army of the enemy.

44) Even though he was being stopped by Drona, Duryodhana, Karna, Shalya, Ashwathama, Krutavarma and other great warriors, Abhimanyu moved around fearlessly amidst the enemy army and kept chopping off the heads of their followers.

45) Abhimanyu held Lakshana, the son of Duryodhana, by force and killed him right in front of his father. He killed Bruhadbala (too). Possessing excellent strength and initiative, Abhimanyu also killed ten thousand great chariot-warriors with his arrows.

46) Drona and the others, out of fear of Sri Krishna’s anger, failed to defeat Abhimanyu by facing him directly in battle. They discussed amongst themselves and, keeping Karna in front, quickly destroyed his bow, horses and chariot.

Note: None of the warriors tried to kill him in a face to face battle, fearing Sri Krishna’s wrath.

47) Using arrows, Karna destroyed Abhimanyu’s bow while Krupa killed his charioteer and Drona quickly slew his horses. Destroying the sword, shield and the wheel of the chariot that were in his hands, they made him stand empty handed.

48) Fearing Sri Krishna, when all of them hesitated to kill him, the son of Dushasana held a mace and faced Abhimanyu, who too was holding a mace. The two brave warriors died at the same time due to each other’s blows.

49) Hearing the noise of the enemies’ celebrating upon Abhimanyu’s death, Bhimasena, possessing terrible valour, defeated Jayadratha and the others and went towards Yudhishtira.

50) Then, Sri Vyasa, possessing unfathomable inherent greatness, consoled Dharmaraja and the others who were in sorrow. Having defeated the Samshaptakas, the great fighter Arjuna arrived there at night along with Sri Krishna.

51) Hearing the news of his son's killing, the brave Arjuna became very sorrowful and undertook an oath to kill Jayadratha. That night, Sri Krishna took him to Shiva.

52-53) Although Sri Krishna himself performs all activities of the world including protection and possesses unlimited strength, in order to show (the world) that he provides his grace only through one's Guru, he took Arjuna to his astra-guru Shiva in a nice manner and, through his blessings, got him a very potent weapon. He also got him special protection from Shiva.

54) Sri Krishna went to Upaplavya, consoled Subadhra and, in the morning, tied the chariot and went to war along with Arjuna.

55) Drona, having heard about the oath of Arjuna and having been requested by Duryodhana, himself took an oath declaring that he would protect Jayadratha at all cost and put together an impenetrable vyuha.

56) Drona prepared a divine and excellent Shakatabja-chakra vyuha and himself stood at its gate. He placed Jayadratha at the back, under the protection of Karna, Ashwathama, Krupa, Shalya and others.

Note: The shakatabja-chakra was a combination of three vyuhās – shakata, padma and chakra vyuhās. The outer vyuha was shakata or chariot-shaped. Inside it was the padma vyuha in the shape of a lotus. The inner most vyuha was a chakra-vyuha shaped like a disc.

57) After that, the fiery warrior and excellent archer Arjuna, protected by the eternal Sri Krishna, proceeded for war. He defeated Durmarshana at first and went to battle against Guru Drona.

58) Suspecting that he was running out of time, Arjuna bowed to Drona, circumambulated him and moved ahead. Sri Krishna drove the chariot at the speed of mind, such that Arjuna's arrows were falling behind the chariot.

Note: The speed at which Sri Krishna was driving the chariot was such that the arrows which Arjuna would release would fall behind the chariot by the time they hit the ground.

59) Arjuna defeated Krutavarma effortlessly and entered that army. Just as a powerful elephant disturbs a tranquil lake full of lotuses, Arjuna caused turmoil in the enemy army.

60) Arjuna, the *atiratha*, appeared radiant in that chariot with Sri Vasudeva just like Devendra together with Upendra. The terror of enemies, through his arrows that caused damage to bodies, cut off the heads of the enemies in all directions.

61) With two arrows, Arjuna killed Dhrudayu and Achyutayu and with two more arrows he sent Vinda and Anuvinda to the abode of Yama.

Note: Vinda-Anuvinda, killed by Arjuna on this day, were the Kings of Avanti. Duryodhana also had two brothers named Vinda-Anuvinda. Similarly, there were two Kings of Kekaya named Vinda-Anuvinda.

62) Arjuna killed the Kamboja King Sudakshina and Ambashta. He then faced Shrutayudha, who was born to Varuna from a river. Varuna had given him a divine and faultless big mace.

63-64) When he released sharp weapons against Arjuna, he was instantly rendered chariot-less by Partha. Climbing Arjuna's chariot, he smashed the mace against Sri Krishna, the wielder of the Chakra. That mace then hit Shrutayudha's head itself. His head split into a hundred pieces and he fell down on the ground.

65) "If you use the mace against a person who is not fighting then you shall die, without fail, due to your own head being quashed by the weapon. Otherwise, this mace shall never go in vain".

66) Varuna had earlier informed Shrutayudha thus. Since he used the mace against Sri Krishna, who was not fighting in the war, his own head was burst by the mace.

67) When his warriors were getting killed in hordes, and when his disturbed army started fleeing afar in groups, Duryodhana came to Drona and, in a miserable state, said – "O! You have neglected (the prowess) of Partha".

68) When Duryodhana said thus, Drona made him wear a *kavacha* that was impenetrable due to the power of great mantras. He told him – "Fight Arjuna with the same strength that you fight the rest of the Pandavas with. Go".

69) When Drona said this, Duryodhana picked up his bow and went against Arjuna, riding a golden chariot. Using arrows that were shining like fire, he stopped Arjuna.

70) Arjuna too fired many terrible and speedy arrows at Duryodhana. They however did not pierce the kavacha. Burning with anger, Arjuna then picked up a divine astra in order to pierce that kavacha.

71) Even as Arjuna was placing that divine arrow in the bow, Ashwathama, the *guru-putra*, broke it. Arjuna then killed the horses of Duryodhana and hurt him in his forearms. Ashwathama stopped Arjuna in battle using sharp arrows.

72) Arjuna fought in battle against Ashwathama, Karna and the others. They stopped him with their arrows. For the sake of Jayadratha, a surreal and amazing battle took place between these warriors whose actions were full of extra ordinary prowess!

73) When Arjuna entered the midst of the Kaurava army, Drona quickly waded through the Pandava army. Chasing away the chariots of the Pandava side with speedy arrows, he killed (many) warriors.

74) Drona, the best amongst the brave, although aged, moved around the wielders of the bow appearing younger than the youngsters! Causing the heads of the terrible and valorous fighters to fall on the ground with his arrows, he approached Yudhishtira.

75) Satyajit, the son of Drupada, realizing the intentions of Drona to capture Dharmaraja, immediately stopped him. When he did thus, Drona beheaded him with an arrow.

76) That most brave Drona, having killed the smart warrior Satyajit, troubled Yudhishtira with a shower of arrows. Although Dharmaraja fought to the best of his ability, Drona quickly rendered him weaponless and destroyed his horses and chariot.

77) When he stood on the ground, with his hands lifted upwards, Drona rushed towards him to capture him. Dharmaraja then climbed the chariot of Sahadeva and speedily departed from that place.

78) Later Dhrishtaketu, the son of Shishupala, his sons, Sahadeva the son of Jarasandha, the King of Kashi, Shaibya and five Kekayas opposed Drona from all directions. Through their shower of arrows, they started hurting him.

79) Drona then beheaded them one by one with excellent arrows and sent them to the *lokas* that are reached traveling through the *surya-mandala* by those practicing *naishtika brahmacharya*.

80) When Drona was destroying the great army of the Pandavas, Bhimasena was slaying the Kaurava army. The warriors who survived started running away after being hurt by his blows.

81) At that time, a Rakshasa named Alambusa came to face the great hero Maruti. When Bhimasena hurt him badly with fiery arrows, he became invisible using his *maya*.

82-83) Staying invisible, that Rakshasa started troubling the assistants of Bhima. Seeing this, Bhima became furious. As per Sri Hari's orders, he picked up the *Tvashtara-astra* to demonstrate his competence (with astras). Although he would never undertake a *kamya-karma*, he did so due to *dharma-sankata*. Later, numerous arrows started to emerge from that astra. Those arrows hit the invisible Rakshasa and then entered the Earth by piercing it.

Notes: Alambusa was the older brother of Bakasura. Kamya-karma is any work that is pursued for material or worldly benefits. Dharma-sankata is a difficult situation where a kamya-karma may have to be undertaken to continue following the path of Dharma.

84) When Bhima hit him in this manner, Alambusa left him and ran afar. Later, Bhima, through arrows that were excellently executed, hurt and chased away the enemy soldiers.

85) After that, all the sons of Draupadi got together and killed Somdatta's son Shala in battle. Ghatotkacha then faced Alambusa. Both of them climbed their chariots and engaged in a duel.

86-87) Ghatotkacha rendered Alambusa chariot-less and, when the latter jumped into the sky, fought him there itself. The son of Bhima then caught him and threw him down to the ground. He smashed his head with his feet. The Rakshasa fell down dead amidst Kings when his head got crushed into pieces. After his death, Ghatotkacha chased away the battalion of Kaurava chariot-warriors from all directions.

88) Krutavarma then faced the Pandava army, showering them with arrows. Earlier, Sri Krishna had granted him a boon to win against everyone for a duration of one muhurtha, after Krutavarma had chanted and prayed to him.

89) Due to that boon, Krutavarma won against the Panchala warriors. Right in front of Bhima, he won against Nakula and Sahadeva. He hurt Bhima too with his arrows. Knowing Sri Krishna's boon to be working at that time, Bhima did not go against him.

90) Since Sri Krishna had granted him the boon of victory against all except the Yadavas, Satyaki killed his horses and hurt him with his arrows. He climbed another chariot and departed from there.

91) When Arjuna was engaged in battle with Karna, Ashwathama and the others, Sri Krishna, the Supreme one, blew the Panchajanya conch whose sound was unparalleled, in order to reduce the strength of the enemies.

92) When the Panchajanya conch filled its kernel with the air that emanated from Sri Krishna's mouth, it let out a loud sound that shook Brahma, Shiva, Devendra and the entire world, just as at the time of Pralaya.

93) When Dharmaraja could not hear the sounds of the Gandiva, he became worried and approached Satyaki and said – "Satyaki! It appears Sri Krishna may be fighting himself as Arjuna may have gotten caught amidst the enemy army".

94) "The sound of the Gandiva is not being heard now. The sound of the Panchajanya is being heard clearly. Therefore, go to Arjuna. Check if the helpless one is alive".

95) When Dharmaraja said thus, Satyaki worshipped Brahmanas there with gifts and obtained their excellent blessings for victory and proceeded to the entrance of the vyuha under the protection of Bhimasena.

96) Bhimasena quickly pierced the vyuha and got Satyaki inside that army. Satyaki fought against Drona, who neglected him (did not engage forcefully). Satyaki killed the charioteer of Drona and chased away his horses.

97) Then, due to the blessings of the Brahmanas and due to the boon of Sri Krishna, Satyaki's strength increased immensely. A pleased Krishna had granted him a boon that his strength would increase for a duration of one day.

98) After that, due to that immense increase in strength, Satyaki stopped Bhima at the entrance of the formation itself and proceeded further. As he started to destroy the army from all sides with showers of arrows, Krutavarma, the son of Hridika, took him on.

99) A terrible fight took place between them and Satyaki rendered Krutavarma chariot-less. The great archer Satyaki won against him and proceeded further, beheading youngsters along the way.

100) At that moment, Jalasandha came there to fight, being seated on an elephant. Satyaki killed that great fighter and difficult-to-face warrior Jalasandha when he came to stop him.

101) Satyaki killed the Kaurava army, including elephants, chariots, horses and foot-soldiers and caused a great turmoil. He also killed a battalion of tribal warriors who were hurling rocks at him, and chased away all the soldiers.

102) Satyaki came near Arjuna and Sri Krishna. Immediately, King Yupadhwaja came to battle against him. A terrible, intriguing, fiery and great battle took place between them for a long time.

Note: Yupadhwaja was another name for King Bhurishravas, the son of Somdatta and the grandson of Bahlika. He was very well known for having performed a great many Yajnas. Hence he was known as Yupadhwaja.

103) The two of them killed each others' horses and charioteers and destroyed their bows. Later, wielding swords and shields in their hands, they started fighting each other, showing a variety of battle moves.

104) The son of Somdatta felled Satyaki to the ground. Holding his hair in one hand, he placed his leg on Satyaki's chest and quickly lifted his sword to behead him.

105) Sri Vasudeva, the one whose eyes could see everything, noticed this and immediately told Dhananjaya – "Protect Satyaki in battle". Arjuna then cut off the the arm of Bhurishravas with a *bhalla*.

Note: Arjuna and Sri Krishna were at a distance of three yojanas from Satyaki and Bhurishravas. Bhalla was a special kind of arrow – a missile like weapon.

106) When his arm holding the sword was cut off, Bhurishravas sat down, condemning Arjuna. He sat on a mat of arrows, intending to give up his life. He was meditating on Sri Hari. Due to the Avesha of Asuras, he also engaged in condemnation of Sri Krishna.

107) As the Avesha of the Asuras waned off, he started meditating on Sri Garudadhwaaja with great devotion. The grandson of Shini (Satyaki) then got up and, in spite of being stopped by Arjuna and the others, cut off the head of Bhurishravas.

108) Sri Krishna then gave Satyaki a chariot, prepared especially for him, along with a charioteer. By that time, the horses of Arjuna had gotten tired due to thirst. Arjuna then exercised the Varunastra.

109) With the astra itself, Arjuna created a water fall. Using arrows, he also created a stable for the horses. Sri Krishna then untied the horses and made them drink water. Arjuna meanwhile kept tormenting the enemies.

110) Sri Krishna, the lord of all, plucked out arrows stuck in the horses and relieved them of their stress. He then tied them back to the chariot and started driving it. Arjuna climbed on to the chariot and continued fighting with the enemies like before.

111) After Satyaki's departure, Dharmaraja again became tense due to worry, and said to Bhima – "The sound of the Gandiva cannot be heard while only the sound of the Panchajanya is being heard loudly".

112) "As per my direction, Satyaki left. However, it appears to me that the task was overbearing for him. Therefore O Bhima! You proceed now and protect Arjuna and Yuyudhana, in case they are alive".

113) When Dharmaraja spoke thus, Bhimasena replied – “Being protected by Sri Krishna, even Brahma, Rudra and the others cannot win against Arjuna. How then can Ashwathama, Karna and the other archers win?”

114) “Due to Sri Hari’s grace, neither Dhananjaya nor Satyaki have anything to fear. My belief is that it is you who needs protection now. Drona is trying to capture you, isn’t he?”

115) When Bhima replied in this manner, Yudhishtira said – “As long as Ghatotkacha and Dhrishtadyumna, the best amongst bowmen, are still alive, Drona can never be successful in capturing me”.

116) “If you desire to do what is pleasing to me, proceed immediately towards Arjuna and Satyaki. Protect them and let out a leonine roar as soon as you see them and inform me”.

117) “Similarly, let me know after Jayadratha has been slain” – when Yudhishtira said thus, Bhima appointed the son of Hidimbaa and the commander of the Pandava army for his proper protection.

Note: The son of Hidimbaa was Ghatotkacha. Dhrishtadyumna was the commander of the Pandava army.

118) Dhrishtadyumna, the Senadhipati, said to Bhima – “You proceed towards Sri Krishna and Arjuna. As long as I am alive, Drona cannot be successful in capturing Dharmaraja. Ain’t I verily Drona’s death?”

119) When Dhrishtadyumna assured him thus, Bhima handed over Yudhishtira under his protection and proceeded against the enemy army, holding a mace, having strung a bow, and relentlessly showering clusters of arrows.

120) Drona blocked Bhima through a rain of arrows and said to him – “Out of affection for my students, I let Arjuna and Satyaki go inside. They were very humble towards me”.

121) “I gave up the vow undertaken for protecting Saindhava for the sake of Arjuna. However, I cannot provide you a way under any circumstance. Witness my divine and extraordinary capability with astras”.

122) As soon as he said thus, Bhima picked up a mace. Throwing it at Drona’s chariot, he said – “I respect you like a father. I shall always treat you with softness. I can never go tough against you”.

123) “Witness now what my strength is if I go tough” – saying thus he threw his mace. Immediately, Drona’s chariot, along with the charioteer, horses, flag, wheels and axle was crushed to pieces due to the blow from Bhima’s mace.

124) Noticing the mace hurtling towards him, Drona quickly jumped to the ground. He climbed another chariot that Duryodhana sent then, and started showering Bhima with arrows.

125) When Drona started discharging arrows that were powered by great astras, Bhima, the main source of action for the world and the son of Vayu, jumped from his chariot and started rushing towards him like an ox, leaning his head forward.

Note: Bhima was the Avatara of Mukhyaprana, the Devata who is the reason for all activity in the world, conducted as per the wishes of Sri Hari.

126) Bhima approached Drona at the speed of mind and instantly picked up his chariot and threw it into the sky. Through this, he gave him the message that he was not killing him out of respect.

127) That chariot came crashing to the ground and was blown to pieces along with the horses and charioteer. Drona once again escaped by jumping to the ground. By that time, Vishoka brought Bhima's chariot there. The extraordinary warrior Bhima climbed the same.

128) Drona ascended another chariot given by Duryodhana and proceeded against Yudhishtira. Dhrishtadyumna, the commander of the Pandavas, stopped Drona in battle when he desired to capture Dharmaraja.

129) Stopping his own army that was running away from Drona's arrows, Dhrishtadyumna halted Drona with arrows of his own and, even as Drona kept watching, chased away the opponent's soldiers.

130) Desiring the victory of the Pandavas and Kauravas respectively, a most special, amazing and terrifying battle, that involved a relentless shower of arrows, took place between Dhrishtadyumna and Drona for a long time.

131) Later Bhimasena, the one with unlimited valour, moved further slaying Duryodhana's army with his arrows. Twelve Kauravas, including the great warriors Vinda and Anuvinda, faced him.

132-133) Even as they hurled many arrows at him, Bhimasena cut off their heads simultaneously. When those great archers were killed, five ministers of Duryodhana named Satyavrata, Purumitra, Jaya, Brundaraka and Paurava rushed against Bhimasena. As they started showering arrows against him, Bhima picked up many sharp arrows together.

134) With those arrows, he caused their heads to fly. When they fell dead thus, the rest of them ran helter-skelter. Chasing the enemies away like a lion chases stray deer, Bhima faced the grandson of Hridika (Krutavarma).

135) When he obstructed by using arrows, Bhima quickly rendered him chariot-less and killed his horses and charioteer. Having been hurt very badly by Vrikodara, Krutavarma gave up battle and immediately left.

136) As soon as he won against Krutavarma, Bhima started scattering the enemies. Killing all foot-soldiers, horses and elephants, he got close to Sri Krishna and Arjuna.

137) Bhima became very pleased seeing Sri Krishna and Vijaya. They too saw him and engaged in conversation. Through a ferocious roar, Bhima indicated to Dharmaraja (about Arjuna's safety). Hearing that, Dharmaraja, possessing excellent intellect, rejoiced greatly.

138) When Bhima gave that leonine roar, the loud sound caused many Kaurava soldiers to urinate and excrete (out of fear). Others vomited blood and many died too. When all the Kings became scared then, Karna rushed towards Bhima. Vikarna and the other Kauravas too came there.

139) In that battle, Bhima killed Vikarna and Chitrasena. Later, he smashed the chariot of the son of Surya (Karna). When Bhima started hitting him repeatedly with fiery arrows, Karna immediately ran away far from there.

140) After recovering for a long time, Karna proceeded again against Bhima along with many Kauravas. Bhima killed all those Kauravas and destroyed Karna's horses. He broke Karna's weapons. Karna, once again, ran away from there quickly.

141-142) Even as Karna kept watching, twenty three brave sons of Dhritrashtra, including Vikarna and Chitrasena, fell down from their chariots, their heads being cut off by Bhima's arrows. All of them had come to help Karna.

143) In that battle, Karna lost his horses, charioteer, chariot and flags twenty one times, due to the fiery arrows of Bhima. He got hurt on his body too.

144) Worrying about his life, Karna kept leaving the battlefield out of sorrow and crying repeatedly even as everyone was watching.

145-146) In the twenty second duel, Karna ascended an extremely radiant and impregnable chariot given by Sri Parashurama. He picked up a bow called Vijaya given also by him. Bringing along two quivers that would never run out of arrows, he faced Bhima with great anger.

147) An extremely terrifying battle took place between Bhima and Karna for a long time. Both of them fought each other with blood-red eyes, covering the sky with clusters of arrows.

148-149) "I am fully capable of killing you even if you had possessed the kavacha and kundala you were born with" – in order to convey such a message the mighty armed Bhimasena cut off Karna's ear-rings and protective shield with his arrows and felled them on the ground in that battle.

150) Felling them thus and conveying the message "I can kill you" Bhima tormented Karna once again with great many sharp arrows.

151) Bhima then thought – "He has been granted a boon by Sri Parashurama that he shall win against everyone if he doesn't battle with a sense of competition. Being in danger from me, he is not fighting with me in competition".

152) "Still, Bhagavan Parashurama, due to his extreme grace, is granting me victory without considering his own boon. However, I have to respect Sri Hari's words at all times. Therefore let me provide space (an opportunity) for Karna now".

153) Thinking thus, when Bhima allowed it, Karna cut Bhima's bow with the prowess of astras he possessed. He cut off the ropes of the horses too. Later, in order to display his true strength, Bhima gave up his chariot and alighted.

154) In order to let everyone know that he needed neither the chariot nor the bow, that excellent warrior Vrikodara jumped into the sky and instantly landed on Karna's chariot.

155) A frightened Karna hid below the pole of the chariot. Vrikodara then, having shown that he could control the enemy even when without a weapon, jumped out of the chariot.

156) Even though Bhima was fully capable of capturing Karna, or kill him, or take away his chariot or bow in battle, or to do to him what he did to Drona, he respected Sri Parashurama's words out of devotion.

157) In order to make Arjuna's vow come true, and because Karna was a Vaishnava, Bhima went a little away from there and stood, so he could release arrows at him.

158) Then, knowing that Bhimasena has stood there to respect the words of Sri Parashurama, Karna started hitting him with arrows. Bhima stopped his arrows using dead elephants. Karna started cutting off the dead corpses of the elephants.

159) Approaching Bhima who was throwing dead elephants, Karna pierced him with the edge of his bow. Even though he knew Bhima's valour very well, he spoke dirty words in order to please Duryodhana.

160) When Karna was uttering filthy words against Bhima, Arjuna attacked him with excellent arrows. Being troubled by Partha's arrows, Karna ran away from there, having lost his kavacha. Bhima climbed his chariot.

161) Since Karna had informed Kunti that he would not hurl the Shakti weapon against anyone but Arjuna, he did not use the weapon given by Indra against Bhima. Even through that Shakti, Bhima was always indestructible.

162) Even when the Narayana-astra fell on his head and remained there for a long time, it did not burn even his hair. What then could Indra's Shakti do to him? Similarly, what could other great astras and weapons do to him?

Note: The episode involving the Narayana astra will be narrated subsequently in this adhyaya.

163) Knowing Sri Krishna's *sankalpa* that the Shakti should become the reason for Ghatotkacha's death, Bhima did not desire to pick it up even when he had climbed Karna's chariot.

164-166) Later Karna climbed another chariot and went after Arjuna. Due to Sri Krishna's control of his mind, he feared Arjuna would take away his divine chariot and bows and hence brought with him only the Shakti weapon, to battle and kill Arjuna. He would never bring the (divine) chariot, bow and Shakti weapon together. His thinking was that even if one of them was taken away, he would still possess the others. Due to the strategy of Sri Krishna, the one with unlimited radiance, he always remained in fear.

167) At the time of his death, he had decided to die and hence he climbed that chariot. Before that, he knew that his time of death had not yet arrived.

168) Noticing the presence of the Shakti in his chariot, Sri Krishna stopped Arjuna and, after granting him his own chariot and the necessary strength, ordered Satyaki to fight Karna.

169) “Arjuna has sent his incapable student to fight me” – interpreting thus, Karna fought Satyaki in battle with a sense of competition. Satyaki, who was riding Sri Krishna’s chariot, in turn rendered Karna chariot-less.

170) No one seated in Sri Krishna’s chariot could get defeated. Hence Satyaki was not defeated by Karna then.

171) Sri Parashurama, who had established the art of archery, had established a rule that princes must undertake a *vrata* at the time of learning weapons.

172-173) Such a *vrata* must facilitate the destruction of enemies. It must be something not done by others, secretive, unopposed to Dharma, pleasing to Sri Parashurama and not against the welfare of the world. Therefore Lord Bhima had undertaken a secret *vrata* that he would kill anyone who would call him *toobara*.

Note: The word *toobara* means a person who hasn’t developed beard or a moustache. It was used as an insult in those days.

174) Knowing that it would never cause harm to the world, Bhima thought no one would call him a *toobara* since he had a lush beard and moustache and thus undertaken that vow. He had once mentioned the same to Arjuna out of affection, when they were alone.

175) Arjuna’s vow was to kill anyone who would ask him to hand over the Gandiva to someone else. He had learnt in advance from Sage Narada that he would get the Gandiva. Apart from Bhima, none else knew about it (the secret vow).

176) When Bhima was mentioning his secret vow to Arjuna, Duryodhana had overheard it and he had informed Karna of the same.

177) When Karna called him a *toobara* to enrage him, even when he was not, Bhima told Arjuna thus.

178-179) “You are aware of my vow. Similarly, I too know about your oath. Karna has now become fit for killing by me. As per my directions, an oath about his killing has been taken by you too. Therefore, right now, either of us has to kill him”.

180) When Bhima spoke thus, Arjuna requested – “I shall kill him. Since I am yours, me doing this is equivalent to you doing it as well”.

Note: The younger brother fulfilling an oath is equivalent to an older one doing it, as per Shastras. The phrase “I am yours” (*tvadeeyaH ahaM*) means “I am your family, your younger one”.

181) “However, what you perform does not count as done by me. Aren’t you the elder one? Therefore it shall be me who will kill him” – saying thus he then addressed Karna.

182) “Even as Sri Krishna was listening, you have used filthy words against Bhima. Similarly, all of you got together and killed Abhimanyu, who was alone”.

183) “Therefore I shall kill you. I shall also kill your son in front of you” – when Arjuna spoke thus, Karna climbed another chariot and proceeded to protect Jayadratha.

184) Arjuna could not kill Jayadratha who was being protected by Ashwathama and Karna. Ashwathama then increased his efforts to stop Arjuna.

185) In spite of a lot of effort, Arjuna could not get past Ashwathama. An exciting, contained, duel took place between them for a long time.

186) Bhagavan Sri Krishna noticed it. He saw the Sun turn red. Ashwathama did not look like losing. Jayadratha’s slaying was not yet done. Therefore, desiring victory for Arjuna, Sri Krishna created deep darkness.

187) When the entire sky was engulfed with darkness, all of them including Drona thought that the Sun had set and relaxed. Saindhava too considered Arjuna as having failed in his vow and approached him to see his (defeated) face.

188) Then, as per Sri Krishna’s orders, the son of Indra acted as if he was about to enter a fire (to give up his life) and cut off Jayadratha’s head with an arrow. Sri Krishna then told him.

189) “Do not allow his head to fall on the ground” – when Sri Krishna said thus, Arjuna, using the power of the Pashupatastra, created a stream of arrows back to back and held the head in the sky. Sri Garudadhvajaja again said.

190) “Make this fall on his father’s hands. He has previously given him a boon – ‘Whosoever causes your decapitated head to fall on the ground will have his own head broken into a thousand pieces’”

Note: Jayadratha’s father’s name was Vruddhakshatra.

191) “Therefore it is required to kill his father as well” – when Sri Krishna said thus, Arjuna immediately made Jayadratha’s head fall on the lap of his father who was doing his *sandhyavandana*. Out of shock, he threw the head on the ground.

192) His (Vruddhakshatra’s) head burst into a thousand pieces. Sri Krishna then destroyed the darkness. When the Sun again became visible to all, there was a huge commotion in the Kaurava army.

193) Bhimasena then defeated Shalya, Duryodhana, Krupa and the others and let out a huge roar in order to assist Arjuna. Satyaki became extremely pleased with Jayadratha’s death.

194) Sri Krishna blew the Panchajanya. With great joy, Arjuna blew his Devadatta. Hearing the sounds of the Panchajanya along with the roar of Bhima, Dharmaraja gathered Jayadratha had been slain and became very pleased. Duryodhana experienced great sorrow.

195) Then Bhimasena faced the army that was commandeered by Ashwathama. Arjuna took on the remaining army that was being led by Karna. After that, the armies of Ashwathama and Karna lost.

196) Dhristadyumna and the others entered the midst of that scattered army. They arrived at the place where Bhima and Arjuna were present.

197) The Pandavas and Panchalas, having been united, started chasing away the enemies. Overcome by fear, they (Kauravas) started running in all directions.

198) Seeing his army being chased away in that fashion, Duryodhana, angered due to Jayadratha's killing, pounced on the enemies.

199) Showering Bhimasena, Dhananjaya, Yudhishtira, the sons of Madri, Dhristadyumna, Satyaki and the sons of Draupadi with clusters of arrows, he faced them all alone.

200) They hit back at him with many arrows. Discounting that attack, he cut off a number of different types of bows belonging to many of those great warriors. He rendered Nakula-Sahadeva chariot-less.

201) All of them picked up different bows and rained a shower of arrows on Duryodhana. Disregarding all of those, he stopped them alone with arrows of his own.

202) Seeing Duryodhana stuck in the midst of numerous enemies, Drona, Ashwathama, Krupa and the others picked up their bows and started protecting him with relentless arrows.

203) Duryodhana said to Karna – "Kill this Bhima in battle". Karna replied – "It is not possible even for Indra and the other Devas to win against him".

204) "O King! Having been tormented by him, it is divine grace that I am still alive. Therefore let us try till our strength allows. Victory is left to providence".

205) Duryodhana then condemned Drona – "Due to your neglect Saindhava was killed by Arjuna. My army has been destroyed by Bhima and Satyaki".

206) "Out of love for the Pandavas, you have forsaken your vow" – when Duryodhana said thus, Drona got angry and once again made a vow.

207) "From now on, I shall not return from battle, be it night or day. I shall not remove my kavacha under any circumstances".

208) "You should inform my son thus – 'Do not spare any Panchala, including the grandsons from the daughter's side'" – saying thus, Drona burst into the Pandava army even as nightfall occurred.

Note: Drona instructed Ashwathama to kill Draupadi's sons as well. Draupadi's sons were 'dauhitra' for the Panchala King Drupada.

209) When he entered the enemy formation thus, Dhristadyumna immediately took him on. At the same time, Bhimasena rendered Ashwathama and Duryodhana chariot-less. Having done so, he chased them away, even as all the Kings were watching.

210) By that time, seven akshouhinis had been killed in both the armies (together). Out of those Bhima had destroyed three and Arjuna had destroyed two.

Note: By the evening of day 14, 7 out of the total of 18 akshouhinis had been killed.

211) Abhimanyu, Satyaki and the others had destroyed one sixteenth out of five akshouhinis. Ghatotkacha, Dhrishtadyumna and the others had destroyed one tenth out of three akshouhinis.

212) Bhishma, Drona and Ashwathama had killed two akshouhinis of the Pandava army. The rest of them had killed a quarter of that number.

213) Later that night, the Pandavas with their army of five akshouhinis and the Kauravas with their army of six akshouhinis formed their own vyuhās and engaged in the most terrible battle.

214-215) Karna went against Bhima who was scattering away his army. In front of Karna himself, Bhima squashed Dushkarna and Karna, two brothers of Duryodhana, with his foot. The two of them vanished along with their chariots, horses, masts and charioteers.

Note: Duryodhana had a brother who too was named Karna.

216) “You had rudely called him as empty-handed then. I was fully capable of killing you with my feet even without any weapons”.

217) In order to give such an indication to Karna, Bhima killed the two of them with just his feet. He killed Kalinga with his fist.

218) “Should I state separately that I can kill you with just my fist too? Still, I have spared you” – in order to indicate to him thus, the omnipotent Bhima crushed Kalinga with this fist, along with his horses, charioteer, mast and chariot.

219) When Bhishma was the commander, Bhima had killed Ketuman, the father of Kalinga, in a sword fight, along with Shakradeva, Shrutayudha and an entire akshouhini army.

Note: In order to revenge the death of his father Ketuman, Kalinga had attacked Bhima. But he too was killed.

220) In that night, Bhima killed many brothers of Karna including Dhruva. Understanding the signal given by Bhima, Karna hurled another Shakti weapon at him.

Note: This was not the Shakti given by Indra to Karna but another one.

221) In order to tell Bhima – “I did not exercise the (Indra given) Shakti. Therefore you are still alive” – Karna did thus. Realizing this, Bhima jumped instantly to the sky, held the Shakti with his hand and hurled it back at Karna at great speed.

222-223) “If you had used the Shakti back then, it would have killed you” – Bhima conveyed this message in return. Since he wanted to spare Karna, he threw the Shakti at Karna’s right shoulder. That

Shakti pierced his shoulder and then pierced the ground and entered it. It delivered a message to Karna as well.

224) Later Bhima returned to his chariot, picked up his bow and started scattering the enemies in all directions, right in front of Karna!

225) Karna then tried to stop Bhima by hurling arrows having sharp and bent edges. Bhima threw his mace at Karna's chariot with great speed.

226) In order to hit Bhima's mace, Karna invoked the *Sthunakarna* astra. The mace, being hit by that astra, returned to Bhima.

227) Bhima then picked up that mace and climbed Karna's chariot. He smashed the chariot's yoke into pieces.

228) "I can kill you too in this manner. However, I am deliberately sparing you" – conveying such a message through that act, he returned to his chariot.

229) Once again, in front of Karna, Bhima started to kill numerous soldiers. Karna left him and proceeded towards Sahadeva.

230) Rendering him chariot-less, Karna held Sahadeva's neck with his bow and insulted him a lot. Sahadeva became very depressed.

231) Reminding himself of the promise to Kunti, Karna did not wish to kill Sahadeva. Defeating him in battle, he started killing the Pandava army.

232) Ashwathama then started killing Arjuna's army from all directions using many varieties of arrows. Being hit by that expert in warfare, the army could not find any respite like a fly on the verge of death.

233) Noticing the army being destroyed in this manner by Ashwathama's strength, Ghatotkacha invited him to battle. Ashwathama then said – "O Son! No. No. Being son-like, do not face me now".

234) When Ashwathama said thus, Ghatotkacha replied – "You are not father-like to me. However, it is true that you are a friend of my father. But you are my enemy (now) since you have joined the enemy's camp". Ashwathama then said – "If you consider me as your enemy then I shall surely behave like one".

235) Speaking thus, Ashwathama strung his bow that was radiant like Indra's bow and rushed against Ghatotkacha at a frightening speed, flooding him with arrows. Ghatotkacha faced him with his army.

236) The powerful Ghatotkacha, together with a lakh Rakshasas and many brave men, along with an army of one akshouhini, tormented Ashwathama, the Guru's son, with arrows.

237) Having been troubled greatly by Ghatotkacha's numerous arrows, Ashwathama was hurt all over his body. He started bleeding everywhere. Rolling his eyes out of anger, he pulled his great bow and caused darkness with his arrows.

Note: Ashwathama fired so many arrows into the sky that it caused darkness in the battlefield.

238) Firing large arrows in an instant, Ashwathama decimated the akshouhini sized army and all the Rakshasas. He also killed Ghatotkacha's son called Nishtya. Earlier, Nishtya was known as Anjanavarma.

Note: In some recensions of the Mahabharata, Nishtya is known as Anjanavarma. Six generations had participated in the war. Anjanavarma belonged to the last generation.

239) Seeing his army, along with his son, being killed, Ghatotkacha hit Ashwathama very deeply with an arrow. Hurt badly by that, Ashwathama rested against the flag(pole). He recovered very soon.

240) Getting up, Ashwathama fixed an arrow that was like Yama's *danda* into his bow and, pulling it greatly, released it at the Rakshasa. Ghatotkacha, hit badly by that arrow, fell down unconscious in his chariot.

241) Even as everyone was watching, his charioteer carried away the deeply unconscious Ghatotkacha far away from battle. Ashwathama started scattering the Pandava and Panchala armies with excellent sharp arrows.

242) Having regained his consciousness, Ghatotkacha became furious and immediately entered the Kaurava formation. With a shower of arrows he chased them away. He shook many great warriors too.

243) Noticing Karna arriving to battle with Arjuna, Sri Krishna, the lord of the world, then sent Ghatotkacha. His intention was to get the Shakti thrown against him in order to protect Partha.

244) Ghatotkacha invited Karna and engaged with him in a duel. He also fought against Duryodhana, Drona and the others who had come with him (Karna) and stopped them single-handedly and troubled them excessively.

Note: Rakshasas get additional strength when dark. Hence Ghatotkacha had become very powerful on the 14th night.

245) Having been hurt badly by that powerful one, all of them engaged with him, keeping Karna in front. In that battle, the great knower of astras Karna excelled with his abilities and continued fighting without losing hope.

246) Bhima then stopped Guru-putra Ashwathama while the son of Indra stopped the Samshaptakas. At that time, a Rakshasa by name Alambala rushed at the son of Bhima, wanting to kill him.

247) Ghatotkacha engaged in battle with him and, after bringing him down on the ground, beheaded him with a sword. He threw the head at Duryodhana. All the Kings (fighting on the Kaurava side) there were greatly dejected.

248) A Rakshasa called Alayudha then rushed at Ghatotkacha, the terrible and valorous man-eating Rakshasa. Facing him, Ghatotkacha battled him for a muhurtha and then made him a *yajna-pashu*, felling him on the ground.

Note: In a yajna, a pashu or animal is sacrificed. Hence the word yajna-pashu here means Ghatotkacha killed Alayudha.

249) After that, he cut his head and threw it angrily at Duryodhana's chest. Duryodhana and the others were bewildered by this.

250) Alayudha, who had been spared by Bhimasena although being capable of killing him so Ghatotkacha could express his strength, was slain by Bhaimasena.

Note: Bhaimasena means the son of Bhimasena.

251) All of them started requesting Karna to use the Shakti against him. "If he dies then all of them are (effectively) dead. What can Arjuna then do to us?" – they said.

252) Being repeatedly requested by the Kauravas who were tormented by Ghatotkacha, and because he himself was troubled greatly by him, Karna picked up the eminent Shakti that was agreeable to Indra.

253) Karna hurled the Shakti, that was like the tongue of death himself and was shining in all directions, at Ghatotkacha who was like a mountain in the sky and incomparably valorous.

254) With his chest torn apart by that Shakti, Ghatotkacha started falling down. Even though he was getting killed, he fell upon the enemy soldiers and crushed them. When he died, the Kauravas rejoiced. Jeering loudly, they tore up their clothes (in joy).

255) Sri Krishna then started dancing. Hugging Arjuna tightly, he blew his conch and let out a leonine roar. He laughed with a loud voice.

256) A sorrow-filled Gudakesha asked him – "O Lord! When our brave elder son has been killed why are you expressing joy in this manner?"

257) Bhagavan Sri Krishna replied – "Arjuna! By divine providence, you have been spared. Karna utilized the Shakti preserved for you against the Rakshasa".

258) After that Yudhishtira started boiling with anger against Karna due to sorrow (of Ghatotkacha's death). Then, the omnipotent Sri Vyasa arrived there and said.

259) "Ghatotkacha has been killed by the Shakti which was supposed to kill Arjuna. Therefore, O King, do not mourn. Due to divine grace Arjuna is alive" – saying thus Sri Vyasa departed. The war continued.

260) When the Kaurava army was destroyed by Bhima and Arjuna, and the Pandava soldiers were getting killed by the Kauravas, all of them, including those holding lamps and the fighters, came under the influence of sleep.

261) Seeing all of them under the sway of sleep, Arjuna said – "All of you sleep till moonrise". When he said thus they thanked him and slept in whatever condition they were in.

262) Then, when the moon rose, all of them resumed battle, showering weapons and great astras. Somadatta and Bhuri faced Satyaki. He started fighting the two of them all by himself.

263) Both of them fell down on the ground, slain by Satyaki. Then, Bahlika faced him in battle. The brave Bahlika rendered Satyaki chariot-less and released an arrow intending to kill him.

264) Bhimasena cut that arrow released by Bahlika into three pieces. The latter then threw a weapon called *Shataghni* at Bhima. Bhima acted like he was jolted by it and hit Bahlika with his mace. Bahlika fell down dead.

265) Bahlika had earlier affectionately requested – “Bhima! You alone should kill me in battle out of love for me. I shall then attain fame, *punya* and excellent lokas”.

266) When Bahlika requested thus, Bhima told him – “You should cause me a lot of pain. Only then shall I slay you in battle. I will not do so otherwise. Causing such pain to me will only lead you to attain *punya* due to your service”. Thus, Bahlika was killed there by Bhimasena.

267) When Bahlika was killed, Karna, Duryodhana and the other Kaurava heroes rushed against Bhimasena, keeping Ashwathama and Drona at the head. Dhrishtadyumna, joined by his brothers and Satyaki, faced Guru Drona.

268) Arjuna engaged in battle with the Samshaptakas. That battle was extremely terrible and amazing. In that battle at night, an army of one akshouhini was killed by Bhima and Arjuna.

269) Then, the Sun rose. Drona then performed the most dreadful task in the war. Entering the chariot formation of the Panchalas, he killed elephants, horses, chariots (chariot warriors) and foot-soldiers.

270) Drona caused even great warriors to run away. In that darkness caused by arrows (of Drona), they couldn't find any peace. Although aged, Drona, the most knowledgeable expert on astras and a terrifying archer, moved around in battle like a youngster.

271) Twenty thousand chariot-warriors were killed by Drona, the battle-expert! A thousand times more foot-soldiers were killed. Horses numbering a tenth of the soldiers died while twenty thousand elephants too were slain.

272) Similarly, with two arrows, Drona dispatched Virata and Drupada from the war-world to the other-world. After that, Bhimasena won against Guru-putra Ashwathama and others and engaged in protecting Dhrishtadyumna.

273) Under the protection of Bhimasena, Dhrishtadyumna tried very hard to kill Drona. With a flood of arrows, Drona stopped Dhrishtadyumna forcefully, who then hit him very hard with an arrow. Drona fell unconscious due to that blow.

274) Dhrishtadyumna quickly picked up a sword and shield and started climbing the excellent chariot of Drona. By that time, Drona, having regained consciousness, started hurting him with arrows that were yard-long in length.

275) Pained by those arrows, Dhrishtadyumna returned and climbed his chariot. The two of them tried extremely hard and battled again, raining arrows at each other.

276) Drona stopped Dhrishtadyumna with arrows and invoked the Brahmastra and burnt numerous Panchalas in that war. Purujit, Kuntibhoja and others were killed by him then.

277) One after the other, Bhima, Arjuna and Satyaki stopped Ashwathama and his big army at a distance.

Note: By stopping Ashwathama in this manner, they made it possible for Dhrishtadyumna to challenge Drona to try and kill him.

278) Bhima and Arjuna stopped Karna, Duryodhana and the others, including Shalya, Krutavarma and Krupa in that battle, through a flood of arrows.

279) Bhima then destroyed an army of elephants and a King of Magadha named Jayatsena. He also destroyed a large contingent of chariots belonging to the Magadhas.

280) At that time, seeing an elephant named Ashwathama, belonging to the King of Malava, being killed by Bhimasena, King Yudhisthira, provoked by Sri Krishna, said – “Ashwathama is dead”.

281-282) Drona himself had earlier told Dharmaraja that he would not be able to continue fighting the war after hearing about Ashwathama’s death. Therefore, he asked Yudhisthira – “Tell me the truth”. Dharmaraja replied – “It is the truth” but added the word “elephant” in an unclear voice. Drona underwent a lot of pain due to that (news).

Note: Dharmaraja said “Ashwathama hataH kunjaraH”. The word kunjara was uttered in a very unclear (low) voice by him, which Drona did not hear. Assuming that Dharmaraja was talking about his son, he became dejected.

283-284) Bhima held the pole at the front end of Drona’s chariot and told him – “It doesn’t befit a noble person such as yourself to live doing what is not your natural Dharma”. The sages who had gathered in the skies invited him saying – “It is enough. Come back now”. Realizing all of this, Drona gave up his weapons.

285) Drona submitted all his Karma performed till then to Sri Vasudeva. Sitting in yoga and meditating on Sri Krishna, the Lord of all, the one who is free from all defects and the best amongst all, Drona gave up his body and returned to his *loka*.

286) Sri Krishna, the Pandavas and Krupa saw Drona returning back to his world through the skies. In spite of being stopped by the Pandavas, Dhrishtadyumna picked up his sword and shield and went where Drona was present.

Note: Drona had already left the world. Only his body remained, which Dhrishtadyumna approached.

287) He beheaded him with his sword and quickly climbed his chariot again. Seeing this, Krupa became very scared and, having climbed his horse, ran away quickly from there.

288) When Dhrishtadyumna cut Drona's head thus, Arjuna and Yudhisthira condemned him. Satyaki too became very angry.

289) Dhrishtadyumna asked both of them – "How did you kill Bhurishravas?". This angered Satyaki a lot and he attacked him, holding a mace in his hand.

290) Without getting perturbed, Dhrishtadyumna invited Satyaki for a duel. Bhima then, having been prodded by Sri Krishna, held Satyaki. Bound by his love for Dhrishtadyumna, he got Arjuna to calm down.

291) After being advised specially by Sri Krishna, all of them became friendly with each other like before. Holding their weapons, they became ready for battle and left. Then, Ashwathama arrived, holding his bow.

292) Getting to know of his father's killing, Ashwathama undertook an oath to kill all enemies sparing none. Enraged, he invoked the Narayana astra. Then, except Bhima, all of them became scared.

293) Yudhishtira, with a heavy heart, said – "Let Satyaki and the others get away from here. I shall fall victim, along with my brothers, to the excellent astra of the son of Drona". Sri Krishna then replied.

294) "Bow down to the astra. Then you shall be released from it". Immediately Arjuna and the others bowed down to it. Bhima did not do so. That astra fell on his head. He stood in the middle of the astra like a fire standing amidst another fire.

295) When Bhima stood there like a fire that doesn't get burnt by another fire, Arjuna, in order to show his affection, invoked the Varunastra to protect Bhima.

296) When an astra falls in that manner on the body, sprinkling water from outside is of no use. Still, bound by his friendship (brotherly love), Arjuna attempted to provide protection through that astra.

297) Conveying (to everyone) that his astra was unassailable and the fact that Bhima could never be killed, Sri Krishna climbed Bhima's chariot along with Arjuna.

Note: The Narayana astra is Sri Vishnu's weapon. Hence Sri Krishna is its owner.

298-299) Because of the cover provided outside by the Varunastra, because of Sri Krishna's company and because of Nara's Avesha in him, the Narayana astra did not burn Arjuna. The astra became extinguished as the two of them (Sri Krishna and Arjuna) brought Bhima down from his chariot and took away his weapon.

300) Vrikodara was the adherent of the pristine Bhagavata Dharma at all times. Hence, even when all others got down from their vehicles and prostrated before the astra, Bhima alone stayed in his chariot holding his weapon and fought that Narayana astra which even the most powerful Devatas could not tolerate.

301) When the situation is such that one's Swadharm is about to be harmed, it is duty to advise friends to not violate. Therefore, Bhima asked the others also to not bow down to the astra.

Note: Bhima asks all the warriors around him to not bow down to the astra. Since he followed the Bhagavata Dharma it was his duty to encourage his friends to follow the same path too. Hence his advice.

302) Although the astra is worthy of worship, when it is released by an enemy in war, it is not appropriate to bow to it out of attachment over life. Therefore, Bhima did not bow down to it.

303) Sri Vayu is the presiding deity of the Narayana astra while Sri Hari himself is the deity propagated by it. Therefore, since the astra was the very essence of Bhima, it did not burn him, just as a fire does not burn another fire.

Note: Every divine astra has a *abhimani devata* or presiding deity. This deity controls the astra. Every such astra also has a *pratipadya devata* or propagating deity. This is the Devata that is served by the astra.

304) Bhimasena paid his respects to the astra and its Devata Sri Hari in his mind itself. However, in accordance with Kshatriya Dharma, he did not bend his head externally.

305) Showing (to everyone) that his astra and Bhima were both unfailing, Sri Krishna, the omnipotent, started driving the horses once again.

306) Duryodhana pleaded fervently with Ashwathama to invoke the astra once again. Saying that it was not possible, the son of Drona proceeded against Dhrishtadyumna.

307) Seeing the son of Guru (Drona) approaching Dhrishtadyumna, Satyaki too joined the battle. Ashwathama hurt both of them with his arrows. The two of them fell down unconscious.

308) Ashwathama chased away the horses of Bhima when he arrived there. Even as Bhima controlled the horses, Arjuna saw Ashwathama.

309) Arjuna then came there to fight Ashwathama. Condemning him with cruel words, Ashwathama invoked the Agneyastra. That astra surrounded the Pandavas from all sides.

310) One akshouhini sized army was then destroyed (by that astra). Sri Krishna protected Arjuna along with the chariot. Seeing Arjuna escaping alive, Ashwathama threw away his bow in anger and went away.

311) Sri Vyasa, the one who composed the Brahmasutras and one whose body is verily the six auspicious attributes, arrived there and told him – "Do not leave. You are verily the Avatara of Girisha. To accomplish the task of the Devas, you, the powerful one, have taken birth on Earth".

312-313) "I know that you need to accomplish a great task in future. Therefore undertake that soon" – when Sri Vyasa said thus Ashwathama said – "In the morning" and bowed to the propagator of the

entire Vedas and left. Behind him, Duryodhana and the others too held their heads low out of sorrow and fear and went to their camps.

314) All the Pandavas, being overjoyed, sang praises of Sri Krishna, the Supreme One, and went to their camps. There too, they remembered the auspicious qualities of Sri Hari at night, and felt great joy together.

|| End of chapter 26, known as 'Narayana Astra Upashamana', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 27: Karna Vadha

Karna Senadhipatya, Bhima's defeat of Ashwathama, Shalya becoming Sarathi, Bhargavastra by Karna, Arjuna Yudhishthira face-off, Slaying of Dushasana, Karna-Arjuna battle, End of Karna

|| Om Namō Bhagavate Vasudevaya ||

1) Later King Duryodhana took the consent of the son of Drona and appointed Karna as the commander-in-chief. Karna put on his Kavacha and proceeded to battle.

2) Under the commandship of Karna, an extremely terrible battle took place between the Kauravas and Pandavas. Bhima came to the battlefield appearing like the rising pristine Sun on an elephant that was like the Udayadri mountain.

Note: Udayadri mountain – mountain/hill on the eastern side behind which the Sun rises.

3) Kshemadhoorti approached Bhima as the latter was hurting all the Kings. He killed Bhima's elephant. Facing that King who had swelled with pride over his strength, Bhima immediately dispatched him to the abode of Yama.

4) Having killed him, Maruti cut off the heads of the young fighters in the enemy camp. He put the enemy army into great turmoil, just as a lion does to a pack of jackals.

5) When that army was in such a tumultuous situation, Ashwathama climbed his chariot and faced Bhima. The battle between them was unprecedented, having never taken place between any two warriors before. It was terrifying and amazing.

6) As soon as they witnessed this battle, the Devas, Gandharvas and Munis spoke – “We have never seen such a great battle before. Neither will such a duel take place in future. All other battles are not equal to even one sixteenth of this one”.

7) “Such wealth of knowledge and strength is not present in anyone apart from Vayu and Shiva. Where else can these two get together? The strength of knowledge and prowess – both these have complete presence in these two”.

8) Even as the Devas spoke thus, Bhima and Ashwathama, the best amongst men and excellent fighters, filled all directions and the sky with their arrows. The other great warriors in that battlefield became frightened seeing this.

9) When Bhima cut off Ashwathama's bow, he rained many great astras at Bhima. The son of Vayu, being a powerful one himself, did not get perturbed and extinguished them with great astras of his own.

10) Once again, the two of them fought each other with arrows in the most amazing manner. Ashwathama then, being hurt badly by Bhima's arrows, fell deeply unconscious.

11) As Ashwathama departed from there after being unconscious, Bhimasena, who was only mildly tired, immediately recovered from battle fatigue and picked up his bow. Letting out a leonine roar that echoed from all directions, he proceeded to battle the elephant army.

12) When Bhimasena was destroying the elephants, Duryodhana went against Yudhishtira in battle. The two Kings fought against each other for a long time.

13) Yudhishtira quickly ensured Duryodhana was left chariot-less. Duryodhana then picked up a big mace. Bhima picked up his own mace and went after him.

14) Seeing Bhima, Krupa made Duryodhana climb his chariot and left from there. Thereafter Karna and Nakula started fighting forcefully with arrows.

15) Karna rendered Nakula chariot-less and, when the latter started running away, chased him speedily and jabbed at his neck with his bow.

16) Berating him with acerbic words, Karna let go off Nakula out of respect for his promise to Kunti, and went against others.

17) The terrifying fighter Satyaki faced Vinda and Anuvinda. He started raining them with numerous excellent arrows. An intense battle took place between him and the two of them.

Note: These two, named Vinda and Anuvinda, were the Kings of Kekaya country.

18) Being stopped by the two of them, Satyaki quickly decapitated Anuvinda. After that Vinda fought against him. In that excellent battle, the two of them destroyed each other's chariots.

19) Later those two experts in warfare held swords and shields in their hands and started fighting, like hawks in the sky. Destroying each other's shields they held excellent swords in their hands and rushed simultaneously at each other.

20) Satyaki then, with his hands, caused the head of Vinda that was (decorated) with ear-rings to fly in battle (i.e. decapitated him). Having killed the two of them, he was greatly worshipped by his folks and he proceeded further, causing tremors amongst the enemies.

21) Dhrishtadyumna saw Krupa approaching him and realized that he could hurt him with his *taposhakti* and took refuge in Bhima.

22) Arjuna went against Karna who was slaughtering the soldiers from all sides. He swiftly rendered Karna chariot-less, who then withdrew his army.

23) Karna, having been defeated by Arjuna, held Duryodhana's hand and said – "Arjuna defeated me when my mind was elsewhere".

24) "Parashurama has given me the chariot and divine indestructible bows that I need. However I do not have a charioteer like Krishna. If Shalya becomes my charioteer then I can kill your enemy".

25) When Karna spoke thus, Duryodhana requested Shalya to assume the charioteer-ship of Karna. Shalya acted as if he was angry. Duryodhana calmed him down, describing the greatness of charioteers over those who ride them.

26) "Only he who is better in intellect, strength, knowledge and courage than a rider should become the charioteer. Just like Krishna is to Arjuna and just as Brahma was to Shiva when the latter went to destroy Tripura".

27) Shalya acted as if he was convinced with those and other words (of Duryodhana) and became the charioteer of Karna. Along with him, Karna placed his army in a vyuha.

28) While on the way to battle, Karna boasted out of pride and said – "I shall become pleased with anyone who shows me Arjuna and shall grant him unlimited wealth".

29) When Karna said thus, Shalya ridiculed him and said – “The Nivatakavachas have been killed by Arjuna. The Khandava was burnt (by him). Which human can win against such a person? All of you have seen him during the Uttara-gograhana also”.

Note: At the end of the thirteenth year of exile, Arjuna went with Uttara and rescued the cows of Virata, when the Kauravas had captured the cows on the northern side of Virata (Uttara-gograhana). At that time, he had single handedly defeated Bhishma, Drona, Karna, Krupa, Duryodhana and the rest.

30) “Like crows and jackals against *Hamsa* and Lions, do not go against Arjuna in battle. Do not get killed by him and reach Yamaloka” – when Shalya said thus Karna started incessantly berating the people of Madra country.

31) Shalya then replied saying every country has people who are low, average and excellent in nature. Keeping Arjuna’s well being in mind, he started charioteering Karna.

32) After that, Karna, being seated in the chariot driven by Shalya, reached the Pandava army and started hurting them from all sides with his arrows. Duryodhana, Krupa and the others and Ashwathama, that excellent knower of great astras, protected Karna in that battle.

33) The Pandava army, well protected by Bhima, Dhrishtadyumna and Satyaki, fought against Karna, showering him with arrows. Destroying that army with excellent arrows, Karna started hurting Yudhishtira badly with sharp arrows.

34) Karna quickly rendered Dharmaraja chariot-less and stuck his bow in his neck. He spoke cruel words against him in a loud voice. Seeing this, Bhima immediately caused Duryodhana to lose his chariot and also disarmed him. He started tormenting Duryodhana greatly.

35-36) Seeing Duryodhana in danger of losing his life, Shalya showed him to Karna and said – “For whom are you fighting this war? That person for whom you and your army exist is getting ready to go to Yama’s abode. Protect him immediately from Bhima’s torment. What is the purpose of such useless hurting of Yudhishtira?”. Listening to his words, Karna left Dharmaraja and rushed to protect the King.

37-38) As soon as he saw Karna, Bhima came against him like he was going to burn him in anger. Possessing immense radiance, Bhima sent Dhrishtadyumna and Satyaki to protect Yudhishtira. When he rushed towards Karna, he appeared like Narasimha who swallows Shiva, after the latter has caused the destruction of the entire world during Pralaya. The Earth shook vigorously due to his speed and the enemy soldiers lost direction and ran away.

39) When he was hit by a cluster of arrows from Karna, Bhimasena picked up an arrow that was as hard as a diamond and released it against him. Hit by that arrow, Karna fell down like a corpse. Bhima picked up a sword and went towards Karna on foot.

40) It was Bhima’s vow that he would cut off the tongue of the person who condemned Sri Hari, even if it was done indirectly. Therefore, he went towards Karna to cut his tongue.

41) Noticing Bhima approaching, Shalya stopped him with relevant justification and said – “Do not cause the vow of the son of Indra to go waste. Therefore O Bhima! Do not cut Karna’s tongue”.

Note: Sri Vadiraja Tirtha explains that cutting the tongue of a Kshatriya like Karna would be equivalent to killing him since his self-pride would be destroyed.

42) Saying thus, Shalya drove off Karna, in front of everyone, away from Bhima to a distance.

43) Having defeated Karna, Bhimasena started scattering away the Kaurava army that included Duryodhana and Ashwathama.

44) Bhima had by then quickly destroyed three akshouhinis. At the same time, Ashwathama tore into the Pandava army.

45) Ashwathama destroyed the Pandava army and rendered Dharmaraja chariot-less. Facing Dhrishtadyumna, Nakula-Sahadeva, Satyaki and the sons of Draupadi, he quickly destroyed all their chariots and made them weapon-less.

46-47) Ashwathama started filling the sky with arrows even as Yudhishtira and the others, their ego damaged, started retreating. Dharmaraja asked him – “Why are you, one is practicing *Paradharma*, causing pain to those of us Kshatriyas who are engaged in *Swadharma*? Do not harm us in this way”. When Dharmaraja spoke thus, Ashwathama laughed loudly and proceeded to where Sri Achyuta and Arjuna were present.

48) Once there, even as Arjuna, the son of Indra and great hero, was fighting the Samshaptakas, Ashwathama held up his arrow-wielding shoulders that were like a great snake and invited him to battle.

49) Arjuna, who was fighting the group of war-mongering Samshaptakas, asked Sri Krishna what his duty was when Ashwathama invited him. Sri Krishna drove the horses towards Ashwathama.

Note: Arjuna was put in a quandary when two sets of people desired to engage him in battle. He was fighting the Samshaptakas already when Ashwathama invited him. Hence he took refuge in the wisdom of Sri Krishna.

50) Arjuna and Ashwathama, the chief amongst knowers of astras, immensely powerful and ones who swayed with pride, caused darkness in all directions with their arrows in that battle.

51) Ashwathama then rained such a shower of arrows that they came out relentlessly from the chariot, hairs of the horses, his own hair strands, flag and the bow. He then tied Arjuna in a cage of arrows.

Note: Ashwathama was firing so many arrows that it appeared, to onlookers, as if arrows were emanating from the chariot, hair of the horses and the hairs on Ashwathama’s body.

52) When Arjuna was tied up thus, Sri Krishna, one who cannot be comprehended, advised him. He also gave him a hug that increased his strength. Arjuna came out of it and started executing great astras.

53) Ashwathama relieved those astras with excellent astras of his own and cut off the string of the Gandiva. He showered many arrows too at Arjuna. Immediately, a new string appeared on the Gandiva and Arjuna tied the same.

54) After that, an angry Arjuna caused the head of Ashwathama's charioteer to fly by aiming a sharp arrow at him. Ashwathama then started charioteering his own vehicle.

55) Releasing arrows, while simultaneously riding the vehicle, Ashwathama once again tied up Arjuna with a cluster of arrows.

56) Sri Krishna once again hugged Arjuna and gave him strength that could destroy enemies. Arjuna came out of that entrapment and picked up his bow and arrows.

57) Arjuna, the destroyer of enemies, once again rained arrows on Ashwathama. In turn, Ashwathama once again cut off Gandiva's string. Arjuna tied it back again and cut off the ropes that were holding Ashwathama's horses.

58) Without the ropes (to contain), Ashwathama's horses ran away afar being tormented by Arjuna's arrows. Ashwathama brought them under control again and thought to himself – "It is not possible to go more than this against Arjuna".

59-60) "Sri Krishna is his charioteer. Hanuman sits in his mast. His bow is Gandiva. His quivers never get exhausted. Similarly his horses cannot be killed and his chariot cannot be destroyed. Therefore, although capable, I shall not proceed against Arjuna (any further) now".

61) Thinking thus, Ashwathama entered the Pandava formation. The King of Pandya came to face him. An amazing great battle took place between them. Both of them showered terrible clusters of arrows.

62) Ashwathama, in one eighth of the day, released arrows that were carried over eight carriages each driven by eight oxen.

Note: Ashwathama was so furious in war on that day that he exhausted arrows that had been carried in eight carriages, each of which were pulled by eight oxen. And he exhausted all these arrows in just one eighth of the day!

63) After that, Ashwathama, rendering him chariot-less, broke his bow and cut off his head that was resplendent with a crown and ear-rings.

64) Ashwathama started disintegrating the Pandava army with his arrows. Arjuna then killed one of the Kings of Magadha country by name Dandadhara.

65) Watching his army being chased away by Ashwathama, Dhrishtadyumna came there hurriedly. Ashwathama said to him – "I shall kill you in battle today for you are a great sinner, having killed the Guru".

66) When he said thus, Dhrishtadyumna showed him his excellent sword and said – "This sword which killed your father shall answer you".

67) Replying thus, Dhrishtadyumna picked up his bow and showered many arrows. An hair-raising duel took place between them on equal terms.

68-69) Ashwathama quickly rendered Dhrishtadyumna chariot-less and weapon-less. He shot many arrows at Dhrishtadyumna, wanting to kill him, but they did not even cut his skin. Ashwathama picked up a sword and pounced on him. Even with the sword and other weapons, his skin did not suffer any wounds. He then dragged him on to the ground and started pulling him with his bow.

70) Seeing Dhrishtadyumna being pulled in that manner, Partha and Bhima, impelled by Sri Krishna, started hitting him (Ashwathama) from both sides.

71) Being hit by the two of them with arrows that were hard as diamonds, Ashwathama let go off Dhrishtadyumna and climbed his chariot again.

72) Ashwathama proceeded elsewhere from there. Dhrishtadyumna too climbed another chariot and, lifting his bow, went against Krutavarma.

73) The duel between Dhrishtadyumna and Krutavarma was amazing to watch. In that fight, Dhrishtadyumna, without much exertion, rendered Krutavarma weapon-less and chariot-less. Krupa took Krutavarma elsewhere from there.

74) Thereafter Duryodhana fought against Nakula and Sahadeva from his chariot. An amazing and terrifying battle took place between them. Without much effort, Duryodhana destroyed the chariots of those two.

75) King Yudhishtira then himself faced Duryodhana, who destroyed his horses, charioteer and flags in battle.

76) The brave Bhimasena faced Karna, who returned by then, and proceeded further. Right in front of him (Karna) Bhima rendered Duryodhana chariot-less.

77) Bhima stopped Karna with his arrows and cut the head of his son Sushena, who fell down on the Earth near his father. Similarly, Satyasena was also killed by him.

78) In the battle at night (on the 14th day) two brothers of Karna were similarly killed by Bhima in front of him. Seeing his son being killed, Karna became furious and, leaving Bhima, went on to destroy the (Pandava) army. He went against Dharmaraja, who was seated on another chariot that had excellent horses.

79) Satyaki, Dhrishtadyumna and the sons of Draupadi, along with the Panchala army, stopped Karna. He destroyed all of their chariots and faced Yudhishtira, who was with Nakula and Sahadeva.

80) Karna killed Yudhishtira's horses in battle. He rendered Nakula and Sahadeva weapon-less. When the three of them came together in a single chariot, he hurt them with his arrows and cruel words.

81-82) In order to get Yudhishtira released, Bhima destroyed Duryodhana's chariot and hurt him badly with many sharp arrows at his vital parts. Shalya then pointed him (Duryodhana) out to Karna, who let off Dharmaraja and went there. When Karna proceeded thus to protect Duryodhana, Yudhishtira quietly went back to his camp and slept off.

83) Ashwathama and Krupa too moved towards Duryodhana. Bhima faced Ashwathama and Karna. Duryodhana, who had been hit by the arrows coming out of Bhima's shoulders, was taken into his chariot by Krupa.

84) When Duryodhana was driven away by Krupa, both Karna and Ashwathama, who were hurt by the cluster of arrows from Bhima, left him and proceeded further, destroying the Panchala army with their flood of arrows.

85) Arjuna then, not seeing King Yudhishtira in the battlefield, being encouraged by Sri Krishna, started towards the camp. Dhrishtadyumna, seeing his army being destroyed by Karna, started troubling the Kauravas.

86) Ashwathama stopped Arjuna, the bearer of Hanuman in his flag, as the latter came forward. Dhrishtadyumna stopped Dushasana.

87) The two *Atirathas* Dushasana and Dhrishtadyumna started raining arrows on each other, causing darkness (in the sky).

88) Dushasana stunned Dhrishtadyumna in that battle. In spite of trying very hard, Dhrishtadyumna's efforts did not succeed and he ended up being rendered weapon-less.

89) Then the most terrible battle took place between Arjuna and Ashwathama. In that battle too, Ashwathama arrested Arjuna through a cage of arrows and cut the string of the Gandiva.

90) Arjuna then, with his strength enhanced by Sri Krishna, killed Ashwathama's charioteer and cut off the ropes of his horses. He chased him away with his arrows.

Note: Sri Krishna once again blessed Arjuna that caused his strength to increase. This allowed him to defeat Ashwathama.

91) When Partha proceeded further after winning against the son of his Guru, Karna started chasing away the army of the Pandavas with his arrows. Duryodhana too followed him.

92) Seeing Karna approaching, and chasing away his army, Dhrishtadyumna picked up another bow and faced him.

93) The two of them fought a great battle on equal terms for a long time relentlessly. At the same time, the brave Satyaki stopped Duryodhana.

94) Stopped by him, Duryodhana killed Satyaki's horses and broke Dhrishtadyumna's bow.

95) In the middle of this, Karna killed Dhrishtadyumna's horses and brought them down. As soon as Satyaki and Dhrishtadyumna lost their chariots, the Pandava army ran away.

96) Noticing his army being destroyed in many ways, Bhimasena, one with a lion on his mast, let out a roar that shook the Earth and took on the army of the Kaurava King.

97) Because of Vrikodara's roar, and due to his arrows, the Kuru army was destroyed and it ran away in all directions. Duryodhana lost his chariot and weapons to Bhimasena in battle.

98) Seeing this, the Pandava army returned to battle with an unstoppable force. Due to this, the Kaurava army lost and ran away farther and more.

99) Seeing the army of Duryodhana running away after getting hit by the Panchalas who had taken refuge in Bhima, Karna started burning in anger.

100) Karna picked up an unassailable astra by name Bhargava whose propitiating Devata was Sri Parashurama. It was an astra that could destroy all other astras and had no counter-astra.

101) Karna released that potent astra against the army where Bhima and others were present. Due to Sri Parashurama's grace Bhima was spared by that astra.

102-107) Some of them ran from it. Few others reached the abode of Yama. That astra would not kill anyone who ran away from it. Dhrishtadyumna and the other Panchalas, the sons of Draupadi, Satyaki and others survived as they ran from it. Arjuna too saw the astra approaching and, knowing that it did not have a counter, did not face it and requested Sri Krishna – "I shall leave elsewhere leaving Karna. Otherwise one cannot survive against this astra". When he spoke thus, Sri Krishna, the doer of all activities, ensured he got away from Karna and took him to Bhima through another route. There, Arjuna requested Bhima – "Please proceed to check upon Yudhishtira. Get his news and come back. The remaining Samshaptakas are inviting me. Therefore I shall proceed in battle against them".

108) When Arjuna spoke thus, Bhima, who knew his own strength that none else could comprehend, told him – "I alone shall face and battle the Samshaptakas, Karna the son of the charioteer and the Kauravas. You approach the King".

109) "I shall never go from here quitting battle. No one should be able to ridicule me saying I was scared of battle" – when Bhima spoke thus, the omnipotent Sri Krishna praised his most dear one with great affection.

110) Sri Krishna went to Yudhishtira's camp in order to see him, along with Arjuna. Dharmaraja saw them and, assuming Karna was dead, started praising them.

111) Arjuna bowed down to him and said – "I will kill Karna soon". When he said thus, Dharmaraja condemned Arjuna and said – "Hand over the Gandiva to Sri Krishna. He shall kill Radheya. There is no doubt about this".

112) "Or if you quit the war, Bhima will himself fell him down. Kunti giving birth to you was a waste. You are a *shanda*. You make false vows".

113) "I on the other hand am alive due to the bravery of Bhima, after I was subject to torment by Karna" – when the elder brother spoke thus, Arjuna pulled out an excellent sword from his sheath.

114) The omniscient Sri Krishna asked him – “What is this?”. Arjuna replied – “It is my solemn vow that I shall slay him who asks me to hand over my Gandiva to another person Therefore, I shall kill him now”. Sri Krishna then said.

115) “Truthful words are indeed beneficial. However, it is very difficult to ascertain what is truth. That which does good to the noble is alone the truth!”

116) “Following the path of Dharma is beneficial indeed. However, knowing what is Dharma is difficult. That which leads to protection of the noble is Dharma. This is certain”.

117) “A brahmana by name Kaushika once revealed to dacoits the place where villagers were hiding. Due to this he reached Naraka”.

Note: Once a few villagers were being chased by dacoits to loot their wealth. The innocent villagers hid in the ashrama of Kaushika. When the dacoits asked him, Kaushika, having a faulty understanding of Satya, revealed their place of hiding. The dacoits killed the innocent people. This led to great sin being accumulated by Kaushika and he consequently reached Naraka after death.

118) “Once a hunter killed a deer in order to feed his parents and obtained Swarga due to this. That deer was actually an Asura that was performing tapas to cause harm to the world. Hence his state”.

Note: Although the hunter killed a deer and undertook violence, it caused benefit to his aged parents. Not only that, the deer was actually an Asura in disguise and the hunter indirectly rid the world of an evil. Hence he obtained Swarga.

119) “Therefore, know that that which causes the sustenance of the noble alone is Dharma. Therefore, do not kill the King. Address him in singular and thereby fulfill your vow”.

Note: According to Shastra, disrespecting an elder is equivalent to killing them. And calling an elderly person using the singular is a great disrespect. Hence Sri Krishna’s advice.

120-121) When Sri Krishna advised thus, Arjuna angrily berated Dharmaraja with many words saying – “You are cruel, ingrate and without any valour. You always speak in vain. We do not have any joy due to you. You have no right to condemn me. Only Bhima, who is our refuge, can condemn me. Even now he is out there fighting the brave warriors. You can only speak ill of others”. Berating him with these and more words, Arjuna withdrew his sword once again, this time in order to kill himself.

122) When Sri Krishna asked him again, Arjuna conveyed his decision. Hearing that, Sri Janardana scolded him and said again.

Note: Arjuna had, in the fit of anger, berated his elder brother. But the fact that he had transgressed Dharma by abusing his father-like older brother caused him great distress, and he decided to commit suicide.

123) “Causing harm to one’s own body knowingly is a route to great sin. Isn’t one’s body the instrument to achieve Dharma, Artha, Kama and Moksha?”

124) “Therefore do not forsake your body. But you do praise yourself. Addressing Gurus and elders in singular is killing. Praising oneself is suicide”.

125) When Sri Krishna said thus, Arjuna greatly praised himself out of pride.

126) Guru-ninda and self-praise can never be instruments for achieving Dharma. Still, Sri Krishna brought to light the mindset of Arjuna in that manner. Sowing the seeds of modesty in him, he relieved the ego that was growing.

127) Sri Krishna got all of that done through Arjuna in order to nicely inculcate the lesson that he was unaware of the greater Dharma and that Sri Krishna was his resort, and also to remove all defects in him.

128) The King (Yudhishtira), being unaware of all of this, got angry and said – “Let Bhima become the King. You become the prince. Kill me. Or I, being useless, shall proceed to the forest”. Saying thus, he got up from his bed.

129) Sri Krishna, the leader of the world, stopped him and explained all the reasons and calmed him. Arjuna fell at the feet of Dharmaraja and asked forgiveness. Dharmaraja became very pleased.

130) The two brothers, being relieved from great danger due to the grace of Sri Krishna, became very pleased. They praised the lord of the Universe profusely and said – “O Hari! Who other than you is our biggest well-wisher?”

131) Arjuna later bowed down to his elder brother and was hugged by him out of affection. Being complimented with his blessings, he proceeded for battle.

132) When Arjuna expressed doubts over his ability to win against Karna and started to sweat, Sri Hari reminded him of his previous accomplishments and increased the Avesha of Nara in him. With this, Arjuna’s confidence became firm.

133) Bhimasena by then was chasing away the enemy army. He killed all those brave warriors who came for battle. And he did all of this while having a jovial chat with his charioteer (Vishoka).

134) Shakuni then went to fight against Bhimasena, along with his army and a few brothers of Duryodhana. Bhima quickly rendered him chariot-less and weapon-less and brought him down on the ground, hitting him with his arrows.

135) Since it was his own arrangement in the hall of dice that Shakuni was Sahadeva’s portion, Bhima did not kill him. Duryodhana carried away Shakuni, who was unconscious with only his breath remaining, on his chariot.

136) Ten brothers of Duryodhana ran away speedily from Bhimasena in that battle. Seeing Sri Krishna and Arjuna then, and getting to know about the well-being of Dharmaraja, he became pleased.

137) Dushasana picked up a bow and attacked Bhimasena, who was killing warriors from the enemy side and chasing away their army. Bhima attacked him like a lion.

138) Even as Dushasana kept on uttering cruel words, Bhimasena quickly rendered him chariot-less and brought him down on the ground after seizing him. With a blow of his mace, he cracked his chest.

139) Pressing his neck with his foot, he sat on his abdomen and, seething with anger, stared at his face and drew out his great sky-hued sword from its sheath and knifed his chest with it.

140) Creating a big pool of blood in his chest, he drank the blood as he liked, just as a thirsty person drinks Amruta. Even as Dushasana's eyes started to roll, Bhima reminded him of the sinful things he had done in the past.

141) He reminded Dushasana again and again all the arrow-like sharp words he had spoken earlier. Knowing very well human blood to be unfit for consumption, Bhima ensured that the blood did not go beyond his teeth.

142) Still, in order to create fear amongst the enemies, he repeatedly appeared to taste the blood and drink it. Remembering Sri Narasimha, the Bhagavan and Lord of all, he realized the Manyu Sukta with great devotion.

Note: Bhimasena had realization of the Manyu Sukta as he killed Dushasana and offered it as a sacrifice at the feet of Lord Narasimha.

143) The sukta starting with 'yaste manyo' has Narasimha as its Devata. Bhima saw Narasimha himself while offering the blood as *Somarsa* in that battle which was like a *Yajna*. Thinking of the enemy's chest as *Soma* he chanted the Sama mantra started with '*Iha*' and crushed it with the mace.

144) Bhimasena, the foremost amongst men, fulfilled his vow in front of the whole world and said – "All those women who had husbands earlier are now without husbands. But the one who was called as being husband-less is now with her husband".

Note: Bhima was referring to the mocking of Draupadi during the game of dice by Duryodhana, Dushasana and Karna who had addressed her as being without any husband.

145) "See the amazing power of Sri Hari, the best amongst all. He who was known as a potent seed earlier has now become an impotent seed. He is being held by me. If there is any man amidst you, he can come here and get him released".

Note: Dushasana and the others had mocked the Pandavas during the game of dice calling them 'shanda-tila' or oil-seeds without potency. Hence this retort by Bhima.

146) Speaking thus, Bhimasena started drinking his blood just as the best amongst Devatas drank Amruta. Later, even as he was still breathing, Bhima let go off him and started going around the enemies, holding no weapons, letting out a leonine roar and started dancing.

147) "All those who had mocked us earlier calling us 'Ox! Ox!' – we will mock them now by dancing and calling them 'Ox! Ox!'"

Note: When the Pandavas were departing the hall of dice, the Kauravas had mocked their walk animatedly and had called them Oxen. Hence this retort by Bhima.

148) Speaking thus, Bhimasena danced around the enemies and roaringly called them to battle. At that moment, Karna, Ashwathama, Duryodhana and the others did not even dare to look at him.

149) Out of fear, Karna's bow slipped from his hands. He closed both his eyes. When repeatedly called out by the King of Madra (Shalya) he regained sense and somehow survived as he was destined to be Arjuna's share (of victims).

150) Ashwathama left Bhima's vicinity and went afar. Bhimasena said – "I have performed *Somapana* in the battlefield today. Now, Duryodhana must be killed in order to please Sri Hari".

151) As soon as he declared thus, he left the dead Dushasana and rushed angrily against the enemy Duryodhana. Seeing the terrifying warrior Bhima approach him, a scared Duryodhana ran away from there.

152) Apart from Sri Krishna and Arjuna, both the armies had left Bhima and ran away from the field out of fear. The battlefield was empty for one muhurtha. Bhima then danced out of joy with tiger like footsteps.

153) Seeing Bhima resolving, like a tiger, to kill enemies like animals and dance (after that), Sri Krishna laughed with joy. Arjuna too laughed. With great joy, both of them praised Bhima.

154) Due to Bhimasena, the battlefield became empty for a muhurtha. After that the brothers of Duryodhana faced the great warrior Bhima, showering him with a flood of arrows.

155) Using excellent arrows, Maruti cut off their heads and quickly dispatched them to the abode of Yama. On that day, twenty Kauravas were killed by Bhima. The remaining ones ran away.

156) When Bhima was thus accomplishing tasks impossible for others to succeed in, the enemy camp got very frightened. Karna too closed his eyes out of fear. Vrushasena, Karna's son, then went against Nakula.

157) Nakula halted Vrushasena with a flood of arrows, who in turn rendered him chariot-less. Nakula then picked up a sword and shield and killed three thousand followers (soldiers) of Vrushasena.

158) Vrushasena cut off his shield and also showered many arrows against Bhima and Arjuna. With a single arrow, and in one go, Arjuna then cut off the neck, arms and thighs of Vrushasena.

159) When his son was killed by Arjuna, Karna rushed against him. An amazing and most terrifying duel took place between those two foremost knowers of all astras.

160) Devatas and Asuras took sides between them. Other *Jeevas* too gathered in the skies. A big dispute arose between them. Shiva then requested Brahma.

161) “For the Suras and Asuras, Bhima and Duryodhana are the refuge. Arjuna and Karna are, in turn, dear to these two and equal to their own lives. Hence, the Suras and Asuras are getting into a fight over them”

Note: Bhima, being an Avatara of Mukhyaprana, was the best amongst Devatas and Duryodhana, being an Avatara of Kali, was the refuge of the Asuras.

162) “This could cause a great calamity to the world. Therefore, let there be an equal fight between these two” – when Shiva said thus, Brahma replied – “Where there is Krishna, there is victory”.

163) “Sri Krishna’s decision never goes wrong. It is his wish to grant victory to Arjuna”. Indra then said – “Let Arjuna emerge victorious. Also, may Karna be slain”. He then bowed down to Brahma, who said – “May it be so”. Brahma then addressed the Asuras and Devatas.

164) “Neither for Karna-Arjuna, nor for Bhima-Duryodhana should you fight amongst yourselves anywhere. You should only watch their battle” – when Brahma said thus, all of them calmed down and started watching their duel.

165) Both Karna and Arjuna started showering great many weapons and powerful astras. Bhima, who was in his chariot, started protecting Arjuna. Satyaki, Dhrishtadyumna and the rest surrounded Arjuna and stood there powerfully, letting out loud roars.

166) Duryodhana, Ashwathama and others surrounded Karna in order to protect him. A battle ensued then. In that duel, Karna exceeded Arjuna and started hurting him with clusters of arrows. Bhimasena then picked up a mace out of anger and said.

167) “I shall kill Karna with my mace. Else, you show your valour and kill him immediately” – when Bhima spoke thus, Sri Krishna advised him in order to ensure the Avesha of Nara inside him manifested further.

168) Arjuna then became manifest with increased strength and rendered Duryodhana, Ashwathama, Krupa and Krutavarma chariot-less with his arrows. The destroyer of enemies hurt them with arrows that had excellent feathers.

169) All of them started watching that amazing duel from a distance. Seeing the superhuman achievement of Arjuna there, the son of Guru Drona held Duryodhana by his hand and said.

170) “You have seen Bhima’s strength and also Arjuna’s power. You have also seen how we lost to them. Enough of enmity with them. Get together and rule the Kingdom. I am with you”.

171) “If I stop him, Arjuna will halt the battle. Sri Krishna never likes enmity. Bhima is one who always follows Sri Krishna’s words. Yudhisthira is calm minded. The twins are also similar”.

172) “I have spoken thus for your well being. Understand it. I am not saying all of this out of fear. I cannot be killed in any way. My maternal uncle (Krupa) too is likewise. (Therefore) You need not doubt my words”.

173) When Ashwathama said thus, Duryodhana replied – “Bhima has just drunk Dushasana’s blood. He has danced like a tiger. Therefore, there can never be a truce with him in any way”.

174) When he spoke thus, the son of Drona became silent. Karna and Arjuna filled the entire sky with their shower of great astras, leaving no gaps.

175) With the intention of killing each other, they fired the Agneyastra, Varunastra, Aindrastra and other weapons at each other. In the end, they fired the Brahmastra too at each other and roared. They shone (in front of everyone) by countering each other’s astras.

176) Arjuna’s strength slowly started to increase in effect. Unable to fight him, Karna released an excellent arrow at him that had the Brahmastra and included a serpent weapon.

Note: That serpent-arrow was none other than a *sarpa* named Ashwasena that had escaped the fire when Arjuna had burnt the Khandava forest, and was keen on taking revenge. So it had entered the quiver of Karna waiting for a suitable occasion.

177) Sri Krishna pressed the chariot with his feet and rendered the astra futile. That weapon destroyed the divine crown of the son of Indra. The *naga* which was in the arrow returned towards Karna.

178-180) When Arjuna’s chariot was sunk into the Earth by five inches, the arrow that was aimed at his forehead destroyed Arjuna’s crown. When it was traveling (towards Karna) in the sky, Arjuna, being instructed by Sri Krishna, killed that enemy who was the son of Takshaka with arrows and brought him down on the Earth, even as Karna was watching. Karna had learnt how to speedily execute a Brahmastra from Sri Parashurama.

Note: That snake was the son of Takshaka and was called Ashwasena. When Arjuna had burnt the Khandava forest, Ashwasena had managed to survive and, since then, was seeking revenge on Arjuna. For this purpose, he had entered the quiver of Karna as an arrow. Due to Sri Krishna’s grace, Arjuna escaped from it and also managed to kill the snake in turn.

181) When Karna started battling Arjuna again with great astras, the Earth below started to swallow the wheel of his chariot. At the same time, due to the curse of Sri Parashurama, he could not remember any divine astras.

Note: Karna had once been cursed by a Brahmana that the wheel of his chariot would sink in battle at a crucial time. Sri Parashurama had cursed him to forget divine astras at a critical juncture in war as he had lied to him about being a Brahmana.

182) Karna, desiring to lift the wheel of the chariot, requested Arjuna to give him time for the same. Sri Krishna said – “Not possible”. Arjuna then picked up the most terrible Anjalika astra that Shiva had given him.

183) Combining that astra with the *Punya* of his accumulated *Satya* and *Dharma*, Arjuna released that arrow for killing Karna. He cut off Karna’s head with that weapon even as Karna was readying to release an arrow.

Note: In order to ensure that the arrow did achieve the desired result of killing Karna, Arjuna poured the entire punya accumulated by him over the years through Satya and Dharma.

184) On the second day and during the second half of the day, the son of Indra cut off the head of the son of Surya. That (head) flew up into the sky with speed and fell down.

Note: It was the second day of Karna's commandership and the 17th day of the war.

185) When Karna was (thus) killed, Duryodhana became sunken faced and he withdrew his army and went away along with Shalya. Dharmaraja heard the news of Karna's killing and rushed there and saw his body.

186) He praised Sri Krishna, Arjuna and Bhima profusely. Other great battle heroes too praised them. They returned to their camps along with Sri Krishna and, remaining subservient to him always, rejoiced there happily.

|| End of chapter 27, known as 'Karna Vadha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 28: Pandava Rajya Prapti

Shalya Senadhipatya, Killing of Shalya, Slaying of Shakuni and others,
Duryodhana's escape, Breaking of Duryodhana's thighs by Bhima, Killing of
Upapandavas by Ashwathama, Bhima's defeat of Ashwathama, Brahma-shirostra,
Sri Krishna saving Parikshita, Pandavas entering the city

|| Om Namō Bhagavate Vasudevaya ||

- 1) When the night passed by and it turned morning, Duryodhana appointed Shalya as the commander-in-chief after taking Ashwathama's permission and proceeded to battle.
- 2) The Pandavas got ready for war with great enthusiasm and proceeded to battle. A great battle took place then between the Pandavas and the Kauravas.
- 3-5) Bhimasena was at the forefront of the Pandava formation. King Yudhishthira was in the middle and Arjuna, wielding the Gandiva and protected by Sri Krishna, was at the back. The twins protected the wheels of the King while Dhrishtadyumna and Satyaki were on either side of Dharmaraja. At the head of the Kaurava formation stood the Guru's son Ashwathama. Shalya stood in the middle and Duryodhana along with his brothers was at the back. Shakuni and his son Ulooka were the protectors of Shalya's chariot wheels while Krupa and Krutavarma stood on either side of him.
- 6) A big war took place between Bhima and Ashwathama then. Similarly, a terrifying battle took place between the King (Yudhishthira) and Shalya.
- 7) Without much of an effort, Bhima managed to easily render Ashwathama chariot-less with his arrows. Similarly, Shalya rendered the son of Dharma chariot-less.
- 8) Arjuna, the one with the monkey on his mast, faced Shalya at that moment. A great battle, that was amazing and hair-raising, took place between them.
- 9-10) Ashwathama climbed another chariot and went after Bhima. Duryodhana too covered Bhima from all directions with his arrows. Bhima stopped the two of them with a rain of arrows. A terrible superhuman clash took place between Bhima and them.
- 11) Together with Yutusu and the maternal uncles Shikhandi and others, the sons of Draupadi faced the brothers of Duryodhana.
- 12) Sahadeva faced Shakuni while Nakula took on Shakuni's son Ulooka. Dhrishtadyumna faced Krutavarma while Satyaki faced Krupa.
- 13) A small but unique battle took place between (each of) them. Shalya covered all sides of Arjuna with clusters of arrows.
- 14) Arjuna started hitting Shalya, who was shining in battle, with his arrows. A battle that was similar to the duel between Devas and Asuras took place between them and continued for a long time on equal terms.
- 15) After that Shalya picked up a diamond-like arrow and hit Arjuna in his chest. Arjuna fell unconscious.
- 16) Waking up again, Arjuna, the tormentor of enemies, cut off the bow of the clever Shalya in battle.
- 17) Shalya picked up another bow and started firing astras at Arjuna. When he released the Suryastra, Yamastra, Parjanyastra and other weapons, Arjuna nullified all of them with the Indrastra.
- 18) Arjuna became angry and cut off Shalya's bow once again. Shalya then picked up a mace and threw it at Arjuna's chest.

19) Arjuna then became unconscious. The enemies shouted in joy. Regaining his consciousness, Arjuna hit Shalya in his chest. Being weakened all over the body, Shalya leaned against his excellent flag.

20) Shalya recovered and threw an arrow that was like Yama's staff at Arjuna in that fight. That arrow split his chest. Tired, Arjuna leaned against the flag-pole.

21) Arjuna gathered himself and cut the bow of the King of Madra. He then quickly brought down the umbrella, flag and charioteer of Shalya.

22-23) Dharmaraja then climbed another chariot and killed the four horses of Shalya with four excellent arrows. Shalya climbed another chariot and covered all of them with a shower of arrows. He rendered Dharmaraja chariot-less.

24) Shalya, who could win against enemies, killed the horses of Satyaki and Dhrishtadyumna, cut the bows of Nakula and Sahadeva and blew his high-sounding conch.

25) Later, noticing Shalya gathering strength in that battle, the quick-footed Bhimasena halted him with excellent arrows. He quickly destroyed his chariot.

26) When Shalya returned having climbed another chariot, Bhima hurt him deeply in his vital parts with arrows and rendered him chariot-less. When Shalya climbed a third chariot, he destroyed that too.

27) Bhima cut off all weapons that Shalya picked up and caused him great pain by hitting arrows at his vital organs. Shalya then proceeded against Yudhisthira with raised fists.

28-29) Dharmaraja noticed Shalya – who had received wounds in his vital parts due to Bhima, who was without a *kavacha*, who was weaponless, who only barely preserved his breath, and who was approaching him only to die – and climbed another chariot and picked up an unparalleled Shakti weapon in order to kill him.

30-31) The son of Dharma combined that Shakti with other divine weapons and added the merits of his *Satya* and *Dharma* along with it and hurled it speedily at Shalya's chest. His chest having been sheared, the King fell down dead in front of Dharmaraja. Shalya, who was always engaged in Satya and Dharma, became Indra's guest.

Note: After his heroic death, Shalya reached Indra loka.

32) After the brave King of Madra was killed, Susharma went against Arjuna with the remaining Samshaptakas. Arjuna killed him.

33) Bhimasena killed the remaining brothers of Duryodhana and destroyed his troops completely.

34-35) After that, Sahadeva killed Ulooka and the most evil Shakuni. Bhima and Arjuna thereafter hurt Ashwathama, Krutavarma and Krupa repeatedly, rendering them chariot-less, and chased them away. They entered into a forest due to great fear.

36) Sanjaya, who was held by Satyaki, was made to be released by the omnipotent Sri Vyasa. Later, Duryodhana faced the Pandavas all by himself.

37) A terrible battle took place between the Pandavas and Duryodhana. With his arrows, Duryodhana caused Arjuna to fall unconscious many times. He also rendered Dharmaraja and the twins chariot-less.

38) Bhimasena then destroyed his chariot. He climbed an elephant and returned to battle again. He once again caused Satyaki, Shikandi, Dhrishtadyumna, the twins and the King to be weaponless.

39) When Bhima felled that elephant, Duryodhana climbed an excellent horse and returned to battle, unperturbed. The destroyer of enemies held a *Prasa* in his hand and moved around the battlefield and attacked Satyaki.

40) Satyaki, being hit by Duryodhana, fell unconscious. The twins too were hit by his *Prasa* and sat down in their chariots. Seeing him rushing towards the son of Dharma, Bhima killed his horse.

41) When Bhima destroyed that weapon called *Prasa*, Duryodhana, who had no vehicle either, picked up a big mace and went away. Having left in that manner, he entered a big pond called *Dvaipayana*.

42) In this way, six akshouhinis of the Kaurava army was destroyed by Bhimasena. Apart from half-akshouhini of the Kalinga army, Arjuna destroyed half of the total army.

Note: Bhima destroyed six akshouhinis while Arjuna destroyed five.

43) Out of the total army of eleven akshouhinis, the left over ones were destroyed by the others. Four akshouhinis of the Pandava army was destroyed by Ashwathama.

44) The remainder of the Pandava army was killed by the others. Out of these, Drona, Karna, Bhishma, Duryodhana and Bhagadatta were the main destroyers in that order.

45) When the noble Pandavas obtained victory and were celebrating by letting out roars, Duryodhana started chanting mantras after getting into *Jalastambhana*.

Note: *Jalastambhana* is a Yogic technique in which a person can stay inside water for as long as he desires.

46) Those mantras, granted to him by Sage Durvasa, could bring back life into those dead. If Duryodhana chanted those mantras remaining in water for seven days, all those dead (on his side) would come back to life and they could not be killed thereafter.

47) Knowing Duryodhana to possess such knowledge of mantras, the Pandavas started searching for him. From a few fishermen they got to know that he was hiding in the lake.

48) They proceeded towards the *sarovara* under Sri Krishna's leadership. They then saw Duryodhana, who had come out of the water, discussing with Ashwathama, Krupa and Krutavarma. As soon as the Pandavas saw them, they (the three of them) ran away.

49) Duryodhana entered the *sarovara* again. Seeing him, Yudhishtira, under the orders of Sri Krishna, berated him with sharp words and called him to come out.

50) Duryodhana then, provoked (by those words), and like a snake that hisses when hit by a stick, spoke deceitfully – "I shall proceed to the forest for *Tapas*. You can rule the whole world".

51-53) Dharmaraja then replied to him – “When Sri Krishna had come, you had refused to give even a needle’s tip worth of land to us. And now you are wishing to give the whole Earth after having gotten Bhishma, Drona and the others killed. But, we shall not accept it without killing you. Come and be firm in war. Being born in the Kuru clan, it is not worthy of you to have entered water out of fear”.

54) Listening to these and more tough words, an angry Duryodhana came out of the Jalastambhana like a hissing serpent.

55) Duryodhana said – “I am alone. Without a headgear or kavacha. You are many and possess kavacha and headgear”.

56) “In spite of this, if you consider it appropriate to battle me, then I shall fight all of you together or any one of you. I have no fear”.

57) When Duryodhana spoke thus, Dharmaraja, the personification of Dharma, said – “We shall give you kavacha and other accessories. Amongst the five, you may choose any one of us to engage in battle”.

58) “If you kill one of us then you can rule the Kingdom and the other four of us will proceed to a forest. If you get killed by him, we shall rule the entire world. You may choose whichever weapon you desire to win against enemies”.

59) When he said thus, Duryodhana replied – “I shall not engage with the four of you including yourself, for you are weak, or with Arjuna. I shall fight Bhima with a mace. *Gada* is my favorite weapon at all times. I cannot touch any other weapon”.

60) Listening to those words, the brave Vrikodara picked up a gada that was one and a half times heavier than his (Duryodhana’s) and got up, letting out a roar and intending to battle.

61-62) Sri Krishna, the primordial Lord Narayana, then said to Dharmaraja – “You did wrong. If this King Duryodhana stands wielding a mace even the Suras and Asuras cannot win against him. He can certainly kill the four of you including Arjuna. Bhimasena can somehow kill him in battle. There is none equal to Bhima in strength. But Duryodhana is powerful and he is also industrious”.

63-65) Bhima needed to break the thighs of that enemy Duryodhana in order to keep up his vow. However, those knowledgeable stood to call it as Adharma the act of him hitting below the navel. Therefore, in order to remove the stain of worldly condemnation, and to let everyone know that it was Apadharma, Sri Krishna said that Bhima would kill him ‘somehow’. But, in order to also convey that Bhima can kill him with certainty and without any excuses, he also said that Bhima’s strength was unparalleled.

Note: In the moola Mahabharata, it appears Sri Krishna makes a case for Bhima in this incident by saying that it was a time of great crisis and hence what was done would pass the test of “Apat Dharma”. Sri Madhwacharya explains here the rationale behind those words of Sri Krishna.

66) Bhima too possessed complete skill in wielding the mace. Duryodhana would put more effort in it. Since Bhima was all-capable, not putting much effort was a positive quality in him than a deficiency.

67-68) Sri Krishna and Vrikodara both knew that keeping one's vow, especially one made against evil, was special Dharma. This was a *Dharma-rahasya* which others did not know. Therefore, in order to clear condemnation from the public, they make it appear like a danger even when they (in reality) do not have any danger.

69) Later Bhima, in order to show the path of Dharma to the whole world, said – “As per my vow, I shall break both of your thighs. Let there be no doubt about this”.

70) When Bhima said thus, Duryodhana proceeded to battle with him. A big fight started to take place. In order to show the world the nature of great souls, Bhima at first fought mildly.

Note: It is not wise to start off any fight or argument with full aggression. It rules out any possibility of an alternate solution. To teach such a lesson, Bhima started off mildly.

71) The two of them started showing awe-inspiring moves and variations in that mace-fight. At that time, Balarama came there. He tried to stop them.

72) Even as he tried to stop them, the two of them did not give up on the battle. After that, Balarama, having been accorded respect by Sri Krishna and the others, started watching that duel.

73-74) Bhima and Duryodhana, endowed with knowledge and strength, fought with each other showing different moves of mace-fighting. Then, in order to deceive Bhima, Duryodhana performed a somersault with his head down and legs in the air. Obtaining Sri Krishna's agreement, Bhima at that very moment hit him at the base of his back. It was neither above the navel nor below and still fulfilling his vow. Duryodhana fell down, his thighs having been broken.

75) In order to maintain the rules of Gada-yuddha, and to keep his victory clean, Vrikodara hit him at the center and not below the navel. In keeping with both his vows, he had broken both of his thighs.

Note: Bhima had taken a vow to break one thigh of Duryodhana when the latter had shown his thigh to Draupadi in the hall of dice. A little later, when they were moving out of the hall and into the forest, Bhima undertook a second oath to break the other thigh of Duryodhana when he mocked at the Pandavas.

76) Duryodhana had asked, during the game of dice, that Sri Krishna be kept as stake. Bhimasena, as per his vow at that time, crushed Duryodhana's head with his foot. He realized the 'rishabham maa samananam' sukta.

Note: Duryodhana had committed the greatest of sins demanding Sri Krishna, the Paramatma, be kept as a stake for a game of dice. Bhima had vowed that he would crush his head for committing this sin. While fulfilling this vow, Bhima also had realization of the 'Rishabha Sukta' of the Rig Veda (Mandala 10 Sukta 166)

77) Bhima, by crushing his head in that manner, took away all the *punya* he had earned and also all of his knowledge. He ensured that all of them would reach Tamas.

78) He reminded him of all the evil things he had done. Reminding him that he had contemplated arresting Sri Krishna, he crushed his head once again with his foot.

Note: When Sri Krishna had visited Hastinapura just prior to the war, Duryodhana and the others had hatched a plan to arrest him.

79) Watching Bhima do it again and again, the wielder of the pestle (Balarama) became very angry. He lifted both his arms and shouted that it was not Dharma.

80) Full of anger, and with red eyes, Balarama lifted his pestle and plough and rushed against Bhima. Vrikodara did not flinch.

81) When Bhima stood fearlessly, Sri Krishna stopped Balarama and said – “Duryodhana has been killed by Bhima by following the right Dharma”.

82) “One should not be hit below the navel when moving in circles or when approaching or moving away. But it is not a violation to hit (in such a manner) when one is cheating”.

83) “Vrikodara has undertaken a vow for the right reasons saying ‘I would break your thighs’ in order to teach the message of Dharma to the world. Therefore, Duryodhana has been killed in the path of Dharma only, by Bhimasena who is always adherent to Dharma”.

84) Listening to the words of Sri Krishna, Balarama said that it was deception of Dharma and proceeded to his city (Dwaraka) along with his followers.

85) After Balarama departed, Yudhisthira asked Sri Vasudeva – “Is this Dharma or Adharma?”. Sri Keshava replied.

86) “The most evil ones should never be killed through a literal interpretation of Dharma. Earlier, Devas too had killed their enemies, the Asuras, through deception only”.

87) “Therefore, the sinner Duryodhana has been killed by the way of Adharma itself. There is nothing wrong with this. When Bhishma, Drona and Karna have been killed through deception, what is the defect if the sinner Duryodhana dies in this manner?”

88) “Vrikodara broke his thighs in order to fulfill his vow. That vow made by him was also in accordance with Dharma. Therefore, in the eyes of the world, there has been no transgression of Dharma”.

89) “Those who are unaware of Bhima’s greatness will consider this as (an act of) Apaddharma. Due to his being free from death because of the boon of Shiva, and due to his knowledge of mace-fight and strength, Duryodhana is well known as the one equal to Jarasandha”.

90) Therefore Sri Krishna made it clearly known that Bhima’s act was Dharma indeed. Still, the lord of the world put Dharmaraja in a quandary.

91) Sri Krishna, the best amongst all, did all of that in order that Bhima may get the complete punya from having performed the seva of *bhu-bhara-harana*.

Note: The main purpose of Sri Krishna's Avatara was to eliminate the burden of evil from Earth or *bhu-bhara-harana*. In this task, Bhima was the main servitor of Paramatma. Hence Sri Krishna wanted the entire punya arising from this task to go to Vrikodara.

92) Even after Sri Krishna clarified repeatedly to Balarama and the other people that it was Dharma (what Bhima did), Yudhisthira did not give up his doubts and hence he did not obtain complete punya.

Note: Doubting the words of Paramatma cost Yudhishtira a lot of punya.

93) Still, Sri Krishna did not ensure all of Dharmaraja's doubts had been cleared. He conveyed the chief Dharma to Balarama and the other people.

94) Sri Krishna will firmly teach Arjuna in future that the killing of Dhritarashtra's son was through Dharma.

95) When Sri Krishna repeatedly insisted that Bhima had taken the route of Dharma in felling the King, the evil Duryodhana condemned Sri Krishna with so much anger that his lips shook.

96) "Pandavas engaged in sin because of you. Therefore it is you alone who are the greatest sinner" – when Duryodhana said thus, Sri Krishna replied – "There is no sinner equal to you".

97) "Since Bhishma and the others followed you who was firm in sin, the sin of killing them would also go to you. There is no sin if a sinner or the followers of sinners are killed".

98) "Neither by nature nor by their activities, the Pandavas do not possess even a little sin. They are the best in character. They believe in me. Who can accuse even an iota of sin in them?"

99) "Since you got even those who were on the path of Dharma to ride the path of sin, and because you yourself always engaged in sin, and because you are by nature most evil, you will obtain the end result that will surpass the terrible fate that even the biggest sinners get".

Note: Sri Krishna says here that Duryodhana will attain *Andhantamas* which is the state reserved for the most evil souls.

100) Sri Krishna, who had spoken thus, was asked by Duryodhana – "Who else can get a happy ending such as mine? What is sinful in whatever I did?"

101) "I performed Yajnas; built lakes and wells (performed *ishta-poorta*); stomped the heads of enemies in war; found death even as I was fighting in the battlefield; What more is there?"

102) "I have enjoyed all the pleasures I wanted. I shall obtain an excellent *gati* going forward. The Pandavas, who have experienced sorrow and engaged in a deceitful war, shall only obtain sorrow in future too".

Note: *Gati* stands for the world the soul reaches after death. Duryodhana here claims he will attain one of the superior worlds.

103) “There are no more heroes, like the Sun and Moon, nor noble men who are followers of Dharma, on this Earth. There are no jewels (wealth) either. Let the Pandavas experience (rule) such a (barren) Earth”.

104) As soon as Duryodhana spoke thus, the shower of flowers made by Devatas fell there. They did so in order to firm up his belief about his evil doings and ensure he falls in Tamas.

Note: Sri Madhwacharya here explains the real reasons behind the *pushpa-vrushti* performed by the Devatas on Duryodhana. He was a Tamasic jeeva who was destined to fall into Andhantamas. If he developed any sort of remorse, his sins would reduce thereby qualifying for a lesser degree of punishment in Andhantamas. Evil souls such as Duryodhana fully deserve the darkest Tamas. Hence, in order to firm up his beliefs in his own evil actions, the Devatas showered flowers on him.

105) How can a special Tamas not be the destiny for the one who boasted about himself, while condemning Sri Vasudeva and his devotees?

106) Sri Krishna got this (shower of flowers) done in order to convey that even when one of the sins are done it leads to greater sorrow. What then to say of someone who did all of them? He then said – “All of what you have done is a waste”.

Note: Even if a person just praises himself when sins are committed or if a person condemns devotees of Vishnu or if he condemns Sri Hari himself, deeper sorrow is guaranteed. When Duryodhana has done all of these sins, there is no question about his eventual state, which is nothing but Andhantamas.

107) If a cruel person, an ingrate, or someone who always hates the noble can obtain the punya of Dharma, then it has to be said that darkness can illuminate like Sun!

108) Sri Krishna, who grants the desires of devotees, saying thus repeatedly, conveyed to his devotees that Bhima had definitely killed Duryodhana through the path of Dharma.

109) When Sri Krishna thus established the real nature of Dharma, all the noble people there became convinced in their hearts. All of them concluded with certainty that the sinner King had been killed through the means of Dharma.

110) Dharmaraja, being always concerned about sins, got into a doubt because of the shower of flowers. Due to affection over Duryodhana, Ashwathama, Sanjaya and Balarama claimed his killing to be Adharma.

111) After that, Sri Krishna, together with the Pandavas and the Panchalas who were rejoicing with shouts of victory, left from the battlefield with a smile, being greatly worshipped by Brahma, Shiva, Indra and the other Devatas.

112) Then, after hearing the news of Dhritharashtra’s sorrow from Sanjaya, Yuyutsu went to him as per the directions of Sri Krishna and Yudhisthira. Sri Krishna also went behind him.

113) Sri Krishna consoled Dhritrashtra with words of comfort that were in accordance with Dharmashastras and full of truth and in line with the ways of the world. He then returned to the Pandavas.

114) In order to cause the destruction of those on the side of the Pandavas, who were Avatars of Devas, Sri Krishna proceeded towards the Kaurava camps along with the Pandavas and Satyaki.

Note: The time had arrived for ending the Avatars of many Devas who had taken birth and had sided with the Pandavas in the war such as Dhrishtadyumna, sons of Draupadi and others.

115) At the same time, Ashwathama, along with Krupa and the son of Hardika (Krutavarma) went to Duryodhana, who was down with broken thighs. By that time, dogs, jackals and *pisachas* had already started eating his body. He was breathing heavily.

116) Ashwathama, who was immersed with sorrow and mourning, condemned the Pandavas and asked – “O King! What should I do?”. Duryodhana said – “Ensure that the Pandavas are eliminated” and consecrated him with dust.

Note: Even under the dire circumstances, Duryodhana did not give up his hatred of the Pandavas. He made Ashwathama his commander and, in the absence of water, poured dust on his head to consecrate.

117) With the unstated desire that the Pandavas must be eliminated and then progeny must be had with his wife and then the world must be ruled by those children, Duryodhana consecrated Ashwathama in that manner. Ashwathama agreed to it and left.

Note: It was Duryodhana’s hidden message to Ashwathama to marry his wife after killing the Pandavas and obtain children who could then rule the Kingdom.

118) Out of fear of Sri Krishna, Bhima and Arjuna, Ashwathama sat in a chariot along with Krupa and Krutavarma and entered a dense forest.

119-120) Thinking of Drona’s killing and the end of Duryodhana, Ashwathama could not get sleep. There, he noticed a very powerful owl killing many thousands of crows perched on the banyan tree under which they were sitting. Immediately he said to Krupa and Krutavarma.

121) “Because of this analogy I have been directed by Paramatma. I am leaving now to kill the Pandavas” – saying so he climbed his chariot.

122-123) Even as the two of them stopped him, he refused to listen to them and went towards the (Pandava) camp. The two of them followed him. At the door of the camp, he saw his own self in the form of the terrible Rudra. Sri Krishna had surrounded him (Rudra) with crores of forms. Seeing Sri Krishna, Ashwathama became stunned with fear.

Note: Ashwathama was the Avatara of Rudra. So he saw his own form when he noticed Rudra standing at the door.

124) As per the orders of Sri Krishna, Shiva engaged in battle with his own form of Ashwathama. Very swiftly he swallowed all the weapons of Ashwathama.

125-126) The strength of Sri Hari is unfathomable. Even those who commit suicide see it, don't they? Therefore, Shiva, inspired by the strength of Sri Hari, swallowed the weapons of his own other form. Then, Ashwathama performed a *manasa yajna* in which he thought of himself as the sacrificial offering for Vishnu residing in him.

127) Being pleased with that yajna, Shiva, directed by Sri Hari, returned all weapons to his own form of Ashwathama, the son of Drona.

128-129) "As per the orders of Sri Vishnu, the omnipotent, I had guarded the doors of this camp till now. As per his wish, I am now letting you. Similarly, I am giving you weapons so you can kill all the people here".

130) Saying thus, Shiva, the *Vrushabhadhwaja*, gave all the weapons to Ashwathama and disappeared from there. Ashwathama then said to Krupa and Krutavarma.

131) "Whosoever comes out of the camp may be killed by the two of you". Saying thus, Ashwathama, wielding a bow and a sword, entered that camp like Yama.

132) Having rushed into the camp, Ashwathama went to Dhrishtadyumna and kicked him hard with both his legs. Woken up from his sleep, Dhrishtadyumna requested – "I know that you are the son of my Guru".

133) "You are a hero. After I get up and hold my weapon you may kill me with your weapon. That is Dharma for the brave ones. With that, I too shall obtain the meritorious lokas meant for those who die wielding their weapons" – when he requested thus, Ashwathama replied angrily.

134) "Sinner! Those who commit *Brahmahatya*, especially those who cheat their Gurus, shall never attain *punya-lokas*. It is also not appropriate to kill great sinners like you in a *Dharma-yuddha*".

135) Realizing that his death was inevitable, Dhrishtadyumna became silent. Even in his dreams he used to see his death everyday.

136) After the death of Drona, Dhrishtadyumna used to see Ashwathama and that dark night every day in his dreams.

137) The son of Drona sat on his chest and put his bow's string around his neck tightly and started to pull it. Dhrishtadyumna gave up his body after a big struggle. Wasn't he the Avatara of Agni after all?

138) After that, (he) killed Shikhandi, Yudhamanyu, Uttamaujas and Janamejaya and went towards Draupadi's sons, fuming in anger.

139-141) All of them got up and started hitting him with arrows. Ashwathama killed them by waving his sword in the clockwise and anti-clockwise directions. In that way, he killed all the sons of the Pandavas, apart from the grandson of the King of Kashi and son of Bhima, known as Sharvadrata. An invisible Shiva

carried him to Kailasa at that moment. Therefore, he became known as Sharvatrata and stayed there later too. Earlier, Kashiraja had requested Shiva (a boon) that his daughter's son must live forever. Hence Shiva saved him out of compassion.

142) Realizing Sri Krishna's decision to hand over the Kingdom to Parikshita, Shiva prevented him from going back to *Bhu-loka*.

143) Ashwathama's general prayer when releasing the *Brahma-shirostra* was that the lineage of the Pandavas must be destroyed. However, since Shiva was the very essence of Ashwathama, he had intended Sharvatrata to be excluded.

Note: Subsequently in this very parva, Ashwathama releases a *Brahma-shira-astra* and makes a *sankalpa* that the entire lineage of the Pandavas must be destroyed. Sri Krishna, of course, ensures Parikshita lives. However, the question of how Sharvatrata, who was Bhima's son, continued to live, arises. It puts a question mark on the power of the *Brahma-shirostra*. Hence Sri Madhwacharya gives the *nirnaya* here. Ashwathama and Shiva are one and the same. Hence their two *sankalpas* must be seen in unison. Sharvatrata was therefore automatically excluded from Ashwathama's *sankalpa* the moment Shiva undertook *sankalpa* to protect him.

144) Since Shiva and Ashwathama are one and the same, the *Brahma-shirostra* did not kill Sharvatrata. Ashwathama went on to kill Chekitana and the others.

145) The heroic Ashwathama killed all the Chedi, Panchala, Karusha and Kashi warriors. The terrible one lit fire to the camp from all sides, intending to kill all the children and women too.

146) All those who tried to run out of the camp, desiring to live, were killed by Krupa and Krutavarma who were standing at the camp's door. Due to divine providence, the charioteer of Dhrishtadyumna alone survived.

147) Seeing Krutavarma swerve his sword forcefully, he thought he would get hit and fell down even before it touched him. Due to darkness, he (Krutavarma) did not realize it.

148) When Krutavarma was busy killing others, he ran to Draupadi. He informed Draupadi of all that had happened. A sorrowful Draupadi narrated everything to Bhima, who climbed his chariot and went after Ashwathama, holding a bow in his hand.

149) Amidst this, Ashwathama collected the heads of the sons of Draupadi and, along with Krupa and Krutavarma, went cheerfully to Duryodhana, who was on the verge of death.

150) The sinner Duryodhana saw the heads of the *Upa-pandavas*, and after listening to Ashwathama, praised him and gave up his life after rejoicing (over their deaths). Fearful of Bhima and Arjuna, and of Sri Krishna, Ashwathama and the others went separately.

151) When Ashwathama set out alone in his chariot, Bhima chased him on his own chariot. Seeing Bhima chase him, a fearful Ashwathama drove his horses extremely fast and ran away.

152) Seeing Bhima continuing to chase him, Ashwathama returned in anger and fought a battle with him and lost. He then released the Brahma-shirostra.

153-154) In the middle of all this, in order to show both Bhima and the astra as unassailable, Sri Krishna arrived there, along with Dharmaraja and Arjuna. Bhimasena could not be killed (by that astra). That astra too was unmatched. Both of these were the very *sankalpa* of Vishnu. Bhima was anyways the astra itself.

155) Gayatri was the mantra for that astra. The Devata to be meditated upon was Brahma. Sri Narayana, the creator of the world, was verily the presiding deity!

156-157) Sri Krishna then narrated to Dharmaraja and Arjuna what Ashwathama had done (earlier). He narrated the incident when he was meditating upon himself when Ashwathama arrived, sought his weapons and became unable to even lift them. When Sri Krishna asked him why he needed them, Ashwathama replied he wanted to get rid of Sri Krishna himself from the face of the Earth so Duryodhana could then rule. Sri Krishna had them warned him "Do not do this again".

158-159) Noticing the Brahma-shirostra, that had been released by Ashwathama with the intention of eliminating the lineage of the Pandavas, arriving with a burning intensity, Arjuna, being instructed by Sri Krishna, released the very same Brahma-shirostra as a counter to that astra, along with a prayer for the well-being of the son of Drona, all living beings and himself too.

Note: While Ashwathama revealed his mindset by praying for the destruction of a lineage, Arjuna revealed his character by praying for the welfare of even the person who had released such a destructive weapon!

160) When that astra is released against those who do not have knowledge of astras, it kills the very person who released such a weapon. Hence, Arjuna asked for the well-being of the son of Drona, out of devotion to his Guru.

Note: The son of a Guru is also equivalent to a Guru. Hence Arjuna tried to prevent the killing of his teacher since the astra had a specialty that it would kill the person who released it, in case it was targeted at innocent people or those who did not have the knowledge of astras to defend themselves.

161) When the two Brahma-shirostras collide, destruction of living beings too takes place. Therefore, the compassionate Arjuna prayed for their well being too.

162) Still, the collision of those two astras certainly causes loss of lives. Hence, in order to stop their collision, Sri Vyasa stood between them at that very moment.

163) Sri Krishna (Dwaipayana), the omnipotent one, the Supreme Being and the son of Satyawati, stopped the two astras at a distance and said to the two of them.

164) "Earlier too, there were people who knew this astra. Still they had never done such a thing. How can a noble person do something like this that is harmful to the world?"

165) When Sri Vyasa spoke thus, Arjuna said – “O Lord! I invoked this astra as a counter when there was great danger. Kindly excuse me”.

166) Ashwathama too said similarly. Sri Vyasa then said to the two of them – “Withdraw your astras”. Arjuna immediately did so. But, Ashwathama was unable to withdraw it. Sri Krishna then started to speak.

167-168) “Arjuna is a Brahmachari since his childhood and possesses the *Tejas* of a Kshatriya. Therefore, he was capable of withdrawing the astra. However, even though Ashwathama is the son of Drona, he was unable to withdraw it since he has lost his Brahmacharya”. Then Sri Vyasa said to Ashwathama – “Since you are unable to withdraw the astra, handover the jewel that is present on you as a natural (jewel)”.

Note: Ashwathama had promised Duryodhana discretely to unite with his wife and produce progeny that would rule the world. This was a great sin for a Brahmana and hence he had lost his Brahmacharya.

169) “Since you have already lost to Bhima, handover that precious and radiant stone to him and withdraw the astra from the Pandavas at least in your words”.

Note: Although Ashwathama could not withdraw the astra physically, Sri Vyasa wanted him to at least utter his intention of withdrawing it from the Pandavas.

170-171) When Sri Vyasa said thus, Ashwathama plucked out that jewel – that relieves one from ageing and death and ensures one does not feel hunger, thirst or tiredness, that carried a divine fragrance, that relieved darkness and was auspicious – from his head and gave it to Bhima. He wished for the astra to only spare the five Pandavas. Then, Sri Vyasa, the lord of the Vedas, said to Arjuna.

Note: Ashwathama refused to comply with Sri Vyasa’s instructions. Instead of wishing for the relief of all Pandavas, he wished that the astra spare only the five brothers.

172) “Arjuna! Nullify the astra that Ashwathama released” – when he said thus, Arjuna bowed to him and nullified that astra too.

173) Sri Krishna, the head of the Yadavas, said to Ashwathama – “Call out the sparing of at least one progeny of the Pandavas with your words”. When he said thus, Ashwathama replied.

Note: Sri Krishna asked Ashwathama to say it in words that he would like the astra to spare at least one of the progenies of the Pandavas.

174) “Out of favoritism, you intend to save your nephew. But I shall direct the astra to fall on Uttaraa’s womb itself”.

Note: Ashwathama says here that Sri Krishna intends to save Subhadra’s grandson – the child of Abhimanyu and Uttaraa.

175) Sri Krishna said again – “If you are intent of killing the womb, desist firmly from invoking the astra on it”.

176) “O egoistic Ashwathama! Get the astra to fall on Abhimanyu’s dead body. (If you release it on the womb) I shall bring to life once again the fetus that will die from your astra.

177) Even then, Ashwathama stated that he would release the astra against the womb. At that moment, Sri Krishna, appearing to be a little angry, told him.

178) “O evil minded one! See what my capability is! You do whatever you can. Even if you try with all your might I shall bring that fetus back to life”.

179) “The progeny of the Pandavas shall definitely last a thousand years on this Earth. Being protected by me, none can ever become capable of destroying it”.

180) “I know your crooked thinking about killing the progeny of the Pandavas and giving rise to the progeny of Duryodhana. That shall never happen”.

181) “Just as the desire for Moksha of a person who turns away from Sri Hari never fructifies, your resolve on this issue too will fail. Therefore you shall always move around sitting on humans. Let Earth be inaccessible for your movement”.

Note: Ashwathama is cursed by Sri Krishna here. He becomes incapable of walking by himself and will be carried always by other humans.

182) “O dull witted one! Till the lineage of the Pandavas remains, may you roam around in forests always, emanating bad odour and always being filled with wounds”. Sri Vyasa too concurred with the curse of Sri Krishna and said – “May it be so”.

183) When the two forms of Sri Hari said thus, Ashwathama requested Sri Krishna Dwaipayana – “O Lord! May I get your company whenever I desire. May I not get any obstacle for the same”.

184) When he requested in this way, Bhagavan Badarayana said – “May it be so”. Ashwathama bowed to him and left from there, thinking of what he saw in his dreams.

185-187) Ashwathama thought of all the events he had seen in his dreams – his killing of Draupadi’s sons, Arjuna taking an oath to kill him, Arjuna capturing him and taking him to the camp, Draupadi asking he be released, Bhima refusing to do so and snatching his jewel as per Sri Krishna’s words and sending him out of the country. Thinking of these and other incidents he had dreamt, Ashwathama felt all those incidents had in effect come true. The best amongst wielders of weapons then entered the forest.

Note: All the incidents mentioned in this shloka are given as actual incidents in the Srimadbhagavata. In the Skanda Purana, these incidents are said to have been in his dreams. Sri Madhwacharya beautifully integrates together all three granthas in this manner.

188) Ashwathama will undergo all (the difficulties) Sri Krishna had imposed and will later obtain the *shishyatva* of Sri Vyasa and classify the Vedas in the next Dwapara Yuga.

Note: A new Vyasa arrives in every Dwapara Yuga. In the next Dwapara, Ashwathama will take over the position of Vyasa and classify the Vedas.

189) He will then become one among the *saptarshis* and, due to the grace of Sri Vyasa and due to devotion to Sri Krishna, will attain unison with his original form (of Rudra).

190) Krupa then went to the Pandavas and was accorded great respect as a Guru. He then became *Acharya* to those born in that lineage.

191) After that, he will once again become the *shishya* of Sri Vyasa and serve him. He will become, along with his nephew, one of the Saptarshis. Krutavarma obtained the consent of Sri Krishna and returned to Dwaraka.

192) Bhimasena gave that precious jewel handed over by Ashwathama to Draupadi and consoled her a lot. Draupadi, giving up her anger due to Bhima's words, gave that jewel to the King.

193-194) If that jewel which is fit for Kings was given by Bhima to her, then ordinary citizens and Dharmaraja may suspect Bhima to be partial towards women. Thinking thus, Draupadi gave that precious stone to the King. She used to always engage herself in doing that which was pleasant to her husband. The King wore that stone on his head and became resplendent like the Sun.

195) Like noble-men who win over inner-enemies, the Pandavas entered their capital city, along with Sri Vyasa and the best amongst the Yadavas and their wives.

196) When, after Yudhishtira, Bhima went forward to bow at the feet of Dhritharashtra, Sri Krishna, the Supreme Being, moved him aside and placed an iron replica of him in front of the King.

197) That replica was used by Duryodhana for practicing mace-fight. Hugging it, Dhritharashtra smashed it into pieces. Even as he was bleeding (from his mouth), he exclaimed – "O Son! Bhima!". Shouting thus, he fell down.

198) Sri Krishna told him – "Bhima is not dead. He cannot be killed, neither by you nor by anyone else. Your thinking has become clear to us. O King! It appears that your mindset is still sinful".

199) "Due to defective thinking, you supported your sons who were of the most evil nature, and came under their control. You are experiencing the results of that now. It is not fair to get angry at Bhima".

200) When Sri Krishna said thus, Dhritharashtra invited Bhima with a calm mind. Bhima bowed at his feet. His brothers and the others too bowed to him.

201) Bhima's body was tougher than a diamond. If Dhritharashtra had hugged him directly, he would have suffered no deformity and Dhritharashtra's defect (of wishing evil) would never have surfaced. Hence Sri Krishna deceived him in this way.

202-203) The King hugged all of them with affection and blessed them. “I am the sinner who has caused the destruction of our clan. I am deserving of your curse” – when Dharmaraja said thus to Gandhari, she became angry and stared at his beautiful toe-nails through the edge of the cloth tied to her eyes. Due to the fire of her anger, his toe-nails were burnt. Thereafter, he became one with black toe-nails.

204) With anger and great pain, when Bhima approached in order to bow to her, she asked him – “O Bhima! How could you have killed my son through Adharma?”.

205) When she asked thus, desiring to extinguish her anger first, Vrikodara said – “When there is danger to one’s life, it is not sin to kill a sinner through unfair means”.

206-207) Having said thus, Bhimasena, who knew very well he faced no other danger apart from that of not fulfilling his vow, said to her – “How have I have committed Adharma as a Kshatriya when all I did was to fulfill my vow of killing the brothers in battle? There is no life if a vow is broken (for a Kshatriya)”.

208) “Shruthi says sinners must never be killed through chaste Dharma. Unlike noble men, killing sinners through fair means is sin, says Shruthi. Therefore, Devatas have always killed the deceiving Asuras through unfair means”.

209) The followers of the Paingī *shakha* always chant the Shruti that goes as – “Deception must always be demolished through deception. It is only the adherents of Dharma who must not be slain through deception”.

210) When Bhima spoke thus, Gandhari asked again – “Being a human, how could you have drunk human blood?”. To this Bhima replied – “I did not drink”.

211) “Your son’s blood did not go beyond my teeth. In order to fulfill my vow, and to take revenge, I did so to him”.

212) “In order to scare the enemies I acted as if I drank it. Doing so to sinners is the Dharma as taught by the Vedas”.

213) When Bhimasena spoke thus, Gandhari asked him – “You killed all hundred sons. You did not spare even one supporting stick for this blind couple?”.

214-215) Bhima replied to Gandhari – “All of them were sinners. They had committed sin that qualified for the punishment of death. Therefore, I killed them all”. Gandhari then asked again – “Did you not find even one who hadn’t sinned?”. Bhima replied – “All of them had together planned to arrest Sri Krishna”.

Note: When Sri Krishna visited Hastinapura just before the war as a messenger of peace, Duryodhana and all his brothers had planned to capture him. Bhima points this out as the greatest sin committed by them.

216-217) “Earlier too they had committed great sins. In the Sabha, when Sri Krishna was instructing Dharma, they rejected it repeatedly and followed Duryodhana out of the hall” – keeping all of this in mind, Bhima replied.

218) “There was not even one among them who had not offended me (in the past). When you yourself were incapable of advising them, why are you angry at me without reason?”

219) When Bhima asked thus, Gandhari became silent. Then, all the other Pandavas bowed to her. She calmed down when Sri Vyasa spoke to her again.

220-222) The Pandavas, with their wives, proceeded to the battlefield along with Gandhari who had brought her daughters-in-law ahead of her, Dhritharashtra, Vidura and the others, Sri Vyasa, Sri Krishna and Kunti. Intending to reduce the merits of her Tapas so the Pandavas are safe, Sri Vyasa gave Gandhari divine vision.

Note: Gandhari was a great pati-vrata. She had accumulated great punya over the years using which she was capable of invoking great curses against the Pandavas. In order to avoid this, Sri Vyasa gave her divine vision. Seeing the corpses of her sons and family, she cursed Sri Krishna out of anger and sorrow, thereby burning away her punya.

223) In the battlefield, Gandhari saw the dead bodies with her divine vision and, out of sorrow, cursed Sri Krishna – “You have caused our *kula* to get destroyed due to infighting. Therefore may your *kula* too get destroyed due to each other”.

224-225) When she said thus, Bhagavan Sri Krishna, although capable of making the curse go futile, said – “It is my sankalpa too. May it be so”. Because of that, her Tapas got destroyed. She became lesser in merit than her husband Dhritharashtra. Isn’t Sri Hari the one who destroys *punya* that is more than one’s worth?

Note: Each jeeva has an inherent swabhava or nature. As per the qualification arising from that nature, one is entitled to a certain level of punya, through which the jeeva obtains proportionate bliss. If any jeeva accumulates more than the qualified punya, Sri Hari ensures its destruction. The Ahalya incident was similarly in order to burn away the excess punya accumulated by Sage Gautama.

226) Later, Sri Krishna took Draupadi and showed her the widows of Duryodhana and the others who were hugging the dead bodies of their husbands and crying. Draupadi praised Sri Krishna, the one with complete auspicious attributes, profusely.

227) Thereafter, the Pandavas themselves performed the last rites of those well known warriors who were noble. They got others to cremate the bodies of others keeping Dhritharashtra in front (for that activity). Through their five charioteers they got many other corpses to be thrown into the Sarasvati river.

228) Out of affection, Dharmaraja and the twins had not engaged their charioteers in the war. Since the corpses were innumerable, many probably remained where they were.

229) Then, as the Pandavas were giving *tarpana* to the fallen relatives in the Ganga, Prithaa (Kunti) informed them that Karna was their older brother and said – “Give him tarpana too”.

230) Dharmaraja then became infested with great sorrow. Exclaiming “Oh! No!” repeatedly, he let out a curse saying – “May no secret ever remain in the hearts of women”.

231) “Oh Mother! Your courage has led us to this downfall! Having killed our older brother, who is equivalent to one’s father, what *gati* can we obtain now?”.

Note: Dharmaraja is referring to the other-world which souls obtain after death. Gati here means Swarga or Naraka or associated worlds.

232) Dharmaraja, who was speaking thus, was consoled by Sri Krishna and Sage Narada through comforting words. They praised the qualities of Karna.

233) After that, all of them performed the post-death rituals. The eldest of the Pandavas then ascended the post of Chakravarti!

Note: Yudhisthira obtained the seat of Emperor of the entire world.

|| End of chapter 28, known as ‘Pandava Rajya Prapti’, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 29: Samasta Dharma Samgraha

Dharmaraja Pattabhisheka, Killing of Charvaka, Dharmaraja's lament,
Bhishmopadesha, Varnashrama Dharma, Stri Dharma, Tamosadhana, Purushartha
Viveka, Supremacy of Kama

|| Om Namō Bhagavate Vasudevaya ||

1) The two Krishnas – Vasishtha Krishna and Yadava Krishna – consecrated Dharmaraja as the Emperor and Bhimasena as the crown-prince in the presence of Vipras. They made them happy through their blessings.

2) At that moment, an extremely evil Rakshasa, known as Charvaka, appeared as a Tridandi Sanyasi and condemned Yudhishthira saying – “Brahmanas are berating you”.

3) Listening to those words, Dharmaraja became sorrowful. Seeing this, Vipras cursed that Charvaka saying – “You are saying that we berated him even when we have not done so. Therefore may you be burnt to ashes immediately”. As soon as they said thus, that great sinner was burnt to ashes.

4-5) When that charlatan in the guise of a Sanyasi was burnt thus, Sri Krishna, the best amongst the Vrishnis, told a sorrowful Dharmaraja – “He was not a Yati. He was a great sinner who was always engaged in cruel acts. He was a lowly Rakshasa who was a friend of Duryodhana. He has now been killed by the Munis. Therefore, do not grieve. You have done whatever you had to do”. When he spoke thus, Yudhishthira gathered a little comfort and donated wealth to Brahmanas with devotion and pleased them.

6) Dharmaraja provided comfort to his relatives, citizens, refugees and the others. He gave them wealth abundantly. He took care of them like his children.

7) Dharmaraja thought about the killing of Bhishma, Drona, Karna and Duryodhana and, burning with regret, decided to give up his Kingship.

8) When his brothers, Draupadi and Brahmanas advised him regarding Dharma, he still (refused and) asked Bhima not to advise him. To Arjuna, he said – “You do not know”.

Note: Dharmaraja considered Arjuna as not possessing enough knowledge about Dharma and hence told him the same.

9) When Arjuna became angry, the Brahmanas told the King – “Arjuna knows the truth about Dharma more than you. He is Indra’s Avatara”. Even after listening to this, he did not give up his concerns about (the right) Dharma.

10-12) Dharmaraja kept thinking that all of their advice regarding the act being Dharma was arising out of affection for him. Sri Vyasa and Sri Krishna repeatedly said to him “It is Dharma indeed” using Shastra and logic. Yet he did not develop a firm mind. Then, the two of them, being the best amongst men and without any change, told him – “Bhishma can never be doubted by you since he belongs to the enemy camp. Therefore, go to him”.

Note: Sri Vyasa and Sri Krishna are described as ‘Purushottama’ and ‘Avyaya’ – the best amongst all who never undergo any deformation or change, with respect to time, space or attributes.

13) Dharmaraja got together with the two of them (Sri Vyasa and Sri Krishna), his brothers and with many Sages and went to (meet) Bhishma. When he felt shame, Sri Krishna spoke to Bhishma.

Note: Bhishma obtained that state of being on the bed of arrows due to the Pandavas. Hence Dharmaraja felt greatly embarrassed now to approach him and ask for moral guidance.

14) When Bhishma instructed him to ask, Dharmaraja put forth all questions very appropriately. Sri Krishna himself, being present inside of Bhishma, instructed all the Dharmas.

15) Bhishma then requested Sri Krishna – “O Lord! It is you who must instruct the Pandavas about Dharma. What ability do I possess to teach them?”

16) Sri Krishna then said – “In order to ensure your fame, I shall be present inside you and teach all the Dharmas and subtle truths”.

17) “It is appropriate and the main duty for a King to adhere to Bhagavata Dharma. For that sake, even killing evil is appropriate. All other Dharmas that are dear to Paramatma are also allowed”.

18-23) “Worshipping Sri Hari always with one’s *manas*, words and deeds. Knowing with conviction that Sri Vishnu possesses complete and infinite auspicious attributes and that he alone is independent while all others are always under his control. Understanding the hierarchy of Devatas. Not worshipping any other Devata as the Supreme Being apart from Sri Hari. Always worshipping other Devatas knowing them to be devotees of Sri Hari. Never engaging in unproductive work. Always giving up attachment over results of any action. Not opposing Sri Hari or his devotees ever. Taking the sides of the superior ones whenever a dispute arises between devotees of Sri Hari. Undertaking those activities without fail, those which are dear to Sri Vishnu and his devotees, and doing them well. Not performing any activity that is not liked by Sri Hari or his devotees, even if it is Dharma. Taking the side of the majority of Vaishnavas whenever there is equal contention between two sides – all of these are to be understood as being Bhagavata Dharma applicable to everyone”.

24) “For a Brahmana, imparting knowledge of the truth is the *vishesha* Dharma. Apart from his own wife and children, it is Dharma for him not to punish others. For them too (wife and children) no injury must occur nor must the pain last long”.

25) “Brahmanas and Vaishyas must not impose fines. On the issue of physical punishment, the rules for Vaishyas and others is the same as that of the Brahmanas”.

26-27) “An excellent Brahmana must subsist on materials that are obtained without effort, or through *bhiksha*, or through that which his *shishyas* bring to him seeking *bhiksha*. Under duress he can subsist through *kshatriya-dharma* and under great duress he can subsist through *vaishya-dharma*. *Kshatriyas* must obtain materials (tax) from all except *Devatas* and *Brahmanas* and subsist by ruling over them. He can forcefully take tax from enemy *Kshatriyas*”

28) “He should protect Dharma through *Sama* and *Dana* always. In the end he can achieve it through *Danda* also. Except for the benefit of noble men, he should never run away from battle”.

29) “Agriculture, trade, protection of cows and dealing in interest (finance) are the chief occupation of *Vaishyas*. For *Shudras*, employment in service of the other three *varnas* is the main duty. The others should conduct themselves as per their ancestors”.

30) “The devotees of Sri Hari, amongst the *Brahmanas* and in the order of the *varnas*, are worthy of worship. Even if one is higher in *varna*, he is not worthy of great respect if he is not excellent in his devotion to Sri Hari”.

31) "Even if one is lower in varna, if he is a devotee of Sri Hari, he must be given respect through various means, except for prostrating at his feet. Wherever there is excellent devotion towards Sri Hari, respect must be accorded".

32) "When a knowledgeable Brahmana is not available, even a Kshatriya can impart knowledge, after taking due permission from a Brahmana. When Kshatriyas are not around, Vaishyas can do so. In case of extreme situations, even a Shudra can impart knowledge".

33) "Since Shruthi says that when the four varnas are without knowledge, those outside cannot become knowledgeable, the question of one outside the varna granting knowledge does not arise".

34-35) "Women belonging to the three varnas must gain all knowledge apart from the Vedas. Women and men must stay loyal to each other. Even thinking of uniting with a woman who is higher in attributes ensures the road to Tamas. Desiring to unite the wives of those who are higher in *guna* leads to loss of *gunas*. For women, union with men who are lower than their husbands leads to great sin, that increases as the difference increases. It is sinful when others are desired too".

36-37) "For women who are very high in the hierarchy, study of all Vedas too is must, like others (men). Devata women and wives of Rishis are excellent even when they are born in the wombs of humans. The best amongst Shudras too must study books of knowledge, apart from the Vedas, through others. For all others, the chanting of Sri Hari's name is mandatory".

38-40) "Thinking of anyone as greater than Sri Vishnu or anyone as equal to him. Thinking of Brahma, Rudra and others as same due to minor differences in their attributes. Thinking of non-difference of these Devatas with Sri Vishnu. Thinking of differences between Sri Vishnu and his qualities. Thinking of differences between the Avatars of Sri Vishnu. Thinking of Sri Vishnu as possessing material body in his Avatars. Thinking of ignorance, sorrow, weakness and other such defects in Sri Vishnu. Incorrect understanding of hierarchy amongst his devotees – All of these lead to guaranteed Tamas".

41) "He who opposes either Sri Vishnu or his devotee through his thoughts, words or deeds and he who thinks of anything as not being under the control of Sri Vishnu – such a person shall attain Tamas".

42) "He who thinks of Sri Vishnu as being under the control of others; He who does not realize Sri Vishnu is complete in all aspects; He who is not a devotee of Sri Vishnu – such a person shall definitely attain Tamas".

43) "Those who harbour doubts about *Tattva* shall attain Naraka due to such defects. If they possess multiple *gunas* they shall not attain Andhantamas".

44) "Those who possess *gunas* and *doshas* in equal measure keep getting born as humans again and again. Remaining thus till their defects are destroyed, they then attain higher states increasingly".

45) "Once all defects are destroyed, one gets Mukti due to increase in devotion and knowledge, both of which are commensurate with one's inherent ability (Swabhava). Noble deeds fetch Swarga. Sinful acts are destroyed by the words of Sri Vishnu or his devotees".

Note: Once sins are destroyed, the increase in knowledge and devotion is not unlimited. Each jeeva gets knowledge and devotion that is a reflection of the jeeva's inherent Swabhava. Higher jeevas like Brahma, Vayu, Rudra get more knowledge and devotion in Sri Hari than lower jeevas.

46) Sri Vishnu, by being present inside Bhishma, taught these and other secrets of Dharma to the Pandavas. Having listened to the same, the son of Dharma asked his brothers and Vidura which among the three out of Dharma, Artha and Kama was the greater *Purushartha*.

47) Vidura opined that Dharma was the best (purushartha) while Artha was average and Kama, being non-productive, was lowly. Arjuna claimed Artha to be the best.

48) "Artha is of two types – Daiva (divine) and Maanusha (humanly). Knowledge is divine wealth. Money, gold and others are humanly wealth".

49) "Dharma is *madhyama* (neither excellent nor low). Vidya is both a goal and an instrument for Dharma. Mukti too is obtained through Vidya".

50) "The humanly (or material) wealth can become an instrument for Vidya when utilized in the right way. Due to (the right utilization of) such wealth, a Guru can become pleased and facilitate Moksha".

Note: Material wealth must be always utilized for noble reasons such as pleasing Gurus and elders. This will lead to them gracing us and facilitating the attainment of Moksha.

51) "Even if wealth is unknowingly utilized for Dharma, Gurus and Devatas shall be pleased. Dharma that is undertaken without the desire of (specific) results also follows wealth only".

52) "Therefore, Artha is what possesses superiority. Since Kama is non-productive it is inferior". The twins too, being great scholars, approved of what Arjuna said.

Note: Nakula and Sahadeva agreed with Arjuna's assessment.

53) Then, Bhimasena, the best amongst great knowers of truth, addressed everyone energetically and with a smile and said – "There is no other Purushartha greater than Kama. How then can it be inferior?"

54) "Scholars term desire as Kama. Purusharthas and their results are desirable hence Kama is superior indeed. That which is not desirable can never be a Purushartha. Isn't it known as Purushartha since it is desired by Purushas?"

Note: The basic commonality between all four Purusharthas is that jeevas desire to attain them. Hence *ishta* (desire) which is another name for Kama is the underlying requirement for even the other Purusharthas. It therefore cannot be inferior. Quite the opposite actually!

55) "Knowledge, devotion and other qualities act as instruments for Purushartha. But, they cannot be such instruments if detached from desire. Therefore, if not desired, even the final Moksha is not attainable".

56) “Sri Hari, who is the best of the best and the primordial being, is an object of desire for himself and others too. If he is not desired then he grants an inauspicious end-state. Therefore he too is known as Kama. In this way, all Purusharthas are actually Kama only”.

57) “Although Kama is interpreted as desire, if it is not present, even a sentient being becomes insentient like a pot or a wall. Therefore, that desire which is the very essence of a sentient being is superior indeed. Being sentient in essence, it always remains under wraps”.

58-59) “Therefore it is wholly inappropriate to treat Kama separately. Therefore O King! If you wish to understand the relative hierarchy in Kama (it is as follows) – When Kama is in accordance with both Dharma and Artha, it is superior. If it is in line with just one of them, it is medium. If it is against both, such Kama is inferior. Therefore one should always enjoy Kama that is in sync with one’s intellect known as *Stri*”.

60) “O King! There is no other Purushartha greater than Kama. Sri Hari, who is intellect personified, who is one’s best friend, who is always embalmed with the essence of sandalpaste, who is wearing special garlands and jewels and one who is Supreme, is indeed Kama himself” – having thus described it succinctly as well as in detail, the brave Bhima became silent.

61) Dharmaraja praised Bhima and the others and praised Moksha as the best Purushartha. Since it was not (totally) against his own words, Bhimasena did not reject (counter) it.

|| End of chapter 29, known as ‘Samasta Dharma Sangraha’, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 30: Ashwamedha Kathanam

Pandava Rajyabhara, Kali nigraha, Anugita, Story of Udanka, Birth of Parikshita, Ashwamedha Yaga, Babhruvahana episode, Greatness of Lakshana Shastra, Glory of the Yaga, Mongoose incident

|| 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 Dyū.

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 Dhritrashtra. 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 *Avabhruta 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 Paingi 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 ||

Chapter 31: Dhritarashtradi Svargaprapti

Bhimopadesha to Yudhishthira, Dhritarashtra Virakti, Vanavasa, Vidura Dehatyaga, Greatness of Vyasa, Departure of Dhritarashtra and others

|| Om Namō Bhagavate Vasudevaya ||

- 1) When the Pandavas were ruling the Earth with devotion towards Sri Krishna, the lord of the Yajnas, one excellent Brahmana came to Yudhishthira at night with the intention of performing Yajnas.
- 2) When Dharmaraja said that he would give in the morning, the Brahmana, being in a hurry, asked Bhima. Listening to what Yudhishthira had said, Bhima immediately gave him his armlet.
- 3) Having obtained that invaluable armlet that was shining like fire and studded with precious stones, that excellent Brahmana left with a feeling of accomplishment. Bhima then got the Nandighosha beaten loudly.

Note: Nandighosha is the custom of beating a drum or bell to indicate happiness or victory.

- 4) Hearing that sound of victory at an odd time, Dharmaraja sent messenger after messenger to enquire with Bhima who replied – “Being in a mortal body, Dharmaraja has certainty about his lifespan. Therefore I was pleased”.
- 5) When Bhima said thus, Dharmaraja understood Bhima’s intent that there must never be delay in practicing Dharma. He respected it and said “Wonderful!”. Later he ensured he was responsive in practicing Dharma.
- 6) After that Bhimasena noticed Dhritharashtra, who in spite of being tainted due to evil company, being responsible for the death of all Kings, having committed great sin, was still immersed in material pleasures. He developed compassion towards him.
- 7) “Unless he engages in extreme Tapas he will never attain his own loka. Due to excessive material indulgence he will not be able to perform Tapas” – thinking thus, Bhima started doing those things that would develop Vairagya in him.

Note: The harshness shown by Bhima towards Dhritharashtra was to sprout the seed of Vairagya in him.

- 8) Noticing his brothers and the women-folk giving excess respect to Dhritharashtra, he got others to disobey his orders. He personally did the same too. In spite of this, since the others kept serving him, he did not develop Vairagya.
- 9) Apart from Bhima, all the other Pandavas and their wives used to serve the son of Vichitravirya along with his wife with great respect and care. Wanting to ensure that they do not suffer from the grief of their sons’ deaths, Draupadi too was serving him.
- 10) Although Dhritharashtra was greatly satisfied with the others, he would not get that affectionate with Bhima in spite of knowing his great influence, recalling always that his sons were killed by him.
- 11) In order to eliminate the excessive inclination towards material comforts, and to reduce the hatred towards him, Bhimasena patted his own shoulders and spoke in front of Nakula and Sahadeva such that Dhritharashtra could hear him.
- 12) “It is between these two round, plum and sandal-paste laden shoulders that the old man’s sons were caught and killed”.

13) Out of affection and respect towards him, Nakula and Sahadeva accepted these words. But Draupadi, Kunti or Dharmaraja could not realize this.

14) Listening to his words, the elder one (Dhritharashtra) developed Vairagya. In order to increase it further, Vidura said – “O King! Your attachment towards life is excessive”.

15) “What surprise! For a living being, attachment over life is everything. That is why you are eating the morsels thrown by Bhima like a dog”.

16) “There is nothing wrong in Bhima speaking like this. All of you lit fire. You fed him poison. Insulted his wife. Snatched away their wealth and land. But, has Bhima done anything wrong to you in return?”

17) “In order to help you who is excessively interested in material luxuries, Bhima has spoken such Vairagya inducing words. Give up your hatred towards him”.

18) “Giving up attachment and hatred, worship *Tirthas* in the forest and perform Tapas of Sri Hari and worship him. You shall become pure”.

Note: Tirthas here refer to sacred places and banks of great rivers.

19) When Vidura spoke thus, Dhritharashtra gave up hatred towards Bhima and attained Vairagya. In order to obtain Dharmaraja’s consent for Tapas, he started an Upavasa.

20) Getting to know that he had kept away from food for the fourth day, Dharmaraja rushed to him and requested him repeatedly to consume food.

21) “I shall consume food only after obtaining your consent for moving to the forest. Otherwise I shall not” – saying thus, Dhritharashtra, who was tired due to fasting, fell unconscious at that moment and leaned against his wife.

22) Dharmaraja touched him softly with his comforting hands and woke him up. Later he spoke out of great sorrow.

23) “Keeping Yuyutsu in front, may you rule this land without any troubles. For your sake, all of us will perform Tapas in the forest”.

24) Dhritharashtra said to him – “Not possible. It is the tradition of our *Kula* to give up one’s life in the forest at the end. Therefore grant me permission”.

25) When the two of them were engaged in a dispute thus, Lord Sri Krishna Dwaipayana appeared there. Being omniscient and the doer of all activity, he said to Dharmaraja.

26) “Grant your consent to the King (Dhritharashtra) who desires to lose all his sins through Tapas. Do not come in the way of him accomplishing Dharma”.

27) “If he attains Vairagya in time and relieves himself of all sins through Tapas, he shall attain *Sadgati*. Definitely not otherwise”.

28-32) When Sri Vyasa said thus, Dharmaraja gave him his consent. He had his food then. Later he instructed Dharmaraja in matters of noble Dharmas and political strategy, out of affection. The King listened to it as a matter of courtesy. Having given his consent, the son of Dharma returned to his

palace. Dhritrashtra then sent Vidura to Dharmaraja asking for money to perform his sons' *Shraddha*. Listening to his (Vidura's) words, Dharmaraja said to Bhima – "It is appropriate for us to give him money since he wishes to perform Shraddha for his sons, grandsons, close ones and relatives". Bhima thought – "Those who have turned against Sri Madhusudana should not be rendered any help that could aid their sadhana in the other world. Even if money is given keeping the others in mind, he will use it to perform Shraddha for his sons. Giving him money in spite of knowing this will lead to defect (sin)". Thinking thus, Bhima said.

33) "May Duryodhana and the others attain a state that is tougher than the toughest. On the other hand, we are performing Shraddha for Bhishma and the others. Therefore, why should we give (money) to Dhritrashtra?"

34) "Since Karna is a *Kaneena*, Kunti, along with us, possesses the right to perform Shraddha for him. Why then should we give money to Dhritrashtra?" – when he said thus, the King and Arjuna requested again.

Note: Kaneena is the son of a Kanya.

35-37) "Dhritrashtra wishes to go to the forest. He has requested us for money. Give him his own money that he earned through his prowess. Will he ask you again like this in future?" – when they said thus, Bhimasena, the follower of Shuddha Dharma, refused again. Dharmaraja, being disappointed, said – "You remain quiet. I shall give him my money, that does not belong to the treasury, and money that will lead to Daana and other material pleasures".

38) Arjuna too said the same thing. Dharmaraja and Arjuna then requested Vidura – "Father should not get upset with Bhima who is engaged in *Mukhya-Dharma*".

39-40) When they said thus, Vidura took the money (from them) and went to Dhritrashtra and said – "Yudhishtira and Arjuna have shown great respect towards you. However, Bhima does not like your instruction very much. He has engaged himself in pure Kshatriya Dharma. Therefore, do not get angry at him".

41) Dharmaraja and Arjuna too were followers of Dharma. They, however, had compassion over the world. When Vidura said thus, Dhritrashtra did not feel anger. He remained pleasant minded.

Note: Although Dharmaraja and Arjuna too were *Dharmishtas* they kept the niceties of the world in mind. Bhimasena, being the follower of Shuddha Bhagavata Dharma, did not let emotion come in the way of doing what is right.

42) In order to rid himself of the debt of his sons, Dhritrashtra performed their Shraddhas and with a pure heart gave great Daanas continuously for ten days.

43) The King, possessed of great intellect, offered all his Karma to Sri Krishna. Having obtained the consent of the Pandavas and other relatives he stood ready to go to the forest. He requested the citizens and villagers with tears in his eyes.

44) "All of you great souls had been ruled with Dharma by my ancestors. However, I did not take care of you in the same way. Since all of you are compassionate and noble, you never called me out for not having taken care of you, due to your great affection for me".

45-46) "With your help I conducted Yajnas. Many ponds and wells were dug by me. My son, however, was a sinner and fool. He became the reason for the destruction of the Kshatriyas. He doubted everyone. He violated the orders of elders. He forsake brotherly feeling over the noble Pandavas and greatly deceived them, unlike anything anyone had done earlier".

47-48) "Being evil-minded, he did many unpleasant things against Sri Krishna. He foolishly did many bad things to you too. All of his brothers emulated his behavior. Due to their sins, they destroyed themselves along with their children, friends and relatives".

49) "I am old now. I have been pained greatly by my sons. Having misbehaved very badly with Sri Krishna and the Pandavas due to their association, I am now eager to relieve myself (from those sins) by performing Tapas".

50) "Being affectionate towards friends, all of you should permit me to go to the forest. All of you should continue to respect the noble Pandavas just like now. You should continue to treat them well at all times and do so even more for my sake".

51-52) "They are my true sons. They will ensure happiness for me in this world and the other world" – when Dhritrashtra spoke thus, all of them praised his noble qualities loudly and felt great sorrow. The citizens and villagers permitted him to go to the forest after a long time, with great difficulty and tearful eyes. Walking with him, the Pandavas followed him a very long distance".

53) Sanjaya and Vidura, along with Gandhari, followed Dhritrashtra. Kunti, having decided upon *Vanavasa*, followed him too.

54) In spite of being stopped by the grieving Pandavas and their wives, Kunti did not listen. With great difficulty she convinced them and followed the King.

55) With Kunti, Vidura and Sanjaya showing him the way, Dhritrashtra, along with Gandhari, reached Kurukshetra. Eventually he reached the divine-worshipped Ashrama of Sri Vyasa, the lord of the world.

56) Sage Narada, who arrived there, informed him that he would attain his loka with his wife after three years. Having gained a lot of confidence with that (assurance from Sage Narada), he undertook an excellent Tapas as instructed by Sri Vyasa.

57) When the son of Vichitravirya, in the company of Vidura, Gandhari, Kunti and Sanjaya, was worshipping Lord Sri Hari through his Tapas, the Pandavas, with their wives, relatives and servants, came there to see them.

58) Then, Vidura merged into Yudhisthira. After that the Pandavas served Dhritrashtra, who was with Gandhari and Sanjaya, and Kunti.

Note: Yudhisthira and Vidura were both Avataras of Yama. Vidura therefore merged into Dharmaraja and ended his Avatara.

59) Sri Hari, in the form of Vyasa, the very essence of unlimited strength, tejas, knowledge, excellent wealth, joy and other attributes, appeared there. As soon as he became visible, all of them worshipped him very well with great devotion.

60) Having been worshipped by all of them, Sri Vyasa said – “Whosoever wants whatever they desire, they may inform me. I shall fulfill them now”. When he said thus, the Pandavas, along with their wives, requested him that their devotion may grow further. Kunti requested that the sin she accumulated due to the birth and death of the son of Surya (Karna) be removed.

61) When he fulfilled all their wishes, Dhritrashtra consulted his wife and requested the omnipotent one (Sri Vyasa) that he should be able to see all those who were killed in the war.

62) Then, as per the orders of Lord Sri Vyasa, all of them came there instantly from Swarga loka. Sri Vyasa gave divine vision to Dhritrashtra. As per the orders of the Supreme One, all of them spent that night in the company of their wives.

63) Dhritrashtra, along with his wife and the others, saw that amazing miracle and felt great satisfaction. After that, as per Sri Vyasa’s orders, all the women-folk got together with their husbands and proceeded to Swarga.

64) Apart from Uttaraa, all of them went (to Swarga). When the son of Parikshita (Janamejaya) heard this story, he requested to see his father. Sri Vyasa, the one with unfathomable capabilities, immediately brought him from Vaikunta loka.

Note: Sri Vaishampayana Muni was narrating the story to Janamejaya when this incident occurred. Sri Vyasa was present in that assembly.

65) Janamejaya saw his father Parikshita, who had been brought there by Sri Vyasa, and became greatly joyed. He worshipped Sri Vyasa, the one to whom even Brahma and the other Devas bow, in many ways and sought forgiveness. Along with the other people there, he developed even more faith in the Mahabharata.

66) The Pandavas reached their city and ruled the Earth with Dharma. Enjoying comforts that were appropriate, without getting attached to it, they worshipped Sri Krishna, the bearer of the Universe, with devotion.

67) At the end of three years, when Dhritrashtra lit his burning pyre with the Oupasana Agni that he had preserved, the Pandavas heard the news that he, along with his wife Gandhari and Kunti, had been burnt in that fire.

68) Hearing the news that their elder father had left for Swarga with a modesty-filled face and having stayed in meditation, and that Kunti was united with her husband Pandu and staying happily, the grieving Pandavas performed their post-death rites.

69) All of them had performed many extremely pious acts of punya with devotion to Sri Vishnu. They had meditated upon him even during their last moments. They had received all the post-death ceremonies and offerings from the Pandavas, their noble sons. Therefore, they attained permanent, special and abundant bliss.

70) Sanjaya approached Sri Vyasa and, through service to him, attained his original form again. The Pandavas, awaiting Sri Krishna's departure to Parandhama, ruled the Earth.

71) Ruling the entire Earth in this way, the noble Pandavas spent eighteen years. They used to enjoy pleasures without giving up on Dharma or Artha. They never gave up remembering the feet of Sri Hari, the one who is without an end temporally, spatially or in terms of auspicious attributes.

|| End of chapter 31, known as 'Dhritarashtra Swargarapti', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

Chapter 32: Pandava Svargarohanam

Sri Krishna's satra, Departure of Yadavas, Sri Krishna Parandhama Gamana, Mahaprasthanam of Pandavas, Swargarohana of Yudhishtira, Regaining moolaroopa, Avatars of Buddha, Sri Madhwa, Durga and Kalki, Conclusion

|| Om Namo Bhagavate Vasudevaya ||

1) Thereafter, Sri Krishna went to Kurukshetra and undertook Deeksha to perform a Yajna for twelve years. The one who is beyond logic undertook the responsibility of a 'Sadas' through the forms of Sri Vyasa and Sri Parashurama.

Note: In a Yajna, the Ritvik who oversees all activities is a Sadas.

2) In that Yajna, devotees of Sri Hari such as Daksha, Bhrgu and the other Ritviks, Pandavas, the best amongst Yadavas, Brahma, Rudra, Indra and the other Devatas took part as servitors in various roles.

3) All the servants at the feet of Sri Narayana, including all Jeevas on Earth, those living in the Antariksha and Dyu lokas and the Nagas living in the nether worlds took part with great joy.

4) Due to the conferences on philosophy held between the Devatas and Sages and due to the words of wisdom of Sri Vyasa and Sri Parashurama, inquisitive polemics obtained excellent and definitive knowledge about philosophical truth in that Yajna.

5) Those desirous of Dharma, Artha and Kama got the same from Sri Krishna. Those desiring Moksha too got it from Sri Krishna. All the people, including Suras and humans, obtained food, drinks and clothes as per their desires and moved around in the Yajna.

6) (Kuru)Kshetra then appeared like Vaikunta because all the noble men had gathered there at one place. Amongst them, there were none whose desires were unfulfilled. And Sri Krishna, the controller of even Brahma and Rudra, was appearing there without any effort (on the part of the noble men to see him).

7) In this way, Sri Krishna performed that great Yajna for twelve years and then performed the Avabhrutha snana. According great respects to all the people who had gathered there, he sent them off over a period of one year.

8-9) Sri Krishna, wishing to end his own Kula, caused the Brahmana's curse to take place. Instructing Uddhava with excellent knowledge, he sent him to Badari. Awaiting his hundred and seventh year, he ruled the Earth along with the Parthas.

Note: The Yadavas dressed up Samba as a pregnant lady and asked an assembly of Sages including Vishwamitra, Kashyapa, Narada and others what kind of child would be delivered. The Sages cursed them saying that a pestle that would destroy the Yadava race would be born.

10) When Duryodhana fell, Kaliyuga started. Sri Krishna ensured Kruta Yuga prevailed for a further thirty-six years.

Note: Although Kali Yuga had technically started, Dharma was so prevalent on Earth that it matched Kruta Yuga for another thirty six years till Sri Krishna departed.

11) Due to Sri Krishna's dictum, any work that brought punya fetched greater results and paapa carried lesser results. Due to this, that period became better than Kruta Yuga.

12-13) In this way, when the world was engaged in devotion of Sri Hari and adherent towards Dharma, the signs of Kali Yuga vanished. Wanting the established norms of Kali Yuga to take effect, Brahma,

Rudra and the other Devatas prayed to the indestructible Sri Krishna and pleaded with him to return to his own loka. Sri Krishna said "All right".

14) Since the strength of Kali would not increase if noble men were in majority in this world, Lord Sri Krishna took his Kula to Prabhasa to cause their destruction.

15-16) Even if it is a sacred place, death at one's own residence does not fetch much punya. Even if the place is lesser in merit, dying at another Kshetra brings greater punya. In order to enlighten everyone with this truth, Sri Krishna took all of them to Prabhasa from Dwaraka and got them to undertake Daanas and other meritorious activities.

17) Undergoing illusion due to Sri Krishna himself, all of them consumed alcohol due to the effect of the curse, lost control over themselves, killed each other and attained their original forms. Seeing this, Balarama too attained his original form through Yoga.

Note: The pestle born to Samba due to the curse of the Rishis had been powdered and thrown into the ocean. That powder grew into a grass called Airaka. The Yadavas plucked that deadly Airaka grass and hit each other to death.

18) After that, Sri Krishna, the Supreme Devata and the one with infinite capabilities, sent his charioteer quickly to the Pandavas to ensure that they too should follow him and depart to their lokas shortly thereafter.

19) Lord Sri Krishna sat down under an Ashwatha tree with his copper-red foot placed over his thigh. Seeing this, a hunter by name Jara, although a great devotee of Sri Krishna by nature, thought of it as a red-deer and released an arrow.

20) Sri Krishna's body is impenetrable and unbreakable. As soon as the arrow struck his foot, the hunter approached him and collapsed on the ground after seeing (what had actually happened).

21) In order to respect the words of the Brahmana, Sri Krishna got him to do thus. "O Deva Krishna! I am a sinner. Kill me" – when the hunter requested thus, Sri Krishna sent him (instead) to Swarga.

22) Sage Bhrgu had taken birth as that hunter for the sin of having kicked him with his feet. Due to his atonement, and being pleased with his devotion, he sent him in that very body to Swarga, through a Vimana that had appeared there upon his command.

Note: The hunter who hit the arrow at Sri Krishna's feet was the Avatara of Rishi Bhrgu.

23) Due to extremely abhorrent Karma, he had undertaken that undesired birth and had performed the most lowly act (of hurting Sri Krishna). Yet Sri Krishna caused him good. Since his heart was clear, there was no loss of devotion either for Sage Bhrgu. Since he hit the arrow unknowingly, it did not lead to great sin for him.

24) After that Brahma, Shiva, Indra and the others came to Sri Krishna once again and, after prostration, followed him. Due to his radiance, Sri Krishna caused all of them to glow. He then quickly departed to his loka.

25) He stayed in an invisible form on Earth in order to give results to those who chant his Gopala (Krishna) mantra. With a second form, he stayed in the *Suryamandala*. With a third form, he stayed while being worshipped by Shiva.

26) With a fourth form, he stayed at Brahma loka, being worshipped especially by Brahma. After that the best amongst the Devatas followed him devotedly as per their capabilities as he was entering his *moolaroopa* through a fifth form.

Note: The *moolaroopa* is his Narayana form in Anantashayana.

27) Due to the unlimited great radiance emanating from that fifth form of Sri Krishna, the vision for Indra and the other Devatas became hazy. Having followed him as long as they could, they closed their eyes and stopped, being unable to proceed further.

28) Being followed by Garuda, Rudra and Shesha, Brahma bowed to Sri Krishna who entered his *Parandhama* and, leaving aside Garuda and the others, conversed secretly with Sri Hari after being hugged by him. He chanted his praises too.

Note: While Indra and the other Devatas had to stop much earlier, Garuda, Rudra and Shesha were able to follow Paramatma till his *Parandhama*. They too had to stop at that point and only Brahmadeva was able to proceed further.

29) Sri Krishna, the one with infinite auspicious attributes, merged with his *moolaroopa* and yet at the same time remained in the separate form too. Being worshipped very well by Mahalakshmi and the liberated souls including (the liberated) Brahma, he rejoiced there as per his own wish.

30) Brahma got together with Rudra and the others and returned to his loka, where he saw the form of Sri Krishna and worshipped him in various ways and rejoiced. The other Devatas saw Sri Krishna's form in Surya and worshipped him and felt great joy.

31-33) Sri Hari, who is blemish-free always, had never caused any illusion about giving up a physical body in any of his earlier Avatars. Therefore, in order to cause confusion to Asuras and send them to Andhantamas, in spite of possessing only pure knowledge and bliss as his body, created another physical body and, after giving it up, rested it on the ground and left for Vaikunta. Arjuna arrived there as per the words of Daruka (Sri Krishna's charioteer) and cremated it.

34) Arjuna chiefly performed the cremation for the bodies of Balarama and the others. Daruka went back to Vishnu loka just as he had arrived.

35) Similarly, to cause confusion amongst Asuras, Rugmini vanished in a fire and went to (unite with) Sri Hari. In the same manner, Satyabhamaa performed Tapas in the forest and became invisible and attained Sri Hari.

36) Rugmini and Satyabhamaa were Mahalakshmi herself. They stayed in two distinct forms. They too cause illusion to Asuras just as Sri Krishna.

37) The other six *Mahamahishis* too gave up their bodies, some by entering fires while some others through Tapas. They attained Sri Hari.

38) The wives of Balarama and others gave up their bodies through fires and attained their husbands. All of them were great *Pativratas*.

39) Vasudeva heard the news from Arjuna and gave up his body after entering into Yoga. Due to his devotion to Sri Krishna, he attained *Kashyapatva*.

Note: Vasudeva, the father of Sri Krishna, was the Avatara of Sage Kashyapa.

40) Arjuna performed his cremation from the fire of his Ashwamedha. The wives of Vasudeva gave up their bodies in the fire and attained him.

41) Arjuna started out of Dwaraka, along with the women, children and wealth. Dwaraka submerged into the ocean.

42) When Arjuna was moving along the road, all alone with the women and children, by virtue of Sri Krishna's curse, the intoxicated Abhiras, who were great sinners, kidnapped the women.

43-44) Due to the curse, the sixteen thousand and hundred wives of Sri Krishna were seized by the Mlecchas. When the women and wealth were thus kidnapped by the Abhiras, Arjuna desired to battle and, with great difficulty, strung the Gandiva.

45) His arrows became empty due to divine *maya*. He started forgetting astras. Considering it to be divine providence, Arjuna meditated upon Sri Krishna, the best amongst all, and killed many of them with the Gandiva. He proceeded towards Kurukshetra, protecting the remaining ones.

46) Arjuna saw Sri Vyasa, who was none other than Sri Hari, the ocean of complete knowledge and strength, one who possesses excellent bliss and the lord of the world. In complete sorrow, he fell at his feet.

47) Arjuna was instructed by Sri Vyasa, the best amongst *Purushas* and one who is Sun-like towards ignorance, through many wise words. Arjuna planted his heart firmly at Sri Vyasa and took courage and reduced his sorrow to a great extent.

48) The wives of Sri Krishna, who had been kidnapped by the Abhiras, undertook the Govinda Ekadashi vrata as per the words of Sage Dalbhya. They took bath in the Sarasvati river and, heeding to the words of Vayu, gave up their bodies and attained Swarga.

Note: Some scriptures term the Ekadashi of Ashada Shukla Paksha as Govinda Ekadashi. Some others consider it to be on the Ekadashi of Phalguna Shukla Paksha.

49) Arjuna crowned the sons of Krutavarma and Satyaki as the rulers of the Kurukshetra and Sarasvata countries.

50) Arjuna, the Yogi, crowned Vajra, the son of Aniruddha, who was dear to Sri Krishna and possessed excellent attributes, as the ruler of Shurasena and Indraprastha countries.

51) Handing over the women, children and wealth to Vajra, Arjuna went to Dharmaraja and the other brothers. He narrated everything that happened to them.

52) The Pandavas recalled their agreement with Sri Krishna that they would not separate. They coronated Parikshita, a great devotee (of Sri Krishna), as the Emperor.

53) They instructed him to kill the Mlecchas who had kidnapped the women. Having borne the burden of his grandfathers, he completed that task later.

54) As per the agreement with Sri Krishna, they did not do that task themselves. The rule they considered was that they would resolve the dangers faced by the world only as long as Sri Krishna's feet were touching Mother Earth. Following him after that was the other rule they kept.

55) "We should always follow Sri Krishna. We should neither enjoy nor protect the land when he is no longer around" – was the rule they had framed a long time ago.

56) Then, Kali, wife of Bhima, accepted *Vaishnava Yoga* and gave up her human form and merged with Draupadi.

57) Subhadra and the other wives of the Pandavas, as well as Yuyutsu, stayed back at Hastinapura as per the orders of the Pandavas in order to guide the grandson (Parikshita).

58) All the Pandavas gave up their royal insignia, engaged in Vaishnava Yoga, and undertook *Mahaprasthan*a along with Draupadi.

59) They first proceeded in the north-eastern direction. Out of greed, Arjuna had not given up the Gandiva yet. When they were near the ocean, Agni saw it and requested Dharmaraja. As per the King's words, Arjuna discarded it in the ocean.

60-61) Agni cleared himself of Varuna's debt and vanished. The Pandavas too quickly crossed all seven seas in just seven days due to the power of Yoga. Without stopping anywhere they circumambulated the Earth and reached Gandhamadana mountain.

Note: Agni had given Arjuna the Gandiva by fetching it from Varuna, to whom it actually belonged. By ensuring it was discarded back into the ocean, Agni ensured it reached its rightful owner and hence his debt towards Varuna was cleared.

62-63) Over there, in the Narayana Kshetra, the bodies of the five including Draupadi, Sahadeva and the others fell in that order. Bhimasena then, although knowing the reality that they gave up their bodies not desiring to enter Swarga in that form, asked Dharmaraja – "Due to what defects are the bodies falling in this manner?"

64) Since the Shruthi states that the *Runa* (Karmic debt) of a person shall be relieved if the defects of a just-deceased person are listed, Bhimasena got Yudhisthira to list their defects in order to clear his Runa with all of them.

65) Without realizing that all of them gave up their bodies out of their own will and that they had all performed pure Karma, Dharmaraja thought that there must have been some defect on their part since nothing takes place without a reason and started guessing some defects (in each of them).

66) Pandavas and Draupadi had undergone *Swacchanda Mrutyu* (gave up their bodies on their own will). There is a Shruti that confirms all of them had given up their bodies through Yoga and had attained those lokas that are difficult for even Devas to attain. Therefore, these very powerful ones had not given up their bodies due to defects of any sort.

67) There is a statement in the Skanda Purana which quotes Sri Vyasa's words to Rishis in which it is stated that Bhimasena cleared all his Runa with the others by getting those defects stated and that he gave up his body while remembering Sri Hari and attained an excellent position (loka).

68) Apart from Bhimasena, since it was very appropriate of Draupadi to be partial towards Arjuna, it can never be a defect of hers.

Note: Dharmaraja tells Bhima that Draupadi fell down as she was partial to Arjuna. Sri Madhwacharya clarifies here that Arjuna was most qualified after Bhima. Hence it was very appropriate of Draupadi to be partial towards him. Therefore it was not a defect.

69) Ethics, beauty, valour and strength – these qualities were present in the Pandavas in increasing order (Sahadeva, Nakula, Yudhisthira, Arjuna and Bhima). Therefore these can never cause *Dosha*. Since Bhimasena was Prana himself, ability to enjoy can never a defect in him.

70) Since the Vyasa-Smriti states that it is never a defect to understand one's own capabilities appropriately, how can the defects stated (by Dharmaraja) be applicable to them?

71) On some occasions, the three of them including Arjuna used to feel excess ego about their own qualities. That, however, was not the reason for them giving up their bodies. That only causes difference in Mukti.

Note: Those less qualified Satvikas develop ego and other defects from time to time. This reduces their *ananda* or bliss in Mukti, in line with the inherent nature of the soul.

72) The variations in *guna* and *dosha* does not cause the fall of the physical body in *samsara*. Once Prarabdha Karma is exhausted, the body of even a completely sinless person will fall!

73) Even Dharmaraja did not get to enjoy Swarga in that body! That being the case, how can excess ego and other defects be associated with Bhimasena?

74) Those (souls) who are free from all defects since eternity and possess more *gunas* than all others attain the position of Vayu. These Devas, known as Rujus, are Devas to Devas!

Note: Only those Jeevas who belong to the category of Rujus attain the position of Vayu and, after that, the position of Brahma.

75-77) Sri Krishna himself has stated that Bhima does not have excess *Ahamkara*. "O Pandava! Those auspicious qualities which you consider yourself to possess very little, I consider you to possess them a thousand fold more". Therefore, just as Dharmaraja considered Adharma to have been done by virtue of the war, here too he considered Adharma to be the reason for the fall of (Bhima's) body.

Note: Just before Sri Krishna's proceeds towards Hastinapura for negotiations, he consults all the Pandavas. At that time, when Bhima agrees for peace, Sri Krishna asks him if he was scared. Then, Bhima narrates a list of his gunas. Sri Krishna replies saying he considers Bhima to possess those qualities at least a thousand times more in potency! Sri Madhwa quotes those words of Sri Krishna here.

78-79) Desiring to leave the physical body before the older ones, the fall of their bodies occurred in that particular order and not because of sins. Just as how it is for those who attain Mukti.

Note: Draupadi, being the wife, quit her body first. Amongst the brothers, the first born was to depart later. Hence the order. In Mukti too, the higher souls perform *sadhana* for a longer duration and become ready for Mukti later than the lower souls who finish their *sadhana* earlier and then await Mukti.

80) When the rest of them departed to their own lokas, Dharmaraja, with a dog that was his own form, proceeded further. A divine chariot then came down in front of him.

81) When the charioteer said – “Climb the chariot” Dharmaraja replied – “The dog should climb first”. The charioteer said – “That is not appropriate”.

82) “I shall not climb without the dog” – when Dharmaraja said thus definitively, Yamadharma revealed his true form. After all, it was Yama himself in the form of the dog, wasn't he?

83) In this manner, Yama propagated the compassionate quality of his own form of Yudhishtira through wise words, thereby spreading his fame.

84) After that the King, being very dear to Sri Hari, climbed that chariot and crossed one higher world after the other. He exceeded all other Kings and proceeded further.

85) Having reached the upper most region of Indra loka, he was told by the Devatas – “This is your place”. He saw Duryodhana over there.

86) Seeing Duryodhana being there with his brothers and appearing resplendent, he became extremely angry and closed his auspicious eyes.

87-88) “Where are my brothers? Where is Draupadi? Where is Karna? Where are my relatives? Where are Dhrishtadyumna and the others? Where are Ghatotkacha and my other sons? Where are the Yadavas?” – Dharmaraja asked thus. The Devatas replied – “How does it concern you? Over here, each undergoes the (effect of their) Karma on their own; not others”.

89-90) When the Devatas spoke thus, Dharmaraja asked – “Duryodhana is that sinner who destroyed the Earth. He doubted everything. He was an ingrate to his friends. He turned away from Sri Narayana and was an atheist. He was a great deceiver and a cruel person. He hated Sri Vishnu and his devotees. How did such a person attain this supreme position?”

91) “Why are my dear ones, who know all Dharmas, who have always taken refuge in Sri Narayana and who are always engaged in utmost Dharma, not to be seen here?”

92) “Wherever those noble ones are there, I too need to be there. Even if it is Naraka. I cannot be here with this sinner”.

93-94) “The great warrior Duryodhana has attained this” – said the Devatas. They sent their messenger along with Dharmaraja who desired to see his relatives. Dharmaraja walked in the path shown by him. That place was full of unbearable stench. Darkness pervaded everywhere.

95) After a short distance, unable to bear that stench, Dharmaraja desired to return. Then, he heard voices that seemed to be that of his own (relatives).

96-97) “O King! Please stop for a moment. Your very presence is causing our pain to subside” – noticing the misery in those voices, Yudhishtira asked – “Who are you?”. He then heard voices that seemed to say “I am Bhima”, “I am Arjuna”, “I am Karna”. Dharmaraja heard them.

98) Hearing those voices, Dharmaraja became compassionate and, being full of misery and sorrow, told the messenger – “You can go wherever you wish. I cannot leave from here”.

99) “There is nothing to be had from Swarga leaving aside such relatives” – when he said thus, the messenger went away. Yudhishtira stood there.

100) Then, Indra and the other Devatas arrived there out of affection towards Yudhishtira. As soon as they arrived thus, the pain-filled voices, the stench and the darkness vanished.

101) Dharmaraja then, with an uncluttered mind, saw a place that was better than Swarga. Increasing his fame even further, Yama then spoke to Yudhishtira, who was his own form.

102-103) “Compassion is always greater than doing what is right. I have seen you do this thrice especially”. Indra too spoke to Dharmaraja – “A false Naraka was shown to you since you spoke falsehood to Drona. Because you uttered the words Sri Krishna asked you to, but with great difficulty. You did not have complete belief in his words. If one performs even prohibited karmas based on the words of Sri Krishna, not even a little sin will accrue”.

Note: The Naraka darshana for Yudhishtira was related to the incident with Drona. But the punishment was not for speaking lies but for hesitating to carry out the instructions of Sri Krishna. The three occasions during which Dharmaraja displayed extraordinary compassion was asking for Nakula’s life during Yaksha Prashna, refusing to go to Swarga without the dog and opting to stay in Naraka for the sake of his family.

104) “After realizing Brahma, the sins incurred by the knowledgeable one are indicative of Prarabdha-paapa just like a poison filled meal. Now you may witness Bhima and the others here, happily staying while being worshipped by Devatas and possessing charming forms”.

105) “How can sorrow ever touch those who have attained *Aparoksha* of Parabrahman, who are always engaged in pure and noble deeds, who believe in Sri Vishnu, who have given up their bodies through excellent Yoga and who are best amongst the Devatas?”

106) "All of these are great Devatas. In order to please Sri Hari who wished to perform Bhu-bhara-harana, they engaged their mind in him, offered all their work to him and returned happily with him to attain Swarga".

107) "O King! You are not yet relieved of your human nature. Therefore you are still hating Duryodhana and the others. Take bath in this river Ganga which is the water from the sacred feet of Sri Vishnu, give up your (human) body and attain your divinity".

Note: The reference here is to the river Ganga that flows in Swarga and not to the one that flows on Earth.

108) "After their *prarabdha-punya* gets exhausted, Duryodhana and the others, who are great sinners, will fall into eternal Naraka where there is not even a trace of happiness and where eternal sorrow is prevalent. They will remain there under Sri Vishnu's control and will never return".

109) "All those who possess Amshas of Devatas in them return to their original form and, during the time of Pralaya, attain Mukti that is in accordance with their nature and position in the hierarchy (of Jeevas). There is no doubt about this".

110) When the Devatas spoke thus, Dharmaraja took bath in river Ganga and gave up his physical body. He immediately attained a divine form and lost all his *doshas* such as anger and the other vices.

111) Dharmaraja saw all his relatives being seated close to their original forms. He saw a resplendent Bhima seated amidst the Maruts, next to Vayu.

112) Next to Bhima, Dharmaraja saw Draupadi, outshining everyone else with her radiance. By force of habit he desired to touch her. Devendra stopped him and said.

113) "This Bharati is most dear to Sri Vayu, who is the darling of the world, the chief Prana and the best amongst Jeevas. Since she finds joy always in Prana, who is the very essence of bliss, she is known as Sri".

114) "She had been created by Sri Hari, the best amongst all Purushas, for the joy of Vayu who had entered the bodies of you four and for the joy of Bhima who was Vayu himself. For your happiness, she had gotten together with your wives".

115) "Therefore she was most affectionate towards Bhima. After that she possessed affection towards Arjuna and then towards all of you, depending upon the extent of Sri Vayu's Avesha in all of you".

116) "Now, Draupadi is present here in her pristine form of Bharati, without the presence of Shachi or the others. Similarly, all of you too are here in your original forms without the special presence of Vayu".

117) "Therefore you do not possess the required purity to touch her since she is the consort of Vayu. Neither will you attain such purity in the future, just like how those possessing human bodies can never qualify to touch Devatas".

118) When Indra spoke thus, Dharmaraja immediately moved back. In order to rid him of the remaining human traces, Yama, who was born from the right breast of Sri Hari, gave him a deep hug. Immediately he came equal to Yamadharma.

Note: Due to that hug, Yudhisthira and Yama became one and the same in essence and capabilities.

119) After that, all the Pandavas entered their own lokas with great joy, along with their original forms. They resided there with their wives amidst material comforts that never fell short.

120) The Pandavas, being devotees of Sri Krishna, obtained his company there too! Sri Krishna too, just as earlier, remained there with Arjuna and the chariot.

121) The others too who were born with the Amsha of Devas exhausted their Karma and merged with their moolaroopas. The Asuras exhausted their punyas and were born again on Earth.

122) Enjoying divine pleasures in Swarga for four thousand three hundred years they attained Tamas after claiming that they were God themselves and that the world was an illusion.

123) They too have a hierarchy measured by sorrow. Kali attains more sorrow than anyone else. Just as Brahma attains the maximum bliss in Mukti. Measured by their hatred for Sri Hari, such variation exists.

Note: Just as those who attain Moksha attain a graded level of bliss commensurate with their innate nature, those Tamasic Jeevas who attain Andhantamas too have a gradation in terms of the sorrow they experience. The difference in sorrow experienced is commensurate with the hatred they possess towards Sri Hari. This is again equivalent to the grade that exists amongst Mukta Jeevas based on their devotion to Sri Hari. Kali hates Sri Vishnu the most. Hence, when he enters eternal Tamas, he experiences the maximum amount of sorrow.

124) Some were born as Pisachas while others were born as Asuras and Rakshasas. Undertaking hatred towards Sri Vishnu and his devotees, they quickly attained Andhantamas. The Devas attained suitable Mukti at the appropriate time.

Note: *Nija-yogya-muktim* or suitable mukti here means the appropriate level of bliss in the liberated state.

125) In the Kali Yuga, after four thousand and three hundred years had passed, Bhima was born again as a Brahmana on Earth and instructed (everyone with the) philosophical truths of Sri Hari which had been subjugated by Daityas.

126) Draupadi too was born on Earth at the same time and ensured the fall of the great Daityas in Andhantamas in order to please Sri Hari. Arjuna and the other devotees of Sri Vishnu too were born then to please Sri Hari.

127) Obtaining their positions once again, they will attain appropriate Mukti at the end of Brahma's cycle. Bhimasena, who was the Avatara of Hanuman, will merge with Vayu and attain the position of

Brahma. Draupadi will attain the position of Vageeshwari (Sarasvati). Later, both of them will attain excellent Mukti.

128) On Earth – in the Dyuloka – in the position of Brahma – and in Mukti – Vayu and Bharati always cause great pleasure to Sri Hari, the lord of Lakshmi and the one with all auspicious attributes, through their eternal and complete devotion that exceeds the devotion of all others.

129) The Suktas ‘bhushannayodhi babhrushu namnate’, ‘balittha tadvapushe dhayi darshatam’, ‘tam su te keertim maghavanmahitva’ and others are the pramanas in this regard.

Note: ‘bhushannayodhi babhrushu namnate’ is Rig Veda 1/140/6. ‘balittha tadvapushe dhayi darshatam’ is Rig Veda 1/141/1-5. ‘tam su te keertim maghavanmahitva’ is Rig Veda 10/54.

130) Other mantras of the Vedas, the words of the Pancharatra and the Puranas are other evidences in this matter. When asked by Yudhishtira, Bhishma too instructed a little of the same in the Moksha Dharma (Parva).

131) In this way, after Sri Krishna, the Yadavas and the Pandavas returned to their lokas, Parikshita and the others who were born in their lineages were taught by Sri Vyasa and they then ruled the Earth.

132) Till Kshemaka, Kings used to listen to Bharata and the other Shastras and knew everything. Due to their special protection and due to the influence of Sri Vyasa, Dharma and knowledge were not destroyed in Kali Yuga.

133) After a thousand years in the Kali Yuga all the noble men obtained the philosophy of truth. The Tripurasuras, who had been burnt by Rudra in the three cities, were born on Earth.

134) Along with all the great Sages, since Sri Vyasa, the treasure of all knowledge, had become invisible, these Asuras too obtained the knowledge of truth due to the power of their sampradayas.

135) Since all the bad Agamas had been destroyed, since their sampradayas too had vanished, and since the noble Agamas had proliferated, sinners too obtained the knowledge of truth.

136) Like a dog consuming Purodasha, like an antyaja listening to the nigamas, Daityas who are qualified for utmost sorrow got access to the knowledge of truth, something the Devatas could not tolerate.

137) Those who possess true knowledge can never have a bad fate. They would have to get eternal bliss. But the Asuras need to attain Andhantamas and not Mukti. Hence the Devatas pondered.

138) The Devatas have been appointed by Sri Hari to grant knowledge to the noble and to remove knowledge from the others. Therefore Brahma, Rudra and the others went to Sri Vishnu and requested him.

139) When they gathered on the northern coast of Ksheera Samudra and prayed to Sri Hari with excellent *Stutis*, he granted him freedom from fear. Immediately, he took on the form of a beautiful child.

140) The first amongst the Tripurasuras was born on Earth and was known as Shuddhodana and Jina. Sri Hari threw afar the child that was born to him in Gaya and slept in its position.

141) Not being aware that their child had been discarded, all of them came under the illusion that Sri Hari in the form of that child was verily their son. Seeing them practice Vedic rites, Sri Hari in the form of the child laughed loudly.

142) Seeing that child laugh in that way right after birth, they were extremely surprised and when they enquired, Sri Hari said – “I am Buddha”. Being omniscient and complete in all respects, he told them thus and instructed them with the *Buddha-darshana*.

143) Noticing that they did not develop belief in him still, Sri Hari in the form of Buddha remembered all the Devatas, wanting them to come to battle with him. Realizing his intention, the Devatas hurled their entire cluster of weapons at him.

144) Sri Hari, being in the form of that newborn, swallowed Shiva’s Trishula and all the weapons of the others. In order to cause great illusion to Asuras, he quickly held the Chakra released by his own form of Vishnu.

145) Sri Hari converted that Chakra into a seat and sat on it. The entire group of Devatas bowed to him and returned to their lokas. Jina and the other Daityas immediately accepted his words.

146) All the sinners became greatly enchanted with Sri Hari, the best amongst the Devatas, and gave up knowledge and Dharma. Firmly believing that everything was momentary and that nothing was real, all of them went to Andhantamas.

147) Sri Narayana, in the form of Buddha, went to the Devatas and told them everything that had transpired. Upon their request, he revealed (the true) Buddha shastra that enables one to get rid of the shackles of Samsara.

148) “The units of time, and their attributes, get over within a short period of time by their very nature. Therefore, although they are eternal, they are considered momentary. Keeping this special attribute in mind, I informed them that everything was momentary”.

149) “An object and its attributes are inseparable and therefore they possess the ability to self-regulate. Therefore, there is no contradiction in saying that a substance is momentary as well as fixed”.

150) “Being independent I am Supreme and hence known as ‘jna’. This Universe is always ‘ananeeya’ by me. In other words it is manifest because of me. It is so because it is dependent. Therefore, I have said that this insentient Universe is ‘jnanatmaka’. It is of course self-established that sentient beings are ‘jnanatmaka’ as well”.

151-152) “I am verily the personification of extreme bliss. Therefore I am supreme and hence known as ‘shoo’. Since this Universe is controlled at every stage by me in my form as ‘shoo’, the Universe is ‘Shunya’. Since I am the very opposite of defects and do not possess any defects and since I am unique, I am known as ‘a’. Since everything is born from my form as ‘a’, all these are known as ‘abhava’. Since

everything gets destroyed, it is known as 'asat'. In this way, my teachings are to be (correctly) understood. There is nothing unacceptable in all of this".

153) Sri Hari, in his form as Buddhadeva, instructed these and other special teachings to the Devatas and resided with them. Through another form, he proceeded to his own loka and stayed there. Thus, being distinct and unique at the same time, he remains at his own will.

154) After that, Jina established another sect relying on Buddha's teachings. All those with Asuric nature were greatly pleased with the Bauddha-mata and Jaina-mata.

155) The Devatas obtained another teaching from Buddha known as the 'Prashanta Vidya' and were greatly pleased. That teaching is the very essence of all the Vedas. Those who rely upon it attain Mukti quickly.

156) On the other hand, many other humans got into the right sampradayas and accepted the teachings of Bharata and other Shastras and attained Mukti by worshipping Sri Vishnu. The Krodhavashas and other Daityas could not tolerate this.

157) Those Krodhavashas performed a lot of Tapas, pleased Shiva, and obtained great powers from him to cause confusion and were born in this world. Using twisted logic, they started causing a lot of ignorance.

158) To cause their downfall, and to cause the Mukti of sajjanas, the Avatara of Bhima took place as stated earlier. Durga will be born again in the family of a Brahmana and cause the destruction of all Asuras.

Note: Sri Madhwa was born 4300 years after the Mahabharata war. Durga will be born 36,000 years into Kali Yuga.

159) After the Durga Avatara, at the end of Kali Yuga, when Dharma, Jnana and all other auspicious attributes vanished completely, Brahma, Rudra, Indra and the other Devatas went to Ksheera Sagara.

Note: Since Kalki Avatara occurs in every Brahma Kalpa, Sri Madhwa refers to it in the past tense.

160) When Sri Narayana is prayed upon by the Devatas for the welfare of the world through pious Stutis, he will appear in a village called Shambhala, as a child born to the wife of a Muni called Vishnuyashas.

161) Since he destroys Kali in this way, he is known as Kalki. 'Kala' means knowledge. 'Ka' means bliss. Since he possesses knowledge and bliss he is known as Kalki. He shall destroy all the Asuras in a single day.

162) Destroying all those who are against Sri Hari and are engaged in Adharma, the horse-riding Kalki shall establish a bridge to Dharma and propagate knowledge and devotion to Sri Vishnu amongst his people.

163) These and others are the endless activities, forms and noble qualities of Sri Hari. Being free from all defects at all times, he is known as Brahma and Ananta also by virtue of this.

164) Being ordered by Sri Narayana at Badari, Anandatirtha Muni, possessing the name of Poornaprajna, composed this grantha. He is the student of Sri Vyasa, who alone is the lord of the world.

Note: Sri Madhwacharya visited Sri Veda Vyasa twice at Badari. During the first time, he offered the Brahmasutra Bhashya at the feet of Sri Vyasa who then ordered him to compose a Tatparya Nirnaya on the Bharata. Sri Madhwa composed this present work and offered it at Sri Vyasa's feet during his second Yatra to Badari.

165) Due to the grace of Sri Hari, he possesses complete knowledge of all the Vedas, Pancharatras, Upanishads, Itihasas, Puranas and all other Shastras.

166) This work is deterministic of all Shastras. It is especially deterministic of the (Maha)Bharata. He composed this grantha in order to please Sri Hari, the progenitor and Guru of the world.

167) There is no other decisive commentary on those Shashtra vachanas which appear contradictory at the outset. For this very purpose, Sri Vyasa has composed the Brahma Sutras. However, many wrong commentaries have been written on it by others.

168) The message of Sri Hari's supremacy that is propagated by the Brahma Sutras was masked by the chief Asuras who started preaching non-difference between Jeeva and Ishwara. Therefore, he has composed Bhashya on it and has explained its purport.

169) As per the orders of Sri Vyasa, he composed an excellent Bhashya (for the Sutras) and also composed separate Bhashyas for the Upanishads. He justified that all of them (Sutras and Upanishads) propagate the supremacy and uniqueness of Sri Hari.

170) This grantha was composed by the third Avatara of Pavana (Vayu) in order to propagate the meaning of the excellent Bharata. The best of the scholars, who are devotees of Sri Hari's feet, will study this and derive great joy.

171) "truteeyamasya vrushabasya dohase. dashapramatim janayanta yoshanah. niryadeem budhnaanmahishasya varpasa. eeshanasah shavasaa kranta soorayah. yadeemanu pradivo madhwa aadhava. guhaasantam matarishvaa mathaayati"

Note: This the Balittha Sukta – Rig Veda 1/141. This Sukta reveals the three Avataras of Vayu – Hanuman, Bhima and Madhwacharya!

172) Through these and other statements, all these have been established. These have occurred in the Puranas and Pancharatra too. All the tales narrated here incorporate the meanings of the Veda, Itihasa and other granthas.

173) Therefore this is the King amongst all granthas. This is the instrument for all excellent Dharma and all other Purusharthas including Moksha. What else needs to be said about its other qualities! Sri Narayana shall be pleased with this.

Note: The study of Mahabharata Tatparya Nirnaya causes great pleasure to Sriman Narayana.

174) The original form of Vayu has three divine forms – so say the Vedas. The original form of Vayu is verily that of strength. It is pervaded by knowledge. It resides in the heart of all Jeevas to sustain them. It is worthy of worship in all the worlds. The Avatars also possess similar knowledge and strength. The first form (of Hanuman) is the one that carries the words of Rama. The second form (of Bhima) destroys the army of the enemy (Kauravas). The third form is known by the name of Madhwa and the present work regarding Sri Keshava is composed by this very form.

175) Sri Vishnu, who is complete with all auspicious attributes, and is free from all defects, is my most dear friend. May he, who is always affectionate towards me, be pleased even more!

|| End of chapter 32, known as 'Pandava Swargarohanam', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Raghavendra Tirtha Gurvantargata Sri Bharatiramana Mukhyapranantargata Sri Lakshmi Narayana Preeyataam ||

|| Sri Krishnarpanamastu ||