

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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atha ashhTAdasho.adhyAyaH

Chapter 18
bhImArjunadigvijayaH

(Bheema's absolute Bhagavatadharma, Test of astravidya (science of warfare), defeat of Drupada, birth of Dhrishtadyumna and Draupadi, Yudhistira becomes crown prince)

OM //

Arjuna's expertise in science of warfare

yadA rAmAdavAptAni divyAstrANi prapedire /
droNAt.h kumArAsteshhvAsIt.h ¹sarvesh hvapyadhiko.arjunaH // 18.1//

1. The princes learnt the all the missiles from Dronacharya which he had learnt from God Parashurama. Arjuna excelled among them.

Notes

1. It is important to note that all the weapons of God Parashurama that were unavailable for Kshatriyas till then, were imparted to them through Drona. As promised Drona made Arjuna an expert in the art of warfare .Arjuna's inherent capability was also a reason for this.

Reference

1. *sarvEShaamEva shiShyaaNaaM babhUvaabhyadhikOrjunaH // - bharata(aadi.131/13)*

Bheemasena's absolute Bhagavatadharma

nijapratibhayA jAnan.h sarvAstrANi tato.adhikam.h /
nAstrayuddhaM kvachid.h bhImo manyate ²dharmamaJNjasA // 18.2//

2. Bheemasena had learnt the art of using all the missiles and more by his inborn talent. But Bheemasena never considered the art of warfare as the immaculate (the most important) Dharma (values or goals of life)

Notes:

Bheemasena was a more superior warrior than Arjuna. He had greatness of ³knowing the art by his own talents. In spite of that he would normally not use any of the missiles under any circumstances due to the fact that it was not one of the best ways to lead life.

Reference

2. *aMjasaa dharmam mukhyadharmam |* -(taa)
3. *Ishwaraadanyatra AlOchanE sarvaviShayaM RujuyOgij~jaanam ||* -(pramaaNapaddati)

Asking for favors is not Bhagavatadharmam

nahi bhAgavato dharmo devatAbhyupayAchanam.h |
¹j~nAnabhaktI harestR^iptiM vinA vishhNorapi kvachit.h |
nA.akAN^xyaM² kimutAnyebhyo hyastraM ³kAmyaphalapradam.h || 18.3||

3. Asking for favors from Demigods is not considered as Bhagavatadharmam. If nothing should be asked from Sri Hari except knowledge, devotion and his satisfaction, then it is definite that favors should not be asked from others, what more can be said? it is a “kaimukyāsiddha”. Aren’t weapons and missiles equipments to gain what one desires?

Notes:

1. There is an explanation for the fact that warfare using missiles is not among good values of life. Warfare using missiles means, doing prayers to please demi-gods who are the guardian deities of such missiles and using them. When doing so one has to request their grace to ensure that their aim is fulfilled. Requesting in this manner is not Bhagavatadharmam.
2. Shastras instructs that not only Demigods even Sri Hari should not be approached for anything else except knowledge, devotion and his gratification, ‘*maa phalEShu kadaacana*’, ‘*maagRudhaH kasyaswiddhanaM*’. The Gods never give boons independently, which means no occasion could raise where one could ask for such boons from them. Warfare using missiles means requesting to fulfill one’s desire as mentioned above. Therefore, this decides that it is not one of the best Dharmas.

Reference

1. *bhaktirj~jaanaM viraktishca navakaH shravaNaadikaH |*
dharmO bhaagavataH prOktastadbhaktEShu tathaa nava || iti taMtrasaarE | - bhaa.taa.(7/10/46)
2. *tadadhInapravRuttitwaat tadIyaM sarvamEva yat |*
taddattEnaiva bhUMjithaa atO naanyaM prayaacayEt | brahmaaMDe || IshaavaasyabhaaShya
3. *kaamyaphalapradamastraM anyEbhyO dEvEbhyO naakaaMkShyamiti kim |*
AdhikaarikadEvaanaaM swaadhikaaraabhikaamanaM cEt AdhikaarikaaNaaM
bhagavatprItyarthatwaat tRuptipadEnaiva vivakShitamiti bhaavaH | -(taa)

shuddhe bhAgavate dharme nirato yad.h vR^ikodaraH |

na kAmyakarmakR^it.h tasmAnnAyAchad.h devamAnushhAn.h // 18.4//

4. Bhimasena was always engaged in following absolute Bhagavatadharmā; he never did any work expecting rewards. That is the reason why he never ever asked for favors from either Gods or Humans.

Notes:

Bheemasena had initiation of the purest absolute Dharma. He had the greatness of never doing anything with returns in mind, never ever requesting for anything form either Humans or Gods.

Reference

na hi yaacaMti raajaana ESha dharmāH sanaatanaH // -bhaarata (vana. 154/10)

*na ¹harishchArthitastena kadAchi.h kAmalipsayA /
bhixAmaTaMshcha² huN^kArAt.h karavad.h vaishyato.agrahIt.h // 18.5//*

5. He never even requested Sri Hari for fulfilling his desires. Even when he had to beg he begged from Vaishyas (businessmen) with a roar and authority and received it as he would receive tributes.

Notes

While they were living in Ekachakranagara, where they were forced to earn food by begging due to the circumstances, he never begged as “*dehi*”. He would go the houses of Vaishyas (Businessmen) and received donations authoritatively like a tribute and never begged for alms. People surrendered to his authority and donated. Therefore his way of living was not flawed due to begging.

Reference

*1. viShNOH prakaashaM taM caapi nityabhaktyaabhisEvatE /
sukhaduHkhaadibhaavEpi viShNubhaktausamaH sadaa /
arthaathaM vaa priyaarthaM vaa niMdaadInaaM bhayaadapi /
na viShNubhaktihraasOsya kiMtu saamyamathOnnatiH /
avaiShNavaaraMbhavarjI viShNuM yaati na saMshayaH iti ca // - gItaataatparya (14/22-24)*

*2. na braahmaNaadibhya ityarthaH / taM tathaa sati huMkaaraanupapattEriti bhaavaH / bhImO
vishaaM sadana EvEti vakShyati / - (taa)*

Bheema’s observation of Vaishnavadharmā

*nAnyadevA natAstena vAsudevAnna pUjItAH /
na pratIpaM³ hareH kvApi sa karoti kathaJNchana // 18.6//*

6. Except Sri Hari, Hanumantha has never surrendered to any other Gods. He never worshipped them either. He never opposed Sri Hari in anyway.

Notes:

1. Incidentally all the other Bhagavatadharmas are explained here. Except Sri Hari, worshipping others as the Supreme Lord is not a dharma for anyone.
2. In a similar way opposing Sri Hari is a definite Adharma. Bheema never committed such a mistake and always followed the right path.

Reference

3. *pratIpaM virOdham / -(va)*

**¹anupaskariNo yuddhe nAbhiyAti ²hyupaskarI /
nApayAti yudhaH kvApi na kvachichchhadma chA.acharet.h // 18.7//**

7. Bheema has never used weapons against unarmed in the war. He has never fled from a war. He has never abused anyone by cheating.

Notes:

1. Facing unarmed warriors with a weapon, fleeing from the war, and also ³cheating are not Bhagavatadharmas.
2. It is Bheemasena's unique greatness in entire Mahabharata that he has never run away from the war. Duryodhana and others have run away from war like that how many times?

Reference

1. *anupaskariNaH kawacastraadirahitaan swayaM upaskarI kavacaadimaan Cadma
adRushyatwaadi / - (ja.)*

2. *swayamupaskarI kavacaadimaan yuddhaaya yuddartham / - (-va.)*

3. *shouryaM tEjO dhRutirdaakShyaM yuddhE chaapyapalaayanam /
daanamIshvarabhaavashcha kShaatraM karma svabhaavajam // - gIta(18/43)*

**⁴na⁴courdhvadaihiAnuj~nAmavaishhNavakR^ite.akarot.h /
na karoti svayaM naishhAM priyamapyAcharet.h kvachit.h // 18.8//**

8. Bheemasena did not give approval to perform the last rites of people who opposed Vishnu. He did not do it himself either. He never conducted himself in a way that would please Hari's foes.

Notes:

1. Just as honoring Vishnu's followers, protesting people who oppose Vishnu is also a part of Bhagavatadharmas. Isn't it duty to resist traitors of the nation just as honoring the men who serve the nation? Bheemasena has followed it completely.
2. When Dritarashtra has decided to retire to forest after completing the last rites of Kauravas, although Dharmaraja had approved it, the incident of Bheemasena opposing it is narrated in the future. (31/31-36). Just as Karna and others had supported and conducted in a way to help Duryodhana and others who hated Vishnu, Bheema never supported in that way.

Reference

4. *naivOrdhwadaihiikaanuj~jAmityatra avaiShNavakRutE UrdhwaM daihikaM kurvityanuj~jaaM
naakarOt / swayaM na karOti ca // - (vaa.)*

**¹sakhyaM nAvaishhNavaishchakre pratIpaM ²vaishhNave nacha /
paroxe.api harernindAkR^ito jihvAM chhinatti cha // 18.9//**

9. Bheemasena never made friends who were not Vaishnavas. He never made enmity with Vaishnava. He used to slit ³tongues of people who spoke ill of Sri Hari in his absence.

Notes:

As enmity with devotees of Vishnu is one among the 9 forms of Dwesha's (Hatred), attachment with foes of Vishnu is also one of such Dwesha. Never did Bheemasena make friends with people who are not Vaishnavas (followers of Vishnu). He also observed the rite of punishing people who criticized Hari either in his presence or in his absence.

Reference

1. anIshaM jIvarUpENa paramaatmaanamIshwaram /
yE manyaMtE taan samIkShya snEhaannirayabhaagbhavEt // - iti bhaa.taa.(6/12/11)

naapyEkatwavaadibhiH / samatwavaadibhirnaahaM saMgacChEyaM kadaacana // -
yatipraNavakalpa

2.sarvadEvaatmakaH praaNaH sarvadEvamayO vibhuH /
vaasudEvaanugO nityaM tathaa viShNuvashE sthitaH //
vaasudEvapratIpaM tu na shruNOti na pashyati /
dEvaaH pratIpaM kurvaMti rudrEdraaMdyaaH surEshwaraaH //
pratIpaM kurutE kwaapi na praaNaH sarvagOcaraH /
tasmaat praaNO mahaaviShNOrbalamaahurmanIShiNaH // -skaMdapuraaNaa (vaishAkhamAhAtmya)

3.karNau pidhaaya niriyaadyadakalpa IshE dharmaaavitaryaGRuNibhirnRubhirasyamaaN /
ChiMdyaat prasahya rushatImasataaM prabhushcEt jihwaamasUnapi tatO visRujEt sa dharmaaH // -
bhagavata(4/4/17)

**¹pratIpakAriNo hanti ²vishhNorvainAnajIghanat.h /
na saMshayaM kadA.apyeshha dharme j~nAne.api vA.akarot.h³ // 18.10//**

10. He killed anyone who opposed Vishnu. He used to get them killed from others too. He never doubted in either knowledge or religious observances.

Notes:

1. Not only did he conduct himself in a way that would oppose Sri Hari, but he punished anyone who did so. He used to get them punished from Arjuna and others. As an example, incident in Sabha Parva where Bheemasena and Draupadi made an oath to get Karna killed can be quoted. (21/358,359).
2. It has been seen that Yudhistira and others have doubted knowledge and religious observances. Dharmaraja has even indulged himself in the most criticized game of dice. Arjuna had doubted

war to protect dharma which is the supreme Bhagavatadharma and had decided to renounce it. But Bheemasena never did like this. Instead he prompted and encouraged Dharmaraja who was against war to decide on waging war.

Reference

1. *pratIpaKArINa haMti viShNoRvaitaanajIGanadityatra viShNoH pratIpakaarINaH swayaM haMti |
Etaan pratIpakaariNaH ajIGanadwaa = Gaatayaamaasa vaa anyakarENa Gaatayati vEtyarthaH || -
(vaa.)*

2. *viShNvabhaktaan sadaa vaayuH shaasayEt tamasi kShipan |
viShNubhaktaan vimOkShaaya praapayitwa sukhaM nayEt || -iti bhaa.taa. (11/21/28)*

dEhatyaagaanaMtaraM kartavyakarmaNOnuj~jaaM swayam | -(ja)

*EtaanakRutOdwaaharaajaputra duShTastrIn dyUtakitavaadyavaiShNavaan ajIGanat | Gaatayati
parairiti shEShaH || - (va.)*

3. *EvaM ca mukhyapraaNasya kaH surEShu samO bhavEt |
buddishuddhishca kasya syaadyathaasya jagataaM gurOH ||
ataH sarvasurEbhyOpi praaNa EvOttamO bhavEt |
praaNasyaapi hi yaH praaNaH sObhUt sarvOttamOttamaH || - sarasabhaaratIvilaasa (8/70-71)*

***vidyopajIvanaM naishha chakArA.apadyapi kvachit.h |
ato na dharmanahushhau pratyuvAcha kathaJNchana || 18.11||***

11. Bheemasena never used his education as a means to save his life during any calamities. That is the reason why he did not answer to questions of Nahusha and Yama.

Notes:

1. Here Bheemasena's complete knowledge is illustrated. As Mahabharata has clearly illustrated Bheemasena's expertise in philosophy is incomparable. Only in two incidents it appears as though he has not answered during inquiries of Dharma. One of them was Ajagara incident when he did not answer to the questions of Nahusha. Second was when he did not answer to Yaksha's questions. For the outward view both these incidents indicate that he did not have knowledge to answer the questions. Here it is explained that it is not a fact.

2. Bheemasena is enlightened person who could have answered all the questions during both these occasions. But Ajagara not only asked question but also put a condition that only if he answered the question he will release Bheemasena. In a similar way Yaksha also put a condition that only if he answered the questions, he will give permission to drink water. This means that he will have to answer the questions for his benefit. This is living on patronage. Shastras expounds that this is not at all a Dharma. Shastras rules that, not only Kshatriyas, even Brahmanas are not supposed to lead a life by making use of their education. It means that, this is the reason why Bheemasena did not answer in both these situations.

3. It is impossible that Knowledgeable Bheemasena who explained the importance of the war to Dharmaraja who was uninterested in war and got him involved in the war, did not know the answers for these questions. In Mahabharata, Nahusha's incident comes first, later is Dharma's incident. It should be noted that in order to indicate that Dharma is greater than Nahusha in gradation, Madhwacharya has told “*dharmanahushau*”. More information about this can be seen in respective incidences.

Reference

1. *vidyOpajIvanaM vidyayaa udarapOShaNam / - (va)*

2. *atO na dharmanahuShaavityatra ataH =swajIvanakaamyayaa vidyOpajIvanasyaakaaryatwaat sarvarUpI nahuShaH pakShirUpI yamaH | kathaMcana= swasya baMdhanaadyaayaasapraaptaavapi na pratyuvaaca=tatkRutaprashnaprativachanaM na dattavaan || - (vaa.)*

***Aj~nayaiva harerdrauNerastrANyastrairashAtayat.h /
1adR^ishyo.alambuso bhagno nAnyatra tu kathaJNchana || 18.12||***

12. As per the instructions of Sri Hari, he suppressed Ashwattama's missile with his missiles. In a similar way he defeated Alambusa who was fighting by being invisible. In no other circumstance did Bheemasena fight using missiles.

Notes

1. There are only two incidents where Bheemasena used missiles during the war. One was in the beginning of Karna Parva where he fought a peerless war using missiles with Ashwattama. The other was in the last phase of Drona Parva where he used missiles against Alambusa.
2. On both these occasions, Bheemasena used missiles in war only on instructions of Sri Hari not inevitably. That is the reason why it did not become a fault. Among them Ashwattama the incarnation of Shiva (the third among Trimurti's) is the best among Gods and Alambusa is nefarious (extremely wicked) belonging to the group of dangerous demons. In this way one is an excellent being the other is a rogue. In this way Bheema has used missile warfare on only two people.

Reference

1. *adRushyOlaMbusO bhagna ityatra bhagnaH=paraabhavaM praapitaH ||*

12. *adRushyOlaMbusO bhagnaH paraajitaH natu hataH | anyatra tu GaTOtkachEna hata iti ShaDviMshaadhyaayEbhidhaanaat aj~jayEtyanuvaratE || - (ja., va.)*

***nahyastrayuddhe sadR^isho drauNerastyarjunAdR^ite /
sarvavittvaM tato bhIme pradarshayitumIshvaraH |
adAdAj~nAmastrayuddhe tathaivAlambusaM prati || 18.13||***

13. In warfare using missiles, other than Arjuna, no body was a match to Ashwattama. That is the reason why Lord Sri Krishna in order to show Bheema's omniscience to the world, instructed him to use missile warfare against Ashwattama as well as against Alambusa.

Notes

1. Here the reason behind Sri Krishna instructing to fight war using missiles only against these two is explained. Just because Bheemasena did not use missiles during the war, people should not misunderstand that he did not have knowledge of missiles. To do so Bheemasena has to fight war using missiles. In the same manner if he uses missiles against anybody, it will not have that much of importance. That is why Sri Krishna instructed him to using it against Ashwattama who is equal to Arjuna. This also means that, by doing so, the world came to know that Bheemasena was warrior superior to Ashwattama and Arjuna. This information is explained more in detail in the beginning of Karna Parva.

2. In the same way, if the expertise is showed only once, then there is a danger that people might mistake it as a coincidence. That is why Sri Krishna instructed him to use his expertise of missiles against Alambusa who is greatest among demons. Mahabharata has recorded that during both the occasions Bheemasena's knowledge was supreme. In this way, doing the same task two times can be seen during incident of bringing Sanjeevana Mountain and other incidents. Among these defeating Alambusa incident was first (26/82-85); War with Ashwattama using missiles took place later (27/5-10).

***pratyaxIbhUtadeveshhu bandhujyeshhTheshhu vA natim.h /
maryAdAsthitaye.ashAsad.h bhagavAn.h purushhottamaH // 18.14//***

14. Sri Krishna instructed Bheemasena to bow to visible demi-gods, elderly people (people who are older to him in age) and people who are higher to him by relation in order to protect the rules followed in the mortal world.

Notes

1. Mahabharata records that Bheemasena used to bow to demi-gods, mother Kunti and other relatives when he met them. This answers the question – “Isn't bowing to others (other than Sri Hari) an example of breach of dharma .Bheema bowed to them on the instructions of Sri Krishna. The purpose behind Sri Krishna instructing so was to educate the world and make them understand that showing respect (bowing) to demi-gods and elderly relatives is a Dharma. Even Sri Krishna has shown respect and prostrated to Vasudeva and others and has educated the world. Therefore these incidents cannot be an example for breach of Dharma

***tatrApi vishhNumevAsau namennAnyam kathaJNchana /
Aj~nayaivAstradevA.nshcha prerayAmAsa nArthanAt.h // 18.15//***

15. Even then Bheemasena used to bow to the Lord Vishnu within them and not others. Similarly in both the incidents he did not launch missiles after praying to demi-gods for favor but only after instigating them.

Notes

1. When Bheemasena used to bow to elderly relatives and demi-Gods Bheema actually was prostrating to Sri Hari present within them only. Not to the relatives or demi-Gods exclusively. That is how Shastras instructs to do. ***sadEhamaani harayE praNamEt kEvalaaya vaa /
(karmanirNaya)***
2. If an individual is revered, then we should bow to him and the Supreme Lord within him. If he is not revered then we should bow only to the Supreme Lord within him.

3. In the same way even when he used to launch missiles, he would instruct and instigate the guardian deities of the missiles and not request them. Therefore even during that time Dharma was not flawed. One need not have to doubt that, if this is the case then even during other occasions missiles could have been launched after instructing the guardian deities. If that is done, then though there might not be breach of Dharma, there will definitely be loss of Punya (Virtue). If a task that does not require anybody's help is done using their help, then isn't it inevitable that they will get some credit (Punya) for the help given. Shastras states that asking somebody else to do the task that we are supposed to do is not a right Dharma. Therefore it has to be noted that Bheemasena exhibited his expertise in warfare using missiles to the world only during two occasions on Special orders from Sri Hari.

¹*anvenameva taddharme kR^ishhNaikA saMsthitA sada |
dhR^itarAshhTrAdapi varaM tato nA.atmArthamagrahIt.h || 18.16||*

16. After Bheemasena, the only other person who was always following Bhagavatadharma was Draupadi. That is the reason why she did not ask favor from Dritarashtra just for herself.

Notes:

1. Among men, nobody else was following perfect Bhagavatadharma like Bheemasena. Among women, the only person who was always involved in following absolute Bhagavatadharma was Draupadi. Draupadi is none other Bharathi who is the wife of Bheema. She is the RujuDevatha who will be future Saraswathi. That is the reason why they were capable of following the greatest Dharma. It should be noted that others cannot follow to that extent.
2. In the chapters ahead, there is explanation of the fact that Bheemasena received boons from Hanumantha. (22/287). Also there is explanation about Draupadi receiving ²2 boons from Dritarashtra during incident of game of dice. (21/377-381). Isn't this breach of Dharma – we have answer for this objection here. Although it is true that they asked for boons, they did not ask it for themselves. They had asked it for the welfare of Dharmaraja and others. Even that was not asked voluntarily. It also means that the boons were asked only because Dritarashtra requested them to accept the boons. Even the boons were not real. In the future we have explanation for the question “How can something that was stolen by cheating in game of dice be obtained back righteously as a boon? Also one more reason that royal woman asking for 2 boons is acceptable in Bhagavatadharma is given there.

Reference

1.anwEnamEva taddarma ityatra EnaM = bhImaM anu = anusRutya Ekaa kRuShNaiva taddharmE = kRuShNadharmE saMsthitEti yOjanaa || - (vaa)

*vaayuH swamUlarUpE ca swaavataarEShwapi prabhuH |
uktarItyaa yataH siddhastataH shuddhatarObhavat ||
tasmaaduktaprakaarENa vaayurEkaH parE harau |
shuklObhUdbhaaratI shuklatamaasIt tadanugrahaat || - sarasabhaaratIvilaasa (8/81-82)*

*2. EkamaahurvaishyavaraM dwautu kShatrastriyaa varau |
trayastu raaj-jO raajEMdra braahmaNasya shataM varaaH || -bhaarata (sabhaa. 71/35)*

¹*nAshapad.h dhArtarAshhTrA.nshcha mahApadyapi sA tataH /
na vAchA manasA vA.api pratIpaM keshave.acharat.h // 18.17//*

17. So she never cursed Dhritarashtra's sons - Kauravas even during any calamity. She never opposed Sri Hari either verbally or mentally.

Notes

1. Just as receiving boons is forbidden, cursing somebody is also forbidden in Bhagavadadharma. It is also clear that Bheemasena never cursed anyone. In the same manner even Draupadi did not curse anyone. Puranas record plenty of illustrations where even the chastest women have lost their control and cursed during calamities.
2. This means that it is indeed another notable achievement that Draupadi, even during greatest dangers has not cursed the wicked like Duryodhana and others. Fact that Draupadi did not curse but vowed that Bheema and others will slay Duryodhana and his friends is explained ahead. Even Original Mahabharata clearly states that, Draupadi not cursing even during such a situation is a clear example of her greatness.
3. Similarly not betraying God verbally or mentally is another Bhagavadadharma. Even the greatest devotees rebuke "Oh God did this to me" during suffering or sometimes brood. But Draupadi never ever did so. It is an important achievement that Draupadi did not express dissatisfaction but remembered Sri Krishna with devotion and respect even when she was in greatest distress because they were trying to disrobe her in public.
('sasmaara kRuShNaM suvishEShatOpi ' - 21/355)

Reference

*1. brahmaa tu jagataH kShEmaaya bhagavadaaj~jayaa ca shaapaadi dadaatIti na kShudrOpadravaH /
(taa.)*

other demi-gods did not follow un-curtailed Dharma

¹*anye bhAgavatatve.api khinnadharmAH kvachit.hkvachit.h // 18.18//*

18. Though others were devotees of God they had breached Dharma at some places.

Notes

This means that though Garuda, Shesha, Rudra and other Gods are great devotees of Vishnu, even they have conducted themselves in a manner not acceptable by Hari.

Reference

*1. anye bhAgavatattvEpi ChinnadharmAH kvachit kvachidityatra / bhaagavataanaaM bhaavaH
bhaagavatatwaM*

*tasmin bhagavaddharmE ChinnadharmaaH ChinnamanOvRutyaya ityarthaH |
anyEShaamityadhyaahaarENa anyEShaaM bhaagavatatwEpIti vaa -(ti.)*

Incidents where Balarama and Arjuna breached Dharma
*syamantakArthe rAmo.api ²kR^ishhNasya vimanA.abhavat.h³ |
avamene.arjunaH⁴ kR^ishhNaM viprasya shishuraxaNe // 18.19//*

19. Even Balarama got upset with Sri Krishna due to Syamantaka Gem. Arjuna insulted Sri Krishna during the incident of giving protection to Brahmana's baby.

Notes:

1. Balarama is incarnation of Shesha. One of the greatest devotees of Sri Krishna. He has breached Dharma at some places. One such example is the incident of Syamantaka gem. When Krishna and Rama were chasing Shatadhanwa and trying to capture him, his horse died and he tried to escape. Krishna captured Shatadhanwa before Balarama and killed him. And when Balarama arrived he said "Brother he does not have the gem". Balarama mistakes that Sri Krishna lied to him after taking the gem, and leaves to Videha city and lives there for 4 years. Sri Krishna had told the truth. Shatadhanwa had handed over the gem to Akrura before he fled. He did not have the gem. It should be understood that though Sri Krishna had told the truth, Balarama thought that Sri Krishna was lying and definitely offended Sri Krishna's flawlessness. (20/32, 33)
2. Similarly when the Brahmana had come to seek protection from Sri Krishna after conveying about the peculiar incident where the babies that were born disappeared right away, Arjuna brags that he will do the task of protecting. When the Brahmana doubts if Arjuna is capable of protecting, Arjuna arrogantly expressed his opinion that he is greater than Sri Krishna by telling "I am unlike Sri Krishna or Balarama, I am Arjuna do you understand?"
If thinking that we are comparable to Hari itself is a mighty fault, then this implies that Arjuna has definitely committed a crime by thinking that he is greater than Hari.

Reference

2. *kRuShNasyEti karmaNi ShaShThI | -(ja.)*
3. *bhavat abhavat | aDabhaavaH ChAMdasaH | -(taa.)*
4. *naahaM saMkarShaNO brahmanna kRuShNaH kaarShNirEva ca | ahaM dhanaMjayO naama gaMDIvaM yasya kaarmukam" iti bhagavatOktEH (10/89/39) -(vaa.)*

Pradyumna's flawed Dharma

*pradyumna uddhavaH sAmbo.aniruddhAdyAshcha sarvashaH |
harerishhTaM subhadrAyAH phalgune dAnamaJNjasA |
j~nAtvA.api ruruDhuH samyak.h sAtyakiH kR^ishhNasammitam.h // 18.20//*

*kadAchinmanyate pArthaM dharmajo.api naraM harim.h |
matvA.abibhejjarAsandhavadhe kR^ishhNamudIritum.h // 18.21//*

20 - 21. Though Pradyumna, Uddhava, Sambha, Anirudha and the others knew very well that it is Sri Krishna's wish to give Subhadra's hand in marriage to Arjuna by all means, they obstructed it. Satyaki sometimes used to think that Arjuna was equal to Sri Krishna. Even Yudhistira thought that Sri Krishna was a human being and hesitated to send him during the occasion of slaying Jarasanda.

Notes:

1. Pradyumna is Krishna's son. Anirudha is also Sri Krishna's son. Uddhava is incarnation of Brihaspati. Sambha is the incarnation of Skanda. All of them had incarnated as Yadavas to do a special service to Sri Krishna. Though all of them clearly knew that Sri Krishna had resolved to give Subhadra in marriage to Arjuna, they still took Balarama's side and tried to go against Sri Krishna's resolve. Thinking against Hari's wishes is not a worthy Bhagavatadharma.
2. Though Satyaki did not do such a mistake, he did a major crime of entertaining a false impression that Arjuna is equal to Krishna.
3. Oldest among Pandavas, Dharmaraja thought Krishna was Human, and though Sri Krishna himself told that he will go with Bheema and Arjuna to fight Jarasanda, he expressed apprehension without trusting Sri Krishna. All these details will be explained in the respective incidents.

Vidura flawed Dharma

*bandhanaM shaN^kamAno hi kR^ishhNasya viduro.apitu /
kauraveyasabhAmadhye nAvatAramarochayat.h¹ // 18.22//*

22. Vidhura did not like the idea of Sri Krishna going to Kauravas assembly, doubting that they might hold him captive.

Notes: Vidhura is considered one among the greatest followers of Bhagavatadharma. In spite of that he has breached Dharma sometimes. When Krishna arrived at Hastinapura for negotiation, Vidhura who welcomed him with great hospitality and¹ appealed to him "no matter what happens it is not advisable to go to Kaurava's assembly. There is a danger of them restraining you." This is how Vidhura committed a major mistake by doubting that Sri Krishna who is the releaser of all restraints might be restrained.

Reference

*I.naavataaramarOcaYadityatra 'tRu plavana' iti dhaatOH avataaraM avataraNaM plavanaM
gamanamiti yaavat // -(vaa.)*

Nakula, Sahadeva's breach of Dharma

*nakulaH karadAnAya¹ preshhayAmAsa keshave /
avamene harerbuddhiM sahadevaH kulaxayAt.h² // 18.23//*

23. Nakula sent people to Sri Krishna asking him to pay tribute. Sahadeva insulted Sri Krishna's policy by telling that his policies lead to destruction of their clan.

Notes:

During the Rajasuya incident, Nakula who went on conquest of western region had sent message to Sri Krishna to pay tribute. This clearly signifies that at that time he had forgotten the greatness of Sri Krishna. In the same way after the war, seeing so many people dead, Sahadeva insulted Sri Krishna by telling that his policies were not appropriate. This means that in this way both Nakula and Sahadeva breached absolute Bhagavatadharma

Reference

1.tatrasthaH prEShayaamaasa vaasudEvaaya bhaarata - bhaarata(sabhaa. 32/13)
2. kulakShayaat kulakShayakaaraNaat / -(va.)

Devaki, Vasudeva and Bheeshma's breach of Dharma

*devakIvasudevAdyA menire mAnushhaM harim.h /
bhIshhmastu bhArgavaM rAmamavamene¹ yuyodha cha // 18.24//*

24. Devaki and Vasudeva thought Krishna was Mortal Human. Bhishma insulted Parashurama who is another form of Sri Hari. He even fought with Parashurama

Notes:

Though Devaki, Vasudeva, Nandagopa and Yashoda were very pious, they mistook Sri Krishna as a human - their son. Bhishma insulted Parashurama who is one among the 10 incarnations of Sri Hari by not following his instructions. He even went on war with him. This means that Bhishma who is the grandshire of the Kuru dynasty and a follower of Bhagavtadharma also could not escape from committing such a mistake.

Reference

1. niMdaakRutavaaniti bhaavaH -(ja.)

Drona and others, Shiva and other demi-gods breach of Dharma

*droNakarNadrauNikR^ipAH ¹kR^ishhNabhAve mano dadhuH /
devAH shivAdyA apitu ²virodhaM chakrire kvachit.h // 18.25//*

25. Dronacharya, Karna, Ashwattama and Kripacharya are the people who had made up their minds to kill Sri Krishna. Demi-gods led by Shiva have also opposed Sri Krishna sometimes.

Notes:

1. While fighting, Drona shot arrows at Sri Krishna and tried to hurt him. He shot arrows at him just as he would shoot arrows at any ordinary charioteer. Karna rejected Sri Krishna's words directly. Ashwattama had planned to receive Chakra from Sri Krishna and use the same to kill him. (28/156, 157). Even Kripacharya is one among the traitors of Sri Krishna by taking Duryodhana's side.
2. All these are explanation of incidents where demi-gods who had incarnated during the time of Mahabharata breached Dharma. Shiva and other Gods have opposed Sri Krishna in their original form sometimes. Holding a bow Shiva prepared to wage war against Rama who had killed Ravana (8/218), during the incident of rescuing Govardhana and

incident of stealing Parijata tree Indra got angry on Sri Krishna and opposed him. During incident of Stealing Parijata tree, Shiva and other demi-gods had joined hands with Indra and fought against Sri Krishna - This means that, in this way during many occasions they have committed ³offence

3. Even during the time of Ramayana, Vali who was incarnation of Indra, betrayed Rama by fighting Sugreeva who was protected by Rama. Sugreeva forgot the help received from Rama and committed an offence. Jambuvanta and others, while searching for Sita had agreed to give up the task assigned by Rama after listening to Tara's son Angada. Even Vibheeshana had wrong thoughts about Rama sometimes. Opposition of Rama by Dasaratha and others is famous. Kaikeyi had committed the mighty sin of sending Rama to exile. Rama has criticized Lakshmana when he has committed mistakes sometimes. Bharata doubted the integrity of Sri Rama by expressing unhappiness that "Rama has not returned as he had promised". Even there the only person who never committed any offence of any type against Sri Rama was Hanumantha only.

Reference

1. *kRuShNabhaavE = yuddhE sharataaDanaadinaa kRuShNanaaSE // -(vaa.)*

2. *dEvaaH mUlarUpENApi dEvaa api virOdhaMcakrirE / (ja.)*

3. vishwaMbharasya bharturmEshaktyaakOstisamastwita |
garuDOPYasuraavEshAdahaM chakrE kwachit kila ||
tapasaarAdhya yO viShNuM tasya vAhanatAmagAt |
IdRushasyApi kumatiH kalyAvEshaannasaMshayaH ||
kiMcidbhaaraM darshayitwaa taM ca kRuShNO nyapaatayaat |
mahItalE tadaa kaakaastasya shOkam daduH kila ||
atOdyApi swatuMDena garuDaakAradhAriNam |
abhEtya balavaMtaM ca GnaMti kAkAH patatriNam ||
naShTaahaMkaaracittaM ca punaraMgIchakAra tam |
ityaaha bhaaratE vyAsastat tasyaapi na shuddhataa ||
syamaMtakaarthE rAmENa kRutaH shEShaswarUpiNaa |
virOdhaM swaanujE kRuShNE danujaaviShpacEtasaa ||
atO manuja durbuddhiM tyaja sarvOttamaM bhaja |
vraja vaikuMThapadavIM nijaM sthaanaM tadicChaya ||
durvaasaaH shaMkarasyAMshO haMsarUpI niraMhasE |
aaMbarIShaaya cukrOdha krOdhaViShTamanOrathaH ||
tadaasuraaNAmariNA sOriNAnudrutO bhayaat |
jagAma brahmasadanaM sOpyadhOvadanObhavat ||
alabdakAryaH kailAsamagamacChAMkarAlayam |
sOpi bhItO harEshcakraadAhAnusara taM harim ||
yasyEdamAyudhaM putrEtyuktO vaikuMThamanwagaat |
hariH swabhaktavAtsalyaannaamOcayadamuM munim ||
atOMbarIShadhaamaiva gataH sOpi harErarim |
stutwaiva mOcayaamaasa na tu sOpyaatmashaktitaH ||
ataH shivasyaapi matirviruddhaabhadabhyutE |
harEH sarvOttamatwaM ca siddhamAsIjjagattrayE ||
tasmaaddharyaayudhaadEva bibhyaturbrahmashaMkarau |
tacChakraM yasya vashagaM sObhUt sarvOttamOttamaH ||
drauNyaatmAshamkaraH kRuShNamavajaj~jE padE padE |
hariH shashaapa kila taM duryOdhanamatAnugam ||

hatE ca rAvaNE shaMbhurdhanuraadAya rAghavam |
 AjuhAva raNaayEti kathA rAmAyaNE sphuTaa ||
 EvaM ca shaMkarasyaapi kalyaaviShTaM manObhavat |
 tasmaadanyasuraaNAM kaa vaartaa tadanuvartinaam ||
 iMdrashcapArijAtaarthaM yuyudhE hariNaa saha |
 acIkaraddharau vairaM muKabhaMgE kRutE sati ||
 pArijAtaapaharaNE sEshwaraa digadhIshwaraaH |
 Ayudhya hariNaa saardhaM yuddhE kruddhamanOrathaaH ||
 balinaa kalinaa viddhaastE ca siddhaavicaaraNE |
 bhUbhArabhUtadaityaanaaM vadhaaya kShIrasaagaram ||
 gatwaa yE praarthayAmAsurjaptwaa taptwaa ca sattapaH |
 tEShAmadyEdRushI manyE kubuddhirna swabhAvataH |
 atOnyaavEshatO vaacyaa bhUtaaviShTaaMtarAtmavat |
 tasmaadwAywitarE dEvaaH kalyAkraaMtamanOrathaaH ||
 vAyOrapi samaa nAsaMstat kathaM syurharEH samAH | - sarasabhaaratIvilaasa (9/1-23)

¹*R^ishhimAnushhagandharvA vaktavyAH kimataH param.h /*
²*janmajannAntare.aj~nAnAdavajAnanti yat.h sada // 18.26//*

26. Nothing needs to be told about Sages, Humans and Celestial beings. They are the ones who doubt him always from many births due to ignorance.

Notes:

It means when demigods have breached dharma in this manner, than Sages, best among men, celestial beings who are way below in gradation compared to them, have definitely mistook Sri Hari many times and doubted him due to their ignorance.

Reference

1. *RuShirmaanuShEtyatra mAnuShapadEna chakravartinaH | ataH paramasmadaadayaH yadysmaajjanmajanmaaMtarE sadaa bhagavadaj~jaanaat sadaavajaanaMti | ataH virOdhaM kurvatItikimaashcaryamityarthaH | yadwaa RuShirmaanuShyEtatra maanuShapadEnaasmadaadayO vivakShitaH | yadA praaptapadaa dEvaa api mUlarUpiNO virOdhaM cakrirE | AtaH paraM RuShimAnuShagaMdharaa virOdhaM cakrira iti kimu vaktavyaaH | tadupapaadayati -janmEti | - (taa.)*

2. *janmajanmaaMtarEj~jaanaadityatra janmajanmaaMtarE | sada= sarvadaa aj~jaanaat= vidyamaanaadaj~jaanaat avajaanaMti=kadaacit kadaachidavajaanaMti || - (vaa.)*

yadi dEvaashca RuShyaadyaa niMdyaMtE yatra kutrachit | na taamataa guNairhInaaH sthitapraj~jaa hi te mataaH || yathaayOgyaM tu taatparyaM niMdaayaa anyadeva tu || -iti gaaruDE (bhaa.taa. 4/4/20)

j~jaanarUpaanapi suraan vinA prANaM kwachit parE | avishaMti hyatastEShaamaj~jaanaadi na tu swataH || -iti dEvatattwE (bhaa.taa. 11/4/7)

Parashuklatraya

*tasmAdeko vAyureva dharme bhAgavate sthiraH /
laxmIH sarasvatI cheti ¹parashuklatrayaM shrutam.h // 18.27//*

27. This is the reason Vayu is the only person who is always engaged in Bhagavatadharma. Lakshmi and Saraswathi are the same as well. Therefore they are called Parashuklatraya.

Notes:

1. Be it in original form or in incarnation, in any ways ,by any means ,never in life from time immemorial Vayudevaru is the only one who did not oppose Vishnu. Nothing more needs to be explained about Lord Brahma's absolute Bhagavata dharma after knowing about Vayudevaru's absolute Bhagavatadharma. Wasn't he Vayudevaru in previous Kalpa?

2. Just as Bharati is the perfect follower of Bhagavatadharma so is Saraswathi. Isn't Bharathi future Saraswathi? Shastra states that though they had the contact with mortal body (were born as humans) , the body which will be burnt down did not have any affect on them.

3. Now about Mahalakshmi, she is profound devotee of Sri Hari who is infinite times higher to Brahma and Vayu in qualities, she is always liberated and she does not have mortal body like others. It is very clear that even she is greater follower of Bhagavata Dharma compared to them. In this way, Mahalakshmi, Brahma, Vayu, Saraswathi and Bharathi - these three groups are the only ones who are very strict followers of Supreme Lord - they are called Parashuklatrayas.

4. Here by using the word Vayu, all the male Ruju's led by Brahma, by using the word Saraswathi, all the female Ruju's led by Bharathi are considered. This summarises that Parashuklatrayas are Mahalakshmi, Male Ruju's and Female Ruju's.

5. Sri Vadirajaswami has explained the sapience of the concept of Parashuklatraya in a special way in his Sarasabharathivilasa.²

Reference

*1.parashuklatrayaM shrutamityatra sarasvatI vaayuH lakShmIshcEti parE=paramaatmani
shuklaanaaM=shuddhaanaaM trayaM = trikaM shrutaM = shrutiprasiddham /
vaayurbhaaratIyanuktwaa sarasvatIti kathanaat vaayupadEna brahmaapi gRuhyatE saraswatIpadEna
bhaaratyapi gRuhyata iti sUcitam // - (vaa.)*

parashuklatrayaM paramashuddhatrayam /

*shrI brahmavaaNipraaNeshabhaaratyaakhyaaH pare harau /
paaMcEmaashcaMcalaa naiva kathaMcana kadaacana //
EkIbhaavaad brahmavaayvOstatpanyOstadwadEva hi |
EkIbhaavE satImaastu tistrObhUvan hi dEvataaH //
yacChuddhaaparapaaryaayaM padaM shuklaabhidhaM budhaaH /
aahustEna parE tattwE shuklamEtattrayaM kila // -sa.bhaa.vi 3/1-3*

*asuraavEsharahitaavaayOrEva hi shuklataa /
ucitaatO muKyavaayuraaKaNaashmasamaH kila //*

yanmuKyavaayupratimaapUjaavicChEdakaasuraan /
 cUrNIkarOti tEnaasaavavicChinnaarhaNOcitaa //
 iti matwaa tattwaavidO madhwasya swOpakAriNaH /
 vAyOstRutIyarUpasya hRudyarcaaM kurvate harEH //
 vaayurEva yatO brahmaasOpi shuklObhavat tataH /
 vaataadbhItaasuraa vaayOH patnIM patyaMkagaaM sadaa //
 yaddraShTumapi shaktaa nOsaapi shuklaabhavat tataH /
 swasparshaasahamaanOpi patnIsparsaM sahEta kaH //
 atObhUdbhaaratI shuklatamaa vEdavidaaM mate /
 yataH saraswatI dEvI bhaaratI pUrvajanmani //
 atastasyaaSca shuklatwaM yuktamEvEti mE matiH /
 ataH shrautaM ca yauktaM ca parE shuklamidaM trayam //
 EvaM ca vaayOramamaa dEvaaH sharvapurOgamaaH /
 vaayOrapIshasya harEraasan kiMkarakiMkaraaH //
 ataH shrIhariNaikyaM vaa saamyam vaa kasya saMbhavEt /
 tasmaadapyuttamatwaM yat tadaShTamarasOpamam /
 kiM ca vaayOH shuklataayaaM tasya putraastute trayaH /
 hanumadbhImamadhwaakyaH manOmaalinyavarjitaaH // - sa.bhaa.vi. (5/29-38)

2. kalirUpadharaM bhImanaamaa yO mardayiShyati /
 durvaadirUpa daityaanaaM garvaM KarvIkariShyati //
 gurvagrEsararUpO yaScaarvapUrvatarOktimaan /
 tasya raakShasatO bhItiM prEkShaavaan vakShyatIha kaH //
 yastu hastatalEnaiva tathaa paadatalEna ca /
 muShTinaa caasuramadacCEttaataM taM kOsuraH spRushEt //
 yasya dRuShTishwa muShTishca gadaa caarividaariNI /
 anEkakOTisaMKyaataanEkalaH sakalaan Kalaan //
 cUrNIcakaara gadayaa saugaMdhikavanE kila /
 balavaMtaM bhImasEnaM rakShOvikShObhakAriNam //
 na draShTumapi shaktOsti spraShTuM shakyati kOsuraH /
 pramaaNagaNabANauGairAsEtOraahimAcalaat //
 vyadraavayat Kalaan kShudrasiddhaaMtasya pravartakaan /
 tasya madhwamunEH shuddhaaM buddhiM kO vaasurO vishEt //
 mAnuShAnnOpabhOgEpi sUnUnaaM yasya dhImataam /
 heenataa maanasE nAsti tasya vaayOH kutOstisaa //
 buddhistasya parE tattwE shuddhaabhUt taddhanUmataH /
 shuddhasya bhImasEnasya madhwasya ca mahaatmanaH //
 bhImO jitaaristOmO yaH sOmaanwayasamudbhavaH /
 naamaiva yasya bhayadaM dhImaaMcchrImaan sa bhaNyate // - sa.bhaa.vi. 6/4-13

**sarvametachcha kathitaM tatratatAmitAtmanA /
 vyAsenaiva purANeshhu bhArate cha svasaMvida¹ // 18.28//**

28. All this is explained in many places in Puranas, Bharata by Vyasa of infinite nature through his self-knowledge.

Notes:

It means that Sri Hari himself has explained the concept of Parashuklatrayas in Mahabharata, Bhagavatapurana and other works through his Vedavyasa form.

Reference

1. *swasaMvidaa swarUpaj~jaanEna / -(va.,ja.)*

*yadA te sarvashastrAstravedino rAjaputrakAH /
babhUvU raN^gamadhye tAn.h bhAradvAjo.apyadarshayat.h // 18.29//*

29. When all the princes became experts in all the Shastras and Astras, Dronacharya exhibited them in the examination field.

Notes:

1. Till now Sri Madhvacharya analysed Bheema and Draupadi's concept of Bhagavatadharma incidentally and now he proceeds to the main story of Mahabharata.
2. After completing the education of missile warfare, Dronacharya with an intention to show Bheeshma and others as to how he had trained the princes, setup an examination stage and organized an exhibit of their expertise in shastra and astras.

Display of Kuru Pandavas expertise in knowledge of missile warfare.

*raktachandanasatpushhpavastrashastraguLodanaiH /
sampUjya bhArgavaM rAmamanujaj~ne¹ kumArakAn.h // 18.30//*

30. He instructed the princes to display their expertise in missile warfare after having worshipped his teacher (Guru) Sri Hari in the form of Parashurama with Sandal, flowers, clothes, weapons and sweets made of jaggery.

Notes:

This means that Dronacharya worshipped Sri Hari in the form of Parashurama before commencing the show due to the reason that Parashurama was his teacher and he was also the promoter of archery.

Reference

1. *anujaj~jE aj~jaapayaamaasa / -(ja)*

*te bhIshhmadroNaviduragAndhArIdhR^itarAshhTrakAn.h /
sarAjamaNDalAn.h natvA kuntIM chAdarshayaJNchhramam.h¹ // 18.31//*

31. Kuru and Pandavas started displaying the mastery of their education after having bowed to Bheeshma, Drona, Vidura, Gandhari, Dritarashtra, legion of kings and Kunti.

Notes:

This means that all of them conducted themselves in an appropriate way and started the noble job after having bowed to teachers and elders.

Reference

1. AdarshayacChramamityatrashramaM = vidyaaparishramam // -(vaa.)
shramaM vidyaabhyaasam // -(ja.,va.)

Ashwattama's expertise in Missiles

*sarvaiH pradarshite.astre tu droNAdAttamahAstravit.h /
drauNirastrANyameyAni darshayAmAsa chAdhikam.h // 18.32//*

32. After everyone exhibited their expertise in proficiency in usage of missiles, Ashwattama who had also learnt superior missiles from Dronacharya displayed the usage of obstruse missiles better than all of them.

Notes:

1. This means that the Ashwattama exhibited his skills in missile warfare which was much superior to all the others. Being the disciple of Parashurama, incarnation of Shiva and son of Dronacharya, it was quiet normal for him to show such superior knowledge
2. It should be noted that, being the disciple of Parashurama in his original form as Shiva (shambuvarEnya – 'dwaadashastotra') and having studied under Dronacharya who was the disciple of Parashurama were the main reasons for his extraordinary skills. The fact that Ashwattama was a skilled warrior is explained during many incidents in Original Mahabharata and Nirnaya.

Arjuna's unequalled Skill

*tato.apyatitarAM pArtho divyAstrANi vyadarshayat.h /
avidhyanmAshake pAde ¹paxiNaH paxma eva cha /
evamAdIni chitrANi bahUnyeshha vyadarshayat.h // 18.33//*

33. Arjuna's display of usage of divine missiles surpassed Ashwattama's display. Arjuna shot arrows at a fly's leg and at lashes of a bird's eye. He showed many such weapons.

Notes:

1. Though Arjuna was Indra in true form, the main reason behind him able to show expertise in missiles superior to Ashwattama who is incarnation of Rudradevaru is due to the presence Veera form of Vayudevaru and Naraamsha in him. other reasons are also mentioned according to the circumstances.
2. Moola Mahabharata mentions the facts that Arjuna hit the ²artificial fly's leg and artificial bird's eyelash. This expresses the context that even for the experimental purposes he did not torture animals.

Reference

1. pakShiNaH pakSha Eva cEtyatra "paa rakShaNa" iti dhaatOH paM=nayanarakShaNAM tatra
kShmaM= kShamaM samarthamiti vyutpattyaapakShamEva pakShma tasminnityarthaH // -(vaa.)

paadE pAdamityarthaH / pakShiNaH pakShE akShilOmani / pakShmapatrE ca sUkShmaaMshE kiMjalKE
nEtralOmani ityamaraH / -(ja.)

2. *kRutrimaM bhaasamArOpya vRukShaagrE shilpibhiH kRutam |
avij~jaataM kumaarANaaM lakShyabhUtamupaadishat || -bhaarata (aadi. 131/68)*

Karna's enters the stage. Displays skills of archery

*tadaiva karNa Agatya rAmopAttAstrasampadam |
darshayannadhikaH pArthAdabhUd.h rAjanyasaMsadi || 18.34||*

34. Karna arrived at that time, displayed the opulence of missiles he had learnt from Parashurama and was considered as ¹greater than Arjuna in the assembly

Notes

1. Karna is the incarnation of Surya. Meaning he is lesser than Arjuna in gradation. It must be understood that inspite of that he had acquired knowledge of archery greater than that of Arjuna due to the fact that he had learnt the skills from Lord Parashurama himself, which is mentioned by the words “*rAmopAttAstrasampadam*”
2. Meaning Karna is the student of Parashurama himself. Arjuna is his secondary disciple. This is the main reason for the difference in the skills during this incident. Along with that the boon he had received from Parashurama also helped him.

Reference

*1. haMsaDibikaviShayE durvaasasa iva swavarOllaMGanasAmarthyaabhaavaat karNasyaapi
parabhavaH |
paaMDavEShu spardhayaa gatatwaadraamashaapaacca paraabhavaH syaat |
duryOghanasya kathamiti cEt tasyaapyajEyatwavaaranuktErata Eva maMtrairaEva bhImaM jEShyaamIti
vakShyatavadhyatwavarOktaavapi tasya sharIrapIDaa syaadEva |
ata Eva rugmiNIswayaMvarE avadhyOpi jarAsutaH vajrENa sharIrapIDaa syaaditi | -(shrI)*

*kuntI nijaM sutaM ² j~nAtva lajjayA nAvadachcha tam.h |
pArtho.asaha.nstaM yuddhAyaiva.ahvayAmAsa saMsadi || 18.35||*

35. Though Kunti recognized him as her son, she did not say so out of shame. Arjuna could not stand the expertise of Karna and invited him to fight on that stage.

Notes: Kunti recognized Karna who arrived there as her son. Seeing at the armour and earrings which was attached to him at birth, it was not an impossible task for her to recognize him as her son. In spite of that she did not mention that to him or to others. It means that the reason behind this was she was ashamed to tell that. It might also be assumed that one other reason for her not mentioning the fact was that she was scared that the conflict which had already started among Kuru and Pandavas might take a new turn with inclusion of Karna.

Reference

2. *kuMtibhOjasutaa mOhaM vij~jaataartha jagaama ha | - bhaarata(aadi.135/7)*

*kuMtyaashca pratyaabhij~jaaya divyalakShaNasUcitam |
putramaMgEshwaraM snEhaacChannaa prItirajaayata || - bhaarata(aadi.136/23)*

Sutaputra (Son of Charioteer) Karna

*raNAyAxatriyAhvAnaM jAnan.h dharmapratIpakam.h /
bhImo nivArya bIbhatsuM karNAyAdAt.h ¹pratodakam.h || 18.36||*

36. Bheema who new that it is not Dharma to invite someone who is not Kshatriya to war, interrupted Arjuna and handed a whip to Karna.

Notes :

Kshatriya should not invite non-kshatriya to war, this is the intricacy of Dharma (right of conduct). The reason for that is clear – this rule was made to avoid uneven warfare which might occur since non-kshatriya's do not have chance of becoming experts in archery and warfare like Kshatriyas. This is not a circumstance to insult non-kshatriya's but an arrangement to protect them. But Arjuna did not notice this intricacy due to agitation. But Bheema who has complete knowledge realized this and stopped Arjuna. It has to be understood that, in order to show that he had recognized Karna as the son of charioteer, he gave the whip to him

Reference

1. pratOdakaM tOtraM adaat | sUtajaatEstava rathaniyamanamEva dharmah | na kShatriyaiH saha yuddhamiti saMj-jaayaa j-jaapayaan ashwataaDanaaMgaM tOtraM adaaditi bhaavaH || -(ja.)

*axatrasaMskArayuto jAto.api xatriye kule /
na xatriyo hi bhavati yathA ¹vrAtyo dvijottamaH || 18.37||*

37. One cannot become a Kshatriya by birth if he does not follow the culture which is to be followed by Kshatriyas. Just like Brahmana who is Vraatya (does not follow the religious observances).

Notes:

Karna is Kunti's son. Kunti is Kshatriya. Shastra's states that children adopt their mother's caste, (guNaaH piturmaatRujaatiH - 20/157). Because of this Karna becomes Kshatriya. This answers the question as to how come Bhima's adjunction that he was not Kshatriya is appropriate. Just by birth one cannot become Kshatriya. Isn't the Brahmana's manner similar? One is not called as Brahmana just by birth, but by performing the rites chaula (shaving head), Upanayana (thread ceremony) and other rites in manner acceptable for Brahmana culture and at the right time. If not he is not called as Vraatya. Karna is similar. Though Karna was born as Kshatriya, since he was bought up as Atiratha and Radhe's son he did not perform the rites to be performed by Kshatriyas. Instead he followed the practices of a charioteer. Intricacy of Dharma here is that, due to the above reason he became a Soota and not Kshatriya. Knowing and Understanding all this was Bhima's greatness. ²Vraatya also means following rites punctually. In that case this becomes an example of transgression

Reference

1. *vraatyOShTamavarShEnupanItaH / -(taa.)*
2. *yathaa vraatyO dwijOttama ityatra vraatyO vrataniShThaH dwijOttamO yathEti vyatirEkadRuShTaaMtaH / tathaa prakRutEpIti yathaa mahaanasaH tathaa mahaahradO vahnimaan na yathaa viShNurdEvashrEShThaH tathaa vaayurnEti atra yathaavyatirEkadRuShTaaMtaH / tathaa prakRutEpi nanu bhavatkShE vyaahatiH // vraatyah saMskarahIna syaadityanEna vraatyashabdasya saMskarahInE prayOgaat iti cEnna / ariShTashabdavadubhayavaacitwaat / ata Eva jayatIrthashrImaccaraNaiH vraatyO vrataniShTha iti vyaaKyaatam / kiMca yadi dwijashabdaH rUDhya braahmaNavaaI tadaa vraatyO dwijO yathEtyEtaavataiva pUrtEH uttamashabdavaiyarthyaM yadi ca dwijaabhyaamuttamayOgEna tadaa 'janmanaa jaayatE shUdraH karmaNaa jaayatE dwijaH iti vacanEna saMskaarOpEtavaishyakShatriyOttamatwaM saMskaararOpEtasyaiva vaktavyam / anyathaa taduttamatwaanupapatEH / tathaa ca saMskaararOpEta Eva dwijashabdamukhyarthah / tasya mukhyarthabaadhaadi vinaa parityajya braahmaNakulOtpanaaMgIkaarE mukhyarthaparityaagaadiko dOShOnwayadRuShTAMtE vyatirEkadRuShTaaMtE tu naivamiti // (patra 29/1) - (ti)*

na twa marhasi paarthEna sUtaputra raNE vadham / kulasya sadRushastUrNaM pratOdO gRuhyataaM twayaa // Bhima addressing Karna - bhaarata.(aadi. 136/6)

niruttare kR^ite karNe bhImenaiva suyodhanaH / abhyashhechayadaN^geshu rAjAnaM pitranuj~naya / dhR^itarAshhTraH paxapAtAt.h putrasyAnuvasho.abhavat.h // 18.38//

38. When Karna was rendered unanswerable by Bheema, Duryodhana requested his father Dritarashtra's permission and coronated him as the king of Anga Country. Dritarashtra was under the spell of his son due to his favouritism towards him.

Notes:

Karna understood why Bheema gave whip to his hands. He realized that Bheema knew his caste. This the reason why he could not reply back. Noticing this Duryodhana thought of mis-utilizing the situation. If he encourages Karna who is frustrated now, then karna will join hands with him. He ¹thought that this will help him to challenge the expert archer - Arjuna. Parashurama's intention was also the same. That is the reason why he took permission of his father and coronated him the king of Anga country right then and there. This means that Dritarashtra gave permission due to his affection towards his son. Accepting favours is restricted to Kshatriyas. This clearly shows that Karna's kshatriyatwa was flawed by accepting Anga Country

Reference

1.duryOdhanasyaapi tadaa karNamaasaadya paarthiva / bhayamarjunasaMjaataM kShipramaMtaradhIyata // - bhaarata.(aadi. 136/24)

Karna's Devotion towards his father

*abhishhikte tadA karNe prAyAdadhirathaH pitA /
sarvarAjasadomadhye vavande taM vR^ishhA¹ tadA /
tutushhuH² karmaNA tasya santaH sarve samAgatAH || 18.39||*

39. As Karna was being coronated his father Atirtha arrived there. Karna prostrated to him in the assembly filled with all the kings. Seeing his conduct all the virtuous people rejoiced.

Notes:

1. As Karna was being coronated his father Atirtha arrived there. Karna immediately bowed to him with respect. Though Karna knew that by bowing to Atiratha, it will be proved that he is a charioteer, he did not hesitate to bow to him. His pure devotion towards his father was the reason for this. This means that observing such great quality of Karna, all the virtuous people assembled there were very happy. vRusha means Karna. Because of this everyone realized that, Bheema recognizing him as charioteer was very appropriate.
2. Since Karna was very generous and also truthful man he was called as vRusha

Reference

*1. vRuShaa karNamahEMdrayOH iti vishwaH /
braahmaNaH satyavaadI ca tapaswI niyatavrataH /
ripuShTapi dayaavaaMshca tasmaat karNO vRuShaa smRutaH || iti vacanaadwaa / - (ja.)*

viprEbhyO hEmavarShaNaad vRuShaa karNaH / - (va.)

2. anEnaasataamadatkarmaNaiva saMtOShO na tu satkarmaNEtyausargikaniyamaH sUcitaH || - (sa.)

*bhImaduryodhanau tatra shixAsandarshanachchhalAt.h /
samAdAya gade gurvI saMrambhAdabhyudIyatuH || 18.40||*

40. Then Bheema and Duryodhana lifted their mighty mace and faced each other angrily with a pretext to show their expertise.

Notes:

After everyone else ended their display, Bheema and Duryodhana in order to show their expertise, faced each other with mace in their hand

Devathas's and Asura's excitement

*devAsuramanushhyAdi jagadetachcharAcharam.h /
sarvaM tadA¹ dvidhA bhUtaM bhImaduryodhanAshrayAt.h || 18.41||*

41. The whole world consisting of all living beings and non-living objects led by Humans, demigods and Asura's (Demon's) were divided into two each taking sides of Duryodhana and Bheema.

Notes:

This means that the moment, Bheema and Duryodhana faced each other, starting from the demigods to the humans the whole world was divided into two taking sides of each one of them. The notion is that a new problem arose now which was absent when others displayed their expertise. This means that the fact that Bheemasena was the best amongs living creatures and Duryodhana was the worse among living creatures instigated the satvikas (virtuous) to takes sides of Bheema and tamasa's (Ignorant) to take side of Duryodhana according to their nature.

Reference

*l.kururaajE ca raMgasthE bhImE ca balinaaM varE |
pakShapaatakRutasnEhaH sa dwidhEvaabhavajjanaH || - iti bhaaratE (aadi. 134/1)*

***devA devAnukUlAshcha bhImameva samAshritAH |
asurA AsurAshchaiva duryodhanasamAshrayAH || 18.42||***

42. Demigods and the supporters of Demi-gods sought protection of Bheemasena, Asura's and their supporters followed Duryodhana.

Notes:

This means that Virtuous took side of Bhima and ignorants took side of Duryodhana

***dvidhAbhUtA ¹mAnushhAshcha devAsuravibhedataH |
jaya bhIma mahAbAho jaya duryodhaneti cha || 18.43||***

43. Even humans were divided into two groups according to their nature by shouting praises "Let great warrior Bheemasena be victorious", "Let great warrior Duryodhana be victorious"

Reference

*l. hI vIra kururaajEti hI bhIma iti jalpataam |
puruShaaNaaM suvipulaaH praNaadaaH sahasOtthitaaH || -bhaarata(aadi. 134/2)*

Ashwattama's Interference

***huN^kArA.nshchaiva bhIT.hkArA.nshchakrurdevAsurA api |
dR^ishhT.hvA jagat.h susaMrabdhaM droNo.atha dvijasattamaH || 18.44||***

***nedaM jagad.h vinashyeta bhImaduryodhanAshrayAt.h |
iti putreNa tau vIrau nyavArayadarindamau || 18.45||***

44-45. Demi-gods and demons started grunting and roaring. Seeing the whole world thunderstruck like this, best among the Brahmins, Drona sent his son and stopped both the warriors capable of destroying their enemies so that the followers of Bhima and Dhuryodhana will not destroy the whole world following them

Notes:

1. Drona understood the problem. Though it looked like a fight between Bhima and Duryodhana, behind the scene the whole universe was participating. He also noticed that due to this it is definite that the whole world will be destroyed. He tried to stop this through Ashwattama.
2. He was aware that his son was more capable of stopping them than himself. It is worthy to note that it was appropriate for him to send his son who is incarnation of Shiva and instigator of destruction to stop the destruction

Reference

*1. PaaTakaarascaiva pUtkaarastathaa kilakilaadayaH |
anukaarashabdaa vij~jEyaa yE caanyE taadRushaa mataaH || ityabhidhaanE | -bhaa.taa.(3/18/5)*

***svakIyAyAMsvakIyAyAM yogyatAyAM natu kvachit.h |
yuvayoH sama ityuktva drauNiretau nyavArayat.h || 18.46||***

46. Ashwattama stopped them by telling that both of you are unconquerable by anyone in your respective field of expertise and respective capabilities.

Notes:

1. Bhima was the Crown Jewel among Satvikas (Virtuous souls), there is none equal to him among virtuous souls. Similarly Duryodhana is the leader of Asuras, there is none equal to him among tamas souls (ignorants). This means that Ashwattama consoled and stopped both of them by indicating that Bhima is the best among Souls, Duryodhana is the worst among souls.

2. From one point Bhima is the father of Ashwattama who is Shiva's incarnation. Isn't Shiva Vayu's son? He is the chief deity for Duryodhana. One is his father and the other is his devotee. So it means that Ashwattama spoke thus and stopped them by understanding both of them.

***droNAj~nayA vAritau tau yayatuH svaMsvamAlayam.h |
surAsurAn.h susaMrabdhAn.h kaAlena draxyatheti cha |
brahmA nivArya sasuro yayau seshaH svamAlayam.h || 18.47||***

47. After having stopped by instructions of Drona, Bhima and Duryodhana returned to their houses. Brahma returned to his world along with demi-gods and Shiva after informing the demi-gods and Demons them "in the future you will see the war between these two".

Notes:

1. Even Bhima did not want to fight at that time. Because he knew that Sri Krishna's intention is to slay him in the future in Kurukshetra Warfield. Even Duryodhana wanted the war to be stopped. The reason for this was his supreme fear of Bhima.

2. It should be understood that Ashwattama's words were just a pretext for them to stop the war at that moment. All-knowing Bhimasena does not need to be told by others to perform his duties appropriately.

Bhima and Duryodhana's firm resolve

*karNaM haste pragR^ihyaiva dhArtarAshhTro gR^ihaM yayau /
pArthaM haste pragR^ihyaiva bhImaH prAyAt.h svamAlayam.h // 18.48//*

48. Duryodhana returned to his house holding Karna's hand. Bhimasena returned, holding Arjuna's hand.

Notes:

1. While returning if Duryodhana was holding Karna's hand, Bhima was holding Arjuna's hand. The reason for that is explain in next verse.

*pArthena karNo hantavya ityAsId.h bhImanishchayaH /
vaiparItyena tasyA.asId.h duryodhanavinishchayaH /
tadarthaM nItimatulAM chakratustAvubhAvapi // 18.49//*

49. Bhima had decided to get Karna killed by Arjuna. As an answer to that Duryodhana had decided to get Arjuna killed by Karna. This is the reason why both of them had devised such unique plans.

Notes:

1. If Bhima holding Arjuna's hand indicated that he will always protect him and will get Karna killed only through him, Duryodhana held Karna's hand thinking he cannot leave it (he needs Karna's protection) and he will get Arjuna killed by Karna.
2. This means that if Bhima was capable of not only serving Hari himself but also getting other eligible people to serve Hari according to their capabilities, Duryodhana was a sinner who not only sinned but also dragged good people he could lay hands on - to sin.
3. Arjuna is symbol of hearing (learning). Bhima held his hand to spread the fact that Vayu Devaru will definitely protect everyone engaged in learning shastras. Duryodhana by holding Karna's hand indicated his evil deeds that he will definitely attempt to divert the the ears needed to hear shastras by inducing bad thoughts in them.

*tathotkarshhe phalgunasya yashaso vijayasya cha /
udyoga AsId.h bhImasya dhArtarAshhTrasya chAnyathA // 18.50//*

50. If Bhima was trying to enhance Arjuna's glory and triumph, in opposition to that Duryodhana was trying to enhance Karna's fame and success.

Notes:

This is called as achievement. Vayudevaru always strived for upliftment of practices such as seeking, listening and learning. Kali strives to destroy the same. This is a universal conflict.

*bhImArthaM keshavo.anye cha devAH phalgunapaxiNaH /
Asan.h yathaiva rAmAdyAH saN^graheNa hanUmataH /*

surAH sugrIvapakasthAH pUrvamAsaMstathaiva hi // 18.51//

51. Sri Krishna and demi-gods joined Arjuna's party for the sake of Bhima. Earlier just as how Sri Rama and others joined Sugreeva's side because Sugreeva was protected by Hanumantha. Same thing happened now.

Notes:

1. Just as how all the demi-gods joined Sugreeva's side for the sake of Hanuman in Ramavatara, in Krishnavatara they joined Arjuna's side for the sake of Bhima. Just as they abandoned Vali's side there, here they abandoned Karna's side. If it is noted that Sugreeva there is Karna here, Vali there is Arjuna here, the mystery behind this war can be understood.
2. In both the incidents Sri Rama and Hanumantha's party and Shri Krishna and Bhima's party were the same which indicates the fact that if Shri Rama and Sri Krishna are Sarvottama (Supreme Being) then Sri Hanumantha and Bhima are Jeevottama (Best among living beings) . (*Hariya matave Hanumanana matavu – Hanuman's opinion is the same as Hari's opinion*)

Reference

1.bhImaarthE bhImapriyaarthE | -(ja.)

*yatO raamaakRutau bhaktamapi tyaktwaa ravEH sutam |
bhImaartham paarthamEvaamGlcakrE cakradharaH prabhuH ||
bhImOpi kRuShNapriItyarthaM paartham trailOkyamishrutam |
kartuM maartaamDatanayaM praaj~j mitramapi tatyajE || -sa.bhaa.vi. 6/14,15*

***tadarthameva bhImasya hyanujatvaM sureshvaraH |
Apa pUrvAnutApena tena bhImastathA.akarot.h // 18.52//***

52. That is why kings of demi-gods Indra was born as Bhima's younger brother. He repented for the mistakes committed earlier. That is the reason why Bhima protected him.

Note:

1. Realizing that he was ruined when he was Vali, because he had distanced himself from Hanumantha, he repented and to set it right he was born as Bhima's brother during that Mahabharata time and received his benefaction
2. Bhimasena respected his thoughts and rescued him.

***duryodhanArthaM karNasya paxiNo daityadAnavAH |
AsuH sarve glahAvetAvAsatuH karNaphalgunau // 18.53//***

53. All the giants and demons joined Karna's party for the sake of Duryodhana. In this way Karna and Arjuna became pawns in this dice game of war.

Notes:

Just as all the demi-gods joined Arjuna's party for the sake of Bhima, all the demons joined Karna's party for the sake of Duryodhana. This means that in this way all the demi-gods made Arjuna as their pawn and all the demons made karna as their pawn and prepared for the dice game of war.

Incident of Guru Dakshina (paying fees to Guru)

*atha pR^ishhTo ¹daxiNArthaM droNa Aha kumArakAn.h /
baddhvA pAJNchAlarAjAnaM dattetyUchustatheti te || 18.54||*

54. When he was requested to accept fees, Drona told princes “Capture Panchala king Drupada and offer him to me”. They agreed.

Notes:

The main reason for Drona to accept the job of Guru to Kuru and Pandavas was to ruin Drupada. Drona thought that the time for this had come and wished that the princes should capture Drupada who had insulted him and surrender him as Gurudakshina (fees).

Reference

1. glahau asatuH=dyUtE dEyadravyarupau babhUvatuH / -(ja)

2. dakShiNaarthaM gurudakShiNaartham / 'dakShiNaayaaM' iti paaThE dakShiNaaviShayE / -(ja.,va.)

3. baddhvaa paaMcaalaraajaanamityatra anityatwaat samaasaatavidhEH paaMcaalaraajanamityuktam
|| -(vaa.)

*te dhArtarAshhTrAH karNena sahitAH pANDava api /
yayurdroNena sahitAH pAJNchAlanagaraM prati || 18.55||*

55. Kauravas along with karna and Pandavas along with Drona left to Panchala city.

Notes: In order to inform that the stubborn Kauravas along with Karna, in order to do the task themselves went first to capture Drupada, they are quoted first here. The reason for this was their jealousy on Pandavas more than the eagerness to give Gurudakshina. ¹Bhagavata quotes that the chief qualities of evil people is their jealousy towards good people. “*nirmatsaraaNaaM sataam*”

Reference

1.uttamE swaatmanO nityaM maatsaryaM parivarjayEt /

kurutE yatra maatsaryaM tattattasya vihIyatE || - bhaa.taa (1/1/3) uddhRuta mahaasaMhitaavacana

*athA.aha bhImaH sAmarthyavivekAbhIpsayA gurum.h /
garva eshha kumArANamanivAryo dvijottama || 18.56|*

*gachchhantvete.agrato naishhAM vashago drupado bhavet.h /
nivR^itteshhvakR^itArtheshhu vayaM baddhvA ripuM tava /*

AnayAma na sandeha iti tasthau sasodaraH // 18.57//

56 - 57. Wishing to express the difference in their capabilities, Bhima¹ informed Guru Drona: “Oh best among Brahmins!, these princes’s arrogance cannot be inhibited, so let them go first. Drupada will never be captured by them. Once they fail and return, we will go and definitely capture your enemy and bring him back to you. Do not doubt about it. Saying so, he did not proceed further and stayed back with his brothers.

Notes:

1. If they go along with Kauravas now, then there is a danger of them fighting and gaining victory and Kauravas getting the fame. This is the reason why in order to not give a chance to such an incident Bhima said so. Such a thought that by achieving the task successfully after their incapability becomes apparent, not only shows their incapability but also our great capacity becomes evident is called Yoga.
2. It should be noted that even in Ramayana after it was decided that none of the monkeys were capable of crossing the ocean, Hanumantha prepared to cross the ocean – “*tEShaamashaktaM prakaTaaM vidhaaya (6/59)*”. The speciality is that - there good people’s arrogance had to be inhibited. Here bad people’s haughtiness had to be trampled. It should be noted that here Bhima’s complete knowledge is also expressed.

Reference

*I.pUrvamEva tu saMmaMtrya paarthO drONamathaabravIt /
darpOdrEkaat kumaaraaNamaachaaryaM dwijasattamam //
EShaaM paraakramasyaaMtE vayaM kuryaama saahasam /
EtairashakyaH paaMcaalO grahItuM raNamUrdhani // - bhaarata (aadi . 137/12,13)*

Kaurava’s Defeat

*sadroNakeshhu pArtheshhu sthiteshhvanye sasUtajAH /
yayurAttapraharaNAH pAJNchAlAntaHpuraM drutam.h // 18.58//*

58. While Pandavas stayed back with Drona, Kauravas along with Karna, hurriedly attacked Panchala king Drupada’s Palace armed with weapons.

Notes:

1. It means that even without reasoning as to why Pandavas had stayed back, Kauravas rushed with enthusiasm.
2. This is an example that to conduct oneself in a manner, after understanding how elders conduct themselves, one should have good culture and upbringing.

*kumArAn.h grahaNepsU.nstAnupayAtAnudIxya saH /
axohiNItitayayuN^.h nissR^ito drupado gR^ihAt.h // 18.59//*

59. Noticing that the Princes wishing to capture him had attacked him, Drupada started from Palace along with 3 akshouhini army.

Notes:

It is worthy to note that – it is quoted here that Drupada’s army was as huge as 3 akshouhini. This means that Drupada’s position was foremost among the prominent kings of that time.

*te sharairabhivarshhantaH parivArya kumArakAn.h /
ardayAmAsuruddvR^ittAn.h striyo bAlAshcha sarvashaH // 18.60//*

60. They started showering arrows on them and surrounded the princes and started harassing them. Even women and children started harassing them (of mis-deeds) from all directions.

*harmyasaMsthAH striyo bAlA grAvabhirmusalairapi /
atyarthamardayAmAsuH kumArAn.h susukhedhitAn.h // 18.61//*

61. Women who were standing on the balconies started hurling stones and long wooden pestles at the princes who were bought up royally at the palace.

Notes:

1. On one side showering of arrows from the mighty army, and on the other side hurling of stones and long wooden pestles from women and kids - these princes who were raised in palace royally were in unbearable pain after having hurt like this.

*drupadasya varo hyasti sUryadattastapobalAt.h /
A yojanAt.h puramupa na tvA jeshhyati kashchana // 18.62//*

62. Drupada had performed a penance and received boon from Sun – “Nobody can defeat you around your city upto a radius of one yojana”.

Notes: the main reason behind the princes’ defeat is given here. It means that the boon Drupada had that “Nobody can defeat you around your city upto a radius of one yojana” was the reason for the attack of army, women and children become dreadful for princes.

*iti tena vareNaiva sukhasaMvarddhitAshcha te /
¹bhagnaAH kumArA AvR^itya dudruvuryatra pANDavAH // 18.63//*

63. In this way due to this boon, princes who were raised comfortably were hurt very badly and returned to Pandavas camp.

Notes: If one of the reasons was – though Karna was an incarnation of Sun he could not breach his boon and was defeated, the other reason which was more evident than the first one was, he went as a competition to Arjuna and he had curse from Parashurama that if he fights with a competitive spirit he will definitely lose it.

Reference

1. 'bhagnaaH kumaaraa aavRutya dudruvuryatra paaMDavaa' ityatra rudravaradaajEyasya duryOdhanasya raamavaraadajEyasya karNasya ca paraajayaH kathamiti cEt satyam | taditarEShaaM sUryavaRENa paraajayaH kathamiti cEt satyam | taditarEShaaM sUryavarENa paraajayaH tayOstUddvRuttaanityuktatwaat | taabhyaaM tadaanImastradEvataavaMdanaadikaMvinaastrayaddhaM kRutamiti j~jaayatE | atastayOH paraajaya iti shrutOrtha | - (raa)

***strIbAlavR^iddhasahitaiH pAJNchAlairapyanudrutAH |
bhImArjuneti ¹vAshanto yayuryatra sma pANDavAH || 18.64||***

Reference

2. *dravaMti smanadaMti sma krOshaMtaH paaMDavaan prati || -bhaarata(aadi. 137/25)*

***tAn.h prabhagnAn.h samAlokya bhImaH praharatAM varaH |
Aruroha rathaM vIraH pura AttasharAsanaH || 18.65||***

***tamanvayAdindrasuto ¹yamau tasyaiva chakrayoH |
yudhishhThirastu droNena saha tasthau nirIxakaH || 18.66||***

66. Indra's son Arjuna followed him. On his left and right, near the wheels of the chariot, Nakula Sahadeva walked. Yudhistira stayed there with Drona waiting with anticipation.

Notes:

1. Moola Mahabharatha states that Nakula and Sahadeva walked next to the wheels of the chariot. Even Vadirajaya mentions the same. In Janardhaneeya VadhiraJeeya it states that they walked next to the wheels of Bhima's chariot. Overall it means that Nakula Sahadeva also left with Bhima and Arjuna
2. Yudhistira is the eldest. It is Bhima and others speciality that in most of the incidents they left him as observer. It indicates the fact that, it is speciality of God's to let Virtuous people stay wherever they are and bring fame and fortune to them.

Reference

1. *yamau tasya bhImasyaiva chakrayO rathacakrayOH samIpE gataavityarthaH | - (va.)
tasya bhImasya cakrayOH rathacakrayOH samIpEna jagmaturiti shEShaH | -(ja.)*

***AyAntamagrato dR^ishhT.hvA bhImamAttasharAsanam.h |
dudruvuH sarvapAJNchAlAH vivishuH purameva cha || 18.67||***

67. Seeing Bheema advancing ahead of everyone with bow in his hands, all the Panchalas fled with fear. They ran fast and reached their city.

Notes: This renders the fact that Bhima, not by waging war but just by his presence made the enemies retreat. By fleeing like this they were able to save their lives. Or since they did not oppose Prana (God who lets living being sustain their life) they were able to save their lives.

***drupadastvabhyayAd.h bhImaM saputraH ¹sAhasenayaA |
chakraraxau tu tasyA.astAM yudhAmanyUttamaujasau || 18.68||***

68. Drupada along with his sons and army opposed Bhima. On his left and right sides near the wheels of the chariot his sons Yudhamanyu and Uttamaujas stood as protectors.

Reference

2. *saarasEnayaa(vE. paaTha); saarasEnayaa prabalaEnayaa (vE)*

***¹dhAtraryamAveshayutau vishvAvasuparAvasU /
sutau tasya mahAvIryau satyajit.h pR^ishhThato.abhavat.h || 18.69||***

69. Both of them are incarnations of celestial artists named Vishwa vasu and Para vasu. Sons of Drupada who also had the presence of Aditya's named Dhaatru and Aryamaa were also great warriors. Behind them Satyajith was present.

Reference

1. *'dhaatraryamaavEshayutau yudhaamanyUttamOjasau' ityatra dhaatubrarhmaNaH Aryamaashca tayOraavEshaabhyaaM yutaaviti | brahmaavEshayutO yudhaamanyuH | taduktaM - 'yudhaamanyuH paarShadastu brahmaavEshayutO ball' ityaMshaavataraNE | -(raa.)*

dwaadashaadityEShu madhyE dhaatraaryamNOraavEshayutau | -(ja.)

***sa mitrAMshayuto vIrashchitraseno mahArathaH /
agratastu shikhaND.hyAgAd.h rathodAraH² sharAn.h xipan.h || 18.70||***

70. Satyajit had the presence Aditya named Mitra. He is also incarnation of Gandharva (Celestial entertainers) named Chitrasena. He was very brave and great charioteer. In front of all of them was the best charioteer Shikandi who proceeded shooting arrows.

Reference

2. *rathOdaaraH rathEnOtkRuShTaH | -(ja.)*

***janamejayastamanveva pUrvaM chitraratho hi yaH /
tvashhTurAveshasaMyuktaH sa sharAnabhyavarshhata || 18.71||***

71. Right behind him Janamejaya who was the incarnation of Gandharva named Chitraratha and who had presence of Aditya named Twashtru proceeded. Even he was showering arrows.

Notes: This Janamejaya is Drupada's son. Janamejaya who listened to Mahabharata for the first time was King Parikshita's son.

***tAvubhau virathau kR^itvA vichApau cha vivarmakau /
bhImo jaghAna tAM senAM savAjirathakuJNjarAm.h || 18.72||***

athainaM sharavarshheNa yudhAmanyUttamaujasau |

abhIyatustau virathau chakre bhImo nirAyudhau // 18.73//

*hastaprAptaM cha pAJNchAlaM nAgrahIt.h sa vR^ikodaraH /
gurvarthAmarjunasyorvI pratij~nAM kartumapyR^itAm.h // 18.74//*

*mAnabhaN^gAya karNasya pArthameva nyayojayat.h /
sa sharAn.h xipatastasya pAJNchAlasyArjuno drutam.h // 18.75//*

*pupluve syandane chApaM chhitvA taM chAgrahIt.h xaNAAt.h /
siMho mR^igamivA.adAya svarathe chAbhipetivAn.h // 18.76//*

*atha prakupitaM sainyaM phalgunaM paryavArayat.h /
jaghAna bhImastarasA tat.h sainyaM sharavR^ishhTibhiH // 18.77//*

*atha satyajidabhyAgAt.h pArthaM muJNchaJNchharAn.h bahUn.h /
tamarjunaH xaNenaiva chakre virathakArmukam.h /
ghnantaM bhImaM punaH sainyamarjunaH prAha mA bhavAn.h // 18.78//*

*senAmarhati rAj~no.asya vIra hantumasheshhataH /
¹sambandhayogyastAtasya sakhA.ayaM na sudhArmikaH // 18.79//*

Reference

1. saMbaMdhayOgyaH bhaavisaMbaMdhaM hRudi vidhaayEdamuktam / -(ja.)

*neshhyAma enamevAto gurorvachanagauravAt.h //
snehapAshaM tatashchakre bIbhatsau drupado.adhikam.h // 18.80//*

79-80. Arjuna destroyed their chariot and arrows in a flash. He requested Bhimasena who was thrashing the army continuously “Oh brave one please do not destroy the complete army of this king. He is worthy of being our relative. He is a virtuous person and also our father’s friend. Out of respect to our Guru’s (teacher’s) words let us just capture and take him. As he was telling this, Drupada was attracted to the special comradeship bonding of Arjuna.

Notes: Even though Arjuna captured him, Drupada got the feeling of friendship towards him - this is an example of greatness of God’s resolution

*tataH senAM vihAyaiva bhImo bIbhatsumanvayAt.h /
mukta kathaJNchid.h bhImAsyAt.h¹ sA senA dudruve bhayAt.h // 18.81//*

81. Later Bhimasena stopped thrashing the army and followed Arjuna. In this way the army which was rescued from Bhima incidentally fled the battleground.

Notes: It should be noted here that the army was rescued only because Bhima stopped thrashing them, but they never ever had the capacity to escape themselves from Bhima’s attack.

Reference

2. bhImaasyaat bhImamuKaat / -(ja.)

**drupadaM sthApayAmAsAthArjuno droNasannidhau /
paprachchhainaM tadA droNasakhyamastyuta neti ha // 18.82//**

82. Arjuna captured Drupada and handed him over to Dronacharya. Drona then asked Drupada “Are you friends with me or Not?”

Notes: It should be understood that, by asking so Drona took the revenge of the insult Drupada had done to him by saying “ What kind of friendship can a king like me have with a poor Brahmin like you“ . In this way defeating Drupada in his own style is the expertise of Drona.

**astIdAnImiti prAha drupado.aN^girasAM varam.h //
athA.aha drupadaM droNaH sakhyamichchhe.axayaM tava // 18.83//**

**nahyarAj~nA bhavet.h sakhyaM tavetIdaM kR^itaM mayA /
na vipradharmo yad.h yuddhamatastvaM na mayA dhR^itaH // 18.84//**

**shishhyairetat.h kAritaM me tava sakhyamabhIpsatA /
ataH sakhyArthamevAdya tvadrAjyArddho ¹hR^ito mayA // 18.85//**

Reference

1. samaaMshasyaavivakShitatwaadardha iti pulliMganirdEshaH / -(ja.)
samaanatwasyaavivikShitatwaadardha iti pulliMganirdEshaH / -(va.)

**gaN^gAyA ¹daxiNe kUle tvaM rAjaiivottare tvaham.h /
nahyarAjatva ekasya sakhyaM syAdAvayoH sakhe // 18.86//**

Reference

1.raajaasi dakShINE kule bhaagIratyaa ahamuttarE // -bhaarata(Adi. 137/70)

83-86. Drupada replied “now I am” Drona told Drupada “I need permanent friendship with you, I did this because you do not want to have friendship with a person who is not a king. War is not the way of living (Dharma) for Brahmana, that is the reason why I did not capture you myself. I got it done from my disciple because I wish to have friendship with you. Even now just for friendship I will take half of your kingdom. You are the king on southern banks of Ganga and I will be the king of the northern bank. ”

**ityuktvonmuchya taM droNo rAjyArddhaM gR^ihya chAmutaH /
yayau shishhyairnAgapuraM nyavasat.h sukhamatra cha // 18.87//**

**brAhmaNyatyAgabhIruH sa na gR^ihNan.h dhanurapyasau /
dhArtarAshhTraistu bhImasya bhayAt.h pAdau praNamya cha // 18.88//**

*sharaNArthaM yAchitatvAt.h saputro yuyudhe paraiH /
evaM harIchchhayaivAsau xAtraM dharmamupeyivAn.h // 18.89//*

Religious Sacrifice performed by Drupada
*drupadastu divArAtraM tapyamAnaH parAbhavAt.h /
bhImArjunabalaM dR^ishhT.hvA chechchhan.h pANDavasaMshrayam.h // 18.90//*

90. Drupada suffered anguish from his defeat day and night and also wished to seek protection of Bhima and Arjuna after realizing seeing their strength.

*sambandhItyarjunavachashchikIrshhuH satyameva cha /
mArdavaM chArjune dR^ishhT.hvA sutAmaichchhat.h tadarthataH // 18.91//*

91. Arjuna had told that Drupada was their relative, he wished to make those words come true; also seeing the soft nature of Arjuna he wished to have a daughter whom he could give in marriage to Arjuna.

*putraM cha droNahantAramichchhan.h vipravarau yayau /
¹yAjopayAjAvAnIyAthArbudena ²gavAM nR^ipaH // 18.92/
/*

92. Wishing to have a son who would be capable of killing Drona, he went to Brahmins named Yagnopayaja who were best among priest. He donated 10 crore cows to them and got them back to his kingdom.

Notes:

1. Instead of realizing the truth that Drona had given him a tit for tat for the insult he had done to him, Drupada thought that he had insulted him and resolved to take revenge on him. That is why he decided to have a son who was capable of killing Drona. Similarly having got attracted to the word “relative” that Arjuna mentioned, he decided to make him his son-in-law and wished to have a daughter so that he can give her in marriage to him.
 2. This is a special circumstance. It is a story where Drupada who did not even have a daughter decided to have Arjuna as his son-in-law first and then had a daughter. It is a special circumstance which showcases one other unique face of God’s resolution. Realizing that such a resolution cannot be achieved by ordinary means , he organized a Yagna (Sacrifice)
 3. Thinking that even such a Sacrifice will not be fruitful if performed by ordinary priest, he went to Yagnopayaja who were one of the most celebrated priests of that time. When they did not pay attention to his request, he promised that he will donate 10 crore cows to them and got them to agree to perform the Yagna.
 4. With a noble thought that, with more cows we can do our sacrifice and other activities in a better way, both of them agreed to his request and got him to do a sacrifice on the banks of river Ganga. After having completed the rituals in the right way, they invited his wife to come and receive the final offerings of the sacrifice which will grant children. She was indulged in getting dressed up at that time. Using it as an excuse she arrogantly delayed in reaching the sacrificial altar.
-

Reference

1. 'yajOpayaajaavaanIyaatharbudEna gavaaM nRupaH | cakaarEShTiM cE 'tyatra nRupO drupadaH | tayOH gavaaM arbudEnaarbudasaMKyaakagOpraadaanEna yaajOpayaajaavaanIyEShTiM putrakaamEShTiM cakaarEti | -(raa.)

2. arbudEnEti gavaamarbudadaanEna tOShayitwEtyarthaH | -(taa.)

**chakAreshhTiM tu tadbhAryA dvijAbhyAmatra chA.ahutA |
drupadAt.h sutalabdhyarthaM sA.ahaN^kArAd.h vyaLambayat.h // 18.93//**

93. She arrogantly delayed her arrival by telling “Drupada did the sacrifice; let him give birth to the children”.

Notes: She delayed with a pretext that she was not ready yet. Fact was not that but her arrogance was the main thing. Shastras prohibits the arrogance not adornment.

Reference

1. ahaMkaaraaditi | iShTau kRutaayaamapi madapEkShaastItyahaMkaaraadityarthaH | gavaamarbudasya dakShiNaatvEna dataadahaMkaara ityaahuH | -(taa.)

**kimetayetyavaj~nAya tAvubhau viprasattamau |
ajuhvatAM tat.h putrArthaM patnyAH prAshyaM havistada // 18.94//**

94. Ignoring her, both the priests took the offerings that would grant children to her and offered it to the sacrificial fire.

**hute havishhi mantrAbhyAM vaishhNavAbhyAM tadaiva hi |
dIptAN^gAranibho vahniH kuNDamaddhyAt.h samutthitaH // 18.95//**

**kirITI kuNDali dIptau hemamAli varAsimAn.h |
rathenA.adityavarNena nadan.h drupadamAdravat.h // 18.96//**

**dhR^ishhTatvAd.h dyotanatvAchcha dhR^ishhTadyumna itIritaH |
munibhirdrupadenApi sarvavedArthatattvavit.h // 18.97//**

**anvenAM bhAratI sAxAd.h vedimaddhyAt.h samutthitA |
prANo hi bharato nAma sarvasya bharaNAchchhrutaH // 18.98//**

**tadbhAryA bhAratI nAma vedarUpA sarasvatI |
shaMrUpamAshritA vAyuM shrIrityeva cha kIrtitA // 18.99//**

99. Since she is the guardian diety of Vedas, she is Saraswathi. She is also famous as Sri because she is under the protection of Vayudevaru who is the form of true pleasure.

Notes:

1. After Drishtadyumna was born, another miracle took place. From the same sacrificial altar a beautiful lady emerged. Bharati incarnated in such a way. Bharata means Vayu. He has this name because he bears the whole universe on his shoulder; he is the one who bears Shesha devaru who bears the whole universe on himself in Kurma form. That is why his wife's name is Bharathi. Her other name is Saraswathi. Mahabharata records that the person who incarnated there is Shri. Acharya has given etymological meaning of this word as which is Bharathi. '*shaM shrItaa shrIH*' - means the one who is under the protection of Vayudevaru who is in the form of happiness.
2. It should also be noted that Draupadi by emerging from the middle of the flames of auspicious sacrificial altar proclaimed to the whole world that she is immaculate. Whatever comes out of the fire is pure. If it comes out from sacrificial fire it is even more pure. It is a proven fact that Draupadi who incarnated from the centre of this is purest. Being the wife of Pavana (Vayu) it is quite natural that she is immaculate. Yagna (Religious Sacrifice) is the symbol of all good tasks. ('*yaj~jaarthaat karmaNOnyatra*'). Draupadi emerging from the sacrificial fire indicates that when noble tasks are performed with attitude of submitting everything to Lord Sri Krishna (*SrIkRuShNaarpaNa*) then good knowledge will be accrued. (*karmaNaa j~jaanamaatanOti*). It means Draupadi who is the guardian deity of knowledge, will be the cause of accruing knowledge by granting it as a result for practicing noble deeds.
3. Even Sita Devi emerged from Sacrificial ground. She who emerged from the Sacrificial ground is the wife of Sarvottama, Draupadi who emerged from sacrificial altar is Jevottama's wife. If her story is Ramayana, Draupadi's story is Mahabharata. Sita is Mahalakshmi guardian of noble riches. It should be noted that Draupadi is Bharathi the guardian deity of noble education (knowledge). Another speciality is that both their weddings had the background of Swayamvara.

*AveshayuktA shachyAshcha shyAmaLAyAstathoshhasaH /
tAshchendradharmanAsatyasaMshrayAchchhriya¹ IritAH // 18.100//*

100. She also had the presence of Shaci, Shyamala and Usha Devi. Since they were under the protection of Indra, Dharma and Ashwini Gods they are called as Shri.

Note: This means that just as name Shri is applicable to Bharati, it is also applicable to others led by Shaci. In this way by the words "Sri" incarnated means Bharathi and Shaci, Shyamala and Usha Devi present in her incarnated.

Reference

1. *shacIshyaamaLOShassutu shrItatwaacChriyaH / iMdradharmanaasatyaanaaM tu yOgyatayaa saMbaMdhaH / saMsaarEpi vaayOH sarvadaa vRuttirUpasukhaanubhavItRutwaat shaMrUpaM vaayumityaktam / gautamashaapEna sahasraakShE balibalEna swargaatpalaayitE brahmahatyaabhayaEna kamalanaalaaMtaH praviShTE ca iMdrE tadabhaavaat shaMshabdEna tadagrahaNam / tatOpi nIcaanaaM yamanaasatyaanaaM tu sutaraaM tadabhaavaat shaMshabdEna tadagrahaNam / bhaaratIpakShEpi shaMshritEti sthitE "ChamdasI samaanE pUrvalOpaH" iti vacanaat pUrvashakaarasya lOpE shrIrityEva shabdastwarUpamurvaritamiti j~jEyam // -(vaa.)*

*sA kR^ishhNA nAmataShchA.asIdutkR^ishhTatvAddhi yoshhitAm.h /
kR^ishhNA sA varNatashchA.asIdutkR^ishhTANandinI cha sA // 18.101//*

¹*utpattitashcha sarvaj~nA sarvAbharaNabhUshhitA |*
samprAptayauvanaivA.asIdajarA² lokasundarI |
³*umAMshayuktA.atitarAM sarvalaxaNasaMyutA || 18.102||*

102. She was born omniscient (Sarvagna, All Knowing), adorned with all the ornaments, youthful, she does not have old age and she is the most beautiful woman in the three worlds. She had the special presence of Uma in her. She possessed all the auspicious physical features.

Notes

1. Many special qualities of Draupadi are informed in this verse. Being guardian diety of Vedas it is befitting that she was born all-knowing. Knowledge is the most precious ornament, being guardian diety of the supreme knowledge; it was natural that she was born adorned with all the ornaments. By mentioning that she was youthful solution for the other problem of wedding is also indicated. As Drupada had resolved, she had to become wife of Arjuna, if she was born as a baby the age difference between the two of them would be too much. Since she was born as youth there is no scope for this question. Now the word '*ajaraa*' means one who does not have old age. This is yet another unique quality of Draupadi. Since their body was composed of pure strength, there was no chance of getting old age, diseases or any such issues. Through out Mahabharata, Draupadi being described as ever youthful fosters this fact.

2. Just in the same way, the incarnation of Vayudevaru namely Hanumantha, Bhimasena and Anandathirtha are also the ones where there is no old-age. Incarnation of Hanumantha is endowed with eternal longevity (no death). Bhimasena was famous in Mahabharata as person who never reached old-age. It is also well known that even today Sri Madhwacharya is in Badari and will live on earth for 36000 years in this Kaliyuga. ----- . That is the reason why distortions resulting from time and age are nonentity to them. Being the most beautiful woman is another greatness of Draupadi. Normally Parvathi is famous as the most beautiful woman in all the three worlds. But since Draupadi is the goddess higher in gradation than Parvathi; she is most beautiful woman in all the three worlds. And Mahalakshmi is the only most beautiful woman in all the worlds. In second chapter it is explained that in case of women beauty is the deciding factor for their merits. "*yatra rUpaM tatra guNaH (2/36)*". It should be noted that this is the reason why the word "*trilOkasuMdari*" not only indicates her physical beauty but also indicates the special meaning that she is the most excellent among all the femini-beings in the mortal world.

3. The clarification for the fact that she had the presence of Uma in her is explained ahead. Draupadi's yet another speciality is that she possess all the auspicious qualities. In their original forms all the Rujus possess 32 auspicious characters. It is a speciality that even in their incarnation they possess these 32 auspicious qualities. All the other demi-gods do not possess 32 auspicious qualities in their original form and it is not a rule that they should possess all those qualities that they have in their incarnations. It has already been mentioned that Bhimasena possessed all the 32 auspicious qualities - (12/133). In Mahabharata it is mentioned in couple of places that Draupadi is the incarnation of Parvati. Its implication is explained here by using the word "*umAMshayuktaa nitaraaM*". Meaning though she had the presence of Shaci, Shyamala, Usha, one of the chapters in LakshaaLaMkara explains that presence was Parvathi was greater than the other three:

drupadaiShaa tatO jaj~jE sutaa tE dEvarUpiNI |
paMchaanaaM sahita kRuShNaarUpaa paarvatyaniMditaa || -bharata(1/196/51)

Reference

1. *utpatti EvEti sarvatra saMbadhyatE |* -(va.)
2. *ajaraa kadaapi jaraarahitaa |* -(taa)

3. *umaAMshayuktaa nitaraaM -(paaThaaMtara)*

*umaAMshayuktaatitaraamityatra atitaraamityasya sarvalakShaNasaMyutEtyuttaravaakyEna
saMbaMdhaH //*

uma ca dEvyastaa ityatra shacIshyaamaLOShaarUpaaH dEvyaaH na tu bhaarati // -(vaa)

Draupadi's Backfoud – Uma and others cursed by Brahma

*pUrvaM ¹hyumA cha devyastAH kadAchid.h bhartR^ibhiryutAH |vilAsaM
darshayAmAsurbrahmaNaH pashyato.adhikam.h // 18.103//*

103. Earlier, Umadevi, Sachi, Shyamala and Ushadevi – though Brahma was watching them, they flirted with their husbands in front of him on purpose.

Notes: Earlier, once in presence of Brahma, Demi-goddess's Parvati, Sachi, Shyamala and usha flirted too much with their husbands Shiva, Indra, Yama and Ashiwini God's . In this way flirting in presence of elders is not acceptable in Shastras and is an indisciplined conduct. They behaved like that due to the bad-luck.

Reference

1. *shacyaadibhyO nitaraamumayaa saha sarvavyavahaarEShu bharatyaa avasthaanaaditi bhaavaH | -
(vaa.)*

*puraa yamasutaa gaurI dasrayOH satpriyaa shaI |
EkIbhUya tathaa yOgaat samIpaM brahmaNO yayuH //
tasya j~jaanparIkShaarthaM taj~jaatwaa taaH shashaapa ha //(matsyapuraaNa) -(shrI)*

*shashApa tAstadA brahma mAnushhIM yonimApsyatha |
¹tatrAnyagAshcha bhavatetyevaM shaptAH surAN^ganAH // 18.104//*

*vichArya bhAratImetya sarvamasyai nivedya cha |
sahasravatsaraM chainAM shushrUshhitvA babhAshhire // 18.105//*

104-105. Then Brahma cursed them “All of you be born as humans, there be under the protection of para purusha (other's husband). Being cursed liked this the three of them discussed and decided to perform penance to please Bharati devi and indulged in penance for 1000 years, served her and informed her about the calamity that had be-fallen on them and prayed to her.

Notes:

Brahmadeva has given suitable punishment for their mis-deed. It is a unique boon that since they had indulged in flirting with their husbands excessively, let them suffer the relationship with men who are not their husbands. It is highly condemnable for Gods. It is impossible to accept this. Since it is curse from Lord Brahma, there is no way of escaping from it. Realising that they are not capable of finding a solution for this situation, they sought the protection of Bharati and requested her, which was only way out. Such a request cannot be easily fulfilled. Therefore they performed penance for 1000 years to please her and then later putforth their request.

Reference

2. mahaasabhaayaaM swairiNivadaacaraNaat tatraanyagaaSca bhavatEtyuktam | anyaan gacchaMtIti anyagaaH parapuruShasparSamaatravatya ityarthaH na tu taiH saha raMtavyamiti SaapaH | tathaasati spaShTamanyaramaNyO bhaVvatEtyEva vadEt | ata Eva maarutaadanyaM na spRuSEmEti vadiShyaMti | "adRushyatwamasaMsparSO hyasaMbhaaShaNamEva ca" iti vacanaat maanuShasaMsparshOpi dEvaanaaM mahaadOShaH | snuShaasthaanIyaanaaM saakShaadwaayupatnyaa twayaa saha sthitaanaamasmaakaM kadaacittwayaa saha ramamaaNena vaayunaa sparSOpi putryaaH pituH sparshvat na dOSha iti bhaavEnaahuH maarutaadanyaM na spRuSEma kathaMcanEti | pUrvaM caanyatra lIlayEtyatra pUrvaM=anyagaamitwaSaapaatpUrvamityarthaH || -(vaa.)

kEcit tu tatra vakShyamaaNaSaapaaMtaraprayuktamaanuShajanmaswityarthamaahuH | -(taa.)

kEcit anyagaatwaM ca shaapaaMtaraprayuktadEhEShwanyagaatwaM cEtyarthamaahuH | -(taa.)

nanwEkasmin janmanyanyagaatwamiti hi bhagavatsiddhaaMtaH | tarhi janmacatuShTayE bhaaratyaa sahabhaavapraarthanamanupapannamiti cEnna | janmatrayEpyanyagaatwapakShEpi taulyaat | viprakanyaadEhE anyagaatwaabhaavEna sahabhaavavaiyarthyaat | vastutastu brahmaNaa EkadEhaa maanuShatwamiti punaSca maanuShIM yOnimaapsyatha tatraanyagaaSca bhavatEti ca Saptatwaacca asmin janmanyanyagaatwaaM bhaviShyatIti anyagaatwajanmana anirdhaaritwaat | saMdEhEna janmacatuShTayEpi bhaaratIsahabhaavapraarthanOpapatEH | nanu janmatrayE dEhaikyasya shaapaprayuktatwEpi anyagaatwajanmani dEhyaikyashaapaabhaavaat kutO dEhaikyamiti cEt ,anyagaatwaadEhE taasaaM dEhaikyasya maarutasaMbaMdaarthamicCayOpapatEH | pratyEkaM bhaaratIyuktatwEna maarutasaMbaMdhEcChaayaashakyatwaat | nahi mahatyaa bhaaratyaa vaayOSca taasaamanyagaatwajaanmani bahumaanuShadEhEShu sahabhaavasaMbhOgapraarthanaM shakyaamatO bhItivashEnEti kEcit tu janmatrayE dEhaikyaM caturthaM janma tu pRuthagEva | janmatrayasyaiva bhaaratI yuktatwam | dEvi janmasu caturShwapIti.....abhipraayikam | caturShu madhyE triShwiti va yOjanaa | - (taa.)

**devi no mAnushhaM prApyamanyagAtvaM cha sarvathA |
tathA.apI mArutAdanyaM na spR^ishema kathaJNchana || 18.106||**

106. Goddess! We are supposed to be born as humans. There we will be contact with person other than our husband. In that case we need your help so that other than Vayu we should not come in contact with any other person.

Notes:

1. As per Brahma's curse, we should have contact with "other" person. Contact with any other man other than our husband is major sin. But if we come in contact with Vayudevaru it will not be considered as sin due to contact with other person. Vayu Devaru is sacred. He does not have any flaws resulting from desiring other women. So they thought that if they come in contact with him, Lord Brahma's curse will come true, they will not be flawed due to contact with other man so they want to be under shelter of vayudevaru.
2. The main view is that the relationship with vayudevaru is like affectionate relationship with a father and is not sinful. Vadirajeeya mentions that that is why they made such a request.

Different births of Draupadi

*brahmaNaiva cha shaptaAH sma pUrvaM chAnyatra UlayA |
ekadehatvamApyainaM yadA vaJNchayituM gatAH || 18.107||*

107. Earlier in another incident, Lord Brahma has cursed us for a different reason. Once all of us for fun united in one body and went to cheat him.

Notes: They are mentioning that along with the present curse, they also have another curse from Lord Brahma. That happened in this manner – Once all the four headed by Parvathi present in one body went to Lord Brahma. Their intention was to test if Lord Brahma will identify them.

*¹ekadehA mAnushhatvamApsyatha trisha uddhatAH |
trisho madvaJNchanAyetA iti tenoditA vayam.h || 18.108||*

108. “You have arrogantly tried to trick me in this manner three times. So all of you be born in one body as humans.” we were cursed so.

Notes:

They did this not once but three times. So he cursed them “since you had shown such unacceptable behaviour three times you all of you should be born in one single human body three times “. Their attempt to test all-konwing Brahma became the cause for such a calamity. It should be noted though demi-goddess are excellent followers of Dharma, their destiny is the main reason behind them getting interested in having such fun. It might be assumed that this curse of Lord Brahma marked the beginning of the practice of forgiving a mistake two times and punishing if the same mistake is committed third time followed today.

Reference

1. *EkadEhaa maanuShatwamityatra EkadEhatayaa trishO madwaMcanaarthamaagatatwaat trishO dEhRukyEna maanuShatwamavaapsyathEtyEva shaapaH | na twatraapyanyagaamitwashaapa iti j~jEyam | nanwEkadEhatwajanmasu anyagaamitwashaapaabhaavaat kutO bhaaratIpraarthanam | chaturthajanmani pashcaattanaanyagaamitwashaapE satyapi EkadEhatwashaapasya trisha iti nirNItatwEna kutO dEhaiikyamiti cEtsatyam | shaapaabhaavEpi dEvastrItwEna atimanOharatanutwaat raavaNaadivat kaami kOpi maanavaH asmaan balaat spRukShyatIti bhiyaa bhaaratIpraarthanam | chaturthajanmani swarthaM bhaaratyaa vaayOshca bahumaanuShadEhEShu maanuShatwapraapaNamanucitamiti bhItayaa swayamEva bhaaratyaa saha pUrvaabhyastaikadEhatwaM saMpaadya jaataaH | yadwaa EkadEhE sthitwaiva patipraarthanaat shivOpi EkadEhatayaiva swaswapatipraaptivaram dadau | atOpi draupadIjanmani paMcaanaamEkadEhatwamiti j~jEyam | shivEna brahmashaapaM vimOcyaswapatisaMyOgavarE dattE sati punaranyagaamitwashaMkaabhaavEpi "atastwayaikadEhatwamiccaamO dEvi janmasu | catasRuShwapi" iti praaguktasatyasaMrakShaNaaya mOhanarUpatwEna kasyacitkaaminaH sparshashaMkaanivaaraNaarthaM ca EkasminnEva dEhE bhaaratyaa sahaiva caturvaaram janmEti sarvatra samaadhaanasaMbhavaat | brahmashaapasya vimOcanaabhaavE kupitO brahmaa shivasya*

*kutaH shaapaM dadyaat | viruddhaphalaM ca kathamEkatra syaaditi yuktirapyanusaMdhEyaa |
tasmaaduktavidhayaiva samaadhaanamiti j~jEyam || - (vaa.)*

***atastvayaikadehatvamichchhAmo devi janmasu |
1chaturshhvapi yato.asmAkaM shApadvayanimitataH || 18.109||***

109. “Oh Goddess, since we have these two curses we wish to take birth four times as humans and present within you”.

Notes:

Lord Brahma had cursed two times. According to one curse, one human body in which there will be contact with “other” man, according to the other curse three births in one human body. They said that they wished to endure both the curses by being present one body which is hers.

Reference

1. *caturShu janmasu madhyE janmatrayE twayaa saha EkadEhatwamicChaama ityanwayaH |
caturShwapi janmasu EkadEhatwaM shacyaadibhirvaaMCitamiti na bhramitavyaM | tathaaca
EkadEhatwEna trijanmasu madhyE EkatamE anyagaatwaM bhaviShyatIti bhaavaH | - (ja)*

*atra caturShu janmasu EkadEhatwapraarthanaM strItwaadanyapurushasaMsparshabhItyaiva | na tu
EkadEhatwa niyamasidhyarthaM | ata Eva caturShvapi janmasu anyapurushagaamitwa niyamOpi naasti
| tathaiva shapatwaaditi bhaavaH | - (va.)*

***chaturjanma bhaved.h bhUmau tvAM nAnyo mArutAd.h vrajet.h |
niyamo.ayaM hareryasmAdanAdirnitya eva cha || 18.110||***

110. “We will be born on earth four times, and Vayudevaru will never ever have contact with anyone except you, this is eternal law of Sri Hari”.

Notes:

1. This describes the reason behind being born present within Bharatidevi four times. Contact with other person in one birth which could be with none other than Vayudevaru. If that has to be achieved then they have to be born present within Bharati Devi. Sri Hari’s unique law is that none other than Vayudevaru can ever have contact with Bharati Devi.
2. In general, virtuous women, especially goddess, always get their original husbands as their husband even in their incarnations. Due to curses other goddess’s might be forced to have contact with other men. For eg, Shaci’s incarnation and Vali’s wife Tara had to marry Sugreeva, similarly Tara- wife of Guru had contact with Chandra, and Rati – wife of Kama had have relation with Shambasura. But Vayu’s wife Bharathi cannot never marry or have relation with anyone other than Vayu for any reason. That is the special benefaction of Sri Hari on her. Therefor even if she is born with presence of others in them, she will not have any contact with others except the most immaculate Vayudevaru. That is the reason why this special request was made.
3. Sri Vadiraja has given the special reason as to why they were born present within Bharati Devi four times though they had the curse to have contact with other man only in one birth – even though they have the curse of having contact with other man only once, since they are demi-goddess as a result of which they have unparalleled beauty – there is fear of being forced by

Asuras who are powerful by the boons they have received. This means that in order to avoid this situation completely they devised this scheme.

Birth as Bramin maiden

*atastvayaikadehAnno nAnyA ApnotiHmArutAt.h /
itIrite tathetyuktVA pArvatyAdiyutaiva¹ sA // 18.111//*

*²viprakanyA.abhavat.h tatra chatasraH pArvatIyutAH /
ekadehasthitAshchakrurgirIshAya tapo mahat.h // 18.112//*

111. Therefore, no one other than Vayu can touch us because will be present within you. After having heard this Bharati said “Let it be so” and was born on earth as Brahmin maiden along with Parvathi and other ladies. There all the demi-goddess along with Parvathi were present in one body and performed mighty penance to please Lord Rudra.

Notes:

1. When they requested her like this, Bharati Devi accepted their request. Their request was most unique. It is not an ordinary matter that great Goddess like her consented to take birth as human on earth four times without any reason just to protect them. They were cursed, but she had to be born with them. That curse was an unusual one. Consenting to that is an indication of BharatiDevi’s extreme kindness. The concept Bharati Devi proclaimed by taking such incarnations in order to protect other’s chastity is adorable. This also means that, for the welfare others, specially for protection of ultimate dharma like a woman’s chastity, any degree of sacrifice is a means to achieve great affection from Sri Hari.
2. Details of Vayudevaru consuming deadly KalaKoota Poison for the welfare of the world and saving the whole world during Amrita-mathana (Churning of the ocean to receive divine nectar) is already mentioned earlier. If he did that, his wife Bharati Devi did this for the protection of Demi-goddess. It should be noted that in this manner, Vayu and Bharati are revered in the world of Shastras as the most ideal couple.
3. In such four incarnations, first incarnation was in Tretayuga as a Brahmin Maiden. At that Vayudevaru had incarnated as Hanumantha. Speciality is that she is Maiden and he is Bachelor. In this incarnation all the four women led by Parvati were present in one body and performed a great penance to please Rudradevaru.

Reference

1. *paarvatyaadInaaM rudraparicaryaadikarmaNaH swakRutakarmaNashca EkaviShayatwaarthE
anyathaa viruddhakarmatwEna EkasharIrasthaanaaMtadanmathanaadiprasaMgaaditi bhaavaH / -(ja.)*

2. *atra janmanaaM catuShpayaM kathamityuktE viprakanyaikaa nalanaMdinI dwitIyaa tRutIyaa
draupadI caturthI kaalItyaadi | nanu saa kEvalaa bhaaratI | anyadEvyastatraaviShTaa ityanEna
kaalyaaH shuddhabhaaratItwaat kathaM kaalI caturthEtyaashaMkaayaaM saa kEvalabhaaratI
naanyadEvyastatraaviShTaa ityapi vadaMti | chaMdraa vaa caturthEti vadaMti | ubhayatraapi hEtuH /
bhaaratI jaatEtyanuktvaa kRuShNaa jaataa ityuktatwamEva / - (ti.)*

*yadwaashUnyashayanavrataM vidhavaadibhiH sarvaabhiH strIbhiH puruShaishca kaaryamityucyatE /
tatphalaM ca daMpatyOH sarvadaa ashUnyashayanamEva | tattavidhavaayaa*

vidhurasyaanupapadyamaanaM tadatiriktajanmani yathaa kalpyatE | EvamEva bhaaratyaa idaanIM
kanyaa janmatwaadEva tadatiriktasarvEShwapi janmasu ityupapattEH | ata EvaacaaryaiH pUrvaM
viprakanyaabhavadityuktam | anyathaa babhUva nalanaMdinI' tyaadivat vipraputryabhavadityavakShyat
/ maanuShEShwapi janmasu patiyOgavaraM praadaadityatra janmaswitibahuvacanaat sarvEShwapi
janmasu pariyOgavaraH pratIyatE | tadanupapannam | draupadIvyatiriktajanmani patiyOgaabhaavaat
tasmaat kathamEtaditi cEnna | pratidinaM jananaat janmaswityupapatEH | yathOktamEkOnaviMshE
pratidinaM jananaaddhi kanyEti | maanuShEShu janmaswapisaMbhaavitE draupadIjanmanIti vaa |
'apiH padaarthasaMbhaavanaanwayasargarhaasamuccayEShwi' ti sUtraat || -(ti.)

**taddehasthA bhArati tu rudradehasthitaM harim.h |
toshhayAmAsa tapasa ¹karmaikyArthaM dhR^itavratA || 18.113||**

113. Only BharatiDevi present in that body pleased Sri Hari present in Rudradevaru by performing Penance following strict religious procedures to attain karmaikya.

Notes: If all of them performed penance to please Rudradevaru, Only Bharati Devi, did not pray to Rudra Devaru but prayed to Sri Hari present within Rudradevaru. The reason was that she was higher to Rudradevaru in gradation. The main intention of such a penance is Karmaikya (to have oneness with the task being performed by others) .The others performed penance with a wish to get back their own husbands. Karmaikya also means that it facilitates the unison in the body in the future and to aide in achieving the goal.

Reference

1.karmaikyaaarthaM dhRutavratEtyatra ekadEhE
kRutanamaskaarasaRudbhOjanaadikarmaNaamaikyaaarthaM= phalaikyEnaikyaartham | anyathaa
bhaaratyaa shivaaMtargataviShNupUjaarUpakarnaNaH kRutatwEna anyaabhiH
shivapUjaarUpakarnaNaH kRutatwaat karmaikyaaayOgaat | "swabhartRusaMyOgaM vara" miti
vacanaat anyaasaamapi catasRuNaaM swabhartRusaMyOga Eva | bhImOpi draupadIdEhE
bhaaratImEva ramayati | na shacyaadyaaH paranaarIH | praacInaanyagamitwashaapasya
abhinavaswapatisaMyOgaakhyashivavarENa tiraskRutatwEna anyagamanE kaaraNaabhaavaat | "itIritE
pRuthayaahUtavaayusaMparshamaatraadabhavadbaladwayI" iti vacanaat yO vaayuH
putrajananaarthaM kuMtIsamIpaM pratyaaagatOpi kuMtyaaH udaramEva pasparsha na tu rEmE |
sOyaM niravadyashirOmaNirvaayurUpO bhImaH nirmimitaM snuShaa Eva na dUSHayadEti kim
vaktavyam | ataH paarvatyaa api vakShyamaaNabrahmashaapaan swapatipyasaMyOgO
naapyaaanyapatisaMyOga iti tatpaativratyaM na kOpi tyaaajayEediti sarvamavadaatam | ata Eva bhImasya
draupadyaa saha Ekaakitayaa ratikaalE "anyaa dEvIH swaapayitwaa sharIrE" iti swayamEva
vakShyatyaacaaryaH || -(vaa.)

karmaikyaaarthaM parvatyaadInaaM rudraparicaryaadikarmaNaH swakRutakarmaNashca
EkaviShayatpaarthaM anyathaaviruddhakarmatwEna
EkasharIrasthaanaaMtadunmathanaaprasaMgaaditi bhaavaH | rudradEhasthitarudranaamaanaM
hariM tapasaa shoShayaamaasEtyanwayaH | 'brahmaNi brahmarUpOsau shivarUpI shivEsthitaH' iti
vacanaat || -(ja.)

brahmaNi brahmarUpOsau shivarUpI shivE sthitaH' iti vacanaat ||

kutO vaa bhaaratI rudraadhiShThaanEpUjayadityata aha karmaikyaaarthamiti |
karmaNaamEkaviShayatwasiddhyarthamityarthaH | -(taa.)

*tasyai sa rudradehastho hariH prAdAd.h varaM prabhuH /
1anantatoshhaNaM vishhNoH svabhartrA saha janmasu || 18.114||*

*sarvesh hvapIti chAnyAsAM dadau shaN^kara eva cha /
varaM 2svabhartR^isaMyogaM 3mAnushheshhvapi janmasu || 18.115||*

114 - 115. All Capable Sri Hari present within Rudradevaru had granted a boon to BharatiDevi that she along with her husband will please Sri Hari's infinite forms in all births. For others he granted the boon of uniting with their respective husband's even in human births.

Notes: This means that their penance yielded results and they received the boon. It is special to note that if Sri Hari granted boon to BharatiDevi, Rudra Devaru granted boons to other on instructions of Sri Hari.

Reference

1. *anaMtOShaNamityatra anaMtatOShaNaM kariShyasIti yOgyakriyaadhyaahaaraH || -(vaa.)
viShNOranaMtatOShaNaM amitatOShaNam / -(ja.)*

anaMtatOShaNamiti swabhartraa saha viShNOraparieCinnatOShaNamityarthaH / -(taa.)

2.*atra bhaaratyaa kaamyavarapraarthanaabhaavaat swabhartRusaMyOgaM naama swabhartraa
sahitayaa viShNOranaMtaprItisaMyOgaH praarthitaH hariNaa sa Eva varO dattaH / -(taa.)*

*atra bhaaratyaa gamyavarapraarthanaabhaavat swabhartRusaMyOgaM naama swabhartraa sahitayaa
viShNOranaMtaprItisaMyOgaH praarthitaH hariNaa sa Eva varO dattaH / anyaasaaM tu kEvalaM
swabhartRusaMyOga Eva rudrENa datta iti hRudayam || -(ja.)*

3. *maanushEshvapIti / maanushajanmasu madhyE Ekasmin janmanItyarthaH / -(taa.)*

Daughter of Nala –Indrasena

*tatastadaiva dehaM tA visR^ijya naLanandinI¹ /
babhUvurindraseneti dehaikyena susaN^gatAH || 18.116||*

116. Later they renounced that body and were born as Nala's daughter – Indrasena, all of them in one body.

Notes: All of them were born as Nala Damayanti's daughter in second birth. Even then all of them were present in one body. ²Indrasena was her name .Here there are differences among commentaries.Many commentrators are of the opinion that Nalanandini is Indrasena. Even in Mahabharata it is mentioned that Nala Damayanti's daughter is Indrasena:

*iMdrasEnEti vikhyaataa puraa naalaayanI shubhaa /
maudgalyaM patimaasaadya cacaara vigatajwaraa ||*

From the above commentaries the four incarnations are Viprakanya, Indrasena, Draupadi and Chandra respectively. According to Vadirajeeya Nalanandini and Indrasena are different. According to his commentary Viprakanya, Nalanandini, Indrasena and Draupadi – these are the four incarnations. Many commenters are of the above opinion because Sri Madhwacharya has mentioned in 32nd chapter ‘*tadaiva kRushNaa bhuviprajata*’ (that is when Draupadi emerged) .Even Garudapurana mentions the same. Vadirajeeya’s Lakshaalankara Lesson is also analogous to this. .

Reference

1. puraa pUrvajanmani pUrvOktaprakaarENa naalaayanIti vishruta / pashcaat saivEMdrasEnEti vikhyaataa jaataa / pUrvajanmani naalaayanIti vishruta / nalaputrItwaat nalaayanI nalanaMdinIti ca vishruta / tasyaa mudgalaH / dwitIyE janmanIMdrasEnaa / tasyamaudgalyaH mudgalaputraH patiH / - lakShaalaMkaara

naLanaMdinI | babhUvuriMdrasEnEtyatra dwitIyajanmani naLanaMdinI babhUvuH | taM ca dEhaM swEcChayaiva visRujya tRutIyajanmani punariMdrasEnEti babhUvurotyarthaH | na tu naLanaMdinyEvEMdrasEnaa tathaa satyaarabdhatritwasyaaMtagamanaabhaavEna graMthakarturakaushalaprasaMgaat || -(vaa.)

dEvInaaM bahutwaadbabhUvariti bahuvacanam / nalanaMdinIdEhasyEkatwaannalanaMdinItiEkavacanam / na caatra nalanaMdinI iMdrasEnaakhyaM dEhadwayamiti shaMkyam / iMdrasEnEtItikaraNENA nalanaMdinyaamiMdrasEnaashabdaabhidhEyatwasya pratItEH padaarthaviparyaasE hi itikaraNaH prayujyate | mRuttikEtyEva satyamiti yaavat | nalanaMdinIdEhasya kaaryaaMtaraanuktEshca tasmaannalanaMdinyaa Eva iMdrasEnEti saMj~jaa natu dEhadwayam || -(ja.)

na caatra nalanaMdinIiMdrasEnaakhyaM dEhadwayamiti shaMkyam / iMdrasEnEti karaNE nalanaMdinyaa iMdrasEnaashabdaabhidhEyatwasya pratItEH padaarthaviparyaasE hi iti karaNaprayujyate | 'mRuttikEtyEva satyami' tiwat nalanaMdinIdEhasya kaaryaaMtaraanuktEshca tasmaannalanaMdinyaa Eva iMdrasEnEti saMj~jaa na tu dEhadwayam || -(va.)

nalanaMdinIti | iMdrasEnEti naamnaa nalasya putri babhUvurityarthaH | taduktaM mahaabhaaratE-

iMdrasEnEti vikhyaataa puraa nalanaayini sutaa | maudgalyaM patimaasaadya cacaara vigatajwaraa || iti|

kEcit tu dwitIyajanmani nalanaMdinI babhUvustaM ca dEhaM swEcChayaiva visRujya tRutIyajanmani punariMdrasEnEti naamnaa babhUvurityarthaH | anyataa janmacatuShpayaanutidOShaa ityaahuH | viprakanyEti prathamaM janma tatra na swapaarapurushasaMyOgaH | nalanaMdinIti dwitIyam | tatra mudgalasthavaayusaMyOgaH | draupadIti tRutIyam | tatra paarvatyatiriktaanaaM swapatinaatra saMyOgaH | parvatyaastutasyaapyabhaavaH | kaliyugE bhagavata aacaaryasyaavataarasamayE caturthajanma yadwaksHyati | 'tadaiva kRushNaapi bhuviprajataE' ti saa tu kalyaani tasyaashca viprakanyaavanna vivaaha iti saMpradaaya vidaH | tathaa ca na janmacatuShTayaanutidOSha ityalam ||

damayaMtyaaM nalajjaatatwaannalanaMdinI | naamnaa iMdrasEnEtyarthaH | iMdrasEnEti vikhyaataa puraa nalanaayini sutaa' iti sabhaaparvaNi bhaaratavacanaat || -(SRI)

2. iMdrasEnaM sutaa caapi iMdrasEnaM ca kanyakaam | - bhaaratE (vana. 57/46)

Brahma's curse to Madgala

*tadA.a.asInmudgalo nAma munistapasi saMsthitaH |
chakame putrikAM brahmetyashR^iNot.h sa kathAntare || 18.117||*

117. At that time a sage by name Madgala was engaged in penance. In one of the stories he heard that Brahma was fascinated by his own daughter.

Notes: It is being mentioned here that there is yet another story related to this. According to that a sage by name Mudgala, when listening to a story from Purana heard summary that Lord Brahma was fascinated his daughter created by himself. This is also mentioned in SrimadBhagavata Mahapurana.
aakamaaM cakame kShattaH sakaama iti naH shrutam (3/12/28)

*apAhasat.h so.abjayoniM shashApainaM chaturmukhaH |
bhAratyAdyAH paJNcha devIrgachchha ¹mAninnabhUtaye² || 18.118||*

118. Mudgala ridiculed Brahma, Brahma cursed him: “Arrogant man, you marry Bharati and the other five demi-goddess. That will lead to your misfortune.”

Notes: The woman whom Lord Brahma fascinated is not really Saraswathi. He really did not fasciante her either. He behaved like that just to delude demons. Not understanding the secret behind the context; Mudgala mocked Brahma as lustful man. As a result Lord Brahma cursed him. ⁴Bhagavata mentions that mocking good people without considering pros and cons is the behaviour of tamasa(ignorant) persons. Though sage Mudgala was Satvic by nature, due to the presence of Asura in him, he behaved in this manner and was cursed.

Reference

1. *ahaM kaamarahita ityabhimaanin | -(va.)*
2. *abhUtayE narakaadyanarthapraaptayE | -(ja.)*
3. *yaaM tatyaaaja vibhurbrahmaa maanuShI vaakca saa smRutaa |
saraswatI nijaa bhaaryaa daivIM vaacaM tu taam viduH iti ca -bhaa.taa.(3/13/33)*
4. *rajasaa ghOrasaMkalpaaH kaamukaa ahimanyavaH |
daaMbikaa maaninaH paapaa vihasaMtyacyutapriyaan || - bhaagavata (11/5/8)*

*itIritastaM tapasA toshhayAmAsa mudgalaH |
⁵shApAnugrahamasyAtha chakre kaJNjasamudbhavaH || 18.119||*

119. After being cursed like this, Mudgala performed penance and pleased Lord Brahma. Later Lord Brahma granted him a boon in exchange for the curse.

Notes: Not committing any sin is the quality of virtuous people. If they commit any sins accidentally, repenting about it and making suitable amends is also quality of virtuous persons. By doing so Mudgala

exhibited his Satvika character. It also means that by performing penance and pleasing Lord Brahma, he not only received boons but also learnt how to get freed from the curse he had received.

Reference

5. *shaapaanugrahaM shaapaanaMtaraM shaapasya anugrahastasamiti vaa | - (ja.)*

¹*na tvaM yAsyasi tA devI mArutastvachchharIragaH |
yAsyati tvaM sadA mUrhhAM gato naiva vibuddhyase || 18.120||*

²*na cha pApaM tataste syAdityukte chainamAvishat.h |
mAruto.athendrasenAM cha gR^ihItvA.athAbhavad.h gR^ihI || 18.121||*

120 – 121. He told - you will not have contact with those ladies. Marutha present in you will have the contact. At that time you will be unconscious and will not have awareness of anything. That way you will not commit any sin. Lord Vayu entered in him. He married Indrasena and became a Grihasta (married man).

Notes: Same thing happened in the future. Vayudevaru entered into Mudgala and married Indrasena and sported with her. If Vayudevaru was husband of Bharathi, he had affectionate relationship with other demi-goddess.

Reference

1. *paMcha dEvIrgacChEti brahmashaapasya "na tvaM yaasyasi taa dEvI"riti brahmavarENaiva parihRutatwaat | maarutastwacCharIragaH yaasyatIti vacanasya saamaanyavacanatwEna taa dEvIrityanukarShE kaaraNaabhaavaat | mudgalavat taa dEvIrgacChEti vaayOH shaapaabhaavEna ca iMdrasEnaamiti vakShyamaaNapadaakarShaNEna bhaaratIrUpaamiMdrasEnAM yasyatIti saMbaMdhasaMbhavaat | atraapi vaayOrna parastrIgamanaM shaMkyam | ata EvEMdrasEnaam gRuhItwEti rEmE ca sa tayaa saardhamiti ca sthaanadwayEpyEkavacanamEva natu taabhiRiti bahuvacanam | kiMca ApaataataH pratItOpi dOSHo na mahatsu shaMkanIyaH | kiMtu vaakyamEvaanyathaa vyaaKyEyam | apratItadOShasyOhanaM tu mOhaadEvEti j~jEyam || -(vaa.)*

2. *na ca shaapaAM tatastE syaadityatra shapyatEnEnEti shaapaM=shaapavacanaM natu shapanaM shaapaH | atO na pulliMgataaniyama iti j~jEyam || -(vaa.)*

Mudgala - Nalanandini

*reme che ¹sa tayA sArddhaM dIrghakAlaM jagatprabhuH |
tato mudgalamudbodhya yayau cha svaM nikanam.h || 18.122||*

122. Lord of the universe sported with her for long time. Later he returned to his abode after waking up Mudgala.

Notes: For outward view, Mahabharata and other Puranas mentions that Mudgala sported with Indrasena. Srimadahacharya has explained all the secrets behind those in this manner. Purana's mentions that initially Mudgala pretended like a person with leprosy disease tested Indrasen's loyalty and then married and sported with her in divine form. Here if we understand that the leprosy form of Mudgala is the

Mudgala cursed by Lord Brahma, and the diving form he took later was due to complete presence of Vayudevaru then we will know its implication consistent with the Acharya's resolution

Reference

1. *tayaa = iMdrasEnayaa / - (ja.)*

Indrasena's Penance

*tato deshAntaraM gatvA tapashchakre sa mudgalaH /
sendrasena viyuktAtha bhartrA chakre mahat.h tapaH // 18.123//*

123. Later Mudgala left to foreign land and performed penance. Separated from her husband, Indrasena indulged herself in mighty penance.

*¹taddehagA bhAraT tu keshavaM shaN^kare sthitam.h /
toshhayAmAsa tapasA karmaikyArthaM hi pUrvavat.h // 18.124//*

124. Only Bharatidevi present in the body meditated upon Sri Hari present in Shankara and pleased him as usual for the purpose of having unison with the task performed by the others.

Reference

2. *taddEhagaa bhaaratI tu shaMkurasthaM kEshavaM pUrvavat karmaikyArthaM tOShayaamaasa / -
(ja.)*

*umAdyA raudramevAtra tapashchakruryathA purA /
pratyaxe cha shive jAte taddehasithe cha keshave // 18.125//*

*pR^ithak.hpR^ithak.h svabhartrAptyai tAH paJNchApyekadehagAH /
prArthayAmAsurabhavat.h paJNchakR^itvo vacho hi tat.h // 18.126//*

125 - 126. All the others led by Parvathi performed penance to please Rudradevaru as usual. When Shiva and Sri Hari appeared in front of them all the five of them though in the same body requested to grant boons so that they will be united with their husbands respectively. Their words came out 5 times from their mouth.

Notes:

1. Pleased by their penance Sri Hari appeared in front of BharatiDevi and and Rudradevaru in front of others. At that time all of them said "*patim dehi*" separately. This means that though the individuals were since they resided in one body and since their words came out of the same mouth it looks like the same person uttered this sentence five times. It is like one woman asked "*patim dehi*" (grant me husband) five times.

2. They had asked for a similar boon when they had performed penance as Brahmin Maiden. It should be noted that since they had an extraordinary background, in order to achieve the goal the performed the

penance again in this birth and requested for boons. When Bharatidevi was in the body of Viprakanya, just as Sri Hari was pleased with her and granted the boon she had contact with her husband Vayudevaru in her birth as Indrasena. But the others had not yet achieved it. So they performed special penance in this birth again. It should be noted that for others, the boon affected to an extent that they did not have contact with Mudgala.

Boon from Shiva to have five husbands

*shivadehasthito vishhNurbhAratyai tu dadau patim.h /
anyAsAM shiva evAtha pradadau chaturaH patIn.h // 18.127//*

127. Vishnu present in Shiva granted the boon of Union with her husband to Bharati. Shiva granted four husbands to all the other four demi-goddess.

Notes: Since they asked “*patim dehi*” (give me husband) five times, they received the boon of having 5 husbands. This boon was granted by Shiva to others and Hari present within Shiva to Bharatidevi. It should be noted that even there since the words of both Hari and Hara came from the mouth of Hara only, this meant that they should have total of five husbands. It should be noted that Shiva mis-understood that one woman had asked for five husbands, he granted such a wish.

*devyashchatastrastu tadA dattamAtre vare.amunA /
1devAnAmavatArArthaM paJNcha devyaH sma ityatha // 18.128//*

*2nAjAnannekadehatv 3AchchidyogAt.h xIranIrvat.h /
4tAH shrutvA svapatiM devi nachirAt.h prapsyasIti cha // 18.129//*

128 – 129. Since the four goddess did not know that they were there in order to aid incarnation of demi-gods on earth, since they were in one body, since they did not have contact with their real spirit and they were like water mixed in milk, each one of them heard the boon granted from shiva as “Devi (goddess), you will join your husband very soon”.

Notes: This opines that since the other demi-goddess except Bharatidevi had forgotten the fact that they were born to serve the special purpose, they did not understand anything else but only understood that each one of them will join their husband respectively.

Reference

1. dEvaanaamavataaraarthamityatra dEvaanaaM = dharmavaayunaasatyaakhyadEvaanaaM bhaaryaasaMyOgaanarhashaMkaraakhyadEvasya caavataaraarthamityarthaH // (-vaa.)
2. Ishwara Eva mOhayaamaasEti bhaavaH | -(taa.)
3. kEcit tu cidyoGaadityasya matyaikyaadityarthamaahuH | -(taa.)
4. taaH shrutvaa svapatiM dEvItyatra hE dEvI svapatiM na ciraatpraapsyasIti sakRudwiShNUktaM caturvaaraM shaMkarOktaM cEti miLitvaa paMcakRutwaH vacanaM shrutvaa | pRuthak = swaswapatibhyaH pRuthak catwaraH patayO bhaviShyaMtItyEkasyaaH paMcabhartRutaaM mEnira iti yOjanaa // (-vaa.)

*vishhNUktaM shaN^karoktaM cha chatvAraH patayaH pR^ithak.h /
bhavishhyantItyathaikasyA menire paJNchabhartR^itAm.h // 18.130//*

130. Listening to separate words - joining with one husband as told by Vishnu, other four husbands as told by Shiva, they mistook that one woman will have 5 husbands.

Notes: As mentioned earlier, except Bharatidevi, all others were under such a misconception. Since Bharatidevi is all-knowing, we should not forget that she will never have any misconception of any type at any time.

Episode of five Indras

*¹rurudushchaikadehasthA ekaivAhamiti sthitAH /
athAbhyAgAnmahendro.atra so.abravIt.h tAM varastriyam.h // 18.131//*

131. All of them present in one body thought, that she was a single person and started crying. At that time Mahendra arrived. He asked the chaste woman:

Notes: The speciality that though each one of them were crying separately, it appeared as though one woman was crying just like how the word “*patim dehi*” was heard as though said by only one person. Listening to the cries, Indra arrived there. He asked the reason for her sorrow.

Reference

1. *ruruduH sarvaj-jabhaaratIvyatiriktaaH paarvatyaadyaaH // -(vaa.)*

*ahamEkaivEti j~jaanaadrOdanaM / tEnEMdrasya rudrashaapaH / tatO rudrasya mRuShaavacanaM /
tEna rudrasya brahmaatta shaapaH / tatOrjunaashwatthaamaadirUpENa dEvaanaamavataaraarthaM
aj~jaanaM taasaamityarthaH / -(ja.,va.)*

*kimarthaM rodishhItyeva sA.abravId.h vaTurUpiNam.h /
shaN^karaM darshayitvaiva paJNchabhartR^itvameshha me /
¹varArthamarthitaH prAdAditi taM shiva ityatha // 18.132//*

*ajAnan.h shakra AhochchaiH kimetad.h bhuvanatraye /
matpAlite yoshhitaM tvaM ²vR^ithA shapasi durmate // 18.133//*

132 - 133. “Why are you crying?” when he asked this – she pointed to Shiva who stood in the form of a small boy and said “when I requested him to fulfill my wish, he has granted me five husbands”. Not realizing that he was Shiva, Indra reprimanded him and asked “oh ignorant person, what is this? When I am the Lord of all three worlds, why did you curse this woman for no good reason?”

Notes:

1. When Indra asked the reason for her crying, she pointed to the small boy standing in front of her and said that he has granted her such a boon. This clearly states the fact that Shiva did not come there in his true form but he came in the form of a small boy.
2. The reason why the Demi-gods take a different form and come can be found in the words of shastra “*parOkShapriyaa iwa hi dEvaaH pratyakShadwiShaH*”. Even Indra did not realize that the small boy was Shiva and thought that he was a small boy and threatened him. By asking so he showed the arrogance that he was the king of all three worlds by the words “*durmatE, bhuvanatrayE, matpaalitE*”
3. If a woman is granted five husbands, how can it be a boon? The reason for this is that a woman having many husbands is not acceptable in Shastras.
4. Indra came there because he saw golden lotus flowers floating in river Ganga. ³Mahabharata gives the details that those lotus flowers were tear drops of Indrasena which when fell into the water transformed into Lotus flowers.
5. In Lakshaalankara⁴ Vadirajaru has given a special meaning for the reason why the tear drops turned into lotus flowers - since Bharathidevi never has unhappiness at any time the tears that fell from her eyes was not of sorrow but of joy.

Reference

1. *varaarthaM varaaya pratyarthaM vaa | madavaj~jaanaaditi | (taa.)*
2. *vRuthaa aparaadhaM vinaa -(jaa.)*
3. *samaastInaastE samEtaa mahaabalaa bhaagIrathyaaM dadRushuH puMDarIkam ||... tasyaashrubiMduH patitO jalE yastat padmamaasIdatha tatra kaaMcanam || -(aadi. 196/9,11)*
4. *iMdrasEnaarOdanaM vastusthityaa dOShaabhaavEpi aj~jalOkaapavaadabhayaadEva | na tu shOkaat / shOkajatwE uShNasya tasya ashruNaH shOShakatwEna jagadwismaapaka padmOdaya-hEtutwavirOdhaat | - lakShaalaMkaara*

Shiva's curse to Indra

*itIrite shivaH prAha pata¹mAnushhyamApnuhi |
asyAshcha bhartA bhavasi²tvAmevaishhA varishhyati || 18.134||*

134. When Indra said so Shiva cursed him as ‘You descend from heaven, be born as human. You will be her husband, she will marry you.’

Notes:

1. It should be noted that Shiva was enraged by Indra's arrogant conduct and cursed him in this manner. Indra in true form is Shiva's disciple, so in a way this behaviour of Indra was an offence to his master. The curse was a punishment to such a behavior. As a result of this curse, Indra was born as Arjuna.
2. In the future, in Swayamvara Draupadi had to put the garland around Arjuna's neck who split the fish yantra. It should also be noted that the curse given by Shiva when he was questioned by Indra about this boon, was in a way related to Indrasena having 5 husbands.
3. “Her” means “Shaci” present in her.

Reference

1. *manuShyaM manuShyadEham / -(ja.)*

2. *twaamEvaiShaa variShyatItyatra EShaa = draupadIdEhasthaa shacI twaamEva variShyatItyarthaH / ata Eva swayaMvarE draupadI arjunakaMTha Eva maalaam dadaaviti j~jEyam // -(vaa.)*

***pashyAtra madavaj~nAnAt.h patitA.nstvAdR^ishAn.h surAn.h /
gireradhastAdasyaivetyukto.asau pAkashAsanaH /
udbabarha giriM taM tu dadarshAtra cha tAn.h surAn.h // 18.135//***

135. Shiva said “See the other demi-gods under this hill who have ben descended from heaven just like you because they insulted me “. Hearing this Indra lifted the hill and saw the demi-gods.

Notes: Shiva instead of just cursing Indra, for which he was responsible, gave irrelevant information. According to that information, Shiva has imprisoned others who have insulted him under that hill. This is totally inappropriate. How is that? – It is explained next.

***¹pUrvendrAn.h mArutavR^ishhanAsatyA.nshchaturaH sthitAn.h /
mAnushheshhvavatArAya mantraM rahasi kurvataH // 18.136//***

136. He saw Vayu, Yama and Ashiwini gods – these four demi-gods who were secretly discussing about their birth in the future as humans.

Notes:

1. When he lifted the hill he saw these four demi-gods. They were all Indra’s in previous Manvantara’s. Vayu by name Rochana, Yama by name Satyajith, Ashwini Gods by name Trishala and Vibhu respectively occupied the post of Indra in Swaroachisha, Uttama, Raivata and Tapas Manwantara.
2. Next Verses (ver. 144,145) mentions that though it was true that they were assembled there, it was not because they had insulted Shiva and as a result of it he had cursed them – this was false.

Reference

1. *pUrvEMdraan pUrvamanwaMtarEShu iMdraan / -(ja.)*

***tato vareNyaM varadaM vishhNuM prApya sa vAsavaH /
tatprasAdAnnarAMshena yukto bhUmAvajAyata // 18.137//***

137. Later he performed penance to please Sri Hari who is the bestower of boons, worthy of service (The Lord is fit to be served by all including demi-gods) and by his grace, him combined with presence of SriHari’s Nara form was born on earth.

Notes: This means, that later he performed penance to please Sri Hari and by his grace was born as Arjuna with presence of Nara form. Bhagavatataparya Niranya has details that Arjuna along with presence of Nara form, had presence Lord Vayu’s form named Veera and Vibhuti form of Vishnu named Dhananjaya: “*viShNORvaayOranaMtasya tribhiraMshairnaraHsmRutaH*”

Brahma's curse to Shiva

*madavaj~nAnimittena patitA iti tAn.h surAn.h /
mArutAdIn.h mR^ishhA.avAdIriti brahmA shivaM tadA // 18.138//*

*shashApa mAnushheshhu tvaM xipraM jAtaH parAbhavam.h /
shakrAnnaratanoryAsi yasmai tvaM tu mR^ishhA.avadaH // 18.139//*

138- 139. Then Brahma cursed Shiva telling “You have lied about Vayu and others telling that they have descended from heaven because they insulted you” so “You be born as human soon and you will be defeated by Arjuna who is none other than incarnation of Indra whom you cursed”.

Notes:

1. Just as Indra who questioned Shiva was cursed by him, Shiva who falsely blamed Virtuous people like Vayudevaru was also cursed by Brahma.
2. Vayudevaru is the follower of Shuddha Bhagavadadharma (Supreme way of Living as mentioned for followers of Vishnu) and who was never offensive to anyone. False allegations against such a person became the cause of his next incarnation.
3. This also illustrates the fact that if we have wrong knowledge about Vayudevaru – the one who frees us from the curse of birth and death cycle, then we cannot escape the birth on earth.
4. Ashwattama was the one who was born on earth due to the curse of Brahma. There is a unique point here that though Ashwattama was very much higher in gradation compared to Arjuna, he suffered many defeats against Arjuna due to this curse.

*machchhaptAnAM cha devInAmavichArya mayA yataH /
patiyogavaraM prAdA nAvApsyasi tataH priyAm.h // 18.140//*

*mAnushheshhu tataH pashchAd.h bhAratIdehanirgatAm.h /
svaloke prApsyasi ¹svArthe varo.ayaM te mR^ishhA bhavet.h // 18.141//*

140 - 141. You have given boons of joining their husbands to goddess whom I have cursed, without consulting with me, so you will not be able to marry your wife in human birth. Later you will join your wife coming out of Bharatidevi's body in your own world. Your boon will not turn out to be true in your case.

Notes:

1. We already know the details about the curse Parvati and others received to have other men as their husband. Without considering this fact, without discussing with Brahmadevaru, he granted boons for them to receive their husband which was an offense against Brahmadevaru. It has to be noted that as a result of this Ashwattama – incarnation of Shiva did not marry Parvatidevi present in Draupadi and remained bachelour all life.
2. Thus Brahmadevaru graced the other demi-goddess to benefit from Shiva's boon, but he did not make it come true for Shiva. Shiva's words that Vayudevaru had insulted him turned out to be false and in turn became an offense committed by Shiva towards Vayudevaru. Along with that,

since he gave boon which was against the curse given by Brahma, it resulted in him committing offence against Brahma as well. As a result he received the curse to remain Bachelor all life.

3. Bhishma and Ashwattama are the two people recorded in Mahabharata who remained bachelor's all life. Both of them were prevented from uniting with their wife because of this curse. It is special to note that both of them were cursed by Brahma. Bhishma was cursed because he committed offense against a cow and Ashwattama was cursed because he committed against Lord Brahma.

Reference

I.swaarthE varOyaM tE mRuShaa bhavEdityatra varaH = swapatiM dEvi na ciraatpraapsyasIti varaH / swarthE = hE shaMkara twadarthE mRuShaa bhaviShyati = draupadIdEhasthapaarvatIM prati tayaa twaM na praapsyasItiyarthaH / 'varaM swabhartRusaMyOgaM maanuShEShwapi janmasu' iti vacanaat sakalamaanuShajanmasu sadhaaraNyEna patipraaptivarE dattEpi "swapatiM dEvi na ciraat praapyasi' iti vacanaat EtasmaaddwitIyajanmanyEva swapatipraptyarthaM punastapaH karaNamiti j~jEyam || - (vaa.)

***eshhA sA draupadI nAma¹paJNchadevItanurbhavet.h |
mR^ishhA vAg.h yeshhu te proktA mArutAdyAstu te.akhilAH || 18.142||***

***tAsAM patitvamApsyanti bhAratyaiva tu pArvatI |
²saMyuktA vyavahAreshhu³pravarteta nachAnyathA || 18.143||***

142 – 143. Along with five demi-goddess, she will incarnate as Draupadi. “She will become the wife of the demi-gods about whom you have lied. Parvathi along with Bharati will be involved in all the activities. This cannot be prevented”.

Notes: The demi-gods who were discussing under the hill – Vayu, Yama, Ashwini's were born as Bhima, Yudhistira, Nakula and Sahadeva respectively and were the husbands of Bharati, Shyamala and Usha's present in Draupadi. It should be noted that though Paravati was present in Draupadi's body, she did not get to marry Ashwattama.

Reference

1. *kEcit tu saiShaa paMcadEvItanuH draupadInaama bhavEdityaahuH | -(taa.)*

2. *saMyuktaa vyavahaarEShu pravartEta na caanyathEtyatra vyavahaarEShu = bhOjanaabhyaMjanaadi-vyavahaarEShu | anyathaa = ramaNaadirUpaprakaaraaMtarENa na cEtyarthaH | 'drupadaiShaa tatO jaj~jE sutaa tE dEvarUpiNI | paMcaanaaM sahita kRuShNaarUpaa paarvatyaniMditaa' ityaadimUlabhaarata-vyaakyarthaprapaMcanaya draupadyaa niravadyatwasamarthanaaya ca savistaraM paMcadraupadIkathaAnirUpaNAM kRutamaacaaryairiti j~jEyam | hE drupada tataH paMcadEvInaaM paMcakRutwaH swaswapatiyOga varadaanamahimnaa draupadIdEhEpi paMcadEvInaamaavashyaktatwaatkaaraNaat dEvarUpiNyEShaa tE sutaa kRuShNarUpaa paarvatI bhaaratyaadyaaScatasrashcEti miLitwaa paMcaanaaM paMcabhirEvIbhiH sahita satI jaj~jE | paMcaanaaM dEvaanaamaMshaiH sahitEti vaa | tataH EShaa tE sutaa aniMditaa bhaaratyaadInaM catasRuNaam dEvInaaM swaswapatibhirEva saMyOgaat paMcamyaaH paarvatyaaH patisaMyOgasyaabhaavaat praaj~jairniMditaa na bhavatItyarthaH | "kartRukarmaNOH kRuti" iti vacanaat paMcanaamiti kartari ShaShThIyaM paMcadEvInaamapi pRuthakpRuthagEkadEhE*

kartRutwasUcanaartham / anyathaa sahayOgE tRutIyaavidhaanaat paMcabhiH sahitEtyavakShyat || - (vaa.)

tatastadartham / aparihaaryavarapraaptapaMcapatisaMbaMdhEpi swapaativratyaapracyutyarthamityarthaH / paMcaanAM paMcabhiH aatmanaa saha paMcabhirdevIbhiH sahitaa satI / paarvatI / gaMgaasaMbaMdhE na gaMgaashabdavaacyatIravat paarvatIsaMbaMdhE na paarvatIshabdavaacyaa / dEvI-catuShpayasya prasiddhatwaat paMcamadEvIsphOraNaayEdamuktam / aniMditaa paMcadEvIsaahityE na jananaat paMcapatitwapaaptaniMdaarahitaa kRuShNarUpaa draupadIrUpaa dEvarUpiNI EShaa tE sutaa yaj~javEdyaaM jaj~jE | -lakShaalaMkaara

3. *haanOpaanaadivyavahaarEShwEva pravartatE | -(ja.)
paarvatIvyavahaarEShwEva bhOjanaabhyaMjanaadivyavahaarEShwEva bhaaratyaiva saMyuktaa na tu ramaNaadau naapi shacyaadibhiriti saMyuktatwOpapatEH | avadhaaraNaanupapattiriti cEnna | shacyaadibhirapi saMyOgE arjunaadyucChiShThabhOjanayaa saMvaahanaadiprasaktEriti bhaavaH | -(taa.)*

***ete hi mArutAdyAste¹devakAryArthagauravAt.h |
jAtA iti shrutistatra nAvaj~nA te.atra kAraNam.h || 18.144||***

144. “Veda’s mention that Vayu and the other demi-gods incarnated as humans because of the importance of the task assigned to them by the Supreme Lord. Their incarnation is not because they insulted you”.

Notes:

1. This means that just like Vayudevaru, Indra and others were born as Bhima et al in order to accomplish the task assigned by Supreme Lord and not because they insulted Shiva.
2. It should be noted that they did not insult Shiva in the first place. Since he alleged them falsely, they received more importance than him and to the worldly view he was defeated by them sometimes.

Reference

4. *dEvakaaryaaarthagauravaadityasya dEvakaaryasya tatsaadhyaphalasya ca mahatwaadityarthaH | - (sa.)*

***dIrghakAlaM manushhyeshhu tatastvaM sthitimApsyasi |
ityuktvA prayayau brahma so.ashvatthAmA shivo.abhavat.h |
paJNchadevItanustveshhA¹ draupadI nAma chAbhavat.h || 18.145||***

145. “Therefore you will live on earth forever”. Having said so, Lord Brahma left. Shiva was born as Ashwattama. Indrasena who had presence of 5 demi-goddess.

Reference

5. *EShaa iMdrasEnaa dEvakIti shyaamalaayaashcaturthaM janma citraaMgadEti shacyaaH jaraasaMdha-kanyaarUpOShaayaaH Eva parvatyaa api caturthaM janmaastiIti bOddhavyam | anyathaa drauNEH strIviyOgalakShaNaaH shaapO na syaat | satyaaM striyaaM tadalaabhasyaiva strIviyOgatwaat patiyOgapraaptirupavaradwa yasya draupadIdEhE dEvakyaadipRuthagavataarE ca phalaM j~jEyam || (-ja.)*

EvaM ca bhaaratisaMsRuShTatayaa viprakanyEMdrasEnaadraupadIjanmatrayamEkadEhakRutavaMcanaphalaM | bhaaratya saMsRuShTatayaa pRuthak swapatipraaptyarthaM dEvakyaadirUpENa janmacaturthaM pRuthag dEhakRuta vilaasa darshanaphalaM | tatraanyagaamitwashaapa EkadEhatwEnaanubhUtaH | tatraanyagaashcabhavatyEtyuktatwaat | paarvatyaaH pRuthag janmabhaavastu bhaaratyaiva tu paarvatIti brahmavacanabalaat | brahmashivaabhyaaM dattayOH varashaapayOH parapurushagaamitwaswabhartRugaamitwarUpayOH saamaanyOktyaa dattayOH kwacit paryavasaanOpapattEH viprakanyaajanmani swapuruShasaMyOgaabhaavaH | iMdrasEnaarUpE parapurushagaamitwamaatraM | draupadIrUpE swaparapurushObhayasaMyOga iti sarvamavadaataam | -(va.)

nanu caturmukhashaapaanusaarENEMdrasEnaadEhEnyagaatwasya praaptatwaat tadanaMtara bhaavi rudravarasya kathaM tacChaapaviGaTakatwaM ? yEna macChaptaanaaM ityaadi GaTatE| swapativiyOgasya brahmaNaanaadiShTatwaaditi cEnna | janmatrayE EkadEhashthitatayaa maanuShyapativiyOgaadEshaabhipraayakatwaat | anyathaikadEhashthitaanaaM madhyE Ekasyaa bhartRusaMyOgasyaanyaasaamanyagaamitwaM vinaanupapattEH Ekasmin dEhEnyagaatwaM syaaditi swOktirvaMdhyaa syaat | draupadIdEhE tu vishEShaM vakShyatIti j~jEyaM| mRuShEti | na ca dEhaM rudrasyaaniShTaM | swapatisaMyOga varaapratibaMdhatkatwaaditi vaacyaaM | vivikta dEhEShu swapatisaMyOgavarasya rudradattatwEna pratibaMdhatkatwaat | ata Eva 'catwaraH patayaH pRuthak' ityasya(Verse.130) pRuthagdEhEpItiyarthamaahuH | ata Eva rudravaravirOdhitayaa sEMdrasEnaa draupadInaamnaa paMcadEvItanurbhavEditi j~jEyam | -(taa.)

***vedeshhu sapurANeshhu bhArate chAvagamyate |
ukto.arthaH sarva evAyaM tathA pUrvoditAshcha ye || 18.146||***

146. All the facts mentioned here along with all the incidences mentioned earlier, have been clearly mentioned in Vedas, Puranas and Mahabharata.

Notes:

1. The order in which the verse is stated “vedeshhu sapurANeshhu bhArate ch” mentions that all the facts stated here and mentioned earlier have been established in Vedas, Puranas and more importantly in Mahabhartha.
2. All these details have been explained completely in Garuda Purana’s BrahmaKaanda. It should be noted that all these details are mentioned in **paMchEMdrOpaakhyaana** where Draupadi Swayamvara of Mahabhartha is narrated.

Greatness of Drishtadyumna and Draupadi

***mumuduH sarvapaJNchAIA jAtayoH sutayostayoH |
mAnushhAnnopabhogena saMsargAnmAnushheshhu cha || 18.147||***

**¹manushhyaputratAyAshcha bhAvo mAnushha etayoH /
abhUnnAtitarAmAsIt.h tadayonitvahetutaH // 18.148//**

147 – 148. When the two kids were born, all Panchalas rejoiced immensely. Since they ate food that humans ate, lived among humans, they acquired some characters of human beings. But since they were not born from womb of a woman, they did not have too much of human notions.

Notes: According to Brahma's curse Draupadi had to be born as a human from the womb of a woman. This answers the question as to how can she be considered human as she emerged from the sacrificial fire? By birth Draupadi is not human; she is not born from womb. But since she ate human food and lived among humans she conducted activities like humans. Brahma's curse is effective only to this extent. Here since Bharatidevi is the prime personality in Draupadi and since she has not been cursed by Brahma, there is no reason for her to be born as human by nature, but for Parvathi and others there is an objection. They can be considered to be born as humans due to the reasons mentioned above. It is special to note that Drishtadyumna did not have natural birth like Ashwattama.

Reference

*1.manuShyaputratayaashcEtyatra manuShyaputratwaaya tadyOgyamaMtrairabhimaMtrya
hutahaviShOtpattErnirmittaaccEtyarthH | yathaa kShatriyakulOtpannasya vishwaamitrasy
braahmaNyapraaptai tadyOgyamaMtraabhimaMtritahaviHpraashanamEva kaaraNaM tathaatraapIti
draShTavyam // -(raa.)*

*nanu draupadyaa vEdimadhyaadutthitawaat brahmashaapamOGataa | kathaM kRuShNaa
dhRuShTadyumnayOH manuShyatwavyavahaara ityata aha maanuShEti | -(taa.)*

***yAjopayAjau tAveva dayitA drupadasya sA /
mAtR^isnehArthamanayoryayAche dadatushcha tau // 18.149//***

149. Drupada's wife requested Yajopayaja to grace her so that the children get the affection towards her like their mother.They granted her wish.

Notes: When Drupada's wife arrived after completing adorning herself, Drushtadyumna and Draupadi had emerged from sacrificial fire, sacrificial altar after the havissu (sacrificial offering) which she was supposed to eat was offered to the sacrificial fire – seeing this her arrogance vanished and she realized the greatness of Yajopayaja.She repented for the mistake she had committed and though she had lost the chance to give birth to both of them, she requested that she be graced so that the children will have affection towards her as they would have towards their mother and she will have the fortune of being recognized as their mother.Yojapayaja were ideal Brahmins. They showed kindness to her and granted her wish.

Drushtadyumna Education(in the field of art of warfare) under the guidance of Drana.

*jAtamAtmanihantAraM bhAradvAjo nishamya tam.h /
yashorthamastrANi dadAvagrahIt.h so.api lobhataH /
rAmAstrANAM durlabhatvAt.h tridasheshhvapi vIryavAn.h // 18.150//*

150. Though Drona had heard that Drishtadyumna was born to kill him, he taught him the art of warfare in order to gain reputation. Powerful Drishtadyumna realized that Parashurama's weapons and missiles were not available easily even to demi-gods, and with great desire to learn them, learnt it from him.

Notes:

1. This is a peculiar incident. Drishtadyumna received his education from ¹Drona. He was born to kill Drona. Even Drona who imparted education to him also knew this. Student who learnt from him also knew this. Similarly just as Drona knew that he was son of Drupada who detested him, Dhristadyumna also knew that Drona was his father's enemy. As a result of this it was impossible for them to have a relationship of a teacher and a student. In spite of this the fact that his education was completed successfully establishes unprecedented divine will.
2. Kamsa was a villain who went to kill his own sister when he came to know that her 8th child to be born in the future would be the cause of his death. It was Drona's divine nature that he accepted the person who had fallen at his feet and requested to be taken as his student though he knew that this very person would kill him. He never thought of crushing his own death that was at his feet now and accepted him as his student. If Kamsa had an extremely conservative disposition, Drona had a progressive disposition. Though both of them faced death as anticipated, Kamsa descended to eternal hell and Drona attained salvation.
3. Drona thought "He is born to kill me, if I train him or not he will for surely kill me. Now Sri Hari has given me an opportunity to train such a person and prove my broad-mindedness to whole world and gain reputation. I should not waste such an opportunity" thinking so he accepted Dhristadyumna as his student.
4. Dhristadyumna thought in similar fashion - though it is confirmed that I will kill him sometime in the future, when I have an opportunity to learn the divine missiles of Parashurama, why should I let go of such a chance. Thinking that there is no foolishness in becoming his student in order to gain such knowledge, and out of desire to gain knowledge he learnt under Drona as a student.
5. This is an unique example which shows that the arguments among Virtuous people is not universal and is limited only to a particular subject and in all other matters it terminates in trust.
6. Drona, who had rejected Karna and Ekalavya as his students because they were charioteer and hunters by birth, by imparting education to Dhristadyumna who in reality is his own death, proved to that world that his was a pious (sAtwika) disposition emerging from righteousness and not an ignorant (tAmasa) disposition emerging from personal hatred. There is a need for seekers of knowledge (jignasa) to recognize his broad-mindedness. It can also be said that - in this way he also proved his divine status.

Reference

1. *dhRuShTadyumnaM tu paaMcaalyamaanIya swaM nivEshanam /
upaakaradastrahEtOH bhaaradwaajaH prataapavaan ||
amOkShaNIyaM daivaM hi bhaavi matwaa mahaamatiH /
tathaa tatkRutavaan drONa aatmakIrtyanurakShaNaat || -kRu.bhaarata(aadi. 181/59, 60)*

Krishna congratulates Pandavas.

*bhImArjunAbhyAM baddhaM taM shrutvA pAJNchAlabhUpatim.h /
prAhiNot.h kR^itavarmANaM pANDavAnAM janArdanaH /
pANDaveshhvatulAM prItiM loke khyApayituM prabhuH // 18.151//*

151. On hearing that Panchala King was captured by Bhima and Arjuna, Krishna in order to show the special affection he had towards Pandavas to the world, sent Kritavarma to them.

Notes:

1. Sri Krishna is Omniscient. He need not have to know anything from anybody. In spite of that, by congratulating Bhima and Arjuna on their victory over Drupada, in order to show to the world that he had special affection towards Pandavas, he sent Kritavarma.
2. It can also be assumed that this act of Krishna brought into practice the tradition of congratulating loved ones on their great feat

*sa mAnyA pANDavAn.h so. api ¹shUrAnujasutAsutaH /
tairmAnitaH kR^ishhNabhaktyA ²bhrAtR^itvAchcha hariM yayau // 18.152//*

152. Kritavarma was Shooraraja's brother's grandson (daughter's son). Pandavas honoured him out of their devotion towards Krishna, and also because he was their brother

Notes:

1. Kritavarma is a popular Yadava hero. It is already mentioned that he is the incarnation of demi-gods who are the guardian deities of Shukla Paksha (15 days from New-moon to Full-moon). He is Shooraraja's brother's daughter's son. Even Pandavas are Shooraraja's daughter's sons. This means Pandava's mother and Kritavarma's mother are Sisters.

2. In this Kritavarma is a close relative of Pandavas. Pandavas showed him hospitality as a relative from worldly point of view. Showing him hospitality out of great devotion towards Krishna is from spiritual point of view.

Reference

1. *shUraanujasutaasuta ityatra shUraanujasya yaa sutaa tasyaaH suta ityarthaH / ata Eva
shUraanujasutaayaaH sutaH = kRutavarmaa / shUrasutaayaaH kuMtyaaH sutaaH paaMDavaaH / tEna-
jyEShThaayaaH putratwaat - kaniShThaayaaH putratwaaccabhraatRutwam // -(vaa.)*

2. *shUraputrI kuMtI tadanujasutaa kRutavarmamaataa EvaM maatRubhaginIsutatwaat bhraatEtyuktaM
bhavati / -(ja.)*

Result of Bhima and Arjuna's Victory

*tataH prabhR^iti santyajya devapaxA jarAsutam.h /
pANDavAnAshritA bhUpA j~nAtvA bhaimArjunaM balam.h // 18.153//*

***visheshhatashcha kR^ishhNasya vij~nAya snehameshhu hi |
parAjitAshcha bahushaH¹ kR^ishhNenAchintyakarmaNA // 18.154//***

153 – 154. From that day onwards, many kings on Gods side, realized the strength of Bhima and Arjuna and sought their proection and left the party of Jarasandha who had been defeated many times by Sri Krishna of inconceivable vocation (achintyakarma).The reason for that was their special affection towards SriKrishna.

Notes: Till that time Virata, Drupada and many other virtuous kings had joined the party of Jarasandha and fought against SriKrishna. Suffered defeat against Sri Krishna. This means that all of them after having heard that Bhima and Arjuna had defeated such an established king like Drupada without any help realized their incomparable strength and joined their party. Sri Krishna's special affection towards Pandavas was another strong and special reason for this.

Reference

bahushaH kRuShNEna paraajitaaH bhUpaaH |

-(ja.)

***pratApAddhyeva te pUrvaM jarAsandhavashaM gatAH |
na snehAt.h tad.h balaM j~nAtvA pArthAnAM keshavasya cha // 18.155//***

***janmAntarAbhyAsavashAt.h snigdhaH kR^ishhNe cha pANDushhu |
jarAsandhabhayaM tyaktvA tAneva cha samAshritAH // 18.156//***

155 – 156. All of them were under Jarasandha's spell because of his Strength and not out of affection towards him. Now realizing the strength of Sri Krisna and Pandava's friendship and also as a result of the good deeds they have done in many births, they became friends with Shri Krishna and Pandavas and without fear of Jarasandha sought protection of Pandavas.

Notes:

1. Earlier the kings had followed Jarasandha not out of love and respect towards him but due to the fear of his strength which he had acquired from various boons. Now realizing that Bhima and Arjuna's strength protected by Shri Krishna is very much greater than Jarasandha, without any fear they made friendship with Shri Krishna and Pandavas.
2. The thought that Pandavas are Shri Krishna's devotees and by joining their party, they will naturally get the affection of Sri Krishna encouraged them to do so. They other main reason was that they were originally devotees of Supreme Lord. In this way there are many reasons hidden here. This also indicates that, many virtuous people who due to various reasons follow different religions which preach wrong principles, once they realize the greatness of the works by Sri Vedavyasa, SriMadhwa and Jayatheertha reject the other religions and follow Sri Vedavyasa. Sri Trivikrama Pandita is the best example for this.

***api taM bahushaH kR^ishhNavijitaM naiva tatyajuH |
AsurAH pUrvasaMskArAt.h saMskAro¹balavAn.h yataH // 18.157//***

157. Only the Asuras (demons) due to the result of their culture and upbringing in previous births inspite of knowing the fact that Jarasandha was defeated by Sri Krishna many times, did not leave his party. Culture and upbringing of any individual is very strong isn't it ?

Notes: Virtuous kings like Drupada and Virata were the only ones who left Jarasandha's side in this manner and joined Pandavas and not villains like Salwa, Ekalvaya. It should be noted that though they knew Sri Krishna's greatness and Pandavas worth, since by nature they opposed Sri Hari they were not able to detach themselves from Jarasandha's party. Here culture means their inherent nature.

Reference

1. 'saMskaarO balavaanEva brahmaadyaa api tadwashaaH |
tathaapi sOnyathaakartuM shakyatEtiprayatnataH' iti || - gItaabhaaShya (3/34)

'swabhaavaH prakRutiScaiva saMskaarO vaasanEti ca' ityabhidhaanaat || - gI.bhaa (7/20)

*devA hi kAraNAdanyAnAshrayanto.api nA.antaram.h |
snehaM tyajanti daiveshhu tathA.anye.anyeshhvapi sphuTam.h || 18.158||*

158. Even though Demi-gods follow others due to various reasons, they cannot cast away their inherent Love for the God. In similar fashion even if Asuras (Demons) follow demi-gods due to various reasons, they cannot cast away their inherent love for evil people.

Notes: This also illustrates that Demi-gods are always devotees of God by nature. In the same manner demons are always opposer of Hari by nature. Again in the same fashion demi-gods are haters of demons. Demons worship demons.

Reference

1. yathaa dEvaaH dEvEShu snEhaM na tyajaMti tathaa asuraa anyE asurEShu snEhaM na
tyajaMtItyarthaH | - (taa)

Dharmarja coronated as Crown-prince

*dhR^itarAshhTro balaM j~nAtvA bahusho bhImapArthayoH |
daivatvAchcha svabhAvena jyeshhThatvAd.h dharmajasya cha |
suprIta eva taM chakre yauvarAjyAbhishhekiNam.h || 18.159||*

159. Since Dhritarashtra had known the strength of Bhima and Arjuna from many incidences, since originally he is a Demi-God himself and since Yudhishtira was the oldest among all the princes Dhritarashtra designated him as the crown-prince with great love and affection.

Notes:

1. Dritarashtra who had already noted the strength of Bhima and Arjuna by this time, coronated Yudishtira as the Crown-Prince.

2. One of the main reasons for this was that he was originally a celestial being (Gandharva) by name Dhritarashtra and also the fact that Dharmaraja was the oldest among Kuru and Pandavas princes and he was the only eligible person to take over the kingdom was the other reason.

Bhima and Arjuna's conquest

*bhImArjunAvatho jivA sarvadixu cha bhUpatIn.h /
chakratuH karadAn.h sarvAn.h dhR^itarAshhTrasya durjayau // 18.160//*

160. Later Bhima and Arjuna went in all the directions and defeated the kings and made them pay tribute to Dhritarashtra. Both of them did not get defeated in any battle.

Notes:

1. As usual Bhima and Arjuna continued with their conquests and made all the kings their Subsidiaries. This means they were the strongest who were not defeated by anyone.
2. This is Bhima and Arjuna's second conquest. The details of the first conquest is already mentioned (14/ 87 – 94)

*tayoH prItto.abhavat.h so.api paurajAnapadAstathA /
bhIshhmadroNamukhAH sarve.apyatimAnushhakarmaNA // 18.161//*

161. Dhritarashtra was also very pleased with them. Likewise citizens of the city and the whole country, Bhishma Drona and all others were also pleased by their superhuman tasks.

Notes: Dhritarashtra was pleased by Bhima and Arjuna's tasks because of which his influence extended. All the elderly men headed by Bhishma, Drona and all the citizens were extremely pleased by the magnificent tasks performed by Bhima and Arjuna.

*iti shrImadAnandatIrthabagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
bhImArjunadigvijayo nAma ashhTAdasho.adhyAyaH*

Thus Ends Eighteenth Chapter of Mahabharata Tatparya Nirnaya named
bhImArjunadigvijay
composed by Shrimad Anandathirta Bhagavadpadaacharya.

This work has been translated to English by Harshala Rajesh daughter of Sri K.V.Susheelendra of Atreya Gotra. The translation of the work has been completed on sarvajithnama samvatsara Chaitra Masa Krisnapaksha Saptami. (Monday, 09 April 2007)

May the Supreme Lord accept this work and grant Mukti to my father Sri Susheelendra who breathed his last chanting Sundarakanda.

shrIkRuShNaarpaNamastu