

SRIAdAnAMdatIrthaBagavatpaadaprANIta

Mahabharata Tatparya Nirnaya

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

Volume - 3
(Chapters: 18 – 21)

Editing, Translation and Explanation

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Transliterated Roman Scripts of the Original Shlokas from AHDS London (thanks to Sri Desiraju Hanumantha Rao for providing the same and Sri Srisha Rao et al for Transliterated Roman Scripts)

*khANDavavanadAhaH
atha viMsho.adhyAyaH*

Chapter 20

// OM //
*yaj~norudAnanaradevavandyatA
prashnarshhipUjAsu yudhishhThiro.abhUt.h /
dharmAnushAstiharitattvashaMsana
svarAshhTraraxAdishhu bhIma AsIt.h // 20.1//*

(kALI swayamvara, marriage with shanmahishis, dhanyAshcaryAKyAna, slaying of narakAsura, stealing of pArijAta tree, subhadra's wedding, burning of KAMDavavana)

20.1. yudhishTira got involved in performing yagnas, giving away in charities, accepting the offerings from kings, asking questions and having good debates when listening to the concepts that decide the tenets of philosophy, honoring and respecting sages. Bhima got engaged in religious discourses, propagating the concepts about Hari, protection of the kingdom and other duties.

Notes:

1. This means that King Dharmaraja got engaged in religious duties such as performing Yagnas. Since performing yagnas and such activities are important duties for Kshatriyas, it has been mentioned first. Since Dharmaraja was the emperor, it is obvious that he was worshipped by other kings.
2. Here word '*prashna*' means the questioner and also questioning. Questioning means asking with authority. People answering will be teachers and people questioning will be kings. If telling is indicative of teaching, questioning is indicative of authority. Therefore in the places where there is chaos, people normally ask "isn't there anyone to question and counsel here?"
3. Here Dharmanushtana means educating people about the code of conduct for each varNas, implementing and managing them.
4. Establishing the Supremacy of Vishnu, while being the heir to throne was one of the great duties which BImasEna performed. Word "*Adi*" is applicable to disciplining other nations, punishing people who talk wrong about Vishnu etc.

Reference:

1. *urudAnEShu tulApuruShAdimahAdAnEShu / ..prashnaM sabhAyAM RuShIn prati tattwaprashnam/ bhImaH dharmAnushAstau varNashramANAM dharmashikShaNE haritattwashaMsanE haritattwOpa dEshE swarAShTrarakShaNE AdishabdEna prajAparicArakAdirakShaNa gRuhyatE / -janArdanabhaTTakRutapradArthapradIpika*
1. AdipadEna tadupayuktakShIraGRutAdyArjanE cEtyarthaH |
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*strIdharmasaMshAsanabhR^ityakosha
raxAvyayAdau guNadoshhachintane /*

antaHpurasthasya janasya kR^ishhNA
**hyAsIddharerdharmanidarshanI cha || 20.2||*

Draupadi as Queen

20.2. Giving guidance about the code of conduct for women, taking care of servant's welfare, utilizing the funds in the treasury, deliberating on vice and virtues of people in the palace; she also became guide for Bhagavatadharma to people in the queens quarters.

Notes:

1. Analysis of Draupadi's duties is a unique part which throws light on codes of conduct of women. It is duty of learned women to give education about code of conduct to other women.
2. Here servants mean the people offering services in the queen's quarters.
3. If earning funds for treasury is the duty of men, utilizing and distributing the funds in the treasury is the duty of the woman of the house. This means that managing finances of the household is one of the important duties of women of the house.
4. Further deliberating on vice and virtues of people means managing the people in the queen's quarters.
5. The details about the number of people Draupadi managed in this manner, number of sages and noble men who arrived as guests etc are given in the proceeding chapter. (chapter 22/6,7)

Reference:

2. *kOshasya rakShAyAM vyayE ca | AdishabdAdgRuharakShANAdivivakShitam |*
- *janArdanabhaTTakRutapradArthapradIpika*
2. *...ayamaparAdhI ayamanaparAdhI ayaM dharmastha ityAdiguNavivEkE tathA |*
- *janArdanabhaTTakRutapradArthapradIpika*
2. *sarvaM rAj~jaH samudAyamAyaM ca vyayamEva ca |*
Eka&haM vEdmi kalyANi pAMDavAnAM yashaswini |
mayi sarvaM samAsajya kuTuMbaM bharatarShabhAH ||
upAsanaratAH sarvE GaTayaMti varAnanE |
tamahaM bhAramAsaktamanAdhRuShyaM durAtmabhiH ||
suKaM sarvaM parityajya rAtryAhAni GaTAmi vai |
adhRuShyaM varuNasyEva nidhipUrNamivOdadhim ||
Eka&haM vEdmi kOshaM vai patInAM dharmacAriNAM |
-(Draupadi's words to SatyabhAmadevi) - *bhArata(vana. 233/53-56)*

**twAsIddharE...*

(Alternate Version)

bIbhatsurAsIt.h pararAshhTramarddane
tenAniyamyA.nstu jarAsutAdIn.h |
sa kIchakAdI.nshcha mamardda bhIma
stasyaiva te balato nityabhItAH || 20.3||

Duties of Arjuna and others

20.3. Arjuna was involved in keeping check on other countries. Kings like jarAsaMdha and Keechaka who could not be captured by him were restrained by Bhimasena

Notes:

1. There is a specialty in the fact that Bhima's duty was to protect their kingdom and Arjuna's duty was to control other nations. The responsibility of protecting one's own nation in all directions is big. While other nations can be conquered one after the other.
2. Protecting one's own nation is a major responsibility involving defending it from many enemies at the same time. Therefore Bhima took charge of it. Arjuna's duty is of secondary importance. Even in that restraining jarAsaMdha and other's was Bhimasena's duty.
3. It is worthy to note that jurisdiction of Bhimasena's duties was huge.
4. It has been recorded in his life history that SrimanMadhwacharya fulfilled the duties of establishing his doctrines and refutation of other doctrines.

***rAshhTreshhu bhImena vimardditeshhu
jitAshcha yuddheshhu nirudyamAste |
babhUvurAsIddharidharmanishhThaH
prAyeNa lokashcha tadIyashAsanAt.h // 20.4//***

Bhima's Dharmarajya

20.4. When Bhima captured the other kingdoms, all those who were defeated in the war were rendered jobless. Under Bhima's rule people naturally got engaged in following vaishNavadharm.

Notes:

1. Bhima's control of other kingdoms was not only through strength but also through education. As a result of this, people not only were of right conduct but also became thoughtful about Supremacy of Vishnu and thus made their life meaningful.
2. It should also be noted that Jarasandha and others did not get any chance to spread their Shaiva Dharma. It has already been explained in detail that Bhima had done this job extensively earlier when he had arrived to Hastinapura (15-3).

Reference:

4. prAyENETyayOgyajanavyAvRuttyarthaH // -

janArdanabhaTTakRutapradArthapradIpika

4. 'prAyENa lOkAshca tadIyashAsanAt' ityatrAsurAviShTajanavyAvRuttyarthaM prAyENETi | -

- shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

***AjIvinAM vetanadastadA.a.asI
nmAdrIsutaH pratham.atha dvitIyaH |
sandhAnabhedAdishhu dharmarAja
pashchAchcha khaD.hgI sa babhUva raxan.h // 20.5//***

20.5. Older among mAdreya's nakula had the duty of maintaing payroll of the officials. Younger sahadEva had the duty of being bodyguard and protecting DarmarAja during treaties and conflicts.

Notes:

1. If Nakula had the duty of Payroll, Sahadeva had the responsibility of dealing with conflicts and during *treaties with other kingdoms. It has already been mentioned that Sahadeva had been trained in politics by Uddhava and had gained expertise (14/104)
2. It is another specialty of Sahadeva that he served as bodyguard to Dharmaraja
3. It has been mentioned earlier that Sahadeva is the representation of modesty. Sahadeva is the protector of Dharmaraja means that modesty is the embellishment for righteous people.

Reference:

5.ajIvinAM sEvOpajIvinAM saMdhAnabhEdAdiShu vipratipannAnAM saMdhAnaM
saMdhikaraNaM anyOnyasammatAnAM dwiShAM bhEdaH dwaidhIkaraNaM AdishabdEna
vigraphAdyucyatE | - janArdanabhaTTakRutapradArthapradIpika

* saMdhIM ca vighraM caiva yAnamAsanamEva yAnamAsanamEva ca |
dwaidhIbhAvaM saMshrayaM ca ShaDguNAn kavayO viduH || -(smRuti)

**dhR[^]ishhTadyumnastatra senApraNetA
shakrapraste nityamAste.atihArdAt.h |
visheshhato bhImasakhA sa AsId.h
rAshhTraM chaishhAM sarvakAmaiH supUrNam.h || 20.6||**

Dhristadyuma as commander-in-chief of Pandavas of army

20.6. Out of great love towards pAMDavAs dRuShTadyumna stayed in iMdraprastha all the time as the commander-in-chief of their army. He became a close companion of BImasEna. In this manner their kingdom was complete with all the necessary luxuries.

Notes:

1. dRuShTadyumna is the incarnation of agni; BImasEna is the incarnation of vAyudEvaru. It has already been mentioned that Vayu and agni are friends. ‘marutsaKO hutAshanaH (A.7,shlO.43). Therefore it was but natural that they were friends.
2. There is another specialty here. Air does not need fire. However for fire to burn, it needs Air. Meaning BImasEna does not need dRuShTadyumna’s help. But bhIma’s help is ultimate necessity for dRuShTadyumna.
3. It is special to note that dRuShTadyumna, who is commander-in-chief here, also became the commander-in-chief of pAMDavAs army in Kurukshetra war. In this manner pAMDavAs kingdom was prosperous due to strong administration.

**nAvaishhNavo na daridro babhUva
na dharmahAnishcha babhUva kasyachit.h |
teshhAM rAshhTre shAsati bhImasene
na vyAdhito nApi viparyayanmR[^]itiH || 20.7||**

Greatness of Pandavas kingdom

20.7. In their kingdom, due to the rule of BImasEna – there were no non-vaishNavAs, there was no poverty, nobody faced any problems to perform their righteous duties, people never died due to diseases. There were no undue deaths either.

Notes:

1. There were no avaishtavas mean that all of them were devotees of Vishnu, there were no people who were traitors of Vishnu. Since all facilities were provided to perform righteous duties, no person wandered away from the path of righteousness. There was no bothering of epidemics.
2. *vytyastamaraNa* means youngsters dying when elders are alive, son dying when father is still alive, women becoming widows, accidental deaths etc. Accordingly people faced death following the natural course or during war but never due to diseases etc. These details are present in chapter 11 (11/83)
3. The greatness of their kingdom reminds us of the greatness of rAmA's Kingdom. rAmA ruling the kingdom means Supreme Lord ruling the earth, bhIma ruling the kingdom means the best among the devotees of Supreme Lord ruling the kingdom.
4. It should be understood that the rule of devotees of Supreme Lord is by HIS grace is similar to the rule of Supreme Lord himself and is beneficial to all the people
5. More details about pAMDavAs rule is described in Chapter 30.

Reference

7. *viparyayAnmRutirityatra pitari sati putrasya maraNaM patyau sati bhAryAyA maraNaM shatavarShAbhyaMtarE maraNaM cEtyAdikaM viparyayAnmRutirityucyata iti j~jEyam || - varadarAjAcAryakRutamaMdasubOdhinI*

7. *vyAdhitaH vyAdhiyuktaH viparyAnmRutiH vRuddhasya puratastaruNasya nAshO na babhUvEtyarthaH | -janAradanabhaTTakRutapradArthapradIpika*

7. *swEcCayA vA yuddhE vA mRutibhAvE&pi vyAdhitO mRutirnEtyarthaH | kO&pi puruShO vyAdhipIDitO nEtyapyarthamAhuH | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***yudhishhThiraM yAnti hi darshanotsukAH
pratigrahAyApyatha yAjanAya /
kAryArthato naiva vR^ikodareNa
kAryANi siddhAni yato.akhilAni || 20.8||***

8. People used to visit yudhishTira either to ask for charity, or to get him to do Yagnas or just to meet him but never to get any work done. This is because all the needs would have been fulfilled by BImasEna.

Notes:

1. This also means that people would never go to yudhishTira for any needs other than accepting gifts or to perform religious sacrifices. Because all other needs of theirs would be satisfied by BImasEna.
2. The idea is that if all the needs are fulfilled by the heir to throne why go the King? Or it could also be considered as – since all the needs were fulfilled by bhIma, people never went to yudhishTira to get any work done and only went to receive donations and to participate in religious ceremonies.
3. An incident where bhIma fulfills a need which was not fulfilled by dharmarAja is explained in the coming chapter (31/1-5). All the job was completed by bhIma who is the personification of Knowledge means that all the purushArthas(Dharma, Artha, kAma and mOkSha – the four goals of human life) can be achieved only through Knowledge which

is an example to Anubhashya's words 'sarvE&pi puruShArthAH syurj~jAnAdEva na saMshayaH'

4. This could also be interpreted as – since bhIma would not fulfill all the wishes, people needing help would go to yudhishTira. Incident where bhIma did not give funds from treasury to duryOdhana and others to perform the Shraddha (rites performed for ancestors) is a rendering for this interpretation. (30/32-35)

Reference

8. darshanArthina Eva yudhiShThiraM yAMti | pratigrahAya athava yAjanAya kAryArthinO naiva yAMti | darshana prayOjanakamEva sarvEShAmAgamanam |
-varadarAjAcAryakRutamaMdasubOdhinI

*gandharvavidyAdharachAraNAshcha
sevanta etAntsatataM samastAH |
yathA surendraM munayashcha sarva
AyAnti devA api kR^ishhNamarchitum.h // 20.9//*

20.9. The gaMdhavas (celestial singers), vidhyAdharAs (celestial men of knowledge), cAraNas (celestial groups) served pAMDavAs just as they served iMdra. All the deities and sages also visited them in order to worship shrI kRushNa.

Notes:

1. All the Pandavas at one point of time had taken the position of iMdra. Amongst them, arjuna was in the position of iMdra in the same manvaMtara. As a result it was appropriate that gaMdhavas and others served them in this manner.
2. Since shrI kRushNa and vyAsa used to be spending most of the time in company of pAMDavAs, deities and Sages came there to make use of the special opportunity to worship shrI kRushNa in person.
3. This incident is similar to rAmAyaNa where brahma and other deities used to come everyday to meet Sri Rama. (9/12)

Reference

9. kRuShNaH pAMDavasnEhAt prAyENEMdraprasthE tiShThatIti bhAvaH ||
- janArdanabhaTTakRutapradArthapradIpika

*teshhAM rAshhTre kArtayugA hi dharmAH
pravartitA eva tato.adhikAshcha |
R^iddhishcha tasmAdadhikA suvarNa
ratnAmbarAderapi sasyasampadAm.h // 20.10//*

Kaliyuga which was more glorious than Krutayuga

20.10. During their time, the code of conduct followed during kRutayuga was practiced better than how it was followed during kRutayuga. As a result prosperity in terms of gold, emeralds, clothes and produce from plants were more than what was in kRutayuga.

Notes:

1. In the kingdom of Pandavas practice of Dharma was superior to the practice during kRutayuga. The reason for that was bhIma's rule under the leadership of shrI kRushNa
2. Since dharma was established 100%, there was special prosperity due to this in all areas. This is also indicative of the fact all the goals (purushartas) can be attained by dharma. Since all the legs of dharma viz. tapassu (Purificatory spiritual disciplines, severe austerity, penance and sacrifice.), daye (compassion) , shoucha (cleanliness of mind and body) and satya (truth) were firmly established, and visible clearly – the time was more glorious than Kruta yuga.
3. It is important to note that only two kingdoms were more glorious than kRutayuga in the history of Mankind. One was Rule of Rama and the other was Rule of dharma under the leadership of bhIma.

Reference

10. kRutayugAt suvarNAdeH sasyasaMpadAmapi vRuddhiradhika babhUva ||
-janArdanabhaTTakRutapradArthapradIpika

**athopayeme shishupAlaputrIM
yudhishhThiro devakIM nAma pUrvam.h |
svIyAM bhAryAM yatsahajo dhR^ishhTaketu
ranuhlAdaH savitushchAMshayuktaH || 20.11||**

Wedding of Dharmaraja and Devaki

20.11. Later dharmarAja married shishupAla's daughter dEvaki. She was his wife in earlier birth too. Her brother dRuShTakEtu is the incarnation of anuhlAda along with the presence of Aditya named savitRu.

Notes:

1. Shri kRushNa's mother dEvaki is the incarnation of aditi. yudhishTira's wife dEvakIs the incarnation of yama's wife shyAmala. It has to be noted that though the name is same they are two different people.
2. dRuShTakEtu is the son of * Shishupala. He is the incarnation of prahallAda's brother anuhlAda. It has to be understood that he had the presence of one of the 12 adityas named savitRu in him.
3. There is an opportunity for one objection here. shishupAla was born after shrI kRushNa. dharmarAja is older to shrI kRushNa by only one year and five months. So shishupAla's daughter dEvaki should be very young compared to dharmarAja.
4. Since she is the wife of dharmarAja in his original form and also since she is a divine personality such a huge difference in age is not applicable to them.

Reference

11. yatsahajO dhRuShTakEturityatra yasyAH = dEvakyAH sahaja ityarthaH ||
-varadarAjAcAryakRutamaMdasubOdhinI

11. shyAmalAdInArabhya spaShTatayA pRuthak pRuthak caturthaM janma darshayan
yudhiShThitAdInAM vivAhAMtaramAha |
-janArdanabhaTTakRutapradArthapradIpika

11. *abhrAtRumatyAH kanyAyAH vivAhO na prashasta iti shaMkA parAstA /*
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

* *anuhlAdastu tEjaswI yO&bhUt khyAtO jaGanyajaH /*
dhRuShTakEtariti KyAtaH sa babhUva narEshwaraH || -bharata(Adi.67/7)

tasyAM suhotro nAmataH putra AsI
d.h yashchitragupto nAma pUrvaM sulekhaH /
kR^ishhNA saivA.apyanyarUpeNa jAtA
kAshIshaputri yAM pravadanti kALIm.h || 20.12||

Swayamvara of kALI

20.12. yudhishTira begot a son by name suhOtra in her. He was the incarnation of yama's bookkeeper Chitragupta. Draupadi was born in any other form as daughter of the king of kAshi. She is called as kALI.

Notes

1. Son born to yudhishTira in dEvaki is suhOtra who is the incarnation of Chitragupta. BARati dEvi was born as Kali - daughter of king of kAshi.
2. Here chitragupta is mentioned as book keeper meaning the one who keeps the records of people's vice and virtues.
3. Here the word kRushNA is indicative of BhArati who is the best among the living beings. kALI also means the one with dark complexion. Meaning this form is in a way a form of kRushNA again.
4. Among the existing texts of mahAbhArata, the southern versions mention the name as dEvaki and the northern versions mention her name as dEvika. Some texts mention that she is the daughter of kOvAsa King of shaibhya kingdom. This has to be understood as wrong text or confusion of personalities.

Reference

12. *EkadEvatwEna vaMcanakRutaPalaM bharatIsaMsRuShTa janmatrayaM / tatraikasmin janmani*
anyagAtwamanubhUtamiti bhAvaH / *-janArdanabhaTTakRutapradArthapradIpika*

12. *samyak lEKanakartA citraguptO nAma... /*

12. *sA kAlI kEvalA bhAratI | anyadEvyah shacyAdyAstatra kAlIdEvyAM nAviShTAH | EkadEhakRuta*
vaMcana phalatwEna trivAraM bhAratI dEhasaMsRuShTataya janmanaH drAvtatwEna shApasya
parisamAptatwAditi bhAvaH | *-varadarAjAcAryakRutamaMdasubOdhinI*

12. *bhAratIti vAcyE kRuShNAPadaprayOgastu kRuShNashabdO bhAratyAmEva muKyaH*
utkRuShTatwAddhi yOShitAmityAdi vyutpattEritaratrAmuKyatwAditi sUcayitumiti j~jEyam /
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

sA kevalA bhAratI nAnyadevyA
stratA.avishhTastatkR^ite kAshirAjaH /
svayambarArthaM nR^ipatinAjuhAva
sarvA.nste.api hyatra harshhAt.h sametAH || 20.13||

20.13 . This Kali had the presence of only Bharati Devi in her. No other demi-goddesses were present in her. King of kAshi invited everyone for her swayamvara, and all of them gathered there with pleasure.

Notes:

1. Just like pArvati and other demi-goddess were present in Draupadi, nobody was present in kALI Devi. It is special to note that this is exclusive incarnation of BARatiDevi. This implies that this is not the fourth birth of the 5 demigoddess.
2. This kALI is also called as jalaMdharA, balaMdharA in south and north Indian versions respectively

***teshhAM madhye bhImasenAMsa eshhA
mAlAmAdhAt.h tatra jarAsutAdyAH |
kruddhA vishhNorAshritAnAxipanta
AseduruchchaiH shivamAstuvantaH // 20.14//***

20.14. kALI garlanded BImasEna present among them. Angered by this jarAsaMdha and others started insulting devotees of VishNu immensely and praising Shiva charged towards bhIma.

Notes:

1. The rule of the Swayamvara was very simple. Person whom the Lady desires and garlands becomes her husband. Accordingly kALI garlanded her true husband naturally.
2. After that jarAsaMdha and others charged and attacked with anger. It has to be noted that they were sad that they could not get kALI and they were even sadder because BImasEna got kALI. Since BImasEna was a Vaishnava they started insulting all the Vaishnavas.

Reference

14. vaiShNavEna rAj~jaH kanYA hriyatE iti kruddhAH saMtaH viShNOOrAshritAn viShNumapi
uccairAkShipaMtaH shivaM shaivAMshcAstuvaMtaH |

-janArdanabhaTTakRutapradArthapradIpika

***pUrvaM vAkyairvaidikaistaAnsa bhImo
jigye tarkaiH sAdhubhiH samprayuktaiH |
vedA hyadoshhA iti pUrvameva
saMsAdhayitvaiva sadAgamaishcha // 20.15//***

BhimasEnas Debating style

20.15. At first BImasEna made use of flawless logic and proved that Vedas were flawless, and then used the statements of Vedas and other sadAgamas(The four Vedas, Mahabarata, Pancharatra, Mula Ramayana and such of the purANAs that are not in conflict with the teachings of the Vedas etc are sadAgamas. All other works that follow these also constitute sadAgamas) and won them in the debate.

Notes:

1. Initially he established the validity of Vedas by giving excellent reasoning such as Vedas are apaurushEya (not of human origin) , Vedas are the proof as echoed in '**vEdaH pramANaM, apauruShEyatwAt, vyatirEkENa laukika-vAkyavat'** and then quoted the statements such as '**agnirvai dEvAnAmavamaH viShNuH paramaH', EkO nArAyaNa AsIt'** , established the supremacy of Vishnu and defeated jarAsaMdhA and other Shaivaites.
2. This argument process can be understood in the background of the debate process in vishNutatvanirNaya work of SriMadhvacharya who is none other than the incarnation of BImasEna.
3. Here nirdushTayukti (flawless reasoning) means immaculate reasoning devoid of faults such as failure and narrow range.
4. It has to be noted that the base for quoting statements of Vedas can be found in the words of work kathAlakshaNa - 'pRuShThEnAgama EvAdau'.
5. The flaws of reasoning are four in number namely – virOdha (opposition), asaMgati (absurdity), nyUna(deficit) and adhika (excessive). Flaws of Agamas are abhOdhatwa(non - preachable) and viparIta bhOdakatwa (excessive preaching)

***vedAdhikyaM shaivashAstrANi chA.ahu
rvedojjhitaM bahulAM cha nindaM.h |
tathA shAkteyaskAndasaurAdikaM
tatraivoktaM chhandasAM vaishhNavatvam.h // 20.16//***

20.16. Shaiva philosophies also proclaim the greatness of Vedas. Accordingly it also refutes those theories such as shAkta, skAMda, saura etc which oppose the Vedas.

Notes:

1. Here Shaiva Shastras means skAnda and other tAmasa puranas. shAktEyarU means group of people who believe that Shakti goddess is the Supreme Lord. People who consider skAMda as the Supreme Lord are called skAndAs and people who consider surya (Sun) as the supreme are called sauras.
2. gAnapata and pAshupatas can be recognized by their usage of Adi shabda. The antithesis of these groups have been established in the last adhikArANas namely patyurAdhikaraNa and utpattyusambhavAdhikaraNa of samayapAda of brahmasUtrAs

***skAMdasUryagaNEshAdimatAni nyAyatO&mataH |
nirAkRutAnyashESHENa siddhAMtasyAvishESHataH || -anuvyAkhyAna (2/2/292)***

Reference

16. *shaivashAstrANi = shaivapurANAdIni | shaivashAktEyaskAMdasaurAdInAM vaidikapAShaMDitwAt kwacidwEdamapi mAnayaMtIti bhAvaH || -(vA.)*

16. *idaM vEdaprAmANyasAdhanaM bAhyaAn pratyEva | shaivAn prati tu na sAdhyaM | tairabhyupagatwAt | astu prAmANyaM | na tasyEtarashAstrAtishaya iti cEt tasyApyabhyupagamAt anyathA&pasiddhAMtApattErityAha vEdEti | vEdOjJitAnAM bauddhAnaM tathA yE vEda prAmANya maMgIkRutyApi vEdaM twabahumanyaMtE tESHAM skAMdAdInAM ca niMdAmAhurityarthaH | -(tA.)*

***vishhNorAdhikyaM tAni shAstrANi chA.ahuH
shivAdibhyaH kutrachinnaiva vede |
vishhNUtkR^ishhTaH kathito bauddhapUrvA***

shchA.ahurvishhNuM paramaM sarvato.api // 20.17//

20.17. Even these Shaiva shastras have proclaimed the supremacy of Vishnu over Shiva and other deities. But nowhere in Vedas has it been mentioned that Shiva and others are greater than Vishnu. Bauddas and others have also clearly mentioned the supremacy of Vishnu.

Notes:

1. The statements ‘shaivE ca skAMdE’ given as examples in jignAsAdhikAraNa of Brahma sutras are the proof for Shaiva Shastras establishing the supremacy of Vishnu.
2. Similarly Bauddhas proclaiming that their philosophy is the best because their Moola Guru Buddha is the incarnation of Vishnu is rendering of the fact that Vishnu is the Supreme.
3. This also gives reasoning that when non-Vaidikas like Bauddhas have agreed to the Supremacy of Vishnu how can Vedic followers reject this?

Reference

17. *ku*traciditi padaM sarvatrApyAvartanIyam | bauddhapUrvANAmavaidikatwE&pi rAmakRuShNAdyavatArEShu dRuShTakAryasyApODhumashakyatwAt | kwacitsvakIyagraMthakONO viShNuM paramaM vadaMtIti bhAvaH || -(vA.)
17. na kEvalaM viShNu^tkarShO vEdairucyatE kiMtu shaivashAstrANyapyAhuH tAni shAstrANi ku^ttracit prasaMgE shivAdibhyaH viShNO^rAdhikyamAhuH | vEdE ku^ttracit viShNOH sakAshAduttamaH anyO na kathitaH | iMdrAdishabdAnAM viShNuparatwAditi bhAvaH | -(ja.)
- na kEvalaM vaidika viShNuM paramamAhuH | kiMtwavaidikAshca tathAhurityAha - bauddhapUrvAshcEti | viShNuM buddharUpiNaM sarvatO&pi sarvEbhya Eva paramamAhuH | -(ja.)
17. kaimutyanyAyEnApi tat sAdhayati bauddhEti | -(tA.)

***lokAyatAshcha kvachidAhuragryaM
vishhNuM guruM sarvavaraM bR^ihaspateH |
sarvAgameshhu prathito.ata eva
vishhNuH samastAdhika eva muktidaH // 20.18//***

20.18. Even CArvAkas in some instances have proclaimed that Vishnu is Supreme and Guru to bRuhaspate. Therefore all the philosophies have proclaimed that Vishnu is Supreme and he is the one who grants Mukti (Salvation) to all.

Notes:

1. lOkAyataru means chArvAkaru. Since this religion is spread all over the world it is named so. Some chArvakas mention that bRuhaspate spread the religion of chArvaka in the world on the orders of Vishnu. This is indicative of the fact that they also believe that Vishnu is The Supreme.
2. harivaMsha gives the *details of bRuhaspateAchyaryu promoted the religion of chArvaka.

Reference

18. lOkAyatAshcEtyatra lOkAyatAH = cArvAkAH bRuhaspatyuktaswamatasyAptimUlatwaciMtAyAM bRuhaspateRapi guruM ata Eva sarvavaraM viShNuM vadaMtIti bhAvaH | kiM bahuna matsyakUrmavarAhanarasiMharAmakRuShNAdyavatArEShu itarAsAdhyAnAM vEdAharaNasamudramathana-maMdarOddharaNAdikarmaNAM hiraNyAkShahiraNyakashipurAvaNakaMsajarAsaMdhAdiprabaladaityavadhAnAM balibaMghanatrilOkatripAdIkaraNabrahmaMDaKaMDanAdyapratricaritrANAM cAsminEva lOkE

sArvajanInatayA kRutAnAmapalApAyOgAt viShNOH sarvAdhikatwaM sakalavAdiShu kO nAma
prEkShAvAnupEkShEta / ata Eva sarvAgamEShu prathita ityAdyuktam / ata Eva sarvAdhikO
viShNurEvEtyEvakAradwayasaMbaMdhaH || -varadarAjAcAryakRutamaMdasubOdhinI

* tEShAM ca buddhisaMmOhamakarOddwijasattamaH |
nAsti vAdArthashAstraM hi dharmavidwEShaNaM param ||
paramaM tarkashAstrANAmasatAM tanmanO&nugam |
na hi dharmapradhAnAnAM rOcatE tatkathAMtarE ||
tE tadbRuhaspatikRutaM shAstraM shrutwa&lpacEtasaH |
pUrvOktadharmashAstrANAmabhavan dwEShiNaH sada || - harivaMsha(1/28/30-32)

18. yatO viShNurmuktidO&ta Eva sarvAgamEShu sarvAdhikaH prathita ityarthah |
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**teshhvAgameshhveva parasparaM cha
viruddhatA hyanyapaxeshhu bhUpAH |
pratyaxatashchAtra pashyadhvamAshu
balaM bAhvorme vishhNupadAshrayasya || 20.19||**

20.19. Even in other sects, there are mutual disagreements within their own doctrines. Oh Kings!
coming back to the topic of Supremacy of VishNu, witness the strength of my arms which are
under the shelter of VishNu's feet.

Notes:

1. Shaiva and other sects have doctrines which do not mutually agree amongst themselves. If Vedas have disagreements with other doctrines, Other sects have disagreement among themselves. Therefore Supremacy of Vishnu as established in Vedas is most acceptable.
2. It is notable that after having said this, BImasEna - great devotee of Vishnu tells that his mighty strength which is second to none is an example of Supremacy of Vishnu meaning the accomplishments of people who believe in Supremacy of Vishnu is far superior to the accomplishments of people who believe in Supremacy of other Deities.
3. This clearly proves that BImasEna who presents the concepts of philosophy as the root cause of his achievements is indeed a great achiever.
4. Discussing pertinent topics with Avaishnavas (non-followers of Vishnu) like jarAsaMdha is in fact unreasonable argument. However as per law, one should just reject the opponent's argument and should not substantiate his logic. In this scenario question arises that is BImasEna's argument acceptable? Commentators have given answer for this question. In perverse arguments rule is that one should not substantiate his side facts but there is no rule that stops a person from quoting his side of facts. gItatparya and nyAyasudha explains that stating just enough facts that gives the opponent an opportunity to reject it is acceptable

**tEShwayOgyEShu tatwaj~jastattwaM nAtiprakAshayEt |
vadEdwivAdarUpENa nOpadEshAtmanA kwacit |
sabhArUpENa vA brUyAt pRuShTE&vyaktikRudEva vA | - gItAtAtparya (3/33)**

Reference

19. anyapakShEShwabhimAnavaMtO bhUpA iti tEShAM saMbhOdhanamiti j~jEyam / anyapakShEShu shivashaktyAdInAmuttamatwapakShEShwiti vA / viruddhatA = shivasya sarvOttamatwakathanaM

bhasmAsurabhayAt palAyanakathanaM viShapAnaM galE viShashaktyA nailyEna nIlakaMThatwaM shirasi sada viShNupAdOdakadhAraNaM vEdasyAprAmANYakathanaM swAnukULasya "brAhmaNO na haMtavyaH AhiMsA paramO dharmah' ityAdEH prAmANYAMgIkaraNaM cEtyAdina parasparaM viruddhatEtyarthaH ||
-varadarAjAcAryakRutamaMdasubOdhinI

19. yannyAnyEna shivasya sarvOttamatwaM shaivairucyatE tannyAyEna shAktaiH shaktEH sarvOttamatwaM sAdhyatE / tathAca nyAyasAmyEpi parasparaviruddhatwAt nirNAyakAbhAvAt sarvAprANyamiti bhAvaH / yadwa viShNadhikyapakShApEkShayA&nyapakShEShu pUrvOttaraM parasparaviruddhatA vartatE / tEna tasyAprAmANYamaMgIkAryam / 'shivashAstrE&pi tadgrAhyam bhagavacCAstrayOgi yat' ityukta nyAyEna tacCAstragata vaiShNava bhAgasya na virOdho, nAprAmANYamaMgIkAryam /
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAla

19. nanwiyam katha vitaMDA /vitaMDA twasatAM satAmiti tallakShaNalakShitatwAt / tatra ca na swapakShasAdhanaM kAryam / "aprakAshya swasiddhAMtamasatAM pakShadUShaNam" ityuktEH / tathA ca kathamatra vEdaprAmANyasAdhanam ? viShNusarvOttamatwasAdhanam ? iti cEducyatE / vitaMDAyAmapi yAvata swapakShasAdhanEna vinA parapakShadUShaNam na GaTatE tAvataH sAdhanIyatwAt / anyathA vEdavirOdhEna shaivAdyAgamAprAmANYE&bhihitE tadaprAmANYashamkAyAmuttarAbhAvaprasmgAt / ata Eva sudhAYAM 'nanwavaidikaM prati kathaM AgamaM prayOjya tat pramANYaM sAdhanIyam' ityuktam / vAdajalpayOriva shAstrOditakramAparihArENa swapakShAprakAshanAbhiprAyamaprakAshyEti vacanam / ata EvaitarEyabhAShyE 'caturthO&yOgyapUruShE / upadEshaH kEshavasya' iti shAstrOditakramAnusArENa ayOgyAyOpadEshasya caturthAparAdhatwamuktam / natu parapakSha dUShaNArthaM vishakalitataya swasiddhAMtaprakAshanasyEti j~jEyam /
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAla

***purvaM hi gaN^gA mama vishhNupUjA
vighnArthamAyAd.h vAmakareNa sA me /
nunna parastAd.h bahuyojanaM gata
pure kurUNAM shiva Agatastada || 20.20||***

vyAgrEshwaraLiMga in HastinApura

20.20. Earlier, in hastinApura the capital city of kauravAs, Ganga came to obstruct my worship to Vishnu. When I pushed her off with my left hand, she was pushed to several Yojanas away. At that time Shiva arrived

Notes:

1. When Bhimasena was sitting on the banks of River Ganga and worshipping Vishnu, Ganga tried to obstruct him by raising her tides. Bhima pushed her away. Ganga was pushed far away, changed her course and started flowing in opposite direction.
2. This means that Bhima informed about the might of his strength by narrating that he was able to push the great Ganges River and make her change her course and he had acquired such strength by being a devotee of Vishnu.

***sa vyAghrarUpI kapilAtmakAmumAM
parIxayan.h mAM hantumivA.adravad.h drutam.h /
sa me yuddhe vijito mUrchchhitashcha
gadAprahArAdAsa liN^gAntarasthaH || 20.21||***

20.21. Shiva in order to test me came in the form of Tiger and pretended to attack cow who was pArvati in disguise. He was defeated in the war by the blow of my mace and fell unconscious and hid in the Linga.

Notes:

1. In order to test bhIma's devotion, once Shiva pretended to attack pArvati who was in the form of cow. At that time when bhIma struck with his mace, Shiva was defeated; fell unconscious and hid in Linga.
2. Cow is very dear to SriHari. Protecting it is the primary duty of Vaishnava (follower of Vishnu). When bhIma was doing his duty, Shiva could not oppose him and was defeated by the strike of his blow.

Reference

21. *parIkShayan haMtumivAdravadityatra mAM parIkShayan = madbalaM parIkShayannityarthaH / kapilAtmikAmumAM haMtumivAdravaditi yOjanA //*

***vyAghreshvaraM nAma liN^gaM pR^ithivyAM
khyAtaM tadAste tadvadanyatra yuddhe |
tIre gomatyA haimavate girau hi
jitastatrApyAsa shArdUlaliN^gam.h // 20.22//***

shArdUla Linga on the banks of River gOmati

20.22. From that time forward, the linga became popular as vyAgralinga. Similarly on another occasion, another battle took place on the banks of River gOmati in the Himalayas. Even there Shiva was defeated and shArdUla linga was formed.

Notes:

1. In similar fashion, Shiva was defeated by Bhima on another occasion and this became famous as shArdUla Linga.
2. This gOmati River is the one which flows from Himalayas towards naimishAraNya. (varadarAjAcAryakRutamaMdasubOdhinI) Not the one which flows westwards towards the ocean in dwAraka. Even here When Shiva pretended to attack pArvati who was in the form of cow, Bhima defeated him as before. (tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA)

Reference

22. *gOmatyAH = himavatparvatAdAgatAyAH naimiShAraNyagAminyAH gOmatyA ityarthaH //* - *varadarAjAcAryakRutamaMdasubOdhinI*

22. *haimamatE girau gOmatyAstIrE kapilAtmikAmumAM vibhIShayan vyAGrarUpI shivO jitaH lIMgaM vivEsha | tatrApi shArdUlaliMgamiti khYAtimApEtyarthaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***evaM pratyaxe vishhNupadAshrayasya
balAdhikye kimu vaktavyamatra |
vishhNorAdhikye xatriyANAM pramaNaM***

balaM vipre j~nAnameveti chA.ahuH // 20.23//

20.23. In this manner when me who has taken the shelter of feet of Vishnu has such strength second to none what is left to say about the Supremacy of Vishnu. For Kshatriyas Strength is the measure when ranking the best and for Brahman's knowledge is the measure as per the learned men.

Notes:

1. In this manner when it is clearly visible that bhIma - devotee of Vishnu has strength superior to Shiva and other deities what other proof is needed to substantiate the strength of Lord Vishnu.
2. As for answer to question as to how can greatness be established by just the strength, for the kshatriyas, greatness in strength is exemplar of their great nature.

yO ya Eva balajyEShThaH kShatriyEShu sa uttamaH | -(2/17)

Reference

23. *kShatriyANAM pramANamityatra pramANaM = adhikyE pramANam // -
varadarAjAcAryakRutamaMdasubOdhinI*

*mayA kedAre viprarUpI jitashcha
rudro.avishalliN^gamevA.ashu bhItaH |
tataH paraM vedavidAmagamyata
shApaM prAdAchchhaN^karo vrIDito.atra // 20.24//*

20.24. Shiva was defeated by me in kEdAra and hid in Linga again out of fear. Out of shame he cursed that let this place be unacceptable for men who know Vedas.

Notes:

1. In this manner, as per Shiva's curse pilgrimage to kEdAra is prohibited for vaishNavas. But it is important to note the reminiscence of kEdAra is not prohibited.
2. Kannada mahAbhAratatAtparyanirNaya gives the details about the curse of Shiva that people who go on pilgrimage to kEdara will incur loss of their knowledge. **“mahArudra has cursed that Let the knowledge of people who visit this kEdAra kshetra be destroyed”**
3. Since this is indicative of his defeat, Shiva was ashamed to show his face to VaishNavas and hence cursed in this manner
4. When Bhimasena who has defeated Shiva three times and made him hide in his linga has indicated that he is greater than Shiva, then Vishnu who is worshipped by such a bhIma is clearly mightier than Shiva and all the other deities. It is already know that bhIma is the future Brahma.

Reference

24. *kEdArakShEtraM viduShAmaprApyaM bhavEdityashapaditi bhAvaH | -
janArdanabhaTTakRutapradArthapradIpika*

*evaM pratyaxe vishhNubale pratIpaM
mano yasya hyuttaraM sa bravItu |
krodho.adhikashchet.h xipramAyAtu yoddhu
mityuktAste.abhyAyayurAttashastrAH // 20.25//*

Unique Victory of Bhima

20.25. In this manner when Vishnu's capacity has been clearly proved, he whose mind is still opposed to this can answer me. Instead if someone wants to just get more agitated, they can immediately come fight me. When bhIma said so, those kings, holding their weapons rushed to fight bhIma.

Notes:

1. Though, it looks like bhIma is proclaiming his greatness, he is actually proclaiming that when a devotee of Vishnu is right in front of them, then the Supremacy of Vishnu who is worshipped by him is proved without doubt.
2. In spite of giving such a visible proof, the kings did not agree to it and rushed to attack him. This clearly shows that they are by nature full of hatred towards Vishnu. Having defeated in scholarly debates, they too wished to win by taking the weapons in hand.

Reference

25. *AdhikyE vipratipannaM prati swabalamuktwA 'viShNubalE' iti kathamucyatE iti cEt satyaM / swabalasyApi viShNubalapratibiMbatwAt tathEti yujyatE / - janArdanabhaTTakRutapradArthapradIpika*

***vidrApya tAn.h bANasaN^ghaiH samastAn.h
jarAsutaM gadayA pothayitvA /
bAhubhyAM chainaM parigR^ihyA.ashu vishhNoH
*pAdotthAyAM prAxipad.h devanadyAm.h || 20.26||***

Jarasandha who ended up in Ganges

20.26. BImasEna drove all of them away with bunch of arrows. He struck jarAsaMdha with his mace and dropped him to the floor. Lifted him with both his hands and threw him in river Ganges which has emerged from the feet of Lord Vishnu

Notes:

1. BImasEna struck not only all of them but also their leader jarAsaMdha with his mace and they fell to the ground. Later he lifted him and threw him in Ganges. This is another wonderful example of BImasEna's strength.
2. There is reason why he threw jarAsaMdha in river Ganges. Just as jarAsaMdha was a great devotee of Shiva, he also hated Vishnu with all his might. Therefore he had vowed that he will never take bath in Ganges which has emerged from feet of Lord Vishnu. bhIma, by throwing him in Ganges not only insulted him physically, but also insulted him mentally by making him break his vow.
3. Even today, some groups of Brahmins do not take bath in Ganges because they consider themselves as devotees of Vishnu. Their reasoning is that though Ganges emerges from feet of Vishnu, it is left-over of what was offered to Shiva. All in all it is surprising to note that just as there are Shaivas who do not take a dip in Ganges, there are also Vaishnavas who do not take dip in Ganges.
4. Kannada Mahabharatatatparyanirnaya mentions that jarAsaMdha felt that Ganga while falling from Himalayas is roaring loudly and proclaiming the supremacy of Vishnu. That is the reason

why he always had the Drums beating loudly so that he will not listen to the sound of Ganges – such a hater of Vishnu he was. There is another detail as to why bhIma threw him in Ganges and insulted him:

“BImasEna tied up jarAsaMdha’s hands and legs and threw him in Ganges. BhagIrati is making a loud noise while descending from Himalayas. In order to avoid that sound, he used to get the drums beaten loudly. When bhIma threw Jarasandha who was listening to the sound of beating drums day and night all twelve months, jarAsaMdha felt like his body was burning in fire with regret that he had fallen in the water emerging from the feet of Vishnu. Though jarAsaMdha was immersed in Bhagirati he was in misery due to his tamass (murkiness). What good can Bhagirati bring to Avaishnavas even if they are immersed in her waters, if they do not have devotion towards Narayana and have made their bad habits as their means of living? For them even Kashi Kshetra is equal to obstacle, it will never give them good results.

5. Even though BImasEna who is the incarnation of vAyudEvaru who gets everybody to have Virajasnana (Bath the soul gets to have after death to get rid of the physical body) himself threw jarAsaMdha in Ganges, he did not attain salvation. The reason for that was he is by innate nature a bad soul and foe of the Lord. That is the reason why Acharya has mentioned that BImasEna threw him in Ganges “prAkShipat” instead of telling that BImasEna got him to have a dip in Ganges.
6. The fact the even balarAma did not have a strength to throw jarAsaMdha like this, indicates the mighty strength of bhIma.

Reference

26. viShNupAdOdakaM matwA yaH snAtuM shaMkatE kudhIH |
amajjayajjarAsaMdhaM balAt taM jAhnvIjalE || - sarasabhAratIvilAsa (6/27)
* pAdothAyAM -(pAthAMtara)

**sa vrIDitaH prayayau mAgadhA.nshcha
bhUpaiH sameto bhImaseno rathaM svam.h |
Aruhya kAshIshvarapUjitashcha
yayau kALyA shakrasanAmakaM puram.h || 20.27||**

20.27, Ashamed by this jarAsaMdha went back to magadha country along with other kings. BImasEna, worshipped by kAshirAja, returned to iMdraprastha along with kALI dEvi riding his chariot.

Notes:

1. In this manner jarAsaMdha was defeated by BImasEna like never before and returned to magadha. Finally he who was defeated by shrI kRushNA eighteen times, saw such a defeat from devotee of Shri kRushNA as well and created a record.
2. This very kAshirAja in the future is mentioned in kurukShEtra war as being on the side of Pandavas in Geeta “**kAshirajashcha vIryavAn**”(20/5)

**tasyAM trilokAdhikarUpasadguNai
rAsammatAyAM ramamANaH sutaM cha |
sharvatrAtaM nAmAjanayat.h purA yaH
samAnavAyurbalavIryayuktaH || 20.28||**

kAlI’s son sharvatrAta

20.28. Bhimasena sported with kALI dEvi who was considered as most beautiful and good natured in all three worlds and who matched him in all respects and begot a son by name sharvatrAta in her. sharvatrAta in his past birth was a strong and energetic marut by name samAna.

Notes:

1. sharvatrAta was born due to the marriage of BImasEna and kALI dEvi which was very appropriate. He was one of the 49 maruths and belongs to the group of prANAApAna and his name was samAna. It is special to note that in this birth he was born as the son of vAyudEvaru.
2. In some of the available scripts of mahAbhArata, his name is mentioned as sarvaga. The reason why he got the name sharvatrAta is explained in a future incident, when ashwattAma on the 18th night of kurukShEtra war, went to the camp of pAMDavAs and brutally killed the upapAMDavAs, as per request of kAshirAja, Shiva took sharvatrAta to kailAsa and protected him.(a. 28, shLO.144).

Reference

28. *guNairAsammatAyAm (vE.pATha); AsammatAyAM samyak prasiddhAyAm / - shrIvEdAMgatIrthakRutavyAKYAna*

28. *rUpasadguNairAsammitAyAmityatra A = samaMtAt samyak mitAyAM = pramitAyAm // - varadarAjAcAryakRutamaMdasubOdhinI*

***kR^ishhNo.api gatvA dvAravatIM sarAmaH
satyApiturvadhakartArameva /
shatadhanvAnaM hantumaichchhat.h sa chaiva
yayAche.akraUraM kR^itavarmAnuyuktam.h // 20.29//***

Shatadhanva is killed by Shri kRushNa

20.29. shrI kRushNA returned to dwAraka along with balarAma and took a vow to kill shatadhanva who had murdered satyabhAma's father satrAjita. Shatadhanva begged akrUra and kRutavarma for help.

Notes:

1. The reason why shri kRushNa did not kill shatadhanva immediately after he killed satrAjita was because at the same time he received invitation for Draupadi Swayamvara, and he left to attend the auspicious event and after that he is doing the task of punishing shatadhanva.
2. The reason why shatadhanva asked for help of akrUra and kRutavarma was because they were his partners in this crime.

***tAvabrUtAM sarvalokaikakartur
nA.avAM virodhaM manasA.api kurvaH /
kR^ishhNasya sarveshiturityanUkta
Aruhya chAshvIM bhayataH parAdravat.h // 20.30//***

20.30. Both of them said in one voice "We can not even in our minds do anything against shrI kRushNa who is the main reason for the existence of this world and who is the lord of all living

and non-living entities”*. On hearing this shatadhanva was filled with fear and fled riding on a Mare.

Notes.

1. akrUra and kRutavarma had got to their senses by then and they never tried to do ill to shrI kRushNa.
2. shatadhanva instead of asking for forgiveness and seeking shelter of shri kRushNa fled from there – this proves that he is evil by nature.

Reference

30. ityanUktaAruhyEtyatra iti uktaM anu = anaMtaramiti padavibhAgaH // -
varadarAjAcAryakRutamaMdasubOdhinI

*anveva taM kR^ishhNarAmau rathena
yAtau shataM yojanAnAM dinena |
gatvA mR^itAyAM baDabAyAM tadaiva
sa prAdravat.h kR^ishhNa enaM padA.agAt.h // 20.31//*

20.31. kRushNa and balarAma chased him in their chariot. The horse ran for the whole day covering a distance of 100 yojanas and died after which shatadhanva started running. shrI kRushNa followed him.

Notes:

1. when shatadhanva started running, kRushNa got down from his chariot and started chasing him and indicated the rule that enemy should be faced in his own environment.

*chhitvA shirastasya chakreNa kR^ishhNo
jAnannakrUre maNimenena dattam.h |
apyaj~navallokaviDambanAya
parIxya vAso.atra netyAha rAmam.h // 20.32//*

20.32. shrI kRushNa cut his head with his disc. Though he knew that syamantakamaNi was not with him and it was with akrUra, just to cause illusion he searched shatadhanva’s clothes for maNi; and informed balarAma “he does not have maNi”

Notes:

1. Before fleeing shatadhanva had handed over the precious maNi to akrUra. All knowing shrI kRushNa was aware of this. In-spite of that he killed shatadhanva to punish for murdering satrAjita. He pretended to search shatadhanva for maNi and when balarAma arrived there, informed him that shatadhanva did not possess the maNi.
2. Though kRushNa and balarAma left together, balarAma reached there only after kRushNa had killed shatadhanva. This makes it clear that compared to SriHari’s speed balarAma’s speed is very slow.
3. This proves that argument by some people that balarAma is the incarnation of Sri Hari is not correct. As IshAvAsyOpanishat mentions, shrI kRushNa by being stationary beats everyone who is running. (**taddhAvatO&nyAnatyEti tiShThAt’**)

*avishvAsAt.h satu sakrodha eva
yayau videhAnavasat.h paJNcha chAbdAn.h /
jAnan.h pArthebhyo.ahAryatAM keshavasya
vashIkartuM dhArtarAshhTro balaM gAt.h // 20.33//*

balarAma in vidEha – Duryodhana with him

20.33. balarAma did not believe shrI kRushNa and out of anger went to vidEha and lived there for five years. duryOdhana, realizing that it is impossible to get shrI kRushNa to leave pAMDavAs and come to his side, decided to attract balarAma to his side, and went there.

Notes:

1. balarAma did not believe shrI kRushNa and mistook that kRushNa had kept the maNi with him and lied to balarAma that it was not found. And went to vidEha out of indifference. balarAma committed sin by not believing shrI kRushNa.
2. It has already been noted that this was one of the important incidents where he had walked out of the path of bhAgavata dharma.(18/19)
3. It can be understood that he lost the opportunity to stay with kRushNa had to part him and live in vidEha for five years because he doubted shrI kRushNa .On getting this news duryOdhana went to vidEha. It is impossible to get shrI kRushNa to leave the company of pAMDavAs and join his team; at least he can get balarAma to his side, thinking so he went there. harivaMsha mentions it as 60 years, but if it is interpreted as 60 months, then there will not be any objections.
4. This is also indicative of the fact Kali approaches people who parts from shrI kRushNa, and also indicative of the fact that kali can have his presence in balarAma.
5. He is the incarnation of shESha. This proves that garuDa, shESha and rudra are all susceptible to kali's influence.

Reference

33. jAnan pArthEbhyO&hAryatAmityatra kEshavasya pArthEbhyO&hAryatAM = apahArA yOgyatAM pArthasNEhaM hitwA swasnEhAya apahartumashakyatAmityarthaH | balaM gAdityatra "bahulaM CaMdasyamAM~g yOgE&pi" iti vacanAt gAt = balaM vashIkartuM vidEhanagaramagAt // - varadarAjAcAryakRutamaMdasubOdhinI

33. yayau vidEhAnavasatpaMca cAcAniti 'ShaShThivarShE gatE kaIE yaddOShO&bhUnmamAnaGa' iti harivaMshavacanam | ShaShTimAsA Eva tAvaMtO varShabhiprAyENeti j~jAtavyam // - (ma.)

*babhUva shishhyo.asya tathA gadAyA
masannidhAnaM keshavasya pratIxaN.h /
tadA yayAche bhaginIM cha tasya
sa cha pratij~nAmakarot.h pradAne // 20.34//*

20.34. duryOdhana became the pupil of balarAma in learning the art of warfare with mace (gadAyuddha). Knowing that shrI kRushNa was not around, he requested balarAma to give his sister subhadra in marriage to him. balarAma promised him that he will grant duryOdhana's wish.

Notes:

1. This is the time when duryOdhana was the pupil of balarAma and learnt gadAyuddha. He took advantage of shrI kRushNa's absence and requested balarAma for subhadra's hand in marriage and got assurance from him as well.
2. This indicates that kali snatches good from noble souls. 'subhadra' means good, auspicious.

*jyeshhThaM hyenaM keshavo nAtivarte
dityeva mene dhArtarAshhTraH sa tasmAt.h |
jagrAha hastaM daxiNaM satyahetor
dadau cha rAmaH karamasmal halAN^kam.h // 20.35//*

Balarama's Promise to duryOdhana that he will give Subhadra's hand in marriage to him.

20.35. duryOdhana knew that kRushNa will not bypass older brother balarAma's words and that is the reason why he asked for such a promise. In order to prove that this promise is true, duryOdhana asked balarAma to give his right hand (kind of handshake between two people as mark of commitment) as an assurance. balarAma shook duryOdhana's hand with his right hand which had the mark of Plough.

Notes:

1. This act indicates that duryOdhana was such a cheat that instead of giving Guru dakshina (fees) for having received education from balarAma, he instead asked for dakShiNa from the Guru. Moreover he was not satisfied with promise verbally and insisted on handshake as a confirmation. balarAma extended his hand which had the mark of plough and gave the promise.
2. It is important to note that shani has attracted Deity like ShESha towards him. tAmraparneeYa mentions that , the act of shaking right hand indicates that kShatriyas should promise with the same hand in which they hold weapons.
3. balarAma's right hand is also indicative of the fact that it had the sign of Plough from his birth. This also indicates that just as kRushNa's hand not only holds the discus but also has the mark of discus in his hands, balarAma whose weapon is plough naturally has the sign of plough in his palm.
4. tantrasAra mentions that ShESha in his original form is halAMka (hala means Plough). : 'dadhAnO halasaunaMdau shwEtavarNaH kRutAMjaliH' (4/81) .
5. The disciple who was supposed to hold the feet of the Master insisted on holding the hand of master which is indicative of the fact that in the future during the Swayamvara of lakshana he would give hand (give hand is a term used when a person cheats the other which is opposite of taking hand which means give promise) to the master.

Reference

35. bhaTAH sAyudhEna hastEna shapathaM kurvaMtIti nItYA halAMkami
35. kShatriyAH AyudhahastEna shapathaM kurvaMtIti sUcayituM halAMkamityuktam | -
janArdanabhaTTakRutapradArthapradIpika
35. halAMkamiti halarEKAvadityarthaH | 'dEhasya lakShanaM naiva bhUmAvapyanyatha bhavEt'
ityukta-rItYA swarUpalakShaNayuktamadbhutaM hastamayOgyAya
dadAvityanaucityadyOtanAyaivayuktam | vyAsatIrthIyE tu - bhaTAH shapathaM kurvaMtaH |
swAyudhaM pradarshya kurvaMti rAmO&pi tatkRutavAnAti sUcayatItyuktam | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*rUpeNa tasyA mohito dhArtarAshhTro
visheshhataH kR^ishhNarAmau bhaginyAH |
snehAd.h vashaM yAsyata ityagR^ihNA
ddhastam halAN^kaM halino ripughnam.h // 20.36//*

Background of Subhadra.

20.36. duryOdhana who was attracted to subhadra especially thought that both kRushNa and balarAma out of love to their younger sister will come under his influence and that is the reason why he took the hand of balarAma (take promise) which is impregnated with the sign of plough

Notes:

1. Here the word “especially” is appropriately applicable for everything. Plan to get both kRushNa and balarAma on his side, plan to get beautiful subhadra on his side both were present in this scheme duryOdhana had devised.
2. This also indicates that by holding the hands of balarAma that used to thrash the enemies, duryOdhana thrashed the righteous nature of balarAma.

*jAtA devakyAM sA subhadreti nAmna
bhadra rUpeNA.anakadundubhestAm.h |
kR^itvA putrIM rohiNI svAmaraxat.h
pUrvaM tu yA.a.asIt.h trijaTaiva nAmna // 20.37//*

20.37. The one who was trijaTe in previous birth was born as daughter of vasudEva and dEvaki in auspicious and beautiful form as subhadra.

Notes:

1. trijaTe who was a demon in rAmAyaNa times had served sIta Devi in ashOkavana was now born as subhadra. She is an apsarA in her true form.
2. This detail also indicates that, though subhadra was the daughter of vasudEva and dEvaki, since rOhiNi had raised her as her daughter, balarAma who was the son of rOhiNi had in a sense earned the right to give her away in marriage. If this is not the case, then it could give rise to a doubt that it was not appropriate for balarAma to promise that he will give subhadra (who is not his own sister) in marriage to duryOdhana.

Reference

37. trijaTApUrvamapsara shApAdrakShastwamApannEti | - shrIvAsudEvayatigaLa

pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

37. prakRutyAviShTEMdrasEvanAdarjunabhAryA j~jEyam | - shrInivAsAcAryakRutabhAvacaMdrika

*sItAyAH prAN^.h nityashushrUshhaNAt.h sA
babhUva vishhNorbhaginI priyA cha |
umAveshAd.h rUpaguNopapanna
padmexaNA champakadAmagaurI // 20.38//*

20.38. Since she had served sIta in her previous birth, she was now born as shrI kRushNa's beloved sister. Since she had the presence of pArvati in her she was filled with beauty and virtue. She had the eyes of lotus flower and complexion of the garland of saMpige flower.

Notes:

1. This means that she had earned the merits to be born as shrI kRushNa's sister because in her previous birth she had served sIta daily for one year in ashOkavana
2. tAmraparneeeya gives a special fact that after the death of rAvaNa she went to ayOdhyA with sIta dEvi and served her there as well. trijaTe just like prahallAda , though was born in the clan of demons was in true form good natured like demi-gods. Her beautiful complexion was due to the presence of gowri.

Reference

38. caMpakamAlAvat pItavarNA /

38. laMkAtaH sItayA sahAyOdhyAM prati trijaTAyAgatatwAditi bhAvaH /

38. nityashushrUShaNAditi / laMkAtaH sItayA sahAyOdhyAM prati trijaTAyA AgatatwAditi bhAvaH / - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

*etat.h kR^itvA dhR^itarAshhTrAtmajaH sa
yayau kurUn.h nivasatyatra rAme /
kR^ishhNo.akrUraM vivasantaM bhayena
sahArdikyaM chA.anayitvA jagAda // 20.39//*

20.39. After accomplishing this, duryOdhana left to his country. balarAma stayed back. shrI kRushNa asked akrUra and kRutavarma who had settled down elsewhere due to his fear to come back and told them.

Notes:

1. Right after duryOdhana left after taking the promise , kRushNa got a chance to get balarAma back to dwAraka. This is indicative of the fact that one gets a chance to get close to shrI hari only after all the demonic qualities have got out of their way.
2. People of dwAraka thought that their city was witnessing, famine, diseases and calamities from the day akrUra left dwAraka. But the fact is that all this happened because he had mistaken shrI kRushNa.

*AnIya rAmaM cha samastasAttvatAM
yadA.avAdIt.h keshavaH sannidhAne /
maNistvayyAste darshayetyeva bhIta
stada.akrUro.adarshayad.h ratnamasmai // 20.40//*

20.40. shrI kRushNa summoned balarAma and in presence of all the yAdavas told akrUra 'show the syamantakamaNi you posses to everyone'. akrUra, out of fear showed the maNi to everyone.

Notes:

1. This is another example of shrI kRushNa's omniscience. ShrI kRushNa displayed his greatness in presence of everyone by revealing the information which akrUra and kRutavarma thought was known only to them and no one else.

*avyAjatAmAtmano darshayitvA
halAyudhe keshavastasya jAnan.h /
ratnAkAN^xAmugrasenasya chaiva
mAtushcha sAmbasya punarbabhAshhe // 20.41//*

20.41. shrI kRushNa proved to balarAma that he was not a cheater. Knowing that balarAma, ugrasEna and sAMBha's mother jAmbavati had desire to own the maNi he spoke further

Notes:

1. shrI kRushNa along with proclaiming his innocence also proved that he is the Supreme Lord. In the form of vyAsa he has established his flawlessness in BrahmasUtra and other doctrines.
2. On one side balarAma by virtue of being the older brother thought that maNi should be his, while on the other side ugrasEna thought that he should own it because he was the king and on another side jAmbavati thought that she should own the maNi because it was given to kRushNa by her father jAmbavaMta during the time of their wedding. In order to solve this problem, shrI kRushNa said :

*AstAmakrUre maNiranyairadhAryaH
sadA yaj~nAd.h dAnapateH sa dhAryaH /
na satyA kR^ishhNAvAJNchhitaM kiJNchidichchhet.h
tathA.api tasyA yogya ityAha kR^ishhNaH // 20.42//*

20.42. It is not right for others to own this maNi, since akrUra does yagnas regularly let this pious man who always does charity keep the maNi. kRushNa also said "let satyabhAma decide what is right" though he knew that satyabhAma would never wish to own something which shrI kRushNa did not wish.

Notes:

1. Since her father king satrAjita had performed penance, pleased sUryaand obtained the maNi, satyabhAma was the only person eligible to own the maNi. After sons, even the daughter has the right to father's property. But satyabhAma never wished to own it, probably because she knew that shrI kRushNa never wanted it. The concept behind this is that the greatness of satyabhAma dEvi who is the most auspicious among parashuklatrayas and also the incarnation of mahAlaxmi will never wish for anything which Hari despises.
2. shrI kRushNa realized that if either of the three of them got it, the other two will be unhappy and therefore made sure that the maNi stays with akrUra. By doing so he also showed the way of avoiding quarrel in such circumstances.
3. By saying that since akrUra is a noble man involved in righteous duties to communitiy and also giving donations to needy, let him keep the maNi he has also indicated that only righteous people invoved in such deeds are eligible to keep precious items.
4. It has already been mentioned that the precious maNi would yield 10 bhara worth of gold everyday (Notes of chapter 17,shloka 202). akrUra used all that gold in religious sacrifices and charity. This decision of shrI kRushNa naturally convinced everyone.

Reference

42. piturdhanaM putrasyEva api yOgyamityanEnAbhIprAyENa kRuShNENa tasyA yOgyamityuktamiti bhAvaH | - varadarAjAcAryakRutamaMdasubOdhinI

42. *na satyEti | yadyapi satyA kRuShNEnAnicCitaM kiMcidapi nEcCEt tathApi piturdhanaM
putrAbhAvE dauhitrAdhikAratwAt putryAH yOgya iti dharmAvalaMbanEna maNiH satyabhAmAyAH
yOgya ityAha | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

42. *piturdhanaM putrO gRuhNIyAt , nO cEddauhitrAdhikArikatwAt putryA yOgyaM iti
dharmAvalaMbanamaNiH satyabhAmAyA yOgya ityAha kRuShNa ityarthaH | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***labdhvA ratnaM dAnapatiH sadaiva
sandIxito.abhUd.h yaj~nakarmaNyatandraH |
pradarshya kR^ishhNo haline ratnameta
chchhakraprasthaM pANDavasnehato.agAt.h || 20.43||***

20.43. After officially owning this precious gem, akrUra out of enthusiasm got involved more and more in religious sacrifices and prayers. After having shown the gem to balarAma, kRushNa left to iMdraprastha to meet his beloved pAMDavAs.

Notes:

1. akrUra showed his gratitude by making best use of the maNi given by kRushNa to him by indulging in more and more noble deeds. Since balarAma saw the maNi, his hatred towards kRushNa disappeared and he became devoted to kRushNa as always.
2. This is rendering of the fact that knowledge of perfection leads to devotion.
3. Though there was no special occasion, shrI kRushNa left to iMdraprastha, this was only because of his love towards pAMDavAs.

Reference

43. *sudIkShitO&bhUdyaj~jkarmaNyataMdritaH -(ma.pATha)*

***vasannajastatra bahU.nshcha mAsAn.h
saphalguno.ayAnmR^igayAM kadAchit.h |
hatvA mR^igAn.h yamunAtIrasaMsthaH
so.anyAM kALindIM dadR^ishe tatsvasAram.h || 20.44||***

Wedding of kALiMdi.

20.44. shrI kRushNa stayed in iMdraprastha for a long time. One day when he went hunting with Arjuna, he killed few animals and walked towards the bank of river Yamuna. There , he saw Yamuna's sister, another maiden by name of kALiMdi.

Notes:

1. kALiMdi that shrI kRushNa saw on the banks of river Yamuna was Yamuna's younger sister. Her name was kALiMdi too.

Reference

44. *nadIrUpa kALiMdi vyAvRuttayE anyAmity padaprayOgaH | -
janArDanabhaTTakRutapradArthapradIpika*

*sA sUryaputrI yamunAnujAtA
tapashcharantI kR^ishhNapatnItvakAmA /
pR^ishhTA.arjunenA.aha samastametat.h
patnIM cha tAM jagR^ihe vAsudevaH // 20.45//*

20.45. kAliMdi was Lord Sun's daughter and younger sister of Yamuna. She was performing penance to please and marry Lord vishNu. When questioned by Arjuna, she gave him this information. ShrI kRushNa accepted her as his wife.

Notes:

1. It has to be noted that this kALiMdi is one among the 6 queens of shrI kRushNa.

*tato gatvA nagnajito gR^ihaM cha
svayambare sapta vR^ishhAnagR^ihNat.h /
sarvairagrAhyAnasurAn.h vareNa
shivasya yairnirjitA bhUmipAlAH // 20.46//*

swayaMvara of nIlAdEvi

20.46. Later shrI kRushNa left to the residence of nagnajith, and in the swamayamvara restrained 7 oxen. They were oxen with the strength of daemons due to the boon of Shiva and could not be restrained by anyone else. All the other kings were defeated by them.

Notes:

1. King Nagnajith had decided that he will give his daughter nIladEvi in marriage to the person who will restrain these seven oxen. ShrI kRushNa did so and married her.
2. All the other kings tried it and had failed. The reason for that was they were daemons who had the boon of Shiva.
3. We can also remember a similar incident in rAmAvatAra where he had destroyed seven tALa trees with one arrow.

*tato nIlAM tasya sutAM cha lebhe
pUrvaM nIlA gopakanyaA.api yA.asIt.h /
sA dehe.asyAH prAvishat.h pUrvameshhA
yasmAdekA dvividhA samprajAtA // 20.47//*

20.47. Later shrI kRushNa married nagnajith's daughter nIlAdEvi. Another maiden by name of nIlA who was cowherd earlier entered her body. One person had incarnated in two forms.

Notes:

1. It has already been mentioned that shri kRushNa had married nIlAdEvi before his thread ceremony (13/48,49). She is the daughter of yashOda's older brother kuMbaka. Even in that swayamvara, challenge was to defeat the seven oxen, and it is also interesting to note that her name was nIlA too.

2. This was another form of hers. She is born as the princess of kOsala country. Her other name is satyA.
3. pramEyadeepika(10/6) mentions that people who know the traditions tell that – when demi-gods incarnate in two forms, the first form merges in the second form :

dwitIyE sharIrE jAtE tatpUrvasharIrENyEkyamApadyata iti *saMpradAyavidaH |

4. Similar incident which is mentioned in the future is that vidura who was born first became one with Dharmaraja (31/63).
5. In this manner , though there are two forms of nIIa , the moment he married the second form , the first one merged with the second as a result number of his wives remained six.

Reference

*saMpradAyavida ityanEna nIIAdisharIrE tathAbhAvasya pramitatwaM sUcayati | -bhAvabOdhaH

*pitR^ishhvasurmitravinda sutA cha
kR^ishhNe mAlAmAsajad.h rAjamadhye |
vindAnuvindau bhrAtarAveva tasyA
nyashhedhatAM dhArtarAshhTrArthamugrau || 20.48||*

Wedding of MitraviMda

20.48. MitraviMde is daughter of shrI kRushNa's paternal aunt. She garlanded shrI kRushNa amidst all the kings. Her brother's viMda and anuviMda opposed it as they had plans of giving her in marriage to duryOdhana.

Notes:

1. shrI kRushNa's paternal aunt's name is rAjAdhidEvi, she is the wife of jagatsEna the king of avaMti country. mitravimDe is their daughter. viMda and anuviMda are her brothers. They wished to get her married to duryOdhana. That is the reason why they opposed her.
2. It has to be understood these two were by nature befitting tamassu qualities just like rugmiNi's evil brother rugmi who had wished to give her in marriage to shishupAla. It has to be noted that in the future, they join kaurava party in kurukshetra war and get destroyed.

Reference

48. pitRuShwasuH rAjAdhidEvyAH AsRujatsamarpayAmAsa |
- janArDanabhaTTakRutapradArthapradIpika

*jitvA.a.avantya tau nR^ipatIMshchaiva sarvA
nAdAya tAM prayayau vAsudevaH |
pitR^ishhvasustanayAM cha dviItIyAM
bhadRAM dattAmagrahId.h bhrAtR^ibhiH saH || 20.49||*

bhadra's wedding

20.49. shrI kRushNa defeated both of them(viMda and anuviMda) and the other kings in avaMti country , and left with her (mitravimDe). bhadra is daughter of kRushNa's yet another

paternal aunt. Her brothers gave her in marriage to shrI kRushNa. ShrI kRushNa accepted and married her.

Notes:

1. This paternal aunt of shrI kRushNa is shrutakeerti; wife of dhRuShTakEtu who is the king of kEkEya country.

*vishveshhAM devAnAmavatArA hi paJNcha
te kaikeyA bhrAtaro.asyA hareshcha /
bhaktA nityaM pANDavAnAM cha tAto.
apyeshhAM vashe shaivyanAmarbhuragre // 20.50//*

20.50. The two brothers of bhadra who were the princes of kEkEya country and who gave her in marriage to shrI kRushNa were the incarnation of vishwE demi-gods. They were great devotees of shrI hari and also pandavas. Their father also known as shaibya listened to them. He is the incarnation of demi-god Rubu.

Notes:

1. This demi-god Rubu is one among the 100 shESha's (shEShashatastha). He is mentioned in BagavadgIta (1/5) as 'shaibhyashca narapuMgavaH'.
2. These five kEkEya's joined the party of pAMDavas in kurukshEtra war.

*svayambaro laxaNyAstathA.a.asI
d.h yathA draupadyA laxavedhAtmakaH saH /
madreshhu tasyAshcha pitA pinAkAM
svayambarArthaM jagR^ihe girIshAt.h // 20.51//*

swayamvara of lakshaNA

20.51. swayamvara of lakshaNAdEvi was held at madra country. This swayamvara, was similar to draupadi's swayamvara where the challenge was to shoot the target. Her father had requested and received shiva's bow – pinaka for the challenge in swayamvara.

Notes:

1. duryOdhana's daughter's name is also lakshaNA. But she is rati wife of kAma, while this lakshaNa is one of the 6 queens of shrI kRushNa.
2. this swayamvara was similar to draupadi's swayamvara where the challenge was to shoot the target in the form of fish.

*laxaM cha tat.h sarvatashchhannameva
dvAraM sharasyApyupari sma laxAt.h /
chhinneshhuNA pAtanIyaM ha taddhi
draupadyarthAt.h tadashakyaM tato.alam.h // 20.52//*

20.52. Here the target was concealed in all directions. Its opening was above the target. The target had to be shot and dropped with a small piece of bow. As a result this was an even difficult and impossible task as compared to the target in draupadi's swayamvara.

Notes:

1. In draupadi's swayamvara, though the target was not visible directly, its reflection could be seen in the pot of water below. And it had an opening below.
2. There the number of arrows to shoot the target was five; but unlike that the arrangement here was that, there was only a small piece of arrow which was supposed to penetrate the opening which was above the target and hit the invisible target.
3. The differences in the bows have already been mentioned.
4. There the bow had a special boon from Shiva that nobody else will be able to lift it, while this was Shiva's own bow pinaka.

Reference

52. draupadyarthAttadashakyamityatra draupadyarthAt tataH lakShAt tat lakShaNAswayaMvarE RutaM lakShAM alamashakyamiti yOjanA || - varadarAjAcAryakRutamaMdasubOdhinI
* yathA swayaMvarE rAj~ji matsyaH pArthEpsayA kRutaH |
ayaM tu bahirAcCannO dRushyatE sa jalE param ||
(Lakshane's words about Draupadi) -bhAgavata(10/83/19)

**tatrA.ajagmurmAgadhAdyAshcha sarve
pArthA api drashhTumihAbhyupAyayuH |
duryodhanAdyAshcha sasUtaputra
sajyIkartuM dhanurapyutsahante || 20.53||**

20.53. jarAsamdhA and all others arrived there; even pAMDavas gathered to witness it. duryOdhana and others arrived there along with karNa. All of them were anxious to string the bow.

Notes:

1. The interesting point to note here is that, just like how kRushNa and yAdavas had gone to draupadi swayamvara just to witness it(19/133) , here pAMDavas has gone to kRushNa swayamvara just to witness it and not participate in it.
2. The proposition here is that, while Supreme lord graces his devotees with their wealth, the devotees find pleasure in seeing that the Lord's wealth reaches him.

**kechinnipeturdhanushhaiva tADitA
na vai kechichchAlayituM cha shekuH |
duryodhano mAgadhaH sUtaputraH
sajyaM kR^itvA laxavIxAM na shekuH || 20.54||**

20.54. Some rolled down after being hit by the bow, while others could not even move the bow. While jarAsamdhA, duryOdhana and karNa were able to string the bow, they were not capable of identifying the target.

Notes:

1. In draupadi swayamvara, due to the special boon of shiva, shishupala and others were not even able to string the bow.
2. Here, though duryodhana and others were able to string the bow, since they were not able to identify the target, they could not succeed.

***dhanaJNjayaH svAtmabalaM prakAshayan.h
sajyaM kR^itvA dhanuraixachcha laxam.h /
naivA.adade bANamanichchayaiva
tat.h prApyAM jAnan.h keshavenaiva tAM cha // 20.55//***

20.55. Arjuna, in order to exhibit his skill, did string the bow and also identified the target. But he never shot the arrow correctly on purpose. He knew that she was meant only for shrI kRushNa.

Notes:

1. Although arjuna had come there only to witness the happenings, he participated in order to show his capacity to the world. But since he knew that she was destined to be shrI kRushNa's wife, he did not make an effort to win the challenge. Here it appears as though arjuna never shot the arrow.
2. However in bhAgavata it is mentioned that arjuna did shoot the arrow and although it touched the target it was not able to tear it down. Sri vAdirAja swamigalu has cleared this contradiction in a very special way. It is true that arjuna did shoot the arrow as mentioned in bhAgavata . But he did not have an intention to shoot and drop it . AchArya has indicated the fact that arjuna did not shoot the arrow with intent of dropping by telling that arjuna did not pick up the arrow, which does not imply that he never shot the arrow
3. Since the arrow, did touch the target, people realized that he had identified the target, but since it did not tear away and fall down , it was evident that he had not shot the arrow in appropriate manner. And by not shooting it in right manner he also indicated his knowledge of the fact that she is the wife of shrI kRushNa .

Reference

55. naivAdade bANamanicCayaivEtyatra "matsyAbhAsaM jalE dRuShTvA j~jAtwA ca tadavasthitim / pArthO yattO&sRujadbANaM nAcCinatpaspRushE param" iti bhAgavatOktErvirOdhaparihArAya dhanaMjayaH anicCayaiva = kRuShNaprapyalakShaNyAmicCabhAvEnaiva kArANena bANaM naivAdade = naiva samyak dattavAn / lakShacCEdO yathA bhavati tathA na dattavAnityarthaH / lakShasparshasyApyati- kushalasAdhyatwAdbhAgavatE yatta ityuktam / lakShacCEdO yathA na bhavati tathA sparshamAtraM ca yathA bhavati tathA sannAhavAnityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI

55. EtEnAtmabalamityanEnaiva pUrNatwAt swEtyEtadwyarthamiti dUShaNasyAnavakAshaH / nAyaM swashabdaH kiMtu sushabda ityaMgIkArAt || - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshika

***bhImashchApaM laxamapyetadatra
drashhTuM cha naivaichchadarIndradhAriNaH /
yogye karmaNyAyataMshchAparAdhI
syAdityajaH pashyamAno mahAtmA // 20.56//***

20.56. bhImasEna never wished to even see the arrow nor the target. He was a great soul who had realized that it is a sin to try to gain something which is sole property of shrI hari who beholds the disc.

Notes:

1. This is another example that proves that bhImasEna is a stauncher follower of dharma compared to arjuna. bhIma never had a wish to exhibit his capacity as arjuna had wished.
2. To try or think about acquiring something that belongs to shrI kRushNa is already a sin – this was the observance of bhImasEna.
3. On the surface it looks like bhAgavata mentions that bhImasEna could not identify the target just like duryOdhana and others. Sri vAdirAja swamigalu has given a very remarkable explanation for this. duryOdhana and others could not identify the target inspite of all the efforts while bhImasEna never made an effort even to see the target, which clearly explains the difference

Reference

56. bhImashcApaM lakShyamapyEtadatra draShTuM ca naivEcCadarIMdrradhAriNaH ityuktEH
"sajyaM kRutwA parE vIraAH prAgjOtimagadhEshwarau | bhImO duryOdhanaH karNaH
nAviMdaMstadvasthim" iti bhAgavatOktEshca virOdhaparihArAya duryOdhanAdyAH sajyaM kRutwA
tadvasthitiM= tasya lakShasyAvasthitiM nAviMdan | bhImastwacCinnadharmatwAt tasya= dhanuShaH
avasthitiMeva nAviMdat = nApashyat | viShNuYogyavastuni icCA&pi dOSha iti manwAnaH dhanuShO
darshanamapi na cakArEti yOjanA draShTavyA | ata Eva tadvasthitiM nAviMdanniti sAmAnyEna
prayOgaH || - varadarAjAcAryakRutamaMdasubOdhinI

**kR^ishhNastatashchApamadhijyamAshu
kR^itvA.achintyashchhinnabANena laxam.h /
apAtayad.h dundubhayashcha divyA
neduH prasUnaM vavR^ishhuH surAshcha || 20.57||**

20.57. shrI kRushNa of inconceivable supremacy, immediately strung the bow and hit the target with the minute arrow and dropped it. Celestial drums filled the skies. Demigods showered flowers.

Notes:

1. jarAsaMdha and others were yet again rendered miserable by the extraordinary strength of shrI kRushNa.
2. shrI kRushNa by hitting this target exhibited that he could have effortlessly hit the target at draupadi swayamvara which was far easier than this target.
3. And also indicated that they had just gone to witness the draupadi swayamvara at that time. Overall the idea is that as paMDavAs knew lakshaNa was wife of shrI kRushNa, all pervading shrI kRushNa knew that draupadi was the wife of paMDavAs.

Reference

57. aciMtyamahimnO&sya naitadAshcaryamiti bhAvaH | yadwA arjunAdisAdhyO&yaM lakShyavEdhaH
kathaM kRuShNasya mahimOcyatE ityata Aha achiMtya iti | 'rAmAvatAracaritAni tadanya puMbhiH
shakyAni naiva manasA&pi h tAni kartum' ityuktarItya(9/43) 'EvaMvidhAnyagaNitAni yadUttamasya' iti
(22/274) vakShyamANarItya ca bhagavadIyaM tadEva lakShyavEdhAdirUpaM

*karmAciMtyamananyasAdharaNamiti bhAvaH / -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

***kR^ishhNe brahmAdyaiH stUyamAne narendra
kanyA mAlAM keshavA.nse nidhAya /
tasthAvupAsyAtha sarve narendrA
yuddhAyAguH keshavaM svAttashastrAH // 20.58//***

20.58. While Brahma and other deities were praising the Lord with various hymns , princess lakshaNa garlanded shrI kRushNa and stood beside him. At the very moment the other kings took up their arms and attacked shrI kRushNa.

Notes:

1. This is indicative of the fact that their stupidity was such that they suffered defeat not only in the challenge but also in the war.

***vidrApya tan.h mAgadhAdIn.h sa kR^ishhNo
bhImArjunAbhyAM sahitaH purIM svAm.h /
yayAvetA ashhTa mahAmahishhyaH
kR^ishhNasya divyA lokasundarya ishhTAH // 20.59//***

20.59. shrI kRushNa chased away jarAsaMdha and all others and left to dwArakA city along with bhIma, arjuna and others. These are the eight great queens of shrI kRushNa . shrI kRushNa’s beloved divine charming women.

Notes:

1. rugmiNi, sathyabhAma, jAMbhavati, kALiMdi, nIIA, mitraviMdA, bhadrA and lakshaNA – these are the 8 great wives of shrI kRushNa
2. Among them except rugmiNi and sathyabhAma, the others are popularly known as “shaNmahisi” – 6 wives. It is important to note that they are always vishNu’s wives.
3. In the gradation of gods, they occupy the position immediately after garuDa and shEsha. The speciality of jAMbhavati is explained in the following verses.

***bhaishhmI satyA chaikatanurdvidhaiva
jAtA bhUmau prakR^itirmUlabhUtA /
tayaiivAnyAH sarvada.anupravishhTA
stAsAM madhye jAmbavatI pradhAna // 20.60//***

shrI kRushNa’s eight wives

20.60. rugmiNi and sathyabhAma are both 2 forms of Mahalakshmi who is the guardian diety of primordial Matter. She always had her presence in all others. jAMBavati was the most important among them.

Notes:

1. rugmiNi and sathyabhAma both are incarnation of shrI and bhU forms of mAhalakshmi. There is never ever any difference among them.

2. That is the reason why there is ashtamahisi (8 wives) and ShaNmahishi (6 wives) but NOT saptamahishi (7 wives). The reason for that is both are one and the same.
3. All other wives of shrI kRushNa had the presence of ramA in them; and jAMBavati had special presence of ramA in her. That is the reason why she occupied the higher position among shaNmahishi's (6 wives)
4. It has already been mentioned earlier that shrI hari will never accept anybody who does not have ramAdEvi's presence in them as their wife.
'RutE ramAM jAtu mamAMgasaMgayOgyAMganA naiva surAlayE&pi' (11/127)

Reference

60. tAsAM madhyE jAMBavatI pradhAnEtyatra ramAvEshAjJAMBavatyAH rAmasAmyam / anyAsAM tu IShadramAvEshE&pi tataH kiMcidUnatwam | nijaswarUpavicArE tu ShaNNAmapi pradyumnatO viMshatiguNAdhikatwEna sAmyamEva | atastAratamyastOtrE "striyaH shaT ca" iti ShaNNAmapi samatayOktiriti j~jEyam || - varadarAjAcAryakRutamaMdasubOdhinI
60. sarvajagatkAraNabhUtA prakRutirmahAlakShmIraciMtyashaktyAshrIbhUriti dwidhA bhUtA satI bhUmau bhaismI satyA cEti jAtEtyarthaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
60. pUrvaM tAsAM swarUpaM tUktaM garuDapurANE vEMkaTAcalamAhAtmyE –
caMdraputrI ca yA pUrvaM saiva jAMBavatI hyabhUt |
pUrvaM tu pitRudEvasya kavyavAhasya yA sutA ||
saiva nIIA dwirUpENa nagnajitkuMbhayOH sutA |
nalAKyapitRudEvasya putrI bhadrA prakIrtitA ||
agniShwAttRunAmakasya yA sutA pUrvajanmani |
abhUt saiva tadA dEvI mitraviMdA prakIrtitA ||
pUrvasargE sUryaputrI kAlimdI nAmika hyabhUt |
pUrvasargE bahirShadaH pitRudEvasya putrika ||
saiva jAtA lakShaNEti ShaNmahiShyaH prakIrtitAH |
anAdikAlatastAsu nAnyatrasthAhariM vinA ||
shEShAccapaMcaguNatO nyUnAstAH parikIrtitAH |
tAbhyO dwiguNatO nyUnAH shESharudravipastriyaH || ityAdi || - shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

**rAmeNa tulyA jAMBavatI priyatve
kR^ishhNasyAnyAH kiJNchidUnAshcha tasyAH |
yadA.a.avesho bahulaH syAd.h ramAyA
stada tAsu prIyate keshavo.alam.h || 20.61||**

20.61. Among kRushNa's beloved people jAMBavati occupies the same position as balarAma all others are slightly lesser compared to her. Anyone who has higher presence of ramA in them will become very dear to shrI kRushNa.

Notes:

1. If the presence of ramA is higher in jAMBavati she becomes equal to garuDa, shESha and rudra in gradation. When the presence is less she will sin slightly lesser position than them but higher in position compared to the other five wives.

**yadA.a.avesho hrAsamupaiti tatra
pradyumnato viMshaguNAdhikAH syuH |
anAditastAH keshavAnnAnyasaMsthA**

reme tAbhiH keshavo dvAravatyAm.h // 20.62//

20.62. When the presence of ramA is less in them, they still are twenty times higher than kAma in gradation. From eternal times they have not married anyone other than shrI kRushNa. shrI kRushNa lived with them happily at dwAraka.

Notes:

1. Here twenty times higher than kAma means, higher to kAma and iMdra by 20 grades. Similary five times lesser than garuDa and shEsha.
2. Here term “only” pradyumna is mentioned because kAma incarnated in this form. If shEsha is the older brother, kAma is his son. jAMBavati and others are his wives. Indra did not incarnate as his son. It has to be noted that kama also incarnated as jAMBavati’s son sAmbha.
3. Analysing in this manner, a peculiar attitude is also explained that wives are dearer than son and older brother is dearer than wives to shrI kRushNa

Reference

62. idamuktaM bhavati | ramAvEshOdrEkadashAyAM jAMBavati rAmasamA | anyAstu rAmAt kiMcidUnAH | tadabhAvakAIE sarvA api rAmAt paMcaguNanyUnAH pradyumnatO viMshatiguNAdhikAH | tathA&pi jAMBavati kiMcidadhikEti TikAYAM tAsAM madhyE jAMBavati pradhAnA prakRutyAvEshAdhikyAdityuktam | kEcittu itarAsAM kiMcidUnatwaM na sArvakAlikamityAha yadEti | tAsu kAlimdyAdyAsu alaM prIyatE | jAMBavatIsAmyEna prIyatE | yadA tu tAswAvEshO&lpatwa-mupaiti tadA pradyumnatO viMshatiguNAdhikAH syuH |tadA kiMcidUnatwamiti bhAvaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAla

**evaM kR^ishhNe dvArakAmadhyasaMsthe
giriM bhUpA raivatakaM samAyayuH |
duryodhanAdyAH pANDavAshchaiva
sarve nAnAdeshyA ye cha bhUpAlasaN^ghAH // 20.63//**

dhanyAshcaryavyAKyAna

20.63. In this manner, while shrI kRushNa was residing at dwAraka all the kings came to raivata parvata. duryOdhana and others, pAMDavas and kings from many countries came in groups and gathered there.

Notes:

1. Around dwArakA, in all the four directions there were raivata, latAvEShTa, surakSha and vENUvaMta Mountains respectively which were like playgrounds. Among them mount raivata was most important.
2. All the kings arrived there for a special occasion and to visit shrI kRushNa.

**AtmAnaM tAn.h drashhTumabhyAgatAn.h sa
kR^ishhNo girau raivatake dadarsha |
namaskR^ite sarvanarendramukhyaiH
kR^ishhNe vaidarbhyA saha divyAsanasthe // 20.64//**

20.64. shrI kRushNa visited all of them who had arrived there to meet him at raivata mountain. All the kings bowed and payed respect to him who was seated in a divine throne along with rugmiNI.

**etyA.akAshAnnAradaH kR^ishhNamAha
sarovottamastvaM tvAdR^isho nAsti kashchit.h /
ityAshcharyo dhanya ityeva shabda
dvaye tUkte vAsudevastamAha // 20.65//**

20.65. nArada who landed from the sky told to shrI kRushNa : “you are the Supreme Lord. There is nobody else like you” He expressed this using two terms I am surprised and satisfied. ShrI kRushNa replied.

Notes:

1. Then, nArada who landed from the sky praised shrI kRushNa ‘twaM AshcaryaH dhanyaH..’. This means you are the Supreme Lord, there is no one like YOU.

Reference

65. sarvOttamastvaM tvAdRushO nAsti kashciditi shlOkasyaivaM yOjanA - twaM sarvOttamO&si kashcidapi lOkE tvAdRushO nAsti iti = ityabhiprAyENa nAradEna kRuShAM pratyEva / tu = pUrvOkta sakalAshcaryadhanyEbhyaH vishEShENa twamEvAshcaryO&si dhanyO&si ca itishabdawayE uktE sati A = samaMtAt shcaryAH = suKacaraNayOgyAH jlvAH yasmAtpravartaMtE sa AshcaryAH dhaM = swavashajagaddhAra katwEna kutsitatwAdibhiH kathyamAnaM ni = nitarAM ayati = dUrE yApayati aShTamarasi karOtIti dhanya iti vyutpattimabhiprEtyOktaM sarvOttamastvaM tvAdRushO nAsti kashciditi/ EvAkArENa pArshwasthAM rukmiNyAKyashriyaM vyavacCinatti | - varadarAjAcAryakRutamaMdasubOdhinI
65. 'anapEkShO guNaiH pUrNO dhanya ityucyatE budhaiH 'iti shabdanirNayE | -bhA.tA(4/23/25)
65. dhanyaH kRutArthaH niravadhikapUrNatwamEva sarvOttamatwam | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
65. AshcaryaM Kalu dEvAnAmEkastvaM puruShOttamaH | dhanyashcAsi mahAbAhO lOkE nAnyO&stikashcana // -harivaMsha(2/110/22)

**daxiNAbhiH sAkamityeva kR^ishhNaM
paprachchhuretat.h kimiti sma bhUpAH /
nArAyaNo munimUche vadeti
shR^iNudhvamityAha sa nArado.api // 20.66//**

20.66. Along with the “**dakshiNaa**” . All the kings questions shrI kRushNa as to what that meant. ShrI kRushNa told sage nArada “please explain”. nArada said “listen”.

Notes:

1. nArada said “**AshcaryaH dhanyaH**” for which kRushNa replied “**daxiNAbhiH sAkam**”. When the kings did not understand the meaning of both these and asked kRushNa to explain, shrI kRushNa assigned the task of explaining to sage nArada.

Reference

66.vAsudEvastaM nAradaM prati dakShiNAbhiH sAkamEvAhaM AshcaryO&smi dhanyO&smItyAha / dakShiNAbhiH sAkamiti vadan kRuShNaH na kEvalO&hamEva

AshcaryAdishabdArthabhUtasarvOttamatwAdi guNavAn kiMtu yA dakShiNAbhimAnitwAt
ardhanArIshwaratayA sthitasya bhagavaddEhabhAgasya vAmabhAgE sthitAyAH dakShiNabhAgE inaH
swapatirArAyaNaH sadA vartata iti hEtOrvA dakShiNAPadavAcyA rukmiNirUpA iyaM
shrIshcasarvOttamatwAdasadRushatwAcca AshcaryA dhanya cEtyabhipraiti | bahuvacanaM tu
nAnAvidhayaj~jEShu dIyamAnadakShiNAnAM anEkaprakAravattvEna bahutwAt tadabhimAnitayA tatra
sthitAnAM ata Eva dakShiNAPadavAcyAnAM dakShiNAKyamUlarUparamAMshAnAM
bahutwAbhiprAyENeti j~jEyam | atra sarvapadEna ca prastutAH kUrmamArabhya brahmaparyaMtAH
pradhAnajlvAH vEdAbhimAninI yaj~jAbhimAninI cEti dwirUpA shRIshcagRuhyaMtE | tatra
brahmaparyaMtajlvEbhya utamatwaM kRuShNasya rukmiNyAshcasamam | iyAMstu vishEShaH swasya
niravadhikOttamatwaM lakShmyAstu sAvadhikOttamatwamiti |
vEdayaj~jAKyalakShmIrUpadwayAtswasya niravadhikamuttamatwaM lakShmyAstu
swarUpEShUttamAdhama-vibhAgAyOgE&pi ramArUpatrayAbhimanyamAnavEdayaj~jadakShiNAnAM
kramENOttamatwAttadabhimAninInAM lakShmIrUpANAmapi kramENOttamatwOktiriti j~jEyam |
shuShkavEdAttadarthabhUta viShNupUjArUpayaj~jasya jyaiShThyam |
RutwikRutapuNyashrEyaHsaMpattyAyajamAnakRutayaj~japUratwAdyay~ja kAlInartwik
shramanivartakatwAcca dakShiNAYAH kEvalayaj~jAdapi jyaiShThyam | yathA Ekasyaiva
rAjakumArasya mEShaturagajAKyEShu kramENa adhikasthAnEShu sthitau tasyaiva
sthAnakRutanIcOccabhAvOpAdhika nIcOccatA draShTRUNAM dRushi dRushyatE | ata Eva
gajarAjasthitaM taM mahArAja iti paritO namaMti | tathEhApItyEkO bhAvaH |
bahirniShThavEdAbhimAnitayA bahisthitaramArUpAt bhagavadaMkagata yaj~jAbhimAninI lakShmIH
sthAnAdhikyEna adhikEtyucyatE | tatO&pi bhagavataH dEhArdhagata rama sthAnavaishEShyAt
vishiShTEtyucyata ityaparO bhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI
66. Ashcaryashcaiva dhanyashca dakShiNAbhiH sahEtyaham || -harivaMshE(2/110/23)

***kUrmo dR^ishhTo vishhNupadyAM mayokta
stvamuttamo nAsti samastaveti |
Uche gaN^gAmuttamAM sA jalesha
mumAmUche pR^ithivInAmikAM saH || 20.67||***

20.67. “I saw a turtle in river Ganga. I told him, you are the best; there is no one better than you. For which turtle replied, Ganga is superior to me and Ganga replied Varuna is superior to me, Varuna mentioned that umAdevi by the name of pRuthivI is superior to me.”

Notes:

1. Once sage nArada saw a hug turtle on the banks of river Ganga and out of surprise praised it telling you are the most superior being. For which the turtle replied that Ganga who has given shelter to thousands of turtles like me is more superior. For which Ganga replied – varuNa who gives shelter to thousands of rivers like me is superior to me. VarunA said, mother earth in whose shelter I reside is superior to me.
2. Here we should understand the guardian diety of the charecters like turtle used here. Here turtle means pushkara – the guardian diety of karma(duties), Ganga means goddess Ganga. Sea means Varuna. Earth means pArvati the guardian diety of Earth; ‘**upalaKshaNaya sauparNi vAruNi grAhya**’
3. Some are of the opinion that here Kurma(turtle) also refers to bhuda who was born as turtle due to the curse of his mother

Reference

67. kUrmO dRuShTO viShNupAdyaM mayOkta ityAdinAradavAkyasyaivaM yOjana / viShNupadyAM = gaMgAyAM mayA dRuShTaH kUrmaH twamuttamO&si tava samO nAstIti ca bhAvEnOktaH = AshcaryO&si dhanyO&siItyuktaH / EvaM vadatO nAradasya kUrmaH swAvarasarvOttama ityEvAbhisaMdhiH / gaMgAtO&pyavarasya niravadhikasarvOttamatwAyOgAt / sAkShAtkRutaparamatattwasya naradasya bhramAyOgAcca / ataH kUrmO&sau gaMgAtO&pyavaraH tAratamyapUrvAvadhikhUtapuShkara EvEti j~jEyam / EvamuktE sati kUrmaH swAdhAratwAdgaMgaiva mattO&pyAshcarya dhanya cEti bhAvEna pRuthivInAmikAmumAmUcE / kwacid gramMthE pRuthivImAhEtyapyasti tasya tAtparyakathanAya pRuthivInAmikAmityuktam / - varadarAjAcAryakRutamaMdasubOdhinI

67. ...iti gramMthAMtarasyAbhiprAyamAha pRuthivInAmikAmiti // - janArdanabhaTTakRutapradArthapradIpika

67. viShNupadyAM dRuShTaH kUrmaH budhaH mAtRushApAt kUrmO babhUvEti vadaMti / - shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

**yA mAdR^{ish}A devatAH sarvashastA
dhR^{it}AstayA prathitatvAt.h pR^{ithiv}yA /
shivaM sheshaM garuDaM chA.aha sA.api
paravAnAt.h parvatanAmadheyAn.h // 20.68//**

20.68. Since umAdEvi supports (bears) all the demi-gods like me in all the ways she is called as pRuthivi (Earth). She mentioned that shiva, shESha and garuDa are superior to her. Since they protect all others they are called as parvata (Mountains).

Notes:

1. Later sage nArada went to umAdEvi who is referred to as pRuthivi and praised her as Ashcharya and dhanya. For which she mentioned that shiva, shESha and garuDa are superior to her.
2. Here on the outside it looks like, since they protect the earth, Mountains who are also referred to as bhUdara (protectors of earth) are considered superior to earth. Therefore shiva, shESha and garuDa who are also referred to as Mountains are superior to umAdEvi.

Reference

68. parasya bhagavataH A samyak vAnAt = j~jAnAt / 'vA gatigaMdhanayOH' iti dhAtuH / lyuDaMtaH / gatyarthAnAM j~jAnArthatwAdwAnaM = j~jAnam / - (vE.)

68. yA mAdRushA dEvatAH saMti sarvashaH = sarvAstA dEvatAH prathitatwAtpRuthivyA = pRuthivInAmnyA umayA dhRutAH / ataH sA uttamEti varuNasya bhAvaH / tatO&hamumAmabhyEtya twamAshcarya&si dhanya&&siItyabruvam / tadA sA umA&pi mama patitwAtpatisamatwAcca shivashESHagaruDA Eva mattO&pyAshcaryaH dhanyAshcEti bhAvEna parAvanAtparvatanAmadhEyan shivashESHagaruDAKya dEvAnuttamAnAha / parEShAM swAvarANAmiMdrAdInAmavanAdrakShaNAtparvatanAmadhEyAniti vadatA parapadOpapadAt 'ava rakShaN' iti dhAtOH ktapratyayE kRutE niruktatwAdupapadAMtimasya dhAtOrAdimasya cAkArasya nAshE shliShTOccAraNE kRutE sati parvatashabdO niShpanna iti sUcitam // - varadarAjAcAryakRutamaMdasubOdhinI

68. parAvanAt paraH paramAtmA tasya Asamyak vanAt 'vA gatigaMdhanayO' riti dhAtuH / lyuDaMtaH gatyarthAnAM j~jAnArthatwAt vanaM j~jAnAM parEShAM anyEShAM umAdiswAvarANAM asamyagavanAt rakShaNAditi vA / 'ava rakShaN' iti dhAtuH /

parvatashabdastuparashabdastuparashabdOpapAdAbhyAM vA gatihaMghanayOH ava rakShaNa
ityEtAbhyAM dhAtubhyAM ktapratyayaH | varNagamO varNaviparyayashcEtyanushAsanAt parvata iti
rUpasiddhirdraShTavyA || - janArdanabhaTTakRutapradArthapradIpika

68. paravAnAditi | parasya bhagavata Asamyak vAnAt j~jAnAdityarthaH | paravAnAditi kECit paThaMti
| tadA parEShAmuttamadEvAnAmAvanAdrakShaNAdityarthaH | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**tairevAhaM matsamAshchaiva devyo
dhriyanta ityeva ta Uchire.atha |
brahmANamevottamamAha so.api
vedAtmikAM prakR^itiM vishhNupatnIm.h || 20.69||**

20.69. “Me and sauparNI and vArNi dEvi who are equal to me are protected by them. Later when they were approached, they informed “God brahma is superior to us” and god brahma said ‘the guardian diety of vEdAs and wife of vishNu – Mahalakshmi is superior to me’

Notes:

1. vAruni and saupariNi who are equal to pArvati who is also referred to pRuthivi are also included. All the three collectively are referred to as ‘dEvyah’ (Godesses)
Some commentaries mention that as synechdoche(Part of something is used to refer to the whole thing) for this , jAmbavati and others are also referred to as ‘dEvyah’ , similarly shAchi and others are collectively referred to as ‘dEvyah’
2. Some commentaries mention that this plural word has been used keeping in mind the goddesses who will come to the position of pArvati and others in the future.

Reference

69. taiH shivashEShagaruDairEva ahaM matsamA dEvyashca dhriyaMti iti hEtOH tAnEva
swOttamAnAhEti pUrvENa saMbaMdhaH | tatO&haM tAnapi gatwA yUyamAshcarya
dhanyAshcEtyubruvam | ata tE swapitRutwAdasmattO&pi brahma AshcarYO dhanyashcEti bhAvEna
brahmaNajAtEH pravartakatwAt brahmaNashabdavAcyaM brahmANamEvOttamamUcirE | tatO&haM
brahmANAM dRuShTvA twamAshcaryO&si dhanyO&siTyabrumam | sO&pi mama ca mAtRutwAt
vEdAbhimAninI shrIrEva mattO&pyAshcarya dhanya cEti bhAvEna vEdAtmikAM prakRutiM =
prakRutinAmnIM viShNupatnIM uttamAmAha || - varadarAjAcAryakRutamaMdasubOdhinI

69. yadyapi sauparNIvAruNyAvEvOmAsamE | tathApi tatpadayOgyavivakShayA va
alpatwAdavivakShayA ShaNmahiShINAmapi sAmyavivakShayA vA dEvatAtwEnEtaradEvInAmapi
sAmyavivakShayA vA bahuvacanaM | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**saika devI bahurUpA babhAshhe
yuktA yadA.ahaM j~nena nArAyaNena |
yaj~nakriyAmAninI yaj~nanAmnI
tadottamA tatpraveshAt.h tadAkhyA || 20.70||**

20.70. mahAlakshmi although only one person, had different forms said : ‘I am superior when I am in union with nArAyaNa of the form ‘jna’ , guardian diety of yagnakriya (religious

sacrificies) known as yagnA is superior to her, due to his presence she gets the name yagnA.

Notes:

1. mahAlakShmi who is the guardian diety of vEdas mentioned that her form where she is guardian diety of yagnAs is superior than the guardian diety of vEdas form. Which means mahAlakshmi has many forms and all the forms are equal;
2. However to indicate that the purpose of vEdAs will be fulfilled when religious sacrifices are performed, it has been mentioned that guardian diety of yagnAs is superior to the guardian diety of vEdas form.

Reference

70. tatO&haM tAmEva shriyamabhyupEtya twamAshcarya&si dhanya&sItyabrumam / tadA bahurUpA sA EkA dEvI madabhimanyamAnatAratamyAt Ashcarya dhanya cEti bhAvEva tAmEvOttamAM babhAShE / EkA = rUpatrayE&pi bhEdarahitA yadA&haM j~jEva sarvaj~jEva nArAyaNEva yukta yaj~jakriyamAninI tatpravEshAt yaj~jakriyAMtarE&pi sannidhAnAt tadAKyA yaj~janAmnI bhUyAsam / tadA sA adhiShThAnajyaiShThyAduttamEti babhASha iti pUrvENAnwayaH / j~jEva yutA yaj~jakriyamAninI tatpraviShTEti ca yaj~japadavAcyatwE nimittatrayamuditamiti j~jEyam / j~jEva nArAyaNEva yutA yaj~janAmnIti vadaMtyA j~jaM yAtIti samAsaH agnyAhitAdivat yashabdasya pUrvanipAta iti sU citam / atra sarvatrOttamatwaM swAvarEbhya Eva natu sarvEbhyaH / ata Eva viShNOH niravadhikasarvOttamatwaj~jApanAya alaMshabdaprayOgaH / hishabdEva harEH niravadhikasarvOttamatwaM "ESha sarvEshwaraH" ityAdishrutismRutiShu prasiddhamiti sUcayati || - varadarAjAcAryakRutamaMdasubOdhinI

70. saika dEvI bahurUpEti / EtEva vEdA Ucuriti harivaMshagatabahuvacanatAtparyamuktaM bhavati / - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

* j~jO nAma bhagavAn viShNustaM yAtyuddhEsha ESha yaH / sa yaj~ja iti saMprOktaH || -gI.tA.(3/9)

**vishhNvAvishhTA yaj~nanAmnI tadaN^ka
sthitA soche keshavo hyuttamo.alam.h /
na tatsamashchAdhiko.ataH kutaH syA
dR^ishhe satyaM nAnyatheti sma bhUyaH || 20.71||**

20.71. ramAdevi also known as yagnA, who is manifested by vishNu and who resides on his thighs said – “shrI Hari who is the patron of brahma, rudra and all others is the Supreme most. There is no one who is equal to him, where is the question of somebody being better than him? Oh sage this is the truth and not false’.

Notes:

1. Then mahAlakShmi who is the guardian diety of yagnA informed that ‘Sri harI who is worshipped by yagnA is the Supreme Lord’
2. Here just like the gradation among the gods, the gradation among insentient objects are explained as – ganga(water) is superior to kUrma, ocean is superior to ganga, mother earth is superior to ocean, mountains are superior to mother earth, the great principle or the principle of cosmic intelligence “mahattatwa” is superior to them, and veda yagnAs are superior to them .

Reference

71. *tatO&haM tAmapi samEtya twamAshcaryA&si dhanyaA&siItyabruvam / tadA viShNvAviShTA viShNwaMkasthitA yaj~janAmni lakShmIH mamApi patitwAnmadIyayajanakriyAyAM pUjyatwAnniravadhikaguNapUrNatwAcca kEshava Eva mattO&pyalaM AshcaryO dhanyashcEti bhAvEna kEshavamuttamamUcE / sarvatra prativacanabalAduktarItYA prashnO&pyanusaMdhEyaH / EvaM ca kUrmadEhAdgaMgAjalasya, gaMgAjalAttadAdhArabhUtasamudrajalasya, samudrajalAdapi tadAdhArabhUtapRuthivyAH, pRuthivItO&pi pRuthivyAdhArabhUtabhUdharANAM, bhUdharEbhyO&pi brahmAbhimanyamAnamahattatwasya tatO&pi brAhmaNyahEtubhUtavEdasya, vEdAdapi yaj~jasya yaj~jAdapi dakShiNAyAshcEti kramENa jyaiShTyamiti jaDatAratamyam ca darshitamiti // puShkarAdibhyO gaMgA, gaMgAtO varuNaH, varuNadEvAduma umAtO rudrashESHagaruDAH tatO brahma, tatO bahurUpiNI lakShmIH, tataH shrInArAyaNa iti dEvatAtAratamyam ca darshitamiti j~jEyam // - varadarAjAcAryakRutamaMdasubOdhinI*

*tayokto.ahaM nAvatAreshhu kashchi
d.h visheshha ityeva yadupravIram.h /
sarovottamo.asItyavadaM sa chA.aha
na kevalaM me.aN^kagAyAH shriyo.aham.h // 20.72//*

*sadottamaH kintu yadA tu sA me
vAmArddharUpA daxisNAnAmadheyA /
yasmAt.h tasya daxisNataH sthito.ahaM
tasmAnnAmna daxisNetyeva sA syAt.h // 20.73//*

*sA daxisNAnAninI devatA cha
sA cha sthita bahurUpA madarddha /
vAmArddho me tatpravishhTo yato hi
tato.ahaM syAmarddhanArAyaNAkhyah // 20.74//*

*tadA.apyasyA uttamo.ahaM supUrNo
na mAdR^ishaH kashchidastyuttamo vA /
ityevAvAdId.h daxisNabhiH saheti
sarvottamatvam daxisNAnAM smarantsaH // 20.75//*

20.72 – 20.75. Having told so by her, realizing that there is no difference between any incarnations of Sri hari, came to shrI kRushNa the most auspicious among yadus and told him “You are the Supreme Lord”, he informed me using the phrase “**dakShiNAbhiH saha**” that “I am not Superior just to Mahalaxmi who is seated on my thighs. On the left side of me, she is present in the name of dakshiNA. Since I am present on the right side of her – she is called as dakshiNA. She is the guardian of the southern direction, she is of many forms. She is present in left half of my body. Since left of my body is in union with her, I am called as ardhanArAyaNa. In spite of that, I am superior to her. One who is complete like me, or better than me does not exist’. By saying so he has also informed that he is Superior than mahAlakShmi who is the guardian diety of southern direction.

Reference

72. *vEdAbhimAninI sAkShAt sA viShNOrdUravat sthita //
yaj~jAkhYA saiva viShNOstu yA tUraHsthalamAshrita /*

hariNA ratiyOgasthAdakShiNAKYA&pi saiva tu ||
 uttarOttarataH sA&pi vishiShTA dakShiNA suKE | -bhA.tA.(11/16/12)
 72. ahaM kEvalaM mE aMkagAyAH yaj~janAmnyAH shriyaH prakRutErEva sakAshAt | sadA uttamO
 na tarhi kutastwamuttama iti pRucCati kiMtwiti | uttaramAha - yadEti | sA yaj~janAmnI shrIH yadA
 yasminnavasaraE mE vAmArdharUpA vAmArdhE praviShTarUpA tata Eva dakShiNANAmadhEyA
 dakShiNANAmnI | dakShiNANAmadhEyatwE kArANamAha - yasmAditi | inaH patiH ahaM tasyAH
 dakShiNataH dakShiNabhAgE sthitaH yasmAt tasmAdEva sA nAmna dakShiNEti syAt || -
 janArdanabhaTTakRutapradArthapradIpika
 73. sA dakShiNANamAniI dEvata yaj~jAdau dIyamAnAyAH dakShiNayAH abhimAnidEvata ca tasmAcca
 nAmna dakShiNEtyarthaH || - janArdanabhaTTakRutapradArthapradIpika
 73. dakShiNashabdAM nirvakti - yasmAditi | dakShabhAgE inaH patiryasyAH sA dakShiNEtyuktaM
 bhavati | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
 73. dakShabhAgasthitEnatwA dakShiNaM nAma sOcyatE |
 tasyA inO hi viShNuH sa dakSha bhAgE sthitaH sada ||
 yasyAbhimAninyannasya lakShmIH sA dEvatOttama || -aitarEyOpaniShadbhAShyam(2/2/3)
 74. yatO mE vAmabhAgastadwAmabhAgE praviShTAMgAravahnivat saMvalitastata
 vA&hamardhanArAyaNAKYaH syAmanyathA tanna syAditi bhAvaH |
 74. sarvavEdhAbhimAninyO dEvyO lakShmIstatO&dhika |
 vEdhAbhimAniI sAkShAtsA viShNOrdUrataH sthita |
 yaj~jAKya saiva viShNOstu yA tUraH sthalaMashritA |
 hariNA ratiyOgasthA dakShiNAKYApi saiva tu |
 uttarOttarataH sA&pi vishiShTA dakShiNA suKE |
 EvaMvEdAbhimAnibhYO dEvIbhyaH sarva Eva tu |
 tadartharUpAH patayastasyAstasyAstathOttamaH |
 shacyA iMdrastatahcOma tasyA rudrastataratathA |
 bhAraTI prANA EvAsyAstataH shrIstadarO hariH' iti vaishiShyE ||- bhA.tA. (11/16/13)
 75. tadApyasyA uttamO&hamiti vadan kRuShNaH dakShiNAbhiH sakamityasya dakShiNAbhiH saha
 sthitAt kUrmAdiyaj~jAMtadEvatAvargAduttamO&smItYarthAMtaraM ca sUcayati |
 sarvOttamatwaMdakShiNANAM smaranniti vadan nAradaH prAguktamarthaM muKyatwAnmuKatO
 vakti | tasmAddakShiNAbhiH sakamityasya dwEdhA&pyarthO j~jEyaH |
 asaMkucitaswEtarasakalasarvOttamatwaM kRuShNasyaiva | lakShmyAstu na
 kRuShNavadasaMkucitavRutya swEtarasarvOttamatwam | patyuH puruShOttamAdapyuttamatwasya
 tasyaMasaMbhavAt | sA brahmAdisarvajagataH shrEShTha harEstu bhAryAtwAdbhaktaiVa |
 niravadhikasarvOttamastubhagavan shrIkRuShNa EvEti bhAvaH || -
 varadarAjAcAryakRutamaMdasubOdhinI
 75. ahamEva dakShiNardhOyasyAH sA madardha | mayi kShIranIravat apratiGAtatwEna cit
 saMvakanatwEna dakShiNardhO yasyAH sEti vA | vAmArdha iti | yatO mE vAmArdhabhAgA
 taddakShiNabhAgE praviShTaH aMgAravahnivat saMvalitaH tata EvAhagamardhanArAyANAKyaH
 syAmanyathA tanna syAditi bhAvaH |
 75. nanu yaj~jAMta sarvOttamatwE nAradEnOktE kRuShNena dakShiNAMta sarvOttamatwa mucyatE |
 tadidaM vishESha shUnyam | yaj~jadakShiNayOrEkattwEna vishEShAbhAvAdityataH
 kRuShNasyAbhiprayama sArvOttamatwamiti | smaran abhiprayan | taduktam
 EkAdashaskaMdhatAtparYE - sarvavEdhAbhimAninyO dEvyO lakShmIstatO&dhika | vEdAbhimAniE
 sAkShAt sA viShNOrdUravat sthita | yaj~jAKYAsaiva viShNOstu yA tUraHsthalamashritA |
 'hariNAratiyOgasthA dakShiNAKYApi saiva tu | uttarOttaraH sApi vishiShTA dakShiNA suKE' iti || -
 tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**tAbhishchaitAbhirdaxiNAbhiH sametAd.h varishhTho.ahaM jagataH sarvadaiva |
 matsAmarthyAnnaiva chAnantabhAgo daxiNANAM vidyate nAradeti || 20.76||**

20.76. “nAradA! I am always not only superior to all her forms including the dakShiNa form, but also to the entire universe and creations; mahAlakshmi of dakShiNa form does not possess the capacity of even one part of my infinite capacity”

Reference

76. *EtadEva prapamCayati tAbhishcaitAbhurityAdina / anaMtabhAga ityatra anaMtAdEkO bhAgaH anaMtabhAga ityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI*

76. *matsAmarthyAditi / matsAmarthyamapEkShya / tAbhirvEdAdibhirEtAbhirdakShiNAbhiH samEtAjjagata ityuktyAprAptaM dakShiNAYa itarasAmyaM vArayan kadAciddakShiNAnAmuttamatwaM kimiti shaMkAM ca vArayati - anyOttamatwamiti / dakShiNAbhiH sAkamiti vadataH kRuShNasya dakShiNAmanyOttamatwamabhiprEtamiti bhAvaH / sEyaM bhaishmIti / sA dakShiNEyaM bhaishmItiyarthaH / nanu kathaM bhaishmyA dakShiNAtwaM sA&rdhanArInarAtmanA dakShabhAgE sthitEnatwAbhAvAt / naca dakShiNaikyavivakShayaiva muktiriti vAcyam / yaj~jaikyE bhaishmI yaj~janAmnIti vaktavyatApattEriti cEdatrAhuH dakShiNArUpAddhi bhaktatwEnaiva muktisambhavAt / yadwA rugmiNyapIdAnIM dakShiNaiva bhAgataH puruShatwaM na vyaktamatO na dOShaH / tasya inO hi viShNuH saH dakShabhAgasthitaH sadEtyaitarEyabhaShyAnusArENa dakShiNArUpANi vyavasthitAni vA / yadA tu sA mE vAmA vAmArdharUpEtyAdibalAt sarvarUpANAmapi dakShiNAtwaM bhavati vEti ciMtA&smadAcAryaiH kRutA&nyatrEti nEha kRutA | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

76. *EtEna - satyaM satyaM punaH satyaM shapathaishcApi kOTibhiH / viShNumAhAtmya lEshasya vibhaktasya ca kOTidhA / punashcAnatadhA tasya punashcApi hyanaMtadhA / naikAMshasamamAhAtmyAH shrIshESHabrahmashaMkarAH || -gItAbhAShya (2/24)*

iti nAradIyapurANavacanAnusArENa matsAmarthasya yO&naMtabhAgastadEkabhAgasamasAmarthyaM dakShiNAnAM naiva vidyata it vaktavyam || -(sa.)

* *sattattwaratnamAla mahAlakShmIprakaraNa shLO. 210 ra vyAKYAnadalli.*

***uktaM kR^ishhNenApratimena bhUpA
anyottamatvaM daxiNAnAM cha shashvat.h |
seyaM bhaishhmI daxiNA keshavo.ayaM
tasyAH shreshhThaH pashyata rAjasaN^ghAH || 20.77||***

20.77. “shrI kRushNa who is unique and incomparable explained so. mahAlakShmi of dakshiNA form is always superior to everyone else. rugmiNi dEvi is the dakShiNA; oh Kings understand that kEshava shrI kRushNa is superior to her”.

Notes:

1. This part is is very useful in explaining the following verse of bhagavadgIta (2/29)
**Ashcharyavat pashyati kashchidEnamAshcharyavadvadati tathaiva chAnyah |
AshcharyavachchainamanyaH shRuNOtishrutvApyEnaM vEda na chaiva kashchit ||**

Reference

77 + sa hi viShNurdakShiNAmitra uktO harivaMshEShu dhanyAshcaryAdhyAyE -

*dakShiNAbhiH sahaivaitanmadadhastAjjagat sadA /
dhanyAshcaryO&hamEvaikO mitraM mE dakShiNA ramA /
ityavAdIddharirbhUpA dhanyO&sItyuditE mayA || iti nAradavacavanam / -aitarEyabhAShya*

***pratyaxaM vo vIryamasyApi kuntyA
yudhe.arthitaH keshavo vIryamasyai /
adarshayat.h pANDavAn.h dhArtarAshhTrAn.h
bhIshhmadroNadrauNikR^ipAn.h sakarNAn.h /
nirAyudhAMshchakra ekaH xaNena
lokashreshhThAn.h daivatairapyajeyAn.h || 20.78||***

Manifestation of shrI kRushNa's Supreme Powers

20.78. “All of you have witnessed shrI kRushNa's Supreme capacity. When kuMti asked about shrI kRushNa's capacity in case of war, shrI kRushNa showed it to her. Excellent pAMDavas who were unconquerable even by the demi-gods, kauravas, bhIShma, drONA, ashwatthAma, kRupa, karNa all of them were rendered weaponless in a fraction of a second.

Notes:

1. When kuMti wished to see the unfathomable excellence of shrI kRushNa, he immediately, rendered all the great heroes including pAMDavas weaponless and exhibited his Supreme Power.

Reference

78. pratyakSha vO vIryamityatra hE rAjasaMGAH asya vIryaM vaH pratyakShamapIti yadA nAradO jagAda tadA kuMtyA arthitaH = tava vIryaM darshayEtyarthitaH kEshavaH asyai yuddhE vIryamarshayatiti yadA tadEti padE upaskRutya yOjanA || - varadarAjAcAryakRutamaMdasubOdhinI

***vrataM bhImasyAsti naivAbhi kR^ishhNa
miyAmiti smA.aj~naya tasya vishhNoH /
chakraM rathasyAgrahIt.h sa praNamya
kR^ishhNaM sa taM keshavo.apAharachcha || 20.79||***

20.79. bhIma has taken an oath that he will never oppose shrI kRushNa in any manner. As a result as per the orders of shrI kRushNa, he bowed to the wheels of shrI kRushNa's chariot and held it. ShrI kRushNa freed himself from it and left.

Notes:

1. All the others were rendered weaponless the moment they came in front of shrI kRushNa
2. But bhIma refused to fight shrI kRushNa with weapons and never came face-to-face with him. The reason for that his vow of following true bhAgavatadharma (never oppose shrI kRushNa)

3. In spite of that, in order to establish the supremacy of shrI kRushNa, he went near shrI kRushNa's chariot, bowed to the wheels and restrained it. ShrI kRushNa freed himself from him and moved forward thus establishing his supremacy.
4. It is important to note that just as this incident establishes the Supremacy of shrI kRushNa, it also establishes superiority of bhIma among the living beings.

Reference

79. *yasmAtkRuShNamabhi na iyAM = yuddhArthaM na gacCEyamiti bhImasya vratamasti ataH kAraNAt aj~jayA = yuddhaM kurviti kRuShNAj~jayA kRutayA&pi saH = bhImaH kRuShNaM praNamya = aj~jOllaMGanabhiyA namaskRutya rathacakramEvAgrahIt | na tu yuyOdha | tathA&pi saH = kEshavaH swavIryOtkarShaM darshayituM taM = bhImamapAharat = swabAhubalEna rathAdwimOcya dUrE prAkShipaditi yOjana || - varadarAjAcAryakRutamaMdasubOdhinI*

79. *rathakShEpaNArthaM gRuhItamiti darshayan kRuShNaM nanAmEti bhAvaH | - janArdanabhaTTakRutapradArthapradIpika*

***evaM krIDanto.apyAtmashaktyA prayatnaM
kurvantaste vijitAH keshavena |
tataH sarve nemurasmai pR^ithA cha
savismayA vAsudevaM nanAma || 20.80||***

20.80. In this manner, though sportively, all of them tried beyond their capacity, but were defeated by shrI kRushNa and bowed to him. Even kuMti bowed to him with surprise.

Notes:

1. In this manner, all of them who were defeated bowed to shrI kRushNa. Among them there were not only noble souls headed by pAMDavas but also the daemons – kauravas.
2. By having been respected by all of them in this manner, shrI kRushNa informed everyone that he is ‘amarAsurasiddhavaMdyA’ (mahabharata 1/1/1)

***evaM vidhAnyadbhutAnIha kR^ishhNe
dR^ishhTAni vaH shatasAhasrashashcha |
tasmAdeshha hyadbhuto.atyuttamashche
tyuktA nemuste.akhila vAsudevam.h || 20.81||***

20.81. You can witness hundreds, thousands and millions of such miracles in shrI kRushNa. Therefore he is astounding, excellent. When these words were uttered, everyone bowed and showed their respects to shrI kRushNa.

Notes:

1. Such miracles of shrI kRushNa are witnessed not once but hundreds, thousands and millions of times.
2. Here ‘shatasahasra’ is applicable to shatashaH, sahasrashaH, and sharasahasrashaH .
3. This number could be different based on the capacity of the individual witnessing this.

***vAyvAj~naya vAyushishhyaH sa satya
mityAdyuktva nArado rugmiNIM cha |***

*stutvA pushhpaM pArijAtasya datvA
yayau lokaM xipramabjodbhavasya // 20.82//*

20.82. As per instructions of vAyudEvaru, his disciple nArada proclaimed that all the miracles of shrI kRushNa are “TRUE”, praised rugmiNI, offered pArijAta flower and left to brahmalOka in a hurry.

Notes:

1. Important mention of the fact sage nArada is the disciple of vAyudEvaru. It is well-known that he is the son of brahmadEvaru. It has to be noted that sage nArada’s greatness is very unique due to the fact that he is the son of brahmadEvaru and disciple of future brahmadEvaru. Another important fact to note is that nArada came there and established the Supremacy of Sri hari as per the orders of his teacher vAyudEvaru. He, who came to vyAsaru as per the instructions of his father brahmadEvaru and set foundation for the propagation of bhAgavata, came to shrI kRushNa and publicized that he is The Supreme Lord.
2. This is the reason why it is mentioned that the Supreme Lord had his vibhUti form in sage nArada: **’dEvarSHINAmasmi nAradaH’**. His role in bhArata and purANAs, his propagation of tenets that establish the Supremacy of Lord is held with high esteem.
3. srImadbhAgavatapurANA mentions the special fact that he is the prime dharmic guru in bhArataKhanDa.

**taM bhagavAn nAradO varNAshravatIbhirbhAratIbhiH
prajAbhirbhagavatprOktAbhyAM sAMKyayOgAbhyAM
bhagavadanubhAvOpavarNanaM sAvarNERupadEkShyaMNaH parama-
bhaktibhAvEnOpasarati.. - bhAgavata (5/19/10)**

4. It is also important to note that nAradaru is the guru of great devotees of vishNu like prahallada, druva etc.
5. It should also be noted that this was recorded as a special event because Supremacy of Lord vishNu was established here.

Reference

82. vAywAj~jayA vAyushiShya ityatra vAyushiShyaH saH = nAradaH vAywAj~jayA =
raivatAcalasthakRuShNa mahimAnaM tatra puMjIbhUtarAjakaTakamadyE prakaTIkRutya gacCEti
viShNuprEShitamUlarUpa vAywAj~jayA satyaM = harErmahAmAhAtmyaM yathArthamiti AdipadEna
dakShiNAdEvyA api mahAtmyaM ca satyamityuktWeti yOjana | anyat spaShTamEva // -
varadarAjAcAryakRutamaMdasubOdhinI

**sAxAt.h satyA rugmiNityekasaMvi
d.h dvidhAbhUtA nAtra bhedo.asti kashchit.h /
tathA.api sA pramadAnAM svabhAva
prakAshanArthaM kupitevA.asa satyA // 20.83//**

20.83. mahAlakshmi who is the abode of knowledge and bliss, incarnated as rugmiNi and sathyabhAma. There is no difference what so ever among them. In spite of that, in order to showcase the common behaviour of women, she pretended to be angry on shrI kRushNa.

Notes:

1. There are lot of misconceptions about rugmiNi and sathyabhAma. Rugmini was noble and soft hearted while sathybhAma used to fight. People think that they had great jealousy towards each other. But this is not true. Both rugmiNi and sathyabhama are the incarnation of mahAlakshmi.
2. Just as srI hari's matsya, koorma and other forms, these are complete forms of lakshmi and there is no difference between them.
3. Inspite of that, satyabhAma pretended to to be angy just to cause illusion among normal people that she is just like any ordinary woman. This is the fact that is illustrated here.

Reference

83. *EkasaMvit abhinnasaMvit ... | - janAradanabhaTTakRutapradArthapradIpika*

***sAkaM rugmiNyA rAjamadhya praveshAt.h
stavAdR^ishheH pushhpadAnAchcha devIm.h |
kopAnanaM darshayantImuvAcha
viDambArthaM kAmijanasya kR^ishhNaH || 20.84||***

20.84. kRushNa arriving among the kings along with rugminI, nArada's arrival there and praising of rugmiNi and giving her the pArijAta flower – all these being the reasons for sathyabhAmadEvi to get angry. In order to cause illusion among people, shrI kRushNa tells her :

Notes:

1. This means that satyabhAma pretended to be jealous of the importance given to rugmiNi
***yatpArijAtakusumaM dattavAnnAradastava |
tatkilEShTajanE dattaM twayAhaM parivarjitA || -harivaMsha (2/67/8)***
2. shrI kRushNa also pretended like ordinary people, and tried to impress and console his wife .

***dAtAsmyahaM pArijAtaM taruM ta
ityeva tatrAthA.agamad.h vAsavo.api |
sarvairdevairbhaumajito.apyadityA
stenaivAtha kuNDalAbhyAM hR^itAbhyAm.h || 20.85||***

20.85. shrI kRushNa told “I will bring you parijAta tree”. At the very moment, iMDra arrived there. He along with all the other demi-gods had lost to narakAsura. And narakAsura had also stolen the ear-rings of iMDrAs mother adithi.

Notes:

1. shrI kRushNa mentions here that “I” will give you pArijAta tree – this is to convince her that rugmini received pArijAta flower from nArada while I myself will give you pArijAta tree, which means that you are more dear to me than rugmiNi.

Reference

85. *kuMDalAbhyAM hRutAbhyAmityatra kuMDalAbhyAM hRutAbhyAM sadbhyAmityarthaH tEna nunnA ityatra tEna "nuda vyathana" iti dhAtOH nunnAH = vyathitA ityartha: ||*

85. *dAtAsmItiyuttamapurusha prayOgAdahamiti siddhAvapi rukmiNyA RuShiradAt | tubhyaM twahamiti vishEShaM sphOrayan punarahamityAha | - tAmraparNISRInivAsAcAryakRutapramEyamaNimAlA*

85* *abhimAnavatIM dEvaH sAMtwapUrvamathAbravIt ||
maivaM padmapalAshAkShi prANeshwara vada priyE |
kimatra bahunOktEna twadIyamavagacC mAm ||
tatpArijAtakusumaM tasyA dEvi mamAgrataH |
nAradO matpriyaM kurvAn munirAkliShTakarmakRut ||
dAkShiNYAdAnurOdhAcca dattavAn nAtra saMshayaH |
prasIdaikAparAdhaM mE varSha yaswa shucasmitE ||
pArijAtakapuShpANi yadIcCasyatikOpanE |
tadA dAtAsmi sushrONi satyamEtadbramImi tam ||
swargAspadAdAnayitwA pArijAtaM drumEshwaram |
gRuhE tE sthApayiShyAmi yAvatkAlaM twamicCasi || -harivaMsha(2/67/27-32)*

*tadaivA.agurmunayastena nunna
badaryAste sarva evA.ashu kR^ishhNam.h |
yayAchire bhaumavadhAya natvA
stutvA stotrairvaidikaistAntrikaishcha || 20.86||*

shrI kRushNa travels to prAgjyOtiShyapura

20.86. At the same time, the sages who were being troubled by narakAsura, encouraged by iMdra, came there from badari. All of the sought shelter of shrI kRushNa praised with vedic and tAMtric hymns and requested him to slay narakAsura.

Notes:

1. iMdra asked the sages who were troubled by narakAsura to come to shrI kRushNa by the time he reaches there and as per his instructions all of them arrived there at the same time as iMdra.
2. It is important to note that they praised him with hymns as prescribed in vedAs and purANAs. This is indicative of the fact that Supreme Lord will grace in a benevolent manner if he praised by hymns as prescribed in shAstras. ‘unnataprArthitAshEShasaMsAdhakaM’ (dwAdaShastOtra)

*indreNa devaiH sahitena yAchito
vipraishcha sasmAra vihaN^garAjam.h |
AgamyA natvA purataH sthitaM tamA
ruhya satyAsahito yayau hariH || 20.87||*

20.87. shrI kRushNa who was requested by all demi-gods headed by iMdra and all the sages, remembered garuDa the king of birds. garuDa immediately appeared in front of him. ShrI kRushNa along with satyabhAma left riding on garuDa.

Notes:

1. Demi-gods are from heaven, sages are from earth, both have been tormented by narakAsura. Yielding to their prayers kRushNa left to punish and slay narakAsura

*nityaiva yA prakR^itiH svechchayaiva
jagachchixArthaM dvAdashIM bhImasaJNj~nAm.h /
uposhhya babhre koTidhArAjalasya
vishhNoH prItyarthaM saiva hi satyabhAmA // 20.88//*

satyabhAmA performs the of bhImadwAdashi

20.88. satyabhAmA is mahAlakShmi who is none other than primordial creation. In spite of that, in order to educate the world and please sri hari, she performed a dwAdashi (12th day of lunar month) by name bhIma and poured water from one crore waterfalls on her head.

Notes:

1. Before leaving, satyabhAmA devi observed the ceremony of bhIma dwAdashi and as part of the ritual poured water from one crore waterfalls on her head.
2. mAgha shuddha dwAdashi (12th day in the brighter half of lunar month of mAgha masa) is popular as bhIma dwAdashi. This has been mentioned in matsya purANA.
3. After having fasted on mAgha shuddha EkAdashi, on that night, one has to sit on the deer-skin, and all night let water fall through the holes (of size of urad dhal) made in a kalasha (pot that holds water used for religious ceremonies) on their head. At the same time they should pour milk in the same manner on sri hari. On the next day they should break the fast only by drinking milk and nothing else. This is mentioned in matsya purANA.
4. bRuhannAradIyapurANA mentions that this ceremony got its name because this was performed by bhImasEna.

Reference

88. rAtrau jalasya sacCidrakashasya jalasya koTidhArAH babhrE koTisaMKYAkadhArAbhiH
sasnavityarthaH / bhImadwAdashI tu matsya purANE&bhihitA / 'sahaiva puMDarIkAkSha dwAdashyAM
kShIrabhOjanam / kariShYAmi mitAtmA&haM nirviGnEnAstu mE vratamiti' tathA tatraiva 'praNamya
kalashaM tatra mAShamAtrENA saMyutam / CidrENA jalasaMpUrNamatha kRuShNAjinasthitaH / tasya
dhARAM ca shirasi dhArayEt sakalam nishi / dhArAbhirbhUribhishcaiva phalam vEdavidO viduH /
yasmAt tasmAt kurushrEShTha dhArA dhAryA nu shaktitaH' iti || -
janAradanabhaTTakRutapradArthapradIpika

88. bhImanAmA mahAbAhuH kauravANAM yashaskaraH /
audarENAGniNA kartuM upavAsaM tathA kShamaH ||
sO&pi caitam mahApuNyAM upOShyati mahAphalam /
tataH prabhRuti bhImasya nAmnAKYAtA bhaviShyati || iti nAradIyE / - (ma.)

88. dwAdashImityEkAdashImityarthaH / dwAdashIM pratyEkAdashImupOShyEti vA / -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

88. swEcCayEtyasya swasya taMtrasya kRuShNasyEcCayEtyarthaH / -
shrIsatyAbhinavatIrthakRutadurGaTArthaparakAshika

88. dwAdashIM bhImasaMj~jAmityatra mAghashuddhadwAdashI dashamIvEdhE dwAsashyAmupavAsaH
/
bhImEnOpOShitatwAdbhImasaMj~jAm -

sahaiva puMDarIkAkSha dwAdashyAM kShIrabhOjanam /

kariShyAmi yatatmA&haM nirviGnEnAstu mE vratam || iti matsyE ||

*praNamya kalashaM tatra mAShamAtrENa saMyutam |
CidrENa jalasaMpUrvaM madhu kRuShNAjinAsthitam |
tasya dhArAM ca shirasi dhArayEt sakalAM nishi |*

*dhArAbhibhUrbharibhishcaiva phalaM vEdavidO viduH |
yasmAt kasmAt kurushrEShTha dhArA dhArya nu shaktitaH || iti matsyE | - shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH*

88. *kOTidhArAjalalakShaNAM prakArAMtarENOktaM harivaMshE (2/78/19-22) -*

*'snAtwA strI prAtarutthAya patiM vij~jApayEt satI |
shwashurAbhyAM ca caraNau satataM sattamasya ca |
gRuhItwauduMbaraM pAtraM sakushaM sAkShataM tathA |
gOshRuMgaM dakShiNaM sicya pratigRuhNIta tajjalam |
tatO bhartuH satI dadyAt snAtasya prayatasya ca |
AtmanO&tha niShEktavyaM tataH shirasi tajjalam |
kOTidhArAjalamidaM sarvatIrthAdhikaM matam |
trailOkyasarvatIrthEShu snAnamEtadudAhRutam || ityAdi || - shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH*

88. *'kOTidhArA babhrE' ityEtat kOTidhArAKyE tIrthE sasnAviti sarvE&pi pratipannAH |
saMpradAyastu vratasamAptyanaMtaraM EkaM GaTaM jalEna saMpUrya swEcCANusArENa tasya
shatasahasra lakShAdi-CidrAn kRutwA taM GaTamupari nibhadhya swayaM tadadhaHsthitwA tAH
dhArAH dhAryAH | karnATaKE tathaivA-cArAt | yEShAM tu kOTisaMKyAKa dhArA babhra ityarthaH |
iti vyAsatIrthIyE vyAKYAtam || - shrIcakrapANishrInivAsAcAryakRuta virOdOddhArAH*

***tayA yukto garuDaskandhasaMstho
dUrAnuyAto vajrabhR^ita.apyanuj~nAm.h |
datvA.amushhmai prayayau vAyujushhTA
mAshAM kR^ishhNo bhaumavadhe dhR^itAtmA || 20.89||***

20.89. shrI kRushNa left with satyabhAma riding on garuDA's shoulder. As per his instructions iMdra followed him for a very long distance. kRushNa with a decision to kill narakasura travelled in north-west direction.

***bhaumo hyAsId.h brahmavarAdavadhyo
na shastrabhR^ijjIyasa ityamushhmai |
datto varo brahmaNA tadvadeva
tasyAmAtyAnAM tadvadavadhyatA cha || 20.90||***

20.90. nArakAsura was immortal due to the boon he had received from brahma. Brahma had graced him with a boon that nobody can defeat him when he has a weapon in his hands. Similar boons and immortality were graced to all his ministers.

Notes:

1. narakAsura and his ministers had boon from brahma that as long as they had weapons in their hand they were indefeatable and immortal.

*bhaumena jayyatvamapi hyamIshhAM
dattaM bhaumAya brahmaNA kroDarUpAt.h /
vishhNorjAtAyAsya durgaM cha dattaM
prAgjyotishhaM nAma puraM samastaiH // 20.91//*

20.91. Brahma had given boon that only narakAsura should win over them. Brahma also gave the inaccessible city of prAgjyOtiShapura to narakAsura who was the son varAha form of mahAvishNu.

Notes:

1. Although all of them had same boon, since narakAsura had special powers to defeat his ministers, they had also become immortal and inspite of that they were his followers.
2. narakAsura is the son of varAha form of srIhari. He was born to bhUdEvi. His dwelling was prAgjyOtiShapura which was surrounded by dense mountains and forests and highly inaccessible. Brahma had granted him that place.

Reference

91. puraM samastairityatra "pRu pAlanapUraNayO" riti dhAtOH samastaiH = bhAgyaiH puraM = pUrNamityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI

*AsId.h bAhye giridurgaM tadantaH
pAnIyadurgaM mauravaM pAshadurgam.h /
tasyApyantaH xuradhAropamaM ta
t.h pAshAshcha te shhaT.hsahasrAshcha ghorAH /
abhedyatvamaribhiratAryata cha
datta durgANAM brahmaNA.a.arAdhitena // 20.92//*

forts of narakAsura

20.92. Outermost was the mountain fortress, inside that was the fortress of water, inside was the fort of noose weapon (pAsha) built by mura, it contained 6000 deadly weapons resembling the edges of swords. Brahma who was worshipped by him, had also granted boons to those fortress so that they could neither be broken into nor be crossed.

Notes: Not only were those fortress so deadly and dangerous, they were also neither breakable nor crossable.

Reference

92. mauravaM = muraNAmakadaityEna kRutam || - varadarAjAcAryakRutamaMdasubOdhinI

*tasyAmAtyAH pIThamurau nisumbha
hayagrIvau paJNchajanashcha shUrAH /
saN^kalpya tAn.h lokapAlAnahaM cha
brahmetyaddhA bhAshhamANaH sa Aste // 20.93//*

20.93.He had brave ministers named pITha, mura, nishuMbha, hayagrIva and pAMcajana.
Narakasura who called himself as brahma appointed them as the guardians of the world.

Notes:

1. As per narakAsura these five ministers were the guardians of the world, he being their master was brahman; in this manner narakAsura was in a way of though “ahaM brahmAsmi”

Reference

93. dattA durgANAmityatra durgANAM = durgamatwAt durgapadavAcyAnAM
girisalilamurapAshAnAmityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI

*hantuM kR^ishhNo narakaM tatra gatvA
girdurgaM gadayA nirbibheda /
vAyavyAstreNodakaM shoshhayitvA
chakarta khaD.hgena murasya pAshAn.h || 20.94||*

shrI kRushNa breaks the mountain fortress

20.94.shrI kRushNa who left to kill narakAsura shattered his mountain fortress into pieces with his mace. He dried up the water fortress by using vAyuvyAstra(wind weapon) he sliced mura weapon fortress with his sword.

Notes:

1. In this manner, it should be understood that shrI kRushNa destroyed all the three main protections narakAsura had.
2. This also means that shrI kRushNa who destroyed brahma’s boon proved that he is THE Parabrahma

*athAbhipeturmurapIThau nisumbha
hayagrIvau paJNchajanashcha daityAH /
tAJNchhailashastrAstrashilAbhivarshhiNa
shchakre vyasU.nshchakranikR^ittakandharAn.h || 20.95||*

kRushNa became murAri

20.95. Later the demons mura, pITha, nishuMbha,hayagrIva and paMchajana rushed. They showered mountains, weapons, missiles and rocks on him. shrI kRushNa beheaded all of them with their disc.

Notes:

1. Along with the fortress all the ministers of narakAsura were also destroyed.

*teshhAM sutAH saptasaptoruvIryA
varAdavadhyA girishasyAbhipetuH /
tAnastrashastrAbhimuchaH sharottamaiH
samarpayAmAsa sa mR^ityave.achyutaH || 20.96||*

20.96. Each one of them had seven sons and all of them were great warriors. They were immortal due to shiva's boons. Even they rushed to the war. They showered weapons and missiles on him and shrI kRushNa gave them to death with the best weapons.

Notes:

1. Each one of them had seven sons means they were a total of 35 great warriors. All of them were killed by shrI kRushNa

*hatvA paJNchatriMshato mantriputrAn.h
jagAma bhaumasya sakAshamAshu /
shrutvA bhaumaH kR^ishhNamAyAtamArA
daxohiNItriMshakenAbhyayAt.h tam.h // 20.97//*

20.97. After killing 35 sons of ministers, shrI kRushNa rushed towards narakAsura. On hearing the news that shrI kRushNa was approaching, narakAsura faced him with an army of 30 akshouhiNi.

*jaghne senAM garuDaH paxapAtaiH
pAdaM sheshhAM keshavaH sAyakaughaiH /
athA.asasAda.ashu bhaumo.achyutaM taM
muJNchaJNchharAnastrasammantritAn.h drAk.h //20.98//*

*vivyAdha taM keshavaH sAyakaughai
rbhaumaH shatagnIM brahmadattAmamuJNchat.h // 20.99//*

kRushNa narAkAsura war.

20.98. garuDa killed one part of the army with the blow of his wings. Remaining army was killed by shrI kRushNa's arrows. Later narakAsura rushed and faced achyuta shrI kRushNa with arrows that were empowered with astrAs.

20.99. shrI kRushNa hit with shower of arrows. He used the shatagni given by brahma

Notes:

1. By saying that he is facing achyuta (one who is indestructible), it is indicated that it is certain that he will be destroyed.
2. shatagni is a special weapon which can kill 100 people in one shot.
3. janArdanIya mentions that shataGni

Reference

99. brahmaNA dattAM shataGnIM nAma gadAM kRuShNasyOparyamuMcat |

99. IOhamayIM kiMcit sthalE&yOmayIM shataGnIM tannAmnIM shaktim | -satyadharmIya

99. shataGnIM shataGynAKYAM gadAm || - janArdanabhaTTakRutapradArthapradIpika

*achchedyo.abhedyo nityasaMvitsukhAtmA
nityAvyayaH pUrNashaktiH sa kR^ishhNaH /*

*nigIrya tAM devavaraH shataghniM
nityAshrAnto.adarshayachchhrAntavachcha // 20.100//*

shrI kRushNa cause illusion to ignorant people

20.100. shrI kRushNa who is non cleavable, unbreakable, who is the personification of eternal knowledge and bliss. He who is always complete, he who never deteriorates, he who has immense strength, he who is the best among the deities swallowed the shataGni. Though he is never ever tired, he pretended to be tired just to cause illusion to ignorant people.

Notes:

1. shrI kRushNa swallowed such a might weapon completely and showed his miraculous power to every bringing joy to the noble people and at the same time by pretending to be tired, caused illusion to the ignorant and wicked souls.

*bahUn.h varAn.h brahmaNo.anyeshhvamoghAn.h
moghIkR^itAn.h vIxya parAtpareshaH |
bhavet.h kathaJNchid.h bahumAnena yukta
ityeva kR^ishhNo.adarshayachchhrAntavat.h svam.h // 20.101//*

20.101. shrI kRushNa who was THE best among the best, pretended to be tired because he wanted to make sure that narakAsura does not look down upon Brahmadevaru, whose precious boons never went waste in case of many others.

Notes:

1. It means that just to ensure that narakAsura does not loose regard towards brahmadEvaru, shrI kRushNa pretended that he was tired after swallowing the weapon granted by brahmadEvaru. If narakAsura respect towards Brahma went down and his respect towards kRushNa increases, then it will not be appropriate to kill him.
2. But it was inevitable that a unworthy person like him had to be killed., by then he had lost respect towards Brahma as all of his ministers who had boons from Brahma had been killed, so in order taken out such a feeling of disrespect from his mind, shrI kRushNa pretended in this manner.

Reference

*101. kathaMcidbahumAnayukta ityatra | kathaMcit = swabhajakadaityacittE aMkuritabahumAnayukta
ityarthaH | yadwa kathaMcit = kEvalalOkanaTanArthaM mayA pradarshitashramENa
swasyAparAdhashaMkayA "niraniShTO niravadyaH" "acCEdyO&yamadAhyO&yam" "nityO nityAnAM"
"nityAnaMdO nityaj~jAnO nityabalaH paramAtmA" "parAsya shaktirvividhaiva shrUyatE swAbhAviki
j~jAnabalakriyA ca" ityAdi bahupramANena yuktaH = saMyuktE AIocanE sarvaviShyakatwAt
IdRushAni pramANAnyAlOcya kEvalamasurajanamOhanArthamEva shrAMtiH pradarshitA | atO
varadAnAn mE&parAdhi iti anusaMdhAtA bhavEdityarthaH || -
varadarAjAcAryakRutamaMdasubOdhinI
101. ahaM brahmaNaH pUrNAnugrahAspada iti brahmaNi bahumAnEna satkArENa yuktO bhavEt |
- janArdanabhaTTakRutapradArthapradIpika
101. brahmaNi kathaMcit bahumAnEna yuktO bhaumaH syAt | anyathA brahmaNaM vishwasya
yuddhAya nAgacCEdityabhprAyENa shrAMtavadarshayat ityarthaH | brahma bahumAnayuktaH
syAditi vA | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

*tadA dR^iptaM narakaM vIxya devI
satyA.a.adade kArmukaM shArN^gasaJNj~nam.h /
chakAra taM yatamaM cha bhaumaM
nirAyudhaM virathaM cha xaNena // 20.102//*

bhAmE with bow in her hands

20.102. Looking at narakAsura who was beaming with pride, satyabhAmAdEvi took kRushNa's bow named shArnga in her hands. Despite of narAkAsura's attempts, she rendered him weaponless and drove him out of his chariot in a fraction of a second.

Notes:

1. By doing so she proclaimed to the world that she is mahAlakshmi, who is capable of granting the position of Brahma and others.

*AliN^gya kR^ishhNaH satyabhAmAM punashcha
rathAntare saMsthitaM bhaumamugram.h /
sR^ijantamastrANyariNA nikR^itta
kandhaM mR^ityorarpayAmAsa shIghram.h // 20.103//*

slaying of narakAsura

20.103. shrI kRushNa hugged satyabhAma. He thrust his discus towards violent narakAsura who had recovered and got on his chariot and showering weapons, which beheaded him and narakAsura was killed instantaneously.

Notes:

1. Finally narakAsura who was a problem to the world was killed by shrI kRushNa and fell to the ground.
2. It should understood that by beheading him whose head was filled with wicked thoughts, shrI kRushNa showed to the world that he is the sun of knowledge who destroys the darkness of ignorance. If chanting of shrI kRushNa's name can save one from entering hell, why should it be so surprising to see kRushNa kill narakAsura.

Reference

103. *nikRuMtaskaMdhaM nikRuMtaH CinnaH skaMdhO yasya sa tatha // -
janArdanabhaTTakRutapradArthapradIpika*

*sa mantribhirmantriputraIH sameto
jagAma kR^ishhNAvaj~nayA.andhaM tamashcha /
tadAvishhTo vAyuragAchcha kR^ishhNa
mantaHpuraM prAvishat.h satyayashaH // 20.104//*

20.104. narakAsura being the foe of shrI kRushNa reached eternal hell along with his ministers and their sons. vAyudEvaru present in him reached shrI kRushNa. shrI kRushNa , entered narakAsura's heirloom along with satyabhAmAdEvi.

Notes:

1. mahAbhArata records that there was presence of a noble soul in narakAsura **twatprabhAvAcCa tE putrO labdhavAn gatimuttamAm /**
2. Here it is mentioned that the noble soul that is mentioned there is vAyu. Due to the virtue his son prahallad, jaya who was present in hiraNyakashipu reached salvation.
3. Due to the virtue of his mother, sujIva who was present in narakAsura reached salvation.

Reference

104. anEna narakasya purANOktaRupadaprAptiruktA bhavati / satyayA sahEti shEShaH // -
janArdanabhaTTakRutapradArthapradIpika

**tadA bhUmiH paJNchabhUtAvarA yA
yasyAM jaj~ne narakaH shrIvarAhAt.h /
mUlaprakR^ityaiva bhUmyA nitAnta
mAvishhTA yA sA.agamat.h kR^ishhNapAdau // 20.105//**

Introduction of bhUdEvi

20.105. At that time, bhUdEvi who is the 5th one among the five vital elements, to whom narakAsura was born from shrI varAhadEvaru, had the special presence bhU form of mahAlakshmi who is the guardian deity of primordial creation. bhUdEvi bowed to shrI kRushNa.

Notes:

1. narakAsura is the son of bhU and vArAha. This bhU dEvi is not the shrI, bhU form of mahAlakshmi. This bhU dEvi is the guardian deity of the mother earth.
2. Since mahAlakshmi had special presence in this bhUdEvi, she became, wife of vishNu.
3. Every morning we pray to this bhUdEvi with the prayer

**Samudra vasanE dEvi, parvatAsthaAna-maMDite |
viShNu-patni namastubhyaM, pAda-sparshaM kShamasva me //**

**sA.adityAste kuNDale pAdayoshcha
nidhAya pautram bhagadattasaJNj~nam.h /
samarpayAmAsa tasyAbhishhekaM
prAgjyotishhe kArayAmAsa kR^ishhNaH // 20.106//**

Coronation of bhagadatta.

20.106. She submitted aditi's ear-rings at shrI kRushNa's feet. She also surrendered her grandson bhagadatta. ShrI kRushNa coronated him as the ruler of prAgjOtiSha.

Notes:

1. bhUdEvi surrendered the ear-rings of aditi which iMdra had wanted back. Bhagadatta is narakAsura's son. He is the incarnation of kubEra who is one among the ashta-dikpAlakas (guardian deities of 8 directions). That is the reason why shrI kRushNa crowned him as the king.

2. It has to be noted that just as shrI kRushNa, after killing shRugAla vAsudeva and others had crowned their sons like shakradEva and others, even here he crowned bhagadatta who is the next in charge of the kingdom as king but never took over the kingdom himself.

Reference

106. yadyapi pRuthivI AkAshAbhimAni viGnEsha samOktA | tathApyEtadwAkyabalAt kiMcidUnatwaM draShTavyam | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

**saMsthApya taM sarvakirAtarAjye
bhaumAhR^itaM vaishravaNAd.h balena |
shivena dattaM dhanadAyAtisattvaM
bhagadatte nyadadhAt.h supratIkam.h // 20.107//**

20.107. shrI kRushNa also made him as the king of all the kirAtAs. ShrI kRushNa also gave bhagadatta a mighty and strong elephant named supratIka which narakAsura had forcibly snatched it away from kubEra. That elephant was given to kubEra by shiva.

Notes:

1. That supratIka was one among the ashtadiggajas. It had emerged during churning of ocean (samudramatana). It has already been mentioned that (12/228,229) out of greed towards that elephant, which was snatched away by kubEra was born as narakAsura's son.

**karIndramekaM taM nidhAyaiva tasmin.h
kR^itvA prasAdaM cha vasundharAyAH |
chaturdantAn.h shhaT.hsahasrAn.h karIndrAn.h
payobdhijAn.h prAhiNod.h dvAravatyai // 20.108//**

narakAsura's wealth to dwAraka

20.108. Only that special elephant was given to bhagadatta. ShrI kRushNa blessed bhUdEvi. He sent 6000 such best elephants which had 4 tusks to dwArAvati. All of them had emerged during churning of ocean.

Notes:

1. As per harivaMsha, the count of elephants was 20000 but as per vishNu purana the count of these elephants were 6000 :

**imAni maNiratnAni vivadhAni bahUni ca |
bhImarUpAshca mataMgAH pravalavikRutAMkushAH ||
hEmasUtra mahAkakShAshcApatOmashAlinaH ||
rucirAbhiH patAkAbhiH dhabala rucirAMkushAH ||
tE ca viMshatisAhasrA dwistAvatyaH karENavaH |
aShTAdashasahasrAni dEshajAshcOttamA hayAH || ... (2/64/11 -13)**

**caturdaMShTrAn gajAMshcAgryAn ShaTshasrAMshca dRuShTavAn |
kAMBojAnAM tathA&shwAnAM niyutAnyEkaviMshatim ||
tAH kanyAstAMstathA nAgAMstAnashwAn dwArakApurIm |
prApayAmAsa gOviMdaH sadyO narakakiMkaraiH || -vi.pu.(5/29/32,33)**

2. AchArya has confirmed that the count of elephants were 6000. Although 20,000 might have emerged during churnign of ocean, these 6000 were even more precious among the 20,000.

Reference

108. *tadEtaduktaM-*

*airAvatakulEbhAMshca caturdaMtAn madOtkATAn /
bhagadattAya datwai kaM supratIkaM tatO&parAn /
pAMDurAMshcacatuHShaShTiM prEShayAmAsa kEshavaH //
tE ca viMshatisAsasrA dwisahasrAH karENavaH /
aShTausahasrANi dEshajAshcahayOttamAH //
gavAM cAparimEyAni sahasrANi janArdanaH // iti harivaMshE // - shrIvAsudEvayatigaLa
pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH, (ma.)*

***narAdhipAn.h devagandharvanAgAn.h
jitvA.a.anItaM hemaratnochcharAshim.h /
shatadvayaM yojanAnAM samR^iddhaM
samantataH prAhiNot.h svAM purIM saH // 20.109//***

20.109. narakAsura had defeated demi-gods, gaMdhavas (celestial dancers) , nAgarAs(tribes) , kings and collected prosperous, gold, huge heaps of gems spanning 200 yOjanas all of which shrI kRushNa sent to dwArakApuri.

***mahAvIryairnair.hR^itai rAxasendrai
rbhaumAnItairnir.hR^itiM yodhayitvA /
sa prAhiNot.h sarvaratnochcharAshiM
gajAMshcha nArAyaNa AdidevaH // 20.110//***

20.110. narakAsura had defeated niRRuti and captured some of mighty demons, with whose help Supreme Lord shrI kRushNa got all these materials shipped to dwArakA.

Notes:

1. narakAsura had a battalion of mighty demons. They were niRRutis servants. narakAsura had defeated niRRuti and shipped all of them to his kingdom.
2. It has to be noted that all the miseries caused to demi-gods by narakAsura is described in these verses.

***tatrApashyat.h kanyakA bhUmipAnAM
bhaumAnItAH samare tAn.h vijitya /
dvyashhTau sahasrANi shataM cha rUpa
shIlodArA axataH sadvratasthAH // 20.111//***

20.111. shrI kRushNa saw the maidens there. All of them were the princesses of the kingdoms whose kings were defeated by narkasura and who narakasura had kidnapped. There were sixteen thousand one hundred princesses. They were very beautiful and of very good conduct. Since they engaged themselves in very good religious modest living, they could not be tyrannized by narakAsura.

Notes:

1. narakAsura had not only stolen gold and other precious gems from the kingdoms but also abducted their maidens. But since all of them were devoted in prayers to the Supreme Lord, he could not tyrannize or abuse them.
2. Since they were indulged in good conduct and living, they were not victims of narakAsura. This is indicative of the fact people who lead a noble life need not have to worry about hell.
3. 'sadvrata' means practices which are accepted by vAyudEvaru('saditi prANaH')

Reference

111.akShatA adRuShTarajasaH | -shrIvEdAMgatIrthakRutavyAKYAna

*kAshchit.h tatrA.asan.h devagandharvakanya
stAsAM pradhAnA tvashhTR^iputri kasheruH |
putrA agneH pUrvamAsa.nshcha te.atha
strItvaprAptyai chakrurugraM tapashcha || 20.112||*

20.112. Some of them were divine maidens and some were celestial maidens. twaShTru prajApati's daughter kashEru was important among them. They were originally sons of agni. They had performed pious penance in order to become females.

Notes:

1. All of them in their original form were actually men. They were sons of God Agni. They had performed penance to get the birth of females.

*agniputrA mahAtmAnastapasA strItwamApirE |
bhartAraM ca jagadyOniM vAsudEvamajaM vibhum -bhA. tA (1/10/31)
udAhRuta mahAkaurmavacana*

*hutAshanasutAH sarvAH bhavaMtyOpsarasaH purA || - matsyapurANa (69/21)
- dAlbhya's words about kRushNa's wife*

*bhAryAtvArthe vAsudevasya yosshi
ttanuM tAsAmichchhatInAM samIraH |
adAd.h varaM tapasA.a.arAdhitaH san.h
strIbhUtAste badarIM sa prajagmuH || 20.113||*

20.113. The performed penance so that they can get the birth of women so that they can marry shrI kRushNa. vAyudEvaru who was pleased by their penance had blessed them and granted their wish. After having been born as women, all of them left to badari.

Notes:

1. They had performed penance to please vAyudEvaru. It is not acceptable for Male souls to get the body of females. It is not something they can have permanently either. Normally Men get the life of females either. It has already been mentioned earlier (Chapter 11, Verse 112) that normally Male souls get female births either due to boons or curses.
2. bhAgavatapurANa mentions that sudyumna got female birth due to curse by rudradEvaru (9/1). But it is important to note that these men wished to be born as women so that they can become wife's of shrI kRushNa

3. They knew only vAyudEvaru can grant them a body acceptable by shrI hari , therefore they performed penance to please him.

***nArAyaNaM tatra shushrUshhamANA
prApyApsarastvaM rAjakuleshu jAtAH |
kAshchit.h svarge tA nishAmyaiva kR^ishhNaM
vavruH patiM sarvaguNAbhirAmam.h // 20.114//***

20.114. There, they served nArAyaNa devotedly and further took birth again as apsarA (celestial maidens). Some of them were born in the royal families; some of them were born in heaven. Seeing elegant shrI kRushNa who was filled with all the auspicious qualities, they married him.

Notes:

1. Even while they were prisoners of NarakAsura, they were indulged in severe penance in order to get kRushNa as their husband.
2. Narada, who had once come there, had told them that shrI kRushNa will get them freed from narakAsura and also marry them.
3. It can also be understood that they served vEdavyAsaru along with nArAyaNa in Badari. (janArdanabhaTTakRutapradArthapradIpika)

***AjAnadevaiH sarvaguNaiH samAstAH
svabhAvato.athendirAveshato.ataH |
guNAdhikAstAH shibikAsu kR^ishhNa
AropayitVA prAhiNod.h dvAravatyai // 20.115//***

115. All of them were equal in all qualities to ajAnadEvatas in their true form. Due to the presence of ramA in them, they are a little higher in rank compared to ajAnadEvatas. shrI kRushNa transported all of them to dwAraka in mENas.

Notes:

1. This means that though they were equal to ajAnadEvatas in their true form, once they became they wives of vishNu , they were elevated to higher grade than ajAnadEvatas due to the presence of ramA in them.
2. It has already been informed that, one cannot get the union of vishNu unless they have the presence of ramA in them (Chapter – 11)

Reference

115. AjAnadEvaiH sarvaguNaiH samastA ityatra tAH=kanyAH swabhAvataH sarvaguNaiH
AjAnadEvaiH iti jayaMtAdidEvAnAmEkO gaNaH | ataH=AjAnadEvEbhyaH guNAdhikAH //
varadarAjAcAryakRutamaMdasubOdhini

***samantato yojanAnAM shate dve
pravR^iddhamindrasya sa ratnaparvatam.h |
nityAmR^itasrAvi jaleshvarasya
chchhatraM cha dorbhyAM garuDe nyadhAddhariH // 20.116//***

shrI kRushNa travels to heaven

116. shrI kRushNa lifted iMdrAs gem-studded mountain which was 200 yOjanas in height and varuNas shwEtachatra which would always shower nectar in his hand and placed it on garuDa

Reference

116. tatastadwAruNaM CatraM swayamutkShipya mAdhavaH /
hiraNyavarShaM varShaMtamArurOha vihaMgamam //
garuDaM patagashrEShThaM mUrtimaMtamivAMbudam /
tatO&bhyayAdgirishrEShThamabhitO maNiparvatam // - harivaMsha (2/64/19, 20)

dadRushE vAruNaM CatraM tataiva maNiparvatam /
ArOpayAmAsa hariH garuDE patagEshwarE // - viShNupurANa (5/29/34)

**svayaM cha satyAsahitaH samAruhat.h
sa chAshrameNaiva yayau trivishhTapam.h /
abhiprayAto.akhilalokapAlai
rjanArdanaH shakragR^ihaM vivesha // 20.117//**

117. shrI kRushNa along with sathyabhAmAdEvi got on garuDa . garuDa reached heaven tirelessly. All the dikpAlakas greeted him. shrI kRushNa entered iMdrAs palace.

**sampUjitaH satyabhAmAsahAyaH
shakreNa shachyA sahitena sAdaram.h /
dadAvadityA api kuNDale shubhe
samastadevairmunibhishcha vanditaH // 20.118//**

Aditi gets her ear-rings.

118. shrI kRushNa along with satyabhAma was worshipped devotedly by iMdra and shachidEvi. shrI kRushNa gave Aditi her auspicious earrings . All the Demi-gods and sages bowed to shrI kRushNa.

Notes:

1. Thus kRushNa being worshipped by iMdra and all other demi-gods in his incarnation is an example of the fact that there is no difference between his forms.

**tamAsurAveshavashAdajAnatI
satyAM cha sarvaprabhavau jagatprabhU /
nirdoshhasaukhyaitanU shubhAshishha
stAbhyAM dadau sA.aditirAtmaputrat.h // 20.119//**

119. Aditi blessed shrI kRushNa and satyabhAma just as she would bless her kids without realizing that they are the masters of everyone, lord of the universe, flawless and filled with bliss due to the presence of asuravesha in her.

Notes:

1. vishNu purANa mentions the details * about this incident where adhiti blessed shrI kRushNa and satyabhAma . Srimadhacharya resolves the summary of this in this manner.

*. *Evamastu yathEcCA tE twamashEShaiH surAsuraiH /
ajEyaH puruShavyAGra martyalOkE bhaviShyasi //*
(Adithi's words to Sri kRushNa) -viShNupurANa (5/30/25)

*matprasAdAn tE subhru jarA vairUpyamEva vA /
bhaviShyatyanavadyAMgi susthiraM navayauvanam //*
(Adithi's words to satyabhAma) - viShNupurANa (5/30/7)

***atho sadAnandachidAtmadehaH
sa nandanodyAnamajo.anurUpaya /
anantashaktiH saha satyabhAmayA
vivesha rantuM priyayA.akhileshvaraH // 20.120//***

shrI kRushNa and satyabhAma in Nandana Gardens.

120. Later shrI kRushNa who is eternally filled with bliss and knowledge , who possesses infinite power, who is free of birth and such flaws, went to Nandana garden along with satyabhAma who is perfect match and very dear to him.

***tayA.achyuto.asau kanakAvadAtaya
sukuN^kumAdigdhapishaN^gavAsasa /
pUrNendukoT.hyoghajayanmukhAbjaya
reme.amitAtmA jagadekasundaraH // 20.121//***

121. satyabhAma was brilliant and shining like gold. She was adorned in peetAMbhara; her face outweighed one lakh full moons. SrI kRushNa who is the most handsome, who possesses infinite forms, sported with her.

***Sarvartunityoditasarvavaibhave
suratnachAmIkaravR^ixasadvane /
sadaiva pUrNenduvirAjite hari
shchachAra devyA pavanAnusevite // 20.122//***

122. It was a royal garden shining with trees bearing precious stones and gold, which gave the feeling of splendor of all the seasons at all times. It is divine garden where full moon shines at all times. Pleasant winds breeze always. shrI kRushNa sported with satyabhAma devi in such a garden.

Notes:

1. Full moon shines at all the times - this does not mean that there is no daylight in the garden. During day time, sun did shine while all nights were full moon nights.
(yamakabhArata – verse. 36) :

sarvartuvanE shashinA nishi satyAMvAsarE vanE&shashinA

Reference

122. nanu sarvadA pUrNEMduvirAjitatwE &haHprayuktaguNAtishayO vanasya na syAditi cEnna / sadaivAhanyapIti vyAKyAnAt / sarvadA tatra sUryasyApyuditatwEna tasyApi bhAvAt / taduktaM yamakabhAratE 'sarvartuvanE shashinA nishi satyAM vAsarE vanE&shashinA iti (shIO.35) - (tA.)

**nirdOshhasaMvittanuratra sattaruM
dadarsha satyA.amR^itamanthanodbhavam.h /
sA pArijAtaM maNikAJNchanAtmakaM
samastakAmapradamArtihAriNam.h // 20.123//**

123. satyabhAma dEvi who has flawless form filled with knowledge, saw parijAta tree which had emerged during churning of the ocean (filled with divine nector), which was filled with gold and precious gems and which fulfill ones desires, and ward away any sorrow.

Notes:

1. shrI kRushNa had informed that he will bring the pArijAta tree and arrived here. satyabhAma dEvi saw the tree here.
2. pArijAta was an extraordinary tree emerged along with kalpataru and mandAra trees during churning of ocean. Just like kalpataru and kAmadhenu , the speciality of this tree is that it fulfills every desire.

**dR^ishhT.hvaiva taM susmitachandrikAsphura
nmukhAravinda.asitalalalochana /
kapolanirbhAtachalatsukuNDala
jagAda devAdhipatiM patiM satI // 20.124//**

124. satyabhAma dEvi who had the gentle smile resembling the moonlight, face resembling lotus, dark beautiful eyes, who had shining earrings beside her cheeks prayed to shrI kRushNa the Lord of all the deities on seeing the tree.

Notes:

1. satyabhAma is none other than mahAlakShmi who is ever free from bondage of life and birth (nitya muktalu). She who is always fully content does not have desire of pArijAta or anything else.
2. She who is kalpavRuksha, kamAdhenu and pArijAta to all deities starting from Brahma, will never wish for this pArijAta.
3. Superlatives in this verse indicate that in spite of her status, she did this to cause illusion to the world, and to cause confusion to the daemons.
4. harivaMsha describes pArijAta tree as (2/67/62-65)

**pArijAtaM tatO&srAkShIdadityAH priyakAmyaya |
sarvakAmapradaiH puShpAvRutaM nityagaMdhadaiH ||
trishAKaM sarvadA dRushyaM sarvabhUtamanOharam |
sarvapuShpANi dRushyaMtE tasminnEva mahAdrumE ||**

**IdRushAnyapi puShpANi bibhartyEkA&pi rUpiNi |
bahurUpANi cApyana padmAni ca tatO&parA ||
maMdArAdapi vRukShAcca sAramuddhRutya kashyapaH |
tasmAdESha tarushrEShThaH sarvEShAM shrEShThatAM gataH ||**

***tarurjagajIvada me gR^ihAN^gaNe
saMsthApanIyo.ayamachintyapaurushha |
itIritastAM kalashopamastanI
maLiN^gya devastarumudbabarha || 20.125||***

Stealing of pArijAta

125. Oh ! shrI kRushNa of unimaginable strength who gives life to the entire universe ! please install this tree in my garden. On hearing this, shrI kRushNa hugging her bossom which resembled kalasha, uprooted the tree.

***sa tena vR^ixeNa sahaiva keshava
stayA cha devyA.a.aruhadagryapaurushham.h |
khageshvaraM tachcha nishamya shachyA
prachodito vAsava Agamat.h suraiH || 20.126||***

126. shrI kRushNa climbed the mighty garuDa along with satyabhAma and the tree. On hearing that, Indra instigated by shachi dEvi arrived there along with deities.

Notes:

1. This means that, on hearing from the guards and on instigation by shachi devi, rushed there riding on Iravata along with all the other deities to fight shrI kRushNa.
2. In next verse, Acharya explains that the presence of daemons (asurAvEsha) in Indra, along with shachi and all other deities at the time was the reason for their hostile attitude towards shrI kRushNa.

Reference

126. shrutwA cOtsAhayAmAsa shaCI shakraM surAdhipam || -viShNupurANa (5/30/52)

***tAnAsurAveshayutan.h hareshcha
balaprakAshAya samudyatan.h surAn.h |
nyavArayachchArN^gasharAsanachyutai
rharipriyA bANavaraiH samastashaH || 20.127||***

127. In order to exhibit the strength of shrI hari, satyabhAma, stopped the deities (filled with asurAvEsha) from all directions by shooting the divine and unmatched arrows from shArnga bow.

Reference

127. spardhaMta iva dEvAstu hariNA yatra kutracit |
harErEvAj~jayA kwApi daityAvEshAdathApi vA || - bhA.tA(5/18/27)

127. *kAMshcidasurAvEshayutAn kAMshciddharErbalaprakAshanAya samudyatAniti
kEciTTippaNiArAH / asmin prasaMgE kasyApi asurAvEsharAhityamAcAryairna darshitam / -(ja.)*

***nirAyudhaM vaishravaNaM chakAra
chixepa chAbdhau garuDo jaleshvaram.h /
pradhAnavAyostanayaM tu vAyuM
koNAdhipaM vahniyamAdikAnapi // 20.128//***

128. satyabhAma unarmed kubEra. garuDa lifted varuNa and threw him in the ocean. She also defeated pradhAna vayu's son, king of of kONa vAyu, agni, yama and all others.

Notes:

1. It has to be noted here that, kubEra, varuNa, vAyu, agni and yama whom satyabhAma defeated are actually the guardian deities of directions. In order to indicate that the vAyu defeated here is not Mukhya Prana but the guardian diety of North-West direction, vAyu – Acharyaru has used adjective “pradhAnavAyOstanayaM kONAdipam”
2. It has already been mentioned that (18/6) Mukhya prAna does not have any such defects as presence of asurAvEsha and never has the propensity to oppose shrI hari. It is interesting to note that, deity of ocean varuNa was thrown in the ocean.

Reference

128. *pradhAnavAyOstanayamityatra pradhAnavAyOstanayaM vahniyamAdikAn dikpAlakAn pratyapi
asurairAvEshitAnAmitaradEvAnAM ca swakAM tanuM vibOdhyEtyanwayaH // -(vA.)*

128. *taduktaM dashamE (part. 10/66/25) -
'taM pakShakOTyA garuDaH samuddhRutya jalEshwaram /
padbhyAM gRuhItwA makaraM cikShEpa varuNAlayE' iti / (-ja.)*

***vibodhya shArN^gottharavaiH svakAM tanu
mAveshitAnAmasurairagAddhariH /
te bodhitAstena raNaM visR^ijya
yayurvidityA tamanAdipUrushham.h // 20.129//***

129. shrI kRushNa made deities(filled with the presence asura) realize his form by the sounds of shArnGa bow. After this realization, they came to know that he is the ever present srhi hari and gave up war and left.

Notes:

1. This means that just the sounds of shArnga bow drove the asurAvesha away from them and they realized the shrI kRushNa is none other than shrI hari himself.
2. The *guardian diety of shArnGa bow is saraswati. She is also the guardian diety of shRutitati.
3. They got realization from the sound of shArnga bow means that they got the realization from saraswati the guardian diety of vEdas.

Reference

129. *shAr~ggOtharavairvibOdhyEti vadatA yadyapi sharA api dEvEShu prayuktAH tathA&pi
swabhaktatwAt yathA na mriyEran tathA karuNaya maMdaM laGu ca prayuktAH / bhIShaNaya*

shAr~ggaravaM tu Ganagarjitavat karOti | ataH sharatADanAt kRuShNO&yamiti prabOdhO nAbhUt |
kiMtu gaMbIrashAr~ggaravairEva vibOdhO jAta iti sUcitam | anyathA "dRuShTwa samIraNO
yuddhAdapayAtaM hutAshanam | sAyakAcitasarvAMgamAtmAnaM cAtivihwalaH | viditwA
puMDarIkAkShaM saMgrAmE pratyupasthitam | nyavartata kurushrEShTha prANatrANaparAyaNaH
"iti bhAgavatavirOdhaH syAt ata itthamEva yOjana // - (vA.)

129* durgaiva KaDgadEvI syAcCAR~gaM caiva saraswatI // -padyamAlA (shlO. 79)

**shivaM cha shakrArthamupAgataM hari
rvyadrAvayachchArN^gaviniHsR^itaiH sharaiH |
savAhano dUratate nipAtito
gurutmatA shambhuragAchchharAhataH // 20.130 //**

shiva is defeated by garuDa

20.130. shrI kRushNa made Shiva who had come to fight on Indra's side runaway with the arrows of shArNga bow. Shiva who had been thrown away along with his vehicle by garuDa, ran away due to the blows of arrows.

Notes:

1. garuDa threw Shiva along with nAndIshwara. These details can be found in bhAgavata.*
2. shrI vAdiraja, in sarasabhArativilAsa, while analysing these details has informed as to how all these are the proof to establish Supremacy of shrI hari.

**pArijAtApaharaNE sEshwarA digadhIshwarAH |
Ayudhya hariNA sArdhaM yuddhE krudhamanOrathAH // -(9/19)
nirAyudhaM harEH pakShI sAyudhaM ca savAhanam |
dOrbhyAM gRuhItwA tryakShaM tE cikShEpa kila pRuShThataH // -(9/24)**

Reference

130*

garuDaH pannagaripuH padbhyAM dwAbhyAM ca saMyugE |
pakShAbhyAM caMcukOTYA ca mardayAmAsa taM vRuSham //
tUrNaM gRuhItwA pANibhyAM viShANE tasya naMdinaH |
sashUlapaniM cikShEpa vainatEyO dhanuHshatE //
tatO visRujya saMgrAmAM trishUII vRuShavAhanaH |
pramathaiH sahitaH prAyAt kurushrEShTha yathAgatam // - bhAgavata (10/66/41/48/49)

**vidrAvite bANagaNaishcha shauriNA
hare harau vajramavAsR^ijad.h drutam.h |
shakro.agrahIt.h taM prahasan.h janArdanaH
kareNa vAmena cha chApajagmivAn.h // 20.131//**

131. When hara was chased away by the shower of arrows from shrI kRushNa, iMdra shot vajrAyudha on shrI kRushNa. ShrI kRushNa smilingly caught it with his left hand. iMdra started running back from there.

Notes:

1. It is interesting to note that inspite of seeing that harA fleeing, iMdra still came to fight shrI kRushNa. This is another form of false knowledge
2. It can be understood that, by catching the might and indefiable vajrAyuda in his left hand, shrI kRushNa proved that his vibhUti form is present in the weapon.

AyudhAnahaM vajram –bhagavadgItA (10/28)

***apAhasat.h taM jagadekasundarI
haripriyA.atho jagadekamAtaram.h /
uvAcha shakro jagatAM janitre
pradarshayAmo vayamAtmashaishavam.h // 20.132//***

132. satyabhAma the most beautiful woman in the universe, mocked iMdira, later iMdira, prayed to her who is the mother of everyone in the universe, “we are exhibiting our childishness in front of the Father of the universe”

Notes:

1. This means that while the asurAvesha of other demi-gods such as the guardian deities of directions diminished due to the sound of shArNga bow, iMdirA’s asuravesha diminished when he heard the words of satyabhAma dEvi.
2. satyabhAma dEvi’s words are nothing but words of vEdas. Isn’t Mahalakshmi the guardian deity of vEdas ! iMdirA’s asurAvesha diminished and he prayed “ this is our childishness; please forgive us”.
3. Details of satyabhAma mocking iMdira can be found in bhAgavata (skanda 10, adhyaya 66)
4. This means that satyabhAma is mocking iMdira and asking him “will shachi who was boasting so much about you be on your side if she sees you in this state ? “ +

Reference

132* vatsO yathA tanubalaH sakRudEtya mAtayUrdhasya pAnasamayE kurutE virOdham /
tadwadwayaM ca nijashaishavamapramEyE nAthE viruddhya pishitAshani darshayAmaH // -bhAgavata
(10/66/22)

132+ aishwaryamattA paulOmI bhartRupauruShagarvitA /
avamamsyati sadyastwAM bhAryAraNaparAjitam // -bhAgavata (10/66/19)

***jagAma chAtho sharaNaM janArdanaM
surairvR^ito devapatiH xamApayan.h /
shR^iN^gaM cha datvA maNiparvatasya
praNamyA devyA sahitaM jagadgurum.h // 20.133//***

133. Later iMdirA, along with all the other deities, begging for forgiveness surrendered to SrI kRushNa . Surrendered the peak of maNiparvata (mountain) as a tribute, and bowed to the lord of the universe Sri kRushNa along with satyabhAma dEvi.

Notes:

1. Later iMdirA, along with all the other deities, surrendered to shrI kRushNa and begged for forgiveness. He gave maNi parvata given by Sri kRushNa back to him as a gift. This is the concept of “kereya neeranu kerege challi, hariya karune paDe” pour the water of the lake back into water and earn the blessings of the lord.

iMdira earns boons from Sri kRushNa

*yayAcha enaM pariraxaNaya
shachIpatiH keshavamarjunasya /
jagAda kR^ishhNo.api dharAtaLashite
na mayyamuM kashchana jeshhyatIti // 20.134//*

134. iMdira requested shrI kRushNa to protect arjuna. ShrI kRushNa assured him that “As long as I am on this earth, nobody can defeat him”.

Notes:

1. It can be noted that by saying so, shrI kRushNa gave indication about arjuna getting defeated by terrorists (32/45) after he returns to his paraMdhAma.
2. Isnt that an incident that happened after shrI kRushNa left earth! Seeking protection for arjuna means, iMdira asking protection for himself, as he is arjuna himself.

*tamarjunArthaM varamApya vAsavaH
punaHpunashchakradharaM praNamya /
prasannadR^ishhT.hyA hariNA.abhivIxito
yayau mahAbhAgavataH svamAlayam.h // 20.135//*

135. iMdra who received this boon for arjuna, bowed him to over and over again. ShrI kRushNa glanced at him with affection. iMdra who is great bhAgavata, went back to his house.

Notes:

1. Though iMdra had committed offence, he realised the mistake he had committed and repented for it, as a result earned the blessings of shrI kRushNa and joined the group of bhAgavatas.

*kR^ishhNo.apyanuj~nApya purandaraM purIM
nijAM vrajannabhyadhikaM vyarochata /
kirITadhArI varakuNDalollasa
nmukhAmbujaH pItapaTaH sukaustubhaH // 20.136//*

shrI kRushNa returns to earth

136. shrI kRushNa granted permission to iMdra to return and he came back to his dwArakA city. shrI kRushNa adorned with crown, dazzling ear ornaments, wearing pItambhara and kaustabha was shining brightly.

*virochamAnasya sadA jagatprabho
rnavai visheshhaH kvachidachyutasya /
tathA.api tat.h smArayituM vacho bhava
dapexya chAlpaj~namatiM purANagam.h // 20.137//*

137. The lord of the lord, who is ever brilliant, flawless cannot be completely described by any superlatives. In spite of that, puranas use such words in order to inform ignorant people

Notes:

1. The splendour of shrI Hari is eternal with no beginning or end. He does not undergo any modification or change at any time. In spite of that, puranas describe him as shining brilliantly because sometimes he exhibits extra-ordinary splendour so that his greatness can be understood by ignorant people.
2. One should never be under the impression that he shone brightly only at that circumstance. We should recollect that earlier similar phrase was used an example to describe him who is ever raising sun as “Sun was born”. (13/137)

Reference

137. *tathA&pi tat smArayitumityatra alpaj~jamatimavEkShya yatpurANagaM vacaH tatsmArayituM tat kadAcitkadAcit vishEShadarshanaM bhavEditi yOjanA || -varadarAjAcAryakRutamaMdasubOdhinI*

*pravishya cheshaH svapurIM sa yAdavaiH
supUjito.antaHpurametya chAN^gaNe /
taruM priyAyA nyadadhAd.h gR^ihasya
sahaiva shR^iN^geNa cha ratnasadgireH || 20.138||*

138. Lord of All, shrI kRushNa, entered his city. He was worshipped by Yadavas. Went to satyabhAmAdevi’s palace and installed, peak of maNiparvata and pArijAta tree.

Notes:

1. By fulfilling the promise he had made to satyabhAma in this manner, he was popularly called as ‘pArijAtApahArakaH’ (kRushnAshTOttarashanAmastOtra).

*pradAya ratnAni cha sarvasAttvatAM
yatheshhTatastA api kanyakAH prabhuH /
udvAhya reme pR^ithageva ratna
prAsAdasaMsthAbhiraantarUpaH || 20.139||*

ShrI kRushNa who became the husband of 16000 women

139. shrI kRushNa of infinite forms, distributed precious gems to all yadavas .He who is the lord of all, married all those maidens, and gave them houses whose balconies were studded with precious gems and sported with each one of them.

Notes:

1. He distributed all the gems he had got after killing narakasura to yadavas.
2. He married all the sixteen thousand one hundred maidens, gave them each a separate houses studded with gems, and blessed them by being with each one of them in different form.

*pR^ithak.hpR^ithak.h tAsu dashaiva putrakA
nadhatta kanyAmapi sarvashaH prabhuH /
pradyumnasAmbAvapi bhAnuchAru
deshhNau cha teshhAM nitarAM guNAdhikAH || 20.140||*

shrI kRushNa's sons and daughters

140. shrI kRushNa begot 10 sons and one daughter in each one of them. Among them pradyumna, sAmba, bhAnu and cArudEShNA are superior to others in their nature.

Notes

1. shrI kRushNa begot 10 sons and 1 daughter in each one of the sixteen thousand one hundred maidens. Which means that shrI kRushNa had 1,61,080 sons and 16,108 daughters.
2. It should be noted that by having the same number of sons and daughter in each one of them he proclaimed to the world that he is all-capable and impartial.
3. By begetting 11 children in each one of them he also indicated that he is the hrishIKesha (lord of 11 senses) and ekAdashi vrata is his favorite.
4. Proceeding verses explain the reasons why pradyumna, sAmba, bhAnu and cArudEShNA are superior among shrI kRushNa sons.

Reference

140. tEShAM nitarAM guNAdhika iti -
tEShAmuddAmavIryANamaShTAdasha mahArathaH |
AsannudArayashasaH tEShAM nAmAni mE SRuNu ||
pradyumnashcArudEShNashcadIptimAn bhAnurEva ca |
sAMbamiTrau bRuhadbhAnurbhAnurviMdO vRukO&ruNaH ||
puShkarO dEvabhAnushcashrutadEvaH sunaMdanaH |
citrabAhurvirUpashca kavirnyagrOdha Eva ca ||
kubjAyAM vishOkashca ' ityAdi |

tathA ca sarvEShAM aShTAdashapradhAnaH tatrApi pradyumnyadayashcatwArO nitarAM pradhAna
ityarthaH |

140. EkaikasyAM dasha dasha kRuShNO&jIjanadAtmajAn | -bhAgavata(10/90/31)

yadi rEtOmayI sRuShTiH kRuShNasya dwArakApurE |
tarhi ShODashasAhasrapatnIShwEkaikEkashaH prabhOH ||
putrA dasha dashaivAsan na nyUnA nAdhikAH kutaH |
AdipuMsO yashca kRuShNakEshastasya parAkramam || -sarasabhArativilAsa(11/68,69)

vivasvato yo.avarajo.aditeH
sutaH khyAtashcha nAmnA saviteti kR^ishhNAt.h |
jAtaH sa satyAjaThare.atra nAmnA
bhAnustu bhaisbhmyA api chArudeshhNaH || 20.141||

141. aditi's son by name savitRu who is also brother of sun named vivaswAn, was born as bhAnu to shrI kRushNa and satyabhAma devi ; cArudEShNa was born to rukmiNI dEvi.

Notes:

1. bhAnu is son of satyabhAma dEvi. cArudEShNa ia the son of rukmiNI dEvi. bhAnu is the incarnation of the son named savitRu.

*sa chArudeshhNo.api hi vighnarAjo
ye.anye cha kR^ishhNasya sutAH samastAH /
te chaiva gIrvANagaNAstathA.anye
ye dvArakAyAM nivasanti sarve || 20.142||*

142. cArudEshNa is the incarnation of gaNEsha. All the other sons of shrI kRushNa are also from demi-gods clan. Similarly all the residents of dwAraka were also people born with presence of deities in them.

Notes:

1. None of shrI kRushNa's sons were unworthy. All of them were very handsome. It is special to note that either shrI kRushNa's sons or people who resided in his city – all of them were from clan of demi-gods. The only person unworthy among all of them was shatadhanwa who murdered satrAjita. bhAgavata has recorded about a noble soul by name of shatadhanwa(2/7/44); 'mAMdhAtralarkashatadhanwanraMtidEvadEvavratAH' . just like 2 bali's and 2 bANA's
2. dwAraka is like vaikuMTha. It should be understood that, just like how there is no entry for unworthy people in vaikuMTha, similarly there is no entry for unworthy people in dwAraka.

Reference

*142. 'yE dwArakAyAM nivasaMti sarvE' ityatra dwArakAnivAsinAM sarvEShAM
gIrvANagaNatwamucyatE / tadanupapannaM kRutavarnaNO&nujasya shatadhanwanaH asuratwAditi
cEnna / yE dwArakAyAM nivasaMti tE gIrvANagaNA ityutsargaH / pUrvadEhE daityO yataH tadAkAra
iti bAdhasyOktatwAditi dhyEyam || - janArđanasUnutirumalasaMgRuhIta-
ativishadavAkyavivRuti(ativishadavAkyaprakAshana)*

*tasyAM samastairabhipUjyamAne
deve svapuryAM nivasatyanante /
yayau kadAchit.h sa tu raugmiNeyaH
sAmbena sArdhaM bhujagendralokam.h || 20.143||*

143. In this manner, while shrI kRushNa lived in his city dwAraka, being worshipped immensely by all the deities, once rugmiNi's son pradyumna, along with sAMba, went to kingdom of serpents to conquer them.

Notes:

1. While pradyumna is rugmiNi's son, sAMba is jAMBavatI's son. It is interesting to note that both are incarnations of kAma.
2. Another speciality here is that a single deity, in 2 of his forms went for conquest.

*aj~nAnatastairabhiyodhitaH sa
jigAya sarvAnapi vAsukiM cha /
vidrApya bANairatha ratnasaJNchayAn.h
samAdade nemuramuM tataste || 20.144||*

144. The serpents out of ignorance, started fighting him, pradyumna defeated all of them and vAsuki and drove them away. He collected all of the precious gems present there.All of them bowed to these two.

Notes:

1. Since both pradyumna and sAmbha went together, it should be understood that both of them defeated the serpents.
2. Since both of them are incarnation of the same deity, word “saH” is used here. vAsuki is the king of serpents.
3. bhagavadgItA mentions that shrI hari’s special vibhUti roopa is present in him
sarpANAmasmi vAsukiH | - gIte(10/18)

***taiH pUjitaH sAmbasahAya Ashu
mayaM cha mAyAvinamastravarshhaiH /
vijitya rundhAnamanena pUjito
yayau rathenAmbaragena nAkam.h // 20.145//***

145. After having worshipped by them, pradyumna, along with sAmba defeated magician maya who tried to stop him, with shower of weapons. Worshipped by him, he left to heaven in the aerial chariot.

***tatraiva kR^ishhNena tu pArijAte
hR^ite jayantaM prajigAya chA.ajau /
saMspardhayA.a.yAtamamushhya chAnujaM
sAmbo.ajayad.h vR^ishhabhaM nAma shastraiH // 20.146//***

146. Pradyumna defeated jayaMta, who waged war against him because shrI kRushNa had stolen pArijata tree from heaven earlier. sAmba defeated jayaMta’s brother RuShabha with weapons.

Notes:

1. Summary of this incident is that both the sons of iMdra were defeated by Upendra - shrI kRushNa’s sons.
2. Special attention should be given to the fact the gradation is seen here by the fact that just as shrI kRushNa is superior to iMdra, his son’s are superior to iMdra’s sons.
3. jayaMta and vRuShabha are both sons of iMdra. They are the guardian dietes of ur legs.

***astrANi tAvastravarairnihatya
tayoshcha tAbhyAM pratidagdhayAnau /
vidrApya tau bANavaraiH surendra
sampUjitaU yayaturvidyayA khe // 20.147//***

147. These two destroyed both their weapons using their superior weapons. jayaMta and vRuShabha burnt down their chariots. These two defeated them and drove them away using superior weapons. dEvEMdra honored both of them in a special manner.

Notes:

1. Jayanta and vRuShabha burnt down their aeiral chariot. Later, these two continued their journey in the sky with the magical powers they possessed.
2. It has already been mentioned that this magical art was taught to pradyumna by ratI dEvi which is a unique art granted by Lord parashurAma. (17/194).

*sa vidyayA sAmbamudUhya ratyA
pradattayA rugmiNinandanaH purIm.h /
yayau tato nArada Agamad.h drutaM j~nAtuM
harerbahubhAryAsu vR^ittim.h // 20.148//*

shrI kRushNa's unique marital life as witnessed by nAradaru

148. With the help of the supernatural art he had learnt from rati, pradyumna carried sAmba and returned to dwAraka. And once nArada came to dwAraka to see how kRushNa runs his family with so many wives.

Notes:

1. Pradyumna, using the knowledge of magic he had learnt, carried sAmbha and returned to city flying in the air. Both of them being incarnation of the same person aided this as well.
2. This is the incident when nAradaru left to dwAraka to see how shrI kRushNa leads his life with 16108 wives.

*taM dvyashhTasAhasragR^iheshhu dR^ishhT.hvA
tAvatsvarUpairviharantamekam.h /
suvismitaH prayayau taM praNamyA
shakraprasthaM pUjitashchAtra pArthaiH // 20.149//*

nAradaru goes to meet pAMDavAs

149. nAradaru witnessed with awe that shrI kRushNa took different forms in each of the 16,108 houses and lead life with each of the wife, bowed to him and left to iMdraprastha. pAMDavAs welcomed him with respect.

Notes:

1. SrImad BAagavata extensively describes the manner in which shrI kRushNa resided in each of the wife's house separately and was involved in different activities.(skanda 10, adhyAya 29)
2. In each of the house, kRushNa welcomed nArada with great enthusiasm and showed that he is very fond of his devotees.
3. It has already been mentioned in the previous verse that nAradaru had not come there to test shrI kRushNa but only to find out the manner in which he did that.

*sa Aj~nayA brahmaNa Aha kR^ishhNAM
kramAt.h kartuM bhIma evaikasaMsthAm.h /
anyA devIH svApayitvA sharIre
tasyA bhAratyAH pUrNabhogArthameva // 20.150//*

150. Accordingly, only draupadi should be present with bhIma, the other demi-goddess present in her body should be in dormant state and let only BARatidEvi enjoy the complete bliss – this was the message from brahma dEvaru which nAradru delivered to pAMDavAs.

Notes:

1. nAradaru had come there to give this important message from brahma to pAMDavAs. As per the message, the idea was to make sure that only BIma and draupadi were true husband and wife.

Reference

150. yadyapi dinE dinE EkaikEna saMbhOgE&pi bhImadinE anyAH swApayitwA saMbhOgE bhAratyAstasmin dinE saMpUrNabhOgO bhavati | tathA&pi vatsaramAtraM kRuShNAyA Eva saMpUrNabhOgaM dAtuM vatsarakaTTalikEti bhAvEnAha kRuShNAM kramAt kartuM bhIma EvaikasaMsthAmiti || -varadarAjAcAryakRutamaMdasubOdhinI

**sundopasundau bhrAtarau brahmavAkyAt.h
parasparAdanyato naiva vadhyau |
tilottamArthe nihatau parasparaM
tayorvadhArthe sR^ishhTayA tena daityau || 20.151||**

brothers sunda and upasunda killed each other.

151. Two brothers named sunda and upasanda, had received boons from brahma as a result of which they could be killed only by each other and nobody else. Both of them fought with each other for tilOttame and killed each other. She was created by brahma dEvaru to kill these two demons.

Notes:

1. sunda and upasanda were both born in the lineage of hiraNyakashipu. They had received a peculiar boon from brahma. They had received a boon that only two of them can kill each other and not from anybody else. They thought that since they had mutual understanding in all the aspects, they could never have misunderstanding at any time and as a result it would be impossible for them to face death because of each other. After having received such a boon, they used to trouble sages, ascetics and cause disruption to religious activities. At that time, after having requested by Demi-Gods brahma got vishwakarma to create this beautiful maiden tilOttamE.
2. A small part of the most beautiful and precious items of the universe were collected , using which she was created , hence she was called tilOttame.

**tilaM tilaM samAnIya ratnAnAM yadwinirmitA |
tilOttamEti tat tasyA nAma cakrE pitAmahAH || -bhArata (1/210/18)**

3. mahAbhArata describes that in order to see her beauty shiva got four faces and was called “paMchamuKa” and iMdra became sahasrAksha (1000 eyed) :

**EvaM caturmuKaH sthANuH mahAdEvO&bhavat purA |
tathA sahasranEtrashca babhUva balasUdanaH || -(Adi. 210/28)**

Reference

151. tayOrvadhArthe sRuShTayEtyatra tayOrvadhArthaM tEna=brahmaNA sRuShTayA=tilOttamayA mOhitau saMtAviti yOgyapadAdhyAhArENA yOjana || -varadarAjAcAryakRutamaMdasubOdhinI

*ataH pR^ithag.h vatsarato bhavatsu
kramAt.h kR^ishhNA tishhThatAM yo.anyayuktAm.h |
pashyed.h vo.asau vatsaraM tIrthayAtrAM
kuryAditi smAtha chakrustathA te || 20.152||*

brahma dEvaru's orders

152. Therefore let Draupadi lead life with each one of you for a year in order, when she is with one person, if the other one sees her, he should go on piligrimage for a year.” They conducted accordingly.

Notes:

1. Till then Draupadi would spend one day with one person, from now she started living with one person for a year in order.
2. Here suMdOpasaMda's story indicates a very special concept. Men can have mutual understanding with everything in the world, but when it comes to woman, they can never mutually agree in sharing a woman.
3. This answers some people's imaginary story that kuMti got all of them to marry one single woman as a plan to keep all of them united.
4. If indeed kuMti had used this as a plan to keep all her sons united, all the other mother's could have used kuMti as an example and did the same thing. Even gAmdhAri could have got all her 100 sons married to a single woman.
5. Also kuMti should not have given arjunA permission to marry subhadra and others. Or she should have asked each one of them to marry all her five sons. None of this happened. And it could not have happened either.
6. In the generations of mankind that has followed, the fact that no one else followed this, clearly indicates how nasty some people's imagination is.
7. The bad effects of such an arrangement have been explained by shrI vEdavyAsa through suMdOpasaMdha story with a hidden meaning.
8. Some of them have imagined that this tradition of many men marrying one woman existed in pAMcAlas. This is not true. There is no record of existence of such traditions in pAMcAlAs. Since drupada had only one daughter, there was no way of having such marriage again for him. This again leads us to be certain that this is yet another imagination that needs to be ignored.
9. brahma dEvaru informed this story of suMdOpasaMda to pAMDavAs just to make them aware of suMdOpasaMda's downfall.
10. But this will never be applicable to pAMDavAs. Reason has already been explained that pAMDavas had not actually married one single woman. With the intent that people of the world should understand this fact, brahma dEvaru sent this message for such an arrangement through nArada.
11. Versions from north India mentions that if the rule is broken, the person who broke the rule should follow austerity for 12 years where as southern versions record them as 12 months.

12. veMkaTacala mahAtme in skAMda purAna also mentions the rule as one year :
'tEnaikahAyanamitaM vidhEyaM tIrthasEvanam'. (29/25)
13. If the versions having 12 years, are understood as 12 months following the method explained in vanaparva in future (22/109), then there will not be any differences. It should also be noted that if we want to stick to 12 year period, then we cannot reconcile pAMDava's total lifespan.
14. For followers of this camp (who think it was 12 years) , the explanation that each of upapAMDavas were one year apart (bhArata Adi. 22/85) will not reconcile either. This is another incompitibility (verse 212)

Reference

152. anyayuktAM pashyEdwO&sAvityatra vaH = yuShmAkAM madhyE yaH anyayuktAM=
swasmAdanyEna yudhiShThirAdinA yuktAmityanwayaH || -varadarAjAcAryakRutamaMdasubOdhinI

152. gatE kRuShNE nijapuraM nAradasyAnushAsanAt |
prati~jAM cakrirE pArthA dharmaj~jA draupadIM prati |
yathAkramENa sA kRuShNA varShamEkaikamAdarAt |
Ekaikasya gRuhE tiShThEt prati nirNayapUrvakam ||
yaH pashyEt tAM paragRuhE sthitAM pAMcAlanaMdinIm |
tEnaikahAyanamitaM vidhEyaM tIrthasEvanam ||
-skaMdapurANa (vaiShNavaKaMDa-vEMkaTAcalamahAtmya 29/13-15)

**tataH kadAchid.h dharmarAjena yuktAM
shastrAgAre vipragoraxaNArtham.h |
shastrAditsuH phalguno.adrAk.h sa shastrair
dasyUn.h hatvA tIrthayAtronmukho.abhUt.h || 20.153||**

Arjuna protects cows and brAhmaNas

153. Later, one day when Draupadi was spending time with Dharmaraja privately in the armoury, Arjuna saw them. He had gone there to take weapons, in order to protect cows of a brAhmaNa. He killed the theives with the weapons and got ready to go on a piligrimage.

Notes:

1. Once some theives stole a brahmana's cows. Brahmana rushed to pAMDavas seeking help. Getting the information, arjuna went to armoury to collect the weapons so that he can stop the theives. Even though he knew that Draupadi and dharmarAja were in the armoury, he realised the importance of protecting the brahmaNa's cows and decided that, "even if it results in him having to practice austerity and go on piligrimage, he would still do the right duty of protecting cows," and went to armoury and picked up the weapons. He stopped the theives and returned the cows to brAhmaNa
2. The commitment arjuna showed in this instance in order to protect brAhmaNa and his cows is very great. Such commitment of his made him the favorite of shrI kRushNa who is prayed as "gObrAhmaNahitAya ca".
3. It is also noteworthy that, the sacrifice he made here for the welfare of brahmaNa yielded result in the form of him getting married to subhadra.

4. There is another interesting fact here. If it was bhIma instead of arjuna, there would not be a need for weapons. bhIma is a person who never used help of arms and ammunitions to fight. He who had all his strength in his own arms, did not need any help from other arms.
5. The difference between bhIma and arjuna can be found from this incident. But the fact that arjuna followed highest dharma within his limitations.

Referen ce

153. *shastrAditsuH phalgunO&drAgityatra 'vyatyayO bahulam' iti vacanAt adrAk = adrAkShIt // - varadarAjAcAryakRutamaMdasubOdhinI*

*yudhishhThirAdyaiH sauhR^idAd.h vArito.api
yayau satyArthaM sa kadAchid.h dyunadyAm.h /
kurvan.h snAnaM mAyayA nAgavadhvA
hR^ito lokaM bhujagAnAM xaNena // 20.154//*

Arjuna's pilgrimage

154. Even though dharmarAja and others stopped him out of affection, arjuna left for piligrimage in order to follow the rules. Once when he was bathing in ganges, serpent maiden ulUpi took him to the kingdom of serpents in fraction of a second using her magical powers.

Notes:

1. Since arjuna had not committed this offense on purpose, yudhishtira and others asked him to not go on piligrimage. But arjuna, left in order to keep up the promise.
2. They would never bypass dharma with any excuse. This is a big exemplar exhibited by arjuna to the world. It has to be noted that, in the world filled with people who are always trying to find excuse to bypass dharma, Arjun's conduct is so distinctive.
3. When arjuna leaves for piligrimage, he takes different types of people with him *. Among them, there were some scholars well versed in history and puraNAs. mahAbhArata mentions that the place where arjuna was bathing at that time was haridwAra.

Reference

154. * *anujagmarmahAtmAnO brAhmaNA vEdapAragAH //
vEdavEdAMgavidwAMsastathaivAdhyAtmaciMtakAH /
bhaikShAshca bhagavadbhaktAH sUtAH paurnANikAshca yE // -bhArata(Adi.213/1,2)*

*tasyAH pitA garuDenA.attapatyuH
putrAkAN^xI chodayAmAsa pArtham.h /
saMvatsarabrahmacharye tu pArthaiH
kR^ishhNAhetoH samaye sAdhu baddham.h // 20.155//*

ulUpi is blessed with son from arjuna.

155. garuDa had eaten ulUpi's husband. Her father Nagaraja requested arjuna to do garbhadhana (The rite through which a man placed his seed in a woman was called Garbhadhana. Saunaka gives the similar definition though in slightly different words; "The rite by the performance of

which a woman receives semen scattered (by her husband) is call Garbhalambhanam or Garbhadhana.") for her. But Arjuna was bound to the agreement he had made with pAMDavas for draupadi that he will practice austerity for one year.

Notes:

1. *mahabhArata records that ulUpi's father was a serpent named kauravya. His name is recorded as dhRutarAshTra in lakShAlaMkAra.

**airAvatakulE jAtaH kauravyO nAma pannagaH |
tasyAsmi duhitA rAjannulUpi nAma pannagi || - bhArata (Adi. 213/18)**

Reference

155. kRuShNAhEtOH samayE sAdhu baddhamityatra pArthaiH=anyapArthaiH saha samayE = varShamAtraM tIrthayAtrAM kariShyAmIti saMkEtE sAdhu = samyak baddhaM = vratabaddhamiti saMbaMdhaH || -varadarAjAcAryakRutamaMdasubOdhinI

***punaHpunaryAchyamAnaH sa pArthaH
putrArthamasyA bhujagena tasyAm.h |
utpAdayAmAsa sutaM kujAMshaM
nAmnairAvantaM varuNAveshayuktam.h || 20.156||***

Incarnation of irAvaMta

156. Her father repeatedly requested Arjuna to beget a son in her. Arjuna begot a son in her. His name is iravAn. He has the presence of maMgaLa and varuNa in him.

Reference

156. kauravasya dhRutarAShTrasya samAnanAmadhEyatwAt kauravasya dhRutarAShTraKyanAgasyEtyarthaH | -lakShAlaMkAra

***guNAH piturmAtR^ijAtiH sutAnAM
yasmAt.h satAM prAyashastena nAgaH |
balI cha pArthaprathamodbhavatvAn
mAyAvidastrI cha sudhArmikashcha || 20.157||***

157. According to the rule that deserving sons get their behaviour and qualities from their father and the caste from mother, iravAn was a serpent. Since he was the first son of arjuna, he was very strong. He had knowledge of magical art, weapons and he was also a very noble person.

Notes:

1. This is a very important saying which establishes the rule for a child born from parents who belong to different castes. If both a man and woman belong to same caste, then the child is of the same caste as well. However if the child is born to a following anuloma method (man and woman belong to different caste) , then the child gets the caste of the mother.

