SRImAdAnAMdatIrthaBagavatpaadaprANIta

Mahabharata Tatparya Nirnaya

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

Volume - 3
(Chapters: 18 – 21)

Editing, Translation and Explanation

By

Dr. Vyasanakere Prabhanjanacharya

Note: Translation to English by Harshala Rajesh.
With permission to translate - from Dr. Vyasanakere Prabhanjanacharya
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khANDavavanadAhaH
atha viMsho.adhyAyaH

Chapter 20

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

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

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

Notes:

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

Reference:

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

strIdharmasaMshAsanabhR^ityakosha
raxAvyayAdau guNadoshhachintane |

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

Draupadi as Queen

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

Notes:

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

Reference:

2. kOshasya rakShAyAM vyayE ca | AdishabdAdgRuharakShaNAdivivakShitam |
- janArdanabhaTTakRutapradArthapradIpika

2. ...ayamaparAdhI ayamanaparAdhI ayaM dharmastha ityAdiguNavivEkE tathA |
- janArdanabhaTTakRutapradArthapradIpika

2. sarvaM rAj~jaH samudAyamAyaM ca vyayamEva ca |
EkA&haM vEdmi kalyANi pAMDavAnAM yashaswini |
mayi sarvaM samAsajya kuTuMbaM bharatarShabhAH ||
upAsanaratAH sarvE GaTayaMti varAnanE |
tamahaM bhAramAsaktamanAdhRuShyaM durAtmabhiH ||
suKaM sarvaM parityajya rAtryAhAni GaTAmi vai |
adhRuShyaM varuNasyEva nidhipUrNamivOdadhim ||
EkA&haM vEdmi kOshaM vai patInAM dharmacAriNAm |
-(Draupadi's words to SatyabhAmadevi) - bhArata(vana. 233/53-56)

**twAsIddharE... (Alternate Version)*

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

Duties of Arjuna and others

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

Notes:

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

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

Bhima's Dharmarajya

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

Notes:

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

Reference:
4. prAyENEtyayOgyajanavyAvRuttyarthaH || -
janArdanabhaTTakRutapradArthapradIpika
4. 'prAyENa lOkAshca tadIyashAsanAt' ityatrAsurAviShTajanavyAvRuttyarthaM prAyENEti | -
- shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

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

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

Notes:

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

Reference:

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

* *saMdhiM ca vigrahaM caiva yAnamAsanamEva yAnamAsanamEva ca |*
dwaidhIbhAvaM saMshrayaM ca ShaDguNAn kavayO viduH || -(smRuti)

dhR^ishhTadyumnastatra senApraNetA
shakraprasthe nityamAste.atihArdAt.h |
visheshhato bhImasakhA sa AsId.h
rAshhTraM chaishhAM sarvakAmaiH supUrNam.h || 20.6||

Dhristadyuma as commander-in-chief of Pandavas of army

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

Notes:

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

nAvaishhNavo na daridro babhUva
na dharmahAnishcha babhUva kasyachit.h |
teshhAM rAshhTre shAsati bhImasene
na vyAdhito nApi viparyayAnmR^itiH || 20.7||

Greatness of Pandavas kingdom

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

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

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

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

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

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

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

Notes:

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

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

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

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

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

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

Notes:

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

Reference
9. kRuShNaH pAMDavasnEhAt prAyENEMdraprasthE tiShThatIti bhAvaH ||
- janArdanabhaTTakRutapradArthapradIpika

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

Kaliyuga which was more glorious than Krutayuga

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

Notes:

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

Reference
10. kRutayugAt suvarNAdEH sasyasaMpadAmapi vRuddhiradhikA babhUva ||
-janArdanabhaTTakRutapradArthapradIpika

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

Wedding of Dharmaraja and Devaki

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

Notes:

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

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

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

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

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

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

Swayamvara of kALI

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

Notes

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

Reference
12. EkadEvatwEna vaMcanakRutaPalaM bharatIsaMsRuShTa janmatrayaM | tatraikasmin janmani anyagAtwamanubhUtamiti bhAvaH | -janArdanabhaTTakRutapradArthapradIpika

12. samyak lEKanakartA citraguptO nAma... |

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

12. bhAratIti vAcyE kRuShNApadaprayOgastu kRuShNashabdO bhAratyAmEva muKyaH utkRuShTatwAddhi yOShitAmityAdi vyutpattEritaratrAmuKyatwAditi sUcayitumiti j~jEyam |
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

sA kevalA bhAratI nAnyadevya
statrA.avishhTAstatkR^ite kAshirAjaH |
svayambarArthaM nR^ipatInAjuhAva
sarvA.nste.api hyatra harshhAt.h sametAH || 20.13||

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

Notes:

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

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

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

Notes:

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

Reference
14. vaiShNavEna rAj~jaH kanYA hriyatE iti kruddhAH saMtaH viShNOrAshritAn viShNumapi uccairAkShipaMtaH shivaM shaivAMshcAstuvaMtaH |
-janArdanabhaTTakRutapradArthapradIpika

pUrvaM vAkyairvaidikaistAnsa bhImo
jigye tarkaiH sAdhubhiH samprayuktaiH |
vedA hyadoshhA iti pUrvameva
saMsAdhayitvaiva sadAgamaishcha || 20.15||

BhimasEnas Debating style

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

Notes:

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

vedAdhikyaM shaivashAstrANi chA.ahu
rvedojjhitAnAM bahulAM cha nindAm.h |
tathA shAkteyaskAndasaurAdikAnAM
tatraivoktaM chhandasAM vaishhNavatvam.h || 20.16||

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

Notes:

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

skaMdasUryagaNEshAdimatAni nyAyatO&mataH |
nirAkRutAnyashEShENa siddhAMtasyAvishEShataH || -anuvyAkhyAna (2/2/292)

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

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

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

shchA.ahurvishhNuM paramaM sarvato.api || 20.17||

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

Notes:

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

Reference

17. kutraciditi padaM sarvatrApyAvartanIyam | bauddhapUrvANAmavaidikatwE&pi rAmakRuShNAdyavatArEShu dRuShTakAryasyApODhumashakyatwAt | kwacitsvakIyagraMthakONO viShNuM paramaM vadaMtIti bhAvaH || -(vA.)

17. na kEvalaM viShNUtkarShO vEdairucyatE kiMtu shaivashAstrANyapyAhuH tAni shAstrANi kutracit prasaMgE shivAdibhyaH viShNOrAdhikyamAhuH | vEdE kutracit viShNOH sakAshAduttamaH anyO na kathitaH | iMdrAdishabdAnAM viShNuparatwAditi bhAvaH | -(ja.)

na kEvalaM vaidikA viShNuM paramamAhuH | kiMtwavaidikAshca tathAhurityAha - bauddhapUrvAshcEti | viShNuM buddharUpiNaM sarvatO&pi sarvEbhya Eva paramamAhuH | -(ja.)

17. kaimutyanyAyEnApi tat sAdhayati bauddhEti | -(tA.)

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

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

Notes:

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

Reference

18. lOkAyatAshcEtyatra lOkAyatAH = cArvAkAH bRuhaspatyuktaswamatasyAptimUlatwaciMtAyAM bRuhaspatErapi guruM ata Eva sarvavaraM viShNuM vadaMtIti bhAvaH | kiM bahunA matsyakUrmavarAhanarasiMharAmakRuShNAdyavatArEShu itarAsAdhyAnAM vEdAharaNasamudramathana-maMdarOddharaNAdikarmaNAM hiraNyAkShahiraNyakashipurAvaNakaMsajarAsaMdhAdiprabaladaityavadhAnAM balibaMdhanatrilOkatripAdIkaraNabrahmAMDaKaMDanAdyapraticaritrANAM cAsminnEva lOkE

sArvajanInatayA kRutAnAmapalApAyOgAt viShNOH sarvAdhikatwaM sakalavAdiShu kO nAma prEkShAvAnupEkShEta | ata Eva sarvAgamEShu prathita ityAdyuktam | ata Eva sarvAdhikO viShNurEvEtyEvakAradwayasAMbaMdhaH || *-varadarAjAcAryakRutamAMdasubOdhinI*

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

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

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

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

Notes:

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

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

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

bhasmAsurabhayAt palAyanakathanaM viShapAnaM galE viShashaktyA nailyEna nIlakaMThatwaM shirasi sadA viShNupAdOdakadhAraNaM vEdasyAprAmANyakathanaM swAnukUlasya "brAhmaNO na haMtavyaH AhiMsA paramO dharmaH' ityAdEH prAmANYAMgIkaraNaM cEtyAdinA parasparaM viruddhatEtyarthaH || *-varadarAjAcAryakRutamaMdasubOdhinI*

19. yannyAnyEna shivasya sarvOttamatwaM shaivairucyatE tannyAyEna shAktaiH shaktEH sarvOttamatwaM sAdhyatE | tathAca nyAyasAmyEpi parasparaviruddhatwAt nirNAyakAbhAvAt sarvaprANyamiti bhAvaH | yadwA viShNAdhikyapakShApEkShayA&nyapakShEShu pUrvOttaraM parasparaviruddhatA vartatE | tEna tasyAprAmANyamaMgIkAryam | 'shivashAstrE&pi tadgrAhyaM bhagavacCAstrayOgi yat' ityukta nyAyEna tacCAstragata vaiShNAva bhAgasya na virOdhO, nAprAmANyamaMgIkAryam | *-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA*

19. nanwiyaM kathA vitaMDA |vitaMDA twasatAM satAmiti tallakShaNalakShitatwAt | tatra ca na swapakShasAdhanaM kAryam | "aprakAshya swasiddhAMtamasatAM pakShadUShaNam" ityuktEH | tathA ca kathamatra vEdaprAmANyasAdhanam ? viShNusarvOttamatwasAdhanam ? iti cEducyatE | vitaMDAyAmapi yAvatA swapakShasAdhanEna vinA parapakShadUShaNaM na GaTatE tAvataH sAdhanIyatwAt | anyathA vEdavirOdhEna shaivAdyAgamAprAmANYE&bhihitE tadaprAmANyashaMkAyAmuttarAbhAvaprasaMgAt | ata Eva sudhAYAM 'nanwavaidikaM prati kathaM AgamaM prayOjya tat pramANyaM sAdhanIyam' ityuktam | vAdajalpayOriva shAstrOditakramAparihArENa swapakShAprakAshanAbhiprAyamaprakAshyEti vacanam | ata EvaitarEyabhAShyE 'caturthO&yOgyapUruShE | upadEshaH kEshavasya' iti shAstrOditakramAnusArENa ayOgyAyOpadEshasya caturthAparAdhatwamuktam | natu parapakSha dUShaNArthaM vishakalitatayA swasiddhAMtaprakAshanasyEti j~jEyam |
-tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

purvaM hi gaN^gA mama vishhNupUjA
vighnArthamAyAd.h vAmakareNa sA me |
nunnA parastAd.h bahuyojanaM gatA
pure kurUNAM shiva AgatastadA || 20.20||

vyAgrEshwaraLiMga in HastinApura

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

Notes:

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

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

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

Notes:

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

Reference
21. parIkShayan haMtumivAdravadityatra mAM parIkShayan = madbalaM parIkShayannityarthaH | kapilAtmikAmumAM haMtumivAdravaditi yOjanA ||

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

shArdUla Linga on the banks of River gOmati

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

Notes:

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

Reference
22. gOmatyAH = himavatparvatAdAgatAyAH naimiShAraNyagAminyAH gOmatyA ityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI
22. haimamatE girau gOmatyAstIrE kapilAtmikAmumAM vibhIShayan vyAGrarUpI shivO jitaH lIMgaM vivEsha | tatrApi shArdUlaliMgamiti khYAtimApEtyarthaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

evaM pratyaxe vishhNupadAshrayasya
balAdhikye kimu vaktavyamatra |
vishhNorAdhikye xatriyANAM pramANaM

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

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

Notes:

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

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

Reference
23. kShatriyANAM pramANamityatra pramANaM = adhikyE pramANam || - varadarAjAcAryakRutamaMdasubOdhinI

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

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

Notes:

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

Reference
24. kEdArakShEtraM viduShAmaprApyaM bhavEdityashapaditi bhAvaH | - janArdanabhaTTakRutapradArthapradIpika

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

Unique Victory of Bhima

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

Notes:

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

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

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

Jarasandha who ended up in Ganges

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

Notes:

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

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

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

Reference
26. viShNupAdOdakaM matwA yaH snAtuM shaMkatE kudhIH |
amajjayajjarAsaMdhaM balAt taM jAhnavIjalE || - sarasabhAratIvilAsa (6/27)
** pAdotthAyAM -(pAThAMtara)*

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

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

Notes:

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

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

kALI's son sharvatrAta

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

Notes:

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

Reference
28. guNairAsammatAyAm (vE.pATha); AsammatAyAM samyak prasiddhAyAm | - shrIvEdAMgatIrthakRutavyAKYAna
28. rUpasadguNairAsammitAyAmityatra A = samaMtAt samyak mitAyAM = pramitAyAm || - varadarAjAcAryakRutamaMdasubOdhinI

kR^ishhNo.api gatvA dvAravatIM sarAmaH
satyApiturvadhakartArameva |
shatadhanvAnaM hantumaichchhat.h sa chaiva
yayAche.akrUraM kR^itavarmAnuyuktam.h || 20.29||

Shatadhanva is killed by Shri kRushNa

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

Notes:

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

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

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

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

Notes.

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

Reference
30. ityanUktaAruhyEtyatra iti uktaM anu = anaMtaramiti padavibhAgaH || - varadarAjAcAryakRutamaMdasubOdhinI

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

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

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

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

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

Notes:

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

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

balarAma in vidEha – Duryodhana with him

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

Notes:

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

Reference
33. jAnan pArthEbhyO&hAryatAmityatra kEshavasya pArthEbhyO&hAryatAM = apahArA yOgyatAM pArthasnEhaM hitwA swasnEhAya apahartumashakyatAmityarthaH | balaM gAdityatra "bahulaM CaMdasyamAM~g yOgE&pi" iti vacanAt gAt = balaM vashIkartuM vidEhanagaramagAt || - varadarAjAcAryakRutamaMdasubOdhinI
33. yayau vidEhAnavasatpaMca cAcdAniti 'ShaShThivarShE gatE kAlE yaddOShO&bhUnmamAnaGa' iti harivaMshavacanam | ShaShTimAsA Eva tAvaMtO varShabhiprAyENEti j~jAtavyam || - (ma.)

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

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

Notes:

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

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

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

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

Notes:

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

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

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

Background of Subhadra.

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

Notes:

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

jAtA devakyAM sA subhadreti nAmnA
bhadrA rUpeNA.anakadundubhestAm.h |
kR^itvA putrIM rohiNI svAmaraxat.h
pUrvaM tu yA.a.asIt.h trijaTaiva nAmnA || 20.37||

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

Notes:

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

Reference
37. trijaTApUrvamapsarA shApAdrakShastwamApannEti | - shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH
37. prakRutyAviShTEMdrasEvanAdarjunabhAryA j~jEyam | - shrInivAsAcAryakRutabhAvacaMdrikA

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

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

Notes:

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

Reference
38. caMpakamAlAvat pItavarNA |
38. laMkAtaH sItayA sahAyOdhyAM prati trijaTAyAgatatwAditi bhAvaH |
38. nityashushrUShaNAditi | laMkAtaH sItayA sahAyOdhyAM prati trijaTAyA AgatatwAditi bhAvaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

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

Notes:

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

AnIya rAmaM cha samastasAttvatAM
yadA.avAdIt.h keshavaH sannidhAne |
maNistvayyAste darshayetyeva bhIta
stadA.akrUro.adarshayad.h ratnamasmai || 20.40||

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

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

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

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

Notes:

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

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

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

Notes:

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

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

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

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

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

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

Notes:

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

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

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

Wedding of kALiMdi.

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

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

Reference
44. nadIrUpa kAliMdI vyAvRuttayE anyAmiti padaprayOgaH | - janArdanabhaTTakRutapradArthapradIpika

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

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

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

tato gatvA nagnajito gR^ihaM cha
svayambare sapta vR^ishhAnagR^ihNAt.h |
sarvairagrAhyAnasurAn.h vareNa
shivasya yairnirjitA bhUmipAlAH || 20.46||

swayaMvara of nIlAdEvi

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

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

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

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

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

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

dwitIyE sharIrE jAtE tatpUrvasharIrENyEkyamApadyata iti *saMpradAyavidaH |

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

Reference

* *saMpradAyavida ityanEna nIlAdisharIrE tathAbhAvasya pramitatwaM sUcayati | -bhAvabOdhaH*

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

Wedding of MitraviMdA

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

Notes:

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

Reference

48. pitRuShwasuH rAjAdhidEvyAH AsRujatsamarpayAmAsa |
- janArdanabhaTTakRutapradArthapradIpika

jitvA.a.avantyau tau nR^ipatIMshchaiva sarvA
nAdAya tAM prayayau vAsudevaH |
pitR^ishhvasustanayAM cha dvitIyAM
bhadrAM dattAmagrahId.h bhrAtR^ibhiH saH || 20.49||

bhadrA's wedding

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

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

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

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

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

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

svayambaro laxaNAyAstathA.a.asI
d.h yathA draupadyA laxavedhAtmakaH saH |
madreshhu tasyAshcha pitA pinAkaM
svayambarArthaM jagR^ihe girIshAt.h || 20.51||

swayamvara of lakshaNA

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

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

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

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

Notes:

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

Reference

52. draupadyarthAttadashakyamityatra draupadyarthAt tataH lakShAt tat lakShaNAswayaMvarE RutaM lakShaM alamashakyamiti yOjanA || - varadarAjAcAryakRutamaMdasubOdhinI

** yathA swayaMvarE rAj~ji matsyaH pArthEpsayA kRutaH |*
ayaM tu bahirAcCannO dRushyatE sa jalE param ||
(LakshaNe's words about Draupadi) -bhAgavata(10/83/19)

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

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

Notes:

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

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

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

Notes:

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

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

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

Notes:

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

Reference
55. naivAdadE bANamanicCayaivEtyatra "matsyAbhAsaM jalE dRuShTvA j~jAtwA ca tadavasthitim | pArthO yattO&sRujadbANaM nAcCinatpaspRushE param" iti bhAgavatOktErvirOdhaparihArAya dhanaMjayaH anicCayaiva = kRuShNaprApyalakShaNAyAmicCAbhAvEnaiva kAraNEna bANaM naivAdadE = naiva samyak dattavAn | lakShacCEdO yathA bhavati tathA na dattavAnityarthaH | lakShasparshasyApyati- kushalasAdhyatwAdbhAgavatE yatta ityuktam | lakShacCEdO yathA na bhavati tathA sparshamAtraM ca yathA bhavati tathA sannAhavAnityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI
55. EtEnAtmabalamityanEnaiva pUrNatwAt swEtyEtadwyarthamiti dUShaNasyAnavakAshaH | nAyaM swashabdaH kiMtu sushabda ityaMgIkArAt || - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshikA

bhImashchApaM laxamApyetadAtra
drashhTuM cha naivaichchhadarIndradhAriNaH |
yogye karmaNyAyataMshchAparAdhI
syAdityajaH pashyamAno mahAtmA || 20.56||

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

Notes:

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

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Reference

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

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

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

Notes:

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

Reference

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

karmAciMtyamananyasAdharaNamiti bhAvaH | -
tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

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

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

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

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

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

bhaishhmI satyA chaikatanurdvidhaiva
jAtA bhUmau prakR^itirmUlabhUtA |
tayaivAnyAH sarvadA.anupravishhTA
stAsAM madhye jAmbavatI pradhAnA || 20.60||

shrI kRushNa's eight wives

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

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

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

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

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

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

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

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

reme tAbhiH keshavo dvAravatyAm.h || 20.62||

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

Notes:

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

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Reference

62. idamuktaM bhavati | ramAvEshOdrEkadashAyAM jAMbavatI rAmasamA | anyAstu rAmAt kiMcidUnAH | tadabhAvakAlE sarvA api rAmAt paMcaguNanyUnAH pradyumnatO viMshatiguNAdhikAH | tathA&pi jAMbavatI kiMcidadhikEti TIkAYAM tAsAM madhyE jAMbavatI pradhAnA prakRutyAvEshAdhikyAdityuktam | kEcittu itarAsAM kiMcidUnatwaM na sArvakAlikamityAha yadEti | tAsu kAliMdyAdyAsu alaM prIyatE | jAMbavatIsAmyEna prIyatE | yadA tu tAswAvEshO&lpatwa-mupaiti tadA pradyumnatO viMshatiguNAdhikAH syuH |tadA kiMcidUnatwamiti bhAvaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

dhanyAshcaryavyAKyAna

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

Notes:

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

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

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

etyA.akAshAnnAradaH kR^ishhNamAha
sarvottamastvaM tvAdR^isho nAsti kashchit.h |
ityAshcharyo dhanya ityeva shabda
dvaye tUkte vAsudevastamAha || 20.65||

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

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

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

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

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

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

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

AshcaryAdishabdArthabhUtasarvOttamatwAdi guNavAn kiMtu yA dakShiNAbhimAnitwAt ardhanArIshwaratayA sthitasya bhagavaddEhabhAgasya vAmabhAgE sthitAyAH dakShiNabhAgE inaH swapatirnArAyaNaH sadA vartata iti hEtOrvA dakShiNApadavAcyA rukmiNIrUpA iyaM shrIshcasarvOttamatwAdasadRushatwAcca AshcaryA dhanyA cEtyabhipraiti | bahuvacanaM tu nAnAvidhayaj~jEShu dIyamAnadakShiNAnAM anEkaprakAravattvEna bahutwAt tadabhimAnitayA tatra sthitAnAM ata Eva dakShiNApadavAcyAnAM dakShiNAKyamUlarUparamAMshAnAM bahutwAbhiprAyENEti j~jEyam | atra sarvapadEna ca prastutAH kUrmamArabhya brahmaparyaMtAH pradhAnajIvAH vEdAbhimAninI yaj~jAbhimAninI cEti dwirUpA shRIshcagRuhyaMtE | tatra brahmaparyaMtajIvEbhya uttamatwaM kRuShNasya rukmiNyAshcasamam | iyAMstu vishEShaH swasya niravadhikOttamatwaM lakShmyAstu sAvadhikOttamatwamiti | vEdayaj~jAKyalakShmIrUpadwayAtswasya niravadhikamuttamatwaM lakShmyAstu swarUpEShUttamAdhama-vibhAgAyOgE&pi ramArUpatrayAbhimanyamAnavEdayaj~jadakShiNAnAM kramENOttamatwAttadabhimAninInAM lakShmIrUpANAmapi kramENOttamatwOktiriti j~jEyam | shuShkavEdAttadarthabhUta viShNupUjArUpayaj~jasya jyaiShThyam | RutwikkRutapuNyashrEyaHsaMpattyAyajamAnakRutayaj~japUrakatwAdyaj~ja kAlInartwik shramanivartakatwAcca dakShiNAyAH kEvalayaj~jAdapi jyaiShThyam | yathA Ekasyaiva rAjakumArasya mEShaturagagajAKyEShu kramENa adhikasthAnEShu sthitau tasyaiva sthAnakRutanIcOccabhAvOpAdhikA nIcOccatA draShTRUNAM dRushi dRushyatE | ata Eva gajarAjasthitaM taM mahArAja iti paritO namaMti | tathEhApItyEkO bhAvaH | bahirniShThavEdAbhimAnitayA bahisthitaramArUpAt bhagavadaMkagatA yaj~jAbhimAninI lakShmIH sthAnAdhikyENa adhikEtyucyatE | tatO&pi bhagavataH dEhArdhagatA ramA sthAnavaishEShyAt vishiShTEtyucyata ityaparO bhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI
66. Ashcaryashcaiva dhanyashca dakShiNAbhiH sahEtyaham || -harivaMshE(2/110/23)

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

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

Notes:

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

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Reference

67. kUrmO dRuShTO viShNupAdyaM mayOkta ityAdinAradavAkyasyaivaM yOjanA | viShNupadyAM = gaMgAyAM mayA dRuShTaH kUrmaH twamuttamO&si tava samO nAstIti ca bhAvEnOktaH = AshcaryO&si dhanyO&sItyuktaH | EvaM vadatO nAradasya kUrmaH swAvarasarvOttama ityEvAbhisaMdhiH | gaMgAtO&pyavarasya niravadhikasarvOttamatwAyOgAt | sAkShAtkRutaparamatattwasya naradasya bhramAyOgAcca | ataH kUrmO&sau gaMgAtO&pyavaraH tAratamyapUrvAvadhibhUtapuShkara EvEti j~jEyam | EvamuktE sati kUrmaH swAdhAratwAdgaMgaiva mattO&pyAshcaryA dhanyA cEti bhAvEna pRuthivInAmikAmumAmUcE | kwacid graMthE pRuthivImAhEtyapyasti tasya tAtparyakathanAya pRuthivInAmikAmityuktam | - varadarAjAcAryakRutamaMdasubOdhinI

67. ...iti graMthAMtarasyAbhiprAyamAha pRuthivInAmikAmiti || - janArdanabhaTTakRutapradArthapradIpika

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

yA mAdR^ishA devatAH sarvashastA
dhR^itAstayA prathitatvAt.h pR^ithivyA |
shivaM sheshhaM garuDaM chA.aha sA.api
paravAnAt.h parvatanAmadheyAn.h || 20.68||

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

Notes:

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

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

68. yA mAdRushA dEvatAH saMti sarvashaH = sarvAstA dEvatAH prathitatwAtpRuthivyA = pRuthivInAmnyA umayA dhRutAH | ataH sA uttamEti varuNasya bhAvaH | tatO&hamumAmabhyEtya twamAshcaryA&si dhanyA&&sItyabruvam | tadA sA umA&pi mama patitwAtpatisamatwAcca shivashEShagaruDA Eva mattO&pyAshcaryaH dhanyAshcEti bhAvEna parAvanAtparvatanAmadhEyan shivashEShagaruDAKya dEvAnuttamAnAha | parEShAM swAvarANAmiMdrAdInAmavanAdrakShaNAtparvatanAmadhEyAniti vadatA parapadOpapadAt 'ava rakShaNa' iti dhAtOH ktapratyayE kRutE niruktatwAdupapadAMtimasya dhAtOrAdimasya cAkArasya nAshE shliShTOccAraNE kRutE sati parvatashabdO niShpanna iti sUcitam || - varadarAjAcAryakRutamaMdasubOdhinI

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

parvatashabdastuparashabdastuparashabdOpapAdAbhyAM vA gatihaMdhanayOH ava rakShaNa ityEtAbhyAM dhAtubhyAM ktapratyayaH | varNAgamO varNaviparyayashcEtyanushAsanAt parvata iti rUpasiddhirdraShTavyA || - janArdanabhaTTakRutapradArthapradIpika

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

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

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

Notes:

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

Reference
69. taiH shivashEShagaruDairEva ahaM matsamA dEvyashca dhriyaMti iti hEtOH tAnEva swOttamAnAhEti pUrvENa saMbaMdhaH | tatO&haM tAnapi gatwA yUyamAshcaryA dhanyAshcEtyubruvam | ata tE swapitRutwAdasmattO&pi brahmA AshcarYO dhanyashcEti bhAvEna brAhmaNajAtEH pravartakatwAt brAhmaNashabdavAcyaM brahmANamEvOttamamUcirE | tatO&haM brahmANAM dRuShTvA twamAshcaryO&si dhanyO&sItyabrumam | sO&pi mama ca mAtRutwAt vEdAbhimAninI shrIrEva mattO&pyAshcarya dhanyA cEti bhAvEna vEdAtmikAM prakRutiM = prakRutinAmnIM viShNupatnIM uttamAmAha || - varadarAjAcAryakRutamAdasubOdhinI

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

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

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

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

Notes:

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

Reference

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

70. saikA dEvI bahurUpEti | EtEna vEdA Ucuriti harivaMshagatabahuvacanatAtparyamuktaM bhavati | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

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

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

Notes:

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

Reference
71. tatO&haM tAmapi samEtya twamAshcaryA&si dhanyA&sItyabruvam | tadA viShNvAviShTA viShNwaMkasthitA yaj~janAmni lakShmIH mamApi patitwAnmadIyayajanakriyAyAM pUjyatwAnniravadhikaguNapUrNatwAcca kEshava Eva mattO&pyalaM AshcaryO dhanyashcEti bhAvEna kEshavamuttamamUcE | sarvatra prativacanabalAduktarItyA prashnO&pyanusaMdhEyaH | EvaM ca kUrmadEhAdgaMgAjalasya, gaMgAjalAttadAdhArabhUtasamudrajalasya, samudrajalAdapi tadAdhArabhUtapRuthivyAH, pRuthivItO&pi pRuthivyAdhArabhUtabhUdharANAM, bhUdharEbhyO&pi brahmAbhimanyamAnamahattatwasya tatO&pi brAhmaNyahEtubhUtavEdasya, vEdAdapi yaj~jasya yaj~jAdapi dakShiNAyAshcEti kramENa jyaiShTyamiti jaDatArAtamyaM ca darshitamiti || puShkarAdibhyO gaMgA, gaMgAtO varuNaH, varuNAdEvAdumA umAtO rudrashEShagaruDAH tatO brahmA, tatO bahurUpiNI lakShmIH, tataH shrInArAyaNa iti dEvatAtArAtamyaM ca darshitamiti j~jEyam || - varadarAjAcAryakRUtamaMdasubOdhinI

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

sadottamaH kintu yadA tu sA me
vAmArddharUpA daxiNAnAmadheyA |
yasmAt.h tasyA daxiNataH sthito.ahaM
tasmAnnAmnA daxiNetyeva sA syAt.h || 20.73||

sA daxiNAmAninI devatA cha
sA cha sthitA bahurUpA madarddhA |
vAmArddho me tatpravishhTo yato hi
tato.ahaM syAmarddhanArAyaNAkhyaH || 20.74||

tadA.apyasyA uttamo.ahaM supUrNo
na mAdR^ishaH kashchidastyuttamo vA |
ityevAvAdId.h daxiNAbhiH saheti
sarvottamatvaM daxiNAnAM smarantsaH || 20.75||

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

Reference
72. vEdAbhimAninI sAkShAt sA viShNOrdUravat sthitA ||
yaj~jAkhYA saiva viShNOstu yA tUraHsthalamAshritA |

hariNA ratiyOgasthAdakShiNAKYA&pi saiva tu ||
uttarOttarataH sA&pi vishiShTA dakShiNA suKE | -bhA.tA.(11/16/12)
72. ahaM kEvalaM mE aMkagAyAH yaj~janAmnyAH shriyaH prakRutErEva sakAshAt | sadA uttamO na tarhi kutastwamuttama iti pRucCati kiMtwiti | uttaramAha - yadEti | sA yaj~janAmnI shrIH yadA yasminnavasarE mE vAmArdharUpA vAmArdhE praviShTarUpA tata Eva dakShiNAnAmadhEyA dakShINAnAmnI | dakShiNAnAmadhEyatwE kAraNAmAha - yasmAditi | inaH patiH ahaM tasyAH dakShiNataH dakShiNabhAgE sthitaH yasmAt tasmAdEva sA nAmnA dakShiNEti syAt || - janArdanabhaTTakRutapradArthapradIpika
73. sA dakShiNAmAninI dEvatA yaj~jAdau dIyamAnAyAH dakShiNAyAH abhimAnidEvatA ca tasmAcca nAmnA dakShiNEtyarthaH || - janArdanabhaTTakRutapradArthapradIpika
73. dakShiNAshabdaM nirvakti - yasmAditi | dakShabhAgE inaH patiryasyAH sA dakShiNEtyuktaM bhavati | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
73. dakShabhAgasthitEnatwA dakShiNaM nAma sOcyatE |
tasyA inO hi viShNuH sa dakSha bhAgE sthitaH sadA ||
yasyAbhimAninyannasya lakShmIH sA dEvatOttamA || -aitarEyOpaniShadbhAShyam(2/2/3)
74. yatO mE vAmabhAgastadwAmabhAgE praviShTAMgAravahnivat saMvalitastata vA&hamardhanArAyaNAKyaH syAmanyathA tanna syAditi bhAvaH |
74. sarvavEdhAbhimAninyO dEvyO lakShmIstatO&dhikA |
vEdhAbhimAninI sAkShAtsA viShNOrdUrataH sthitA |
yaj~jAKyA saiva viShNOstu yA tUraH sthalamAshritA |
hariNA ratiyOgasthA dakShiNAKYApi saiva tu |
uttarOttarataH sA&pi vishiShTA dakShiNA suKE |
EvaMvEdAbhimAnibhYO dEvIbhyaH sarva Eva tu |
tadartharUpAH patayastasyAstasyAstathOttamAH |
shacyA iMdrastatashcOmA tasyA rudrastataratathA |
bhAratI prANA EvAsyAstataH shrIstadwarO hariH' iti vaishiShyE ||- bhA.tA. (11/16/13)
75. tadApyasyA uttamO&hamiti vadan kRuShNaH dakShiNAbhiH sAkamityasya dakShiNAbhiH saha sthitAt kUrmAdiyaj~jAMtadEvatAvargAduttamO&smItyarthAMtaraM ca sUcayati | sarvOttamatwaMdakShiNAnAM smaranniti vadan nAradaH prAguktamarthaM muKyatwAnmuKatO vakti | tasmAddakShiNAbhiH sAkamityasya dwEdhA&pyarthO j~jEyaH | asaMkucitaswEtarasakalasarvOttamatwaM kRuShNasyaiva | lakShmyAstu na kRuShNavadasaMkucitavRuttyA swEtarasarvOttamatwam | patyuH puruShOttamAdapyuttamatwasya tasyAmasaMbhavAt | sA brahmAdisarvajagataH shrEShThA harEstu bhAryAtwAdbhaktaiva | niravadhikasarvOttamastubhagavAn shrIkRuShNa EvEti bhAvaH || - varadarAjAcAryakRutamaMdasubOdhinI
75. ahamEva dakShiNArdhOyasyAH sA madardhA | mayi kShIranIravat apratiGAtatwEna cit saMvakanatwEna dakShiNArdhO yasyAH sEti vA | vAmArdha iti | yatO mE vAmArdhabhAgaH taddakShiNabhAgE praviShTaH aMgAravahnivat saMvalitaH tata EvAhagamardhanArAyANAKyaH syAmanyathA tanna syAditi bhAvaH |
75. nanu yaj~jAMta sarvOttamatwE nAradEnOktE kRuShNEna dakShiNAMta sarvOttamatwa mucyatE | tadidaM vishESha shUnyaM | yaj~jadakShiNayOrEkatwEna vishESHAbhAvAdityataH kRuShNasyAbhiprAyamAha sarvOttamatwamiti | smaran abhiprayan | taduktam EkAdashaskaMdhatAtparyE - sarvavEdAbhimAninyO dEvyO lakShmIstatO&dhikA | vEdAbhimAninE sAkShAt sA viShNOrdUravat sthitA| yaj~jAKYAsaiva viShNOstu yA tUraHsthalamAshritA | 'hariNAratiyOgasthA dakShiNAKYApi saiva tu | uttarOttaraH sApi vishiShTA dakShiNA suKE' iti || - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

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

Reference
76. EtadEva prapaMcayati tAbhishcaitAbhirityAdinA | anaMtabhAga ityatra anaMtAdEkO bhAgaH anaMtabhAga ityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI

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

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

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

** sattattwaratnamAlA mahAlakShmIprakaraNa shlO. 210 ra vyAKYAnadalli.*

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

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

Notes:

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

Reference

77 + sa hi viShNurdakShiNAmitra uktO harivaMshEShu dhanyAshcaryAdhyAyE -

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

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

Manifestation of shrI kRushNa's Supreme Powers

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

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

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

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

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

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

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

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

79. rathakShEpaNArthaM gRuhItamiti darshayan kRuShNaM nanAmEti bhAvaH | - janArdanabhaTTakRutapradArthapradIpika

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

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

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

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

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

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

vAyvAj~nayA vAyushishhyaH sa satya
mityAdyuktvA nArado rugmiNIM cha |

stutvA pushhpaM pArijAtasya datvA
yayau lokaM xipramabjodbhavasya || 20.82||

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

Notes:

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

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

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

Reference
82. vAywAj~jayA vAyushiShya ityatra vAyushiShyaH saH = nAradaH vAywAj~jayA = raivatAcalasthakRuShNa mahimAnaM tatra puMjIbhUtarAjakaTakamadhyE prakaTIkRutya gacCEti viShNuprEShitamUlarUpa vAywAj~jayA satyaM = harErmahAmAhAtmyaM yathArthamiti ADipadEna dakShiNAdEvyA api mAhAtmyaM ca satyamityuktwEti yOjanA | anyat spaShTamEva || - varadarAjAcAryakRutamaMdasubOdhinI

sAxAt.h satyA rugmiNItyekasaMvi
d.h dvidhAbhUtA nAtra bhedo.asti kashchit.h |
tathA.api sA pramadAnAM svabhAva
prakAshanArthaM kupitevA.asa satyA || 20.83||

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

Notes:

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

Reference
83. EkasaMvit abhinnasaMvit ... | - janArdanabhaTTakRutapradArthapradIpika

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

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

Notes:

1. This means that satyabhAma pretended to be jealous of the importance given to rugmiNi

yatpArijAtakusumaM dattavAnnAradastava |
tatkilEShTajanE dattaM twayAhaM parivarjitA || -harivaMsha (2/67/8)

2. shrI kRushNa also pretended like ordinary people, and tried to impress and console his wife .

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

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

Notes:

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

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

85. dAtAsmItyuttamapuruSha prayOgAdahamiti siddhAvapi rukmiNyA RuShiradAt | tubhyaM twahamiti vishEShaM sphOrayan punarahamityAha | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

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

shrI kRushNa travels to prAgjyOtiShyapurA

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

Notes:

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

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

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

Notes:

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

nityaiva yA prakR^itiH svechchhayaiva
jagachchhixArthaM dvAdashIM bhImasaJNj~nAm.h |
uposhhya babhre koTidhArAjalasya
vishhNoH prItyarthaM saiva hi satyabhAmA || 20.88||

satyabhAma performs the of bhImadwAdashi

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

Notes:

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

Reference
88. rAtrau jalasya sacCidrakalashasya jalasya kOTidhArAH babhrE kOTisaMKYAkadhArAbhiH sasnAvityarthaH | bhImadwAdashI tu matsya purANE&bhihitA | 'sahaiva puMDarIkAkSha dwAdashyAM kShIrabhOjanam | kariShYAmi mitAtmA&haM nirviGnEnAstu mE vratamiti' tathA tatraiva 'praNamya kalashaM tatra mAShamAtrENa saMyutam | CidrENa jalasaMpUrNamatha kRuShNAjinasthitaH | tasya dhARAM ca shirasi dhArayEt sakalAM nishi | dhArAbhirbhUribhishcaiva phalaM vEdavidO viduH | yasmAt tasmAt kurushrEShTha dhArA dhAryA nu shaktitaH' iti || - janArdanabhaTTakRutapradArthapradIpika

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

88. dwAdashImityEkAdashImityarthaH | dwAdashIM pratyEkAdashImupOShyEti vA | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

88. swECCAyEtyasya swasya taMtrasya kRuShNasyECCAyEtyarthaH | - shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshikA

88. dwAdashIM bhImasaMj~jAmityatra mAGashuddhadwAdashI dashamIvEdhE dwAsashyAmupavAsaH |
bhImEnOpOShitatwAdbhImasaMj~jAm -

sahaiva puMDarIkAkSha dwAdashyAM kShIrabhOjanam |

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

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

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

88. kOTidhArAjalalakShaNaM prakArAMtarENOktaM harivaMshE (2/78/19-22) -
'snAtwA strI prAtarutthAya patiM vij~jApayEt satI |
shwashurAbhyAM ca caraNau satataM sattamasya ca |
gRuhItwauduMbaraM pAtraM sakushaM sAkShataM tathA |
gOshRuMgaM dakShiNaM sicya pratigRuhNIta tajjalam |
tatO bhartuH satI dadyAt snAtasya prayatasya ca |
AtmanO&tha niShEktavyaM tataH shirasi tajjalam |
kOTidhArAjalamidaM sarvatIrthAdhikaM matam |
trailOkyasarvatIrthEShu snAnamEtadudAhRutam || ityAdi || - shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

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

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

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

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

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

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

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

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

Notes:

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

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

AsId.h bAhye giridurgaM tadantaH
pAnIyadurgaM mauravaM pAshadurgam.h |
tasyApyantaH xuradhAropamaM ta
t.h pAshAshcha te shhaT.hsahasrAshcha ghorAH |
abhedyatvamaribhiratAryatA cha
dattA durgANAM brahmaNA.a.arAdhitena || 20.92||

forts of narakAsura

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

Notes: Not only were those fortress so deadly and dangerous, they were also neither breakable not crossable.

Reference
92. mauravaM = muranAmakadaityEna kRutam || - varadarAjAcAryakRutamaMdasubOdhinI

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

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

Notes:

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

Reference

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

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

shrI kRushNa breaks the mountain fortress

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

Notes:

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

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

kRushNa became murAri

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

Notes:

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

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

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

Notes:

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

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

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

jaghne senAM garuDaH paxapAtaiH
pAdaM sheshhAM keshavaH sAyakaughaiH |
athA.asasAdA.ashu bhaumo.achyutaM taM
muJNchaJNchharAnastrasammantritAn.h drAk.h ||20.98||

vivyAdha taM keshavaH sAyakaughai
rbhaumaH shataghnIM brahmadattAmamuJNchat.h || 20.99||

kRushNa narAkAsura war.

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

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

Notes:

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

Reference

99. brahmaNA dattAM shataGnIM nAma gadAM kRuShNasyOparyamuMcat |
99. lOhamayIM kiMcit sthalE&yOmayIM shataGnIM tannAmnIM shaktim | -satyadharmIya
99. shataGnIM shataGynAKYAM gadAm || - janArdanabhaTTakRutapradArthapradIpika

achchhedyo.abhedyo nityasaMvitsukhAtmA
nityAvyayaH pUrNashaktiH sa kR^ishhNaH |

nigIrya tAM devavaraH shataghnIM
nityAshrAnto.adarshayachchhrAntavachcha || 20.100||

shrI kRushNa cause illusion to ignorant people

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

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

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

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

Notes:

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

Reference
101. kathaMcidbahumAnayukta ityatra | kathaMcit = swabhajakadaityacittE aMkuritabahumAnayukta ityarthaH | yadwA kathaMcit = kEvalalOkanaTanArthaM mayA pradarshitashramENa swasyAparAdhashaMkayA "niraniShTO niravadyaH" "acCEdyO&yamadAhyO&yam" "nityO nityAnAM" "nityAnaMdO nityaj~jAnO nityabalaH paramAtmA" "parAsya shaktirvividhaiva shrUyatE swAbhAvikI j~jAnabalakriyA ca" ityAdi bahupramANENa yuktaH = saMyuktE AlOcanE sarvaviShyakatwAt IdRushAni pramANAnyAlOcya kEvalamasurajanamOhanArthamEva shrAMtiH pradarshitA | atO varadAnAn mE&parAdhi iti anusaMdhAtA bhavEdityarthaH || - varadarAjAcAryakRutamaMdasubOdhinI
101. ahaM brahmaNaH pUrNAnugrahAspada iti brahmaNi bahumAnENa satkArENa yuktO bhavEt | - janArdanabhaTTakRutapradArthapradIpika
101. brahmaNi kathaMcit bahumAnENa yuktO bhaumaH syAt | anyathA brahmANaM vishwasya yuddhAya nAgacCEdityabhiprAyENa shrAMtavadadarshayat ityarthaH | brahmA bahumAnayuktaH syAditi vA | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

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

bhAmE with bow in her hands

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

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

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

slaying of narakAsura

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

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

Reference
103. nikRuMtaskaMdhaM nikRuMtaH CinnaH skaMdhO yasya sa tathA || - janArdanabhaTTakRutapradArthapradIpika

sa mantribhirmantriputraiH sameto
jagAma kR^ishhNAvaj~nayA.andhaM tamashcha |
tadAvishhTo vAyuragAchcha kR^ishhNa
mantaHpuraM prAvishat.h satyayeshaH || 20.104||

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

Notes:

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

Reference
104. anEna narakasya purANOktakRupadaprAptiruktA bhavati | satyayA sahEti shEShaH || - janArdanabhaTTakRutapradArthapradIpika

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

Introduction of bhUdEvi

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

Notes:

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

Samudra vasanE dEvi, parvatAsthAna-maMDite |
viShNu-patni namastubhyaM, pAda-sparshaM kShamasva me ||

sA.adityAste kuNDale pAdayoshcha
nidhAya pautraM bhagadattasaJNj~nam.h |
samarpayAmAsa tasyAbhishhekaM
prAgjyotishhe kArayAmAsa kR^ishhNaH || 20.106||

Coronation of bhagadatta.

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

Notes:

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

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

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

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

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

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

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

narakAsura's wealth to dwAraka

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

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

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

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

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

Reference
108. tadEtaduktaM-
airAvatakulEbhAMshca caturdaMtAn madOtkaTAn |
bhagadattAya datwai kaM supratIkaM tatO&parAn |
pAMDurAMshcacatuHShaShTiM prEShayAmAsa kEshavaH ||
tE ca viMshatisAsasrA dwisahasrAH karENavaH |
aShTaushatasahasrANi dEshajAshcahayOttamAH ||
gavAM cAparimEyAni sahasrANi janArdanaH || iti harivaMshE || - shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH, (ma.)

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

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

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

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

Notes:

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

tatrApashyat.h kanyakA bhUmipAnAM
bhaumAnItAH samare tAn.h vijitya |
dvyashhTau sahasrANi shataM cha rUpa
shIlodArA axatAH sadvratasthAH || 20.111||

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

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

Reference
111.akShatA adRuShTarajasaH | -shrIvEdAMgatIrthakRutavyAKYAna

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

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

Notes:

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

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

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

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

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

Notes:

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

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

nArAyaNaM tatra shushrUshhamANAH
prApyApsarastvaM rAjakuleshhu jAtAH |
kAshchit.h svarge tA nishAmyaiva kR^ishhNaM
vavruH patiM sarvaguNAbhirAmam.h || 20.114||

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

Notes:

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

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

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

Notes:

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

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

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

shrI kRushNa travels to heaven

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

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

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

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

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

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

Aditi gets her ear-rings.

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

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

tamAsurAveshavashAdajAnatI
satyAM cha sarvaprabhavau jagatprabhU |
nirdoshhasaukhyaikatanU shubhAshishha
stAbhyAM dadau sA.aditirAtmaputravat.h || 20.119||

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

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

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

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

atho sadAnandachidAtmadehaH
sa nandanodyAnamajo.anurUpayA |
anantashaktiH saha satyabhAmayA
vivesha rantuM priyayA.akhileshvaraH || 20.120||

shrI kRushNa and satyabhAma in Nandana Gardens.

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

tayA.achyuto.asau kanakAvadAtayA
sukuN^kumAdigdhapishaN^gavAsasA |
pUrNendukoT.hyoghajayanmukhAbjayA
reme.amitAtmA jagadekasundaraH || 20.121||

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

Sarvartunityoditasarvavaibhave
suratnachAmIkaravR^ixasadvane |
sadaiva pUrNenduvirAjite hari
shchachAra devyA pavanAnusevite || 20.122||

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

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

sarvartuvanE shashinA nishi satyAMvAsarE vanE&shashinA

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

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

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

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

dR^ishhT.hvaiva taM susmitachandrikAsphura
nmukhAravindA.asitalolalochanA |
kapolanirbhAtachalatsukuNDalA
jagAda devAdhipatiM patiM satI || 20.124||

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

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

pArijAtaM tatO&srAkShIdadityAH priyakAmyayA |
sarvakAmapradaiH puShpairAvRutaM nityagaMdhadaiH ||
trishAKaM sarvadA dRushyaM sarvabhUtamanOharam |
sarvapuShpANi dRushyaMtE tasminnEva mahAdrumE ||

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

tarurjagajjIvada me gR^ihAN^gaNe
saMsthApanIyo.ayamachintyapaurushha |
itIritastAM kalashopamastanI
mAliN^gya devastarumudbabarha || 20.125||

Stealing of pArijAta

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

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

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

Notes:

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

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

tAnAsurAveshayutAn.h hareshcha
balaprakAshAya samudyatAn.h surAn.h |
nyavArayachchhArN^gasharAsanachyutai
rharipriyA bANavaraiH samastashaH || 20.127||

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

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

127. kAMshcidasurAvEshayutAn kAMshciddharErbalaprakAshanAya samudyatAniti kEciTTippaNIkArAH | asmin prasaMgE kasyApi asurAvEsharAhityamAcAryairna darshitam | -(ja.)

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

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

Notes:

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

Reference
128. pradhAnavAyOstanayamityatra pradhAnavAyOstanayaM vahniyamAdikAn dikpAlakAn pratyapi asurairAvEshitAnAmitaradEvAnAM ca swakAM tanuM vibOdhyEtyanwayaH || -(vA.)
128. taduktaM dashamE (part. 10/66/25) -
'taM pakShakOTyA garuDaH samuddhRutya jalEshwaram |
padbhyAM gRuhItwA makaraM cikShEpa varuNAlayE' iti | (-ja.)

vibodhya shArN^gottharavaiH svakAM tanu
mAveshitAnAmasurairagAddhariH |
te bodhitAstena raNaM visR^ijya
yayurviditvA tamanAdipUrushham.h || 20.129||

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

Notes:

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

Reference
129. shAr~ggOttharavairvibOdhyEti vadatA yadyapi sharA api dEvEShu prayuktAH tathA&pi swabhaktatwAt yathA na mriyEran tathA karuNayA maMdaM laGu ca prayuktAH | bhIShaNAya

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

129 durgaiva KaDgadEvI syAcCAr~gaM caiva saraswatI || -padyamAlA (shlO. 79)*

shivaM cha shakrArthamupAgataM hari
rvyadrAvayachchhArN^gaviniHsR^itaiH sharaiH |
savAhano dUratare nipAtito
gurutmatA shambhuragAchchhArAhataH || 20.130 ||

shiva is defeated by garuDa

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

Notes:

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

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

Reference
130*
garuDaH pannagaripuH padbhyAM dwAbhyAM ca saMyugE |
pakShAbhyAM caMcukOTYA ca mardayAmAsa taM vRuSham ||
tUrNaM gRuhItwA pANIbhyAM viShANE tasya naMdinaH |
sashUlapANiM cikShEpa vainatEyO dhanuHshatE ||
tatO visRujya saMgrAmaM trishUlI vRuShavAhanaH |
pramathaiH sahitaH prAyAt kurushrEShTha yathAgatam || - bhAgavata (10/66/41/48/49)

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

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

Notes:

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

AyudhAnahaM vajram …. –bhagavadgItA (10/28)

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

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

Notes:

1. This means that while the asurAvesha of other demi-gods such as the guardian deities of directions diminished due to the sound of shArNga bow, iMdirA's asuravesha diminished when he heard the words of satyabhAma dEvI.
2. satyabhAma dEvi's words are nothing but words of vEdas. Isnt Mahalakshmi the guardian diety of vEdas ! iMdirA's asurAveshA diminished and he prayed " this is our childishness; please forgive us".
3. Details of satyabhAma mocking iMdira can be found in bhAgavata (skanda 10, adhyaya 66)
4. This means that satyabhAma is mocking iMdira and asking him "will shachi who was boasting so much about you be on your side if she sees you in this state ? " [+]

Reference
132 vatsO yathA tanubalaH sakRudEtya mAtayUrdhasya pAnasamayE kurutE virOdham | tadwadwayaM ca nijashaishavamapramEyE nAthE viruddhya pishitAshani darshayAmaH || -bhAgavata (10/66/22)*
132+ aishwaryamattA paulOmI bhartRupauruShagarvitA | avamaMsyati sadyastwAM bhAryAraNaparAjitam || -bhAgavata (10/66/19)

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

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

Notes:

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

iMdira earns boons from Sri kRushNa

yayAcha enaM pariraxaNAya
shachIpatiH keshavamarjunasya |
jagAda kR^ishhNo.api dharAtaLasthite
na mayyamuM kashchana jeshhyatIti || 20.134||

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

Notes:

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

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

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

Notes:

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

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

shrI kRushNa returns to earth

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

virochamAnasya sadA jagatprabho
rnavai visheshhaH kvachidachyutasya |
tathA.api tat.h smArayituM vacho bhave
dapexya chAlpaj~namatiM purANagam.h || 20.137||

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

Notes:

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

Reference

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

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

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

Notes:

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

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

ShrI kRushNa who became the husband of 16000 women

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

Notes:

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

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

shrI kRushNa's sons and daughters

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

Notes

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

Reference
140. tEShAM nitarAM guNAdhikA iti -
tEShAmuddAmavIryANAmaShTAdasha mahArathaH |
AsannudArayashasaH tEShAM nAmAni mE SRuNu ||
pradyumnashcArudEShNashcadIptimAn bhAnurEva ca |
sAMbamitrau bRuhadbhAnurbhAnurviMdO vRukO&ruNaH ||
puShkarO dEvabhAnushcashrutadEvaH sunAmdanaH |
citrabAhurvirUpashca kavirnyagrOdha Eva ca ||
kubjAyAM vishOkashca .....' ityAdi |

tathA ca sarvEShAM aShTAdashapradhAnaH tatrApi pradyumnyadayashcatwArO nitarAM pradhAnA ityarthaH |

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

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

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

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

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

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

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

Notes:

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

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

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

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

Notes:

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

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

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

Notes:

1. Since both pradyumna and sAmbha went togather, it should be understood that both of them defeated the serpents.
2. Since both of them are incarnation of the same deity, word “saH” is used here. vAsuki is the king of serpents.
3. bhagavadgItA mentions that shrI hari’s special vibhUti roopa is present in him

sarpANAmasmi vAsukiH | - gIte(10/18)

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

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

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

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

Notes:

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

astrANi tAvastravarairnihatya
tayoshcha tAbhyAM pratidagdhayAnau |
vidrApya tau bANavaraiH surendra
sampUjitau yayaturvidyayA khe || 20.147||

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

Notes:

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

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

shrI kRushNa's unique marital life as witnessed by nAradaru

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

Notes:

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

taM dvyashhTasAhasragR^iheshhu dR^ishhT.hvA
tAvatsvarUpairviharantamekam.h |
suvismitaH prayayau taM praNamya
shakraprasthaM pUjitashchAtra pArthaiH || 20.149||

nAradaru goes to meet pAMDavAs

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

Notes:

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

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

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

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

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

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

brothers sunda and upasunda killed each other.

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

Notes:

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

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

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

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

Reference
151. tayOrvadhArthE sRuShTayEtyatra tayOrvadhArthaM tEna=brahmaNA sRuShTayA=tilOttamayA mOhitau saMtAviti yOgyapadAdhyAhArENa yOjanA || -varadarAjAcAryakRutamaMdasubOdhinI

151.nihatau gadAbhyAmiti shEShaH | -janArdanabhaTTakRutapradArthapradIpika

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

brahma dEvaru's orders

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

Notes:

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

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

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

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

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

Arjuna protects cows and brAhmaNas

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

Notes:

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

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

Referen ce
153. shastrAditsuH phalgunO&drAgityatra 'vyatyayO bahulam' iti vacanAt adrAk = adrAkShIt || - varadarAjAcAryakRutamaMdasubOdhinI

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

Arjuna's piligrimage

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

Notes:

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

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

tasyAH pitA garuDenA.ttapatyuH
putrAkAN^xI chodayAmAsa pArtham.h |
saMvatsarabrahmacharye tu pArthaiH
kR^ishhNAhetoH samaye sAdhu baddham.h || 20.155||

ulUpi is blessed with son from arjuna.

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

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

Notes:

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

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

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

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

Incarnation of irAvaMta

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

Reference
156. kauravasya dhRutarAShTrasya samAnanAmadhEyatwAt kauravasya dhRutarAShTraKyanAgasyEtyarthaH | -lakShAlaMkAra

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

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

Notes:

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

2. Interesting fact to note is that the child gets his qualities from the father. The rule that qualities the child gets is from his father is however limited to sons only. rAmAyana * mentions that a daughter naturally gets her qualities from her mother.
3. But since word "probably"is used in this sentence, this is a general rule. This also means that there could be exceptions. This is the reason why vyAsa – son of parAshara and satyavati, was not Kshatriya like his mother but a brahmaNa following his father's caste.
4. Commentrators have given examples like a noble son like prahallada and useless sons like virOcana.
5. By calling iravaMta as arjunA's first son, it has been made clear that babruvAhana and others are all born later.

Reference
157. satAM samIcInAnAM sutAnAM prAyashaH piturguNAH bhavaMti | pradyumnAdau dRuShTatwAt | yasmAt tEna kAraNEna nAgaH babhUvEti shEShaH | satyavatyAdivyAvRuttyarthaM prAya ityuktam | sRugAlapauMDrakAdivyAvRuttyarthaM satAmityuktam | ...
vidhavAyAM manuShyOtpannatwAt tyakta iti bhAvaH | -janArdanabhaTTakRutapradArthapradIpika

157. prahlAdasutE virOcanE pitRuguNAbhAvAt satAM sutAnAmityuktam | pitRuguNavatwaM ca pradyumnAdau dRuShTam | mAtRujAtirhanumadadau | bhIShmavyAvRuttyarthaM prAya iti | -tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

** pitRUn samanujAnaMti narA mAtaramAMganAH || - vAlmIkirAmAyaNa(2/35/27)*

tato yayAvarjunastIrthayAtrA
krameNa pANDyA.nstanayo.asya mAtrA |
saha tyakto bhujagairdevaloke
sampUjito nyavasad.h daivataishcha || 20.158||

158. Later, arjunA continued piligrimage and reached the country of pAMDya. irAvaMta, along with his mother ulUpi were outcasted by nAgas. He was respected with honor in heaven by demi-gods and he lived with them there.

Notes:
1. Though arjunA had begot irAvaMta following the rules prescribed by law, nAgas did not accept either ulUpi or irAvaMta and outcasted them. ulUpi went to heaven along with her son and lived there.
2. Since irAvaMta was the son of arjuna who is the incarnation of iMdra, the demi-gods accepted him and gave him permission to live in the heaven.
3. Since he himself was also partial incarnation of maMgala, he was accepted by demi-gods.
4. irAvaMta fought extraordinarly in mahAbhArata war on pAMDava's side and was finally killed by a daemon named AlaMbusa (25/84).

Reference
158. dEvarENa sutOtpAdanaM yugAMtarEShu dharmamapi kalau yathA niMditamiti nAgaistyakta iti sUcanAya cashabdaH || -shrIvAsudEvayatigaLa pUrvAshramapatrarAmAcAryakRutabhAvavivRutiH

satyAtyayAnnaiva doshho.arjunasya
tejIyasashchintanIyaH kathaJNchit.h |
shreshhThAparAdhAnnAnyadoshhasya lepa
stejIyasAM nirNayo.ayaM hi shAstre || 20.159||

Arjuna has not earned the sin of breaking the rules.

159. Arjuna who was a very knowledgeable person had not incurred any flaw of violating the rules. Shastras have put in a clause that highly knowlegable souls don't incur any sins normal people would except the sin of cheating his own people.

Notes:

1. There is a chance of arjuna incurring two flaws in case of ulUpi. One is violating the rule of austerity, second is union with a widow. But since this was not a marriage but just a niyOga, the second flaw is ruled out.
2. Next is violating austerity; since he is an elightened soul, knowledgeable men do not incur any sins due to their actions after they have attained enlightment.
3. The only sin enlightened souls can incur is the one got by wronging noble people. Since this is not wronging noble people, this will defnitely not cause downfall to arjuna. What Chandra and sugreeva did was union with other people's wife as a result it was sinful. Just a promise made by ashwattAma that he will beget children in duryOdhana's wife resulted in him loosing his brahmacharya (28/117, 28/168)
4. In ashwattAma's case flaw was only pertaining to the laws of humans. By reading between the lines of different scriptures it should be understood that, he did incur sin which would restrict him in enjoying the bliss of salavation.

Reference
159. swatO mahadawaj~jAnAd rudrO&pyAtmAnamAdahEt | -
shrImadAnaMdatIrthabhagavatpAdapraNIta bhAgavatatAtparyanirNaya
(5/10/25)

atisnehAchchAgrajAbhyAM tadasya
xAntaM sutA pANDyarAjena dattA |
saMvatsarAnte phalgunasyAbhirUpA
chitrAN^gadA vIrasenena toshhAt.h || 20.160||

Arjuna and citrAMgadhA's wedding

160. Out of special affection towards him, older brothers' dharmarAja and bImasena forgave arjuna's offence. At the end of the year, veerasEna the king of pAMDya country gave his daughter chitrAMGadha who was a good match for arjuna in all respects, in marriage to arjuna.

Notes:
1. Both bhIma and dharmarAja being older brothers of arjuna, they are at higher position to him.bhima being vAyudevaru was also superior to arjuna in their true form. As a result does this not mean that arjuna committed offence? The question is answered here - since both of them loved their younger brother so much that they forgave him, as a result he did not incur sin
2. This also means that offence towards superiors becomes sin only when they are unhappy. Since both of

his brothers were not upset it was not a sin for him.

sa vIrasenastvashhTuraMsho yamasyA
pyAveshayuk.h sA cha kanyA shachI hi |
tArAdehe sUryajasyAN^gasaN^gAt.h
svargaM nAgAdantarixAdihA.asIt.h || 20.161||

Shaci is citrAMgade

161. vIrasEna has presence of twaShTru and yama. And the maiden citrAMgade is the incarnation of shaci. Since she had a union with sugrIva when she was tArA she could not return to heaven. She had to wander in the skies and then be born again.

Notes:
1. Demi-gods who are born on earth, have to return back to heaven and get in union with their true form when their incarnation ends.This is what happens normally.
2. But during their incarnation, if they commit mighty sin that could stop them from getting back to their true form, then the incarnated form cannot join the true form. This special fact can be understood from here.
3. tAra who was vAli's wife, after his death married sugrIva and had conjugal relation with him. SugrIva is the incarnation of Sun. SugrIva who is incarnation of sun is way inferior in gradation to vAli who is incarnation of iMdra. Similarly tAra who is the incarnation of shaci is also very superior.which means shaci incurred great sin by having union with sugrIva who is not only inferior to her husband but also to her. Therefore she could not join back with her true form 'na bhartRulOkamRucCati' (12/24)
4. Therefore though she went to heaven, since she could not join back with her true form, she had to wander in space and later incarnate on earth again. It has to be noted that these details are given here using the term "sUryajasya".

tenaiva hetornAtisAmIpyamAsIt.h
tasyAH pArthe putrikAputradharmA |
tasyAM jAto babhruvAho.arjunena
pUrvaM jayantaH kAmadevAMshayuktaH || 20.162||

JayaMta is babruvAhana

162. This is the reason why she could not get very close to arjuna. He begot babruvAhana in her following putrikAputra dharma. babruvAhana is jayaMta. He also has presence of manmata in him.

Notes:
1. Due to the sin shaci had accumulated when she was born as tAra she had to not only be born again as chitrAmgada but also that she could not live togather with arjuna for long time. Arjuna lived with her for only 3 months after the wedding and left.
2. Since the wedding was as per putrikAputra dharma she had to stay back at her father's place for many years to take care of her son. Later she went back to paMDavas place only during the time of rAjasUya yAga. The incidents during ashwamedha yAga indicate that, even after she lived with babruvAhana.
3. All these make it very clear that she did not spend much time with arjuna.
4. BabruvAhana is the incarnation of iMdra's son jayaMta. He also has the presence of kAma in him.

Since he was born following putrikAputra dharma he belonged to pAMDya clan and not pAMDav's lineage.

Reference
162. tEnaiva hEtOrnAtisAmIpyamityatra "vyatyayO bahulam" iti vacanAt hEtOH = hEtunA || - varadarAjAcAryakRutamaMdasubOdhinI

putraM vIraM janayitvA.arjuno.ato
gachchhan.h prabhAsaM shApato grAhadehAH |
amUmuchachchApsarasaH sa paJNcha
tAbhirgR^ihItaH pravikR^ishhya tIram.h || 20.163||

Arjuna liberates crocodiles

163. After having begot a brave son, arjuna continued his journey to prabhAsa and en-route while he was bathing in the river five apsaras who were born as crocodiles due to a curse came and caught him and he dragged them to shore as a result they were freed of their curse .

evaM hi tAsAM shApamoxaH pradatto
yadA.akhilA vo yugapat.h samprakarshhet.h |
ekastadA nijarUpAptireve
tyalaM tushhTena brAhmaNenA.anatAnAm.h || 20.164||

164. Those five apsaras were cursed by a brahmana. When all of them surrendered to him and asked for forgiveness, he was pleased and told them: "if one person single handedly drags all of you to the shore, you will be freed of your curse and get back to your true form."

Notes:
1. Names of the five apsaras were respectively * vargA, saurabhEyI, samIcI, budbudA and latA. vArga was the chief among them.
2. Once when they made fun of a brahmana who was doing penance, they got cursed by him to be born as crocodiles. When they requested him to forgive them, he said that when a person single handedly drags all of you to shore, your birth as crocodiles will end and you will get back your true form. As a result, all of them were born as crocodiles in kanyatIrtha.
3. When arjuna was bathing there, all of them attacked him and caught his leg, when arjuna dragged all of them to the shore. At the very moment they were liberated from their curse.
4. From that day forward, the tIrtha was called as *nArItIrtha. It can be guessed that this kanyAtIrtha is the same one in kanyAkumari :
nArItIrthAni nAmnEha KyAtiM yAsyaMti sarvashaH || -bhArata (Adi.216/11)
5. It is a well known story that crocodile was liberated when it caught the feet of gajEMdra; but here it is interesting to note that 5 crocodiles were liberated when they held the feet of dEvEMdra.
6. While shrI Hari arrived there to liberate, here he got it done by iMdra.
7. The 5 crocodiles are the representation of shabda (words) and other 5 evil thoughts. Arjuna had capacity to escape from them. Meaning people who listen and contemplate gets the strength to escape from evil thoughts.
8. Just like how the life in kanyAtIrtha became a means for them to get liberated from the birth of crocodiles, practice of AnaMdatIrtha by noble souls will be a means for them to escape from being born as lower species.

9. There is another extra-ordinary event recorded * in mahAbhArata where once when arjuna was in gurukula, a crocodile attacked and caught guru drONAchArya's feet, arjuna rushed there immediately and shot 5 arrows at the crocodile and got his master released.

Reference
164. apsarA&smi mahAbAhO dEvAraNyavihAriNI |
iShTAdhanapatErnityaM vargA nAma mahAbala ||...
ahaM ca saurabhEyI ca samIcI budbudA latA | (vargAvacana) - bhArata(1/215/15,20)

164 kasyacit twatha kAlasya sashiShyO&MgirasAM varaH |*
jagAma gaMgAmabhitO majjituM bharatarShabha ||
avagADhamathO drONaM salilE salilEcaraH |
grAhO jagrAha balavAn jaMGAMtE kAlacOditaH ||
sa samarthO&pi mOkShAya shiShyAn sarvAnacOdayat |
grAhaM hatwA mOkShayadhwaM mAmiti twarayanniva ||
tadwAkyasamakAlaM tu bIbhatsurnishitaiH sharaiH |
avAryaiH paMcabhirgrAhaM magnamAMbhasyatADayat ||... - bhArata(Adi. 132/11-14)

viprApahAsAt.h kutsitayonitastAH
kanyATIrthe pANDavaH sampramuchya |
prAptaH prabhAsaM vAsudevAnujAtAM
shushrAva rAmeNa suyodhanodyatAm.h || 20.165||

165. Arjuna got them who had been born in lower species because they had mocked a brahmana liberated in kanyATIrtha. Later he proceeded to prabhAsa where he learnt about the marriage arrangements being made by balarAma to give kRushNa's sister subhadrA in marriage to duryOdhana.

Notes:
1. By the time arjuna arrived at prabhAsa , he heard about the arrangements being made by balarAma to give his sister subhadra in marriage to duryOdhana as promised.
2. After SrI rAma liberated ahalya who was cursed to be a stone, wedding with sIta followed. After arjuna liberated apsarAs who had been cursed as crocodoiles, wedding with subhadrA followed. SrI rAma did that as nArAyaNa, iMdra did that as the best among humans arjuna. While ahalya was cursed there due to arjuna, here arjuna who got them liberated from curse was iMdra himself.

vichintya kAryaM yatirUpaM gR^ihItvA
kushasthalIM prayayau taM samIpe |
prAptaM kR^ishhNaH prAhasat.h saMvijAnan.h
satyAsahAyaH shayanIyAdhirUDhaH || 20.166 ||

Arjuna as ascetic near dwAraka

166. Arjuna carefully considered the task he had to carry out, disguised as a sage and went to dwAraka. kRuShNa who was leaning on satyabhAma and relaxing on the couch, got to know that arjuna had arrived and laughed loudly.

Notes:

1. Arjuna disguised as tridaMDi sage at that time meaning he was accepting sanyAsa with three daMDAs(canes), shika(tuft) and yagnOpavIta(sacred thread).
2. He wished wedding with subhadra but disguised himself as ascetic. Ascetic is an indication of someone renouncing family life, but arjuna is disguising as ascetic in order to get married and have a family life is an interesting thing to note. This might be the reason for shrI krUshNa's loud laughter.

sarvaj~nA sA lIlayA hAsahetu
mapR^ichchhat.h taM so.api tasyai babhAshhe |
lIlAbhAjau darshanArthaM punastA
vagachchhatAM raivataM shailarAjam.h || 20.167 ||

167. satybhAme is all knowing. Still she playfully questioned kRushNa as to why he was laughing. He told her the reason. In this manner all knowing couple as a divine pasttime(leele) went to raivata (king of mountains) to meet arjuna.

Notes:
1.SatyabhAma questioning and kRushNa answering - it has to be specially noted that for all knowing it is just a past time.kRushNa going to meet arjuna is an example of kRushNa's affection towards his devotees.
2. Taking satyabhAma with him is an indication of getting him married.

AkrIDo.asau vR^ishhNibhojAndhakAnAM
tatrApashyat.h keshavaH phalgunaM tam.h |
svasurdAne sa pratij~nAM raho.asmai
chakre kR^ishhNo.athA.asadat.h sarvavR^ishhNIn.h || 20.168 ||

168. Raivataka mountain was the playground for bhOja, vRuShNi and aMdhaka. kRuShNa met arjuna there.he also secretly promised arjuna that he will give his sister in marriage to him. Later went back to yAdavAs.

Notes:
1. While balarAma promised suyOdhana, kRuShNa promised arjuna. Balarama holds hala in his hand while kRuShNa holds chakra (disc). In this manner among the both of them holding different symbols in their hands, on the outside it is interesting to see whose words will work.
2. In a way it is important to note that this extra-ordinary incident has been the pioneer of the process of elections these days where each part has its own symbols.
3. But it is the splendour of shrI kRushNa that his Chakra Symbol always truimphs. It might also be noted that, by promising in this manner, shrI kRushNa indicated that he had the capacity to nullify the promises of other deities.

dR^ishhT.hvA girau rauhiNeyo yatIndra
veshhaM pArthaM j~nAtiyuktaH praNamya |
chakre pUjAM phalguno.api praNAmaM
guNajyeshhTho.asIti chakre balAya || 20.169 ||

169. BalarAma came to visit Arjuna who was in the disguise of a distinguished yati, and honoured and worshipped him along with his relatives. Even arjuna bowed to him with great respect and told him "You are superior to me in qualities".

Notes:
1. On hearing that a had arrived, balarama, went along with yAdavAs, and bowed to arjuna and honored him.
2. It is not surprising that arjuna was shocked when sheshadevaru's incarnation – balarAma bowed to him.
3. In order to get wash away the sin he had incurred by letting balarAma who was superior to him in age, capacity and everything else, arjuna who was not even a true sage, and also younger in age prostrated to balarAma. He also praised balarAma by telling that he was superior to him in qualities. By doing so, he also earned balarAmA's special affection.

Reference
169. swAvarANAM gurutwE prAptE maryAdArthaM tu tE pUjyA iti jAnannarjunaH swasya yatyAshramAbhAvAdguNajyEShThO&sIti vyAjEna praNAmaM cakra iti apishabdAbhiprAyaH | -(ja.)

sarvaj~naM taM vAgminaM vIxya rAmaH
kanyAgAre varshhakAle nivAsam.h |
satkArapUrvaM kArayetyAha kR^ishhNaM
naivetyUche keshavo doshhavAdI || 20.170 ||

170. On observing that Arjuna who was in disguise as sanyasi was an expert in all fields and also a very good orator, he told kRushNa "during the period of chaturmasya, arrange for accomdation residence for the sage near maiden's quarters (kanyAgara) and provide all facilities to him". kRushNa explaining the shortcomings of this arrangement said he cannot do it.

Notes:
1. Carried away by arjuna's modesty and other qualities, balarAma thought that he was a very special sage, and since chaturmasya period was fast approaching, decided that he should arrange for arjunA's chAturmAsya in their city, and gave the responsibilty of arranging everything to kRushNa.
2. This also indicates that chAturmAsya is a very special duty applicable to sages. It is a well known fact in shastras a person who serves sages during this period earns lots of virtues.
3. When Naradaru who was son of a shudra lady, served sages during chaturmasya, he earned the fortune of being born as brahmA's son in next birth (bhAgavata skanda 1, chapter 6). Kunti, by serving dUrvAsaru during this period, was imparted with a unique Mantra, and in the future she was fortunate to be blessed with supermundane sons like paMDavas with this mantra. (11/147-150).
4. Here the word "varShakAle" although means mansoon season, the gist is it was period of chaturmAsya.

yuvA balI darshanIyo.ativAgmI
nAyaM yogyaH kanyakAgAravAsam.h |
ityuktavantaM rAma AhA.aptavidye
nAsmiJNchhaN^ketyeva lokAdhinAtham.h || 20.171 ||

171. He is very young, strong, handsome, very good orator; therefore it is not befitting to give him accomdation in kanyAgAra. When the supreme Lord shrI kRushNa spoke in this manner, balarAma said "it is not befitting to have suspicion towards an educated person".

Notes:

1. It should also be noted that by describing arjuna in this manner, kRuShNa indicated that he is a suitable groom for subhadra. The fact that balarAma could not recognize true form of arjuna is a rendering of the fact that other than ruju devatAs worldly knowledge of even tAtwikadevAtAs, could be flawed (ayathARtha) ('bAhyaM kadAcidayathArthamapi' – pramANapaddhati).
2. This also confirms the fact some people's arugment that he (balarAma) is shrI hari's incarnation is wrong. By disapproving in this manner, kRushNa proceeds to get arjuna married to subhadra – this is shrI kRushNa's style!
3. This is an example of shrI kRushNa's unimaginable astounding strenght that he made balarAma who had wished to give subhadra in marriage to suyOdhana , actually help arjuna wed subhadra.

nAsmanmate rochate tvanmataM tu
sarveshhAM naH pUjyamevAstu tena |
ityuktvA taM keshavaH sodarAyai
shushrUshhasvetyAha santaM yatIndram.h || 20.172||

172. "In my opinion, this does not sound right. But since your decision is very revered for all of us, let it be so". Saying so shrI kRushNa told his younger sister subhadra – "this sage is a very noble man; serve him well".

Notes:

1. By telling balarAma is the older one, shrI kRushNa is showing how small balarAma is .By saying so, he also made sure that balarAma would not get any chance to object him in the future.

nityApramattA sAdhu santoshhayeti
proktA tathA sA.akarot.h so.api tatra |
chakre mAsAn.h vArshhikAn.h satkathAbhi
rvAsaM vAkyaM shraddadhAno harestat.h || 20.173||

173. "Don't be negligent and keep him happy" when shrI kRushNa said so to subhadra, she did accordingly. Arjuna trusted shrI kRushNa's promise, and indulging in listening to and telling good stories, he spent 4 mansoon months (cAturmAsya) there without any worries.

Notes:

1. It has to be noted that, while kRushNa told her to serve him well, he also warned her not to be negligent. Arjuna trusted in shrI kRushNa's word and completed chaturmasya there without any worries.
2. Since it was chAturmAsya , there was no chance of wedding taking place, it has to be understood that there was no need to be tensed :

samasta maMgalAnAM ca dEvatA ca janArdana |
tasmiMstu shayanaM yAtE nOdwAhAdikriyA bhavEt ||
caulOpanayanE caiva vivAhAdyAM tyajEdbhudhaH || - skaMdapurANa

3. Here word "satyathAbhiH" primarily means listening to and telling stories of Supreme Lord's incarnation and his glories. It also means that he was involved in good conversations.

saMyAchitaH phalgunenA.aha vAkyaM
yad.h vAsudevastanna jAnAti kashchit.h |

R^ite pitrorvipR^ithoH sAtyakervA
subhadrAM te pradadAnIti satyam.h || ***20.174***||

174. When arjuna requested, “I will truly give subhadra in marriage to you”, nobody knew about this promise by shrI kRushNa other than parents vasudEva, dEvaki, vipRuthu and satyAki.

Notes:

1. vipRuthu is the yAdava sEnApati – this detail is explained in verse later (shlo. 193). More information about satyAki is also given in next verse.

astre shastre tattvavidyAsu chaiva
shishhyaH shaineyo vAsudevendrasUnvoH |
tasmAdasmai kathayAmAsa kR^ishhNaH
svashishhyatvAd.h vipR^ithoshchApi sarvam.h || ***20.175***||

175. satyAki is the disciple of shrI kRushNa and arjuna in fields of astra, shastra and tatwa education. Therefore shrI kRushNa had told him everything. He had also told this to vipRuthu because he was also shrI kRushNa’s disciple.

Notes:
1. satyAki is disciple of shrI kRushNa and arjuna. kRushNa is the person who gets them married, arjuna is the person who is getting married, means this is the most rejoicing news for satyAki, there he was informed about this.

anye sarve vAsudevasya pArthAn.h
priyAn.h nityaM jAnamAnA api sma |
rAmeNA.adishhTA uddhavo.athA.ahukAdyA
hArdikyAdyA naiva ditsanti jishhNoH || ***20.176***||

176. Though uddhava, akrRra, kRutavarama and others knew very well that pAMDavA’s were very dear to shrI kRushNa, as per balarAmA’s instructions were hesistant to agree to give subhadrA’s hand in marriage to arjuna.

Notes:
1. It has to be noted that, they have been addressed as “Chinna dharma’s” (18/20)

duryodhane dAtumichchhanti sarve
rAmapriyArthaM jAnamAnA harestat.h |
apyapriyaM rAxasAveshayuktA
stasmAt.h sarvAn.h vaJNchayAmAsa kR^ishhNaH || ***20.177*** ||

177. Though all of them knew that this was not liked by shrI kRushNa, they had wished to give shubhadra in marriage to duryOdhana, in order to please balarAma – this was due to asurAvesha in them (demonic influence). That is the reason shrI kRushNa cheated all of them.

Notes:

1. Acharya has mentioned the reason why shrI kRushNa did not tell this to anyone except satyAki and others. Though uddhava and others were great devotees of shrI kRushNa, at that time due to demonic influence, they acted in opposition to shrI kRushNa in order to please balarAma, due to this reason shrI kRushNa did not tell anybody about this.
2. Even if they had known, it would not affect shrI kRushNa's decision in any ways. But due to demonic influence they lost the chance of acquiring this special virtue, because they did not act in accordance to shrI kRushNa's decision.
3. This also means that duryOdhana had not succeeded in attracting balarAma towards him but through balarAma had got uddhava and others on his side as well.
4. People under the influence of asurAs do not understand shrI kRushNa's views; similarly they will not understand the true meanings and views of brahmasUtra, bhArata and other works composed by vAsiShTakRuShna vyAsa.

pradyumnasAmbapramukhAshcha vaJNchitA
yayustIrthArthaM rAmayuktAH samagrAH |
piNDoddhAraM tatra mahotsave
shhvAvartatsu kvachidUche subhadrA || 20.178||

Union of subhadrA and arjunA

178. In similar manner, pradyumna, sAMba and others have been cheated by shrI kRushNa. All of them went to piMDOddhAra with balarAma. Many festivities were taking place there one after the other. Once subhadra asked arjuna:

Notes:

1. All yadavAs went to piMDOddhAra kshEtra along with balarAma. Since there were continuous festivities happening there, they could not return back soon. Making using of that situation, subhadrA asked arjuna.
2. It has to be noted that till that time, she did not know that the sage she was serving was arjuna. Arjuna had behaved with such a retenue and had gained the affection of shrI kRushNa. Such restraint of mind is what got him the eligibilty to listen to bhagavadgItA in the future.

yate tIrthAnAcharan.h bAndhavA.nstva
madrAxIrnaH kachchidishhTAn.h sma pArthAn.h |
kuntIM kR^ishhNAM chetyAha pR^ishhTaH sa pArtha
OMityeteshhAmAha chAnAmayaM saH || 20.179||

179. "Oh Sage ! When you were on piligrimage, and touring all over the country, did you happen to meet our dear relatives, pAMDAvAs, kuMti, draupadi anywhere ?" when subhadra questioned him so, arjuna replied "yes I had met them. All of them are safe and healthy".

Notes:

1. manusmRuti mentions that , kshatriyAs should address wellbeing as being healthy (anAmaya) . arjuna by saying so indicates that he is a kshatriya.

Reference

179. ...kwacidityasyApyavyayAt kashcidityarthaH | tEna suKEna tiShThaMti kimiti prashnO&pi j~jAtavyaH |
athavA 'anApRuShTamapi brUyaH guravO dInavatsalA ' iti vAkyAt subhadrAgurutwA-danApRuShTamuktamiti | -(ti.)
179. pRuShTaH sa pArtha Omityatra pRuShTaH saH= sannyAsI OmityAha | ahaM sapArthaH pArthaiH saha bahukAlaM sthitaH asmIti cAha | tEShAmanAmayaM cAha | pArthaiH saha mayA bahukAlaM sthitam | tEna sarvaM jAnAmIti bhAratakathAsUcanAya sa pArtha ityuktam | atastacCabdadwayavaiyarthyashaMkAyA nAvakAsha iti jjEyam || -(vA.)
179. brAhmaNaM kushalaM pRucCEt kShatrabaMdhumanAmayam | manusmRuti(2/127)*

bhUyaH sA.avAdId.h bhagavannindrasUnu
rgatastIrthArthaM brAhmaNebhyaH shruto me |
kachchid.h dR^ishhTo bhavatetyomiti sma
pArtho.apyUche kveti sA.apR^ichchhadenam.h || 20.180||

180. She further questioned “Oh revered one! I have learnt from brAhmaNAs that arjuna has set out on pilgrimage as well. Did you meet him anywhere?” arjuna replied, “Yes I met him”. She asked “where?”

Notes:
1. This indicates how eager subhadrA was about arjuna. Just as arjuna had wished to marry subhadrA, she had wished to marry arjuna as well. It is special to note that, while balarAma without understanding her feelings, had decided to give her in marriage to duryOdhana, shrI kRushNa had decided to give her in marriage to arjuna as per her wish.
2. By doing so he also proclaimed to world that, girl’s wish is a must for the wedding.
3. Another interesting issue to be noted is that, balarAma – the incarnation of shESha who controls our minds, did not know the wish of subhadrA.
4. This is an exemplar for the fact that, first of all shrI kRushNa who is the controller of all senses is none other than shrI Hari. It is special to note the art of questioning by subhadrA, where she does not directly ask about arjuna but gradually comes lands at the question.

atraiveti smayamAnaM cha pArthaM
punaHpunaH paryapR^ichchhachchhubhAN^gI |
so.apyAhonmatte so.asmi hIti smaya.nstAM
phullAxI taM sA dadarshAtihR^ishhTA || 20.181 ||

181. Arjuna said “I have met him here” with a smile. At that point subhadrA repeatedly questioned “where?”, “where?” Arjuna replied “'oh foolish woman! I am him'. subhadrA was extremely happy and stared at him wide-eyed.

Notes:
1. Subhadra's joy knew no bounds when she came to know that the ascetic whom she had served till then was none other arjuna.

Reference

181. shubhAMgI maMgalAMgI ... | -(ja.)

tato harshhAllajjayA chotpalAxI
kiJNchinnoche pArtha enAmuvAcha |
kAmAvishhTo mukhyakAlo hyayaM nA
vudvAhArthoktastviti sA chainamAha || 20.182 ||

182. Later subhadrA who had the eyes which was like kennaidile (flower), out of joy and shyness did not speak. Arjuna who was filled with lust said "this is the right time for us to get married". She told him.

nAtikramo vAsudevasya yukta
stasmAt.h tena svapitR^ibhyAM cha dattAm.h |
yukto nijairbandhubhishchotsave mAM
samudvahetyatha kR^ishhNaM sa dadhyau || 20.183 ||

183. It is not right to evade kRuShNa. Therefore when he gets my parents to give my hand in wedding to you, come along with your relatives and marry me. At that time, he prayed to shrI kRuShNa.

Notes:
1. Though arjuna was filled with lust and asked subhadra to marry her in gandharva style , subhadra disagreed. This indicates her superior upbringing. Her resolution that it is her duty to act according to shri kRushNa's approval is indeed a very good role model for others.
2. It is very special to note that, being kRushNa's sister, in this circumstance she exhibited higher resolve than arjuna. This is the best example of good virtues of cultured women.
3. She opined that marrying as per normal traditions is her wish. This also indicates that, though gandharva wedding is acceptable and holy to kshatriyas, when elders are already preparing to get them married as per normal traditions, violating that and getting married in gandharva style is not correct.

mAtApitR^ibhyAM sahito.atha kR^ishhNa
statraivA.ayAd.h vAsavashchAtha shachyA |
samaM munIndraiH phalgunena smR^itaH saM
statraivA.agAt.h prItiyukto nishAyAm.h || 20.184 ||

SubhadrA's Wedding

184. At the same moment, shrI kRuShNa arrived there with vasudEva and dEvaki. Since arjuna had remembered him, dEvEMdra had affectionately arrived there at night along with shachi dEvi and great sages.

Notes:
1. This means that, as soon as arjuna thought about him, shrI kRuShNa arrived there with all the important people that need to be present for the wedding. vasudEva and dEvaki to give the bride in wedding, iMdra and shachi to accept the bride as their daughter-in-law, sages and ascetics to be part of the celebration and prosper.
2. The summary is that a marriage in presence of both bride and groom's parents and noble men like sages

is highly acceptable by shrI hari.

kR^ishhNastataH puruhUtena sAkaM
tayorvivAhaM kArAyAmAsa samyak.h |
mAtApitR^ibhyAM satyakinA.api yukto
mahotsave.anyAvidito munIndraiH || 20.185 ||

185. shrI kRushNa got them married following all the religious rites in presence of iMdra, his parents,satyAki and the best among sages. Nobody else knew about this celebration.

tataH kR^ishhNaH syandanaM phalgunArthe
nidhAya svaM prayayau tadrajanyAm.h |
gate cha shakre rathamAruroha
prAtaH pArthaH sahito bhAryayaiva || 20.186 ||

186. Later shrI kRushNa left his chariot there for arjuna and left for the night.iMdra returned to his world. At dawn arjuna left in the chariot along with subhadra.

Notes:
1. shrI kRuShNa left with other yadavAs to piMDOddhAra kshEtra. When arjuna remembered him, he came there, got him married and went back.
2. kRuShNa giving chariot to arjuna is an indication that for noble acheivers, he gives a capable body and graces them. Doesn't kaThOpanishat describe body as chariot ?

sarvAyudhairyuktarathaM samAsthite
gR^ihItachApe phalgune dvAravatyAm.h |
AsId.h rAvaH kiN^kimetat.h tridaNDI
kanyAM haratyeshha kodaNDapANiH || 20.187 ||

Arjuna leaves with subhadra

187. When arjuna was about to leave in chariot filled with all weapons, holding bow in his hands there was a commution in dwAraka. "What is this? This tridandi yati is holding the bow in his hand and kidnapping the maiden!"

Notes:
1. It was astonishing to the people of dwAraka. The yati who had spent all of cAturmasya holding dAMda(a stick carried by ascetics) was now running away with the maiden.

tatastu taM satanutraM mahendra
datte divye kuNDale vAsasI cha |
divyAni ratnAni cha bhUshhaNAni
dR^ishhT.hvA bibhrANaM raxiNo.avArayan.h sma || 20.188||

188. Seeing this person who was wearing divine ear-rings, clothes, jewelry made of precious gems and also a wearing a kavaca, the soldiers guarding the city stopped him.

Notes:
1. From this we get to know that dEvEMdra had gifted arjuna with divine ear-rings,divine jewelry made of precious gems and divine attire.

Reference
188. dwAravatyAM rAvaH kOlAhalaH AsIt | Etat kiM kimidaM bhavati kiM bhavatIti kEcidAhuH | kEcidEShaH tridaMDI yatiH kOdaMDapANiH san daMDaM tyaktwA dhanuHpANiH san daMDaM tyaktwA dhanuHpANiH san kanyAM harati iti AhurityarthaH || (-ja.)

tataH sa AbaddhataLAN^gulitraH
satUNIrashchApamAyamya bANaiH |
chakre.antarixaM pradisho dishashcha
nirantaraM shixayA vidyayA cha || 20.189 ||

Arjuna's wonderful archery skills

189. Later arjuna who was shielded with armor on his hand wore the quiver, strung the bow and with the skills he had practiced and the strength he had gained from his education, filled the skies and all the directions with arrows.

Notes:
1. This means the arjuna shot and enveloped complete area with extra-ordinary arrows which was befitting his practice and education.

chakre sArathyaM keshavenaitadarthe
sushixitA tasya samyak.h subhadrA |
tayA pArtho vArito naiva kaJNchit.h
bhinnatvachaM kR^itavAn.h krIDamAnaH || 20.190 ||

SubhadrAs charioteering

190. SubhadrA who had been trained very well in charioteering from shrI kRushNA just for this occasion became the charioteer. Having stopped by her, arjuna did not hurt anyone with arrows. He playfully fought the war.

Notes:
1. It is another example of arjuna's archery skills that though he shot enormous amount of arrows, he never hurt a single yadava soldier.
2. Details of how Ekalavya shot arrows in a dog's mouth without hurting it have been given earlier (15/61). But the fact that arjuna shot uncountable arrows and yet did not hurt single soldier of that mighty army is a rendering of the fact that he is way more expert archer than Ekalavya. This also makes it clear that Ekalavya did not know any special archery skills which were unknown to arjuna.such a mighty war was just like a sport for him.
3. It is special to note that just as shrI kRuShNa who is none other than nArayaNa took rugmiNi, supreme among humans, arjuna by the grace of nArayaNa took subhadra.

sa shixayA tvadbhutayA sharaughai
rvidrApya tAn.h bhIshhayitvaiva sarvAn.h |
nirgatya puryA vipR^ithuM dadarsha
rAmeNa puryA raxaNe sanniyuktam.h || 20.191 ||

191. Arjuna showered arrows and terrified all of them and drove them away with his most amazing and expert war skills. He came out of the city and saw vipRuthu who was appointed by balarAma to guard the city.

priyaM kurvanniva rAmasya so.api
vyAjena pArthaM senayaivA.avR^iNot.h tam.h |
kR^ishhNAdeshAnnaiva pArthasya chakre
samyagrodhaM yuyudhe cha chchhalena || 20.192||

vipRuthu's devotion towards krishna

192. Even vipRuthu pretended to be like one of the people who wanted to please balarAma and surrounded arjuna with his army. As per kRushNa's instructions he did not pose strong opposition to arjuna. He just fought as a pretext

Notes:
1. It was obligation on both sides for vipRuthu.on one side he was appointed by balarAma and from the other side instructed by shrI kRushNa.
2. Devotion towards shrI kRushNa and fear towards balarAma, therefore in order to please balarAma though he pretended to fight , in order to please kRushna he actually fought very mildly in such a way there was no obstacle to arjuna.

eko hyasau marutAM saumyanAmA
shushrUshhArthaM vAsudevasya jAtaH |
taM yAdavaM sharavarshhairvavarshha
yathA xataM na bhavet.h savyasAchI || 20.193 ||

193. vipRuthu is one of the maruth's by name saumya. He had incarnated and born on earth in order to serve shrI kRushNa. Arjuna showered arrows on that yadava in such a way that he was not hurt.

nirAyudhaM virathaM chaiva chakre
pArthaH senAM tasya naivAhanachcha |
dR^ishhT.hvA sharAMstasya tIxNAMstvacho.api
nachchhedakAn.h vipR^ithuH santutoshha || 20.194||

194. Arjuna rendered him chariot-less and weapon-less. He did not destroy his army. vipRuthu was excited to see that such sharp arrows of arjuna did not even bruise the skin of any of soldiers.

Notes:

1. While vipRuthu had a very mild stand against arjuna as per kRushNa's orders, arjuna also had a very mild stand against them knowing that they were all devotees of shrI kRushNa. vipRuthu recognised that.
2. vipRuthu was extremely pleased by arjuna's expertise in archery, whereby he shot such sharp arrows on all of them in such a way that it did not hurt them .

Reference
194. nirAyudhaM virathaM caiva cakra ityatra taM vipRuthumiti yOgyapadAdhyAhAraH || -(vA.)
194. 'nirAyudhAM virathAm' -(pAThAMtara)
194. saMtutOSha iti vA pAThaH | -(ja.)

shixAM pArthasyAdhikaM mAnayAna
upetya pArthaM cha shashaMsa sarvam.h |
Aj~nAM vishhNoH sanniyuddhyannivAsmai
kR^ittAyudhaH phalgunenaiva pUrvam.h || 20.195||

195. With great respect to arjunA's expertise in archery, pretending as thought he was attacking arjuna, vipRuthu moved closer to him and told him about kRushNa's orders. By then arjuna had already, destroyed vipRuthu's weapons.

Notes:
1. This means that after all his weapons were destroyed by arjuna, he pretended to do wrestling with him and moved closer, and informed him about the orders given by kRushNa and also told him that , he would not stop him from proceeding from there.

Reference
195. sanniyudhyannivAsmA ityatra samyagdwaMdwayuddhaM kurvanniva | viShNOrAj~jAM= madIyarathEnaivArjunO gacCatu | taM rathaM tasmA Eva disha | yuddhaM na kurvityAj~jAm || -(vA.)

tataH parAjitavachchhIghrametya
shashaMsa sarvaM haline.atha so.api |
pradyumnasAmbAdiyuto.atha kopA
dAyAt.h purIM hantukAmo.arjunaM cha || 20.196 ||

Yadava's who were angered by arjuna

196. Later vipRuthu went to balarAma, and told him about his defeat and everything that had happened. balarAma angered by this, rushed to dwAraka along with pradyumna, sAmba and others in order to kill arjuna.

Reference
196. tataH parAjitavacCIGramEtyEtyatra atha= arjunayuddhAnaMtaram | tataH= dwAravatIpurAt Etya = piMDOddhArakShEtramEtya || -(vA.)

kR^ishhNo.api sarvaM vipR^ithornishamya

prAptaH sudharmAM vimanA ivA.asIt.h |
avAN^mukhastatra yadupravIrAH
pradyumnAdyA Ahuruchchairnadantah || 20.197 ||

197. shrI kRushNa got all the information from vipRuthi and came to sudharmasabha. He sat with his head bent down as thought he was very upset and sad. Pradyumna and other great yadAva warriors spoke in loud voices.

Notes:
1. This means that shrI kRushNa pretended as though he knew nothing; and was pretending that he was very upset just like them and sat with his head bet down.

mAyAvrataM taM vinihatya shIghraM
vayaM subhadrAmAnayAmaH xaNena |
ityuktavAkyAnavadad.h balastAn.h
kR^ishhNAj~nayA yAntu na svechchhayaiva || 20.198 ||

198. When they said that "let us immediately kill that impostor who tricked us with his disguise, and bring back subhadra, balarAma said "all of you can't go on your will, make sure you get permission of shrI kRushNa before leaving".

Notes:
1. Even in such a fit of anger, balrAma instructed everyone to act according to shrI kRushNa's orders and proved how great devotee of kRushNa he was.
2. This also indicates that he had understood that all this misfortune was due to the fact that he did not listen to kRushNa earlier, and that he decided that he should not commit the same mistake again.

j~nAtavyametasya mataM purastA
ddharervirodhe na jayo bhaved.h vaH |
ityuktavAkye halini sma sarve
paprachchhurAnamya janArdanaM tam.h || 20.199||

199. When balarAma said "First we have to seek kRushNa's opinion. We cannot win if we go against his wishes", all of them bowed to kRushNa and asked him.

athAbravId.h vAsudevo.amitaujAH
shR^iNvantu sarve vachanaM madIyam.h |
puraivoktaM tanmayA kanyakAyA
mAyAvrato nArhati sannidhisthitim.h || 20.200||

200. shrI kRushNa of infinte strenght spoke: "All of you listen to my words, I had told earlier that this charlatan is not fit to be around a maiden "

Reference
200. mAyAvrataM mAyAyaiva vrataM yasya sa tathA taM pArthaM ... | -(ja.)

tAM me vAchaM nAgrahIdagrajo.ayaM
bahUn.h doshhAn.h vyAharato.apyato mayA |
anullaN^ghyatvAdagrajo.anupravR^ittaH
kanyAgR^ihe vAsane kUTabuddheH || 20.201||

201. Even though I explained so many flaws, this brother of mine did not listen to me. Since I should not disobey the words of elder brother, I went ahead and made preparations to accomdate this cheater arjuna in the maiden's palace.

atItashchAyaM kAryayogo.asamaxaM
hR^itA kanyA.ato no.atra kA mAnahAniH |
bhUyastarAM mAninastasya sA syAj
j~nAtA cha vo vipR^ithoH pArthatA.asya || 20.202||

202. All that has happened is past. He has kidnapped the girl when none of us were here. So this will not bring us any ill-fame. He who is very egoistic has cast ill-fame on himself. All of us know that he is arjuna as per vipRuthu's information.

Notes:
1. It is a black mark for arjuna who has reputation of being a great warrior. Since he has done this when none of them were around, this does not bring any ill-fame to them.

deyA cha kanyA nAsti pArthena tulyo
varo.asmAkaM kauraveyashcha pArthaH |
pautrashcha kR^ishhNasya supUrNashakteH
paitR^ishhvaseyo vIratamo guNADh.hyaH || 20.203||

203. "We have to give maiden in marriage to him., there is no other groom who is equal to pArtha. He is of kuru lineage, grandson of vyAsa of absolute strength. He is our maternal aunt's son, a great warrior and a person with very good virtues.

Notes:
1. kRushNa has substantiated that arjuna is the most suitable match for subhadra by talking about his family, relationship, qualities and many other virtues.
2. By telling that he is from kuru family, grandson of vyAsa, son of maternal aunt, person with good qualities ,he is indicating that duryOdhana - the groom chosen by balarAma is neither such a relative nor possesses such good qualities , and is not such a brave person either.
3. We can also conclude that by saying so, he is indicating that , if she had got married to duryOdhana , then it was a matter of worry, but why should they worry when she is marrying arjuna.
4. It is important to note that this verse describes an ideal groom.

arthyo.asmAbhiH svayamevAharat.h sa
shakrAtmajo nAtra naH kAryahAniH |
anudrutyainaM yadi cha syAt.h parAjayo
hAnirdR^iDhaM yashaso vo bhaveta || 20.204||

204. “In the first place, we should have taken the proposal ourselves to him, who is the son of iMdra. But he himself has kidnapped the bride now. Our job is not ruined due to this. If we chase him and attack him now, and if we lose, then it is an insult to us.”

Notes:

1. When he himself has taken the bride away, whom we should have gone and asked, what has gone wrong? Now if you go and fight him and loose, then it is a defnite defame for you.
2. kRushNa warns here that even if balarAma, pradyumna and others fight, they cannot win over arjuna.
3. How can these people defeat him who will return to iMdraprastha and will be under the protection of bhIma?

jitvA yadyenaM kanyakA chA.ahR^itA chet.h
parAmR^ishhTAM naiva kashchiddhi lipset.h |
ato na me rochate vo.anuyAna
mityUchivAnAsa tUshhNIM pareshaH || 20.205||

205. shrI kRushNa said “even if defeat him and bring the girl back, nobody will be willing to marry her who has been touched by another man. Therefore I don’t see it right for you to chase him.” and became silent.

Notes:

1. Even in case they defeat arjuna it is of no use because who will marry her who had run away with arjuna? In this manner, either victory or defeat is both losses to them and not to him.
2. We have to understand that kRushNa has also taught us how to analyse a situation beyond our control.

Reference
205. naiva kashcidwilipsEdityatra vishEShENa labdhumicCEt vilipsEt || -(vA.)

shrutvA halI kR^ishhNavAkyaM babhAshhe
mA yAta chittaM viditaM mamAsya |
asyAnuvR^ittirvijayAya naH syA
chchhubhAya shAntyai paratashcha muktyai || 20.206||

206. After listening to kRushNa’s words, balarAma spoke “Don’t go, I know his wish. Obeying him is the sure means for victory, prosperity, peace and salvation in the other worlds.

Notes:

1. These words of balarAma clearly indicate his repentance for not listening kRushNa’s words earlier. It also indicates his firm resolve to not to disobey his words in the future.
2. His announcement here that following kRushNa’s order is the means to achieve victory, prosperity, peace and salvation is very deep seated.
3. Here victory of kRushNa’s resolve and failure of balarAmA’s decision is a perfect example for the dasara saying “haricitta satya haricitta naracittakke baMdaddu lavalEshanaDeyadu”. What

kRushNa said took place, but intention of shEsha who was incarnated as balarAma did not happen.

4. This also indicates that when intention of shEhsa who as born as human did not succeed, how can intent of us humans succeed.

tato.arjuno yatra tishhThan.h na kashchit.h
parAjayaM yAti kR^ishhNAj~nayaiva |
rathena tenaiva yayau sabhAryaH
shakraprasthaM chAvishad.h bhrAtR^iguptam.h || 20.207||

Arjuna in iMdraprashtha

207. kRushNa's message is that there is no defeat for anyone who is in company of arjuna. As per kRushNa's orders, arjuna rode in that chariot along with his wife and reached iMdraprashta protected by his brothers.

Notes:
1. When anyone in company of arjuna cannot be defeated, where is the question of arjuna getting defeated.

Reference
207. tatO&rjunO yatra tiShThEdityatra arjunaH yatra tiShThEt tataH=tatra | kRuShNAj~jayaivEti vadatA "yatra yOgEshwaraH kRuShNaH yatra pArthO danurdharaH | tatra shrIrvijayO bhUtirdhruvAnItirmatirmama" || iti vyAsAtmakRuShNOktagItAvAkyaM (18/28) smArayati | kRuShNO vyAsaH tasyAj~jayEtyarthaH || -(vA.)
207. tatO&rjunO yatra yasmin kRuShNarathE kashchit puruShastiShThan kRuShNAj~jayAparAjayaM naiva yAti tEnaiva rathEna yayau | -(ja.)
207. tatastadanaMtaraM tEnaiva rathEna sabhAryO&rjunO yayAviti saMbaMdhaH | tEna kEna ? yatra rathE tiShThan kashcidapi vIraH kRuShNAj~jayA parAjayaM nAyAti tEnaiva rathEnEtyarthaH | -(va.)

sambhAvito bhrAtR^ibhishchAtitushhTai
rUche.atha sarvaM teshhu yachchA.atmavR^ittam.h |
shAnteshhu vAkyAdAtmano yAdaveshhu
kR^ishhNo yukto halinA.agAchcha pArthAn.h || 20.208||

208. All the brothers welcomed arjuna with great pleasure. Arjuna explained the complete details of what had happened. After all the yAdavas calmed down by kRushNa's words, he came to meet pAMDavas along with yAdavAs.

Notes:
1. subhadrA wedding has been described in different ways in many of the popular versions of mahAbhArata available. But the critical edition published by Puna Bhandarkar Institute mentions that the wedding took place following the tradition.

sArddhaM yayau shakaTai ratnapUrNaiH

shakraprasthaM pUjitastatra pArthaiH |
dadau teshhAM tAni rAmeNa yukta
stathA kR^ishhNAyai bhUshhaNAni svasushcha || 20.209||

209. kRushNa came to iMdraprastha bringing carts filled with precious gems and was worshipped by pAMDavAs. He along with balarAma gave jewelry to pAMDavAs, draupadi and his sister subhadrA.

mAsAnushhitvA katichid.h rauhiNeyo
yayau purIM svAM keshavo.atrAvasachcha |
bahUn.h varshhAn.h pANDavaiH pUjyamAnaH
prItiM teshhAmAdadhAno.adhikAM cha || 20.210||

210. balarAma stayed there for few months and returned to dwAraka. kRushNa worshipped by pAMDavAs stayed back and lived there for many years. By doing so, he showed his special affection towards them.

Notes:
1. Mention of the fact that kRushNa stayed with them for many years is indicative of his special affection towards them.

Asan.h kR^ishhNAyAH paJNcha sutA guNADh.hyA
vishvedevAH paJNchagandharvamukhyaiH |
AvishhTAste chitrarathAbhitAmra
kishoragopAlabalaiH krameNa || 20.211||

sons of draupadi

211. Five good-cultured sons were born to draupadi. All of them were vishwEdevatAs – and also had the presence of revered gandharvAs citraratha, abhitAmra, kishOra, gopAla and bala.

Notes:

1. Five vishwEdevatas along with presence of chitraratha and other gandharvas were born as draupadi's sons. These Vishwadevatas are the son of yamadharma and dhaksprajApati's daughter vishwA.
2. vishwEdevatAs are 10 in number by name of kratu, dakSha, satya, vasu, dhUri, lOcana, pUru, KArdrava, kAma and kAla. MArkaMDEyapurANa mentions that, among them, 5 were born as upa pAMDavAs.
3. All of them were born on earth due to the curse of sage vishwAmitra* and were killed by ashwattAma before they got married.

Reference
211. draupadEyAshca yE paMca babhUvurbharatarShabha |
vishwAn dEvagaNAn viddhi saMjAtAn bharatarShabha || - bhArata(Adi. 67/127)
211. iti tEShAM vacaH shrutwA kaushikO&tiruShAnwitaH |*
shashApa tAn manuShyatwaM sarvE yUyamavApsyatha ||

prasAditashca taiH prAha punarEva mahAmuniH |
mAnuShatwE&pi bhavatAM bhavitrI naiva saMtatiH ||
na dArasaMgrahashcaiva bhavitA na ca matsaraH |
kAmakrOdhavinirmuktA bhaviShyatha surAH punaH ||
tatO&vatErUraMshaiH swairdEvAstE kuruvEshmani |

prativindhyaH sutasomaH shrutAkhya
kIrtiH shatAnIka uta shrutakriyaH |
yudhishhThirAdyaiH kramashaH prajAtA
steshhAM dvayoshchAvarajo.abhimanyuH || 20.212 ||

212. prativiMdhya, shrutasOma, shrutakIrti , shrutAnIka and shrutakriya respectively were born to yudhishTira and other paMDavAs respectively. Abhimanyu was born after two of them.

Notes:
1. We should understand that five upapAMDavAs are respectively pativiMdya and others - prativiMdhya is yudhiShThira, shrutasOma is bhIma's son, shrutakIrti is arjunA's son, and remaining two are nakula and sahadEvA's son.
2. Each of them were one year* apart.
3. When prativiMdya was born to yudhiShThira, arjuna was on piligrimage. Later shrutasOma was born to bhImasEna. By then arjuna had married subhadra and abhimanyu was born to her. Later shrutakIrti was born to him in draupadi.
4. This makes it clear the arjunA’s piligrimage was only one year; babruvAhana’s birth and other incidents took place after the completion of one year. Abhimanyu is arjuna’s third son. First two are irAvAn and babruvAhana

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Reference
212. arjunaputrasya shrutAKyakIrtishabdavAcyatwamuktaM tadayuktam | bhAgavatE navamaskaMdhE arjunAcCrutakIrtistwityarjunaputrasya shrutAKyakIrtishabdavAcyatwasyOktatwAt | bhAratE AdiparvaNI 'arjunAcCrutakarmANam' ityarjunaputrasya shrutakarmashabdavAcyatwasyOktairiti cEnna | arjunaputrasya shrutAKyakIrtiH shrutakarmEti nAmatrayamityabhyupagamAt | EvamanyatrApi draShTavyam | -(sa.)
212. EkavarShAMtarAstwEtE draupEdayA yashaswinaH | -bharata(Adi. 220/86)*

chandrAMshayukto.atitarAM budho.asau
jAtaH subhadrAjaThare.arjunena |
dharmerashakrAMshayuto.ashvinoshcha
tathaiva kR^ishhNasya sa sannidhAnayuk.h || 20.213||

Birth of abhimanyu

213. abhimanyu is budha with special presence of chaMdra. He incarnated in subhadrA’s womb from arjuna. He also had the presence of yamadharma, vAyu, iMdra and ashwinI devatas. shrI kRushNa also resided in him.

Notes:

1. Abhimanyu is the incarnation of budha, he also had special presence of chaMdra in him. He also has the presence of yama and other devatas, the true form of pancha pAMDavAs. And more importantly he had the special presence of shrI kRushNa in him.
2. pAMDavA's are of chaMdra's lineage. chaMdrA's son is budha. In this manner, it was special for moola purusha of the dynasty to be incarnated in this family with presence of both chaMdra and budha.. Being the ancestor of the family, by incarnating as Arjuna's son, his purpose of incarnation was fulfilled. Further, his son parIkShidrAja was the successor of this dynasty indicating that this was like the resurrection of chaMdravaMsha
3. Therefore with the special presence of different demi-gods, Abhimanyu occupied a very meritorious position among pAMDava Heros.

sarve.api te vIryavantaH surUpA
bhaktA vishhNoH sarvashAstreshhvabhij~nAH |
modaM yayuH pANDavAstaiH sutaishcha
visheshhataH sAttvatInandanena || 20.214||

Greatness of abhimanyu among pAMDava sons

214. All of them were extremely courageous, handsome, devotees of vishNu, and knowledgable in all the shAstras. pAMDavas were very happy about their sons and specially happy with subhadrA's son abhimanyu.

Notes:

1. Among all the sons of pAMDavas, from the above explained reasons, abhimanyu had acquired greatness and was considered as the most revered. The most important reason was that he was the son of subhadrA. subhadrA is kRushNa's sister, being in kRushNa's family gave immense greatness to abhimanyu.
2. His son parIkshidrAja became the successor. He heard SrImadbhAgavatapurANa from shuka muni and proceeded to vaikuMTa.
3. parIkshitA's son janamEjaya heard mahAbhArata and found fulfillment of his birth.
4. abhimanyu's father arjuna got to drink the nector of gita that flowed from shrI kRushNa's mouth.
5. It is very important to note that the whole family created a world record of great achievers who were the direct audience of the famous and most noble works – bhagavadgItA, bhAgavata and mahAbhArata. SrimadAchArya has indicated all of this using the phrase "vishESHataH sAtwatI naMdanEna"

tataH kadAchit.h khANDavaM kR^ishhNapArthau
chikrIDishhU satyabhAmAsubhadre |
AdAya yAtau parichArakaishcha
rathena gandharvarAnugItau || 20.215||

kRushNa and arjuna in KAMDavavana

215. Once kRushNa and arjuna along with satyabhAma and subhadrA went on a trip to KAMDavavana riding the chartiot, accompanied by guards and revered Gandharvas who were entertaining them on the journey with music.

svairaM tayostatra vikrIDatoshcha
strIratnAbhyAM mandavAtAnujushhTe |
vane prasUnastabakorurAjite
jale cha tigmadyutikanyakAyAH || 20.216 ||

216. Both of them were spending time with their wonderful ladies in that KAMDavavana which was filled with mild breeze, which was shining immensly with flowering trees everywhere and surya's daughter yamunA river's flowing water.

bhUtvA viprastau yayAche.annametya
kushAnurUche cha mate rameshituH |
pArthaH kIdR^ik.h te.annamishhTaM vadeti
sa chAvAdId.h vahnirahaM vanArthI || 20.217||

agni begs for food

217. At that time fire god agni came to them in the disguise of a brAhmin and begged them for food. Arjuna with kRushNA's permission told "tell me what type of food you want", for which he said "I am agni(fire) and I wish to have this forest".

Notes:
1. The reason for agni to come in the disguise of brahmana is kRushNa is brahmaNyadEva, he always grants good wishes to brAhmaNas. Therefore in order to indicate that all the wishes will be fulfilled if he comes in this disguise.
2. The reason why agni asked for food is because as per shAstra we have to give food when asked - 'annasya kShudhitaM pAtraM'.
3. Instead of coming in his true form as demi-god, praying to lord as brAhmaNa yields faster result.

Reference
217. brAhmaNO bahubhOktA&smi bhuMjE&parimitaM sadA |*
bhikShE vArShNEyapArthau vAmEkAM tRuptiM prayacCatam || -bhArata(Adi. 222/2)

prayAjAn.h devAnanuyAjAMshcha shulkaM
havirdAne devatAnAmayAchishham.h |
balahrAsastava bhUyAditi sma
shaptvaiva te tAMshcha daduH purA mama || 20.218||

agni had indigestion

218. I asked the demi-gods to give me prayAja and anuyAja offerings as salary for delivering havissu (offerings) to them. They gave me that as well as cursed me to loose my digestive power.

Notes:
1. Agni is famous as the mouth of demi-gods meaning demi-gods receivehavissu that has been offered to

agni(fire). Agni's duty is to deliver offerings to respective demi-gods. Once agni asked the demi-gods to give him compensation for this job. They agreed and gave him offerings by name of prayAja and anuyAja as salary; and also cursed him "let your digestive power deteriorate"
2. This is indicative of the fact that expecting fruits for any work will result in loss of power. - 'mA phalEshu kadAcana'.
3. samit, tanUnapAt, iT , barhi, swAhAkAra are the five Ajya offerings that are named as prayAja. barhi, narAshaMsa, swiShTakRudagni are three ajyAhuti named anuyAja.
4. prayAja is the offering that needs to be offered before the prime sacrifice. anuyAja offering is done after the sacrifice with the remains of the sacrifice. Agni is the demi-god for all these offering. This is the boon of demi-gods to him as per his wish.
5. A king by name of shwEtaki was performing yAga continously as a result of which the rutviks and priests were so tired and disagreed to offer their services, so the king worshipped shiva by performing penance for 12 years and performed aviccinna ajyadhArAhOma. Later as per shivAs orders, dUrvAsa who was incarnation of shiva arrived there and got him to perform satrayAga.
6. There is another detail in mahAbhArata which mentions that due to this yAga which was performed continously for 12 years, agni suffered from indigestion.

EvamuktO bhrAtRubhistu jaritArirvibhAvasum |
tuShTAva prAMjalirbhUtwA yattacCruNu narAdhipa ||

Reference
218. prayAjAn dEvAnanuyAjAnityatra dEvAtAnAM havirdAnE = swasmin hutahavirdAnE prayAjAnanuyAjAMshca= AhutivishEShAn shulkaM = vEtanaM dEvAn prati ayAciShaM = shaptwA asmAkamannadAnE vEtanamayAciShamiti kOpAt shaptwAtAn = AhutivishEShAn || - (vA.)

218. prayAjAnanuyAjAMshcatura AhutivishEShAn || -(vA.)

EvamuktO bhrAtRubhistu jaritArirvibhAvasum |
tuShTAva prAMjalirbhUtwA yattacCruNu nar

punaH pUrtiH kena me syAd.h balasye
tyabjodbhavaM pR^ishhTavAnasmi natvA |
yadA vanaM khANDavaM hi tvamatsi
tadA balaM te bhavatIti so.abravIt.h || 20.219 ||

219. Agni bowed to lord brahma and asked him "what will bring back my strength as before?" for which he informed "when you eat KAMDavavana, you will get back your complete strength"

shakrasyedaM khANDavaM tena vighnaM
karotyasau tena vAM prArthayAmi |
ityukte taM pArtha Uche yadi syAd.h
ratho dhanushchAtha shakraM nirotsye || 20.220||

220. "This KAMDavavana belongs to dEvEMdra; therefore he is posing obstacles to me. That is the reason why I am requesting you.When agni said so, arjuna replied "if I get chariot and bows, I can fight iMdra".

Notes:

1. As per brahmA's words agni had tried to burn KAMDavavana seven times and failed. Everytime he tried, iMdra would bring rain showers and ruin the job of burning. Therefore in order to eat without any interruptions, agni requested arjuna.
2. Since arjunA is incarnation of iMdra, agni asked him. It is important to note that, as per norms of society, father will not oppose what son gives as arjuna is iMdrA's son.

narAveshAdannadAnapratishravAt.h
svasyApi shakrasya virodhamaichchhat.h |
pArthaH kR^ishhNasya preraNAchchaiva vahniH
pArthaM yayAche shakravirodhashAntyai || 20.221||

221. Since arjuna had the presence of human in him and since he had promised to give food to agni, though he was iMdra himself, he opposed iMdra. kRushNa's inspiration was the most important reason. Agni requested arjuna in order to resolve the enemy of iMdra.

Notes:
1. Three reasons have been given here for arjuna opposing his own true form iMdra - he had the presence of human, the promise he made to donate food and most important of all kRushNa's inspiration.

Reference
221. narAvEshAdannadAnapratishravAdityatra narAvEshAt kAraNAt kRuShNasya prEraNAnnimittAcca kRutAdannadAnapratishravAditi yOjanA | swasyApi = swAbhinnasyApi || -(vA.)
221. vahniH kRuShNasya prEraNAt pArthaM yayAcE iti TippaNIkArAH | tESHAM matEna prEritO viShNunA tasya rOdhaM pArthaM kuryAditi uttarashlOkavirOdhO dRushyatE | -(ja.)

nahi svadattasya punaH sa vairaM
shakraH kuryAt.h svayamindro hi pArthaH |
nAprerito vishhNunA tasya rodhaM
pArthaH kuryAditi kR^ishhNaM yayAche || 20.222||

222. After having given something himself, iMdra will not oppose it, because pArtha is none other than iMdra ! If he was not prerita by kRushNa , arjuna would not oppose iMdra, that is the reason why agni had requested kRushNa.

Notes:
1. Since agni knew that, without kRushNa's approval , arjuna would not fight his own true form iMdra he requested even kRushNa and not just arjuna.
2. Agni had also considered the fact that since arjuna is iMdra himself, he would not act against the promise he had made.

Reference
222. nahi swadattasya punaH sa vairamityatra tatkAlikavairakaraNE&pi arjunadattaM swadattamEvEti vicArya pashcAdwairaM na kariShyatIti bhAvEna punarityuktam ||

nachAyuktaH keshavenaishha shakta
iti kR^ishhNAdApa bhUyo.apyanuj~nAm.h |

yayau samIpaM cha harerbadaryAmAdAya
chakraM chAmutaH keshave.adAt.h || 20.223||

agni offers chakra to shrI kRushNa

223. Since arjuna will not be succesful in this task without the help of kRushNa, agni asked the permission of kRushNa also. Later he went to sri Hari in badari, received chakra from him and offered it to shrI kRushNa

Notes:

1. One other reason why agni requested both of them was because he knew that without kRushNa's inspiration and help arjuna will not be capable of opposing iMdra.
2. As per arjuna's wish, agni who left to get him chariot and bow, went to badari first, received chakra (disc) from Lord nArayaNa, submitted to shrI kRushNa. This means that, first offering is always to shrI hari.

Reference
223. tarhi pArthapratij~jAnaMtaraM punaH kRuShNaprArthanaM bhAratAdau kathamityatastasya tAtparyamAha na cAyakta iti | -(va.)
223. kRuShNasyArjunaprEraNArthaM pUrvaM yAcitatwAt, punaH sahAyakaraNArthaM yAcanAt bhUya ityuktam | -(ja.)
223. cakramiti | kathamutpannamityuktE tatra pramANam -
twaShTaiva tEjasA tEna viShNucakraM prakalpayat |
trishUlaM caiva sharvasya shibikAM dhanadasya ca ||
shaktiM guhasya dEvAnAmanyEShAM ca yathA yathA |
tatsarvaM tEjasA tEna vishwakaarma vyavardhayat || 'iti viShNupurANE | -(ma.)

chakraM gomante kR^ishhNamApApi pUrvaM
bhaktyA vahniH keshave.adAt.h punastat.h |
chakraM cha vishhNorbahudhA vyavasthitaM
tadagnidattaM prAktanaM chaikadhA.a.asIt.h || 20.224||

224. chakrA had come to shrI kRushNa earlier at gOmaMta, it is the same chakra tha agni offered to shrI kRushNa with devotion. vishNu's chakra is present in many forms. The one agni gave now and the one from earlier are one and the same.

Notes:
1. It has already been mentioned earlier (16/10) that when kRushNa and rAma were in gOmaMta mountain, chakra and all other weapons had come down to earth to them. It was the same chakra that agni gave kRushNa now. SitA's jewelry had many forms is one other such incident (7/13)

dhanushcha gANDIvamathAbjajasya
karoti yenAkhilasaMhR^itiM saH |
aMshena dattaM tadumApateshcha
shakrasya somasya jaleshitushcha || 20.225 ||

offering of gAMDIva etc to arjuna

225. agni gave gAMDIva bow to arjuna, it is the bow of brahma dEvaru. With that, brahma devaru can suppress everything. He had given a part of it shiva .Similarly he had given it to iMdra, chaMdra and varuNa.

Notes:
1. shAr~ga is vishNu's bow, pinAka is shivA's bow and gAMDIva is brahma's bow.

tacca divyaM dhanuH shrEShThaM brahmaNA nirmitaM purA |
gAMDIvamupasaMgRuhya babhUva muditO&rjunaH || - bhArata (Adi. 224/19)

2. In this manner, since gAMDIva was God brahmA's bow, arjuna who held it was able to accomplish different matchless victories.

Reference
225. aMshEna dattamityatra tat = brahmakarasthagAMDIvaM dhanuH aMshEna=EkAMshEna umApatErdattamiti yOjanA | dEvAyudhAnAM bahurUpagrahaNashaktirapyastIti jjEyam || -(vA.)
225. nanu gAMDIvaM vAruNaM arjunE&gniradAditi graMthAMtarE uktam | kathamabjajasya tadityata Aha - aMshEnEti | prasAdastwiti | kramashO vidyamAnAt prasAdataH kramashO jagattrayaM jigyurityarthaH | -(tA.)

tenaiva te jigyuratho jagat.htrayaM
prasAdataste kramasho.abjayoneH |
ananyadhAryaM vijayAvahaM cha
bhAreNa laxasya samaM shubhAvaham.h || 20.226 ||

gAMDIva – brahmA's bow

226. Using the same bow, all of them won all three worlds respectively with the blessings of brahmadEvaru. No body else could carry that bow. It bestows victory, weighs hundreds and thousand of bhAras (1 bhAra = 2000 palas of gold, 1 pala = four karSas,1 karSa = 16 maaSas) and is auspicious.

Notes:
1. This gAMDIVa is the main reason for truimph of shivA and others. Only due to brahmA's boon they were able to carry that bow which is impossible for others.

Reference
226. bhArO nAma viMshatitulA guMjAH paMcAdyamAShakAH |
tE ShODashAkShaH karShOstrIpalaMkarShacatuShTayam |
tulAH striyAM palashataM bhAraH syAdwiMshatistulA' ityamaraH | -(ja)
226. dwAtriMSat sahasraniShkAtmakabhAralakShENa samabhAramityarthaH | -(va.)
226.bhArO nAma viMshatitulA | ata Eva ananyadhAryaM dhanuriti shEShaH | - (tA.)
226. prasAdastu kramashO...

rathaM cha shubhrAshvayutaM jayAvahaM
tUNau tathAchAxayasAyakau shubhau |
dhvajaM cha rAmasya hanUmadaN^ka
mAdAya sarvaM varuNAdarjune.adAt.h || 20.227||

shri rAmA's chariot

227. Auspicious chariot pulled by white horses, it had two auspicious quivers in which the arrows would never exhaust and rAmA's flag bearing symbol of hanumaMta – agni got all this from varuNa and gave it to arjuna.

Notes:

1. vAdirAjIya mentions the special fact this chariot was the same one offered by iMdra to rAmadEvaru during the war between rAma and rAvaNa.
2. Since this chariot was pulled by white horses and arjuna rode on this, arjuna was called as shwEtavAhana. '(tataH shwEtahayairyuktE mahati syaMdanE sthitau' – bhagavadgItA).' It is one among his 10 names :

arjunaH phalganO jiShNuH kirITI shwEtavAhanaH |
bIbhatsurvijayaH kRuShNaH savyasAci dhanaMjayaH || - bhArata(virATa. 44/9)

Reference
227. dwajaM ca rAmasya hanUmadaMkamityatra rAmasya yuddhakAlE hanUmadaMkaM yadA rAmaH iMdradattamimamEva rathamAruhya rAvaNaM prati yuddhaM cakrE tadA hanumAn dhwajAgrE aMkatAya sthitaH | sa Eva rathaH arjunArthamiMdrENa varuNavashE dattO&bhUditi bhAvaH || -(vA.)

visheshhato dhvajasaMsthe hanUma
tyajeyatA syAjjayarUpo yato.asau |
sarvaM cha tad.h divyamabhedyameva
vidyutprabhA jyA cha gANDIvasaMsthA || 20.228 ||
hanumaMta in the flag

228. if hanumaMta is present in the flag, one will get a special invincible strength. Is he not the representation of Victory? all of them were divine and invulnerable. The string of gAMDIvA had the radiance of lightening.

Notes:
1. It is mentioned in the following verses (27/54) that gAMDIva and other weapons are invulnerable, though gAMDIva was not uncuttable, its string has the the splendor of electricity and if cut could grow back.

Reference
228. abhEdyatwaM ca jyAM varjayitwEti j~jAtavyaM | gurOH sutaH ca jyAM yudhi gAMDivasyEti vakShya mANatwAt |
228. jyAM varjayitwA | tatsarvamabhEdhyam | drauNinA jyAcCEdasya kRutyamANatwAt | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

gANDIvamapyAsa kR^ishhNaprasAdA
chchhakyaM dhartuM pANDavasyApyadhAryam.h |
devaishcha tairbrahmavarAd.h dhR^itaM tad.h
brahmaiva sAxAt.h prabhurasya dhAraNe || 20.229||

229. Due to kRushNa's grace, arjuna was able to carry this bow which nobody could carry. Shiva and others could carry it due to special boon by God brahma. Only brahma could carry it with his own strength.

Notes:
1. Arjuna was able to carry gAMDIva due to the grace of shrI kRushNa. He had this special grace to carry it only till the time kRushNa returned to his world (paraMdhAma). In the next chapters it is mentioned that, after kRushNa left, it became impossible for arjuna to carry it (32/46)

indrasya dattashcha varaH svayambhuvA
tenApi pArthasya babhUva dhAryam.h |
indro hyasau phalgunatvena jAta
stataH so.astraiH sharashAlAM chakAra || 20.230||

230. brahmadEvaru had given boon to iMdra. That is the reason why arjuna was able to carry it. Because iMdra was born as arjuna. Arjuna created a fence of arrows around KAMDavavana.

Notes:
1. Just like kRushNa's mercy, even brahmadevaru's boon made it possible for arjuna to carry the bow. Brahma had given iMdra boon to carry it and since arjuna was the incarnation of iMdra, it was boon to arjuna too.
2. agnI's wish was that he should be able to eat entire KAMDavavana along with entire plants,trees and animals. That is the reason why arjuna created a net-like fence around the entire forest with abhimantrita (bind something with a Mantra) arrows so that nobody can escape.
3. With the foresight that water from showers which iMdra might shower might enter in and interrupt agni, arjuna also built a terrace of arrows.
4. Just like how bhIShma built dam for gaMga with the skills imparted to him by parashurAma , his grandson arjuna with the help of gAMDIva built such a wonderful fence around kAMDavavana. Arjuna is grandson of bhIshma, being student of drONa , he is second generation student of parashurAma.

A yojanadvAdashakAbhivistR^itaM
puraM chakArA.ashu purandarAtmajaH |
hutAshano.apyAshu vanaM pragR^ihya
prabhaxayAmAsa samuddhatArchiH || 20.231||

Burning of KAMDavavana

231. Arjuna quickly built a huge net of arrows which was about 12 yOjanAs. Even agni also caught fire and started burning the with shining flames.

prabhaxyamANaM nijakaxamIxya

sandhuxayAmAsa tadA.a.ashushuxaNim.h |
axopamAbhirbahulexaNo.ambhasAM
dhArAbhirAxubdhamanAH xayAya || 20.232||

232. Looking at his forest being burnt down by fire, thousand eyed iMdra's thinking capacity started deterioating he started sending showers the size of a chariot and tried to supress flames.

Notes:
1. In truth arjuna did not have any deterioration of thinking. In the next verses it is explained that he pretended to have so (234).

Reference
232. saMdhukShayAmAsa tadA&&shushukShaNimityatra saMdhukShayAmAsa= klEshayAmAsa | dhukSha dhikSha saMdIpaklEshanajIvanEShwiti dhAtuH | akShOpamAbhiH=rathacakravArakadArUpamAbhiH || -varadarAjAcAryakRutamaMdasubOdhinI
232. dhAtUnAmanEkArthatwAt saMdhukShayAmAsEtyartha ityabhyupagamAt | -shrIsatyAbhinavatIrthakRutadurGaTArthaprakAshikA

astraistu vR^ishhTiM vinivArya kR^ishhNaH
pArthashcha shakraM surapUgayuktam.h |
ayuddhyatAM so.api parAjito.abhUt.h
prItashcha dR^ishhT.hvA balamAtmanastat.h || 20.233||

233. kRushNa and arjuna stopped the rain with arrows and opposed iMdra accompanied by the demi-god community. He was defeated. He was happy to see his son arjunA's strength.

Notes:
1. MahabhArata mentions special fact that at that time, celestial voice instructed iMdra to stopthe war.

nivRuttEShwatha dEvEShu vAguvAcAsharariNI ||
shatakratuM samAbhAShya mahAgaMbhIraniHswanA |
na tE sakhA sannihitastakShakO bhujagOttamaH ||
dAhakAlE khAMDavasya kurukShEtraM gatO hyasau |
na ca shakyau yudhA jEtuM kathaMcidapi vAsava ||
vAsudEvArjunAvEtau pUrvadEvau divi shrutau |...
tasmAditaH suraiH sArdhaM gaMtumarhasi vAsava ||
diShTaM cApyanupashyaitat KAMDavasya vinAshanam ||
iti vAkyamupashrutya tathyamityamarEshwaraH |
krOdhAmarShau samutsRujya saMpratasthE divaM tadA || - (Adi. 227/15-18,21-23)

snehaM cha kR^ishhNasya tadarjune dhR^itaM
vilokya pArthasya balaM cha tAdR^isham.h |
nivartya meghAnatitushhTachittaH
praNamya kR^ishhNaM tanayaM samAshlishhat.h || 20.234||

234. Seeing the affection kRushNa had on arjuna, and also arjuna's mighty strength, iMdra was very happy and he took back the thunderstorms. He bowed to kRushNa and hugged his son arjuna.

Notes:
1. iMdra who had been defeated by kRushNa during the time of gOvardhanOddharaNa , faced defeat once again here. But he did not have demonic presence like the previous time but his mind was filled with love and affection which is very special and that needs to be noted.

Reference
234. anaMtO&pi samAshliShyat | ashlEShE swasyApi kRuShNabAhumadhyagatatwaprAptEH | dEshatO&navadhikasya bAhumadhyagamanarUpapariShwaMgO laukika iti bhAvaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA

vishhNushcha shakreNa sahetya keshavaM
samAshlishhannirvisheshho.apyanantam.h |
sa kevalaM krIDamAnaH sashakraH
sthito hi pUrvaM yuyudhe na kiJNchit.h || 20.235||

235. vishNu who is eternal, came with iMdra and though there was no difference in his incarnations, came and hugged kRushNa. He was on iMdra's side just as sport (time pass – leele). He never participated in war.

Notes:
1. here vishNu means, shrI hari who had accompanied iMdra in the form of upEMdra.

Reference
235. viShNushcakrENa sahEtyatra swargasthitaH iMdrAvarajO vAmanarUpi viShNuH atra viShNuH atra viShNupadEnOcyata iti j~jEyam ||
235. pArthastu varayAmAsa shakrAdastrANi sarvashaH |
pradAtuM tacca shakrastu kAlaM cakrE mahAdyutiH ||
yadA prasannO bhagavAn mahAdEvO bhaviShyati ||
tadA tubhyaM pradAsyAmi pAMDavAstrANi sarvashaH || -bhArata (Adi. 233/9,10)

brahmA cha sharvashcha sametya kR^ishhNaM
praNamya pArthasya cha kR^ishhNanAma |
saJNchakratushchApi shixAprakarshhA
chchakrushcha sarve svAstradAne pratij~nAm.h || 20.236||

236. brahma and shiva came to kRushNa and bowed to him and named arjuna as kRushNa* because of his special skills in shastrAs (art of weapons). All of the demi-gods promised to give their weapons.

Notes:

1. kRushNa is the 10th name of arjuna's 10 names (virATaparva 44/9). While kRushNa had this name because he was the superior to everything and everyone else, arjuna got the name only for his special expertise in usage of weapons.

2. It has to be noted that both of them have only same name here and not equality in anything else, neither this is talking about them not have any differences.

Reference
*236 *. kRuShNa ityEva dashamaM nAma cakrE pitA mama |*
kRuShNAvadAtasya tataH priyatwAdbAlakasya vai || -(virATa. 44/22)

anuj~nAtAste prayayuH keshavena
krIDArthamindro yuyudhe hi tatra |
prItyA kIrtiM dAtumapyarjunasya
tatastushhTaH saha devaistayoH saH || 20.237||

20.237. brahma and other demi-gods left after taking kRushNa's permission. iMdra fought there just as a sport. He did this out of affection towards arjuna and in order to bring fame to him . Later pleased, he went back to heaven along with other demi-gods.

Reference
237. bhagavAnapi tigmAMshuH samiddhaH KAMDavaM tataH |
dadAH saha kRuShNAbhyAM janayan jagatO hitam ||
pAvakashcatadA dAvaM dagdhwA samRugapakShiNam |
ahAni paMca caikaM ca virarAma sutarpitaH || - bhArata (Adi. 233/5)

daityAshcha nAgAshcha pishAchayaxA
hatAH sarve tadvanasthA hi tAbhyAm.h |
R^ite chatushhpaxiNashchAshvasenaM
mayaM cha nAnyat.h kiJNchidAsAtra muktam.h || 20.238||

Ones who remained in kAMDavavana.

20.238. daitya's (monsters) , nAgAs(snakes), pishAcAs, yakshAs all of them were killed in the forest by them; except for 4 birds, ashwasEna and maya, no on was spared alive.

Notes:

1. Four birds were jaritAri, sArisRukwa, staMbamitra and drONa. All of them were sons (in the form of birds)of a sage by name maMdapAla. Since he had not had any progeny, he was not able to go to pitRulOka (world of fore-fathers) . He was returning hurriedly to earth, in order to have progeny , and begot these four birds as children from a female bird by name jaritA.
2. He had prayed to agni for protection of his kids and had received the boon.

tamAbravInnaMdapAlaH prAMjalirhavyavAhanam |
pradahan khAMDavaM dAvaM mama putrAn visarjaya || (3/228/33)

ayamagne jaritetyAdimantraiH
stutvA vahniM paxiNo nopadagdhAH |
ashvasenaH putrakastaxakasya
mAtrA grastaH prAtilomyena kaNThe || 20.239||

239. These birds were protected from not getting burnt because they were chanting veda mantras such as ‘ayamagnE jaritA’. ashwasEna was takshakA’s son; he was swallowed by his mother in the reverse direction.

Notes:

1. The reason why jaritAri and the other 3 birds were protected was because they were chanting agnisukta mantra ‘ayamagnE jaritA’ in praise of agni. brahmasUtra mentions that though they were birds, they had the authority for vEdas.

tiryagAdInAM tadabhAvAdabhAvaH | tEShAmapi yatra vishiShTabuddhyAdibhAvastatrAvirOZdhaH | niShEdhAbhAvAt | dRushyaMtE hi jaritAryAdayaH || -(3/3/23)

2. agni who was supposed to eat them, was very impressed by their praise , spared them.
3. This is a unique example that demonstrates the power of veda mantras. All those four mantra are so powerful. ashwasEna is takShakA’s son, only him and his mother were in kAMDavavana at that time. takShaka had gone to kurukshEtra for some reason. Seeing no other way of escaping from agni, his mother swallowed him upside down. That is she swallowed his head first and rest of the body later.
4.They thought that if they were not spotted by kRushNa and arjuna , both of them could escape. In case they were spotted, and they cut the mother’s head, they would not know about ashwasena inside and he would live.

Reference
239. tasmin vanE dahyamAnE ShaDagnirna dadAha ca |
ashwasEnaM mayaM caiva caturaH shAr~ggakAMstathA || -bhArata (Adi. 227/47)
239. 'ayamagnE jaritA' (Ru. 10/142) ityAdi eMtu RukkugaLa sUkta
239. dRushyaMte hi jaritAryAdayaH || -iti brahmas
UtrabhAShya
239. tasya pUrvaM shirOgrastaM pucCmasya nigIrya ca | -bhArata

chhinne.arjunenAntarixe patantyA
stasyAH shakreNAvitashchhinnapuchchhaH |
vadhAnmAtuH puchchhabhaN^gAchcha roshhA
ddhantuM pArthaM karNatUNIrago.abhUt.h || 20.240||

240. When it was trying to jump in the air, arjuna spotted it and cut its head, while it was falling , ashwasEna whose tail was cut off was protected by iMdra. In order to take revenge on arjuna for killing his mother and cutting his tail, angered ashwasena took shelter in karNA’s quiver.

Notes:

1. She pierced the arrow roof with the help of her posionous breath and jumped out , when arjuna indicated by kRushNa, cut her head. When she fell down , ashwsEna came outside, though his head was protected, his tail got cut. iMdra saved him.
2. One one side he was mourning his mothers death and on the other hand he was sad that his tail got cut. Therefore in rage of anger, he who took shelter in karNa’s quiver to take revenge on arjuna was killed by arjuna(27/183) in the war between karNa and arjuna.

Reference

240. karNatUrNIraga iti | bANaprayOgakAle bANagatO bhaviShyatIti yayau bANagatashca nAgarADiti na vakShyamANavirOdhaH | - tAmraparNISrInivAsAcAryakRutapramEyamaNimAlA
240. na cApi tava saMkalpaM mOGamicChami dAnava |
kRuShNasya kriyatAM kiMcit tathA pratikRutaM mayi | -bhArata(sabhA. 1/8)

mayaH kR^ishhNenA.attachakreNa dR^ishhTo
yayau pArthaM sharaNaM jIvanArthI |
pArthArthamenaM na jaghAna kR^ishhNaH
svabhaktashchetyatimAyaM pareshaH || 20.241||

mayAsura surrendrs

241. When maya holding chakra in his hand, saw krishna seeing him, he sought protection of arjuna. Krishna did not kill him for arjuna. Though he was a protean (mAyAvi), he was a great devotee of krishna as well, hence krishna did not kill him.

Notes:
1. Maya was one among everyone who tried to escape from the forest. But while he was trying to escape, krishna saw him. He sought protection of arjuna to save his life. On arjuna's request , krishna did not kill him.
2. Though he was the architect of daityas, since he was a great devotee of krishna, he did not kill mayA. Since he was an expert protean he was called mayA - this is indicated by the expression 'atimayAM'
3. Vishwakarma is the architect of demigods and mayA is the architect of daityAs. But it is special to note that both are noble souls. Just like guru of demigods bRuhaspati and daitya's guru shukra - both are noble.

Reference
241. prANasaMbaMdharUpOtpattEH prAyaH shiraHpUrvakatwEna prANaviyOgarUpanAshasya pAdapUrvakatwEna grasanasyApi
nAshapratinidhitwAt tatprAtilOmyEna shiraHprabhRutigrasta ityarthaH | yadwA itthaMbhUtalakShaNE tRutIyA | yathA mAtuH kaMThapradEshE&shwasEnasya pucChaM bhavati, asya kaMThapradEshE mAtuH pucChaM bhavati tathAgrastaH | - janArdanabhaTTakRutapradArthapradIpika

devAriritYeva mayi prakopaH
kR^ishhNasya tenAhamimaM purandaram.h |
pArthAtmakaM sharaNaM yAmi tena
kR^ishhNapriyaH syAmiti tasya buddhiH || 20.242||

242. " Krishna is extremely angry on me because I am the enemy of demigods. Therefore I will seek protection of iMdrA's incarnation arjuna. That way I will be liked by krishna." This was his idea.

Notes:
1. The reason why maya surrendered to arjuna and not kRushNa is given here. The reason of kRushNa's anger on him is because he is the enemy of demigods. But arjuna is the king of demigods. By surrendering to him, he can prove that he is not the enemy of demigods. kRushNa will be pleased by this and will protect him - with this intent he did so.
2. This is also substantiation of the fact that it is best to seek protection of devotees of shrI hari in order to gain his affection. mayAsura's daughter is maMDOdari which means he is rAvaNA's father-in-law.
3. He is the one who built the three cities for tripurasuras. The rakshas mAyAvi and duMdubhi who were

killed by vAli were his sons.
4. It was mayA's misunderstanding that since he had supported asuras, kRushNa might think that he is the enemy of demigods and try to kill him.

prANopakR^it.h pratyupakAramAshu
kiM te karomIti sa pArthamAha |
kR^ishhNaprasAdAddhi bhavAn.h vimukta
stasmai karotvityavadat.h sa pArthaH || 20.243||

mayA's prayer

243. Maya asked arjuna as to what he would want him to do in return for the favour he received from arjuna for sparing his life. Arjuna replied - you were spared by kRushNa. So return the favour to kRushNa himself.

Notes:
1. When maya wanted to return the favour as a mark of gratitude, arjunA's reply was extremely mysterious "I am not the one who saved you but it is kRushNa".
2. This is noble thought - "nAhaM kartA hariH kartA" , shri hari is the doer of everything. Therefore, service and offerings to shri hari is the ultimate form of gratitude.

Reference
243. tatO viciMtya manasA lOkanAthaH prajApatiH |
cOdayAmAsa taM kRuShNaH sabhA vai kriyatAmiti || -bhArata(sabhA. 1/10)
243. kRuShNasya kriyatAM kiMcit tathA pratikRutaM mayi | -bhArata(sabhA. 2/1/8)

kR^ishhNo.api rAj~no.ativichitrarUpa
sabhAkR^itAvadishat.h tAM sa chakre |
anirgamaM prANinAmarthitau tau
hutAshanenAtha vidhAya jagmatuH || 20.244||

Shri krishna instructs mayA to construct an assembly hall:

244. Shri kRushNa ordered him to construct a very extraordinary and special assembly hall for dharmarAja. They, who had been requested by agni to ensure that none of the creatures escape, achieved that and left from the place.

Notes:
1. kRushNa asked him to build an assembly hall for his devotee but nothing for himself. It has to be understood that by doing so he proclaimed that he is who completely content and without any wishes does not seek anything from anyone. 'nAnavAptamavAptavyaM', AptakAmasya kA spRuhA'.
2. It has to be noted that here the fact that, services offered to devotees is extremely liked by the Supreme Lord is explained in a very subtule manner.

Reference

244. pAvakashcatadA dAvaM dagdhvA samRugapakShiNam |
ahAni paMca caikaM ca virarAma sutarpitaH ||
-bhArata(Adi. 233/15)

dR^ishhT.hvA cha tau pANDavAH sarva eva
mahAmudaM prApuretannishamya |
kR^ishhNo.api pArthairmumude.anantashakti
sukhaj~nAnaprABhavaudAryavIryaH || 20.245||

kRushNa and arjuna return to iMdraprastha

20.245. Seeing both of them and hearing to everything, all the pAMDavAs were very happy. shrI kRushNa who has infinte strength, happiness, knowledge, supremacy, benevolence and power also rejoiced with them.

iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahABhAratatAtparyanirNaye
khANDavavanadAhaH nAma viMsho.adhyAyaH

This completes twentieth chapter of mahABhAratatAtparyanirNaya named
'khANDavavanadAhaH'
Composed by Shrimad Anandathirta Bhagavadpaadaacharya.

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 vikRuthinAma saMvatsara AshAda mAsa poorNima (Monday July, 26 2010)

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

shrIkRuShNaarpaNamastu