Mahabharata is Testimony and Testament not of Devakiputra Krishna or Krishna Dwaipayana Vyasa alone but of the spiritual, cultural and social ethos of Bharatavarsha. It contains many mystical suggestions concealed from place to place, which Vyasa knew and his son Shuka as well, doubtful whether Sanjaya knew.

Mahabharata should be read by becoming receptive, reflective and meditative of the concealed mystical suggestions. Only then will one be enlightened of the divine essence concealed in Krishna-form. Then alone would one be able to live life basing every enterprise (श्रवण) and desire (भोग) on the solid foundations of वेद.

Vyasa with confidence declared that whatever is in Mahabharata is to be found elsewhere. Whatever is not here is not found anywhere else. Like wise the present Author can with confidence declare that whatever is stated in his book has all been sourced from everywhere else and nothing here is to be found which is not spoken or written earlier.
Krishna

A study based on Mahabharata

Nagesh D. Sonde
Krishna
A study based on Mahabharata

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Veda Vyasa is worshiped as Aradhya Devata at

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A religious Peetha of Gaud Sarasvat Brahmins
Therefore, For all those who read my earlier books, with love, kindness and appreciation, some even sharing their thoughts...., in spite of spelling mistakes and grammatical errors, here are my thanks.

To
My own self

With a Prayer:

Not to attempt to be the Wind that passes through the flute.
But instead be the flute through which The Wind passes through.
Then the song will make me sing and dance. Even as flowers sing and dance in abundance.
Then Bliss will surely enter my Being And enlighten me on the Path.
So let it come to pass
So shall it come to pass
Yes it will come to pass.
That, verily is That.

Therefore,

For all those who read my earlier books, with love, kindness and appreciation, some even sharing their thoughts...., in spite of spelling mistakes and grammatical errors, here are my thanks.
# Krishna: A Study based on Mahabharata

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I. Foreword
Foreword

I have been writing books primarily on Indian religious philosophies, but have not restricted my study only to Indian philosophies. I have taken interest and have been influenced by religious philosophies in different places, during different periods, living and responding to different racial, social, cultural surroundings and situations. The primary purpose of comparative philosophy, I believe, is not to find out which of these religious philosophies speak of sa%ya, the Absolute Prime Existence but how sa%ya, the Absolute Prime Existence has been perceived, experienced, reflected and meditated upon by them, bringing out similarity or dissimilarity wherever possible, without being dogmatic, assertive and argumentative, without doubting the enlightenment experienced or justifying the opinions expressed. My journey was sketchy and sporadic in the beginning mental and intellectual, reasonable and rational becoming deeper as I pursued and reflected on them. Therefore, I do not claim to have been aware of the Prime Existence in any particular manner or to any measure or successful even to a little extent.

However, I have sought meanings to the words, listening with heart and reappraising in mind, revising and rededicating, broadening my perception and deepening my understanding, without being in a hurry, without being despondent. When I seem to have failed, I have tried to rise and stand knowing that every step will lead to the other. I believe that my experiences are my responses to the resonance in my heart. They are as real to me as they were real to many others. I may often fail in relating by expressions to my experiences. But no one can deny me the right to say that I have tried and possibly failed. I have made a tryst with my self and I am sure that I will not fail. I do think that I feel from my innermost depth of the heart but the actions which I perform have not necessarily reflect what I believe, since I have realized that in the primordial life one has to speak and act as one would be expected by others to speak and act, without compromising my essence or form of my actions. If some one says that I have not succeeded enough in these attempts, then they do not know, will never know how much I have tried.

The books which I have written were published by me alone. Whosoever were interested in the subject dealt by me, with them I have shared my books and thoughts even with many libraries and others who were interested in the subjects. My wife Vasanti, my sons, Ashish his wife Manisha, Devdatt his wife Veena have supported me in my attempts even my grandchildren bringing books as gifts, which they knew not their importance except that I used to speak of the saints and sages who have authored the books and many more others who have extended their support.

I feel gratified by their love and affection and satisfied with what I have done and thank That Absolute Prime Existence which has encouraged me and blessed me with healthy and fruitful life, energy and enthusiasm for having done what I have done, to do what I am doing and hope the Grace will continue here in this life as well as hereafter to do what I intend do.

Nagesh D. Sonde
II. Backdrop
Introduction

No human being or divine has ever and anywhere in the world has captured the mind, speech and actions of people over generation and millenniums as *Krishna* has done. In that respect he has been incomparable and unique in his diverse personality accepting and absorbing in himself everything that life is and represents. His uniqueness lies in his being beyond man's empirical understanding reaching absolute spiritual height and retaining his form as undisputed religious icon. He has been the subject matter of legends and literature, political and theological dissertations, controversy and conflict. From age to age his images has changed so much in the minds of the believers and the skeptics, poets and artists having reflected the temper of every age and times that it is difficult to separate the historical Krishna from the mythical one. Yet history has started revealing the secrets of his life and times, that it offers an unclear opening of the window with some definite suggestions of the spiritual playing its role in the temporal world. Yet it has left in many mouths some inconvenient taste, which is difficult to identify, nut which orthodox believers try to gloss over and with which the skeptics have been holding them at ransom. In the early ages when heart ruled the mind of the masses, the *Krishna-form* became dominant the *Krishna-Consciousness* becoming the stuff of highly sensitive thinkers. Evolution has greatly expanded the horizon of the human mind, but has failed miserably the frontiers of human consciousness.

Under the circumstances the modern man is scarcely qualified to understand the declaration made in *Bhagavad Gita* : 'नानाजन्मानाः सत्य निजानं ज्ञातं 'तर्कानां शुद्धितं निर्मलं | यथा ब्रह्मचारिणा तथा ब्रह्मचार्यं निर्मलं भविष्यती || (Bhagavad Gita 4.7). His uniqueness lies thus in his being beyond man's empirical understanding reaching absolute spiritual height accepting him as the whole, complete and entirety of divine decent, the *essence the Krishna-Consciousness* in incarnation, absorbing in himself everything that life is and represents *'कामाक्षिक: गर्भिचित्र'* all other incarnations being partial, incomplete and contextual. *Krishna* becomes divided in parts in his anthropomorphic form, one part accepting him alone emotionally as the religious icon and not the *essence* which the *form* represents. It is unfortunate that *Krishna's* iconic influence should have among large masses and in popular religion should have created a dichotomy between his *form* and the *essence* which his *form* should have so eloquently is expected to represent as extensive and comprehensive representation of *Vishnu*, the all-pervading and all-comprehensive deity.

Many will agree with *Einstein* who said, *'The most beautiful and most profound emotion we can experience is the sensation of the mystical... He to whom this emotion is stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and most radiant beauty which our dull faculties can comprehend only in the most primitive forms - this knowledge, this feeling, is at the centre of true religiousness'. Therefore, knowing that emotive receptivity is stronger than the intellectual, *Krishna* says that whatever form one desires to be communion with him, that communion he makes firm and well-established *'ये यें ये ये ये तनं भक्तं ब्रह्मचारिणीमिचित्रं | यथा तत्कालनां तथा नामं निर्मलं भविष्यती ||'*. Even then among the thousands scarcely one strives for perfection and those who strive and succeed one becomes aware of my existence truly well - *'नानाजन्मानाः सत्य निजानं ज्ञातं 'तर्कानां शुद्धितं निर्मलं | यथा तत्कालनां तथा नामं निर्मलं भविष्यती ||'*. Therefore emotive receptivity and experience comprehension can only be harbinger to the intellectual receptivity and comprehension leading one to be reflective and one's consciousness to be meditative that *'कामाक्षिक: गर्भिचित्र'*.

*Dvapayana Krishna* was a seer of infinite splendour who enlightened of the immeasurable interplay of the forces of light and darkness - *'ये ये ये ये तनं भक्तं ब्रह्मचारिणी मिचित्रं | यथा तत्कालनां तथा नामं निर्मलं भविष्यती ||'*. Shankara explains *देव* as the enlightened few and
कृष्ण: एक महाभारत आधारित अध्ययन

अनुष्ठान के अनुसार, महाभारत को बहुत से देशों में अन्य देशों के साथ यथार्थता से अन्य देशों के साथ यथार्थता से रचना किया गया। महाभारत में दिखाई देता है कि नीति और राजनीति के बीच का समानता और राजनीतिक तत्त्व के बीच का समानता नहीं है। कृष्ण ने अपनी नीति के बीच एक राजनीति का समानता बनाया।

महाभारत का अच्छा अंश तथा पूरे अंश में औजारी या निरोधी अनर्थक क्रांति का विवरण है। महाभारत का अंश तथा पूरे अंश में नीति और राजनीति के बीच का समानता नहीं है। कृष्ण ने अपनी नीति के बीच एक राजनीति का समानता बनाया।

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Krishna : A study based on Mahabharata

Introduction

Therefore, even as those who read Mahabharata and Bhagavat Purana became enlightened to this truism that 'अवर्ग अवभ्रमण ्र हेम त्वषिपितहनः ्| शुचिपविचित्रम् कुपंयः सगुः सगतः || कृपया मयं देवा पवुदुष्टा वासिनयः कलो गाय हरिवश सज्जानालयता || एवं चाँहकलं पुष्कुम नृसिम्हालययः ', they also cannot overlook the statements made by Krishna himself that 'नरिन निधिवन दुंसुरा पूर्विकि तत्त्वा: ्| देव भ भानु भृद्ध समुकु तोकीतारामम ्| अह बि दुकृतीयाय ने पुरुकरतां ्| दीय तु नय दु ्यावय कामु कद्वतां ्| .. दुः रुः क्या याब्द ्याकां कर्माणि कर्म धारणः करिण्ये तत्तनां पावय न ननातो नय फे। || or as declared, by Drupad that 'रूपस्वरूप निनविलुत्वार्थतीर्य कर्माणि विशिष्टम ने विविषिष्टम ्| खृष्ण लिखित हि श्रीकृष्णेत्वाति दुष्प्राविक विविषिष्टम ्| .. देव बि लोहारपाय यथाच ् ||' or by Duryodhana's statement that he responds to life as prompted by his attributes and inclination, leaving everything to transpire as per will of the divine 'जातामि वर्ण न भ न युधिष्ठिरा: जातामि वर्ण न भ न युधिष्ठिरा: | बेनानि देवन हृद मिलेत वहसा निस्तुः तथा करिफि ||'.

It becomes unreasonable to assume the divine descent took only in Bharatavarsha to the exclusion of all the other parts in creation. If Brahman is considered as the all-pervading Vishnu then he would be enveloping and maintaining the entire regions of creation. Therefore to limit the divine descents only to those mentioned in Indian context would be irrational. If one accepts the thesis that Brahman dwells in every thing that is created, it being more luminous in some than in others, then it would be reasonable to accept every element in creation, whether animate or inanimate, which is luminous more prominently would be justifiable to be accept as divine than the other elements. One is inclined to agree with Shankara when he says that there is no difference as regards Brahman or wisdom of Brahman between giants like rigvedic seer Vamadeva and the present day human beings lacking in strength of character 'न हि महाविनिमु हरिवशाविनु हरिवशाविनु वा शिक्षितेश्वर वश्यं दिव्यर्धितादिव्यं वारसं ||'. Wisdom is not denied to any one to whichever people, place, or period, provided that they have the desire and inclination for the wisdom of Brahman, by whatever name he be referred. That is the reason why in every parts of the world only some are considered divine and not all, those in whom the divine attributes and inclinations are more evident than the others. This has been the case earlier as it has been recent times.

It was the author's objective not to project Krishna primarily as the god descended in human form to destroy the unrighteous and protect the righteous ones but to show how the human form in which the divine consciousness has become more luminous 'व नागाधिका नाग देव देवैयाय: सामाने || तत्परं वानुभृत्तुं कः प्राप्तं सिद्धितं ह ्||' against great odds to re-establish the cosmic law, and as, in spite of the daunting factors which he had to encounter in doing so in an atmosphere where the inevitable course of Time as the Kali yuga was casting its long shadow on the minds of the people. Because the luminous essence becomes evident only when it becomes manifest in gross form 'अर्क पत्रा भ नाम पराभुवायुरुप्तः ||' Krishna was observed to perform multifarious activities in his life, prompting Vyasa when telling the tale of the internecine struggle between Pandavas and Kauravas used the role played by Krishna as the representative model for divine descent. The author has tried to tell the story, as far as possible, as documented by Vyasa as Ithas, and later transformed by later writers to make it a scripture, without allowing himself to be overwhelmed by the divinity of Krishna or be burdened by the righteous attributes of Pandavas or by the unrighteous attributes of the Kauravas or their associates. In Shanti Parva we find Bhishma telling Yudhishthira that Krishna is the supreme luminous lord and described variously as the all pervading Purusha and what Vishnu himself told Narada whatever one desires to know about the great all-pervading Vishnu, such one should approach men of wisdom, and as the sage having fully realized the supreme and eternal divine essence and has acknowledged it, knowing Krishna as verily the inconceivable supreme being and not a human being has advised significantly to surrender.

When seen from this perspective it becomes apparent for one to judge the divine consciousness operating even in the world which we experience even to day, where and how great ones in spite of tripping and succumb to small fragile temptations and how small persons some times display supreme robustness and remarkable display of righteousness. There is great interplay of the forces or darkness and of light in the manifest creation, neither on a larger scale or a platform can be treated as
righteous or unrighteous, all becoming the light and shade. Sri Aurobindo points out that 'All problems of existence are essentially problems of harmony. They arise form the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind, and usually even his practical parts only escape from the general necessity of accepting a rough, utilitarian and un-illumined compromise. For essentially, all Nature seeks a harmony. Life and matter in their own sphere as much as mind in the arrangement of its perceptions'. Therefore, what Vyasa seems to tell the readers is Here is life, make your own choice.

This is the purpose one should set for oneself; this is the purpose which the author has set for himself, intent for not only to be enraptured by the role played in the Krishna-form but also reveal in the Krishna-Consciousness, not failing in that attempt to becomes struck by the beauty of Sanskrit language, which becomes the instrument for Vyasa to bring out Krishna’s multi-facet personality to the present generation as he did to the ancient Yugas, as simple child prodigy as well as an adolescent, wise in wisdom far beyond his age, a devoted son, a consummate lover, a mature conciliator, a shrewd diplomat, a scheming practitioner in real-politic, a man of the worlds speaking words transcending empirical event, a consummate philosopher wise in intellect, a disciplined ruler and a compassionate judge, as particular as he is universal, palpable in the present moment and yet perceptible beyond the constraints of Time, as earthly as he is sensual, as temporal as he is spiritual, supreme Person, god and Brahman.

The author has mainly relied on Mahabharata published by Gita Press, Gorakhpur, though the one edited by Dr. V. S. Sukhtankar has been generally accepted as exhaustive and reliable. The Gita Press edition contains many verses, prevalent in South India, which do not find place in Sukhtankar's edition, and the Author has included many of these quotations for clarifications and making people aware of the beauty and elegance of Sanskrit language. Gita Press edition is available at low cost with translation in Hindi, making it easy for one to possess more further study, containing many more instructive and illuminating passages.

A disclaimer

The Author does not claim any higher knowledge than those possessed by the readers nor that he has read and understood the whole of Mahabharata and other scriptures. If one accepts the central premise that the Prime Existence exists in every element in creation, then he is not different from any one who reads this book. Shankara says that in realization of Brahman there is no difference between great ones like Vamadeva and weaklings like human beings - 'न हि महावीरोऽवै वामादेवो न हि स्वार्थोऽवै वामानिक्योऽवै'। If communication does not become clear in one as in the other, then it is because one has kept his mind a little more sensitive and receptive than the other.

वेत, Wisdom is अनन्त, impersonal, विश्व, eternal अन्तिक अन्तम - neither with any beginning nor any end. What has one brought along with him and what will he be taking with him. That is important. Wisdom belongs to all, whether rich of poor, big or small, male of female, of one race or the other, whether Hindu, Buddhist, Hebrew, Christian or Muslim, it belongs to every one. The puranas, sutras, darshanas, bhashyas constitute Knowledge ज्ञान individual commentaries and clarifications; therefore become intermediate foundations for seekers of Wisdom. They are the windows which allow one to see the vast space, the Wisdom. Though space is vaster than that what the window has allowed one to see one sees space as much as each window frame allows one to see or would reveal. When one is dwelling and enclosed in human body, his vision becomes enclosed and restricted to the extent of the receptivity which he has, no more nor less.

No one can claim its ownership. Upanishads say 'अन्य एवं न अन्य एवं ज्ञान ज्ञातं तथा, लेन वैसेन भूविषयः, ना
Wisdom belongs neither to one nor to another, it belongs to the Lord, therefore, let us all revel in the Wisdom, whatever is ordained for each one, never questioning from where they have sourced the Wisdom. For it belongs to no one in particular but to every one who sources it from the great Lord. The Wisdom communicated by seers is never claimed by them as belonging to them alone but as belonging to all. Every one sources from Wisdom as much as one has the ability to do, no more nor less. There is nothing spoken which was not spoken earlier. Every sound is reproduction of the Eternal Sound. Therefore, when one speaks the other one finds the resonance of the intelligence and imagination, words and vocabulary of the Wisdom spoken earlier by others. It is better to understand and absorb Wisdom than dispute about from where it has been sourced as Knowledge for that alone will ever be of worth for eternity.

The author has peeped through every window that is available and sourced from every stream that is available, being fully conscious and aware that the space that is vaster than what the window has allowed him to see and the stream is the same from where every one has sourced. He has tried to seek the vast space outside the dwelling place and sourced from every stream, therefore, has not attached himself to any particular window frame or to any particular stream but has come out in the open to have vision of the Wisdom which is vast, comprehensive and all-pervading. The hunger for Knowledge and the Knowledge gathered is entirely due to divine dispensation which has enabled the author to study, sort out, and analyze the material sourced. The book has been the fruit of his labour of love and dedication or else all Knowledge gathered by him would have passed over as waters of the stream that pass over the insensitive and un receptive stones and bounders.

Therefore in this book there is nothing spoken that was not spoken earlier, nothing written that was not written earlier. But assuming that many may not have listened all that was spoken earlier, or read all that was written earlier, the author has attempted to bring some of the things spoken earlier and not listened by them or the things written earlier and not yet read by them. But this book does not contain all that is or could even be. Being human, there is every possibility and probability of error in selecting, in listening, in receptivity, in reflection and meditation. Since Wisdom is same and similar, nothing fresh or new has been spoken or added, there being nothing fresh or new to be spoken or added which were not already not seen or spoken earlier. Author’s attempt may not be on the right course, yet it is useful to know the right from the wrong Path. The effort has not been not to find out which of the seer or the sage, the historian or the recorder tells truth about Krishna but how the seer or the sage, the historian or the recorder has seen Krishna and experienced his multi-dimensional personality. Therefore, there are bound to be mistakes in understanding, in interpretation, in response, in recording as well as reproducing reference, in language, grammar as well as in syntax. All these errors or shortcomings are entirely those of the Author. Therefore, one need not reject what is recorded herein because of the many mistakes noticed from place to place.

The attempt has not been lateral but progressively variable, the vision becoming enlarged and spacious enveloping increasingly more and more and reaching out deeper and deeper, not knowing whether one is on the right Path but feeling richer by the moment. If that purpose is served, then the purpose of writing this book will be fulfilled. In that satisfaction the upanishads say one becomes vast as space, transparent like water, that is the world of Brahman, the supreme goal, the supreme treasure, the supreme world, the supreme bliss. On particle of this bliss the rest of the creatures nurture.”
The Background

When one speaks of History, one is conventionally inclined to begin with the evolution of the human species and not with any others aspects of creative effulgence. History was perceived to begin in India with the sensitive vedic seers perceiving that in the beginning there was neither non-Existence nor Existence; there was neither air nor the sky beyond, wondering by what was it then covered nor wondering where and what was its shelter? Was water there, deep and fathomless? Death did not exist nor was Then the night; of the day there was no sign. Without breathing, alone with self-impulse was That One, other than that, there was nothing else  'भगवान नमः'  सब अनन्त हैं तथा च  'The all is Lord'.

Modern science sees creation of the universe in similar striking terminology when the universe plunges in darkness that lasts for almost a half billion years, causing some thing to happen that leads to the creation not just of stars and galaxies but also of planets, people, fish, lizards and animals. Astronomers know not only about our own galaxy, the Milky Way but also other galaxies, collections of stars, gas and dust bound together by gravity.

This description of universe echoes to a large extent what symbolically was expressed in vedic and Pancharatra scriptures and graphically described in Lalita Sahasranama Stotra, which speaks of the time when Sri Lalita, the Brhaman of the upanishads, ruling over crores of galaxies or worlds each
with their own distinct presiding deities Brahma-NarayanaRudras each with their respective female energies - Brahmmani, Laksmni and Gauri - summons to attend her court, sitting according to their status and importance to chant her thousand names.  

Indian puranic tradition conceives multiple creations with as many as seven Manvantaras under Savayambhuva. Svaroochisha, Uttama, Tamasa, Raivata, Chakshu and the last and the present one presided by Vaivasvata Manu, each having their own separate groups of seven Rishis, gods, Indras, and attendants like gandharvas according to their Karmas. Each Manvantara lasts for four cyclical yugas - Satya, Treta, Dvapara and Kali, each of them with definite allocated number of years, not so much to suggest passage of Time but the period during which, righteousness is pro-active and the influence of unrighteousness is inactive. Bhagavata Purana says that when Brahm saw that with his entire mind and rest of the powers could not move the creation to its purpose, since there was no harmony in between them, he used his powerful divine potency - Time to enter into them to give momentum to the creative process. Therefore, a total number of 12,000 celestial years or 43,20,000 human years are provided for the present Manvantara or Manu's cycle with presence of the divine essence during the entire course, Satya yuga having 4,800 celestial years (17,28,000 human years), Treta yuga having 3600 celestial years (12,96,000 human years), Dvapara yuga having 2,400 celestial years (8,64,000 human years) and finally Kali yuga, where righteousness is low having only 1200 celestial years (4,32,000 human years).  

Atharvavedic seers, unlike the others who traversed to the East fighting their way through the Iranian plains and flowering on the banks of Sapta-Sindhavas, had visited the regions of Mesopotamia-Babylonia and Iran and observed that the Earth is inhabited by people speaking varied language and following religious rites of the regions where they lived 'तरबंधित यद्युपयुय तत्त्वादिकः नान्त्वानः नृत्यिताः' desired that it may enrich him with thousands of streams like a milch-cow that never fails 'नान्त्वान राज्विवर्णं नृत्यिताः नान्त्वानः नृत्यिताः', welcoming the spiritual wisdom to flow from all quarters 'आ नो मया कलंकोत्तरभिः' and chose to walk again that auspicious Path like the Sun and Moon, associating again with the liberal, kind and wise who had earlier traversed towards East 'वचनं प्रकटक्षणं च भूषणं मुक्तिनारन्निष्ठानविविष्ट' and observed that the Earth is inhabited by people speaking varied language and following religious rites of the regions where they lived.
values which *Aryas* nurtured seems to have been more influenced by the raw natural ambience than by the material and temporal world and rose to the subtle and spiritual heights.

Unlike these strange nomadic *Aryas* who came down from the northern slopes, those who traveled from the *Egyptian* deserts to the regions of the *Sindhu* and *Sarasvati* river civilizations, passing through the early civilizations that flowered on the river banks of *Nile*, *Jordan*, *Euphrates* and *Iran* had an impressive urban civilizations evolving their own social and cultural values on material and temporal life, with the spiritual thoughts affecting them on the fringe or affecting them as their emotional level rather than intellectual level. In the absence of intellectual and spiritual base and increasing weight of the material and temporal expression, the *Egyptian*, *Mesopotamian*, *Babylonian* people were reduced to dust, while the *Hebrew* civilization survived on the slender thread of *Abraham's* vision of the *God* and its resurrection by *Moses* later. It became revived and strengthened only when *Jesus Nazarath* came on the scene.

In historical perspective though these civilizations though dynamic and vibrant on temporal level seemed to lack the dynamism and vibrancy of the seers of the wisdom of the *vedic* scriptures on the spiritual level, *Sarasvati* symbolizing the quintessence of pure and unadulterated, symbolizing the earlier stages of their journey on the banks of rivers *Oxus* and *Haritiqui* to the culmination of their spiritual effervescence on the banks of the three rivers *Sarasvati*, *Drishadvati* and *Apayu* finally the seat of divine effulgence being conceived around *Brahmavarta*.

During the early period of such *Arya* settlement *Varnasharama* as later espoused by *Krishna* or corrupted thereafter did not exist. Among *Aryas* only two classes existed, one being the composers of hymns who as the enlightened seers saw wisdom in their supra-sensory vision and the other being that of the warriors who preserved the *vedic* wisdom and the cultural heritage. These functions were not exclusive, seers taking part in warlike operation as *Vashishtha* or a *Vishvamitra* did or warriors like *Prithu*, *Manu Vaivasvata*, *Mandhatri* *Yuvanashva*, *Sudas*, *Divodas* taking part in composing hymns. In later times when the relations with the non-*Arya* settlers in the *Sindhu* valley and on the banks of river *Sarasvati*, became cordial we find non-*Arya* s also composing hymns.

In manifested world a fraction of the Prime Existence, the *Brahman* exists with five senses and mind as the sixth - ‘ममात्मायोगीं जीवस्य सत्यमेव गतानुम | मनोपदातिनिदित्यानि प्रकृतियानि कथिति ||’, undivided in creatures as if divided as the One to be known, the creator, the supporter and the devourer of the creatures ‘अत्विभावं य युजितु क्ष्यंकोक्षं विभावं विभावं युजितं स्वाभितं | जगतं मातमायोगि’ as mentioned in Isha Upanishad ‘हेतुवाचायते’ एवं योजितं ज्ञात्वादायते’. But of the four cyclical yugas - *Satya*, *Treta*, *Dvapara* and *Kali*, only in *Satya* yuga its presence is experienced as one comprehensive with both the forces of *Light* and those of *Darkness* existing as the progeny of the *Prajapati*, vying for supremacy with each other, with increasing encounters in which asuras, *dasa* and *danavas* considering them as *आक्रिकं* - against the *vedic* wisdom and *उपर* the non-sacrifice performers come to be destroyed by the forces of *Light*. It was perhaps in the transitional period when *Satya yuga* was to end and *Treta yuga*, that there was not only a great emigration of *Aryas* eastwards with the disappearance of river *Sarasvati* but also a great infusion within the *Arya*-fold of not only the non-*Arya* people but also of their religious beliefs and faiths, and cultural and social practices which was considered as one of starting point of decline of *vedic* wisdom and in righteousness. Increasing interaction with non-*Aryas* like the *Pani* traders and the *dasa-danavas* artisans labourers there was large scale infusion within social, cultural and spiritual spheres of the *Aryas* creating a need for classifying classes which came out as *Vaishyas* and *Shudras*.

Even among the earlier two, *Brahmin* and *Kshatriya* classes, there arose soon a conflict with *Kshatriya* class becoming aggressive and claiming share in the functions which are primarily intellectual. In some of the *Upnishads*, we find *Pravahana Jivali*, a *Kshatriya* replying *Brahmin Svetaketu Arauneya* that ‘नरेण गोभी मानवाध्यत्वं निरन्तरं दर्शनं || हृदय विज्ञानः पूर्वः न कृतिरन्यः गाथम् उदाहरणं || तं तत्त्वं तुर्यं व्याख्याति ||’. These excessive claim to divine wisdom on the basis of their temporal eminence angered *Brahmin
Parashurama Bhargava considered a divine descent to a great massacre of many arrogant Kshatriyas. Satya yuga ended with such extermination but at the instance of a Brahmin Kashyapa, Parashurama was banished to the end of Aryavarta and to settle at in Shuparaka to safeguard the Aryavarta from being ruled by non-Aryas. Satya yuga came to the end the death of King Sagor of Ikshavaku dynasty.

In Treta yuga one finds Ikshavaku dynasty ruling in Ayodhya, being the place where the cultural centre of the Aryas seems to have shifted. Bhagiratha, Ambarisha, Dilip, Raghu, Aja at the helm with Dasharathi Rama being hailed as सिद्ध-पुरुषोत्तम, ideal person ruling with righteousness and indicating that the divine intent and purpose allotted to him was filled with the destruction of the arrogant Kshatriyas and it is now his task to establish morality and ethical correctness and propriety. The transitional period ends with spread over of Arya kings ruling the entire area from the Bihar in the north to the Gujarat in the west. During this period there was greater cohesion between the Arya and non-Aryas there being a confluence of social, cultural and religious beliefs and faiths of both Aryas and non-Arya people. Therefore, it is said that in जगत्सूचना, कृष्ण existed only on three limbs (the supreme Prime existence, the stern Cosmic law, and initiation and austerity).

In Dvapara era there was greater infusion of non-Arya elements, and in spite of Rama’s efforts to curb their influence in society, righteousness, morality and ethical standards increased in subsequent Dvapara yuga. Pauravas were dominant in this yuga, re-establishing their hold in the area around Sarasvati and Yamuna with a later descendent Kuru performing a great sacrifice at Prayag, with clear divisions as Kurukshetra (cultivated land) and Kurujangala, (the uncultivated land). Prateep, Shantanu, Bhishma, Dhritarashtra and Pandu were the other prominent persons in this line. In the concluding period of Dvapara yuga one sees the internecine conflict between the Kauravas and Pandavas, culminating in the war on the battlefields of Kurukshetra.

In Dvapara yuga Krishna played an important part as पुरुषोत्तम not only in the rivalry between Pandavas and Kauravas but also a divine descent come to re-establish righteousness and destroy unrighteous forces of Darkness. He proposed re-introduction of the principles of Varnashrama, the classification of the society according to कृष्ण and कृष्ण. But his efforts did not seem to have succeeded, having to behave as a human and performing actions as a human being would do, leaving a simple and righteous man like Balarama question his deeds and he having to point out the lengthening shadow of Kali falling on the society. When Uttanka Bhargava proceeded to curse him for having failed to act like divine person, fulfilling the divine intent and purpose, he was obliged to explain that he had to behave like a human being in his human form. Krishna’s performance of his actions with pronounced human bias and inclination in spite of the conscious awareness of his divine essence created confusion and mystified even the best of the intellectuals like Bhishma, Drona, Asahvattra, Sanjaya and Uttanka and even as it did his own brother and part manifestation of the same divine essence, let alone ignorant of his divine essence by persons like Kamsa, Jarasandha, Kalayavana, Paurndaka, Shrugal, Shishupala, Karna who were born obscure to any divine effulgence.

The obscurity of कृष्ण as the perennial principles made Krishna remind Arjuna the ancient Varnashrama, classification according to attributes and work performed which he had established earlier and which had become obscured and disintegrated to a class system based on the family in which one was born. Therefore, in द्वारा युग, कृष्ण existed only on two limbs, requiring Krishna having to descend again, establishing himself in Prakriti to re-establish कृष्ण. His role being seen as divine intervention in the struggle between the forces of Light and those of Darkness, destroying the unrighteous ones and establishing the righteousness back in the world. His influence on the people and the society, therefore, was so ingrained that it came to be believed that Kali yuga could not make its presence felt so long as he was alive, casting its shadow on the society and the thoughts and actions of the people.

In Kali yuga the Varnashrama, became furthered disintegrated from classification according to attributes and work performed to a class system based on the family in which one was born. Therefore,
in the supreme Prime existence, the stern Cosmic law). Therefore, from Parikshit to Janamejaya the Kuru family started its downward course. The control of the state increasingly began passing over to Vaishyas, though Kshatriyas continued to be the titular rulers. The deterioration of Varnashrama was occasioned by excessive greed for wealth and possessions among Brahmins lead them to take up works which were preserved for Vaishyas, at the same time not ready to lose their right to priestly duties and control as the repository of vedic wisdom. What was seen as revolt against Vedic scripture was not so much against Vedas as aggregated Wisdom collated by Vyasa as it was against brahmanical interpretation of what those vedic scriptures represent. Buddha did not seem to object so much of the wisdom of the Vedas and Upanishads, which he is seen to accept in his teachings as he did object their keeping wisdom exclusively preserved for one class of people to the exclusion of other classes.

Kshatriyas who increasingly depended on brahmanical spiritual support and Brahmins who depended on the support of the Kshatriya lost their intrinsic power with the increasing diversion of the Brahmin-Kshatriyas from their spiritual foundations craving for material possessions. Finally when the last Kshatriya king was defeated by Chandragupt Maurya, the power may be said to have shifted from the hands of Brahmin-Kshatriya due to the hands of Vaishyas as financiers and Shudras as the warrior. Kali yuga was come in fullness of its forceful presence.

The though one has been aware and conscious of Kali's presence in and out of centuries and millenniums, the exact date of his arrival is yet shrouded in mystery, the faithful trying to take it back in time and the skeptics having their imaginative conclusions based on what they refer often as archeological evidence. While some rest their case on mythological scriptures and puranas which highly imaginative poetical presentations for capturing the imagination of the faithful, while yet others base their conclusion on astrological calculations which some base on astronomical passages in Mahabharata, which are inconsistent and that no certain chronological conclusion can be drawn there from or at best of doubtful authenticity many having been added not belonging to the original Mahabharata of Vyasa but to its later editions, and therefore admitted by all that some of them at least are fanciful and absurd.

The Aihole inscription of Pulakeshin II of western Chalukya dynasty (634 AD) has influenced generally many more than by other evidences. The inscription reads: 'Vigyanus Mandukya: ||' and the statements from puranas like 'ya\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\na\n
which also brings the commencement around that year rather than 3101 B.C. as are deduced from the Aihole inscription.

The date 3101 B.C. appears more reasonable since like the flood from which Vaivasvata Manu as the instrument for the new creative cycle begins similar floods are mentioned among the Babylonians, Hebrews and Hindus. Wooley in his book Ur of the Chaldees, suggesting for the Babylonian flood the date 3101. This date reasonably places the period when Aryas were yet nomadic tribes beyond Indian borders, much earlier than their entry in India via Iranian plains, retaining as memory of the racial groups referred by the Athravavedic seer, retained and appropriated in their own cultures as a great historical event.

All major civilizations are credited to have prospered between 3500 and 3000 B.C., each having possibly contacts with one or the other civilization, exchanging racial, social, cultural influences together with many legends, religious beliefs and philosophical thoughts. The origin of the human race is believed to be in the dark continent of Africa and spreading northwards though Egypt is said to have spread over the whole world having many common features and legends between them. One of the legends dwelt on the great flood of epic dimension which is said to have destroyed the old world and created a new one. Tanzanians record that when the great flood came about, two persons climbed in a ship with lots of seeds and animals, till a new life would start when the flood subsides. According to Babylonians, God came to Utnapishtim and warned him of the flood, asking him to construct a ship from the materials of his home and to take a male and female of every animal along with his wife and family. When the flood started he positioned the ship on the top of Mt. Nisir and he left the ship when the flood subsided after six days. According to Chaldean legend, God warned Xisuthrus of the flood and to build a ship and take his family, friends and each male and female of animals to get down from the ship on earth only when the flood recedes. In India, a similar legend is attributed to Manu whom God comes in the form of a fish and guides him to Mt. Meru where he ties the ship till the flood waters recede.

History in India begins with the Aryas and not with other racial groups though they were already in existence prior to the arrival of Aryas in India and settling on the banks of the Sapt-Sindhavas. The Sindhu and Sarasvati river civilization of the non-Aryas which flourished prior to their arrival prospering in close contacts with other like civilizations on the west like Egyptian, Mesopotamian, Sumerian, and Iranian did not find mention in the vedic scriptures even though they came to be mentioned with awe and respect and more as symbols of un-Arya beliefs and faiths in adjacent regions more as props to build their own mystical philosophy than as some people of substance. History has always been dominated by the winners and not by losers. India was no exception. Therefore, the dominant narration of history is found in Rigveda, where historical events came to be recorded to represent and explain religious and spiritual truths. Rigveda became the testament and testimony of the victory of the Aryas as the enlightened forces of Light over dasa, dasyu and asuras who were pushed to be the unenlightened forces of Darkness and the land became Bharatavarsha, the field where Bharatas recorded their victories. Later when Puranas came to be composed as a process of elucidation of the vedic scriptures, these symbols acquired anthropomorphic presence. Generations reveled under the glow of the success of the Aryas over them. In India history from then onwards became predominantly the history of Aryas.

Dvaipayana Krishna was an exceptionally brilliant product of Dvapara era, born to Satyavati and sage Parashara, who was Vashishtha’s grandson. It was he who had observed that the innumerable hymns composed in earlier yugas by different people, in different places and in different speech-forms have in oral transmission from generations to generations, become obscure, people having become short lived, deficient in energy and dull witted due to the operation of Time - ‘युगमयो यूगनियायो यूगान्तराट्मकः’ |. It was he who gathered, collected, collated, consolidated, and divided few the important and representative hymns from the mass of hymns seen by different seers in different generations,
expressed in different Prakrit speech-forms among Arya tribes in different generations and transformed them from the earlier various Prakrit forms to the standardized Sanskrit form, which had by then became the accepted form for religious and cultural expression. Since then Dvaipayana Krishna came to be designated as Vyasa - वेश्यास. Vyasa is not the name of a person but the designation of one who collects, collates consolidates and divides. Like Dvaipayana Krishna who collated and distributed Vedic scriptures, they were many others who were designated as Vyasa, having collected, collated, consolidated, and divided scriptural material spread over people, places and periods. Kurma Purana and Vishnu Purana (III.3) gives a list of 28 Vyasas - वेश्यास. It was Krishna Dvaipayana who was witness to the great internecine struggle between Pandavas and Kauravas, not only as a respected member of the family but also as a great sage of the age having drawn spiritual energy from Vashishtha venerable seer of many Vedic hymns. Therefore, there was no better person than him to record the events and he may have recorded as Jaya immediately after the extermination of Kauravas. In Mahabharata itself we are informed that Vyasa tool three years to record the narration - वेश्यास. It was generally accepted that Dvaipayana Krishna, was not the sole author of Mahabharata in its present form but is an undoubted compilation of many people, whose contribution came to be included together to designate as the contributions of Vyasa.

Even as Rigvedic seers used temporal events and communicative language for expressing their spiritual experiences in the form of hymns even so Vyasa used the temporal events relating to the internecine struggle between Pandavas and Kauravas as the struggle between the forces of Light and forces of Darkness, with the Krishna playing the enlightened role as the witness, initiator and judge for fulfilling the divine intent and purpose therein. In doing so he used the common temporal terminology to expound great spiritual truths making temporal events as the foundation to revel great spiritual and mystical truths which he had found in Vedic scriptures and intellectual dissertations of the upanishdic intellectuals. The Mahabharata is, therefore, comes out as a combination of simple, straightforward narration of the events which led to the great war between Pandavas and Kauravas, with the part played by Krishna prior, during and later brought about, with his divinity suggested but not overtly emphasized.

The story of Mahabharata deals with events which transpired during the internecine struggle between Kauravas and Pandavas in which Krishna played an important part, and to which Dvaipayana Krishna was witness - वेश्यास. War generally casts magic spell on human imagination and made overwhelming influence on a large segment of the then culturally, socially and politically vibrant area of India concerned with larger problems which people faced even as Dvapara yuga ends and Kali yuga begins, casting its pernicious shadow on people making Vyasa to record in an engrossing and imaginative narrative. Krishna makes pointed reference to these times pointing out to Balarama - श्रीतम् तदयस्मिन् प्राचीनतम् तदन्वस्य प्राचीनतम् कृष्ण।

Considering that only in the backdrop of the struggle between the forces of Light and the forces of Darkness, the luminous resplendence of Krishna becomes visible, as वर्णितः जनेतिः, Vyasa handled with restraint and reservations, the relationship of Pandavas with Krishna-saga. The temporal balanced with miraculous, with definite penchant to keep his divine personality in the back-ground than make it aggressively assertive. What we see in Mahabharata is Krishna who is human, wise, discerning, and often assertive and drawing attention in a compelling manner, a great statesman, strong
and powerful political person in times of peace and in times of war, a practitioner of temporal arts as well spiritual philosopher. But never transgressing the social and political limits, moral and ethical values not prevalent during the period when he lived. The original historical narrative is said to contain the 8,800 hymns designated Jaya. Vyasa is said to have requested Lord Ganesh to record the entire narration, which the god agrees with a condition that the narration should not stop even for a moment when it is being recorded. Vyasa agrees but with one condition that he should put pen to the paper unless he has understood the significance of what he is recording since he has concealed mystical secrets from place to which he and his son Shuka knows and perhaps Sanjaya also knows "तत्त्वात् भारतसम्बां व यमनयांक | मंदिर कोटयाणां गण्य कोटिनयां | || कुर्णवाक्य भेजिंनेत्र दर्शने कराय | चिन्तने न विचित्रकुटक्रम पाये न नानायन | यायार सुपुरसन्न न देवकुषुधायाः | निराकरित कर्मां अनुपासनाय य नन्दिसम्भवाम | अपर्ती अनुविद्वानाय अनु प्रादेशिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय निर्माणाय पुरायनाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय।"

Then Vyasa or possibly his disciple, Vaishampayana, his principal disciple, added 24,000 verses, excluding the subsidiary episodes, which wise men refer as Bharata "पञ्चतिरितिसम्बानेकं भारतस्यतत्तवाः | उपाध्यायविद्वस्तबन्धनं परंतत्ताय | युधिष्ठिराति महाभारताणि | यह प्रात्रः परम पुरस्कृतम् पुरस्कृतम् | अर्थात् अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय निर्माणाय पुरायनाय | अत: अनुविद्वानाय अनुप्रार्थिकाय।"

In the post-vedic era, with families ruined, kingdoms destroyed, ancient laws losing their vitality, causation creating perverted ideas of Varnasrama based on attributes and performance of actions, with interface of many gods, religions, beliefs and faiths many more verses and episodes came to added, possibly in the principal hands of Vyasa "विद्वाननेकं भारतस्यतत्तवाः | उपाध्यायविद्वस्तबन्धनं परंतत्ताय | युधिष्ठिराति महाभारताणि | यह प्रात्रः परम पुरस्कृतम् पुरस्कृतम् | अर्थात् अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय | अत: अनुविद्वानाय अनुप्रार्थिकाय।"

Therefore, what we are concerned here is history as depicted in Mahabharata. Yet when Vyasa documented Mahabharata, it is difficult to know how much he intended to portray Krishna as a historical person and how much he intended him as the symbol or tool, archetype of Vaishnava philosophies, observing how Krishna became in the hands of imaginative poets with great genius and charm become a religious icon for theocratic religion in consciousness of the masses than the symbol and a metaphor for spiritual truths delineating essence of the Krishna-Consciousness. If the intellectuals perceive Krishna more as fiction than real, then they would be breaking the branches and leaves never reaching out to the wood; if they search his human form, as an extra-ordinary character

The Background
transcending the people, place and period far beyond the limitations of temporal concepts and encompassing all that is spiritual and yet consistent with the *divine intent* and *purpose* for which he is claimed to have descended then they would surely find the wood.

According to *Mahabharata* the scriptures in the present form was narrated by *Vayshampayana* with additional verses during the *ganga or serpent sacrifice* performed by *Janamejya*, son of *Parikshita*. *Vajashrava Sauti* son of *Lomaharshana* who heard the narration retold the same to the Brahmins gathered during sacrifice performed in *Naimisharanya* by *Shaunaka* - ‘जनमेजय सुधिकरणः गंगायाजनिते। || सहिष्णुः पवित्र वेदविधिः सुभूतिः सुविधा। || कहित्वा सर्व विशेषादि मद्यमांलयितवं।’.

Though *Mahabharata* is referred as *Itihas*, history, it is not a historical document in the general sense in which the word is used. It is more a scriptures of purely psychic or mental experiences of exceptionally intellectual and highly disciplined minds, elaborated by collusion of ancient historical or legends or tradition for presenting spiritual and mythical legends having been provided mystical and philosophical connotation for presentation in graphic details through poetic imagination. Mythology deals with symbols. It is not history; it is not concerned with objective reality. But that does not mean that it is not concerned with reality itself. It is concerned with subjective reality. These gods, these mythological symbols, do not exist outside you but they have a psychological existence that psychological existence can be helpful, can be used. So the first thing to be understood is that they are not real persons in the world but they are real symbols in the psyche of man. The tools are as important as the truths which they are designed to communicate. Therefore, it is averred that he who knows the four *vedic scriptures* along with the auxiliary texts and *Upanishads*, but does not know the *upakhyaṇa* (*Mahabharata*) has no learning ‘प्रेम विचारार्थो देवनामस्योपज्ञानविद्यितवं हि। न भवायमि इति विचारितवं ग्यायितवित्वं।’.

*Mahabharata* along with *Puranas* became an important source of information of events as they happened, *Itihas*. *Nirukta* defines *Itihas* as ‘पूर्व वैयायविविधति या उच्चमेव इतिसागरः।’ even as *Puranas* came to be referred as events that happened previously or in ancient times, *Purana*, *Veda*, *dharma*, *Puran`. *Brahmanda Purana* defines it as ‘पूर्वपातु भूवैयायविविधतिः ते नस्युपन्यः।’ and *Matsya Purana* as ‘पूर्वस नर्तकाशुपात्मकम् प्रथम सन्तृप्ति कृतम्। अनपि व सर्वं स्थित्वयो वेदविधिस्व विविधताः।’. *Yajnavalkya* speaks of *Itihas* and *Purana* as the breath of *Brahman* ‘वै सहविधानभावनामिनिस्वपुष्पम् विनिविधितम्। एव व ओऽवृत्तखर्या पूर्वत्व तिः। तिसागरः स सागरः।’ and *Narada* designates *Mahabharata* as *Praman वेदः*.

*Bhagavan Purana*, a *Puran* is amalgamation of ten characteristics गण creation of the primary elements, शिल् creation of animate and inanimate beings, मिति is status of the Supreme Being, पौलिन यद्यह महादेव स्वयं पवित्रमपत्ति योगानुसार परमांत्तिः। जनामेजय कुटुम्बमनीपरं वेदविधिस्व विविधताः। एव व ओऽवृत्तखर्या पूर्वत्व तिः। तिसागरः स सागरः।’ and *Narada* designates *Mahabharata* as *Praman वेदः*.

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*Mahabharata*, from these perspectives, ceases to be a mere history of *Bharatas* and becomes not the expression one individual but a scripture of the soul of a nation, of encyclopedic dimension with all the legends and myths, religious and ethical expressions, social and political ideas, written by one person but by many not in one sitting but over generations. Myth is not a figment of imagination but a fact of life in history which transpired earlier in time and recollected and remembered through series of stories told and re-told, shared and communicated by all as story believed, believed and accepted as positive and enduring truth. Therefore, one finds in *Mahabharata* many philosophies as well as आद्वातिका told by persons distanced by people, places and period. Therefore, though *Mahabharata* and *Puranas* do not fall within the conventional definition of history, they meet E.H. Carr’s definition as *Historiography, ’….a progressive science, in the sense that it seeks to provide constantly expanding and deepening insights into a course of events which is itself progressive’ (What is History?)*. 

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The background which we can source from Mahabharata is the history of Aryas, beginning with Vaivasvata Manu as the ruler and the fatherfigure of all the tribes, whether the Bharatas who came crossing the mountainous regions of Khandhar, or as Pauravas who came later crossing over the snow-packed peaks of Kashmir or even the Atharvan-Angira-Bhargavas who landed on the western coast of India coming via sea-route. Vaivasvata Manu founded two principal dynasties, designated as solar and the lunar families. Solar dynasty commences with his eight sons, Ikshvaku, Nabhaga, Dhrista, Saryati, Narishyanta, Pramshu, Nabhagodhistha and Karusha and the Lunar dynasty from his daughter Ila who married to Budha gave birth to Pururavas, the founder of lunar dynasty.

Unlike the Bharatas and their associates who on their way through Iranian plains had to encounter non-Arya communities who they despised as An-arya, uncultured the Pauravas came across communities with elf-like and charming disposition or even non-Arya asuras with who they freely interacted even entering in marital relations like Pururavas with Urvashi or his son Ayu married Prabha, the daughter of Svarabhanu, a danava king and grand son Yayati married Sharmishtha daughter of danava King Virishaparvan Even the Atharvan-Angira-Bhargavas having had close contacts with non-Arya communities in Assyria, Sumeria and later with those who were spread in Iran and the other border regions had no inhibition in continuing their relations even later whether with the Pauravas or the asuras, dasa and danavas.

Yayati had from Sharmishtha three sons Anu, Druhyu and Puru and from Devayani two sons, Yadu and Turvasu. After the conclusion of the Dasarajnya battle, in which his sons were routed by Bharatas, Yayati distributed his empire among his sons. Yadu the eldest son was given the territories south east embracing the lands watered by Chambal, Betwa and Ken, placing his youngest son Puru to continue the main line ruling over Madhyadesha, southern half of the Ganga-Yamuna doab, with Pratishthan as the capital, Turvasu got the south east territory around Rewa, and Druhyu the territory the territory west of Yamuna and north of Chambal and finally Anu being assigned the northern potion of the Ganga-Yamuna doab.

Of all these sons, we are concerned with Yadu and Puru, Yadu being the ancestor Krishna and Puru being the ancestor of Kuru i.e. of the Pandavas and Kauravas. The descendents of Yadu in later days extended their rule to Gujarat-Saurashtra, after destroying the non-Arya kings of that region. Yadu had two sons, Kroshtri and Sahasrajit. Kroshtri after seeking peace with Sagar of Ayodhya, temporarily settled in Vidharbha and after Sagar’s death his descendents reclaimed much of their earlier territories which they had lost. Kratha-Bhima, had four sons, the third son Andhaka was installed in Mathura, on the banks of river Yamuna. Of his two sons Bhagamana and Kukuru, the former had one son Andhaka and the latter had two sons Devaka and Ugrasena. Devaka had one daughter, Devaki who was given in marriage to Vasudeva a nobleman in Ugrasena’s court. Ugrasena’s eldest son, Kamsa had usurped his father’s throne under instigation of his father-in-law, Jarasandha the king of Magadha. Kamsa’s happiness on the occasion of Devaki’s marriage turned to hatred when it was prophesized that his eighth son would kill him. Thereupon, he imprisons her and Vasudeva so that all the children born to her will be known to him. Six of her children, the moment they were born, were killed by Kamsa. The birth of the seventh child was shrouded in mystery, it being claimed that the dead female child born to Rohini, Vasudeva’s other wife staying in Vraj, was placed by Devaki’s side, for the people of Mathura to mourn, while the seventh child born to Devaki, was placed with Rohini for her foster care without her being aware of it. The chronicler uses this as poetic repertoire to validate the divine descent of Anani, the great naga on whom Narayana is said to recline, as Balarama or Sankarshana, which name was given because of his having been transposed from one womb to the other, ‘नारायणनि नरेन्द्र नरेन्द्रि नरेन्द्रि | गम्भीर लोकाप्रसन्नलर्ल्लम वल्लकुरुद्धनुः’. There is a quaint account that Hari as Brahma plucked two hairs from his head, one was white and the other black, which entered Rohini and Devaki’s wombs, one becoming Balarama and the other Krishna.
Yayati’s youngest son Puru, born to Sharmistha, daughter of the danava king Vrishaprapavan, was assigned the central portion of the empire, with Pratishthan, as the capital city. Puru’s descendants did not flourish, having to live their life in exile. A later descendant Kuru performed a great sacrifice at Prayag, perhaps indicating the extent of his rule, with clear divisions as Kurukshetra (cultivated land) and Kurujangala, (the uncultivated land). In this dynasty, generations later was born Prateepa who had three sons, Devapi, Bahlika and Shantanu. Devapi being a leper was unfit to be ruler, Bahlika expressed his unwillingness to become the king, therefore, the throne finally went to Shantanu. Shantanu marries Gangotri, the divine one born human. To her are born eight sons - Shalya, Pratha, Shantanu, Vichitrayvirya, Ambalika’s son Pandu, Prajapati, Kunti and Shantanu’s daughter of a fisherman, referred as Matsyagandha, but not before Devavarta renounces his claim to the throne and remain celibate. Since this was a terrible and momentous decision, it came to be known as धिरतराष्ट्र and Devavartav became Bhisma. Chitrangada and Vichitrayviriya were born to Satyavati as the next rulers of the Kuru dynasty. Chitrangada is killed in battle leaving Vichitrayviriya to ascend the throne, who marries Ambika and Ambalika, the daughters of the ruler of Kasi. But before he could have any children, he too dies. Therefore, Bhisma decides to continue the lineage through निवेदन (levirate) ceremony through Dvaipayana Krishna, since he happens to be born to Satyavati’s earlier from Parashara muni. Dvaipayana Krishna informs Satyavati, his mother, that Ambika’s son Dhritarashtra would be born blind because she closed her eyes seeing his brilliance, Ambalika’s son Pandu would be born pale because she became pale seeing his brilliance. When an attempt was made third time, Ambalika, being frightened, sends her maid servant instead to Dvaipayana Krishna who having received the seed with reverence, to her is born Vidura wise and noble. Dhritarashtra marries Gandhari and had hundred sons and one daughter. Pandu marries Pratha daughter of Kuntibhoja, a cousin of Vasudeva and hence Krishna’s aunt and also Madri, the sister of Shalya. Pratha known also as Kunti had three sons - Yadishthira, Bhima and Arjuna and Madri, two sons - Nakula and Sahadeva. Pandu dies and Madri follows him on the pyre. Kunti then returns to Hastinapura with the five Pandavas.

Thus not only Krishna was a Paurava but Kauravas and Pandavas were as well Pauravas. Therefore, the rapport between Krishna and all other characters in Mahabharata depended significantly from place to place, depending upon the persons, place and the period, as a friend, a relative, leader of clan, a statesman among the polity, an intellectual guide wise temporal matters and a metaphysical teacher in spiritual matters. The various characters in the scriptures being well delineated by Vyasa their response to Krishna does not overlap.

Since Mahabharata being essentially a story of the Pandavas and Kauravas with their ancestors and the descendants, Krishna, comes on the scene very much later during Draupadi’s life, not as god born as human, but a human being who attained a distinguished opposition in the polity. Even while narrating the names of the great kings and princes of the day who attended the (cultivated) land his name along with his brother and sons is referred very much down, because though personally he was well respected his family tribe Vrishni-Andhakas Yadavas did not stand high in fame.

Vyasa makes a pointed reference that while others had gathered for Draupadi’s hand in marriage, “नवशून विवाह करत तिरु तिरु तिरु तिरु कृष्ण && Krishna was there with his brother, Balarama, and sons Pradyumna, Samba, Aniruddha and many others “संस्कारो वासुदेवे रिक्रियायन्त वीकलंशोऽखाद्य पुरुषोऽखाद्य पुरुषो गुरुभुवां ||” ostensibly seeking some one other than Draupadi. Therefore when he sees Arjuna entering the hall
with his brothers with the gait of elephants' Krishna is recognized by Narada who mentally acknowledges that he is God incarnate, born again as Krishna in the form of Vyasa. For fulfilling the divine intent and purpose, he is now ready now that Narada also finds him as a companion and friend who comes to help her when she despaired and took refuge, realizing the supreme purpose and being directed by the attributes of Krishna, who seems to be competing with him. "The oneness of the worlds is now sattva-purusha, svaya-svarupa, manas-maya, jagara-janma and the world all together. Krishna knows that he is a companion of Dhritarashtra."

Karna, Kripa and Ashwatthama aligning themselves with the evil minded Duryodhana with a strange sense of obligation, which are purely of temporal character or as Karna gives voice to his feeling. 'According to the words of Bhishma who declared 'Krishna is God incarnate; because he will take the world to the path of sattva-purusha, svaya-svarupa, manas-maya, jagara-janma and the world all together. Krishna knows that he is a companion of Dhritarashtra."

Therefore, even he knows that Krishna is respected in the three worlds 'and Bhishma is not to be compared with Krishna, who is God incarnate'. He agrees with Vidura 'that the world is a struggle for existence and that the purpose is to fulfill the divine intent. Therefore, should not give Krishna honour not because he does not deserve them but because he will take it as if we are frightened of him'. Even as he lay dying, Duryodhana says, 'The liability to death is said to have been ordained by the creator; death coming to all in course of time ... If vedas be authoritative then I have certainly acquired eternal regions. I am not ignorant of Krishna of immensurable glory. But he causes me fall not observing darkness. I have obtained him. On no account, therefore, anyone should grieve for me'.

It was the genius of Dvaipayana Krishna-Vyasa that transformed the panorama of contrary and contradictory temporal events connected with the myths and legends of those times, synthesizing them to become spiritual, describing the struggle between the forces of Light and of Darkness, not only in society as a whole but within one's own self, for fulfilling the divine intent and purpose - of completing the task of Mahabharata.
which Vishnu had set forth for himself making Dhritarashtra's sons his instruments, gathering Kshatriya on the battle field of Kurukshetra and destroy and reduce the burden on Mother Earth. Vishnu had set forth for himself making Dhritarashtra's sons his instruments, gathering Kshatriya on the battle field of Kurukshetra and destroy and reduce the burden on Mother Earth. The Mahabharata is, therefore, comes out as a combination of simple, straightforward narration of the events which led to the great war between Pandavas and Kauravas, with the part played by Krishna prior, during and later brought about, with his divinity suggested but not overtly emphasized.

The present study in the personality of Krishna with Mahabharata as a backdrop has one undeniable purpose to study the temporal to be enlightened of the spiritual. When Arjuna informs Krishna that he was told by Vyasa that he was Narayana who has become Hari and as Narayana he had performed sacrifices in ancient times - 'sa %vaM naarayaNaao BaU%vaa hirrasaI: prMtp...tqaa naaryaNa pura k`tuiBaBaU-irdixaNaO: ||', Krishna replies that verily Arjuna is Krishna and Krishna is Arjuna and whoever hates Arjuna hates him as well and who ever is attuned to Arjuna is attuned to him as well - 'mamaOva %vaM tvaOvaahM yao madIyaastvaOva to...yao manau...naavayaaorntrM Sa@yaM vaoidtuM BartYa-Ba||'. Therefore, to study Mahabharata and Krishna's role therein has to be viewed in the context of a struggle between the forces of Light and the forces of Darkness; the luminous resplendence of Krishna becomes visible, as Vyasa handled with restraint and reservations, the relationship of Pandavas with Krishna-saga. the temporal balanced with miraculous, with definite penchant to keep his divine personality in the back-ground than make it aggressively assertive. What we see in Mahabharata is Krishna who is human, wise, discerning, and often assertive and drawing attention in a compelling manner, a great statesman, strong and powerful political person in times of peace and in times of war, a practitioner of temporal arts as well spiritual philosopher. But never transgressing the social and political limits, moral and ethical values not prevalent during the period when he lived. Writing a biographical account of a great person becomes difficult since one is likely to be influenced by personality rather than be convinced by his philosophy. And when the subject matter is one like Krishna, it is as difficult as to assess luminosity of the Sun, velocity of the Wind, speciousness of the Space, depth of the Ocean or mood of the seasons. No historical biography of Krishna has been ever written, since what has come to us is mass of legends relating to his life, his achievements and his times, making him often not a person but an idea, a theme, a hypothesis, which is to be sought from Mahabharata and other puranic legends and anecdotes.

One is obliged to study Krishna's life and thoughts studying Mahabharata and Puranas, with full consciousness that they are not historical documents in traditional sense but scriptures founded on temporal events relating to persons, places and period when with reasonable conjecture one may assume, basing one's conclusions not on the symbols and metaphors used but from the suggestions and meanings which can be drawn from them. Because as George Santayana remarks in his book The Sense of Beauty, 'Religion is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply an impossible idea. Whoever entertains it has not come within the region of profitable philosophizing on that subject'. Communication is not mechanical transfer of information. Unless the information is well understood by the receiver, in the same sense as intended by the sender the process of communication is not complete.
III. Krishna - Life
Chapter - I

The name Krishna, meaning one with dark complexion, is not an unusual name having been given to many even before Devakiputra Krishna was born. In Rigveda we have a seer Krishna Angiras, a seer 'अन्वं दात देवकीनंदनं वदने वांछितम् | मथ्या: मन्यते चायेन || शून्या जतितः देशस्य मयुरो ना | कथा: मांसपयं पीतं || (VIII.85.3-5).

Krishna Harita is another one who was a teacher 'अधे दया एतकु त्तदार्थाः कार्याभ्यासंसंसारात् ||' (Aitareya Aranyaka II.2.6). There was a non-Arya warrior, Krishna with his army of thousand warriors whom Indra defeated on the banks of Anshumati river 'अदे दद्यो अनुशुमतियो दिवसाः कृष्णो दूसर्यो दयाः | आदर्शवस्त्रेण धनशत्रुपुष्चिन्न्योनिद्वारक ||' (VIII.96.13-14). In Dvapara yuga we have Dvapayana Krishna, a dark-complexioned one born to non-Arya fisher woman, Satyavati who was also considered as one of the divine descent like Krishna. - 'षो यथा वेदो: सुर्योऽग्निः गृहोऽज्ञानिः' (XIII.90). In Mahabharata as the three eternal three foundational principles that the self within him is indestructible, unshakable and the very essence of life - 'एतदहृदयोऽविद्विकल्पनी अनुस्मरिः पाण्डित्यानि' (Chhandogya Up.III.xvii.5).

With Krishna's deification in the post-Dvapara yuga he came first to be associated with and spoken as the same seer Narayana born again who in ancient era performed austere penance in Badari, and possibly was the seer Purusara Suka (Rigveda.X.90) 'पुरुसः सुक्तायणी नाम देवदेव || समाधि वृक्षपुष्पं प्रकाशिणी ||' or the seer Purusara Suka (Rigveda X.90). 'सतारामणी यी ती सुधर्म स्वरूपः || समवेति समर्पितः हि विद्वेषका� Sabha ||' 'पुरुसः सुक्तायणी नाम देवदेव || समाधि वृक्षपुष्पं प्रकाशिणी ||' and later as Vishnu, Shiva revealing 'अनुभवोऽविद्विकल्पनी ज्ञानायाम || अपभ्रंशि सत्त्वायामाकास्य प्रविष्टे ||' - he is Vishnu who descends for the protection of righteousness and destruction of the Yadavas, adored as the lord of the worlds, with neither beginning nor end the worlds. He is Narayana, the eternal godhead dwelling - आयने न रूपे || - the waters, symbolizing Time and motion 'कलः उत्तरितः लोकालक्षुपतेऽन्ति नेत्याभुताः प्रजाति ||' - movement, the origin, 'आयने न रूपे' ईकु पूजन आय। नामे || - he is Vishnu who descends for the protection of righteousness and destruction of the Yadavas, adored as the lord of the worlds, with neither beginning nor end the worlds. In Mahabharata as one pervading all the creation, he came to be known by many names which were defined as 'कृष्णपिष्काक' यद्य पु: ते निगुर्णातिना || - Bliss. He is also called 'वृक्षपुष्प' since he abides in the inner core of the heart जुष्पान ||, he is अत्य उन्नत since he is not born to any one through any human womb, अपने since he becomes revealed उपरिहार्य through his own energy ज्ञान, इत्यादि since he becomes effulgent with pleasure, happiness, satisfaction, अवज्ञात since he does not become weak with any fall, प्रौढः since he the best among all tat abides within, गिरि since he envelops the three worlds, जीवन since he attains supremacy over all, अवज्ञात since the eternal, गीतिका since wise in wisdom गीतिका as well as its communicator गीतिका.

Puranas picked up this thread and further strengthened the association of Krishna with Vedic Vishnu and development of Vaishnavism. His birth along with Balarama (Sankarshana) being attributed to Narayana plucking two hairs from his head, one white and the other black, which entered Rohini and Devaki's wombs, one becoming Balarama and the other Krishna 'तत: गृहोऽविद्विकल्पनी यी ती सुधर्म स्वरूपः || समवेति हि विद्वेषकाः ||' (Aitareya Aranyaka IV.90). In popular imagination Krishna continued to be represented as dark-complexioned one; his devotees claiming to be attracted to him even when they see dark clouds in the sky.
According to puranic tradition, Krishna was born to Devaki in a prison at midnight, eighth day of the dark half of Shravana, when the surroundings were dark and obscure, with ignorance and unrighteousness prevailing in the world. The symbolism is striking as when one is in shackles of primordial world, with mind obscured by forces of Darkness. His departure too is symbolic dyeing like a human being but revealing his luminous resplendent form, giving up his mortal coil in Phalguni when the Moon was full, conveying the situation as when one leaves making the world enlightened with his Teachings, living an eventful life for 125 years, as a testimony of a great life lived. He became testimony and testament, a beckon light, a prototype of what an ordinary human being aspire to. He provided the perennial principles, and a philosophy to overcome un-righteousness of the dark forces whose long pernicious shadows were perceived influencing the minds and hearts of the people and which prevail with intensity and would be operative increasingly in Kali yuga. Krishna's presence was so overwhelming that Kali could step in only after Krishna's departure - पौराणिक विषयों में श्रीकृष्ण की निपुणता की गई है।

Harivamsha and Bhagavat Purana go lyrical when they narrate Krishna's childhood, which are as captivating as are mind-blogging in description. Krishna was born the eighth child to Devaki in the middle of a dark night, when it was raining profusely accompanied with thunder and lightening. River Yamuna was turbulent and dense fog covered it. In such conditions, Krishna was picked by his father Vasudeva unseen and unnoticed by the prison guards whose mind was obscured by great illusion, and smuggled to Vraja to place him in the foster care of Yashoda, wife of his friend Nanda. The narrative records that the female child born to Yashoda was replaced by the side of Devaki. Kamsa remained unaware, his mind completely obscured. When Kamsa on the following morning comes to the prison, without realizing that it was a male child born to Devaki was to be his Death, he lifts the hapless female child on her side and dashes on the stone and kills. But the events strangely turn when the child who was in truth Krishna's potency slips from his hand declaring that his killer is safe and is growing well. Kamsa is struck with wonder and confused by the oracle seeing the fate playing the game in his life. He becomes remorseful and pardons his sister, releasing her and her husband from prison.

Kamsa was not cruel and his love for his sister was great. But the fear generated by the prophesy that her child would be Death to him obscured his mind of all senses of discrimination. And as one desperate, his response was unenlightened for he decides to get all babies born in the area on the previous eight days to be killed. But his human efforts would not succeed when divine intent and purpose was otherwise. Though Kamsa's danger loomed large from the moment he was born, as a child born in a perilous period and separated from the love of his mother Devaki, Krishna was showered with love by his loving foster parents and inhabitants of Vraja, Vrindavana and Gokula. Unknown to Kamsa, he was growing strong and destroyed all those who were sent to kill him. As his fame spread his will to destroy the evil uncle and safeguard others became determined, impeding danger making Kamsa restless and desperate under the advises of his companions like Keshi, who advise him to hold a wrestling match in Mathura in which Krishna and Balarama would be invited ostensibly to see and enjoy the festivities but with the desire to kill them both either under elephant's feet or by the accomplished wrestlers. Kamsa wisely deputes Akrura, a kinsman of Vasudeva, to go Vraja and bring them to participate in the contest.

Akrura wgo was aware of Kamsa's evil design cautions Nanda but undaunted Krishna accompanies Akrura along with Balarama, Nanda and others to Mathura. When they reach Mathura, Krishna shrewdly requests Akrura to proceed to his own residence preferring to rest on the outskirts of the city. The subsequent day, he enters along with Balarama the magnificent city to survey the surrounding locale. The people become captivated by their look and demeanour following them wherever they go. As they reach the gates of the magnificent amphitheatre, they see a huge elephant...
rushing towards them menacingly but Krishna and Balarama kill the same and making their way further, also kill the two mighty wrestlers waiting for them. While people applaud their great feet, furious Kamsa orders to confiscate their wealth and properties and banish them along with their companions. Hearing this, Krishna rushes towards him, drags him down from the throne and kills him in the presence and delight of the vast assembled crowd.

Thereafter he goes to Devaki and Vasudeva, his parents and bowing down to them, comforts them with words of endearment. Seeing the extra-ordinary feat performed by Krishna the parents momentarily briefly hesitate, observing which he in all humility seeks their pardon for not having attended to them earlier. Then though he could himself have ascended the throne after the death of Kamsa, as is normal in such circumstances and which people also would have preferred, he requests Ugrasena, his grandfather to ascend the throne. Though young as ever new nature, yet bold beyond his age, he became the symbol for sage advice and counsel for all those who approached him. Great believer in the principles for the World Order and his entire life was spent in preserving the ancient laws, whether in the temporal or the spiritual worlds. Beginning with the destruction of the evil emissaries sent by Kamsa to harass the simple minded cowherds and to kill him ending with his removal from the scene for having breached the code, dethroning his father who was duly ordained as king of Mathura breaching the code for Kshatriyas. By these steps Krishna showed not only his magnanimity but also the sense of justice, offering the throne back to one from whom it was snatched. The assembled Yadus, Vrishnis, Andhakas and Madhus were all overwhelmed by this gesture, being pleased to be ruled by Ugrasena over Mathura wisely and well. With a voice full of emotion, he thanks Yashoda and Nanda, his foster parents for all their love and affection given to him when fate had deprived him the love of his natural parents. He stays back in Mathura with his natural parents, thanking his foster parents, having breached the code for their love and affection showered on him. Acknowledging the fairness his desire, Yashoda and Nanda return back to Vraja with their companions.

Now that the sons were back with them, Devaki and Vasudeva arrange initiation in Gayatri mantra and sacred thread by their family priest Garga muni. Thereafter, they are sent to Sandipani’s hermitage for being instructed in different arts, arms and armaments, including political arts and statecraft, in scriptures, ethical and moral philosophy. Perhaps it was here that Ghora Angiras, the great Rigvedic seer, communicated to Krishna the three foundational principles that the self within is indestructible, unshakable and the very essence of life - "वा ध्वेयं छ तेषां कोणम् एवं चावधातुरत्वम्। तत् स्वरूपाः। य जीवनात्।।". At no time during his student days did he make it obvious to his co-students or his teachers of his divine essence being established in human form, though in later puranas, many miracles are attributed to him in his childhood days in Vraja and later in his adolescent as student, though puranas, under intense fervour mention that all his companions, parents, teachers and the public at large knew him to be the very god in flesh, wondering the great illusory powers with which he was weaving the worldly events. Yet we see him in temporal life, behaving like a child, in adolescence like youth, performing his actions as any other human being of his age would. Nurtured in natural environment, schooled in discriminative intelligence and mature beyond his age, he and Balarama return to Mathura to take their place in the life and the social and political affairs.

Krishna was a great a revolutionary for his age. He transformed thinking among the undiscerning one rejoicing in the letter of the Veda, from the morass in which they had sunk in the web of rites and rituals, intent on heaven for attaining pleasures, power and end in rebirth as the fruit of actions performed, contending that there is nothing else. The institution of which had become reduced to a caste system based on birth was revitalized as class system based on attributes and karm. He promoted that actions should be performed according to one's and त्वां and
Even in social and political life, Krishna turned out to be a remarkable person for his age influencing and dominating, conformist in preserving the ancient laws and yet rebellious and innovative in promoting new ideas with confidence and courage to match the transformation of the social structure in tune with the changing façade of Time Eternal. Making Wisdom, the sheet anchor of his enlightened life, he compared life to a great sacrifice, where every thought, speech and actions becomes as and by way of sacrifice, he raised the concept of व्रत from the physical to the spiritual level, with clear awareness that any other course will ensnare the spirit and shackle the actions.

In his childhood in Vraja, he exemplified his courage to defy the might of Indra in receiving the oblations and instead chose to offer the same to the nature surrounding the common masses around him. As an adolescent his first task was to counter the dark forces in the society who defied the ancient Kshatra Order, which respected defeat of the unrighteous king and no annexation of their empire. His philosophy became crystallized in Bhagavad Gita, wherein he suggested the wheel set in motion by Prajapati in earlier times for the maintenance of the World order by making hunger, thirst and abstention from pleasures the initiatory rites; eating, drinking and enjoying pleasures the intermediate satisfactory rites and austerity, charity, sincerity, non-injury and truthfulness the gifts to the presiding priests a sacrifice क्र. The performance of these actions becomes the beginning of creation and death being its culmination, \( \text{तम्म, सुम, सुमम हि सुमम क्रमम हि क्रमम} \) \( \text{तम्म, सुम, सुमम हि सुमम क्रमम हि क्रमम} \). He declared that he has no actions to be performed in the three worlds or anything to be gained which he does not possess - \( \text{यं ने पावस लिखित हिंदु लोकहु क्रिया} \) \( \text{नमस्ते समस्तुप} \). He realized that he has no actions to be performed in the three worlds or anything to be gained which he does not possess. (III.22) and concerned with unrighteousness and injustice he is born from time to resurge righteousness and justice by destroying the evil in men and establishing righteousness in them - \( \text{यद्य यद्य हि यथं भृतं भृतं प्राप्तं} \) \( \text{अतुं पुनांग्न संतुं संतुं संतुं} \). As an adolescent his first task was to counter the dark forces in the society who defied the ancient Kshatra Order, which respected defeat of the unrighteous king and no annexation of their empire.

Having removed his uncle Kamsa from the throne, which he had illegally and un-righteously snatched for his own father, he placed his grandfather Ugrasena again on the throne. He got his parents released from captivity and gave solace to them and assured protection to his foster parents and the cowherds of Vraja. Seeing that initial tasks of his mission thus fulfilled, he shifted cast for himself a greater role, to influence the course of events in the polity of Aryavarta. He shifts his attention to Hastinapura where his aunt Kunti, recently widowed, lived with her five sons, suffering ill treatment under Dhiratrashta and his evil minded sons. Bhagvat Purana narrates that he deputed Akrura one of his kinsman to Hastinaapura to inquire about their welfare and keep himself well-informed. The report was not pleasant and he keeps the matter in mind to be dealt at proper time.

Krishna's first priority was then Jarasandha, who was not only angry with him for having killed his son-in-law Kamsa but was a blot on व्रत, having contravened the Kshatriya values by annexing the regions ruled by rival rulers and imprisoning them. Magadha kingdom was strong even for Krishna to deal with military encounters, even the people of Mathura having experienced the domineering position of Jarasandha during Kamsa's rule being hesitant to deal with him and his armies, supported as he was by Shishupala of Chedi, Shrutayu of Kalinga, Durvyodhana of Hastinapura, Rukmi son of Bhishmaka Paundraka who called himself Vasudeva - all evil minded aggressors destroying their crops, cattle and their wealth. All these rulers were obscure in mind and evil by nature, therefore, could not stomach the luminous Sun rising on the horizon. Opposition to Krishna became intensified and when they found themselves incapable to engage him in battle, sought help from outsiders.

When the residents of Mathura panic being tormented by Jarasandha's repeated assaults and desire to desert their homeland for a safe haven far from the Mathura, Krishna realizes that his presence in Mathura is what makes the inhabitants of Mathura a convenient target for Jarasandha and decides to depart from Mathura along with Balarama as the only solution available for them. Ugrasena recalls that Yadu's descendents Haihayas had settled on the west coast of India with glory and distinction and
establishing prosperous kingdoms. He points out to Krishna that since it would be difficult to guard Mathura as the inhabitants against Jarasandha’s repeated attacks, emigration from Mathura would be the only solution, leaving final decision to Krishna’s wise counsel since he was their leader. Krishna agrees to his grandfather’s counsel saying, it is wisdom not to live in the back drop of a strong enemy and decides that it is wisdom to go with Balarama far away from Jarasandha.

Krishna appreciates the anxiety in his mind and the reason for Jarasandha’s animosity being none other than he himself. Therefore, protect the citizen of Mathura and the inhabitants from Jarasandja’s wrath, Krishna along with Balarama depart far away towards southwest near the Sahya mountains deciding that it is not helpful to stay ‘अन्तःपरिवर्तितो भनेति गन्तव्ये पर्वते | अभयाचिने ब्रह्मचर्ये गंगा-दुर्गादेशे ||' (Harivamsha). They travel down to reach Karavir (modern Kolhapur), where they meet the great sage Bhargava Parashurama, described as ‘गीतमिश्रितादास्य नायि भाषाकर्मणाय | करवसिधियैंयो च विद्विवेयदशनमय ||' and shining as ‘पार्वतीयां गणायति नायि ग्राह्यं द्वार ||’ When they confide in the great sage the reason for their coming over to these places, advisement that he is well aware of their deeds in Vrāja - ‘विविधो न वेदनां समस्यां वासुदेव ||' Therefore, Bhargava suggests that they should go and live on Gomant mountain which is described as ‘गोमन्तस्य वस्तुं पवित्रस्य विष्णुस्यविपरीतम्' the resting place for gods, where one sees gods descending from their flying vehicles, where they can enjoy the dawn and setting of the Sun over sea, with the Moon and stars in the sky.

Jarasandha comes to know that Krishna and Balarama have reaching Gomanta mountain have settled there. He surrounds the mountain with a great army, along with many of his associates who were rulers of different Janapadas. Finding the mountain difficult to be conquered at the suggestion of Shishupala, he sets the mountain to fire, which flares up destroying much of the forests ‘एकधिकृतकुटुंबकन्या || विशाखकुटे देवतां ज्योतिःसृष्टिस्यनन्दनम् ||' seeing which Balarama and Krishna jump down from the mountain and engage themselves in a great fight. After the ferocious encounter, Jarasandha leaves the battle defeated by Balarama ‘वीरवंशिल महान्त निभायितेऽति दस्तिर्म || अनुज्वर्ष गणान्तिगृहस्यनन्दनम् ||' When Shishupala was also on the point of being killed the frightened king of Chedi reminds them that he should not be killed because he is their aunt’s husband (Harivamsha). They leave him unharmed and proceed to Karavira.

Seeing Krishna approaching his capital, Shrugala the ruler of Karavira brings his army and addresses Krishna arrogantly that he should not pride having defeated armies not lead by competent warrior like him. He will kill surely Krishna and remain undisputed leader celebrated as the sole वर्गुणवत्त नेत्रकोभितं || अभयाचिने ब्रह्मचर्ये गंगा-दुर्गादेशे || (Harivamsha). From Shrugala’s statement it becomes clear that in those days the term वर्गुण had a special significance as one who possessed great eminence or divine attributes, a designation much coveted by all. The word वर्गुण signified probably one who, possessing special attributes, performed great deeds with great upsurge of divine essence. Mahabharata attributes this divine essence in Dwapara Yuga to Krishna alone ‘परं न्यायाश्च न देशेः प्राणम || भृगुवंशी याज्ञवल्क्यश्च महान्त जस्मि ||’ Therefore, Krishna was वर्गुण, not only because he was the son of वर्गुण but also because in him exists the divine essence of Srirmn Narayana. Or else even Balarama would have been referred as वर्गुण having been the son of गृहु, Krishna coveted the honour as the undisputed claimant, therefore, he challenges and kills Shrugala, placing Shrugala’s son on the throne he returns to Mathura assuring protection to his people.

Harivansha narrates another instances where Paundraka of Paundra’s, an associate of
Jarasandha, like Shrugal earlier used to claim among his people as the real vaasudova, saying that he has won all the kings but the Vasudeva refuses to give taxes being protected by Krishna, who refuse to recognize him as the real vaasudova on the strength of his discus. Since he too has the discus, mace etc he is fully equipped bragging that he will conquer Krishna with his weapons call himself alone as the true Vasudeva - 'Nitya va saa vaapi va piita va asaRva | Vaasudova shava-sya shava-ga: || (Harivamsha).

When once Paundraka asks Narada, the wandering minstrel to confirm that he alone was the true vaasudova, possessed of conch, discus, mace and the rest and not the Krishna who calls himself vaasudova being a mere cowherd of no significance - 'Nitya va saa vaapi va piita va asaRva | Vaasudova shava-sya shava-ga: || (Harivamsha).

Krishna wonders how can he call himself the sole vaasudova when Janardana is alive and ruling the world. Therefore, he should stop calling himself vaasudova. If Krishna hears of this he will surely cause his extermination 'Vi naSca aSaSai eva aSaSaa yadu<amaMa maaRvaa- ||. When Krishna comes to know of Paundraka's audacious claim and his onslaught on Dvarka, he returns and challenges Paundraka, the impostor repeats that he alone is Vasudeva and will remain the sole Vasudeva after killing Krishna and destroying his weapons with his similar weapons - 'Vi saa vaapi va piita va asaRva | Vaasudova shava-sya shava-ga: || (Harivamsha).

When Krishna returns to Mathura he is welcomed by Ugrasena and others. Jarasandha and his associates like Shalva, Shishupal are not able to come to terms with Krishna's eminence. Therefore they decide to gather the ways and means of defeating Krishna. When they find all their attempts fail Shalva suggests that only Kalayanav can defeat Krishna and none other - 'Vi saa vaapi va piita va asaRva | Vaasudova shava-sya shava-ga: || (Harivamsha). All agree to this suggestion but Jarasandha becomes momentarily unhappy seeing his claim as powerful warrior was being sidelined. Unhappy recalling earlier days when he was being approached for help and now he has to agree for others to come to his help lamenting 'Vi saa vaapi va piita va asaRva | Vaasudova shava-sya shava-ga: || (Harivamsha). Yet proud and arrogant, on his refusal to go himself, Shalva is sent as their emissary to Kalayanav who is only pleased to lead them. He surrounds Mathura with his massive army.

Harivamsha says that on return Krishna wisely and shrewdly decides that the time has come to emigrate from the ancient home land of his ancestors, even though he has gained success against Jarasandha and other adversaries. He tells them that Mathura has become a restricted place for the
increasing numbers of the communities. Therefore, feeling the place is not suitable for their stay any longer, he has decided to establish a new region for their stay and prosper. The inhabitants of Mathura wholeheartedly support this view, since they have not been able to defeat the adversaries for the last hundred years - "Krishna and Mathura have become enemies for a long time". Krishna, the son of Devaki, is the leader of the Yadavas and the killer of his enemies. He is revered as a god by the inhabitants of Mathura and is considered to be the incarnation of Vishnu.

When they observe Kalayavana approaching the Mathura with a great army, which was even difficult to be confronted than Jarasandha's armies, Krishna finding the time suitable for emigration of Mathura with his associate tribes "with the help of the Brahma's and the help of Indra". Then traveling westward they pass through the territories of Kuru-Jangala, Panchala, Sarasena along the river Yamuna, to Brahmavarta, Kurukshetra, Matsya and Sarasvata (possibly in Rajputana), Marudhana finally reaching Anarta (Saurashtra) beyond Sevira and Abhir. Krishna comes across a red-coloured land, known as Dvaravati, surrounded by sands, which looked auspicious for the goddess of wealth, not far from Raivataka mountain, which he found suitable to establish his new township "with the help of Brahma's and the help of Indra". This place was named "Mathura".

Establishing his tribes safely in Dvaraka, Krishna returns to Mathura, for confronting Kalayavana single handed. When Kalayavana seeing him approach rushes towards him, even as Krishna shrewdly runs taking Kalayavana farther and farther from Mathura, till he reaches the cave in which Muchkunda, a great sage was resting "with the help of his associates". Also, Krishna, the killer of his enemies, enters the cave he sees only an old man sleeping. Arrogantly he kicks him asking whether he has seen Krishna, the killer of his enemies. Muchkunda awakened suddenly and rudely sees Krishna in front and burns him with fire bursting out from his eyes, a boon which was given to him by Indra, when he had fought the asuras on behalf of the gods. "When Krishna saw the cave, the killer of his enemies, leaves for Dvaraka with the enormous wealth and arms and armaments of his enemy, having fulfilled his purpose - "with the help of Brahma's and the help of Indra". When they observe Kalayavana approaching the Mathura with a great army, which was even difficult to be confronted than Jarasandha's armies, Krishna finding the time suitable for emigration of Mathura with his associate tribes "with the help of the Brahma's and the help of Indra". Then traveling westward they pass through the territories of Kuru-Jangala, Panchala, Sarasena along the river Yamuna, to Brahmavarta, Kurukshetra, Matsya and Sarasvata (possibly in Rajputana), Marudhana finally reaching Anarta (Saurashtra) beyond Sevira and Abhir. Krishna comes across a red-coloured land, known as Dvaravati, surrounded by sands, which looked auspicious for the goddess of wealth, not far from Raivataka mountain, which he found suitable to establish his new township "with the help of Brahma's and the help of Indra". This place was named "Mathura".

When Muchkunda becomes surprised at the unexpected event, Krishna informs him about his being born in Yadu family and Muchukunda having killed his enemy whom he could not have killed even in hundred years. He tells him that he has been sleeping since Krita yuga and waking up now during the closing period of Dvapara and beginning of Kali yuga, having rested after fighting the battles for Indra earlier "with the help of Brahma's and the help of Indra". When Krishna, the killer of his enemies, leaves for Dvaraka with the enormous wealth and arms and armaments of his enemy, having fulfilled his purpose - "with the help of Brahma's and the help of Indra".

Seeing Yadavas settled in the neighborhood in Dvaraka, Kukudmi, the king of Anarta, a descendent of Iksavaku, gives his daughter Revati in marriage to Balarama. Krishna too soon marries Rukmini, the daughter of Bhishmaka, king of Vidharbha and brings her to Dvaraka, whereupon his marriage is celebrated according to tradition. Thereafter he lived happily as Indra lived with Puloma and Rama with Sita "with the help of his associates". When Krishna, the killer of his enemies, leaves for Dvaraka with the enormous wealth and arms and armaments of his enemy, having fulfilled his purpose - "with the help of Brahma's and the help of Indra".

His marriage with Rukmini was disputed by her brother who had promised her hand to his friend Shishupala, the king of Chedi. Krishna however, defeats him intensifying the earlier enmity which Shishupala had against Krishna. Krishna marries eight other damsels, of whom
Satyabhama and Jambavanti were prominent. Krishna's marriage with sixteen thousand women became a poetic allegory of the surrender and culmination of communion, Bhakti of the individual selves to Krishna who is considered as divine Self. Bhakti is and culmination of communion with connotes As the ultimate symbol of devotion, humility, love, obedience, service and surrender, feminine gender is used to demonstrate the ultimate test of SarNakri. In later Vaishnava scriptures Radha became the ultimate symbol of loving soul. Therefore in essence it is said, 'भ एव बालुकौर्यामः महामुः उच्चवन | सिद्धां यत्रतत्तवं जागदेनमुः ||'
Chapter II

Since early times Pauravas having been born to Ila, the sole daughter of Svayambhuva Manu, had dominated the region surrounded by river Sarasvati and Drishdvati and the adjacent lands. The Pauravas having descended in India crossing the difficult terrain of Himalayas, were not as rigid and inflexible as the Bharatas who had settled in the plains of the five rivers crossing over from the valleys of Kandhara. Marriages, though preferred from same stock, were not unusual from alien tribes inhabiting in the Himalayan range like yakshas, apasaras, nishadas and even danavas. While Pururava himself had married Urvashi, the legendary heavenly nymph, his son Ayu had married Prabha, the daughter of danava king Svarabhana, his great grand son Yayati had married Sharmistha, the daughter of danava king Vishashripan. In the post vedic era after Dasarajnya battle, when Yayati's five sons along with their associate dasa-danava associates were defeated by Bharatras, Yayati divided the kingdom among his sons, Puru ruling over the southern half of Ganga-Yamuna region, Yadu got the territories towards the south-west watered by the rivers Chambal, Betwa and Ken, Turvasu got the south-east region around Rewa, Druhyu was assigned the region west of Yamuna and north of Chambal and Anu receiving the portion of the area on the banks of Ganga-Yamuna. The division of the empire reduced influence of the Puaravas, till a later descendant Kuru establishing a kingdom with clear divisions as Kurukshetra (cultivated land) and Kurujangala, (the uncultivated land), Hastinapura established by Hasti becoming the traditional seat of the Kauravas. Mahabharata says that from Yadu, the Yadavas descended, Kauravas from Puru, from Druhyu the Bhojas whereas from Turvasu were born the Yavanas and from Anu the Mlecchas.

The malaise among Kurus seem to have started with Shantanu, who having earlier married celestial Ganga, the presiding deity over the river of the same name, was deserted giving birth to a son, Devavrata. In his old age he becomes attracted by the beauty of a fisher woman, Matsyagandha of an inferior nishad stock, which brought unhealthy mixture of gene in Paurava lineage. The shrewd and crafty fisherman not overawed by Shantanu's pedigree and seeing prospect for his daughter to be the queen of a great kingdom made demands resulting Shantanu's son, Bhishma giving up his rightful claim to the throne and the kingdom in favour of the children born out of the new marriage. The marriage was doomed to be a failure, with Chitrangada and Vichitravirya, both born out of this union, were not virile enough to be Kshatriyas either by the गुरु or कर्म or continue the lineage. They did not succeed to have any progeny having died untimely death.

This was a challenge to Bhishma's ingenuity to find out a way to continue the lineage, since he himself had resolved not to marry but remain celibate. In spite of Satyavatī's encouragement to father the children, 'नतवृक्षावामनयं गतावयं बुलभं न || भन्नेवोऽध्येताश्च धर्मं कर्मनिवासितम् ||', his resolves was not weakened. Instead he suggests continuance of the family through निधिन (lavirate) ceremony with Dvaipayana Krishna, who was also the child born to Satyavati through Parashara muni. But the events that passed did not end in any encouraging results in spite of the sage's impeccable character and attributes. Dhritarashtra was born blind, his mother Ambika having closed her eyes, when Vyasa came to her, recalling to her mind Bhishma and other Kuru ancestors and the terrible sight of his appearance - , 'गात्रनकाला भिष्मज्ञानान्त: कुरुक्षेरसयों दलसयों दलसयों ||', Pandu was born with leukemia, his mother Ambalika having become white with fright seeing Vyasa's, 'अभिविक्तकामयायनोऽरुपसयो ज्ञान सारी रमणी || विचत्रेषु प्रजा दलसयों दलसयों || and finally Vidura is born to a maid, his mother Ambika's having refused to go
to Vyasa, whom the same blessings that she would remain no more a slave but in her womb will be born a great son, who will be righteous and wise in wisdom. "When Durvasa got the boon from Vyasa, he said: 'You shall have a child whom you will not see."

The fatherless children, Dhritarashtra, Pandu and Vidura were reared and brought up by Bhishma with love and care. Though strong and powerful, Dhritarashtra being born blind was unfit to rule, Vidura though wise and righteous could not rule being born to a slave girl. Therefore, it was left to Pandu, though suffering from leucoderma was only who could ascend the throne, bringing wealth through wars and conquests with Bhishma by his side. With the family being resurgent, people said the daughters of the ruler of Kashi are indeed the mothers of great warriors, with Bhishma being supreme among the knower of righteousness, Krurj-Jangala a great nation, Hastinapur is a great city - 'With Kuru's sons taking possession of Kuru kingdom, Kuru kingdom will become prosperous'.

Bhishma, supremely qualified in ethical and moral principles 'the one who is born to Bhishma is a son', then broached the subject of marriage of Pandu and Dhritarashtra with Vidura, wise in righteousness - 'Vidura is the most respected of them all' and whom Satyavati, Bhishma and Vyasa considered as the thread that binds the family. Vidura respectfully tells Bhishma that everyone revered him and his decision would surely be good for the family, 'You are the leader of the family, you are the leader of the family and therefore you are the leader of the family.'

Accordingly Pandu marries Kunti, Kunti Bhoja's daughter, described as 'the daughter of the high born, who is highly educated and highly knowledgeable'. Thereafter Pandu marries Madradeshya ruler's daughter Madri, known as 'the one born to Madri, who is highly educated and highly knowledgeable'. Finally Dhritarashtra marrying Gandhari sister of Shakuni, who being shrewd and crafty saw this alliance a great opportunity to shore up prosperity for his own benefit, 'The one born to Pandu, Karna, is a great warrior and his powers are incomparable'.

Pandu was fond of hunting expedition, when he sees two animals mating each other, without being aware that they were sages. When he kills one of the animals, the other one curse that he too will die when making love to his wife. Pandu laments that one born in noble family performed improper actions under the influence of Kama - 'the one born to Kunti is a sinner, Kunti is a sinner'.

Since then it was not possible for him to copulate, he tells Kunti and Madri to go back to Hastinapur and spend the rest of their lives in serving elders, sages, he himself preferring to live the life of an ascetic. Both the wives tell him he can live life of enunciate even while living as a householder other wise they would live no longer. Pandu accepts their desires and decides to live of an ascetic giving up food and pleasures. Once when sages tell him that it is desirable to have sons for continuation of the family, Pandu asks Kunti to seek children from the boon which she had received from Durvasa. Kunti thereafter conceives Yadishthira from Yama, Bhima from Vayu and Arjuna from Indra and allows Madri to avail of the boon to have two sons Nakula and Sahadeva from Ashvins - 'The one born to Kunti is the owner of the boon'.

It is said that Gandhari too became pregnant but while Kunti and Madri delivered their children, she did not do so even after lapse of two years. This made her unhappy and she started hitting her belly, whereupon a ball of flesh came to be delivered. Frightened she thought of destroying it, till Vyasa tells her not to worry since all that had to happen has happened therefore advised her to keep the ball of flesh in a pot and cool it. Thereafter two further years pass and from that pot was born Durvodyohana, whereupon there was assas started braying, vultures, jackals and crows started great commotion. Strong winds blew and the entire surrounding became dry. Dhritarashtra becomes frightened - 'the one born to Gandhari is a great boon, a great boon, a great boon'. Thereafter his other ninety nine sons are born and a daughter Dushala and another son, named Yuyutsu, born to the daughter of a Vaishya. Dhritarashtra is worried
about the future of his sons, since Yudhishthira was born first in the family and therefore, will be natural contender to be crowned as future king. He asks Vyasa what would the position of his own son "प्रभुनिःशतो रजसुकुमार जीतो न कुलंकुमा। ज्ञातं गण्यं गोत्रं न तत्तत्त्व्यायं। || अवं व्यवहाराः राज्यं ज्ञातं भविष्यति। एत्तत्त्वं न तथेहत्त्वं पुनः पुभुच्छ।"

Even as he completes his words, ferocious animals howl in unison, seeing which Vidura prophesizes that the omens suggest that Duryodhana would be the cause for destruction of the family. Therefore, he suggests that Duryodhana should be disowned so that future will be safeguarded, since in any case he has remaining ninety nine sons. Because it is better to disown one for welfare of the family and world, better to disown family for the town, the town for the nation, and for the self the entire worlds. While others endorse the suggestion, Dhritarashtra remains silent, being attached to his son "प्रभुनिःशतो रजसुकुमार जीतो न कुलंकुमा। ज्ञातं गण्यं गोत्रं न तत्तत्त्व्यायं। || अवं व्यवहाराः राज्यं ज्ञातं भविष्यति। एत्तत्त्वं न तथेहत्त्वं पुनः पुभुच्छ।"

Here in the forest, living with Kunti and Madri, Pandu once looses control over himself and mates with Madri, resulting in his instant death. Feeling equally responsible, Madri chooses to follows him in death, becoming a Sati even as the assembled sages try to dissuade her saying that her step will engender welfare of her sons under Dhritarashtra. Besides, a pious lady should lead one's remaining life as celibate, controlling desires of body and heart, and bearing all sufferings and performing vows with restrained speech, which alone will liberate her and aid deliverance of her husband. - "पुनसंपत्ति या गायिदं 

Kripa looking after their welfare and upbringing. They were trained the arts and skill in weapons.

Vidura would always console and dissuade him. Cruel and short tempered he would react to these attacks but Yudhishthira would always console and dissuade him. Cruel and unrighteous from their child hood Kauravas took every opportunity to harm their cousins.

The seeds of rivalry between them having sowed childhood Kauravas took every opportunity
to avenge their humiliation, which was to culminate the destruction of the family as envisaged by Vyasa, as natural to their gour and varna, because immediately after the funeral rites for Pandu were concluded, when he had cautioned Satyavati to go to the forests saying that the seeds of destruction of the family have taken roots ‘अलियकल्याणणुका कुलः पुरुषस्वतंत्रतातुरुपम्।’ 

Bhagavat Purana narrates that after Kunti arrives in Hastinapura after Pandu’s death, Krishna who at that time was still in Mathura being concerned of their welfare sends Akrura to Hastinapura ‘भजानतुद्वाय वे ते अयोध्याबिधिकिमीयम्।’ 

Krishna enters shining with his armour and ear-rings endowed at his birth
and bow, arrows and sword and offering obeisance to Drona and Kripa, expresses his desire to challenge Arjuna saying that he need not be proud, since he will perform all the difficult deeds which he had performed. Hearing this audacious declaration, Duryodhana became happy and for a moment Arjuna was taken aback soon becoming filled with anger. Then taking permission from Drona he performed all those deeds which Arjuna had performed earlier.

Duryodhana extremely pleased seeing a potential challenger to Arjuna's skill, welcomed Karna with born arms to be friendly with them, whereas Arjuna feeling humiliated addressed Karna remarking that an uninvidied guest and speaker are not respected in life. Therefore, he should live rest of his life after being defeated by him. "As Kshetaprodhanu, Kshetrapushpaka, Kshetrapala, Drona, Karna, you are the Brahmans. Then, one endowed with divine armour and ear-rings at birth be born as a son to a woman of low caste. Brahmin warriors.

Duryodhana replies angrily saying, this field is common for all, why does he then object; strength and valor follow royalty even as righteousness follows valor. Therefore complaining is the sign of weakness, therefore replay with arrows, "Drona, you are the son of a king, who was born in a vessel and every one knows how Karna is born of water, terrible thunderbolt which annihilated the ocean. Therefore, if I am a king then, one other than a king, then he proposes to bestow three wombs, noble family, a brave one and a leader of an army. Therefore, if hearing these cruel words, Arjuna became muted and remained silent, bowing his head steps aside. Remarking that an uninvited guest and speaker are not respected in life. Therefore, he should live rest of his life after being defeated by him.

Hearing these brave words spoken by Karna, Kauravas embrace him with enthusiasm. Entire gathering became divided in two camps. Seeing the unseemly confrontation between the two, Kunti who had recognized her long-lost son faints. From that moment onwards Duryodhana and Karna begin their unstinted friendship and Arjuna and Karna's rivalry becomes firmly established.

Seeing his son being crowned, Karna's foster father, the charioteer comes to him and Karna bows down to him with love and respect. Seeing this and realizing that Karna is the son of a charioteer, Bhima derisively laughs at him saying, that he is not even deserve to be killed by Arjuna. You should take hold of a whip, which befits the family in which he is born. Like the dog which can not hope to have the oblation placed in a sacrifice, he does not deserve to the ruler of his region. Duryodhana became happy and for a moment Arjuna was taken aback soon becoming filled with anger. Then taking permission from Drona he performed all those deeds which Arjuna had performed earlier.

Karna's claim was by default and not by right therefore, he was
keen to see that his son Durvodhana would eventually succeed him on the throne. Therefore, Kunti's presence in Hastinapura with her sons was seen by him as unnecessary interference. Though he did not show any undue liking from them, he did not like his sons show any hatred towards them. Therefore, he saw Karna as a strong adversary to Arjuna and a possible powerful supporter of his sons.

At the end of the training, Drona asks his disciples to give him as fee गुलिया, taking Drupada as prisoner and bringing him to his presence “पांडवानित दुहुँ मुखिया गणपथिनाथ | पांडवानित दुहुँ मुखिया गणपथिनाथ |”. Pandavas and Kauravas go and bring Drupada. Drona pardons him, reminding him his earlier statement that one who is not a king cannot be a friend of a king, therefore asks him to hand over half of his kingdom keeping the other half for himself, so that he can have his friendship as one equal "अग्रज कित लो गाँव तता चिन्तितम | अवृत्त प्रधान यथा यथाप्रधान | ह्यथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथारथार�...
Later Vidura helps them in getting an underground passage from the house to escape safely from the danger. When the house of wax was set to fire, Pandavas escape through the underground passage. Even as people at large assume that they died in that conflagration and Dhritarashtra laments their death and arranges to perform the funeral ceremonies, Vidura seeing that Bhishma too was offering oblation to the departed souls, he quietly takes him aside and informs in confidence that they are safe living in cognito having escaped from the fire.

During their travels Pandavas wander from place to place, Bhima fretting and fuming to see his mother and brothers suffering. In the course of their travels, Bhima kills Hidimb, a terrible rakshasaa and marries Hidimba, his sister and begets a son Ghatotkacha from her. Thereafter, they go to a small town, Ekachakra where Bhima saves a Brahmin’s family by killing Bakasura and delivering them from the menace. In Ekachakra they come across Brahmins who were on their way to Panchala to witness Drupada’s daughter Draupadi’s wedding ceremony and be benefited by gifts given. Pandava brothers accompany them dressed similarly as Brahmans.

Drupada, King of Panchala after he was defeated by Drona with the help of his disciples, had performed a great sacrifice for having a son capable of avenging the defeat. From that sacrifice raises Drishadhavumma of terrible visage like Agni roaring repeatedly, of incomparable value and shining armour, sword, bow and arrows an ethereal voice announcing that the child is born to kill Drona and bring happiness to the family. “भायापयू राजसुया राजसूयासां वादवाण्यां” || गदा- कथाप्रायां जात एव देवोभवाम् है ||’. Soon thereafter from the sacrificial fire comes out a beautiful female child, dark in complexion, with eyes large and of indescribable charm and beauty. She was well-endowed with all auspicious qualities as if Durga herself has come in human form, ‘भायु विरुत्त नवस्वाय नात्यान्वातन्त्रां. कृष्णे चारी पावणी बोधयात्वात्मानुिविश | नृपम दानेवाचारी भगिन्यावनमिद ||’. The ethereal voice also declares that she will be destroyer of Kshatriyas in fulfillment of divine intent and purpose. She was named Krishna being born dark in colour ‘पञ्चवेधक्षुर। कृष्ण विनिपु: | सिवायापनस्य पुजायितृपु: | कृष्णेपदाृहृहुकृष्णबुध्वम् हि जयन’ ||.

It was Drupada’s desire that his daughter should marry Arjuna but was saddened when he heard Arjuna’s untimely death in fire. Therefore, with great reluctance he arranges for her wedding when she comes of age, his Guru consoling him that ‘O King great human souls do not come to an end in this manner. I am sure they are alive. Announce Draupati’s wedding and Arjuna will certainly be present at that time’. Accordingly Drupada, hoping against hope and that only a great archer like Arjuna would be able to win his daughter in a difficult contest announces stiff condition that whoever shoots the circling fish through the hole in the wheel, him will his daughter marry.

Many kings from different parts assemble in Drupada’s court aspiring Draupadi’s hand. Kauravas come with Karna, Jarasandha and Shishupala, similarly Virata, Rukmangada and many others. Krishna too comes accompanied by Balarama, Aniruddha, Samaba, Pradymana, Gada, Satyaki, Akruta Pradhyumna and Samba ‘हत्यागस्मर जनानां कृष्णपराजीय विदायनां पालन न म विकृष्णहेतुः पापलया | कृष्णान्तराधानां हस्तक् नान्यायनां ||’ but unlike other who had gathered seized by Draupadi’s beauty ‘कन्यासारदीणेवत्सलात्र श्यामारूतिनि हरिद्राश्रीना’. Krishna appeared to have come in search Pandava brothers and was pleased recognizing them in the garb of Brahmins and smeared with ash but entering the hall with strides like those of proud tuskers - ‘हृदया तु नास्तसर्वाधिवािवाधिवर्धिनिव वार्तानां समावृत्तावर्धिनि स्वायाश्वतिकाम्याः वर्त्त्त्वम् नु सूक्ष्मायुः ||’. Assembled people did not recognize them as they were only seeing Draupadi with unblinking eyes - ‘अन्ते तु वैष्णवा शुभोहनिता। कृष्णान्तराधानां यथात्माः: वायव्यवस्था दुःख्युपातातीत |’. Krishna points out each of them to Balarama sitting by his side - ‘हृदया तु तुषातिवाधिवािवाधिवर्धिनिव वार्तानां समावृत्तावर्धिनिक हवायावर्धिकन्याः प्रायेष दुःख्युपातातीत | अर्जुन गमय वुधितर्म गामेष मानिसुमुद्र वा पौषो य वीरः ||’. Krishna walks towards the bow and fixes the arrows that every one including Pandavas expect him to shoot the bird with success - ‘हृदया तु नास्तसर्वाधिवािवाधिवर्धिरि वार्तानां समावृत्तावर्धिनिक हवायावर्धिकाः प्रायेष दुःख्युपातातीत |’.
Seeing Krishna, however, Draupadi protests loudly declaring that she will not marry the son of a Suta ‘सुता’ न ते दीर्घे वाचकवृद्धिते न दास सन्ताने गुणात्’. This was one more occasion when Krishna had to withdraw from a contest. He lifts his eyes sadly heavenward to Surya and withdraws with embarrassed smile ‘महाराजं ग्रामविवाह धृति वर्णनं करणं। स्वर्गगति पूजनं’]. Even Shishupala fails in his attempt, sinking on the ground and Jarasandha leaving the hall disappointed. No one was bold thereafter to make any attempt. Even, Shalya and Duryodhana fail in their attempts and withdraw. Seeing others fail, Duryodhana rises from his seat towards the bow and with a look at beautiful Draupadi he eifers it easily. Even as he was fixing the arrow to the string, he cuts his fingers leaving the grip on the bow. Feeling humiliated he goes back to his seat.

Seeing this Krishna presses Balarama’s hands with great pleasure knowing fully well only Arjuna will succeed ‘तत्संवत्रं गृहस्थं गृहस्थी स्त्रियं करणं। न ते दीर्घे वाचकवृद्धिते न दास सन्ताने गुणात्’. Then seeing no one else is coming forward, Arjuna rose up from the group where Brahmmins were sitting. Encouraged by them, he walks across to the surprise of Kshatriyas and pleasure of the Brahmmins. He stands for a moment like unshakable mountain with his head bowed in respect. Then offering obeisance to Shiva Arjuna he invokes Krishna mentally and lifts the bow and fixing the arrow and his gaze on the object shot the bird easily shattering the mechanism ‘अजुन्नो कृष्णं; प्रकट तव निर्मित्याः स्त्रियाः अजुन्नो कृष्णं’].

Balarama expresses his satisfaction that their aunt’s sons are not dead in the conflagration but alive is safe – ‘नाचर्चासनितत्त्वाराजस्य हनुमन: न नस्ते अजुन्नो कृष्णं। प्रतयेक नास्ति स्त्रियाः अजुन्नो कृष्णं’]. Impressed by the incredible his brave deeds they praise Arjuna’s courage. Krishna surprised at the incredible valour, becomes speechless with admiration saying that he must either be Parashurama or Indra or Vishnu himself, because except for Arjuna no one would have dared to fight with him like this ‘किं कर्तव्यं मात्रावृद्धिको रघुदत्र विवाहते कर्तव्यं; अस्तित्वानि प्रश्नितानि स जानित्वैः’. Arjuna replies that he is neither Parashurama nor well-versed in archery but only a Brahmin who is supreme among all warriors. Through the grace of his teacher he stands accomplished in Brahmastra and Indrastra ‘गृहस्थं काष्ठं धारणं स्त्रियं: अजुन्नो। तत्र नास्ति अजुन्नो कृष्णं। अस्तित्वानि प्रश्नितानि स जानित्वैः’. Seeing that he is Brahmin, Krishna too withdraws from the fight.

Droupada is thrilled to see the great feet accomplished by an unknown Brahmmins and accepting the event as divinely given Draupadi’s hand to Arjuna. Then accompanied by Droupadi, the Pandavas go to their mother Kunti and declare that they have brought a gift for her. Without realizing nature of the gift, she tells them them to share it equally, resulting Droupadi married to all the five brothers. Though Kunti regrets her words, she accepts the same as divinely ordained. Krishna and Balarama decide to visit their aunt Kunti whom they find sitting around her sons and Droupadi. Krishna introduces himself saying ‘I am Vasudeva’ and bows to her and Yudhishthira and Balarama too follows ‘कृष्णाः भगवानं ग्रामविवाहं धृति पूजनं करणं। न ते दीर्घे वाचकवृद्धिते न दास सन्ताने गुणात्’. Then Yudhishthira inquires their welfare and relates their own life, asking him further they were before they were living in cognito. Krishna responds smilingly that he is aware of all the events, declaring that he recognized them since fire cannot be hidden under a bush. He is happy that they are safe, Kauravas having failed in their attempt. 'नक्षत्रयोग¦प्रहा। विश्वकूशस्य। एव राजस्। न विक्रम
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Wishing them good fortune and assuring his support, Krishna departs with Balarama, lest they be recognized and found. As Krishna departs, Dhritarashtra gives an assignment to Vidura: 

"I am anxious to know the identity of the Brahmins. You are aware of that." 

Vidura responds, 

"It is a difficult task to understand in its depth. But they have been following the ancient rule."

Mother Kunrti has spoken to them that she should be shared by all the brothers and he feels that it would be proper to follow her instruction, without having thinking twice on that matter. 

Finally Drupada agrees accepting the event as divinely ordained gives Drupada's hand to Arjuna Draupadi places the garland around his neck, blesses Draupada in what could be an ideal benediction for a newly married bride to be dear unto Pandavas as Indrani was to Indra, Svaha to Agni, Rohini to Moon, Damayanti to Nala, Bhadra to Kubera, Arundhati to Vashishtha, Lakshmi to Narayana; be a noble lady possessed of innumerable pleasures being wealthy with long living progeny; enjoying all pleasures, remain ever associated with husbands in their enterprise and performance of actions, represent the glory of the husbands, be a noble lady possessed of innumerable pleasures being wealthy with long living progeny; enjoying all pleasures, remain ever associated with husbands in their enterprise and performance of actions, remaining ever devoted to them; be respectful to the guests, sages, old and the young and Gurus during rest of the life in honouring those who came to the dwelling place, 

"...Pandavas will remain ever associated with husbands in their enterprise and performance of actions, representing the glory of the husbands, be a noble lady possessed of innumerable pleasures being wealthy with long living progeny; enjoying all pleasures, remain ever devoted to them; be respectful to the guests, sages, old and the young and Gurus during rest of the life in honouring those who came to the dwelling place, 

When Kaurava comes to know that the Brahmin who won Draupadi was none other than Arjuna and the one who defeated Shalya and others was Bhima, the assembled Kings were surprised and blamed Dhritarashtra and Bhishma for all the troubles which they had to go through. While Shalini and others continued to think ill of Pandavas, Dushasana remarked to Duryodhana that if Arjuna had not come dressed as Bramhin, he would not have won Draupadi. All their efforts have failed, divine will alone being supreme. 

When Vidura comes to know the glad tidings, he goes to Dhritarashtra and informs him suggestively that there has not been any depletion in Kuru dynasty. Blinded by his attachment to his son, Dhritarashtra exults thinking that Duryodhana has won Draupadi's hand. 

"Ah! Yudhishthira! Will you ever change your mind?"

When feeling embarrassed, Vidura corrects him saying that it is Pandavas who have married Draupadi in wedlock, Dhritarashtra's expression changes and shrewdly concealing his feeling he says it equally fortunate, 

"Ah! Yudhishthira! Will you ever change your mind?"

Pandavas being dear to him as his own sons are or even more so 'Ah! Yudhishthira! Will you ever change your mind?'

When Vidura departs advising Dhritarashtra to be favourably inclined towards Pandavas, 

"...Pandavas being dear to him as his own sons are or even more so 'Ah! Yudhishthira! Will you ever change your mind?'

But when Duryodhana hears his father's reaction, he protests, Dhritarashtra sheepishly telling him that he spoke good things about Pandavas because Vidura was present at that time, otherwise he thinks even as he thinks.
Karna is not inclined to agree to any of these un-wise and intemperate, saying "अवैध तथा भाय न मन्निन्दे न निन्दि | न हृदयानन्दे न आनन्दे पापगाया कुरुः।" A proud Kshatriyas that he was, he prefers to fight and overpower them before they become powerful with Panchalas or Krishna to assist them with Yadava army, they should claim their right even as their ancestors did, since soft words, charity and dissention would not bring result "पंचला वा कृष्णो भावानां निन्दनोऽऽ नुतनोऽऽ मन्निन्दे | न निन्दि न हृदयानन्दि न आनन्दि पापगाया कुरुः।"

It could be said that Karna's statement like many others brings out his luminous character like Sun shining amidst dark and obscure clouds gathered around Duryodhana. If in spite such proud and righteous he becomes inclined to align with Kauravas, it is entirely due to his supreme sense of gratitude and obligation which the Kaurava has placed him under.

Since both are dear to Bhishma "आयुभोज यथा पुत्राः भ्रणिन्द कृत्रिम यथा " he is aghast to listen adjoining Duryodhana to desist from confrontation with Pandavas but share the kingdom with them as the ancestral property - "न गच्छति विज्ञाने पाप गुणाः कृत्रिम | प्रेमी कृत्रिम न थाय प्राप्तुरुपाः।" भ्रणिन्द कृत्रिम यथा पुत्राः भ्रणिन्द कृत्रिम | वधाय तथा मन्निन्दे निन्दनोऽऽ नुतनोऽऽ मन्निन्दे।"

Vidura and Balarama was also not lost on Vidura or Drona. Therefore the common counsel and caution was - "प्रेमी यथा ग्राह्य ग्राह्य निन्दनोऽऽ निन्दनोऽऽ | किं न निन्दनोऽऽ गङ्गोऽऽ गङ्गोऽऽ गङ्गोऽऽ।"

Vidura cautions Duryodhana the difficulty denying them their right, with such powerful allies "प्रेमी यथा ग्राह्य ग्राह्य निन्दनोऽऽ निन्दनोऽऽ।"

Karna was treated as गृहुतः in spite of his being installed as a ruler. When Karna exclaims saying that it was strange that those who are under obligation to Kauravas for their livelihood should oppose what is in favour of the Kauravas, he invited rebuke from the elders, Drona chiding him that his hatred for Pandavas makes him devil's advocate justifying Duryodhana's unreasonable demands "विदुराः न भावानां निन्दनोऽऽ मन्निन्द्वन्त | पृथ्वी सत्यसम्मन्ते यात्रेन कृत्रिम यथा जनमेव | तत्त्वात् सत्यसम्मन्ते यात्रेन कृत्रिम यथा जनमेव।"

Dhirarashtra always hesitates saying with little conviction that he is agreeable to accept Pandava's claim for their share, saying for him they are same - "प्रेमी ग्राह्यानमि वीरं। पुत्र निन्दिन्दुः सम्मानः | सत्यसम्मानः मये यथा रायनं।" but shrewdly shifts the entire responsibility on Duryodhana's reluctance to part their share. Bhishma and others counsel Duryodhana pointing out that the kingdom is ancestral property and it is improper to appropriate the entire kingdom without sharing with grace and good-will - "अवैध तथा भाय नाम भवसत्वारंभादिर्म | तत् कारनां सम्मानम्।"
**Chapter II**

The bond between Krishna and Pandavas from thence onwards becomes closer. Among all the brothers Arjuna was closest to Krishna being of the same age, giving rise to the oft repeated declaration that Arjuna and Krishna were the ancient sages गर्भ-प्रवर्तक, 1 and गर्भभागी 3, and the discus and others 'धर्मस्तथा वानिकियं विकृतिः ब्रह्मणोऽभिसर्वं सहस्रादिवसम्' 2. On the battle field having further declared that among Krishnīs he is Vasudeva, among Pandavas he is Arjuna - 'वैनिकियं वानिकियं विकृतिः पात्राणांस्य स्याऽः' 3. Yudhishtira was not surprised to see finally ion heaven, Arjuna attending Krishna in his form as Brahmā, with his weapons, the discus and others 'धर्मस्तथा वानिकियं विकृतिः ब्रह्मणोऽभिसर्वं सहस्रादिवसम्' 2. Therefore he suggests that each one by turn should live exclusively with her for one year, during which period others should not intrude the privacy. And should there be any breach or

Conscious that Draupadi's marriage to Pandavas took place in unusual manner, Narada advises to act accordingly to avoid any disagreements - 'धर्मस्तथा वानिकियं विकृतिः ब्रह्मणोऽभिसर्वं सहस्रादिवसम्'. Therefore he suggests that each one by turn should live exclusively with her for one year, during which period others should not intrude the privacy. And should there be any breach or transgression, then the defaulter should perform penance living in forest for twelve years as celibate 'धर्मस्तथा वानिकियं विकृतिः ब्रह्मणोऽभिसर्वं सहस्रादिवसम्' 2. They all agree and when Arjuna was obliged to breach Yudhishtira's privacy with Draupadi, for bringing bow and arrows for saving a desperate Brahmā he decides to live in forests for twelve years as celibate even though Yudhishtira condones his transgression.

During these twelve years, Arjuna visits many pilgrim and religious centres, overlooking perhaps his resolve to remain celibate. During this period he marries Ulapi a Naga damsels from Assam, Chitrangada from Manipur on the east having a child each from them. Thereafter, he visits Gokarna, a pilgrimage centre on the west coast and thereafter travels northward to Prabhas where he meets his friend Krishna. Here again the god of Love shoots his arrows when he sees Subhadra, Krishna's sister 'धर्मस्तथा वानिकियं विकृतिः पात्राणांस्य स्याऽः' 3. They all agree and when Arjuna was obliged to breach Yudhishtira's privacy with Draupadi, for bringing bow and arrows for saving a desperate Brahmā he decides to live in forests for twelve years as celibate even though Yudhishtira condones his transgression.

For Krishna this a golden opportunity to cement his relationship with Arjuna, though he was aware of Balarama's desire to give her in marriage to Duryodhana, who apart from being his dear disciple was a ruling the powerful kingdom from Hastinapur. Therefore, Krishna, encourages Arjuna to elope with her 'धर्मस्तथा वानिकियं विकृतिः पात्राणांस्य स्याऽः' 3. After receiving Yudhishtira's consent and Krishna's assistance, Arjuna elopes with Subhadra making Balarama and Yrsinis angry and aggressive saying who will make a hole in the same vessel from which he has taken his meals 'धर्मस्तथा वानिकियं विकृतिः पात्राणांस्य स्याऽः' 3.
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Krishna counsels them saying that Arjuna was in love with Subhadra and how long can he wait for her to given in marriage. He has done nothing which any brave kshatriya would not do and besides he also belongs to Shanami’s family apart from being their aunt Kunti’s son. Krishna wonders whether there could be any one in the whole world except perhaps the god Rudra himself, he has Krishna’s own chariot, saddled with his speeding horses and well armed with weapons. Therefore, instead of fighting with him they should bring back speaking soft words, that would be his advise ‘If any Kshatriya’s action of impurity is a sin, Agni, Brahmin can perform the sacrifice, since only Brahmin can perform the sacrifice according to prescribed rites and rituals - ‘The sacrifice of a Brahmin is pure’.\[285\]

Arjuna approaches Arjuna and Krishna who as the ancient seers Nara and Narayana were living nearby ‘Arjuna’s life is sin, this life is sin’.\[286\]

Unhappy at this unexpected intervention, at the instance of Krishna, Arjuna and Krishna approaches Subhadra and Vasudeva agree but desire that they should be provided with necessary weapons and vehicle - ‘Please provide me with necessary weapons and vehicle’.\[287\]

Krishna's own chariot, saddled with his speeding horses

Arjuna and Subhadra for celebrations. After his stay in Dvaraka he spends the remaining days of his pilgrimage in Pushkara before going back to Indraprastha.

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Arjuna approaches Subhadra with affection as sister and companion. As days pass Subhadra gives birth to a son, as Indra’s wife Shachi gave birth to her son, Jayant. He was named Abhimanyu, since he was Arjuna’s son, he has no fear and he fought with valour ‘Abhimanyu’.\[290\]

To accommodate increasing population, Pandavas they undertake extensive deforestation, which gave rise to an interesting mythical and legendary account, which explains the process of Aryan expansion in those areas where the naga asuras were settled in the post Sindhu valley and post vedic expansion of individual territories. This region known as Khandavaprastha for great and uninterrupted sacrifices performed in earlier era, by King Shvetaki, equal in glory with Indra, which caused officiating Brahma in India to become tired and sick. When they refused to officiate any further, the king approached Rudra for assistance which he was not able to help. Instead he recommends celibacy for twelve and recommends Durvasa, in whom his essence exists, to perform the sacrifice, since only Brahmins can perform the sacrifice according to prescribed rites and rituals - ‘The sacrifice of a Brahmin is pure’.\[285\]

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Krishna's counsels them saying that Arjuna was in love with Subhadra and how long can he wait for her to given in marriage. He has done nothing which any brave kshatriya would not do and besides he also belongs to Shanami’s family apart from being their aunt Kunti’s son. Krishna wonders whether there could be any one in the whole world except perhaps the god Rudra himself, he has Krishna’s own chariot, saddled with his speeding horses and well armed with weapons. Therefore, instead of fighting with him they should bring back speaking soft words, that would be his advise ‘If any Kshatriya’s action of impurity is a sin, Agni, Brahmin can perform the sacrifice, since only Brahmin can perform the sacrifice according to prescribed rites and rituals - ‘The sacrifice of a Brahmin is pure’.\[285\]

Arjuna approaches Subhadra with affection as sister and companion. As days pass Subhadra gives birth to a son, as Indra’s wife Shachi gave birth to her son, Jayant. He was named Abhimanyu, since he was Arjuna’s son, he has no fear and he fought with valour ‘Abhimanyu’.\[290\]

To accommodate increasing population, Pandavas they undertake extensive deforestation, which gave rise to an interesting mythical and legendary account, which explains the process of Aryan expansion in those areas where the naga asuras were settled in the post Sindhu valley and post vedic expansion of individual territories. This region known as Khandavaprastha for great and uninterrupted sacrifices performed in earlier era, by King Shvetaki, equal in glory with Indra, which caused officiating Brahma in India to become tired and sick. When they refused to officiate any further, the king approached Rudra for assistance which he was not able to help. Instead he recommends celibacy for twelve and recommends Durvasa, in whom his essence exists, to perform the sacrifice, since only Brahmins can perform the sacrifice according to prescribed rites and rituals - ‘The sacrifice of a Brahmin is pure’.\[285\]

Arjuna approaches Arjuna and Krishna who as the ancient seers Nara and Narayana were living nearby ‘Arjuna’s life is sin, this life is sin’.\[286\]

Unhappy at this unexpected intervention, at the instance of Krishna, Arjuna and Krishna approaches Subhadra and Vasudeva agree but desire that they should be provided with necessary weapons and vehicle - ‘Please provide me with necessary weapons and vehicle’.\[287\]
Agni requests Varuna to present Arjuna the Gandeev bow and inexhaustible sheath, a chariot with insignia of the Monkey. Krishna is provided with a conch, Kaumodaki. Thus armed they help Agni burn the Khandava forest. Indra retaliates sending gods and rains to protect Takshaka but without success. Gods report that Krishna and Arjuna are helping Agni whereupon Indra concedes defeat and assures Arjuna the powerful Agneya weapon when the proper time arrives.

When Khandava forest was burning, Krishna and Arjuna and destroy many non-Arya tribes who had taken shelter after the fall of the Sindhu valley and Sarasvati river civilizations. Khandava conflagration assumes importance of epic dimension with Mahabharata recording the destruction many tribes, with their animals, birds, vegetation therein. At that time, Takshaka, the ruler of the nagas, was not present, having gone to Kuruikshetra 'I won't eat the meat of those who are not Aryas'. When Krishna and Arjuna were helping Agni, Takshaka was saved only through the powerful conch he constructed a beautiful sacrificial hall - 'both the things which would please him and Arjuna'. Arjuna says that if he does any thing which they would asks him to do. Arjuna promises Arjuna the weapons as and when they enter their entourage seeing the mass destruction. Seeing him escape Arjuna curses him to wander the rest of his life unsettled.

The destruction of the non-Aryas was disastrous with commotion comparable to great storm lashing the lands. Krishna was appearing like Time eternal come to destroy the ogres, nagas, hundreds of birds and animals. None of the assembled danavas could save themselves from Krishna and Arjuna, the ancient seers whose brave deeds all were aware, difficult to be overtaken. Therefore, on the advice of the other gods, Indra leaves the battle filed, seeing which Krishna and Arjuna blow their triumphant trumpets. Agni was with the offerings which Krishna and Arjuna had made - 'I don't eat the meat of those who are not Aryas', Krishna requests Varuna to present Arjuna the Gandeev bow and inexhaustible sheath, a chariot with insignia of the Monkey. Krishna is provided with a conch, Kaumodaki. Thus armed they help Agni burn the Khandava forest. Indra retaliates sending gods and rains to protect Takshaka but without success. Gods report that Krishna and Arjuna are helping Agni whereupon Indra concedes defeat and assures Arjuna the powerful Agneya weapon when the proper time arrives.

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Yadavas and Brahma's balding cannot match.

When Yudhishtira decides to perform Rajasuya Yajna he approaches Krishna for his approval, which is given without hesitation saying that he deserves to perform the sacrifice - 'विनन्दितहि महाभारत गंगाय गृहे नित्याशी', opining, however, that as long as Jarasandha is alive, and the kings imprisoned by him are not released, Rajasuya sacrifice would not be considered as having successfully performed 'न नू तर्कं जागाधे जीवनप्रमाणे। गंगाय गृहे गृहे गृहे नित्याशी।। प्रस्वरूप भवायुः यहर्म प्राप्तसमाय | यास्ति ये कार्यं या गृहे नित्याशी || तदर्थम् न तर्कोऽवधाय कऽर्तव्यं कः प्रसादत :।।'. Bhima assures Yudhishtira that he and Arjuna would certainly subdue Jarasandha with Krishna's guidance. There are many rulers but only few can represent themselves as Samrat. Though by becoming a Samrat no one is assured heavens, yet every one desires that position. Krishna points out that foolish persons begin their ambitious enterprises without planning for their success. Yuvanavishva Mandhata became a Samrat with defeat of many equally proficient adversaries, Bhagiratha through proper governance, Kartavirya through austerities, Bharata through valor. Yudhishtira would not become a Samrat unlessJarasandha is first vanquished.

Yudhishtira listening to these words becomes despondent, saying how can he then aspire to becomes a Samrat and gain glory unless Krishna and his two brothers confront Jarasandha where even Yama is uncertain to succeed 'पाणिनि नै नै नै नै नै मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे नित्याशी।। तदर्थम् न तर्कोऽवधाय कऽर्तव्यं कः प्रसादत :।।. Arjuna as usual was optimistic in his own quiet way, saying if by killing Jarasandha the kings are freed what other good will can it bring!

Having decided to perform Rajasuya sacrifice, if one does not take the next logical step then it would be a show weakness, deserving only ochre robes of an ascetic 'तदर्थम् नै नै नै नै नै मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे गृहे नित्याशी।।. Krishna is pleased with his firm resolve of one born in Bharata family and son of Kunti, because death is uncertain and not going for a war has not saved any one from death 'तदर्थम् नै नै नै नै नै मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे गृहे नित्याशी।।. Krishna suggests that they should go to Jarasnadha in cognito and make him fight with any one of them, preferably with Bhima. Yudhishtira too agrees and Krishna takes Bhima and Arjuna with him as their refuge and protector 'पाणिनि नै नै नै नै नै मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे गृहे नित्याशी।।. Thereafter, they proceed to Magadha dressed as Brahmins, to fulfill their purpose. Jarasandha offers them seats though he wonders observing them appear more like Kshatriyas than Brahmins. Krishna then informs him that since they have come with specific purpose in mind, it would not be proper to receive honours from him. Aware that the responsibility of a family and a community depends on those who respect them, they have come to Jarasandha who has imprisoned many rulers against all norms of dharma and therefore, deserves to be punished. How can any one kill another person or sacrifice him to Rudra? Consequential demerits would surely fall on those kings who either join him or keep quiet when such act is performed. Therefore, conscious of dharma, they have come to punish him to stop him from such unrighteous action. He conceeds that they are not Brahmins, identifying himself as Krishna and the other two as Pandavas.

Jarasandha is not unnerved by words spoken by Krishna, his enemy and refuses to release the imprisoned kings, challenges them all to fight either with his army or singly with him one after another - 'फलित नित्याशी मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे गृहे नित्याशी।।. Krishna agrees and asks Jarasandha to choose any among them to fight. Jarasandha prefers Bhima, as one equal in age and strength, preferring to die in the hands of a great fighter, 'स्वाय पार्थ देवो नित्याशी मयेः प्रार्थितात्मा गंगाय गृहे गृहे गृहे गृहे गृहे नित्याशी।।. Krishna as one younger and Krishna as one who according to him is only a cowherd not equal to him as the King of Magadha. The fight continues for long till Bhima, guided by Krishna splits Jarasandha's body in two halves, throwing each side to two opposite directions, lest the severed parts
may not join together as he was blessed. All the kings imprisoned by Jarasandha are released and Sahadeva, Jarasandha’s son is installed on the throne of Magadha, before they return to Indraprastha with innumerable wealth. Similarly, Sahadeva and Nakula bring wealth and allegiance from rulers of different regions who having accepted Yudhishthira’s suzerainty participate in the Rajasuya sacrifice.
Rajasuya sacrifice begins and ends with great pomp and splendour, scores of rulers assembled from different parts participating therein. As it comes to close, the time comes to honour the most eligible and respected one for the oblation Āśvamedha. Bhishma suggests Krishna as the most deserving among all. He addresses all those who had gathered declaring that all those who do not associate with Krishna is like getting a eunuch married or showing a mirror to a blind one.' He accuses that a great hoax being played honouring one who is not a ruler, therefore asks how can Krishna be entitled to be honoured? 'As a child it was my custom to follow Krishna. I saw his child whispering, 'sava-āna sava-āna krṣṇa, vasyam tu na bauśyato tayaṁ kṛṣṇa' ||'. He suggests Pandavas of ignorance and immaturity, which their self-interest prompts them and not Jarasandha - 'vaṁ tu na bauśyato tayaṁ kṛṣṇaMWY | yāyām yaṁ kṛṣṇaṁ yaṁ bauśyato ||'. It was not out of fear, greed or for any assurance that they are paying tribute to Yudhisthira but because he has followed a path and seeks recognition as Samrat 'vaṁ tu nā pratapah YudhisthiraM rājasya | vādāyam pramāṇa nā vā pratapah ||'. To honour Krishna is like getting a eunuch married or showing a mirror to a blind one 'kṛṣṇo 'yām kṛṣṇaṁ pratapahM pratapahM ||'.

Seeing this unwelcome intrusion, Bhishma too bursts out in exasperation saying that Krishna is Supreme Being and he who does not accept this truth does not deserve to be convinced. Krishna is respected not only by humans but also in the three worlds. Therefore, it is proper to honour him even if there be other senior persons in the assembly, because in him, the sun, moon, stars, planets and all elements find refuge, being supreme among all gods 'vaṁ tu nā pratapahM pratapahM pratapahM pratapahM pratapahM ||'.

Thus describing Krishna's eligibility for the honour, Bhishma tells Yudhisthira not to heed Shishupala's childish prattle. Let him do whatever he desires if he feels the honour is inappropriate for Krishna 'vaṁ tu bauśyato tayaṁ kṛṣṇaMWY | yāyām yaṁ kṛṣṇaṁ yaṁ bauśyato ||'. Let him do whatever he desires if he feels the honour is inappropriate for Krishna 'vaṁ tu bauśyato tayaṁ kṛṣṇaMWY | yāyām yaṁ kṛṣṇaṁ yaṁ bauśyato ||'. Sahadeva then addresses all those who had gathered declaring that all those who do not associate with
them in worshipping Krishna for them he has placed his foot on their head, challenging them to fight him instead, those willing may stay. Thereafter as advised by sage Narada the rituals are completed and Krishna is duly honoured.

Thus rebuffed by all, Shishupala with great audacity calls other kings to rally behind him to fight Vrishnis and Pandavas for having heaped insults on them. Seeing the events turning unpleasant, some try to pacify him saying since all have accepted the decision as proper one, he should not object without knowing Krishna's greatness which Bhishma is surely aware. Yudhishthira becomes concerned seeing the assembled rulers disturbed like tempestuous ocean at the time of universal dissolution. It is natural for ignoble dogs to gather around lion and create racket. 'It is natural for ignoble dogs to gather surround lion and create racket.' indicating his mystical awareness, how the spiritual essence abides in people without themselves being aware. Those whom Krishna wants to destroy he makes his intelligence obscure, as has been the case of Shishupala. 'Eradicates his identity to become like Brabmin.'... causing him to consider himself a great among men. 'Shishupala's indiscretions like killing Brahmans, and having deceived Pandavas - "he who laughs at Brabmin is surely aware."

Shishupala continues his tirade calling Bhishma why is he not feeling shame as a blot on his family - "not действующим " even calling him as one acting without manliness belonging to the third nature. "Not being aware that they are being fooled by a man who follows wrong path, only to be killed by his own people like the swan which was killed manliness. "Third nature. It is, therefore, in spite of the numerous invectives being spewed out by Shishupala on him and Bhishma, Krishna keeps quiet for the proper time to come to deliver him from his human bondage. Shishupala continues his tirade calling Bhishma why is he not feeling shame as a blot on his family - "not действующим " even calling him as one acting without manliness belonging to the third nature. "Not being aware that they are being fooled by a man who follows wrong path, only to be killed by his own people like the swan which was killed manliness. "Third nature. It is, therefore, in spite of the numerous invectives being spewed out by Shishupala on him and Bhishma, Krishna keeps quiet for the proper time to come to deliver him from his human bondage. Shishupala continues his tirade calling Bhishma why is he not feeling shame as a blot on his family - "not действующим " even calling him as one acting without manliness belonging to the third nature. "Not being aware that they are being fooled by a man who follows wrong path, only to be killed by his own people like the swan which was killed manliness. "Third nature. It is, therefore, in spite of the numerous invectives being spewed out by Shishupala on him and Bhishma, Krishna keeps quiet for the proper time to come to deliver him from his human bondage.
Krishna : A study based on Mahabharata

Chapter III

not to restrain him, so that rulers may see him lay dead like fly faced with fire. Bhishma coolly replies that when Shishupala was born with three heads and how when his mother, Krishna's aunt placed him on his lap two heads fell down. How faced with the strange event, Shishupala's mother had pleaded with Krishna to save him. Krishna had assured her that his hundred transgressions will be pardoned by him and only thereafter he will be punished - 'अर्जुनां यशोगताम् यदद्वायी निपदः। पुत्रस्ते ते यथायथ म यथायथाः गम्यते कृपाः।।'

Bhishma says perhaps that time has now come for him to die. Indeed he may be having Krishna's fragment which the lord desires to absorb within himself 'एवं यथो महायुधसन्ति।तथा होपुंशा तन्मेव पुरातनशुचिद्युत्त ।तथा विद्वा।।'

Unmindful, Shishupala continues to reproach Bhishma that if he has finished praising Krishna's great deeds, then let him also note the greatens of others rulers as well - 'संस्कृत  यथैर नेत्रोग्येन  यथैर ।हार्य  संस्कृतम् यथैर यथैर जन्मति।।'

recounting the greatness of the many others comparing them to Krishna's deceit, deception and duplicity. Bhishma tells the assembled rulers that Krishna never strays from the righteous course and if any one is ready to challenge and be absorbed within himself 'एवं निर्दये मौर्यो शिशुपाल यथं तु वैपायात।।'

Shishupala at this point of time, becomes desperate and challenges Krishna, who is the son of Kamsa's servant and never a ruler, to fight along with Pandavas to be killed by him for having humiliating all rulers - 'आपाते यथैर यथैर यथैर यथैर संस्कृतम् ।वान्यसिद्धं नेत्रोग्येन  यथैर।।'

Therefore, he no longer deserves any leniency and will surely have to die. It is true that he had earlier asked for Rukmini's hand from her brother, but being unworthy he could not have her, as a shudra would have vedic mantras 'पुनविधित्वा यथैर यथैर यथैर । न च नो प्रजानवयं यथैर बैतकायनस्य।।'

The moment Krishna spoke thus, Shishupala jeeringly told the assembly look, look how this shameless person talks about his own marriage 'तत्सवितव यथैर यथैर यथैर यथैर । जानमय व्ययं वाहसे बैतकायनस्य।।'

When Shishupala remarks that whether Krishna-condones him or not, whether pleased or furious what can he do to him 'क्रोध यथैर यथैर यथैर यथैर संस्कृतम्। क्रोध यथैर यथैर यथैर यथैर।।'

This was the last straw for Krishna. Observing that the situation is going out of control, he recalls his powerful disc Sudarshana Chakra, declaring that he had kept quiet because of his assurance to his mother. Now that the limit is crossed he has no other choice than to severe Shishupala's head from his body - 'कुलमण्डले मूलस्य यथाविव्याय। वयस्य स्वादिशाय।।'

To the surprise and wonder of every one, when the severed head falls on the ground, a brilliant light issues forth from Shishupala's body as if Sun has risen on the horizon and bowing down to Krishna, merges within that great lord himself. With his death, the whole earth starts trembling, lightening flashes and the surprise and wonder of every one, when the severed head falls on the ground, a brilliant light issues forth. Krishna says perhaps that time has now come for him to die. Indeed he may be having Krishna's fragment which the lord desires to absorb within himself 'एवं यथैर मौर्य सन्या।तथा होपुंशा तन्मेव पुरातनशुचिद्युत्त ।तथा विद्वा।।'

With completion of the Rajasuya Yajna, all the invitees return to their regions. Krishna expresses his desire to return to Dvaraka when Yudhisthira again expresses his debt to Krishna, 'पुनर्ग्रहणे तपश्च नाग संतु । जान्तान्तरितं विद्यमानम्।।'

acknowledging that the Yajna was entirely due to his grace - 'तत्र प्राप्ताम् गोविन्दान्तः नागान्तः। तत्र संत्वानं विद्धते तत्त्वानं।।'

Before Krishna departs his final words for Yudhisthira contained the true role which he sees for a ruler 'अपातां
Shishupala’s death was world-shaking event, therefore, Vyasa explains Yudhishthira that such catastrophes have long term influence on the world affairs and will continue to have for the subsequent thirteen years causing extermination of Kshatriyas. Making him the prime reason, Kshatriyas under Duryodhana will great devastation only to be resolved by Bhima and Arjuna ‘वचने मयान प्लावनमुक्त नहीं समाप्तिः’ गर्भावतिरुत्साहितायाय भीष्मस्य विभिन्नतिः धिनायते || वचनेषु वस्त्रस्य प्राज्ञ समाप्तीते॥’. 

Vyasa then departs towards Kailas leaving Yudhishthira to realize that one cannot prevent divine Will ‘अभ्यं तु नेत्र आच्चादनं प्रतिविपत्तिः’.

Time in its own way weaves strange web. In which people are drawn by invisible threads. Duryodhana, who was one of the invitees stays back, attracted by opulence, sheer beauty and marvel of the hall constructed by वं यवायान् नायां वतीत्वं नायां मोहायान् महामयाः || संसारेषु जनाश्च जनयः समाप्तिः ||. Expressing his great disappointment, he laments that their wealth and prosperity is making him burn with loathing ‘विवेचने तवद्रविषयं जयन्ति भोजर्वानं विषयं प्रजाः || अर्धरत्नमाणे कालमी भीमाः ||’. In spite of his earlier efforts Pandavas are progressing and growing like lotus flowers in lake, inspite of all earlier attempts to destroy them. Indeed, divine will is powerful and human action is useless. - ‘विचित्र यशस्वर्य तद्यथाभाबैराय विषयं प्रजाः || अर्धरत्नमाणे कालमी भीमाः ||’. Therefore he has no other option than to kill himself in fire or die consuming poison, because who would want to live seeing enemies becoming powerful and prosperous? ‘विचित्राय यशायानं भाहिर्यायानं विषयं अर्धरत्नमाणे कालमी भीमाः ||’. "Shakuni was one of the invitees and the most potent weapon. Making him the prime reason, Bhishma, Vidura and Drona on their side, affection of Bhishma, Vidura and Drona and unstinted support of Krishna विदुषी विनेतायुं तथा विनेतायुं || महायां महायां ||. Even if they expect Bhishma, Drona and Kripa to remain neutral, even then Duryodhana would not be able to destroy them only. Success is not possible through sheer force, it has to be attained through deceit and duplicity, hitting them hard where it hurts most."

Shakuni assures Duryodhana that he knows how they can be defeated ‘अभ्यं तु नायायावति विषयं मयान निश्चयं’ युधिष्ठिरस्य पल्लवमुक्तिः हृदयमुक्तिः समाप्तिः || नायायावति विषयं मयान निश्चयं विषयं मयान निश्चयं ||. Yudhishthira is fond of the game of dice, even though he does not know how to play. Being obedient his brothers will not object his participation. Shakuni, on the other hand, is an expert in that game and can defeat any one easily. All that Duryodhana has to do is to see that Dhritarasrtha invites Yudhishthira for the game and sure success is assured - 'वचनेषु धृतराष्ट्राय नमस्त्वाभानं विषयं मयानं निश्चयं विषयं मयानं निश्चयं || युधिष्ठिराय न मावल्याय || इत्यदु मयान || वचनेषु धृतराष्ट्राय नमस्त्वाभानं विषयं मयानं निश्चयं विषयं मयानं निश्चयं ||."

With fire rankling in their hearts, Duryodhana and Kauravas needed was for some one to pour oil in that fire. Shakuni, of course, was nearby to be of assistance to transform the fire of discontent in one great inferno. The seeds having been sown, the tree began growing spreading its branches. Once back in Hastinapur they began hatching plans for destruction of the Pandavas each one more devious than the other. Shakuni was one undoubted master craftsman in crookedness, with intelligent mind which could take advantage of the righteous and god-fearing nature of the Pandavas as the most potent weapon. He assures Duryodhana that they would be surely be defeated, even though there are no possibility of success through armed struggle with Virshnis, Pancalhas and Drupadas on their side, affection of Bhishma, Vidura and Drona and unstinted support of Krishna विदुषी विनेतायुं तथा विनेतायुं || महायां महायां ||. Even if they expect Bhishma, Drona and Kripa to remain neutral, even then Duryodhana would not be able to destroy them only. Success is not possible through sheer force, it has to be attained through deceit and duplicity, hitting them hard where it hurts most.

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Chapter III
Krishna: A study based on Mahabharata

Chapter III

A mind that is Jealous and influenced by anger and greed, falls easy prey to unrighteous suggestions and Duryodhana was no exception.

Duryodhana approaches Dhritarashtra sad and sullen and when inquired he was ready with his grouse that wealth and prosperity of the Pandavas is weighing heavy on his heart giving him no peace of mind for living any longer. Duryodhana is like a typical suffering man in samsaara who considering the temporal pleasures the be all and end all, is not happiness with what he has, craving for what he does not have and others have. Therefore, he grumble that he is eating and sleeping like a coward, waiting for good times to come, saying satiation with what one has terminates all avenues to progress not achieving success - 'अन्तःनामायायायायाय कुष्णुपार्वत्य | अर्जितं वचनं श्रावणं सन्यासंधितं || अन्तःनामं प्राप्तं सन्यासंधितं Bka


Dhritarashtra is cautious preferring to take Vidura's advice which Duryodhana dissuades saying that Vidura is sure to refuse, if the father does not approve then he will surely give up his life. With his death the father can live happily with Pandu - निर्देशितायाम नायाम पदस्थताम । निर्धनं नायाम रजस्य कर्मयोगम नायाम ||

When asked for his suggestion Vidura does not approve but attached to his son, Dhritarashtra overrules saying that a mere game would not create dissensions among them so long Bhishma, Drona and he himself are there to restrain Duryodhana's transience. Even then calling his son aside, he expresses fear that the game would bring discord, instead why should he not be satisfied with what he has. But Duryodhana is inconstable, declaring that a person who is not pleased seeing his enemies wealthy is surely a loathsome person. Little wealth does not satisfy him seeing wealth, when enemy is progressing and he is progressing staying steady - 'अप्राय मांधिकं तथा शरीरम् न न्योति न तथा ||

Dhritarashtra with his usual wavering mind advises his son that he should not hate because of what he does not have and others have. Therefore, he grumble that he is eating and sleeping like a ordinary man, waiting for good times to come, saying satiation with what one has terminates all avenues to progress not achieving success - 'न श्रावणं सन्यासंधितं ||

Duryodhana being exceedingly obsessed by greed and hatred is in no mood for any reasonable or rational thinking. He protests that one who has no intelligence of his own and only listens too much what others say does not know the wisdom like the husk which knows no the sweetness of the grain. His father is too much dependent on Vidura like boat tied by a rope not caring to see the things which are favourable for one's own self - 'पूज्यनायिनी निमित्त पदस्थतेः सन्यासंधितेः ||

Vidura is not favourble to him as much as he is to Pandavas 'सांवुध्यनं हितं पूजे न तन्त्राय तथा कृतियम् ||

Disease and death does not wait for one to earn sufficient wealth, therefore, one should make every effort when one is able - 'न वचनं नायाम पदस्थतेः सन्यासंधितेः ||

Finally tired of his son's obdurate behaviour, Dhritarashtra tells him that if his words are not palatable to him, he may do as he wishes, reminding him however to be cautious, lest he may have occasion to regret because his intention is not righteousness - 'वाचकं न ई गतो नायाबोधं वर्णितं सत्त्वं मुने |

With helplessness writ large on his face he asks Vidura to
extend the invitation to Pandavas to participate in the game. Vidura makes a last minute effort
remarking that he cannot congratulate Dhritarashtra saying it is sure to lead to dissensions between
cousins "नारायणसे उत्तर ऑपलने नम कृपया। जुनमनाभाविज्ञ| पुष्पिमिनि। कमतने पून व्यालास्मकके युक्तमुनि स प्रेमिका।"

Yudhishthira himself is a complex personality, not stranger to वद  is often confused in
application of his ideals. When Vidura approaches him with the invitation, Yudhishthira remarks that
the game causes disagreements and dissentions, which no wise one would encourage. If, however,
Vidura thinks it proper then he will certainly accept "पुष्पिमिनि कमतने पून व्यालास्मकके युक्तमुनि स प्रेमिका।"
He accepts his view but having been sent by Dhritarashtra he is extending the
invitation. But when his brothers express doubts, Yudhishthira justifies as any gambler would do,
saying that he cannot refuse the invitation from King - "स्म बायक्खा। अकुलिस दिविनाथि न वेमा तिरस्वतविजित पद्मयामि। आरुकाः जयन् से न म निर्र्के कालविनिस्थानि ज्ञानवान् वुरू मेन से।"
His response was not appreciated even by Vaishampayana while narrating the incident much later to Janamejaya. He makes an eloquent observation that even as one seeing
brilliant light becomes blinded, Yudhishthira has lost his sight attributing it to divine Will "विदुर्यो व हृदा शुकुलेन्द्र इलाव्य बच्चु वितात्वे ज्ञानेति ज्ञानेति।"
and as if struck with blindness, departs to Hastinapura with his brothers.

The game of dice is an important watershed, the forces of Darkness taking lead and
overwhelming the forces of Light unfolding the events to their logical conclusion, with luminous forces
becoming obscured in mind, clarity of their mind becoming suspect, moral intentions subject lead to
hesitant interludes. Dhritarashtra is hesitant in misconceived righteousness, Duryodhana desperate in
his ego-centric intentions, Shakuni gloating with devious designs, Dushasana displaying demonic
disposition, Bhishma and Drona known for righteousness sitting dumb as reluctant spectators, Pandavas
confused and confounded by perceptions of the demands of righteousness, only Vidura
raising his feeble voice in protestation, while all the rest observing passively as the events unfold as they are
lead through every possible contours of degradation of human character, a great gamble of human values,
appropriately designated as वद वद।

At the outset, Yudhishthira reminds Shakuni that game of dice is one form of deceit, with
neither chivalry nor the morality, then why does be entertain the same. Seers like
Pandavas conferring through the demands of righteousness, only Vidura
raising his feeble voice in protestation, while all the rest observing passively as the events unfold as they are
lead through every possible contours of degradation of human character, a great gamble of human values,
appropriately designated as वद वद।

As the game begins, Duryodhana announces that Shakuni will play for him and he will
provide the necessary wager ‘अर्थ वातावरि स्मा वारः व डिजाइन| सदूर विविध साह अकुलिसस्तुलयाम् स्।’
Yudhishthira points out that playing game of dice on behalf of some one else is not considered proper ‘उनमेवच ये सूह विविध पदाधिकारिनि
न एकसुधिनुपालकके कलमेव परलैनिम्।’ But Duryodhana’s intention being clear his protest was dismissed. The game
proceeds with Shakuni winning every game with jubilant declaration that he has won, even as
Yudhishthira points out that he has won through unrighteous manner, "तिरस्वतिज्या। अकुलिस्पुरुस्तिरप्रभावितम् | सूह मोहननिजी विनाक स भविष्य|"
But his remarks leave no impression on Shakuni or Duryodhana, continuing the game with every move loaded heavily against Yudhishthira.

Seeing the wily Shakuni playing the game Vidura protests telling Dhritarashtra that what he
speaks may not be palatable like medicine to one on the death bed, "विदुर्यो व हृदा शुकुलेन्द्र इलाव्य बच्चु वितात्वे ज्ञानेति।"
reminding him that having witnessed many bad omens on Duryodhana’s birth, he is
taking the family to destruction. He pleads with him to stop the game since it is better to disown one

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for the family, the family for the town and the town for Janapada, and the whole world for the self
"वनेना कृष्णां गुरुपतिः साधु गायत्रियो जन्मलुयः साधु सृष्टियो वनेना"। Duryodhana taking shelter behind Shakuni is
playing the game of dice, send him back to the mountains and allow the quarrel to end.

All advice from elders flows like water over stones. Duryodhana hearing these words bursts out in anger saying Vidura that finding fault with him, he always speaks what is dear to his enemies. He asks him to keep quiet like others men of wisdom and not interfere and think himself to be the creator and redeemer speaking unpleasant words every time he opens his mouth, with unwanted advise and hurt themes "पंगनेत्रवं दलानां लाभं ते गान लबत कुशलावकारानानां जातीयां विवादकन् पारिवर्त्यां निविषयं नाना साधु कर्मधायम
"

Vidura with indecent show "तमिलनाति विदुरवर्णम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

"द यां पूज्यम् विदुरेष्व विस्मयं तत्सन्नां निगुणविवृत्विन्यसः"

Vidura responds quietly saying that in the evil world speakers of pleasant words are plenty but rare is he who listens even when harsh words are spoken. Only he who remaining righteously inclined advises his master is the real advisor "तथा पनसे राजसः कर्मविवेकानुष्ठानं हि परात्मविवेकानुष्ठानं ओवरा सा भवने
"

Vidura describes his master as Dhritarashtra and his sons be endowed with wealth and prosperity. But Duryodhana desires to live as he behaves, let that be so. Sincerely however he would like to tell that wise one should irritate those Dhritarashtra

||'. He is desirous that the descendants of Vichitravirya, Dhritarashtra and his sons be endowed with wealth and prosperity. But Duryodhana desires to live as he behaves, let that be so. Sincerely however he would like to tell that wise one should irritate those

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"

Duryodhana

他说：这样情况是不可想像的。这就像一个人在游行队伍中，而他自己却没有参加游行，他

\"महा कृष्णां गुरुपतिः साधु गायत्रियो जन्मलुयः साधु सृष्टियो वनेना\"

Shakuni sitting benumbed, sweating profusely. Vidura buries his head in his palm and others breathe with difficulty. Bhishma, Drona and Kripa sit benumbed, sweating profusely. Vidura buries his head in his palm and others breathe with difficulty. Bhishma, Asavatthama and others breathed heavy like huge serpents with their heads bowed down and rubbing their hands. Only Dhritarashtra, blind to every thing that is transpiring around him, seems to be excited with the events asking repeatedly "मायं विदुरकार्यासमेव न कालम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

The climax comes when Shakuni announces that he has won her also and becomes excited like one having lost all sense of discrimination wagers Yudhishtira, like one having lost all sense of discrimination wagers Duryodhana describing her as one

||'. He is desirous that the descendents of Vichitravirya, Dhritarashtra and his sons be endowed with wealth and prosperity. But Duryodhana desires to live as he behaves, let that be so. Sincerely however he would like to tell that wise one should irritate those

\"अपि विकालनिन्यन्त्रणां कालम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

The game proceeds like irreversible wheels of Time, Shakuni winning every game and Yudhishtira losing wealth, kingdom and possessions one after another, finally his brothers and even himself. Nothing remains to be placed as wager, till Shakuni sarcastically reminds him that he has still one valuable possession, Drupadi, "अर्जुन ते वै विदुरशोहः एवः कालम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

Yudhishtira, like one having lost all sense of discrimination wagers Drupadi describing her as one neither short nor long, neither dark nor fair, with dark curly hair - "पितां गायत्रियो जन्मलुयः साधु सा साधु कर्मधायम"

Yudhishtira, one valuable possession, Drupadi, 'साधु साधु कर्मधायमस् जन्मलुयः साधु साधु कर्मधायम"

Unable to contain their pleasure, Karna and Dushasana openly revel even as others shed tears - "पूज्यो ते वै जनानुष्ठानं हि परात्मविवेकानुष्ठानं ओवरा सा भवने
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"

Shakuni announcing that he has won her also and becomes excited with indecent show "भीष्मभक्तियोऽणानां निर्मलं स्मारितं कश्यपम्
"

Seeing this Duryodhana asks Vidura to bring Drupadi from the inner chambers to the assembly saying that she will now sweep as a slave the corridors of his palace एवरसिद्धिविमण्डलायश्चिं तद्विधिते राजां राजानिष्ठाकर्मावसायनम् समाजानि व्रती गुरुपतिः साधु साधु कर्मधायमस्य ओवरा सा भवने

Shocked and reluctant to be part of such brazen act Vidura refuses to do so saying that Duryodhana can never be a slave and Yudhishtira having lost himself in the game earlier had no right to offer her in wager "न हि पारिवर्त्यान्यः कृष्णा भविष्यति

But Duryodhana is in no mood to quibble on morality and refuses to accept Vidura's statement and sends a messenger instead to fetch her, assuring him that he need not worry about Pandavas.

When the attendant approaches her, a surprised Draupadi questions himer angrily which husband would offer his wife as wager? Has Yudhishtira lost his discrimination that he has placed on wager? 'कतने श्रवयो विदुरशोहः एवः कालम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

Then she asks him to go and ask Yudhishtira whether she was lost earlier or after he had lost himself...

"गायत्रियो जन्मलुयः साधु साधु कर्मधायमस् जन्मलुयः साधु साधु कर्मधायम"

||'. But Dhritarashtra, blind to every thing that is transpiring around him, seems to be excited with the events asking repeatedly "मायं विदुरकार्यासमेव न कालम् पारिवर्त्यानि निविषयं नाना साधु कर्मधायम"

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Krishna: A study based on Mahabharata

Duryodhana shouts at the attendant to go and tell Draupadi and ask the question herself here in the assembly hall. Duryodhana, however, sends him back again to ask the Kuru elders what should she do now since they are known as righteous people - 'When they come, then I shall sit, not. The righteous see as follows: If they take Draupadi away, then there is no way to remove the箭 in her mind, with no strength to remove it. Thus hurt and obscured in her mind with the arrow, the next generation picking up the baton from him. Thus hurt and obscured in his mind with the arrow, the next generation picking up the baton from him. Thus hurt and obscured in his mind with the arrow, the next generation picking up the baton from him.'

Elders sit benumbed are stunned saying the Suta is frightened of Bhima 'If someone says the箭 in her mind is removed, then it is certainly lost - since even seeing Dharma breached they sit unmoved by her plight'. Dushasana undertakes the task with extreme pleasure telling her that since she is now their slave she should without feeling any shame serve Duryodhana as her Lord and master - 'If someone says the arrow, the next generation picking up the baton from him. Thus hurt and obscured in his mind with the arrow, the next generation picking up the baton from him. Thus hurt and obscured in his mind with the arrow, the next generation picking up the baton from him.'

This was too much to bear for Draupadi who was proud as wife of the Pandavas, as sister of Drishtadhyumna and above all well disposed friend of Krishna. She was not an ordinary lady but extraordinary fragment of resplendent Shree, created by Shiva himself born in Drupada's family but not in human womb, attractive to people, fragrant to smell and best descended in the worlds - 'The righteous see as follows: If they take Draupadi away, then there is no way to remove the arrow in her mind, with no strength to remove it. Thus hurt and obscured in her mind with the arrow, the next generation picking up the baton from him.'

Therefore, she speaks with all vehemence that righteousness and valour in Kuru family is certainly lost since even seeing Dharma breached they sit unmoved by her plight. The times were so bad that even Bhishma, who was always resolute in righteousness, for once appeared as obscure, confused and helpless to reply her. He pontifically tells her that Dharma is subtle at the same time he seems to be shifting responsibility on hapless Bhishma, who was proud as wife of the family but not in human womb, attractive to people, fragrant to smell and best descended in the worlds - 'The righteous see as follows: If they take Draupadi away, then there is no way to remove the arrow in her mind, with no strength to remove it. Thus hurt and obscured in her mind with the arrow, the next generation picking up the baton from him.'

Bhishma is in an enviable position having to act in situations with conflicting allegiance. He was prime instrument who saw that the Kuru dynasty would not end when his step brothers died without any issue. He prevailed Vyasa to be the surrogate father for the next generation of Kuru. Having taken such bold steps earlier, he was no confused when Draupadi asked for his decision in strange circumstances when two sections of the family are fighting on a problem, which no one earlier could have faced. Proud of his family, yet advanced in age, these problems baffled him, seeing no one from his next generation picking up the baton from him. Thus hurt and obscured in his mind with the poisoned arrow sticking in his mind, with no strength to remove it, Bhishma's agony becomes more acute when we see him as one intellectually superior and spiritually advanced, yet had not the spiritual strength to rise above his temporal situation. Though the authors gave a new slant to his character saying that danavas, the forces of Darkness, having foretold Duryodhana that they would enter Bhishma's mind and obscure it, 'The righteous see as follows: If they take Draupadi away, then there is no way to remove the arrow in her mind, with no strength to remove it. Thus hurt and obscured in her mind with the arrow, the next generation picking up the baton from him. Thus hurt and obscured in his mind with the arrow, the next generation picking up the baton from him.'
being the very embodiment must have applied Īr̥m rightly - 'न धर्मनामस्मानान् स्वाधिनताः
�ध्यायोऽस्: किंिनू प्रचलन किंिनू व वियन्तिता समस्या || लन्ते सत्तू सापीय सन्ताया विबियीनो तत्तथा ||
उसके निरूपने त्मीनि व श्रवणीन नमन अक्षमि विबियीननलतू'। Submission to divine intent and purpose is absolute even for great souls yet in moments of weakness every one in inclined to doubts, delusion and disillusion, seeking refuge in platitudes.

Therefore, even as Dushasana was pulling her by her hair addressing her, slave, slave. Karma laughing at her helplessness and Shakuni encouraging him and Except for Duryodhana, Karna, Dushasana and Shakuni all others were aghast seeing Draupadi is being dragged in such despicable manner. Seeing none of her husbands would move a muscle to protect her honour even with Drishtadyumna near, Draupadi beseeched Krishna in desperation to come and deliver her from the humiliation ‘कृष्ण य निमित्त व हरि नरं व || प्राणाय संयोगास्त याहामि ||’ expressing her anguish and helplessness.

Seeing the events transpiring before his very eyes Bhima bursts out that he did not object all wealth and possessions being placed as wager, since Yudhishthira is the lord of all that they possess, but in placing Draupadi as wager, trespassing all norms could not be tolerated even a dishonorable gambler would not place maid servant as one. Having caused her misfortune he asks Sahadeva to keep fire so that the hand that played the game may be burnt - 'प्रक्षेपणं पिताः वस्त्रगृहस्य क्षत्रियाः समताम ||
न नाम द्वारिष्णन द्वार वैञ्चित्तः ताज्ज्ञ || त न नाम वायुः पुरुष सापीये ने भर्तरं ||
वर्षकं नमस्करं स्वपीये संस्तर्थे || ||
अथवा मनु पार्वती राप्तरानांस्यां ||'
Bhima's anger could only be restrained by Arjuna pointing him that he has never reacted in this manner any time earlier, which surely must have been due to the actions of the enemies. Then he cautions him that the enemies should not take advantage of this lapse ‘न पुरो भगवानं नन्दवीरार्तिनि गिरि ||
पवनेन निति सतु नृसारेष्यनांम्।’ Thus restrained Bhima gives up his anger.

At this moment a strange glimmer of righteousness rises among the dark forces of evil minded Kauravas. Vikarna reminds his elders that unless they reply Draupadi's query he fears that all will go to perdition - 'अिविदृष्टेन स्वतःपर्य नमस्य। गयं एव न ||', knowing that Draupadi is married to all the Pandavas, therefore Yudhishthira alone has no right to place her as wager. Further having lost himself first, he is not free to wager any further. Therefore, Kauravas cannot be said to have won her over. Hearing this unexpected protest, the assembly becomes exited and blames Shakuni. Karna pulls Vikarna aside admonishing him not to be the cause of family's displeasure. Since all have accepted that she has been won righteously he protest, the assembly becomes exited and blames Karna. Karna pulls Vikarna aside admonishing him not to be the cause of family's displeasure. Since all have accepted that she has been won righteously he

Then Dushasana started pulling Draupadi's garments again, which makes her to recall Krishna ‘ततो तु नातिनाशनाः गात्रस्यतृष्णा वयस्क || समवधिः सन्तायाः वियन्तिता वदलके ||
आकृत्यानस्य वदलके षोभायामिनि हितं'। Draupadi recalls what Yashishth had said in earlier times for Hari in times of distress, he is sure to come to their assistance. Therefore, she calls him to offer his succor and refuge referring him as Govind and Krishna - 'गोविन्दो गृहाणां कृत्वा तु कुर्ल ||
कल्याणं विनियम स्वत: सरारणे प्रस्तुतम् ||
अगम्यमनं तुता संख्या संिद्धकलनं ||
द्राक्षाय नित्याय निर्मितं नित्यायिनिन ||
कृष्णस्य कृत्वा कार्योऽन्नविनित्यात्मविनित्यायाम ||
पर्न वाहिका: गोविन्दो गृहाण: षोभायामिनि ||'. Krishna listens to her pleadings from far off Dvāraka and assuming his unmanifest form, covers Draupadi with beautifully coloured garments, making more and more clothes appear on her body even as earlier ones were removed by Dushasana 'प्राणायां वतः ||
मूला कृत्वा पाण्डवाः भर्तराः सापीयं अश्वाय ||
पर्योऽन्तु सत्तुः कृत्वा नामः सापीया विचित्रः ||
आकृत्यानस्य वदलाय विज्ञानमेति ||
तत्तब्रह्मो ववायु विदायामुः ||
तद्रुपार्वती नासमार्गस्यनित्यावतेः'।

An interesting anecdote, not available in Mahabharata, gained popular credence in later days under the impudence of Bhakti movement relating to this incident. It is said that when Draupadi was thus being humiliated, Krishna was sitting with Rukmini in Dvāraka; he rose up promptly and rushed but even as he reached the threshold, he stopped returning to his seat. Rukmini perplexed by his strange behaviour, asked him where was he about to go and why did he restrained from going. Krishna reply was significant; he was going to Draupadi because she in distress, was seeking his help earnestly. But
when she covered her breasts to protect herself from humiliation, on her own, he returned. It was only when she saw Dushasana relentlessly pulling her clothes, she surrendered to Krishna with complete helplessness and without any reservations pleading for his grace that he rushed there to cover her with innumerable clothes and defeating Dushasana's evil designs. When human beings bow their heads in submissions, it is their body, the form that bends. 

**Text**

At this stage *Vidura* reminds the assembled people that *Draupadi*’s query still remains unanswered and keeping silent is as good as supporting a lie. Seeing the inauspicious omens, frightened people praise *Dhritarashtra*’s sons ‘*Kuru* elders had no words to speak, *Bhishma* conceding meekly that however much a person may know of righteousness, the week end up accepting as righteousness which they are told to be righteousness - *Bhishma* says, ‘whatever they do not want, they do not want. *Kuru* elders had no words to speak, *Bhishma* conceding meekly that however much a person may know of righteousness, the week end up accepting as righteousness which they are told to be righteousness - *Bhishma* says, ‘whatever they do not want, they do not want. 

** Krishna : A study based on Mahabharata**
It was too much for Bhima to see his brother being thus humiliated; therefore, he angrily tells the assembled people that if they had not respected Yudhishthira like their own father and head of the Pandavas, they would not have tolerated this humiliation. He is the lord of merits, austerity and life. Even if he accepts that before Draupadi was offered as wager he had not lost himself, then they would all accept having lost in the game. Otherwise, no one traversing this earth would ever live having touched Draupadi's tresses. He is bound out of respect for his brother and having been prevented by Arjuna. Seeing him getting angry Bhisha, Drona and Vidura restrain him.

Karna tells her solicitously to forget Pandavas and be ready to accept slavery under Kauravas, saying 'पालक गात्र परिवार भरत नहीं करवा दित्यागितानं तिल्मणा।' Duryodhana continues to berate Yudhishthira to reply whether Draupadi is lost or not in the game, exposing to Draupadi his well-formed thigh like banana stump and like the trunk of an elephant 'पन्ने वृक्ष यदृच्छिक व्यापी राज्यों में वर्धित होके।' A great and wise lady that she is, the first boon which she asks is for Yudhishthira being released from slavery so that her may not be called slaves 'देवी आदेर संपत्ति वृक्ष कामना वर्धित होके।' Out of belated remorse for the agony and indignity suffered by Draupadi, he asks her to seek another boon, whereupon she requests the release of Yudhishthira and his brothers from bondage. Pleased by her requests, Dhritarashtra scolds his son for becoming unnecessarily hard and vile.

Even as terrible vows were being declared, an ass enters Dhritarashtra's sacrificial hall and started braying, all other asses and animals and birds joining the refrain. When Gandhari and Vidura hears this tumult became saddened prevailing upon Dhritarashtra to reconsider the penalty. Dhritarashtra was overcome by the events and asks Draupadi to receive any boon 'पालक गात्र भरत नहीं करवा दित्यागितानं तिल्मणा।' A great and wise lady that she is, the first boon which she asks is for Yudhishthira being released from slavery so that she may not be called slaves 'देवी आदेर संपत्ति वृक्ष कामना वर्धित होके।' Out of belated remorse for the agony and indignity suffered by Draupadi, he asks her to seek another boon, whereupon she requests the release of Yudhishthira and his brothers from bondage. Pleased by her requests, Dhritarashtra scolds his son for becoming unnecessarily hard and vile.

For once Draupadi is struck by Dhritarashtra's noble response and praises her fortitude when other Pandavas including Kunti were despondent. He admiringly speaks that he has not heard of any other woman responding in such gracious manner. When Pandavas and Kauravas were angry with each other, it was she who serenity among Pandavas. When Pandavas were sinking in the stormy weather, she was the boat that transported them 'क्षे न बुध-शुक्ल तीर्थो स्वयं समार।' Hearing these condescending words spoken by Karna, Bhima explains in agony, 'Alas, a time has come when Pandavas had to be saved by a woman'. Seer Devala had said only three things illumine a family, progeny, actions and wisdom. By touching her, Dushasana has rendered her inauspicious, destroying our progeny, wondering with Arjuna of what use would be progeny from such union - 'भृगूसानीः पाणिफलाणिकुमुखव दुर्मिन्हृति AVলক्ष्य; शैष्टिकाः पुरुष समि देवको।'
perpetrators of evil, इसलिए हिन्दू धर्मके निकट गेते गये हैं।

Dhritarashtra's is not an unwise person, Vyasa having guided him in ethical and moral principles and Narada and Sanjaya having informed him of the divine status of Arjuna and Krishna. Yet we find Vyasa bringing how even persons exposed to spiritual truths often display dubious and diabolical nature in primordial world. Therefore though he refers Draupadi as 'वचना हि विषयों भो धर्मरूप: गती', describing Yudhishthira as अजातशत्रू and 'वों तात धर्मरूपो गति मुखा पुरे उत्तिष्ठति',Vyasa referring Druapadi as 'जातमकं वनमं वतिया वीरं न जन्मे', he is not hesitate to request her to pardon Duryodhana keeping in mind his old parents 'दुर्दशनम पत्ररूप तलकन हरिन्द्रम कुमार', Even justifying the game of dice, was the result for his desire to see friends engage in friendly banter - तिरामण प्रतिघातेन पुरुषों व वस्ताक्षर, not forgetting to praise Yudhishthira's righteousness, Arjuna courage, Bhima's valor, receptivity and devotion of Nakula and Sahdeva 'पवित्र धर्मां वजने मेहमानों पापका || मार्ग्य युद्धवक्षयों ||'. Finally he allows Pandavas to go back again to Khandavaprastha with Draupadi 'अजातशत्रू भार ने त्याद्विक्षैः जन्मने ते पापका धर्मां ||'.
Chapter - IV

When Dushasana hears that Dhritarashtra has released Pandavas from bondage and given them their kingdom, he promptly reports this to Duryodhana that the immense wealth which they had won had been returned to Pandavas by their old father. Knowing not how to respond to the new situation, they fall back on the alternative to humour their old father. Duryodhana goes to him and praises Arjuna's brave deeds and how much he himself is afraid of him. Dhritarashtra not realizing the new ploy counsels him not to cross their way through unfair ways, since they are sure to fail even as all their earlier attempts failed. Therefore, when one can defeat them it is wise to live with them in peaceful co-existence.

Duryodhana then reminds his father the advice which Brihaspati gave to Indra that one should defeat an enemy either through war or through other means. Therefore, seeing no possibility of living in friendship having humiliated them earlier or defeating them through armed struggle defeating them through the game of dice alone appears a reasonable course. Therefore he seeks his approval to play another game, with only condition that whoever looses in the game will go to forests for twelve years and live the thirteenth years in cognito. No other way appears reasonable since having been ill-treated and humiliated them, he expects Pandavas to take revenge on them.

Dhritarashtra who had justified their earlier invitation as good will sees this new opportunity as reasonable for his sons to fulfill his ambition making his sons undisputed contenders to the kingdom of the Kurus. He permits Duryodhana to invite Yudhishthira for another game. Seeing this change in Dhritarashtra's mind, Bhishma, Drona, Bhurishravas, Yayutsu, Vikarna and others persuade him not to have the game of dice again pointing that it would surely bring much heart-burning and never any peace. Dhritarashtra is not inclined to listen to their sage advice and calls them back if they have not already reached Khandavaprastha. Hearing this news, Gandhari becomes concerned remembering Vidura's words that Duryodhana would be the cause of destruction of the family. She warns her husband that if he does not restrain himself from this unwise step he himself will be held responsible. But the fond father, already blind in his vision becomes deaf to their pleadings, declaring that even if the family is ruined he is unable to refuse Duryodhana 'AxaVUto samaavhanaM inayaaogaat| jaanannaip xayakrM naaistk`imatumau%saho|'.

As Pandavas were proceeding to Indraprastha, a messenger comes and conveys them the message. Brothers are shocked with disbelief but Yudhishthira sees nothing amiss, so fond was he for playing the game of dice. Taking refuge in righteousness he accepts the invitation- 'AxaVUto samaavhanaM inayaaogaat| jaanannaip mahabauiw: punaV-Utmavat-yat| APyaasannaao ivanaaSa: syaat|'. Desire becomes a strong and overwhelming motivation to justify his ill-founded decision. Time seems to be weaving its strange web in inscrutable way and renewed game begins perhaps as divinely ordained Yudhishthira falling prey 'jaanannaip mahabauiw: punaV-Utmavat-yat| APyaasannaao ivanaaSa: syaat|'.

As expected Yudhishthira again loses game after game and has to go in exile with his brothers for fourteen years - 'tt: praijata: paqaa- vanavaasaaya dIixata:| Aijanaanyau<rIyaaiNa jagaRhuSca yaqaak`mama|'. Inexorable Time seems to rule the lives of Pandavas, in spite of the sage advise from Krishna and other well-disposed elders, as amoral, agnostic world against them their righteousness disputed and tested on the bench mark of the unrighteous responses of Kauravas, often making one wonder whether in temporal life righteousness...
pays, substantiating the dictum of Charvaka, Duryodhana’s teacher, who said: ‘A man who is enemies to all should be a king’. While other brothers often appear struggling with their consciousness, Yudhishthira stands resolute in his belief in death as the boat which alone will take him to safety.

When Pandavas prepare themselves to go on exile, Dushasana ridicules them saying that Pandavas having been razed to the ground, Duryodhana has now become absolute lord of the world, those who were priding themselves in shining armour earlier have now to wear animal hide to cover their shame. Draupada was surely unaware to give his only daughter to them, now that they have lost all their masculinity. Seeing him thus brag, Bhima berates him saying that it is not proper that he should speak having defeated them through trickery and not through valour. He will surely have his chest breached puffed up with arrogance by Bhima. Disregarding Bhima’s reprimand, Dushasana dances around him shamelessly addressing him ‘Bull, Bull’. But seeing this indecent behaviour Arjuna comforts Bhima saying that he will face the consequences for this insult ‘The earth and the heavens will be flooded with those bloodstained waters’.

Duryodhana too shows repeatedly his thigh asking Draupadi to sit thereon. Bhima roars against the earth will be drenched with Duryodhana’s blood. Arjuna too declares that may Himalayas may shift their place, sun may loose its luminosity, moon lose its cool but he will surely kill Karna and his companions. ‘Karna, the invincible warrior, will sit thereon. Drupada’s son will not leave the Duṣṭāra, the one who is unrighteous should ever grieve over those events. Pandavas are righteous, courageous, brave, industrious and enterprising. They should seek to be successful and enterprising. They should seek to be successful, Yudhishthira tells him that

Finally when they depart on the exile with Draupadi leaving Kunti to the paternal care of Vidura ‘As long as you have mighty friends, you can achieve any thing. But you alone will have to bear the burden. You should seek the help of Indra for success, Yama for subduing anger, Kubera for charity, Varuna for restraint. They should maintain self control being good to others, life from water, compassion from earth, brilliance from Sun, strength from wind, and wealth from all quarters. He wishes them success in their enterprise, hoping to see them again when they return’

Dhritarashtra realizes the dangers of dissention in the family, but being blind in body and to reality of life, he dreams of eventful reign by his sons. When he desired to know from Vidura who has taken the events, he tells him that Yudhishthira and his brothers were seen hiding their faces not only to conceal their anger but also their distress from the populace. Vidura counsels them that one who is defeated through unrighteousness should ever grieve over those events. Pandavas are righteous, courageous, brave, industrious and enterprising. They should seek to be successful, Yudhishthira tells him that

As they ready themselves to depart, Vidura counsels them that one who is defeated through unrighteousness should ever grieve over those events. Pandavas are righteous, courageous, brave, industrious and enterprising. They should seek to be successful, Yudhishthira tells him that

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Hearing all these unpleasant and unwelcome signs, Dhritarashtra goes in depression, for which Sanjaya tells him that he should not hold any one responsible but himself for not listening to wise ones. Those whom gods desire to destroy, their minds are made obscure to perform unrighteous actions
Krishna: A study based on Mahabharata

Chapter IV

Time not appearing to punish but vitiate the mind of the people. 'A kalo dhrityam iti: kuru naastra kuru viharantah kalam vane avara
dharmatvam
dharmatvam'. Sanjaya recommends even at this stage peace rather than hatred with Pandavas, because Pandavas are more powerful than Kauravas. Vidura advises him to restrain Duryodhana from his wickedness and Dushasana to apologize in the open assembly for the humiliation inflicted by him on Draupadi and finally to install Yudhishtira on his throne.

Still obscure and attached to his evil son, Dhritarashtra protest that they all speak in favour of Pandavas becoming un-favourable to his sons. He accuses Vidura that he has come to plead for Pandavas and not as his well wisher. How can he abandon his own sons for those of Pandu? Even though they too are like his own sons but Duryodhana is born his own self. Who can then agree to abandon one's own sons for the sake of sons of others? Dhritarashtra angrily says that he does not respect his advice any more, since he appears to be not honest in his advises. Therefore he may leave him wherever he desires, since he has no use of him - 'ahavatavam virudh dhanyate manasarvah parvata
dharmatvam
dharmatvam'. Dhritarashtra impatient and occurring from his toe nail - 'sage Dhritarashtra advised like wise but he is incapable to counsel and control his wayward son. He requests falling on them if they are not stopped in their actions. Pandavas, saying they all are speaking to instill confidence in him, instead they should think of destroying Karna.

Karna, who as the ancient seer had performed austerities and patience for hundreds and thousands of years for the welfare of the worlds- 'evam daham kuru naastra kuru viharantah kalan
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Krishna : A study based on Mahabharata

Chapter IV

Krishna states that he is no one other than the divine essence established in gross Krishna-form, "that he is no one other than the divine essence established in gross Krishna-form", and suggests that his Krishna-form like any other gross forms too is by the same reasoning an extension of the principle established when he said "that he is no one other than the divine essence", the 'divine essence' having made even the Krishna-form the instrument for fulfilling the divine intent and purpose. Therefore one should be sensitively receptive and consciously distinguish the various situations and the contexts in Krishna's life when he speaks words as a temporal person but which should be seen on a larger perspective as the actions of the divine essence concealed within that gross Krishna-form. Therefore the words which Krishna used the prophetic words that "the essence of the Primal Person, manifesting as the creation, establishing immortality of the gods and mortality of the creatures", want to enjoy her as a slave when Pandavas, Pancalh and Krishna were alive, and etc. Drupadi praises him as the Primal Person, as responsible for protecting her because of her being born from sacrificial fire-place and being his companion."
Thereafter, *Krishna* taking *Yudhisthira*’s leave to depart to *Dvaraka* and *Drishtadhymuna* taking *Draupadi*’s children with him to *Panchala Pandavas* depart to *Dvaitavana* to spend the twelve years of exile. In *Dvaitavana* they meet *seer Markandeya* seeing whom with a pleasing countenance, *Yudhisthira* asks him how is it that he has a satisfied look on his face when other sages appear sad seeing them suffering. The sage replies that he is neither happy not unhappy seeing them *‘न तत्त्वद्यात न यथा महानयिनी नावं विवाहान्यतां न च कृत्यान्यतां न किं तदनुभवतां’* but he smiled recalling *Dasharathi Rama*’s similar exile, ‘*पंशुपति गमनः मनाना तथयोग्यान्यकार्यसिद्धिः*’. Then he reminds him that ordainor has ordained every action for creatures, therefore one should perform them with righteousness whatever comes to their lot - *‘सत्यानां भूतमिति संवर्गः पथः तथा प्रायःविविधिनः सविधाः | यथाविधिनः कस्म वर्तनि विज्ञानिः गोपयं वासवाधितिः || प्रायः नस्सतः वर्तनि विज्ञानिः महाकालिकियोऽप्रायः पद्म ||*’. Therefore complete the period of exile and then win your kingdom from the *Kauravas* ‘*तथा विद्युत्सिन्ह च महानुभा नाखु चमकिन्नी विमुखः | ततः सत्यं नित्यं तेन वीरथान्ययंसि विद्वत्व चिरंयः*’’. *Baka* son of *Dalbha muni* assures them that if combination would be like fire with wind and those who do not combine these two *do not last long* ‘*पर्यं तत्र गंगुत्रं स्वर्यं च व्रमणं यह || उपनिषदः अजवननावान्यन्तः ||वासवाधि नेवकः कृदवर्त्येऽयोऽप्रायुः || असत्यत्वं व नानात्वमः तद्यथं भूलिध्वं*’.

*Yudhisthira* is not inclined to accept this view saying that the times are certainly difficult for them unimaginable sufferings having befallen on them - *‘कर्तने एवं द्वारा परायणमुक्तः || विद्विदां शरीरसुधामलसिद्धि भविष्यति ||’*. *Duryodhana* has never being kind and compassionate therefore could never understand what forgiveness is and therefore does not deserve one. But since forgiveness alone is his own refuge, he needs to forgive - *‘गुप्तार्थोनि नारीलिङ्गानि न विनिद्धिः || अजवानावान्ययं सविधाः विद्वत्व च भास्यम् ||’*. Therefore in all circumstances he will adopt forgiving nature. Though there is no doubt that enemies can be defeated by force and aggression but that path does not appeal to him. Therefore though what she spoke would appeal any one, it appears not spoken by unorthodox one. He never performs his actions, not even righteous ones, expecting fruits but being compassionate, observing actions performed of noble ones, with mind attuned to perform actions being charitable as the ordained action. For one who performs righteous actions without expecting fruits, such one alone reaps the true fruits of righteousness. Just because fruits are not immediately visible, one should have no doubts about righteousness or the *divine intent*. The fruits of actions are sure to come, that is the assurance of *सवः* - *Therefore, considering everything as desirable and giving up all materialist and unorthodox thoughts will remove all her doubts* - *काँस्य विधिवपः ततायात्माया वस्त्वः || उनमातस्तानविविधिनमपि न भवानां || ततं कर्मस्तानविविधिनं काढुः च भवानुः || दर्शियों एकत्रितः यं वस्तितिन्यं || तथं चासन चार्यी न चार्ययक्ष्मायां || आजस्त्वानन्ययं मन्यतं स्रोतशः || सवः एवं मनः कृदवर्त्येऽयोऽप्रायुः || अजवानावान्ययं भविष्यति च यवर्त्ये || असत्यत्वं व नानात्वमः तद्यथं भूलिध्वं*’.

*Draupadi* is a determined lady with firm resolve not being convinced maintains that while she
has not doubts about divine intent and purpose, he should know that she is asking all these questions due her sufferings. She will not rest contented but will continue to ask therefore reply her queries with pleasingly. With the loss of the kingdom, great calamity has fallen on the family and if he takes in mind they will definitely be successful avoiding the sufferings and when it is accomplished it will bring great fame for all.

Then like taking coal to Newcastle, Bhima too speaks extensively about यदुधिष्ठित्रा telling him that for a Ksatriya attaining kingdom through actions performed according to यदु and scriptures is most proper. For one faulting in righteousness, enterprise and desires and living in forest what purpose can be served? He is aware that Yudhishthira is well-respected as man of righteousness and respecting the same, all others have now fallen in great trouble. Only weak one spends his life in forests, not the powerful one. Neither Krishna nor Bhima nor any other brother appreciates his repeating यदु every time. It is only hoped that this renunciation is not due to old age and impotency.

Follow यदु and with the help of Arjuna and himself win the kingdom again, because by following यदु alone neither any king had won kingdom nor any wealth. "सचमुच सप्तकुलाः कृष्णे किंकर्णे दूसराः सदा भननेत् \\ वर्तमानायः किं कर्तनं भवनेत् \\ यदु सत्यार्थात् तत्त्वज्ञातानि विद्वानां।"

Yudhishthira becomes subdued with these strong exhortation protests that his words are creating extreme pain to his heart but he does not hold him responsible because he himself is the cause off all their sufferings, conceding further that he agreed to play the game second time thinking that he would possibly regain the kingdom and wealth lost, without realizing Shakuni’s dishonest nature. "सचमुच सप्तकुलाः कृष्णे किंकर्णे दूसराः सदा भननेत् \\ वर्तमानायः किं कर्तनं भवनेत् \\ यदु सत्यार्थात् तत्त्वज्ञातानि विद्वानां।"

When Bhima fails in his attempt to persuade Yudhishthira, they assure him that they are capable of defeating Kauravas, Srinjayas being ready to do anything that would please him. Therefore, he should fight the enemy because there is nothing greater than war for a Ksatriya. Yudhishthira then exhaling a long breath counsels him that while what he says is true he should also know what he has heard from wise persons. Bhima not to be hasty because all evil actions however courageously accomplished are bound to fail, even as well thought-out actions are bound to succeed. "सचमुच सप्तकुलाः कृष्णे किंकर्णे दूसराः सदा भननेत् \\ वर्तमानायः किं कर्तनं भवनेत् \\ यदु सत्यार्थात् तत्त्वज्ञातानि विद्वानां।"

Hearing these words, Bhima becomes sad and keeps silent grumbling however that every one is pleased with his advice except himself and Draupadi - "प्रथमे ने प्रत्यक्षांक्षा वाच्यां \ योग्यस्य गर्भस्य कृत्यां व महानाः। अधृतं राजस्वदैवलिङ्गम दैवति न बने।"

At that moment Vyasa becoming concerned with their agitated minds informs them that he has understood mentally their problems. Therefore, he proposes to solve the same keeping in mind the divine skill. The time has come when Arjuna will defeat Duryodhana making you the ruler of the land. He will initiate him a mantra known as Murtimati for which becoming properly to receptive, success will come to Arjuna. Let him approach Indra, Rudra, Varuna, Kuber and Yama through penance and
austerity. He verily is the celebrated seer Nara, friend and companion of Narayana and will receive many weapons from them that will make him invincible. “Pulneraṁ gaṁ pṝṇaṁ māṁ ṛṣithaṁ pralājasīvarthaṁ. | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ”.

Before he leaves them, he tells them to shift their dwelling from the present forest to some other, saying that it is not advisable to stay in one place for long, since their presence may cause obstacles to the sages in their austerities. Accordingly with the blessing of the gods presiding over the quarters and the sages for good fortune, success, wealth etc and safe passage they shift themselves to Kamyakavana adjacent to river Sarasvati. Then as advised by Vyasa, Arjuna approaches Indra and others for getting the divine weapons. Draupadi then addresses that he may attain all those things which his mother Kunti had prayed for him, his brothers in the intervening period will spend recalling all his earlier brave deeds. They may not enjoy any pleasures or any food in his absence, their all future happiness being entirely dependent on him. Therefore fare well your journey be rewarding. Fight not with more powerful, this is her earnest request. Let my obeisance be to the ordainer and controller, so that they may be favourably inclined towards him; let courage, resplendence, wisdom, foresight, determination, Uma, Lakshmi and Sarasvati be favourably inclined towards him; let the heavenly and worldly, benevolent and malevolent gods be favourably inclined towards him on his journey “Pvante kṛṣṇe mahādevaṁ jatīyacaritaṁ | tulasam, niyamvāṁ kṛṣṇe ṛṣithaṁ vṛddhisīvarthaṁ | ṛṣitaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ”.

Embarking on his journey, Arjuna reaches a lonely place beside the Himalayas, where he sees a sage luminous in splendor, fully equipped in arms and armaments reclining on a tree inquiring him the purpose of his journey. Arjuna tells him that he is going to Indra for divine weapons, for becoming victorious over his enemies and deliverance of his brothers now living in forests. The luminous sage being Indra in disguise advises him that he cannot give them to him but from Shiva through penance. Arjuna performs penance and intense austerities as no one had performed earlier. Pleased with him Shiva lauds in affectionate disposition saying that he exceedingly happy with performance of his actions, courage and valor, there being no other warrior like him. Then addressing that he may attain all those things which his mother Kunti had prayed for him, his brothers in the intervening period will spend recalling all his earlier brave deeds. They may not enjoy any pleasures or any food in his absence, their all future happiness being entirely dependent on him. Therefore fare well your journey be rewarding. Fight not with more powerful, this is her earnest request. Let my obeisance be to the ordainer and controller, so that they may be favourably inclined towards him; let courage, resplendence, wisdom, foresight, determination, Uma, Lakshmi and Sarasvati be favourably inclined towards him; let the heavenly and worldly, benevolent and malevolent gods be favourably inclined towards him on his journey“Pvante kṛṣṇe mahādevaṁ jatīyacaritaṁ | tulasam, niyamvāṁ kṛṣṇe ṛṣithaṁ vṛddhisīvarthaṁ | ṛṣitaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ | vibhvaṁ pṛatirṝṣitaṁ bṛham āṅśiṣhamsīvarthaṁ”.

When Arjuna becomes completely attuned to receive the divine weapon from Shiva the earth with its mountains, forests, oceans towns and villages began trembling, heavens rejoicing with sound of thousands of conches, drums and tabors with wind lashing, Pashupatstra descended with tremendous force flashing like lightening and stood behind Arjuna, in the very presence of gods and asuras and all the inauspicious marks in him having been eliminated. Arjuna then requests them to grace with the divine weapon Pashupatstra which is powerful and incomparable “bhagavatārthāṁ bhavante kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | saṁśaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | saṁśaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | saṁśaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ”. Then being commended by the great god that he is eligible to possess “mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ”, Arjuna receives Pashupatstra from which no one in the three worlds could ever remain unharmed, and which can destroy with mere thought, sight, speech and using the bow - “bhagavatārthaṁ bhavante kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | saṁśaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ | mahāṁ pṛṇaṁ kṛṣṇaṁ pṛṇaṁ kṛṣṇaḥ”.

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During the days when Arjuna was in heavenly worlds, Indra having known his reputation as chivalrous among women arranges to send Urvashi the celestial nymph to him but when she makes romantic overtures Arjuna does reciprocate saying that he has motheerly feelings for her "कृष्ण तवं वासगमे पलत्वां कंप्लुप्लुत्स्यन्तरि। वुर्वाशी मे विद्याये विद्विलयां व मोहता। | पर्य बुलिति ति घरी निव मनमिति। तत ह संराजनति ति ह ये पुण्योपायः॥". This makes her angry telling him that she had come to him at the behest of Indra, therefore, feeling rebuffed she curses him that he will spend rest of his life युधिष्ठिरम् like a eunuch dancing in the company of women.

The impression that he had become a eunuch was perhaps influenced by Arjuna's well-established reputation as amorous and chivalrous among women, having married many beautiful women. Bhagavat Purana narrates an incident that after the Kurukshetra war was over and Arjuna returns from Dwarka after a long lapse of time, Yudhishtira chides seeing him weak, whether he was kept good health, hoping that he did not share bed with unworthy women or with a woman unworthy for him - "श्रान्तिचित्राव्यम् तत्र प्रस्तुतेऽविभाजिते मे। अप्रवेश्याम् दुःस्य कि च तत्र निर्भयिते। ||..वर्णिकं नासास्मि युधिष्ठिरं तेषां व वायुक्षेत्रासम।||'. The curse to live among women must surely have been worse curse than death to him. But when Chitransen Gandharva reports this incident to Indra, he consoles Arjuna saying that the curse to live without manliness अस्थारस्यम् would be useful for him during the period of his exile and assured him that this condition would only be for one year during the last one year of their exile in cognito "आच्छादनवायू भूतिगृहितम्; नाथ। किं तु विपाक ते तस्य योणिं| ||. समाप्तिवा अस्थारस्यम् त्व। च तस्य विवाहवत्र तत्॥". The belief that he became a eunuch was, however, not correct. Even during the days when Arjuna impersonates as Brihannala in Virata's court, he was not a eunuch but only behaved like one dancing in the company of women. In Virata Parva, Arjuna clarifies he took advantage of Urvashi's curse to live like a eunuch though not eunuch dancing in the company of women. When the year comes to close he says that he would not be required to impersonate as such, "भूतिगृहि संविदाकः विनाब्दिः कन्या व तप्सुसमावधारो नाम। || नामिनि कोण्यात्तत्त्वं पराशुरामणुं। || समाप्तिवा विभिक्तम् वा च गुणानम्||'. Arjuna's statement finds further credence when he says to Virata's son prince Bhuminjaya that as enjoined by Yudhishtira, he remained assuredly a celibate during the year fulfilling Urvashi's curse. But he is not a eunuch being only enjoined by the curse. Therefore, having completed the year he is not more a eunuch having been released from the curse "भूतिगृहि संविदाकः विनाब्दिः कन्या व तप्सुसमावधारो नाम। || नामिनि कोण्यात्तत्त्वं पराशुरामणुं। || समाप्तिवा विभिक्तम् वा च गुणानम्||'.

Therefore, when a proposal was made by Virata to accept Uttara his only daughter as his wife, Arjuna tells him that when she had already attained puberty she had stayed with him for one year to learn dancing. If he marries her then people will suspect her character. Since such suspicion should not arise in their minds he had always lived pure, with his senses and mind restrained and the renown of his daughter will remain well-established. There being no difference between daughter and daughter in law, he would accept her as a bride for his son Abhimanyu, who is also Krishna's nephew "प्राच्यम् तत्र तनं व गैंगोरते न। अवेदिया भवेदात तस्य लोकस्य व चिर्मे। || तत्सामन्नेत्रम् ते न द्रुतःनिन्दिः।।गैंगोरते न तस्य हृषीकेशा पुरुरं योषि। || अवेदिया तत्र पद्यसं तेन गैंगोरते न।। अभिमन्युद्भवद भृगो विधिवाचारारथानं। || गैंगोरते न तस्य हृषीकेशा पुरुरं योषि। ||. In later days, Arjuna's high sense of propriety and control over his senses came to be recommended for people to be delivered form their desire from sex gratification "तद्वः व शुद्धयस्युद्भवद्य न नित्य गैंगोरत्यम् ते। || तस्य कमः कांस्य पापाकांस्य प्रकरणे॥". Yudhishtira comes to know from sages that Arjuna had engaged in performing many austerities to gain the powerful weapons. Listening to the description of the difficult penances Yudhishtira grieves when he will see Arjuna again, "कभि दयालि व भीम चक्रवर्ति तात्तूनुम् कांस्य कृष्णा उन्नित्रादनं कहते लो।
saying that his mind has become disentangled like the pearls sliding from the string or like the bird whose wings have cut - "अपना शरीर यथार्थतः इति हिन्दा। अपिनियमः सब यथार्थम् पापाया।"

| Chapter IV | Krishna : A study based on Mahabharata |

Diruapadi gives voice to her melancholy, "पतिः जन्मनाला विश्वम् विद्यासुंदरम्। तुम्हें पापायस्य यो न प्रतिमनि।" Bhima says "तपस्तु पुरुषायं नदयं गुरुद्वारयाम" and hearing his words Nakula and Sahadeva burst out in tears "सुखम्यकारणो नकुला। पापायस्य।" and "न हि सत्तमुखे दीर्घं प्रगातम् वर्गः।"

Therefore, to overcome the feeling of separation, see Narada arrives among them and advises them to proceed on an extended visit to various pilgrim centres so that the pang of separation may be minimized.

Deputed by Indra to Kamyakavana see Lomeshya informs Yudhishthira, Arjuna's accomplishments in the heavens, his attainment of weapons, music and dance "जनानं जनानुपादं कारं कुलं। जीवनपिंदिनं ||

Seeing the discontent among both the sides, Balarama wonders whether happiness does ever follow righteousness seeing noble Pandavas suffering in spite of their noble conduct while Duryodhana enjoys wealth and wide regions in spite of his evil actions. It would nothing unusual for people to think that unrighteousness is preferable to performance of righteous actions "तु मनं यथार्थं मनोविभाजनं यथार्थम्। सुखसम्पदा यथा।"

After offering obeisance to the sages in Kamyakavana, Pandavas go on a pilgrimage and reach Prabhaksaksetra on the west coast of India, where Krishna comes to meet them along with Vishnis. Yudhishthira welcomes them with honour and narrates the loneliness and misery suffered with Arjuna's absence in search of divine weapons from the gods, hearing which Vishnus express satisfaction.

Seeing the discontent among both the sides, Balarama wonders whether happiness does ever follow righteousness seeing noble Pandavas suffering in spite of their noble conduct while Duryodhana enjoys wealth and wide regions in spite of his evil actions. It would nothing unusual for people to think that unrighteousness is preferable to performance of righteous actions "तु मनं यथार्थं मनोविभाजनं यथार्थम्। सुखसम्पदा यथा।"

Satyaki then said that it is not the time to lament but to take decision to extend their help, even if Yudhishthira on his own does not request for help. Those who have friends in this world do not commence the enterprise all by themselves; their well-wishers coming forward to help. It would be proper that this very Yadava armies fight Kauravas and give Pandavas their right. While Krishna is happy with his response, he informs that perhaps neither Yudhishthira nor his brothers would prefer kingdom which they have not won by their own strength and valour. They will not do any unrighteous act through desire, fear or greed. Yudhishthira appreciates these words spoken by Krishna and tells Satyaki that it was quite proper for him to speak thus because for him glories, truth is the primary thing that promotes him to action. Therefore, when Krishna considers the time appropriate, he will surely seek his support to defeat Duryodhana. Therefore, he requests them for the time being to go back to Dvaraka, with confidence that he can rely on their help "सीता कलाम पुरुषोदेशे केन्द्रभवन्यं साधन विवेकं। यदा गणं व दिनिष्किर्तं गुप्तकिलं ततं वेदनं किलं किलं हरम्म कालं।" Then he bids them all and continues with his pilgrimage.

Even after completing their pilgrimage, when Yudhishthira seeing that Arjuna has not yet arrived expresses his uneasiness, who he considers brave like Krishna and Kartavirya and victorious like Balarama - "तमसं वर्जनं वर्जितं वसंतिरिवमाहं। यदा गणं व दिनिष्किर्तं गुप्तकिलं ततं वेदनं किलं किलं हरम्म कालं।"

In his shoulders he sees strength of Indra and swiftness of Vayu, in his face the serenity of the Moon and in his anger he sees Death. Being eager to see Arjuna they depart to Gandhamadana mountain at the foot hills of Himalayas, where hermits nestle their homes of Nara and Narayana. They travel to that place on foot with their mind restrained, eating little food where no cruel, greedy or ignoble ones can approach "फिलाके बयों यद नरायणानाथं।... पुमालिकं परिदृष्टं स्वरूपस्य। तेन पदयंतिम यद्यान्त्य पापायस्य।" Even as they were conversing among them, there descends a divine chariot from the sky, in which they see...
Arjuna sitting fully equipped with powerful and divine weapons. Seeing Yudhishthira, Arjuna gets down and offering his obeisance to Guru Dhruvya proceeds to Yudhishthira and Bhima. Then he embraces Nakula and Sahadeva and comforting Draupadi stations himself near his elder brother.

Yudhishthira was pleased with Arjuna having received so many divine weapons and praises the divine will and their good fortune that now they can be sure to win and regain their kingdom - "दिव्यप्रणय पात्र युधिष्ठिरः। दिव्यसिद्धिः पराक्रम हृदयः।|| दिव्यदा ब्रह्मस्मिनं भक्तं देवस्य कर्मकान्तः।|| दिव्यदा च भयावहस्मिनं भक्तं देवस्य कर्मकान्तः।|| दिव्यदा च भयावहस्मिनं भक्तं देवस्य कर्मकान्तः।|| आदि कृत्तिन नन्दिका विनुश्रविनेन। मन्यो च भूष्णाद्ययुक्ति वृक्षाकृतिः।'.

Yudhishthira was so overwhelmed seeing Arjuna possessing the divine weapons that he expresses his desire to see their display "इर्ष्याति तां सा द्वारा यथें प्रक्षयति भृगुः। महिमा दिव्यसिद्धिः पराक्रम हृदयः।|| दिव्यदा च भयावहस्मिनं भक्तं देवस्य कर्मकान्तः।|| आदि कृत्तिन नन्दिका विनुश्रविनेन। मन्यो च भूष्णाद्ययुक्ति वृक्षाकृतिः।'. When the subsequent day Arjuna displays them, then the ground under his feet sank and storm arose in the ocean, mountains withered and the winds stood unmoving. Sun became pale and fire feared to burn. The creatures even beneath the earth became agitated pleading to be saved. Seeing these strange incidents great seers, adepts, creatures, gods, fairies, heavenly bodies, birds as well as Brhama, with deities presiding over the quarters, Shiva with all his followers gathered around Arjuna "शिवः निसर्गः। द्वाराय गुरुप्रणयं भृगुः।\\n\\n\textbf{Chapter IV}\\n
\begin{quote}\\n
Seeing these unusual events Narada arrives there cautioning Arjuna not to use these divine weapons in this manner without any focus or purpose. They become more powerful and propitious when kept safe in reserve or else they destroy the whole world. Therefore he should use them only for the intent and purpose for which they have been given to him. Thus advised, Arjuna withdraws them.

Yudhishthira then in consultation with his brothers and Draupadi decide to shift from Gandhamadana mountain and thanking the mountain for sheltering them he promises that he will return to visit the mountain again after defeating Kauravas. Then they all go to Kamyakavana where Krishna comes along with Satyabhama to meet them after long absence. Seeing Arjuna he embraces affectionately. He consoles Draupadi even as Satyabhama embraces her. Seeing all the brothers gathering around him, Krishna assures Yudhishthira that since their exile will soon come to end and Arjuna having acquired divine weapons, the time has come for them to regain their lost kingdom. Wishing them best in their efforts he assures them help on behalf of his associate tribes and wishing good fortune leaves for Dvaraka.

Here in Hastinapur, Dhritarashta hearing that Arjuna has been graced with powerful weapons becomes worried with the possible danger and irritated with his evil sons who have been the cause. He complains sleeplessness his dull witted son being impervious to him, considering him a blind old man - "पुत्र गुरु दुर्गमः। पुत्र कृत्तिन दुर्गमः। गुरुवेदः सुम्। दुर्गम दुर्गमः।\\n\\nBut Sanjaya points out that for this no one can be held responsible except the King himself - "पांडुवर्गः। गुरुवेदः सुम्। दुर्गम दुर्गमः। गुरुवेदः सुम्। दुर्गम दुर्गमः।\\n\\n\textbf{Chapter IV}\\n
\begin{quote}\\n\end{quote}
When Dhritarashtra comes to know that Arjuna, reaching the heavenly world in this very corporeal body and came back well-endowed with divine weapons and that Krishna visited them, he expresses his distress for not having done justice falling prey to wishes of Duryodhana. He calls him and others like Dushasana, Karna and Shakuni as dull-witted ones expecting to conquer worlds playing a game of dice. Shakuni fond of gambling has not done the right thing observing only honey in bee-hive without realizing the danger looming high. It is his good fortune that Yudhishthira did not kill him there and then - 'पुरवासी, लायक होता: मुझे मुझे मुझे मुझे मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुम्बी, मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मुक्ति मु
an enemy from danger is laudable it is surely a treasuty that Durvodyhana should desire to be saved with the help of his enemies? If Yudhishthira had not already busy in performance of sacrifice then he would have gone to his help. He approaches Gandharvas to release them through conciliatory words and if they refuse then through force ‘के इत्यादि प्रभुवतासपूज्यविनाशिनी नीतितः | प्रान्तिक आर्यान तुस्ताः सुपुर्णेऽपि पुरुषः || किः प्राचीनकैशवस्माधिन्यः सुवेदतः | वर्धमानलमवित्तीयतिपिठानां || प्रत्येक प्राणायामी दूर न व्यावहारः || कितीमात् कस्मुनिः न हि मेषुत विद्याधरः || गन्तिमुि तु यथायथ श्रवेदत: सुमृगानुर्मतिः सहस्रविकारः | कुरुनंदनः || स सम्प्रभुस्वरूपाचरितम प्रविधविनातिः | कर्तरकीन मुनिः गोभिरावः सुपुर्वेरः’

When he spoke thus, Arjuna vows to defeat Gandharvas and release Durvodyhana from being captured. When Bhiima and Arjuna get him released, Yudhishthira thanks Gandharvas for not harming them. Then speaking affectionately, he tells Kauravas not to undertake such foolish ventures but go safely back to Hastinapura, ‘पूर्वम् तत् तुस्ताः कैशवस्वपूज्यविनाशिनी नीतितः | ज्ञानिः हि अज्ञाततां गुणेपूर्वक भारतः || विधिलीकितः गविशाखुरुपसः कुरुनंदनः || गुरुसः कस्मु स्मार्यक्षमाणां विधविनातिः || तत्काल समुन्नति कस्मु पुरुषः || कुरुनंदनः || गुरुत्वा कस्मु स्मार्यक्षमाणां विधविनातिः || तत्काल समुन्नति कस्मु पुरुषः || कुरुनंदनः || गुरुत्वा कस्मु स्मार्यक्षमाणां विधविनातिः || तत्काल समुन्नति कस्मु पुरुषः || कुरुनंदनः ||

To instill in him confidence, Karna begins praising him for the stiff fight which he gave. But Durvodyhana sadly tells him that surely he does not know the details otherwise he would not have spoken as though he himself has won the battle. But being his close friend his words have not hurt nor being defeated and taken to Yudhishthira by Gandharvas along with his brothers and their wives with hands and feet bound and that it was he who got them released with Arjuna’s extra-ordinary skill in archery, instead it would have been better if he was killed in the battle - ‘अज्ञातस्य गायत्रेण नारायणप्रथमः कायः || ज्ञानिः हि अज्ञाततां गुणेपूर्वक भारतः || विधिलीकितः गविशाखुरुपसः कुरुनंदनः || गुरुसः कस्मु स्मार्यक्षमाणां विधविनातिः || तत्काल समुन्नति कस्मु पुरुषः || कुरुनंदनः ||

Therefore he does not desire to live any more. Saying that he was the lord over people has now stands overpowred by his own fault and it is humiliating for him to return to the capital and show his face to the elders. It is indeed true that a person proud of himself can never hope to remain proud, though possesses wealth, wisdom, and splendour, when he looses reputation due to arrogance and hatred 'सार्वत्र निर्माता भिक्षु तव विविध बोधिताः || अज्ञातस्य गायत्रेण तत्र ज्ञाताः || विधिलीकितः गविशाखुरुपसः कायः || विधिलीकितः गविशाखुरुपसः कायः || कुरुनंदनः ||

But Dushansana devoted to his brother is shocked and declines - ‘विधिलीकितः गविशाखुरुपसः कायः || अज्ञातस्य गायत्रेण तत्र ज्ञाताः || विधिलीकितः गविशाखुरुपसः कायः ||

This is one extra-ordinary moment of introspection for the forces of darkness which were in conflict with the forces of light. Seeing Durvodyhana thus despondent, poet says that asuras became exceedingly concerned and agitated. They crowd around him reminding him the purpose for which he was born and for whose sake many other asuras have also taken descent in the world or have entered the bodies of Bhishma, Drona, Kripa and others to obscure their mind and weaken their resolve as assistance in fulfilling hisordained purpose. In Karna there is Narakasura’s soul whom Krishna having killed earlier. Therefore, this is not the time for him to think of deserting them, because by doing so their cause will surely be defeated. They reminded him that luminous forces, the gods are actively helping Pandavas and there is no one else who could be the source for them - ‘अंतर्यामिः सर्वत्र निर्माता || अज्ञातस्य गायत्रेण तत्र ज्ञाताः

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Hearing these words as if in a dream, Duryodhana becomes composed and renews his resolve to fight the Pandavas. Karna comes to know of his resolve, he embraces him telling only he who is alive can fight for his honour, not a dead one. Then thus assured Duryodhana enters Hastinapur.
Chapter V

On Duryodhana's return, defeated and despondent, Dhritarashtra, Bhishma and Drona counsel him again to live in peace with Pandavas. But obscurity created by the forces was so powerful and compelling that the recent humiliation fueled his mind and making him leave their presence without a word being spoken. Karna to instill confidence in him brings untold wealth and tributes for him from an expedition, which pleases Duryodhana with satisfaction and gratitude saying that what he did not get from Bhishma, Drona and others he has received from him "... and the kings and Kauravas do not stand in comparison even sixteenth measure and speaks to Karna to present himself before his parents displaying same valor. These arrogant remarks please some and not the others, while others remain silent.

Puffed up with pride, Karna then assures Duryodhana that having many rulers under his control he should now rule the world. And equally in magnanimous words Duryodhana commends him declaring that when he has such friends like Karna why should not b possible for him to do. He has a wish to perform Raajasuya sacrifice as was done by Yudhishthira, and you can fulfill the same "... and Kauravas not to be met only after the exile ends. Then they all approach Dhritarashtra for permission to perform Rajasuya Yajna. The family priest, however, overrules the request saying that he cannot perform the sacrifice so long as Yudhishthira elder to him is alive, beside his father being also alive "... and may he undertake such a sacrifice as was done by Yudhishthira which was never performed by any one other than Vishnu in ancient era. Vaishnava Yajna is equally comparable and powerful like Rajasuya Yajna." Instead performance of equally powerful Vaishnava Yajna is suggested, which was never performed by any one other than Vishnu in ancient era. Vaishnava Yajna is equally comparable and powerful like Rajasuya Yajna. These arrogant remarks

Duryodhana agrees with the suggestion and begins preparation for the sacrifice, to the great satisfaction of Dhritarashtra, Bhishma, Vidura, Drona and others. Then invitations are sent to all the kings and to Pandavas in Dvaitavana as well to participate in the Vaishnava sacrifice. Yudhishthira approvingly commends the action saying that Duryodhana has fortunately undertaken the sacrifice well for increasing the fame of his ancestors but they will not be able to attend not having completed the terms of exile "... and as his elder brother, Bhisma disapproves saying that they will henceforth meet Duryodhana on the battle field to offer Kauravas as oblation only after the exile ends...

The completion of the sacrifice makes Dhritarashtra happy, some comparing it with those performed by Yudhishthira "... and his elder brother, Bhisma disapproves saying that they will henceforth meet Duryodhana on the battle field to offer Kauravas as oblation only after the exile ends...". Pleased with his words, Duryodhana embraces Karna who responds with a vow that then he will neither served by others nor will he eat cooked food, nor undertake intense austerities, nor deny charity - "... to be met only after the exile ends...". This makes Kauravas exceedingly pleased.
Durvodhana also performs many charitable and beneficial acts to win support from people.

Here in Kamyakavana, Yudhishthira expresses his repentance for his brothers and Draupadi sufferings without complaint which is caused by his own actions. Vyasa comes few months before their exile was to end and consoles them that no one gets happiness without perseverance. Therefore one should experience pleasures in the spirit of renunciation and suffer pains without complaining - "पुष्पार्जिणि भर्तिः शुद्ध धर्मायतां दर्शन अनसन्ति।
न नानासन्ति पहुँचा सतानां च। एकास्तेषयो धर्मार्जिणि।"

Draupadi too were not the ones to keep quiet, their intention being more immoral and reprehensible. Therefore, they prevail upon an unsuspecting sage Durvasa, known for instant anger to visit Pandavas in Kamyakavana after they have finished their food for the day. The sage who was pleased with Durvodhana’s grand reception accordingly visits Pandavas with his vast entourage after they have finished their food and asks for food. Having cleaned the never ending vessel आचत्रान, given to them by Surya, which provides food only once in the day, Draupadi becomes confused. She shrewdly suggests him that they should take bath in the river for the food to be prepared. When they depart, she beseeches Krishna to come to her aid even as he did when she was in trouble in Kaurava’s assembly. Krishna comes instantly "परं पवित्रत्वं देवो गृहारुपी स्वयं गोपाल।
से मृगाला में चन्द्रन ऋषीं हेतु कृपा करें।"

Therefore the entire creatures in the world also will be satisfied. Miraculously here on the river bank, Durvas and his followers also feel fully satisfied. Durvasa through his supra-sensory wisdom realizes this event as not an ordinary one but which Krishna has saved Pandavas and has foiled Kauravas’ nefarious intentions in which he had been made an unwilling and unsuspecting instrument. Remembering an earlier instance when he had to face Lord’s for having troubled a great devotee Ambarisha, he hastily departs with his followers without going for their meals, since Pandavas, since Pandavas too were Krishna’s friends. Pandavas wait for them realizing the reason for their sudden departure.

During their stay in the forest, Jayadratha, the ruler of Sindh who was married to Durvodhana’s sister Dushala, happens to see Draupadi and not recognizing her, is infatuated by her beauty. But in spite of her revealing her identity, he seizes her forcibly, telling that she does not deserve to have been washed for the day, and therefore she cannot provide any more food for the day, he asks the vessel to be shown to him. He sees one single grain of rice stuck to the vessel, which he eats and feels fully satisfied, declaring that he who is the soul of all creatures is satisfied. "विज्ञानी श्रीदशा देवौ शिशुराण्या वर्षा सरस्वती।
विज्ञानी आशु नं विज्ञानी विज्ञानी।"

Distressed by this humiliation Jayadratha performs a great penance to please Shiva, but receives no help in avenging the humiliation except and assurance that he will be able to face other Pandava brothers when Arjuna himself is away from the battle field. Arjuna is नर who had performed in Badari sacrifices along with नारायण therefore no one not even the gods, are capable in the three worlds to defeat him having already received from him the formidable Pashpata weapon and other weapons from other gods ‘अजयनायपद्याया वारस्यायि नारायणम्।
कदां न भूतते संप्रभुम | नारायणम्।’

When the twelve years of exile was to coming close and thirteenth was about to begin, Indra,
from whose essence Arjuna was born, wishing him well, decides to deprive Karna of his divine ear-rings and armour which had made him unconquerable. Surya of from whose essence Karna was born, comes to know of this plan and approaches Karna in dream, dressed as Brahmin. He cautions him that Indra may approach him for charity, dressed as a Brahmin, knowing his well-established renown as a charitable person. At that time he may give every thing but never part with his divine ear-rings and armour, lest by doing so his life-span may stand reduced. 'Pati dayamit karna van mahaya kunada puruṣa | Arjunas pati gandha kurna yavan |...\text{Surya}\'.

When Karna asks him his identification, he tells him that he is Surya, his well-wisher come to caution him. Karna replies that if he is a well-wisher, he should not prevent him fulfilling his vow and if Indra asks for his divine ear-rings and armour to favour Pandavas then he will gladly part with them and even his life but would never do any act which will harm his renown in the three worlds. 'Papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

When a Brahmin approaches Karna for charity, he is not recognized by him, therefore, he asks him respectfully what he could give as charity. Therefore, when the Brahmin asks nothing else but to gift his divine ear-rings and armour - 'Papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'. Karna expresses his inability to part with them requesting him to receive anything else. But the Brahmin had no other purpose in mind other than to separate Karna from the divine protection. Karna replies that he was born with the ear-rings and armour and if that is parted then he will not remain invincible - 'Papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

When the Brahmin asks no other gift, Karna remembers Surya's warning and smilingly tells him that he was not proper that he should receive any unworthy gift. He forewarns him then that if he is defeated after parting his ear-rings and the armour to him, then the entire blame will come to him. 'Karta kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

Indra is impressed by his candour and agrees to give him any weapon he chooses, except his thunder-bolt - 'Karta kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'. Karna tells him to give him in exchange of his divine ear-rings and armour weapon equal in saying - 'Karta kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

Though Karna agrees to gift the ear-rings and the armour, he knows that when he rips them off his body blood will ooze spoils its form acquired from birth. Therefore, he requests Indra that his body may be saved from being disfigured. Indra assures him that he would get back his earlier luminous form even after he rips them off and hands them over to him. The gods, asuras and danavas roar like lions in appreciation as well as sorrow even as no single sign of pain or sorrow was observed on Karna's face 'papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

Therefore, to save himself from such slur, it would be proper for Indra to give him an equally a proper weapon in return - 'Papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

Indra replies that if he is a well-wisher, he should not prevent him fulfilling his vow and if that is parted then he will gladly part with them and even his life but would never do any act which will harm his renown in the three worlds. 'Papaśya kṣīmaḥ vajraśīrṣa||\text{Brahmin}\'.

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Indra returns to the heavenly world with the ear-rings and the armour satisfied that his purpose is served, even as Kauravas hearing the news become exceedingly mortified.

Once the thirteen years of their exile are completed Pandavas consider various options for living the fourteenth year in-cognito. Finally they decide to settle in Matsyadesha ruled by Virata, since traditionally he was known as righteous king and amenable to Pandavas. In order not raise avoidable suspicion and conceal their identity, they enter the city after depositing their arms and armaments safely concealed in the hollow of a thickly grown tree. Then they seek employment in the royal house hold itself, Yudhishthira assuming the position as king's advisor named Kanka, Bhima becomes a cook in the kitchen named Ballava. Arjuna named Brihannala teaches singing and dancing to the princess Uttara taking advantage of Urvashis's curse. Nakula and Sahadeva work as stable attendants and Draupadi becomes Sairandhri, the queen's companion.

Seeing Sairandhri's beauty and not knowing her real identity Keechaka, queen's brother covets her and is killed by Ballava (Bhima), without any one being aware of the identity of the real killer. When Kauravas come to know of his death, they wonder who could have killed such powerful person like Keechaka. Though no one could guess any one particularly since only three others - Balarama, Bhima and Shalya were string enough to kill Keechaka who was equally powerful. Duryodhana makes a reasonable guess that Pandavas may still be alive and the killer being no one else than Bhima for the sake of Draupadi's Kuru warriors who have taken shelter under them.

Therefore, Duryodhana suggests that they should raid Virata's kingdom and find out the truth. If the Pandavas are living then they will surely come out to release them. In that way, Pandavas will be found out even before the completion of the thirteenth year, obliging them to spend twelve years again in exile. Either Pandavas will be revealed or Virata who is inimical to them will be killed.

Therefore they decide to raid Matsya desha. S Newest, king's wise ministers several times suggest that Pandavas may still be alive and there may be hidden themselves in Matsya desha or they are all dead. Pandavas are advised by Vrishesh Duryodhana agrees with Karna and deputes Dushana to take the approval of Drishtarastra and others. It is agreed that Susharma should lead the attack with Kaurava following thereafter.

The thirteenth year of Pandavas's exile had by then time just completed, even as Susharma was making onslaught driving away Virata's cattle. After fierce battle Susharma succeeds in taking Virata a prisoner. Yudhishthira becomes concerned and tells Bhima that they should get the king released, and since it is not proper for them to stand aloof when the king, under whom they have taken shelter, returns to the heavenly world with the ear-rings and the armour satisfied that his purpose is served, even as Kauravas hearing the news become exceedingly mortified.
released. In the fierce battle Bhima chases Susharma calling him to stop and when Susharma turns back wondering at the booming voice and see some one ferocious like death itself, concluding that a ferocious battle would soon ensue. 'Why is Shukracharya again trying to depict my battle with Arjuna?\' Yudhishthira then asks Arjuna: 'You are ferocious and also you have released the cows from me, therefore you should fight it out for me - this is the conclusion of the battle.\'. But Arjuna rejecting the pleading, went to the battle field, seeing the Pandavas were aussi much to be feared.\'.

Seeing the superhuman performance of all the Pandavas without recognizing their identity was surprised Virata honours them with wealth and rewards, thanking them for delivering from enemy's hands and declaring they have by this act become the rulers of Madhyadesha. Due to their assistance, he has been fortunate to be alive, seeing his family and kingdom again.\'. As he was leaving, Virata declared, 'I shall respect all the Pandavas not only with my name but also with my heart also.\'.”

When Virata was fighting with Susharma was getting his cows released from him, Kauravas independently arrived with a huge army and raided to seize the cows from Madhyadesha. Since Virata was absent the frightened cowherds reports this matter to the prince Bhuminiyaj. At that time he was sitting in the inner chamber of the ladies. He told the cowherd that he surely is courageous and his bow is strong therefore will defeat the Kauravas putting fear in the hearts of all their powerful warriors - Vrikshapah and Kumbhakarna.\'. But he has no skillful charioteer, therefore, go in search for one and report back to him - 'I shall surely seize the cows and then release them to you.\'.”

Listening to these words spoken by Bhuminiyaj, Brihannala (Arjuna) realizing that the period of their exile is coming to close, prompts Sairandhri (Drupadi) to make the prince take him as his charioteer, telling him that he has been a able charioteer for many years, therefore, go in search for one and report back to him - 'I am sure Bhuminiyaj will come and release the cows.\'.

When with much reluctance and persuasion, Bhuminiyaj goes to the battle field, seeing the huge army manned by Kauravas, the prince becomes frightened saying that they cannot be defeated even by gods and therefore implores Arjuna to withdraw from the battle - ‘Why is Shukracharya again trying to depict my battle with Arjuna?\'. But Arjuna rejecting his pleadings, tell him that if he is none other than Arjuna himself, perhaps he is none other than Arjuna himself. Who else can be bold to come before us to fight - 'I shall leave this matter to you and go back to Shukracharya.\',\'.

Seeing him thus loose his courage, Arjuna tries to instill courage in the frightened prince, telling him if he now withdraws he will lose face in Madhyadesha. Therefore, Arjuna tells him that if he has no courage to fight himself, then he himself will fight on his behalf, the prince becomes his charioteer - ‘I shall also be your charioteer.\'.”

Thus ends the account of the battle of Kurukshetra as given in the Mahabharata in the fifth chapter.\'.
Krishna: A study based on Mahabharata

Chapter V

Duryodhana expresses joy saying if he is really Arjuna then his task is fulfilled having recognized him and Pandavas having to again in exile for twelve years and if he be a eunuch having likeness with Arjuna then he will surely kill him.

Here on reaching the great tree, Arjuna asks Bhuminjaya to climb the tree and bring out the bow which was concealed in the hollow of the tree. Seeing many other weapons stored therein, the prince becomes surprised and asks him to enlighten on that point. Seeing that the prince would not otherwise be comforted, Arjuna reveals his identity saying, ’The year having come to close, he would no more be required to impersonate like a eunuch, though not a eunuch, because of Urvashi’s curse live in the company of women, singing and dancing. Now that the year of the curse and their exile is coming close, he would not be required to impersonate any longer. ’

Arjuna again explains that the year having come to close, he would no more be required to impersonate like a eunuch, having lived like a eunuch in fulfillment of Urvashi’s curse. But he is not a eunuch though having such noble marks could ever be a eunuch, though such suspicion arose in his mind.

When Bhuminjaya asks how did become a eunuch, when his every limb is perfectly balanced, resembling like trident holding Gandeeva, he asks how did become a eunuch. Seeing that the prince would not behave impersonating like a eunuch, though not a eunuch, because of Urvashi’s curse live in the company of women, singing and dancing. Now that the year of the curse and their exile is coming close, he would no more be required to impersonate any longer, ’

Arjuna further explains that the year having come to close, he would no more be required to impersonate like a eunuch, having lived like a eunuch in fulfillment of Urvashi’s curse. But he is not a eunuch though having such noble marks could ever be a eunuch, though such suspicion arose in his mind.

Bhuminjaya having been thus assured of the assistance of such a great warrior tells Arjuna to consider him as suitable to be instructed as Arjuna was taking Bhuminjaya along with him to the place where he had concealed his Gandeeva bow and other arms, Bhishma, Drona and others became concerned suspecting the one who appears as eunuch to be no one other than Arjuna dressed in that fashion, ’

Karna, however, advises Duryodhana not to listen to Drona because he bears affection for Arjuna and is always speaking his praises Therefore, before the soldiers become concerned and uneasy lead them to fight Virata’s soldiers ’

But Karna’s response was typical of his nature, remarking that such natural events are common to be seen, what have they to do with Arjuna, ’

...
Krishna : A study based on Mahabharata

Chapter V

Therefore, he suggests that either they go back to Hastinapur with the cattle alone or stay here and see his valour in defeating the enemy "कैलास गवत्युता कुरुवा धनवारयां कवलों गवत्युत पर्यावरुण मागवेत्"

Kripa takes objection to Karna's arrogant words saying that his words are ever couched in cruelty and neither take into consider the seriousness of the task nor think of the consequences "शेष तव गच्छो गुरुः कृत्या क्षमयेत्। न हि स्वर्गशस्त्र धारयां कः प्रचरितेषु गृहाः"

He therefore, recommends that they should fight with Arjuna with the same enthusiasm with which they played the game of dice with them. Let Shakuni also come here and fight. Ganeesh does not throw wooden dice, it throws ferocious arrows. Even as Shakuni helped you in the game of dice, even so let him come and now fight Arjuna on the battle field.

But Ashvatthama himself refused to take part in fighting him saying that he has not come here to fight Arjuna but the Virata "वथच स्वप्नस्कृतिस्वरूपम् धर्मस्तवन्। स्वप्नस्कृतिस्वरूप स्वरूपम्।...साधु शिष्यार्थी गायत्रीं न भूले हारे न व। नामोऽन्त्यमपि स्वप्नस्कृतिस्वरूपम्।...अन्त्यमाहिनी गायत्रिः। गुणोऽन्त्यमाहिनी गायत्रिः। न हि स्वप्नस्कृति स्वरूपस्वरूपम्।...वथं समाः सूर्यं गच्छनन्ति गृहाः।...तथा समाः सूर्यं गच्छनन्ति गृहाः।"

Then he clearly tells his intention that he has come here to fight with Virata and no with Arjuna, Therefore he will not participate in the fight even if others do.

Bhishma advises Duryodhana that Drona, Kripa and others speak what is beneficial for him. Therefore, he should not disregard the preceptor's advice. In fact he himself believed that this is not the time or place to settle internal disagreements and engage in battles, pointing out that Karna perhaps spoke only to enthuse and encourage him.

Ashvatthama also defends his father that his praise for Arjuna was in remembering the old times and was not to create dissensions. Then Duryodhana asks Drona to pardon him requesting to clarify whether their exile is truly ended. Bhishma replies that in fact twelve more days have already elapsed. Since they have fulfilled their promise it would be advisable for Duryodhana even at this stage to come to terms with Pandavas saying if Arjuna can be bold to fight Kauravas single handed, what is there to prevent all the brothers to come together."

Karna is defeated and Karna himself runs from the battlefield. Then Arjuna directs his chariot to the place where Drona his teacher was stationed, deciding to raise his weapon only if his teacher shoots first. But when the battle finally commences Drona and Kripa depart from the field unable to bear the intensity of Arjuna's offensive. With all being defeated one after the other, the battle come to end.

Seeing the extra-ordinary valour displays by Arjuna, Bhuminjaya stands transfixed. When they were returning to the capital, he is told not to reveal the secret about Pandavas but instead take the credit himself for the success. Brihannala replies that no one would accept his words seeing the great army which was defeated, impossible for any human being. Instead he will remain quiet if people attribute the success to him and divulge only when he is permitted to do so.

Here in Matsyadesha when Virata comes to know that prince Bhuminjaya has gone alone to fight Kauravas accompanied by Brihannala, when he was away to fight Susharma, he becomes
exceedingly angry. Knowing that his son is but a child before the might of the Kauravas, he sends his army to find out his well being. But Kanka advises that so long as Brihannala is his charioteer, there is nothing to be worried and he will surely come back safe and sound. Even as Kanka was completing his words, a messenger came with the good news that the prince is on his way back with cattle having won the battle. Hearing the news Kanka again repeats that it is fortunate that the Prince has defeated Kauravas; success being with those whose charioteer is Brihannala, for even Krishna's charioteer Darska is not equal to Brihannala. Virata thrilled with news of his son defeating Kauravas overlooks his remarks, sending emissaries to bring the prince back to the capital.

Flushed with pleasure Virata commands Sairandhri to bring the dice board, to play with Kanka, who cautions that one should not play the game when one is extremely happy. He refuses to play unless commanded, remembering his own earlier sufferings. Unmindful of what Kanka spoke, Virata repeats that his son has defeated Kauravas, only for Kanka to respond, how can he be defeated when Brihannala was with him - 'कृष्णस्तम्भ द्वारा वन्य कहा मनुष्य जीवनध्वं'। Hearing these repeated comparison of his son with a eunuch, Virata warns Kanka not to repeat the words again if he wishes to remain alive 'गृह दुर्ग के नेम कविनय विके कालियां के | कृष्ण पालक से वधता शरीर जीवननं खेला दिवसनं खून के ||। When Kanka repeats that who else but Brihannala could have defeated Bhishma, Drona and others 'वह दोलन्द्र नमस्ते मैत्रेय स्वाभिषेकते कृष्ण | दुर्गुच्चकर्ता गर्भविगतमं भवते यथा ||। कृष्णो दुर्गुच्चकर्ता नित्यमुद्धस्तिः वर्णनात् 'Virata looses control over his patience and strikes Yudhishthira with the dice board. Blood starts flowing from his head, seeing which Kanka signals Sairandhri, standing nearby to rush and to hold the blood in her palm and not allow it to spill on the ground.

At that moment, hearing the arrival of the prince, Virata enters to embrace him. As he enters, Bhuminjaya sees blood flowing from Kanka's head and knowing his real identity, when Virata informs him that it was his impudence in praising Bhismahna when the victory was his son's. hearing this, Seeing this, Bhuminjaya conceives that the victory was not his but of some divine person who came to his assistance, 'भ्रमण जीतिं गाणवे न भ्रमण जीति जर | कृष्ण सत्कार न भ्रमण जीति जोय ||। तिन्किन्द्राधाराय वर्णनोपनि युधी ||। तेन तानिन्द्र गान्य कृष्णवस्त्राण्यविज्ञाति ||। तन्न पत्तकों बीश्य न मया तत्व तत्क्षु ||। Virata wonders who could the divine person be and tells him that he would like to meet him. Bound by his promise Bhuminjaya gives an excuse that he vanished then but would soon reveal himself to all. Virata could not recognize Arjuna standing nearby dressed as eunuch as the divine person who came to his son's assistance.

The one year for remaining concealed having come to an end, Pandavas decide to reveal their identity to Virata. When Virata enters the assembly hall, he sees Yudhishthira occupying the seat reserved for kings and is surprised and shocked by his audacious behaviour. Seeing Kanka appointed as his companion to play game of dice occupying the seat meant for kings he asks for explanation, when Brihannala was with him - 'कृष्णस्तम्भ द्वारा वन्य कहा मनुष्य जीवनध्वं'। Brihannala warns that one should not play the game when one is extremely happy. He refuses to play unless commanded, remembering his own earlier sufferings. Unmindful of what Kanka spoke, Virata repeats that his son has defeated Kauravas, only for Kanka to respond, how can he be defeated when Brihannala was with him - 'कृष्णस्तम्भ द्वारा वन्य कहा मनुष्य जीवनध्वं'। Brihannala warns that one should not play the game when one is extremely happy. He refuses to play unless commanded, remembering his own earlier sufferings. Unmindful of what Kanka spoke, Virata repeats that his son has defeated Kauravas, only for Kanka to respond, how can he be defeated when Brihannala was with him - 'कृष्णस्तम्भ द्वारा वन्य कहा मनुष्य जीवनध्वं'।
An extremely pleased and embarrassed, Virata then becoming humble tells his son that the time has now come to stake them to their kingdom, now that their exile has come to an end and live in peace with the Pandavas who have all returned safely from their exile and completed the year concealed from the evil Duryodhana. Then he requests to receive Uttara his daughter married to Arjuna  ‘...idYT\yaa sampailatM...’ then requests Virata to pardon if he has spoken any unpleasant words earlier  ‘...idYT\yaa sampailatM...’ The Pandavas to Kauravas and Duryodhana - ‘...idYT\yaa sampailatM...’. Therefore he will instead accept her as a bride for his son Brihannala... Aacaaya-vacca...’

Extemely pleased with the suggestion, Virata give Uttara in marriage with Abhimanyu, with grandeur and great pomp, in which Krishna, Baralarama come with Subhadra come from far off Dvaraka to take participate. The new couple and Pandavas are showered with wealth by Virata, Krishna and Baralama making them rich and powerful as associates.

Krishna who had come to witness the marriage takes the opportunity to advise Pandavas that the time has come to stake their claim to their kingdom, now that their exile has come to an end and live in peace with Kauravas - ‘...idYT\yaa sampailatM...’ Krishna admits that Duryodhana would not give Pandavas easily their possessions but he prefers negations to warfare. He hopes that good sense will prevail on Kauravas. Baralama, Drupada and Virata agree to his suggestion though Satyaki feels that disregarding Bhishma and other's advise Duryodhana refuse to their suggestion, then they should be force them to part with ‘...idYT\yaa sampailatM...’ All agree with Satyaki that Duryodhana will not part easily with Pandava's share - ‘...idYT\yaa sampailatM...’
Hence Duryodhana did not allowing any grass to grow under his feet either rushing to meet Krishna the moment he with Balarama reached Dvārakā. When he reached, he finds Krishna asleep and proud of himself as representing a great Kingdom, sat on the seat near his head. Arjuna too followed thereafter but seeing Duryodhana already seated, respectfully stations himself near Krishna's feet. As a result, when Krishna opened his eyes, his sight fell on Arjuna. When he inquires the purpose of his visit, Duryodhana who was sitting near his head sheepishly tells him that he having come first he should be given the first preference to explain the purpose of his visit. Krishna smilingly replies to him he would hear Arjuna first since besides being the younger among the two, he saw him earlier.

Both tell him that they have come to seek his alliance when the war begins between them. Krishna reminds them that both are dear to him and Balarama, therefore, it becomes difficult one and not the other. He himself having decided not to participate in the war taking up arms he suggests them an alternative choice. Either choose the entire Narayana army of the Yadavas or him alone as an unarmed participant— "भलनहतुमन नागनायान पति होिर नापा इिे खताति सागनायानोधिसि। || न या धुि दुपायो भलनहतुमन गेयिकिक || जुसामनन: गंधे नानायानायोदकािक। || Arjuna, to whom the first choice was given, replies Krishna that there is no question of choosing, since he cannot think of choosing any thing where Krishna is not there. Therefore his choice is Krishna as an unarmed participant. Duryodhana heaves a sigh of relief seeing Arjuna’s choice declaring that in that case he will have the whole Narayana army for the Kauravas and goes to his preceptor for his help. But Balarama declines saying that he cannot keep him even for a moment separate from Krishna, therefore he has already conveyed Krishna that he will help neither Arjuna nor Duryodhana. Therefore depart with my blessing and fight like a true Kshatriya — ‘न भलनहतुमनुरुवा दििा माननििक अपनाल || नाभ साध पािकम्य मिी हेिुप्यर्य वे || इिी न लिििििि पुिहििनिहिनिक्य ह || जाताििि पुियति भेिेन श्रािण पूिप्याि ||’. Pleased with getting support of the powerful battalions, Duryodhana goes back to Hastinapura with that happy news.

The moment Duryodhana leaves, Krishna pointedly asks Arjuna why he chose him and not the Narayana army. Arjuna’s reply too was significant. He replies that though Krishna is capable of defeating Kauravas singly, which he himself could easily have done, he preferred to have him on his side, since it is known very well in all the three worlds that success follows wherever Krishna goes. Therefore it is his desire that Krishna should lead him to success performing as his charioteer— ‘नाभुरुपिक शमनननिनुस्नानाति || निहिताकामायः सम्बन्ध: पुरुसकारी || नाभुरुपिक कृत्तियानािको तदनिािर्य गरीििति || िििता शाखानिािकर्मिाििकः यथा तु || गारथ तु त्या कायिकिति िे मानाल यस || क्लिरानििििििि काय तदनिधानक्तुिति ||’. Krishna was happy to listen to his words but smiling chided him saying that he seems always to be competing with him in fulfilling the divine intention and purpose— ‘अपनायं याभ साध पािकम्य यथा ग || गारथ तु कृत्तियाि कर्म गणात्मक िा ||’.

Both sides begin their preparation promptly gathering their allies to come and support them. Shalya, maternal uncle of Nakula and Sahadeva receiving the message from Yudhishthira embarks on the journey to their help. But unknown to him or the Pandavas, Duryodhana intercedes and arranges stealthily to offer him a great reception. Extremely gratified with the honour and hospitality Shalya, mistaking it to be on behalf of Yudhishthira, offers his unstinted support to the host. At that moment Duryodhana approaches and reveals to him that it was he who had honoured him in grand fashion and not Yudhishthira. An embarrassed Shalya is forced to side with him. Thereafter, he goes to Yudhishthira and tells him what had transpired. While Yudhishthira consoled him that whatever happened was the divine will, Shalya assures him that when Karna readies himself to fight Arjuna, at that time he will speak all words which are unpalatable to him and when he loses his confidence and valor then he will be easily killed— ‘याभ कुरुरायिन पातिनिहिति कि || कृत्तियािििििि योिुकुत्तिकय संगिर्य || यथा या हस्तानय हस्तेनािाि संगिर्य || पातिहिति गुिाह हनु मानमेनक्तुिति ||’. Then Shalya consoles Yudhishthira that even gods had to suffer in the hands of asuras, till they
persisted in their endeavour and succeeded in the end. In the same manner you will also succeed and rule the worlds 'वर: ग्रहण्यं न भोज्यम् नवनिदेशनम् | पराभृतोऽऽद्र तृष्णाय त वालन्त् ||'. Finally Pandavas requests Shalya since he will certainly be the charioteer for कर्न | he should make every attempt to discourage him by praising आर्जुन's courage and valor. Shalya accordingly agrees to do so 'प्रभावकर्त्तवे मार्गं कर्तियिनं न मानन्त्यं || तत: तेजस: | कर्ण तख्यांस्यनन्दनः || एवंनेनहर्वंग्यामः यथा मा स्वप्रभावन्त्यां | रथविधिराधृव्यव्यायस्य तत् ||'.

Here in the meanwhile in Hastinapura, Virata's messenger arrives and makes forceful plea to Dhritarashtra to uphold वर्म, 'परिवर्त्तितार्थिन्यः गर्जनम्' impressing on him the desirability of giving to Pandavas what was deprived from them. He counsels him that Pandavas have already suffered and forgetting all their troubles would like to live in cordial circumstances with their cousins, 'गुरुमेव जूढ़कामा सम्बन्धम् नृषिक्षिताय | समझौता मूलीनात्मक गृहपनि: ||'. They do not desire to take by force what is theirs, saying if that was their intention then they would have easily won the war being strong among the two - 'भीमाधित्याय गात्रं गात्रं गात्रं गात्रं क्षुद्रं गात्रं क्षुद्रं क्षुद्रं क्षुद्रं | यथिदिऽव: सर्विंद्रविन्द्रियां द्वारा भवति ||. Bhisma commends the wisdom contained in his suggestion remarking that it is fortunate that they are willing to negotiate for peace and embark on a war - 'दिवदा गायत्रिजन: दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दिवदा दि
mind influenced by self-interest and love for his son, was given to be influenced by his sons and family, sends Sanjaya to Yudivishthira with his own message, which is simple in words but couched in many significant implications, intended to weaken the resolve of the Pandavas to fight, so that the interest of his sons would be secure. His instructions to Sanjaya were clear. He should speak to them with respect and affection, as well of Krishna, reminding that Dhritarashtra is keen to have peaceful settlement with them, and they will not refuse Krishna’s any advise 'अजनातस्य कृत्यम् यथा यथा। पुनः पुनः परिवृत्ति देहम्। जगत्तं पार्वत समेत तत्तन्त्वाणि वीरविविधानः। अजनातकान्य द्वारा पृथ्वीस्वरूपः। एति तद्भविषयं न कुलोद्भूतानि वाचित्वं मुनि।।'. Inquire of the welfare of all those whom you see there and besides speak all those things which are beneficial for his family depending on the circumstances, but do not speak any words in the of those royal pedigree which will displease them and make them angry 'अजनातकान्य द्वारा पृथ्वीस्वरूपः वाचित्वं मुनिः। जगत्तं पार्वत समेत तत्तन्त्वाणि वीरविविधानः।

As an ambassador, Sanjaya was incomparable being intelligent, resourceful, receptive and devoted to Dhritarashtra and knowing his would convey his views cleverly, diplomatically and effectively from whom Kautilya could have taken lessons. One needs to approach, read, study and ponder over carefully his contours when he communicated to Pandavas, as one would approach a mystery, an enigma recognizing how without skipping a single or sentence or nuance brief words could convey variety of emotions, yet remaining obscure, not one chooses to remain so. Even when the communication is concluded, one will wonder whether he has understood or if at all.

When Sanjaya comes to meet Yudivishthira, he finds him in the company of his brothers, Krishna, Satyaki, Virata and others sitting nearby. Offering them his respects, he offers good wishes from Dhritarashtra and the welfare of the elders, which Yudivishthira responds asking him about the welfare of all in Hastinaapur. As instructed Sanjaya begins praising them for their enlightened and compassionate dealings telling him further that Dhritarashtra does not desire enmity but laments when unpleasant things spoken about his sons.

After the exchange of pleasantries he begins his diplomatic assignment, acknowledging on behalf of his master that Dhritarashtra laments within himself and does not allow his sons to despise Pandavas. They will in no circumstances would abandon righteousness for personal gain at the same accepting only course is reconciliation ‘न यानुशततिः पूर्णं व लग्नं गर्भपति। परिवृत्तिः सेवानीम्। कृष्णो नित्यं मन्दकर्यं गर्भपाते। पार्वतकान्य नित्यं।।’. They who perform work for the welfare of the family, alone deserve to be called son, friend or a brother, and it would have been better if Kauravas too follow the same path - ‘न यथा द्वारा क्रृत्यं गर्भपाते। पार्वतकान्य नित्यं।।’. Therefore, if Pandavas punish, imprison or kill the Kauravas as their enemies then their remaining live will not be commended as disciplined life but as good as death ‘न यथा द्वारा क्रृत्यं गर्भपाते। पार्वतकान्य नित्यं।।’. When Pandavas have with them Krishna, Dhrupid, Satyaki and others on their side are capable of punishing Kauravas, ‘कृत्यं द्वारा क्रृत्यं गर्भपाते। पार्वतकान्य नित्यं।।’. At the same time it will also not be easy to defeat Kauravas, with Bhishma, Drona, Karna and other stalwarts fighting on their side - ‘कृत्यं द्वारा क्रृत्यं गर्भपाते। पार्वतकान्य नित्यं।।’. How can Kunti’s sons behave like one born in immoral family, which will neither bring righteousness nor any prosperity. To Krishna and Drupada, Sanjaya would like to come to refuge and appeal to find out how a settlement could be brought between the cousins and not discard his plea. He
concedes that Arjuna would give even his life if asked, therefore, his efforts and those of Dhritarashtra should be seriously considered by them since Dhritarashtra, Bhishma, Vidura, Drona and all elders desire negotiated settlement - 'if we give him, this evil will cease to exist, the good will come to us, ||. Yudhishthira observes that Sanjaya has not yet spelt the terms for giving Pandavas their share of kingdom, replies modestly that no one has ever heard him desiring war, 'then would lead one nowhere 'will not be of any benefit to anyone,||. He agrees that it is preferable not to fight, never forgoing the opportunity to achieve the goal. If one cannot get what one desires without fighting then who would fight? Attached to his son Dhritarashtra does not listen to Vidura, in truth all were progressing listening to his advise, they were not when they refused - 'if one desires what one deserves? If it is shrewdness not to give Pandavas, then only battle on the battle field will solve all doubts. Pandavas have suffered enough, they should enjoy their share.

Sanjaya does not yet speak about sharing the kingdom, having other weapons in his sheath. Lauding Yudhishthira as the icon of righteousness, he pontificates that life is uncertain with many sufferings, therefore they should not consider war as an option, war being evil and contrary to their attributes and inclination. If Kauravas do not give them their share, then it would be preferable for them to go to the land of Andhakas and Vishnis and beg for their living instead of fighting a battle 'he wants to save his sons, therefore he ticks reminding when considering exception. While agreeing with everything that Pandavas have suffered enough, they should enjoy their share.

Yudhishthira, Dhritarashtra, Kauravas, Bhishma, Vidura, and all elders have been performing actions which would bring them happiness in heavens. Who would one perform actions that bring unhappiness and miseries? Compassion is their nature, not pleasure. How can they think death for Bhishma and Drona, against their true character. Aware of these things, they should not go to war and if they doing this as advised by their counselors, then they should hand over everything to them and depart for the forest because only that is preferable to suffering, therefore they should not consider war as an option, war being evil and contrary to their true character.

Krishna, who was sitting nearby sees through Sanjaya's deceitful talk and responds saying that even as he wants to save Pandavas from destruction, giving them wealth and happiness, even so he desires prosperity of Kauravas - 'if we give him, the good will come to us,||. He agrees that it is preferable not to fight, never forgoing the opportunity to achieve the goal. If one cannot get what one desires without fighting then who would fight? Attached to his son Dhritarashtra does not listen to Vidura, in truth all were progressing listening to his advise, they were not when they refused - 'if one desires what one deserves? If it is shrewdness not to give Pandavas, then only battle on the battle field will solve all doubts. Pandavas have suffered enough, they should enjoy their share.

Honest man even in his humility could be blunt and sharp in his replies. Yudhishthira was not exception. While agreeing with everything that Sanjaya spoke, he reminds him that in the final analysis righteousness alone remains supreme. Therefore, he ticks reminding when considering when and where, often that takes the form of when and then appearing as if. Only a man of wisdom is able to distinguish between when and where. Therefore, knowing that Krishna as dear to them upholds righteous actions, they can never transgress his words -'if we give him, the good will come to us,||. He answers modestly that no one has ever heard him desiring war, 'then only battle on the battle field will solve all doubts. Pandavas have suffered enough, they should enjoy their share.

Sanjaya was fully aware that Yudhishthira himself is fully conscious of when and where and having acted accordingly; of this he need have no doubts 'then only battle on the battle field will solve all doubts. Pandavas have suffered enough, they should enjoy their share.
Then Krishna takes on Sanjaya sharply saying when he himself is considered in the three worlds as a man of wisdom and righteousness, how come he is engaged in spreading the web of deceitful talk for the sake of Kauravas? Yudhishthira is ever engaged in wisdom and righteousness and will ever remain engaged in righteous deeds of this fact he should rest assured. If he considers that there is a way of getting their share without killing Kauravas that way should be communicated to them. Would keeping quiet be desirable in that case enlighten whether fighting one's battles according to Kshatriya dharma is desirable or leaving the battlefield without fighting. 'Sanjaya convey the message to the king that established in righteousness, Sanjaya is aware of all the things that happened, therefore, Krishna himself would like to go to Hastinapur for negotiations and settlement. Pandavas were ready to serve Dhritarashtra even when fighting for their rights. Therefore, let wise Sanjaya convey the message to the king that established in righteousness, Pandavas are ready for peaceful negotiations as well capable of fighting for their rights, therefore let him decide which course he wants to follow'.

Wise men know when they are down and Sanjaya was in no small measure aware when he should remain silent. Rebuked by Krishna and rebuffed by Yudhishthira, Sanjaya quietly withdraws and leaves wishing them auspiciousness - Ishtha and happiness - Guru, hoping that they will not think ill of him for having spoken what he has spoken but should not have been spoken - 'It is true to say that Kauravas are ever engaged in wisdom and righteousness and others kept quiet. If they had restrained them at that time then that would be please Krishna as well done what was good for his sons. They were not restrained all keeping quiet and even Vidura who spoke of righteousness was castigated. It is surprising that overlooking the injustice perpetrated and all the humiliating incidents that took place in the Kurus assembly he should venture to advise principles of righteousness to Yudhishthira. Sanjaya is one who spoke of righteousness was castigated. Krishna points out to Arjuna, as one fully conscious that as a messenger Sanjaya could not have spoken any thing other than what he was briefed, he uses the language which Kauravas will understand when Sanjaya conveys the intent and purpose Pandavas having decided and determined for their future course of action. But Yudhishthira, being the symbol of decency and propriety, was more apologetic about Krishna's behaviour calling him a well-wisher who would never speak any unpleasant language for he who does not speak the untruth is ever engaged in wisdom and righteousness and others kept quiet. If they had restrained them at that time then that would be please Krishna as well done what was good for his sons.

Before Sanjaya takes leave Yudhishthithira has a final message for Kauravas. He points out to them that both the powerful and the ordainor, giving results as per the actions performed by them in earlier life. If Dhritarashtra inquires about their wellbeing, then tell them they are well and satisfied. In their young age he himself had given them their share and it is not proper
that he should see it being robbed. All can live together peacefully and in prosperity. Therefore, they will be satisfied even if five towns are given to them and live in peace. But they are capable of living in peace as well as fight for their rights, being both soft as well as hard".

When Sanjaya returns back to Hastinapaur he speaks to Dhritarashtra of the noble treatment given to him by Yudhishthira and the righteousness not forgetting to convey their respect for the elders, appropriate wishes to those of their age and blessings for the younger one's."
Chapter VI

Though *Yudhishthira* was fully sympathetic to *Sanjaya* for having to undertake impossible task, he was fully convinced that *Duryodhana* had no intention to part with their share of the kingdom, *Dhritarashtra* becoming a willing accomplice. He found *Sanjaya*'s advocacy being justifiable for one who has to advocate the brief assigned to deliver, conceding that a messenger would not speak any thing else than what his master wanted him to convey. But he finds *Dhritarashtra* greedy and does not practice righteousness, all actions being prompted by selfishness and love for his son. - "सूर्यो रात्रि युगाणि: व्यक्ते सचिवालयविशेषात्मस्यान्त: तदानन्तः। निवधानस्य निदेशतां यज्ञात्मुज्जातानुज जतातेः। नियता यानि तुवः। सत्यवान हि नियतानन्तः॥

*Dhritarashtra* as usual leans on *Vidura* when concerned and confused with his son’s behavior, lamenting how good things can come, when *Vidura* remarks what other thing can be expected when he has given power to evil ones like *Duryodhana, Dushasana, Karna* and *Shakuni* to rule over the lands. As a result, Dhritarashtra is not pleased with his advice, full of wisdom, lamenting that success would only come with the good doing and when concerned and confused with his son’s behavior, he advises him that it is preferable to give *Pandavas* their share. Therefore, *Vidura* advises him that it is preferable to give *Pandavas* their share so that they too can enjoy their kingdom as would his own sins, giving no quarters to any one to complain. Therefore, Vidura reports to *Vidura* that *Pandavas* are reported to be verily the ancient seers, with one essence in two forms born again to punish the evil and protect the noble. Therefore, Vidura advises him that it is preferable to give *Pandavas* their share for the family, the family for the town, and also for the nation and the whole world for the Self. Therefore, Vidura reports to *Dhritarashtra* that if he has given power to evil ones like *Karna, Shakuni* and *Dushasana, Duryodhana*, the foolish son of yours relying on them has been insulting the noble *Pandavas* and to the nation and the whole world for the Self. Therefore, Vidura advises him that it is preferable to give *Pandavas* their share for the family, the family for the town, and also for the nation and the whole world for the Self. Therefore, *Vidura* advises him that it is preferable to give *Pandavas* their share so that they too can enjoy their kingdom as would his own sins, giving no quarters to any one to complain. Therefore, *Vidura* reports to *Dhritarashtra* that if he has given power to evil ones like *Karna, Shakuni* and *Dushasana, Duryodhana*, the foolish son of yours relying on them has been insulting the noble *Pandavas* and to the nation and the whole world for the Self. Therefore, *Vidura* advises him that it is preferable to give *Pandavas* their share for the family, the family for the town, and also for the nation and the whole world for the Self. Therefore, *Vidura* advises him that it is preferable to give *Pandavas* their share so that they too can enjoy their kingdom as would his own sins, giving no quarters to any one to complain. Therefore, *Vidura* reports to *Dhritarashtra* that if he has given power to evil ones like *Karna, Shakuni* and *Dushasana, Duryodhana*, the foolish son of yours relying on them has been insulting the noble *Pandavas*.
desires to fight them, so be it, because by his action their desires will surely be fulfilled. In that case to please them he need not engage in negotiations or in giving them half of their share. When ever filled with anger, being foolish and confused sees his brothers and army destroyed and disposed, Durvyodhana stands humbled, and then he would repent, his entire arrogance destroyed. Even when it is not lifted Gandevu bow is stirring and the errors are becoming restless to fly towards enemies. Killing with these armours he will destroy all leaving not one in the end. Only then he will be at peace. Convey this to the Kauvaravas 'I am weaker than the Pandavas' his officers reported. For what? Pandavas are as strong as they are. Pandavas are more powerful than my powerful army, the Pandavas are more powerful and stronger than my army. The Kuru prince then expressed surprise that knowing Arjuna's valour, why he an intelligent person like him, succumbed to his son's pressure! At the time of the game of dice, compassion equally for both was what was expected from him, instead of expressing pleasure saying, we are winning, and we are winning, overlooking all the humiliation being heaped on Pandavas, only thinking that his sons will thereby win the whole kingdom. Panchala, Matsya, Kekaya, Shursena, Shalva being devoted to Yudhishtira would side with him and not respect your suzerainty. In fact, both Vidura and he had earlier warned him of the consequences but now worrying about Bhima's strength and vow is of no use lamenting that the entire kingdom will now go the Pandavas' way. A final blow they may not stick to their resolve, they may not hold back. Duryodhana near to console and instill confidence in his father saying that they are equally competent to defeat them all, therefore he need not have any worry - 'нे में सराहन कराते हुए मे हमारे चक्कर में बनाए हुए मारे जाएगा कार्य के प्रति बल के कारण गुरुप्रेमी हुए रहे हो 'तो हम भी हमारे हाथ में कुछ तो करेंगे बस फिर प्लेइंग में निर्भय हो जाएंगे।' There was, however, Durvyodhana nearby to console and instill confidence in his father saying that they are equally competent to defeat them all, therefore he need not have any worry - 'ने में सराहन कराते हुए मे हमारे चक्कर में बनाए हुए मारे जाएगा कार्य के प्रति बल के कारण गुरुप्रेमी हुए रहे हो 'तो हम भी हमारे हाथ में कुछ तो करेंगे बस फिर प्लेइंग में निर्भय हो जाएंगे।' Then to the emotionally disturbed Dhirarashtra, he obscures his mind further slyly informing that when Pandavas were being sent to their exile, Krishna had come to Hastinapura with a huge army and had spoken ill of Yudhishtira would side with him and not respect your suzerainty. Then under his leadership they all sat around and discussed the destruction of Kauvaravas and giving the kingdom to Pandavas. At that time being frightened, he reported to Bhishma and others that Pandavas may not stick to their resolve, Krishna being set in their extermination, expecting Vidura and Yudhishtira himself 'के प्रति का विरोध करते हुए मे हमारे हाथ में कुछ तो करेंगे बस फिर प्लेइंग में निर्भय हो जाएंगे।'
but it is his blind father for whom he has apprehension. He has already suffered enough for his transgressions and his brothers have aligned themselves because of their love for him.

The assembled elders are taken by his deception and seeing him despondent, gathering around him to bolster his confidence. Bhishma, Drona and other consoled him saying that if Pandavas bear such grudge against him then they would never be successful in overpowering them, since Kauravas are presently in control of the kingdom and rulers of different regions have goodwill for them. If they come they will surely be cut in pieces. Having thus their sympathy in this manner, Duryodhana then turns to Dhritarashtra and assures that each of these rulers are strong to fight with Pandavas therefore he need have not concern. In fact Yudhishthira, frightened of his massive army has already scaled down his demand to only five towns.

Then becoming self adulatory, Duryodhana assures Dhritarashtra that if he thinks Bhima is strong, then he should also know that there is no one equal to him in fighting with mace, nor was there any in the past or will ever be in future, which has been accepted even by Balarama. In fact Yudhodhana who has come to this decision depending not on others but on his own, seeing the battle as a great sacrifice to be performed by Yudhishthira and other Pandavas, therefore he need have not concern. In fact Yudhishthira, frightened of his massive army has already scaled down his demand to only five towns. "I will not part even as much land as would the materials used in that sacrifice and the four horses tied to the chariot becoming the presiding priests. He will rule killing him."

Materials used in that sacrifice and the four horses tied to the chariot becoming the presiding priests. He has already suffered enough for his transgressions and his brothers have aligned themselves because of their love for him.

The assembled elders are taken by his deception and seeing him despondent, "saying that if Pandavas bear such grudge against him then they would never be successful in overpowering them, since Kauravas are presently in control of the kingdom and rulers of different regions have goodwill for them. If they come they will surely be cut in pieces."

As a final affirmation, Duryodhana declares that he may give up his claim to the kingdom but will never agree to live with Pandavas. In fact he will not part even as much land as would
At this stage Sanjaya speaks to Dhritarashtra of the great friendship, fondness and undisguised cordiality between Krishna and Arjuna, narrating an instance when he had to visit them to convey his message, when both were both in their private quarters in the company of Satyabhama and Draupadi, where even Abhimanyu or Nakula and Sahdeva could not enter. Restraining himself with downcast eyes and hesitating with his toe finger scratching the ground, he saw them with their bodies smeared with fragrance and enjoying their drink. Adorned with good clothes and fragrant flowers, they were sitting on a golden coach, adorned with good clothes and fragrant flowers. He saw Krishna's both feet rested on Arjuna's lap, and Arjuna's one foot on Draupadi's lap and the other on that of Satyabhama. When Arjuna pushed a stool to him, just it touched him in acknowledgment, preferring to sit on the floor. Then it struck his mind how unfortunate that Duryodhana should not be able to understand these two resembling Vishnu and Indra, relying on Bhishma and Drona and enamoured by Karna's talk 'Pandavagunamrutam'...Krishna. Therefore, he suggests conciliation...

Then Krishna spoke to him words each of which was illuminating and enlightening, to repeat them in the presence of Bhishma and Drona. Inform Kauravas to perform sacrifices, give charities, fulfill all their desires and enjoy all type of pleasures because Yudhishthira is getting restless and fear is fast approaching. When they humiliated Draupadi in the open assembly, he was far away from Dwarka. One whose Ganeendra bow is companion, Krishna is his second companion, with whom they have established enmity. There is no one among gods, asuras, yaksha, gandharvas and nagas who could defeat Arjuna. Strength, valour, splendour, quickness and absence of anger which Arjuna possesses no one other does possess. Listening to these words spoken by Krishna, Arjuna too became enthused...

Listening to Sanjaya's report, Dhiratarashtra becomes convinced that Pandavas are more powerful with their divine and human strength than Kauravas. Therefore he tells Duryodhana that he is very touched seeing that his strength is truly less than that of the Pandavas, which he realizes now more than ever earlier. Therefore, he suggests conciliation "Pundarikaputra, we have established enmity towards Pandavas. Do not let us proceed to war because they are powerful and powerful is the danger which they are facing. Therefore, gods can not be expected to engage themselves like human beings with desire, hatred, attachment and greed. If Agni, Vayu, Dharma Indra and Ashvins performed their actions under the influence of desires, then Kunti's sons would have had to suffer. Therefore, he need not have any unnecessary fears, because Gods always have divine nature not the asuric nature. In case the gods succumb to desire, hatred and greed then they would have no effect on human beings."

Duryodhana is, however, completely impervious to the danger which he is facing, seethes within with repressed anger. He tells his father that if he thinks that Pandavas are difficult to be defeated because they are helped by divine forces, that is not so. Vyasa and Narada had earlier told them that only through renunciation of desire, hatred, attachment and greed the gods come to have divine attributes. Therefore, Gods can not be expected to engage themselves like human beings with desire, hatred, attachment and greed. If Agni, Vayu, Dharma Indra and Ashvins performed their actions under the influence of desires, then Kunti's sons would have had to suffer. Therefore, he need not have any unnecessary fears, because Gods always have divine nature not the asuric nature. In case the gods succumb to desire, hatred and greed then they would have no effect on human beings. Therefore, gods can not be expected to engage themselves like human beings with desire, hatred, attachment and greed. If Agni, Vayu, Dharma Indra and Ashvins performed their actions under the influence of desires, then Kunti's sons would have had to suffer. Therefore, he need not have any unnecessary fears, because Gods always have divine nature not the asuric nature. In case the gods succumb to desire, hatred and greed then they would have no effect on human beings. Therefore, gods can not be expected to engage themselves like human beings with desire, hatred, attachment and greed. If Agni, Vayu, Dharma Indra and Ashvins performed their actions under the influence of desires, then Kunti's sons would have had to suffer. Therefore, he need not have any unnecessary fears, because Gods always have divine nature not the asuric nature.
In an expansive mood, Duryodhana speaks his mind saying that he himself has many miraculous powers which if he uses can destroy the entire creation with fire being snuffed out in the process. If there be any great splendour among gods then know that even such splendour exists in him also. He can restore the worlds after destroying them in hundred pieces. He can freeze the waters enabling chariots to pass through, he being endowed with both divine and demonic powers. "...The power of Brahma, of the demigods, and of the asuras, even the combined power of the energies of the demigods and the asuras cannot possibly please him.

It is for this reason that there are no poisonous serpents in his region, and if there are any they are so under his protection. Rains fall on proper time and people are righteous and happy. There have never been any floods or any famines. Those whom he hates, for then no divinity comes to help. If they were helpful to his enemies then Pandavas would not have lived in exile for fourteen years. Neither gods, nor asuras, yakshas nor gandharvas are capable of helping Pandavas..."

Duryodhana is a great megalomaniac who because of his extra-ordinary power considers himself equal if not greater than the Gods. Duryodhana tells Dhritarashtra that he has been called a man of Truth, because whatever he speaks comes to be true in practice. His greatness is clearly known to people in all quarters. It is only to assure his father that he has to speak now and not to praise himself. In fact he has never praised himself because it is unbecoming for people to do so. Therefore, Dhritarashtra will hear one day about his success over Pandavas who would then disappear completely like the rivers disappearing in the ocean. He is great in intelligence, in splendour, in strength and valour, in wisdom and in enterprise in greater measure than in Pandavas. He has skill and expertise perceived in Bhishma, Drona and Kripa..."

This extensive statement by Duryodhana is given here to impress the extent to which evil can present itself as the divine, possessed of supernatural powers, arrogant in success and proud in defeat, both perhaps as the effulgence of the same Brahma, whose progeny is said to be both dyas and manasuras. In metaphysical sense, Duryodhana is a human being in whom the wisdom of the luminous (Brahman), the enterprise of the energetic (Sakti) and obscurity of the dull (Buddhi) all find refuge, who knowing his own self makes himself bold to point out that "...The power of Brahma, of the demigods, and of the asuras, even the combined power of the energies of the demigods and the asuras, at the same time is not inclined to follow him and knowing that "The power of Brahma that he has, the power of the demigods, the power of the asuras," is not disinclined to desist from the task, declaring "...Then, without doubt he will hear one day of his success over Pandavas who would then disappear completely like the rivers disappearing in the ocean. He is great in intelligence, in splendour, in strength and valour, in wisdom and in enterprise in greater measure than in Pandavas. He has skill and expertise perceived in Bhishma, Drona and Kripa..."

It is indeed, with great candour and clarity of mind Duryodhana says as he lay breathing out..."
slowly his last breath, that death is for all as the Time cycle revolves and though by divine will, great many calamities have fallen on him, he did not run away from the battle, being ever enthused to fight and with all brothers dead, he is giving up his life on the battle field, even when killed in most unrighteous manner. If vedic scriptures be authoritative then he has indeed attained immutables worlds. Even accepting Krishna's inmeasurable splendour, he has not deviated from performing his duties according to varna. He considers himself blessed with fruits of those actions. Therefore, on no account, anyone should be behave for him by say this Ṛgveda: गङ्गेमण्डलात् कालप्रवर्तकमरा।।।।।। ॥

... says, 'As long as you have not heard, Duryodhana, your only weapon and the mighty weapon which you have in your possession has long been in use, Karna, does not possess the especial weapon, the Brahmastha, which was given to you by the Sage. That weapon is the only weapon with which you can destroy your enemies. It is a weapon which the sage has given, and which is capable of destroying all who are enemies to you. It is only that weapon which can destroy all your enemies, even as the Brahmin, Karna. When you see this weapon, you will understand that it is the only weapon which you can use to destroy your enemies. Duryodhana, if you possess this weapon, you can easily destroy all your enemies. Therefore, you should possess this weapon, and not waste your time in quarrelling and accusations. Duryodhana, you should not waste your time in these things, but should possess this weapon, which is the only weapon which can destroy all your enemies, even as the Brahmin, Karna.'

A dispassionate study of Duryodhana's character brings one to the inevitable conclusion that creative activity includes invariably the constructive as well as the destructive activity in life. Therefore, Brahman is the source of all creation as well as the dissolution. Even as deities become the instruments in creation, the अग्नि forces too are his instruments in dissolution as Krishna himself did declare to Arjuna later that 'भीष्म: गङ्गेमण्डलात् होंदोतो निन्दित । भगवदविषयं सागर भावना भावाः ।।' and 'विनियमित नितिः युधिष्ठिर स्वीकार । निदित्त्वकृत्य स्वारूपम् हरसु दुकुटिसागरम् ॥' and 'विद्यामुद्धीत । युधिष्ठिर भानुसात् सत्यतया । कर्णाग्नि भृगुविद्यतेषु युधिष्ठिर भानुसात् ॥।' and 'सागराविज्ञान । युधिष्ठिर भानुसात् । कर्णाग्नि भृगुविद्यतेषु ॥।' and 'सागराविज्ञान । युधिष्ठिर भानुसात् । कर्णाग्नि भृगुविद्यतेषु ॥।' and 'सागराविज्ञान । युधिष्ठिर भानुसात् । कर्णाग्नि भृगुविद्यतेषु ॥।'.

Duryodhana protests seeing Bhishma rebuke Karna, saying that as human beings initiated in education both Pandavas and Kauravas are identical, even as both identical in birth also, then why does he consider Kunti's sons more capable than Kauravas. He does not claim success in the war based on the competence of Bhishma, Drona, Kripa or Bhahika but confident that he himself along with Karna and Dushasana are capable of killing the Pandavas, seeing whose army with chariots and elephants the arrogance of Pandavas and Drona will be destroyed 'गृहसनाम नन्दपदिन्यं दृश्यते युधिष्ठिरम् । कर्णाकीर्तिनेर्वा पार्वती नन्दपदिन्यं जनयेत ॥|

Chapter VI
Vidura too counsels him that Duryodhana sees only the fruits and not the danger, thinks of fighting but no valour comparable to that of Arjuna. When Drupad, Virata and furious Arjuna come on the battle field like fire associated with wind, then no one will be saved. Therefore turning to Dhritaraschtra, he requests him to give Yudhisthira refuge because in the war no one can tell who will win ‘...at Duryodhana at this stage and do as your elders tell you. Krishna's influence confounds Time, envelops the earth, space and heaven. With his divine power he turns the Wheel of Time, of the World and of the yugas. At this moment with the help of the Pandavas, he will destroy Kauravas because he is the Time, Death and the controller of all creatures. Even though he is the Lord of all creation, yet he is engaged in performing actions like a farmer. By his power of illusion he confounds the world but those who surrender him, he delivers them from the illusion.

When Duryodhana do not listen to any thing that is being spoken to him, then all those assembled there leave them without any further word. At that time, Vyasa arrives there asks Sanjaya to relate to all the greatness of both Krishna and Arjuna. Then he speaks briefly about those two ancient archers, who have descended in this world to fulfill the divine intent and purpose. Krishna is one who has destroyed easily Shishupala, Shambar, Kamsa and Shishupala. Independent, remaining himself free he can completely envelop the whole earth, space and the heavens. It is Krishna on one side and the whole world on the other weigh in importance, capable of destroying the whole world with single thought but whom no one can destroy. Where there exists the Prime Existence, righteousness, splendour there dwells Krishna and where Krishna exists there dwells victory. As the supreme person he is the soul of every creature, enveloping the earth, space and heaven. With his divine power he turns the Wheel of Time, of the World and of the yugas. At this moment with the help of the Pandavas, he will destroy Kauravas because he is the Time, Death and the controller of all creatures. Even though he is the Lord of all creation, yet he is engaged in performing actions like a farmer. By his power of illusion he confounds the world but those who surrender him, he delivers them from the illusion.

When Dhritaraschtra persuades Sanjaya to tell him how one can be aware of Krishna's divine essence - 'it is the soul of creation, the controller of all creatures who are like the five worlds, but those who surrender him, he delivers them from the illusion. When asked again what is the nature of such awareness, Sanjaya clarifies that since his awareness he does not succumb to delusion, does not perform unrighteous actions, since his entire being has been completely purified, whereby with the assistance of such awareness, his existence has been able to be enlightened to Krishna's essence as it really is'.
advice since he is his well-wisher and take, therefore, refuge in Krishna. But Duryodhana says that even if it is accepted that Krishna is the god himself capable of destroying the three worlds, even then he will not surrender to him, since as he says is friendly towards Arjuna ‘भगवानवेदकोणोऽलक्षणोऽपिनियंतिः प्रवर्तनवते गच्छेद नास गतेस्व केलासः’! Dhritarashtra throws up his hands in desperation telling Gandhari, as normally fathers do when their sons do not listen to them, that पुश्यान’हर अर्जुनां पुरुषोऽविश्वासः। ‘इन्दुरुप्या माता व पितार्कां जन्मनेन’! Gandhari as poor and hapless mother tries to pacify Duryodhana saying that craving for possessions and refusing to listen elders will surely bring his death in the hands of Bhima and at that time he will surely remember his father’s words ‘पुष्यानकुलपद्मपुरुषाः अग्नातलिङ्गाः। एवं वर्षीयीनिः हिंदा मिळां सं व वासिन्यम्’।

Vyasā tells Dhritarashtra that Krishna must have showered his grace on him since he is blessed with a counselor like Sanjaya, ‘विनिबोधितः समसनजनकपुरुषः युद्धस्वारीवीरयोगेन में।’ Sanjaya knows the ancient Consciousness in Krishna as well as the supreme essence. If the same is listened with receptivity then we will certainly be delivered from fear. This path on which men of wisdom traverse will surely lead one to the supreme god, detached from and transcending the primordial world of birth and death ‘ज्ञातव्यस्ते स्वसार्थामथ पुरुषोऽन्तरे मया विश्वासः।’ When Dhritarashtra asks him to initiate on that Path, so that restraining his senses, he may attain Krishna, Sanjaya informs him that one who has not restrained his senses cannot hope to be enlightened of Krishna ‘पञ्चकुलाना कुलस्तर्कान्तरे विद्याज्ञातलिङ्गाः। अनंतः कियोऽध्येत समसनिदिहरितस्याः।’

Even as in Hastinapur, Duryodhana is reluctant to any proposals for giving Panadavs their share of kingdom, Yudhishthira suggests to his brothers, Virata, Drupad and Kekayas that having known Dhritarashtra’s intention from Sanjaya it would be desirable to consult Krishna, requesting him to negotiate settlement of their claim so that they may not have to fight Bhishma, Drona and others. Krishna agrees to do whatever is helpful in their interest. Yudhishthira remarks that Dhritarashtra has undoubtedly become greedy following his son appropriating every thing and not desiring to part even five villages for them. When taking birth in a noble family if one becomes greedy in old age then his sense of discrimination becomes vitiated and looses all sense of shame, which in turn leads to the loss of wealth and possessions ‘अप्रसन्नोऽर्जुनमौलिकपूर्वकत्वमाचार्यः। चिन्मयोऽन्तरे मया विश्वासः।’ Krishna, Kekayas, Drupad and others.

Yudhishthira wonders the course which righteousness is proceeding seeing a Kshatriya kills a Kshatriya, a fish devours a fish and dog eats dog. Indeed war always brings with them destruction of lives. As far as he is concerned, he will follow principles of righteousness and allowing the gods to decide the outcome. It is strange that strong ones do not respect the weak. Neither does he desire to give up his claim to his share nor for the destruction of the family. If by showing humility one gets the desired effect, so be it. Father, King and elders deserve to be respected and even Dhritarashtra deserves respect. Being attached to his son, he may not agree to submit to their demands acceeed to the desires of others.

Therefore, Krishna agrees to go to Hastinapura for negotiations if that may bring good for both, without giving up their own just demands. In this manner he may succeed to save both Kauravas and the world from destruction ‘युद्धोप्रेमवेदस्यापि वायव्यश्राद्धोऽविश्वासः।’ Yudhishthira, however, says being is afraid that on their account Krishna may be put to embarrassment and indignity ‘न मिल्लन्तमुखवहनभवाः’.
Krishna assures him that he is fully conscious of his evil nature; therefore if he misbehaves even slightly, he will destroy them completely. Perhaps his going may not be inconsequential. It is possible something good may come of it, at least people may not accuse them for not trying.

"Krishna remarks to Yudhishthira that establishing himself in righteousness, he seems to hope to get through negotiation what not through war. But that is not proper that a Kshatriya should beg for his rights. He should fight and win or die in the battle field. They should know that they once had a kingdom which they lost in a game of dice. And now Duryodhana will not give it easily "non non sinful acts brings success in their enterprise."

Then Bhima too cautions him to behave in such manner that would not exasperate Kauravas, making it clear further that Yudhishthira always praises peace and Arjuna too does not desire war "pathyipathya svamitvan...". Seeing Bhima resigned to fate, Krishna bolsters his pride saying that he speaks to his natural instincts, like mountain moving away from its place; therefore he should revert to his earlier inclination born as he is in a great family. The despondency in his mind is not proper for a warrior, because strength and valor which is not put into use is worthless "ivacaaya...". This stings Bhima's pride and he bursts out belligerently, saying that he has been understood.

Krishna consoled him saying that he is more powerful than what he himself may be aware. But often well thought and well executed efforts go astray before they conclude. Therefore, one should be integrate one's actions to one purpose, wherein individual actions become attuned to divine will bringing success in their enterprise. Krishna himself promises that from that very moment he will exert to get the most favourable to them. If Kauravas refuse to settle then war would surely be a reality, where he will be Arjuna's charioteer 'vaharavartta vaharavartta...'.

"Arjuna then it is not that what one desires will always happen, at the same time nothing should be left undone as undesirable. Therefore, he should act in such manner that settlement with them is assured. In any case whether he desires settlement with Kauravas or any other thing, let that happen. Ultimately we desire that alone to happen what Krishna desires, that surely being what is good for them..."
concerned and unspiring, especially seeing Bhima quiet and sullen and Arjuna confused and agreeing with his brother. She brings to Krishna’s attention the indignities which she and Pandavas have suffered and Duryodhana unrighteously withholding their share and even refusing to part five villages. Therefore, enemy who is not convinced persuasion needs to be punished, only valour justifying happiness. Who could be more unfortunate than she, daughter to Drupada, sister to Dristhadyumna, friend to Krishna’s friend, wife to Pandavas, mother to five brave sons that she has, having delivered her husbands from slavery yet had to go in exile. Though the daughter-in-law of Bhishma and Dhritarashtra, she was called a slave. When Duryodhana remains alive even for a moment what use is Arjuna’s bow, what use is Bhima’s strength. Therefore, if Krishna has grace on her then let him be angry with Dhritarashtra’s sons ‘मैरीमैरे न मंगलः कुदाल वरदृष्ट्यां | अनुसूचित्यां वाचविवर्श्ये सहिष्णुः || अर्कोत्सव गृहस्तः प्रति कृतु मुगुडात: | मौर्यीप्रेमसंभव स्वान्तां संगमाणि ||’...अर्कोत्सव गृहस्तः प्रति कृतु मुगुडात: | मौर्यीप्रेमसंभव स्वान्तां संगमाणि ||”

Draupadi’s extreme distress disturbs Krishna when she reminds him Dushasana humiliating her. Then she declares that if Bhima and Arjuna are afraid of Kauravas, then she will ask her father and brother and her five sons under the leadership of Abhimanyu. She will have no peace till she sees Dushasana’s hands severed from his body. When for thirteen years she has kept the fire of vengeance burning, here are husbands speaking of righteousness ‘अये ने पुष्परीकल दु:सनाकरोत्तुः | परमः कंवरीन्नु पंथ्या सर्वप्रथमः || परं प्रतानुस्नित्तु कृतु मुगुडणी सायणकरी ||’...प्रम पवित्रायेऽभावमेवत न नभूतुः || अनीसु गृहस्तः वायनेश्वर व्रौऽस्नित्तु कृतुः || याहे || पुष्परीकल नेव नक्षिकं पूणोत्त्यात्मः ||’

Hearing her desperation, Krishna assures her his unconditional support, saying that those on whom she had become angry, their wives and relatives will likewise will roll in lamentation. Dhritarashtra’s sons busscrouling to Time will surely rolling becoming food for dogs and wolves. “एवं तां भूतु गैलिमिन निगतानियतमिनम्। नित्यिनासन नवें कृतानि नाविनि || अये व नित्यिनियमानी मैरीमैरे नभूतुः। याहे || कुतु गृहस्तः देहाय विचित्रित्तिनित्तिनाम् ||’

This is an important statement which brings out his human role in relation to his role in fulfillment the divine intent and purpose. While every creation is undoubted manifestation of the divine essence, importance of every manifestation depends upon the extent of infusion of the essence in the manifested beings, whether partially or fully, in degrees and gradation, whether in the conscious form or not. Krishna makes a distinction between divine will and human enterprise, striking a balance between divine will - देव व नित्यिनियमानी मैरीमैरे नभूतुः ||’ and human enterprise पूणोत्त्यात्मः ||’...And making the latter more the motive and the purpose, thereby bringing to the attention the ancient saying that any action beneficial to the world is dependent on both divine will as well as human enterprise - ‘तेहि नित्यिनियमानी मैरीमैरे नभूतुः ||’ By highlighting the fact that even he, established as he is in human form, cannot change what has been decided and ordained as देव or the divine will, being constrained and obliged by the attributes (तु) and inclination (पचत) born of nature. Therefore, though both he and
Arjuna are the ancient seers born in human form, it is only he who is fully conscious of the divine intent and purpose, whereas Arjuna is not. Therefore, he will fulfill his assignment to the best of his ability depending upon his divine will as well as his human enterprise This explains the various actions performed in their temporal life established as they were in human forms, in spite of the enlightenment of the divine essence within.

The significance of Krishna's visit should be noted. Though he goes as human messenger interested in Pandavas, he is fully conscious of the divine intent and purpose for which he has taken descent. As a human being, a statesman respected in the lands, he counsels Duryodhana about the desirability of upholding the ancient Kshtra values to uphold the world order and yet as a practical politician does not rule out the possibility of using force to subdue their disinclination. As the divine essence, he attempts to remove their obscurity when they become intemperate, rude and arrogant by emphasizing his divine role in human affairs by displaying his resplendence and impressing with awe and shock to them.

Vyasa eagerly records that the moment Krishna stepped on his journey darkness recedes and the first radiant rays illumine the horizon - 'ततो वेरलक्षणी गृहृद विचारस्मृत: | वै श्री श्रीते समन्ते मुनियिणि विहारकः ||'. Then after performing rites and rituals enjoined before one embarks on an auspicious mission, he enters Hastinapur along with Satyaki with peace in his heart and vigor in his armour because 'तथा तदुपजोऽयु तः लोकः सत्यिकाः सत्यिकाः ||'. Therefore, even as he tells Arjuna, 'धर्मस्थितं सैन्य कृत्यं कर्तनमिः || एव धार्मिकं राजस्तु पूर्वादर्शितवः ||' he mounts the chariot endowed with his conch, discus and mace, 'तथा आर्योऽयु तदात्रत्वं च गमतव यह || उपर्योग्यानि त्वदिश्यं गवेशणयिणि च ||'. Divine beings in Hindu mythology are not only kind and compassionate, possessed with hands that bless and protect but also stern and severe with arms fully equipped with frightful weapons of destruction.

When Krishna's chariot passes through the different regions towards Hastinapur, swift like a flying vehicle, resplendent like Sun, serene like the moon and roaring like the fire when dissolution of the worlds is imply, 'तथा विज्ञितं आत्मा भवन्ति निर्माणं यववहनं विमोचितम् वहनं समाजन्यं ||', he receives mixed reception, seers offer him adoration requesting permission to remain present under the leadership or Narada to be present when he counsels the evil Kauravas for negotiating the peace and be enlightened with the matters of righteousness and enterprise, 'तथा घोषितं यववहनं विमोचितम् वहनं समाजन्यं || नवविधवनं क्रूरं राजस्तु परन्तः |तव वाक्यां तिथियां वववत्व नतया च यज्ञय || वहकार्याय गोबिन्द महान् च व्यजनिति च |' when he counsels the evil Kauravas for negotiating the peace.

The passage to good intentions are, however, paved with the many difficulties and sharp as edge of a razor and difficult to tread is the path, so the sages have declared and Krishna is faced with lightening, thunder without breeze and rains pouring without clouds 'ततो वेरलक्षणी गृहृद विचारस्मृत: | वै श्री श्रीते समन्ते मुनियिणि विहारकः ||'. The signs are ominous and significant with divine intent and purpose appearing as stern and inexorable, which few become aware while the rest unenlightened of the divine effulgence 'ततो वेरलक्षणी गृहृद विचारस्मृत: | न हं ततो नान्दो राजस्तहान्यं च रश्चु ||'. Rivers changed their course and the earth started trembling, the space was obscured with no knowledge of the quarters and directions 'ततो वेरलक्षणी गृहृद विचारस्मृत: | न हं ततो नान्दो राजस्तहान्यं च रश्चु ||'.

While such turbulent stance are observed in the case of temporal persons, they are not so for one who is spiritually endowed. Krishna was one who was spiritually enlightened to his divine essence and conscious of the divine intent and purpose for which he has come to establish. Therefore, wherever he goes, there conditions become favourably inclined. Therefore poets says that wherever Krishna traveled there cool breeze was seen moving smoothly and all auspicious signs were seen 'तव द्य य यवनिः कर्ते पौढ़ पारम् | वतः ततु हतद्विविलितं || यथा कुष्णायेविलितं || नयेण पूवनिः व अनलालं व पुष्पिः || सम्मानयम निःसुद्धे यवनिः प्रकाशकः ||'.

When Dhritarashtra comes to know of Krishna's arrival in Hastinapur, he reacts like one completely influenced by temporal considerations. Thrilled at the prospect of his visit, he tells
Duryodhana that Krishna is coming to negotiate on behalf of Pandavas, 'उपायायलि दानां प्रदेशां पार्षदां', even though he speaks of him as 'द भाग्योऽनं तर्कदा' that he is a villain, Duryodhana, 'परितकालिनि यथायथितां यथायथिताः', his devious mind completely attached to his own, suggests that the opportunity should be used to influence Krishna's mind for welfare of his own sons - 'क देशसुखुमयि दानां उपायायलि इत्यादियाय ज्ञातां सांस्तनु:'. He imagines that if duly honoured, he may become well disposed to them and better cooperation could be expected from other rulers. He asks his son to make elaborate arrangement which would be agreeable to him or as would Bhishma suggests - 'क स माननां तर्कदा गए रस: गणनाः परितकालिनि ह्यायसः सांस्तनु: ||... यथा प्राप्तम् हास्यां नविन जानन मय: || तथा कृत्य: गाँव्यां काँप व च वेरो न्याय: ||'.

Bhishma and others commend this step as the most appropriate thing to do and accordingly arrangements are made for Krishna's stay in Dushasana's house since it was more opulent than Duryodhana's house. Vidura, however, is not happy knowing the intention with Dhritarashtra changing his position like moon or the sea waves - 'निश्चय जानकर भाग्योऽनं तर्कदा वर्त्तमानिनि व्यवस्था: प्राण: ||'. He advises Dhritarashtra to be circumspect and simple in his conduct because unwise actions might spoil the benefit which his sons may otherwise acquire 'अर्जुन विराजय या ब्रजाधिकृतं नन्दक: || राजन् पुरूषां चैव जिततवां ब्रजपुरूषाः'. Their reluctance to give even five villages to Pandavas while showering wealth and possessions on Krishna make him think that they are against any settlement. Only righteousness pleases him and wealth would not separate him from Arjuna 'न च व विनां अर्जुन: तत्र नोचेऽने न गत्वा || अन्य: परितकालिनिः पुनयादी विस्मिति ने ||'. In fact it would be surprising if he accepts any thing more than water for drinking and washing his feet. Vidura reminds Dhritarashtra that Pandavas being like his own sons, he should treat them accordingly.

Duryodhana picks up Vidura's one solitary statement that Krishna is closer to Pandavas, 'पद्धव किरुत: कृष्णो व तथापन्नुत: || अनुग्रहो ह्यायसः प्राप्तद्वानि अन्याना: ||' and therefore though Krishna is respected in all the three worlds and deserve special honour, 'क देशसुखुमयि नोके कृष्णा वर्षुदानाचार: || उपायायलि तोकांचानि प्रियनि मयः स्वयं ||' this is not the time for the same, since it may give him impression that they are frightened of him 'पैदा कल्यङ्कतः कान्तु न हि नाति कान्त: || संस्तनां जानकी राजस्वायां परीतिकलिणि विमिति ने ||'. Bhishma tells Dhritarashtra that Krishna is not bothered with any honour and excessive display may create the opposite effect. At the same time he agrees that Krishna can not be treated lightly. He is sure to speak what is beneficial to all without any reservation, there allow him to his mind.

Duryodhana cautions Bhisma that as he is alive, he will not share wealth with Pandavas, not hesitating to take Krishna, their sole supporter, whom in any case does not recognize as divine person, a prisoner and force Yadavas and Pandavas to concede his desire 'न पार्षदस्य सुप्रसिद्धियां हिकंकालानां तन्मेवयां ||' and therefore Krishna is respected in all the three worlds and deserve special honour, 'क देशसुखुमयि नोके कृष्णा वर्षुदानाचार: || उपायायलि तोकांचानि प्रियनि मयः स्वयं ||' this is not the time for the same, since it may give him impression that they are frightened of him 'पैदा कल्यङ्कतः कान्तु न हि नाति कान्त: || संस्तनां जानकी राजस्वायां परीतिकलिणि विमिति ने ||'. Bhishma tells Dhritarashtra that Krishna is not bothered with any honour and excessive display may create the opposite effect. At the same time he assures that Krishna can not be treated lightly. He is sure to speak what is beneficial to all without any reservation, there allow him to his mind.

When Krishna enters Hastinapur he is received by Kauravas with great respect. After a brief visit to Dhritarashtra, Bhishma and Drona he goes to Vidura's residence where he meets Kunti. She relates to him her sons' unhappy experiences, concluding that she does not regret the sufferings as much as the humiliation which Draupadi had to face. Therefore, he should consider doing what is of their interest 'न हुवऽ राजसवायं न व वृंदे परमाय: || प्राजानं तु तुष्टानं न वे तदुत्ताकारणं || पुरुष दु: दु:ती दु:शारया अवस्त: अनुजोऽशुद्धया कात्य न हुवऽ राजसवायं न वे वृंदे परमाय: || प्राजानं तु तुष्टानं न वे तदुत्ताकारणं ||' and finds him sitting along with Karna, Shakuni and Dushasana. They welcome with honour and offer girls and food. When Krishna declines, Duryodhana voices his concern about his refusal when he has come as their guest and a well wisher.
Krishna smilingly points out the custom which prohibits a negotiator to accept gifts and food only after the purpose for which he has come, is fulfilled; "कुरुक्षेत्र चूके न होते दृष्टि न बाहर हो आदर होते, न होते विनाशक कार्य होते।"

Repulsed in this manner Duryodhana protests that when they have neither enmity nor any disagreement with him he should not be unfair to them; "विदा न नाथना मना गणना ना निःमति।"

Therefore, whether the mission succeeds or not, Kauravas would continue to offer him their respects. Krishna replies that he has no desires, anger, hatred, selfishness nor any ulterior motive. One takes food either out of love or in time of distress; neither have they shown love towards him nor is he in distress "साध एवम् अन्वेषित वाक्य तत्तथा साध एवम् कपाल ज्ञातात्।"

From childhood Pandavas have suffered, though they are of noble conduct and righteousness. Whoever hates them hates him and whoever is agreeable towards them is also agreeable to him "संप्रतित्वधन वाक्यं नाति नानादेवं सदास्यं तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं। तथा सदास्यं तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं।"

Food and pleasure becomes vitiated by evil intentions; "सत्त्वगुण न सत्त्वगुण नानां तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं।"

Assuring them that he will accept hospitality after the completion of the negotiations he returns to Vidura's residence to take food only from Vidura. Bhishma, Drona, Karna and Bahlika follow him to Vidura's residence offering their gifts and hospitality for him to stay, when he confides in them that they should return their homes, since their very intention has given him satisfaction.

Vidura tries his utmost to dissuade Krishna from going to Kaurava's court, since he fears him being insulted by evil-minded Kauravas even when he speaks words for his welfare. Being puffed with the strength of his army, and being suspicious of Krishna's intentions, he may not listen to even his good counsel - "सतत्रलं गुणानं गुणार्थं नानां तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं। तथा सदास्यं तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं।"

Therefore, he desires to make a final attempt because of the high reputation which Kuru family is held in the comity of nations and lest people may say that even after being able Krishna did not prevent them from going to destruction. He has come to conciliate the two and will only then he will not be blamed. If Duryodhana does not listen to his advice then he will surely be the unfortunate one. Of one the other hand keeping in mind the welfare of the Pandavas he comes to any settlement then he will consider having performed a good deed which will also save Krishna from going to Kaurava's court. He does not succeed then becoming angry he will destroy them with all their associates like angry lion killing the animals. - "सतत्रलं गुणानं गुणार्थं नानां तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं। तथा सदास्यं तनोऽन्तरं सुदृढ़स्यं सदास्यं तनोऽन्तरं सुदृढ़स्यं।"

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When Krishna arrives in the Kaurava's court all rise respectfully. He suggests that Kauravas and Pandavas may live in peace with each other so that bloodshed among Skshatriyas may be averted. He requests Dhritarashtra to restrain his impetuous sons while he himself will restrain Pandavas, so that together they become invincible against strangers. "कृपाणु सर्वसमयं विरास्तात्यं इति प्राप्त \\n
While every one
agrees with Krishna no one dares to come forward to speak to Duryodhana. Wise men who were present counsel Duryodhana to follow righteous conduct, Parashurama reminding him that when creator has himself aligned with Arjuna who can think of defeating them "(पुरुष तर्क तारायण कृष्ण घुड़ के लग नहीं।)

'sacrifice,' as long as he offers warriors of enemy as sacrifice, as long as Krishna

should declare that dispute between Pandavas and Kauravas is settled amicably and Duryodhana and Yudhishthira should live in brotherly affection- 'नरायण ज्ञान कृष्ण गुरुता। त्योहार तितिश्री धृतराष्ट्र। युधिष्ठिर। यथा युद्ध को दुर्गुण, तथा युधिष्ठिर कथित।' Krishna's words leave no impression on his mind obscured by the influence of asuras. He refuses to heed any advice to save Kurus family from destruction and humiliation, though he is assured that given their half share, Pandavas will agree him as their Prince and Dhritarashtra as their king. Both Bhishma and Drona request him to reconsider and do what is right, Vidura intervenes with grief writ large on his face, saying that they are not worried about him as much as they worry about aged father and mother, "(भोजननं त्रैयों तोमची भगवान्। तत्स्वातः त्वमेव भक्ति च ने।)

Displeased by Duryodhana's behaviour Bhishma remarks to him that as long as Krishna and Arjuna are not ready for a battle, as long as Gandeeva is still in Arjuna's hand, as long as Dhuyama does not offer warriors of enemy as sacrifice, as long as Yudhishthira does not cast angry look on his armies, one should see that both sides come to amicable settlement. He desires that Dhritarashtra should show his affection to Pandavas, seeing which all rulers would certainly show their satisfaction, and the king should declare that dispute between Pandavas and Kauravas is settled amicably and Duryodhana and Yudhishthira should live in brotherly affection- 'वामकोपाल कृष्ण ज्ञान कृष्ण गुरुता। त्योहार तितिश्री धृतराष्ट्र। युधिष्ठिर। यथा युध्य को दुर्गुण, तथा युधिष्ठिर कथित।'
Unconvinced and unrepentant, Duryodhana turns to Krishna and speaks spiritedly that he should think twice before he speaks to him in this manner, speaking as if he alone responsible for every thing. He does not see any wrong in what he says or has done. It is not his fault if Yudhishthira agreed to play the game of dice and lost. And having received all their wealth and loose again and having to go in exile was that his fault? Not even gods can hope to win defeating Bhishma, Drona and Karna what to speak of the Pandavas, who dieing will surely go to heaven. His father had given management of the Kingdom to him many years earlier and therefore, Pandavas will not have any share as long as he is alive. In fact half of the kingdom given earlier was improper. Therefore, they should not expect even much land as would stand on the tip of a needle.

Duryodhana's long oration shows him as a proud warrior neither given to realize one's faults nor accept them, fashioned in the form of anti-hero, conscious of his temporal strength and given to justify his unreasonable and unjustifiable actions, with imprudent and perverted understanding of political and social issues. Listening to his stubborn and audacious speech, Krishna momentarily loses his temper, assuring him harshly and in desperation that his wish would surely be fulfilled and he will not live long but lay dead on the battle field. If he thinks that he has not been done any harm to Pandavas he will narrate them to the rulers gathered here - 'Pandavas, Duryodhana, Dushasana, Karna, Dushaman, Bhishma and Kamsa, who dieing will surely go to heaven. His father had given management of the Kingdom to him many years earlier and therefore, Pandavas will not have any share as long as he is alive. In fact half of the kingdom given earlier was improper. Therefore, they should not expect even much land as would stand on the tip of a needle.

Then Krishna recounts all the evil deeds which have caused irreparable sufferings to Pandavas, concluding his narration with the statement that Duryodhana is verily one who having performed cruel actions like an uncultured person now behaves as if he is not guilty of all allegations. In spite of the various advice from his elders and well wishers he shows no sign of remorse and repentance. Surely he cannot now become partner in progress, continuing to traverse the unrighteous path 'spite of the various advice from his elders and well wishers he shows no sign of remorse and repentance. In Pandavas, Pandava and Bhishma, Krishna tells

Hearing these strong words spoken by Krishna, Dushasana intervenes angrily and tells Duryodhana that he does not seem to have come for settlement but to seize Duryodhana, Dushasana and Karna and hand them over to Pandavas - 'when you have subjected Pandavas to thousands of hardships, why do you think that Krishna and Pandavas will submit themselves to your will? Krishna and Pandavas are not to be compared with you. When Duryodhana hears this he becomes extremely angry and agitation, leaving the hall with his companions furious like a wounded serpent in utter disrespect to the assembled noblemen - 'when you have subjected Pandavas to thousands of hardships, why do you think that Krishna and Pandavas will submit themselves to your will? Krishna and Pandavas are not to be compared with you. 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Krishna had to kill him and deliver the populace from his evil rule. Even as with his removal the community prospered even so abandoning Duryodhana Kuru family and the whole kshatriya community would be saved. 

\text{Stanzas and verses removed for brevity.}

\text{Krishna's words disturb Dhritarashtra asking Vidura to fetch Gandhari to convince Duryodhana.}

Duryodhana and others are called back and the distraught mother pleads with him to listen to advice of his father and other elders, saying that one cannot be ruler just by desiring to rule, without restraint only then can he win a kingdom. What elders have spoken about restraint only then can he win a kingdom. 

\text{Stanzas and verses removed for brevity.}

\text{Krishna then looking at Duryodhana speaks in the hearing of all the assembled rulers, that if they think that they can take him prisoner then surely such an order be issued. Then will see whether they imprison him or he takes them as prisoners. They are eager to snatch the wealth belonging to Pandavas, and they will lose that even what they possess. He will fulfill Yudhishtira's task for him taking these evil Kauravas as prisoners and handing them over to Pandavas. But he will not give effect to this in Dhritarashtra's presence, since it is unrighteous and undesirable.}

\text{Stanzas and verses removed for brevity.}

\text{Listening to Krishna's daring words, Dhritarashtra becoming extremely agitated scolds Duryodhana saying that advised by the evil associates, how can he think of taking Krishna a prisoner whom even gods cannot capture, trying the impossible thing like a child trying to hold moon by his hands.}

\text{Stanzas and verses removed for brevity.}

Seeing him still firm in obstinacy, Krishna cautions him not to think that he is alone but
Pandavas, Vrishnis and Andhakas, Adityas, Rudra and Vasus are all with him. Even as he spoke loud thunderous laughter was heard with flashes of lightening reverberating the space, in which luminous gods of the size of thumb were seen with Brahma stationed on Krishna's forehead, Rudra on his chest, many gods issuing forth from different parts of his body. On his shoulders were seen Balarama and Arjuna fully armed and he himself with his conch, discus and the mace. Flames were emanating from his eyes, ears, and nose and from every pore of his body, brilliant as Sun. Krishna's vision was accompanied by sound loud and clear of cymbals and conches, drums and bugles. Seeing the terrible form, assembled rulers closed their eyes in fright; Bhishma, Drona, Vidura, Sanjay and seers stood transfixed silently with wonder and stupefaction. Dhritarashtra both blind in body and in spirit, desired for once to see the resplendent form and Krishna gave him supra-sensory eye to see the vision. When Krishna finally withdrew this resplendent vision from all, the assembled seers having seen the wonderful sight vanished from human sight. As Krishna was leaving, Dhritarashtra pleaded him not to doubt his intentions, telling that he is fond of the Pandavas and has tried to convince his errant son. Krishna turning his attention to Bhishma and others said now that they have seen what has transpired and how Duryodhana left the assembly in anger, with Dhritarashtra expressing his inability to control his sons, he has nothing more to do here. Therefore he will go and inform Pandavas accordingly and departs with his companions.
Chapter VII

In life there is time to be indifferent and time to seize the problems by its forelock and deal with them. Krishna does not waste time but proceeds further to deal with the problems with firm determination. But before he takes any further steps first he briefs Kunti that his helplessness in convincing Duryodhana and his efforts for a negotiated settlement having failed - 'The Sandukhdh Vaishnavajyam of Mahabharata: 

rightful ruler once dealing with him, lauding his wisdom and courage and then slowly conveying him that he is none other than your enemies then break their ranks or at least their will to fight. He uses both tact and persuasion in getting them killed as in the case of Bheema who killed his adversaries himself like Kamsa. 

was proved when either he himself killed his adversaries himself like Shrutakirti. 

was a shrewd negotiator and diplomat and an expert tactician in times of War. This man was a firm believer that if you can not win your enemies then break their ranks or at least their will to fight. He uses both tact and persuasion in dealing with him, lauding his wisdom and courage and then slowly conveying him that he is none other than Kunti's first born child prior to her marriage and not to the charioteer as normally understood. As Krishna was a shrewd negotiator and diplomat and an expert tactician in times of War. This man was a firm believer that if you can not win your enemies then break their ranks or at least their will to fight. He uses both tact and persuasion in dealing with him, lauding his wisdom and courage and then slowly conveying him that he is none other than Kunti's first born child prior to her marriage and not to the charioteer as normally understood. As well as he does not waste time but proceeds further to deal with the problems with firm determination. But before he takes any further steps first he briefs Kunti that his helplessness in convincing Duryodhana and his efforts for a negotiated settlement having failed.

Hearing Krishna's words, Kunti's heart flares up with impatience and she tells Krishna to tell Yudhishtithra in no uncertain words that he should not merely speak about Dharma like a preacher of scriptures without understanding the essence concealed, but the time having come, become consciously aware of his Kshatra Dharma and fight like a warrior because failure to do so will only be more harmful to one's cause and bring disgrace to his ancestors - 'Dharma is the guiding principle of the franchise of the charioteer. 

Who is to take allegiance to his king 

and his efforts for a negotiated settlement having failed. 

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The moment he leaves Kunti, Krishna undertakes one of his many diplomatic moves designed to fulfill Pandavas' cause directly or indirectly. When he leaves the assembly hall, the first step he takes is to take Karna with him out side the limits of Hastinaapura. He praises him for reverence shown by the Pandavas and their friends to Krishna and for the way he handles the problems with firm determination. But before he takes any further steps first he briefs Kunti that his helplessness in convincing Duryodhana and his efforts for a negotiated settlement having failed. 

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In the next chapter, Krishna will be seen trying to fulfill Pandavas' cause directly or indirectly. When he leaves the assembly hall, the first step he takes is to take Karna with him out side the limits of Hastinaapura. He praises him for reverence shown by the Pandavas and their friends to Krishna and for the way he handles the problems with firm determination. But before he takes any further steps first he briefs Kunti that his helplessness in convincing Duryodhana and his efforts for a negotiated settlement having failed.
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Chapter VII

Krishna consummate artist in diplomacy and statecraft that he was, so uses his skill in diplomacy and negotiation tries his hand in shaking Karna’s confidence, so that his affections and devotion to Duryodhana may be dented, if not at least his resolve be weakened to fight his brothers. But Karna was made of a different mettle, a person fully conscious of the gratitude for things done for him while he was low and beaten. He was a man of strong convictions, born to Surya, traversing like his father the ancient Path of righteousness well laid down by Varuna. Even as Krishna was aware of Karna’s pedigree and his high character, Karna too was aware of his pedigree, bearing the pain in silence.

Therefore, with dignity and candour which comes from one who is steady in his righteous Path, Karna replies in calm and composed words that what he has spoken was undoubtedly true and that he is fully aware of those events. But it was the charioteer’s wife who brought him up in life lovingly, when his own mother discarded him to protect her own character and reputation. How then could he deny his foster parents, now that they are old and need him more than ever? He has also married a girl from the same community in which his foster parents belonged and has sons from her. At an important moment in his life, Duryodhana came to his assistance and gave him wealth, prosperity and protection for thirteen long years. It is on his strength that Duryodhana has now taken arms against Pandavas. Therefore, how could be desert Kauravas when they need him. It would not be proper but disgraceful for him to leave them. It would be far better that he is killed in the battle than leave them for fear of being taken prisoner, or through fear or greed. ‘Puruṣa, sarvapratiggaḥ, yātād. ||

A great man that he is, Karna acknowledges the great debt of gratitude which he owes to Duryodhana, enjoying the rule for thirteen years and the caste in which he has been reared, performed great many sacrifices, their way of living and marrying. In fact relying on his support Duryodhana has taken up courage to fight the Pandavas. Therefore, dreading death, danger or greed, he cannot undertake the unrighteous path against him. ‘Puruṣa, sarvapratiggaḥ, yātād. ||

Therefore, Karna takes a promise from Krishna that he would divulge the conversation between them. Because the moment Yudhisthira hears the true facts, he will cease to fight him and would not accept the throne winning the war. If Karna wins the war then he assures Krishna that he will immediately hand it over to Duryodhana. It is, however, his sincere wish that Yudhisthira should always be the ruler. ‘Puruṣa, sarvapratiggaḥ, yātād. ||

Then in an unerring prophetic vision, Karna compares the struggle between Pandavas and Kauravas as a great war, sacrifice for which Duryodhana has assembled many rulers, in which Krishna would be the Witness as well as the presiding priest, Arjuna would represent the masthead and various weapons would be the materials used in the sacrifice as well as the rites and rituals. He acknowledges that he has spoken many unpleasant and cruel words to Pandavas, which he regrets, that intransigence being redeemed only when he is killed by Arjuna. Dushasana’s blood which Bhima would drink is like consuming heaven. When Drona, Bhishma, Drishiadhumna and Shakuni die, it will be the interval when the sacrifice will be stopped and the sacrifice will finally end when Bhima kills Duryodhana. When the wives, sons Gandhari and others shed tears on their death of their sons and husbands then Krishna will be the end of the funeral rites of the Kauravas. It is for Krishna to see that finally all the great warriors who fall in the battle find place in heaven. A magnificient display of an outstanding personality - Kṛṣṇa śrayaḥ kṛṣṇa śrayaḥ.

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Chapter VII

Karna was killed in his earlier form as was in not bound such limitations, having been born primarily to take revenge against moment of his life. Krishna observes that the purpose is taking its course satisfactorily.

Vidura sees through her increasing unease

Having been the architect, initiator and executioner of the Mahabharata, Krishna declares that if he does not desire temporal kingdom then he should surely be ready to die and attain heavenly world, since the season is almost at the close and seven days for maintenance of the world order. For Krishna every action is performed in line with what his descent from Surya justifies performing his duties as sacrifice.

Karna’s importance in the entire course of Mahabharata is well delineated. He comes out quite courageous in nobility, who Krishna has to contend with and defeat improper manner and proper time, having been Narasasura whom he had earlier killed and now Karna as reborn. Unlike Bhishma and Drona, who were unwilling warriors fighting for Duryodhana only because of their having lived and received position and possession from Kauravas, Karna was a willing warrior to fight for them conscious of his obligation, friendship and gratitude towards Duryodhana for saving him from embarrassment and humiliation at an important moment of his life. Krishna was aware that while asuras, the forces of darkens were to enter the bodies, Karna was sure to meet Krishna and himself again in heaven.

Chapter VII

Krishna is the source and friend of every one and thing born and enemy of none. Therefore, he is extremely pleased with the words spoken by Krishna and impressed by the manner in which he sees the life as a sacrifice in line with what Prajapati had ordained for human beings. For Krishna every action is performed in line with what his descent from Surya justifies performing his duties as sacrifice.
but the fear in her mind perhaps was not seen by him. When she observes Duryodhana is bent on doing great injustice to her sons and Karna is a willing participant, she decides to approach Karna to prevail upon him to align with Pandavas, even while thinking in her mind the earlier circumstances when she gave birth to him due to naive curiosity and deserted him to keep herself free from disrepute. When she goes to the banks of Ganga, she sees Karna with his face turned east offering obeisance to Surya, his father. She waited till he finished and when he turns back she sees her standing waiting for him. Seeing her he smiled and said that he is Karna, Radha and Adhiratha's son. What made her to come to him and in what manner he can be of use "When I was young and unmarried he was still unmarried he unreservedly found fault for forget his promise is 'sampaP%yaM syaat\flaM mayaa maaoGaao BaivaYyait battle. Either he will win or saMivaBa>: pUijatSca yaqaasauKma\vayaa saatRvaccaoiYTtM %vayaa xa~sai%k`ayaama\ that he is frightened of come to repay the debt of gratitude ' Why should she be concerned when to him, creating great suffering when she deserted him robbing the he thinks it would not be unrighteous if he refuses to accede to her suggestion. It was she who was unjust to him, correcting him saying that he is her son; in what manner he can be of use 'her he smiled and said that he is father. She waited till he finished and when he turns back he sees her standing waiting for him. Seeing her he realises all the events that lead to his birth. In her young age when he was still unmarried she has given shelter when he needed it most. How can he desert him now, when the time has arrived for him to align with Pandavas and come back to his brothers and rule the kingdom as the head of the Pandavas 'He then tells her that the time has now come for him to fight for Duryodhana alone - ' Archaeological evidence suggests that she was bent on doing Duryodhana in this hour of his need; at the same time allow her go un-consoled. Therefore, seeing his mother's sorrowing countenance, he declares to her that he can not desert Duryodhana even if they cross him in battle. Either he will win or Arjuna will, in any case she will be left with five Pandavas who are there to help Pandavas ? If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'He declares that the time has now come for him to fight for Duryodhana alone - 'What made her to come to him and in what manner he can be of use 'Karna is firm in his resolve, protesting that he cannot be fully inclined to her words; therefore he thinks it would not be unrighteous if he refuses to accede to her suggestion. It was she who was unjust to him, creating great suffering when she deserted him robbing the warmth to the worlds. Therefore he does deserve to be referred as 'Pandavas庭 ; a samsaraks which a kshatriya would have had. It is out of self-interest that she is now asking him to return to the fold. On the other hand, Duryodhana has given shelter when he needed it most. How can he desert him now, when the time has come to repay the debt of gratitude ? Why should she be concerned when Arjuna has Krishna are there to help Pandavas ? If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - 'If he joins Pandavas at this stage people will speak unrighteous and offensive words that he is frightened of Arjuna - ''.
received from Kauravas, when their heart was inclined towards Pandavas. Krishna on the other hand, in spite of empathy for his mother and respect for Yudhisthira and fully conscious that he was born to Kunti and by tradition would have been accepted as eldest of the Pandavas, sincerely and without reservation, with all his mind and heart, was a willing warrior overwhelmed by his friendship and gratitude not waver ing in his righteous allegiance to Duryodhana as duty bound for the benefits received from him. Though he unreservedly finds fault for Kunti’s indiscreet curiosity which entailed miserable life for him, he was not insensitive to a mother’s emotions. His respect for Bhishma and Drona was unquestionable, only feeling the pain for being treated as outcaste in the company of the equals. A proud of his valour and achievements he was not ready to compromise with any one on chivalry. If he opposes Arjuna it is because he sees in him a competent warrior like himself and adversary equal in valour and proud in his achievements.

Krishna sees no further purpose will be served in preventing him from active participation in the war, pursuing other means and methods to further the interest of the Pandavas. Returning he reports that the events that transpired in Kauravas’s court. In the beginning, Bhishma advised Duryodhana since Dhritarasira was born blind, Pandu became the ruler. After him Yudhisthira is the lawful ruler. Therefore give him half of the kingdom and not be obstinate saying that during his life only he will rule the lands. “Apart, Dharma is the inevitable course ‘there being no other alternative fight for one’s rights. One can not go long by offering sacrifices, war that all the extended attempts to convince Duryodhana having failed, he needs now to be punished, there being no other alternative fight for one’s rights. One can not go long by offering sacrifices, war alone being the irrecoverable course’

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“Then Drona intervening told him that in the beginning Pandu ruled the kingdom and handed it over to Dhritarasira when he departed to the forests with his wives. Dhritarasira ruled it with Vidula as his advisor. In such circumstances Duryodhana should not break this understanding but share the kingdom with his cousins and enjoy the fruits.”

Vidula was uncompromising in his anguish, remarking that the Kuru race is being exterminated and ever attempt should be made to revive it. Who is this Duryodhana who has come as the destroyer of the family? Every one seems to have come under his influence. Take him a prisoner and hand him over to Pandavas “Having failed, he needs now to be punished, having failed, he needs now to be punished, having failed, he needs now to be punished,” finally telling Yudhisthira that all the extended attempts to convince Duryodhana having failed, he needs now to be punished, there being no other alternative fight for one’s rights. One can not go long by offering sacrifices, war alone being the irrecoverable course.”

Kuru race is being exterminated and ever attempt should be made to revive it. Who is this Duryodhana who has come as the destroyer of the family? Every one seems to have come under his influence. Take him a prisoner and hand him over to Pandavas. Krishna also informs them that he having made all efforts to prevent the war and establish peace. Therefore, they are free from any inhibitions and should now be ready top fulfill the obligation cast on him by Dharma since now no one will hold them responsible any longer for the war.”
This does not please Yudhishthira seeing the turn of events, in spite of Duryodhana being advised by elders. He wondered at the strange and inexplicable way of the divine Will which directs the course of human life and lamenting that in war one has to kill even the innocent, not deserving to be killed. Indeed the purpose for which they went in exile and suffered indignities has not been served.  

After appointing various rulers as chiefs of different battalions, Durodhana approaches Bhishma to command his army since he is known as one whose death is at his Will and no one being capable to kill him, not even the gods - "भद्रजयन्ति शुभ्रभूति शुभ्रसति यो कारणसंवृद्धि। अयोध्याब्रजोजनं न वधाति यथा शत्रुः। अयोध्याब्रजोजनं न वधाति यथा शत्रुः। मण्डलीय डुरोद्हनाः। अयोध्याब्रजोजनं न वधाति यथा शत्रुः। भद्रजयन्ति शुभ्रभूति शुभ्रसति यो कारणसंवृद्धि। Bhishma, ever conscious of the responsibility his father Prateep and undertaken and which he tried to continue, to safeguard the family.  

Karna was fully conscious that Kurukshetra was the auspicious place for generations for fulfillment of auspicious deeds, Bhargava Parashurama having offered as oblation to his ancestors the
blood of the Kshatriya after their slaughter. Therefore, he conceptualized the battle not merely as a temporal affair but a spiritual adventure elevated to level if universal. Therefore, Vyasa found it necessary to designate it as the field of righteousness - Kshatriya, where again the forces of Light gather to destroy the forces of Darkness and establish righteousness under the watchful eye of Krishna, the Witness as well as the prime mover.

When the great war was about to commence, Balarama arrives there with Akrura, Gada, Samba, Uddahava, Pradyumna and others and speaks to Yudhishthira that a great slaughter of human beings is about to take place, from which he wants to see how they will behave, hearty and safe at the end of the war. "in the end, every living being is repulsed. Therefore, he should not hold usual offers words of wisdom and comfort, saying that a person reaps ignoble fruits by his ignoble actions, his mind changing every time Duryodhana comes in his presence - 'if Duryodhana happens as ordained by Divine intent we all remain unmoved. Necessary to designate it as the field of righteousness - Kshatriya, where again the forces of Light gather to destroy the forces of Darkness and establish righteousness under the watchful eye of Krishna, the Witness as well as the prime mover."

He informs him that he has advised Krishna to be fair to both sides since both are related, besides both Bhima and Duryodhana having been his dear pupils. But he did not listen but aligned himself with them. Therefore, their success is assured. As far as he is concerned he cannot go against Krishna therefore, the only alternative availed is to go on pilgrimage in the intervene period - 'when king Vasaundha, king Pradyumna, king Gada, etc having been his dear pupils. But he did not listen but aligned himself with them. Therefore, their success is assured. As far as he is concerned he cannot go against Krishna therefore, the only alternative availed is to go on pilgrimage in the intervene period - 'when king Vasaundha, king Pradyumna, king Gada, etc.

At this stage Rukmi, Rukmini’s brother whom Krishna defeated and humiliated after his refusal to marry his sister, perhaps to ingratiate himself to them, comes to Pandavas to offer his help. Yudhishthira welcomes him giving him all respects and praising him extensively. Rukmi pleased and puffed with pride by the welcome received, Rukmi assures them that now that he has come to their assistance they need not be frightened of Kauravas - "that every living being is repulsed. Therefore, he should not hold usual offers words of wisdom and comfort, saying that a person reaps ignoble fruits by his ignoble actions, his mind changing every time Duryodhana comes in his presence - 'if Duryodhana happens as ordained by Divine intent we all remain unmoved. Necessary to designate it as the field of righteousness - Kshatriya, where again the forces of Light gather to destroy the forces of Darkness and establish righteousness under the watchful eye of Krishna, the Witness as well as the prime mover."

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Then as a final challenge he tells Yudhishthira that after winning the worlds through strength of one's shoulders, he should either give it in charity or offer it to his ancestors as oblation. Their mother Kunti has suffered for number of years therefore, wipe out her tears winning the war. Even his request for five villages having been rejected, be ready to fight for them. Through Krishna, Panadavas had sent a message that they are ready for peace as well as for war. Therefore, be ready to fight 'Kshatriya, Kshatriya, Kshatriya! Nothing is meant for him or to his brothers' and 'Kshatriya was his heroism when Kshatriya were killed on the battlefield, having boasted that he will kill show his best performance only as a cook in Kshatriya battles, where only Kshatriya prevail. Instead of showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles - Kshatriya shows his miracles in showing miracles. He disputes even Krishna's fame in the three worlds saying that it is without any rhyme and reason. Therefore, those who take shelter behind his greatness are no better than eunuchs. In fact he is of the opinion that even it is for was and not for peace, does not prevail. Instead of showing miracles, he showers ridicule on Bhima as one without a moustache, fond of food, a glutton, who showed his best performance only as a cook in Virata's royal kitchen. Now the time has come for him to be killed on the battlefield, having boasted that he will kill Kauravas. He is good only for heavy banquet, not for fierce battle. Food and War are of different mettle, be therefore ready for fighting the battle 'Kshatriya has snatched their share, reminding him the time when lived like a eunuch, dancing in the company of women. Duryodhana is not afraid of him or of Krishna, therefore, they should dare and fight with them. Tens of thousands of Krishnas and Arjuna will run away from the battle field, frightened when they see Kaurava army. It would be better for them to sit quietly in the corner, because kingdom is not meant for him or to his brothers'.
Chapter VII

Finally, Duryodhana, puffed with arrogance about the might of his army, compares his army is like ocean, in which Kripa is like a whale, Vivishati like huge serpent, Brihadabala like typhoon, Bhurishvas like fish, Bhishma like a strong current, Drona like the abyss, Karna, Salya being the whirl pools, Kambhoj being the forest fire. Dushasana is the tempestuous stream, Sushena and Chitrayuda as serpent and the crocodile respectively, Jayadratha firm as the mountain, Paurasmita his strength and Shakuni as the stream.

The message conveyed through Uluka creates great agony among Pandavas. But Krishna conveys another message to Duryodhana challenging him to come to the battle field and show his manliness, instead of speaking empty words. If he thinks that having become the charioteer, Krishna will refrain from the fight, then he should remember by mere wish, he can destroy them all even as fire destroys the grass - 'only in this way you will gain your joy. You may enjoy this life full of享受; you may enjoy this life full of enjoyment and base, without unhealthy eagerness to fight Pandavas. He considers Karna not a great warrior in battles, yet boastful to be one, having been cursed by Parashurama will not be able to confront Arjuna. Drona dutifully agrees with this assessment 'महाभारतम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम्

In the company of his companion and associate Kshatriyas, Karna is often confused when Bhishma questions his credentials as a warrior. He remonstrates why Bhishma always plays him down with dislike, when he on his part has always been respectful towards him. Therefore, the words coming from him are unwarranted. He assures that he is suffering his barbs being devoted friend and well-wisher of Duryodhana. This would undoubtedly harm the interest of the Kauravas, especially when the army is ready for war. Then he caustically says that neither old age nor wealth makes one a great charioteer but only he who displays valour and courage in times of war. Then turning to Duryodhana he remarks that since the grandfather seems to be weakening the will of his warriors it would be difficult to muster their confidence once it is robbed by loose words spoken, becoming difficult to instill later. On one side, there are these warriors ready to fight and on the other Bhishma thinking himself knowledgeable and courageous one discourages warriors with his intemperate language. Indeed, old ones should be listened and respected but not one as old as Bhishma who blabbers like little children. Therefore, Karna announces that he will not fight so long as Bhishma is the commander of the armies and in between considering him as harsh, egoistic and base, without unhealthy eagerness to fight Pandavas. He considers Karna not a great warrior in battles, yet boasting to be one, having been cursed by Parashurama will not be able to confront Arjuna. Drona dutifully agrees with this assessment 'महाभारतम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम् यजुर्वेदम्

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Bhishma, not heeding Karna's protestations tells him referring as गुप्त, that had it not been for the great responsibility which he has undertaken, he would have put an end to his childish talk and life. Karna stands angry with his eyes spitting fire, and replies that only when battle with Arjuna begins who
will escape death. Seeing his two closest centres of power becoming antagonistic with each other, Duryodhana intervenes requesting both of them to calm down since rancor never brings success.

As was the practice in that era, prior to the commencement of battle representatives of both Panadvas and Kauravas decide the rules of the War. Firstly, each day will be stooped the moment the Sun sets, soldiers of both expressing friendly feelings towards each other. Secondly, if any one is killed in war of words then he will distance himself from the battle without participating or being killed. Thirdly, a charioteer would fight only with another charioteer, one mounted on elephant would fight another similarly mounted, one on horse would fight similarly placed and foot soldier would fight with another foot soldier. Fourthly, each one will inform the other the skill which he possesses. Fifthly, if one withdraws from the battle frightened then no weapons will be used on such one. Sixthly, if one surrenders or runs away from the battle, or if his armour is broken, then such one would not be killed. Seventhly, the persons who attend horses, carry armaments or heavy burden, or whose duty is to blow the conch at the end of the day would not be killed. After deciding the rules, the great ones depart to their respective camps with clear mind and delighted to fight.

Seeing that the defining moment has arrived for Dhritarashtra's sons and others, Vyasa informs him not to mourn what is destined to happen under the influence of Time. If he needs to observe the brave deeds of his sons, he will provide him sight to see the events with his own eyes.

When Kauravas descend on the Kurukshetra field, Bhishma was seen standing on the forefront of the army which was as vast and extensive like the roaring sea which many rulers gathered...
with their powerful armies "सत्यायिनिः सुविद्ययोंशस्त्र। मनोजन यथार्थार्थार्थकामस्तुः प्रायंतेपुरुषोऽपि।।". When Yudhishthira sees the enormous gathering of soldiers ready to fight for Kauravas, Yudhishthira becomes reflective, whether they succeed in defeating the formidable opponent, with Bhishma as the commander - 'वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः सुप्रभातः। विकल्पविन्दु राजा कृष्णं भवेन दुर्गितः।।' भ्राम्ण भवनाम भक्तिमहारुपाः भान्ति। कृता गौरवालासोऽपि येन योगै परि कर्मः।।'.

But Arjuna assures him that it is not strength or brave deeds but truth, nobility, righteousness and enthusiasm that win the war. Brahma had advised the gods in earlier times to fight giving up unrighteousness, greed and attachment because where there is Dharma, there surely victory is. Therefore, it does not suit you to be despondent when he knows that Krishna is always on his side "न तथा कन्योऽयो मयादि विपरीतिः:। यद्य दर्शनात्मकं धर्मसूत्रं बृहस्पतिः।।" भक्तिकार्यविपरीतिः भवनाम भक्तिमहारुपाः। वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः सुप्रभातः।।' एवं राजसुभावसहिः पुष्करं भवनाम भक्तिमहारुपाः। वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः सुप्रभातः।।' तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः। तदार्थार्थसूत्रं अभिव्यक्तिः।

Hearing these words, Yudhishthira arranged his battalions accordingly, with Arjuna sitting with his Gandeeva bow in one hand and the chariot being drawn by Krishna. At that moment Krishna points out Bhishma to him saying shining like an enraging lion Bhishma is looking at the Pandavas sitting yonder in chariot 'पुष्करं भवनाम भक्तिमहारुपाः। वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः सुप्रभातः।।' यथा वाक्यं वर्णोऽहं तस्मात् भवनाम भक्तिमहारुपाः।। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः।

Therefore, on the battlefield he would be unconquerable even for Indra "सन्धिनीणं तु कृपणं अशुद्धरूपं पवित्रं। नरसन्यासी तुपापः सङ्करायाय पापम्।।' After giving the blessings, the goddess vanished from sight and Arjuna pleased from his grace climbed his chariot even as both he and Krishna blew their conches "सप्तनूक्षुण्यं च वर्णः कलामनसारसः। समाप्तिः तु नूक्षुण्यं च वर्णः कलामनसारसः।।' Sanjaya tells Dhritarashtra that he came to know this with the grace given to him by Vyasa. His evil minded sons being under obscurity did not realize the divine descent of Krishna and Arjuna. Being under the delusion induced by Time, they did not listen to the wise words when they were spoken to them. Wherever there is righteousness, intelligence, grace and splendour there surely is Krishna and wherever he is there assuredly is success "वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः सुप्रभातः।।' And later what they did 'तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः। तदावधिकार्यविपरीतिः।

The self-sense and attachment to sons do not desert Dhritarashtra even on this historic moment in Time. Seeing both armies gathered on the battle field, Dhritarashtra asks Sanjaya who among both, Kauravas and Pandavas, whom he once described as 'सत्येऽवस्य कृत्यदित्तं नस्मिन् सत्यसत्यायायं ऽद्।' commenced the first charge - 'सत्यं सत्यायायं तस्रोऽवस्य कृत्यदित्तं।।' and later what they did on the battle field - 'वृषभोऽपि शरि गतश्च सरस्त ते न्युथतः।।' And Sanjaya duty bound to master commences his narration.

A true blue-blooded Kshatriya who comes on the battle field is rarely with empirical considerations, only and the need to perform one's actions according to attributes (पुरुष) and inclinations (रूप) dominating the intent and purpose of the warriors standing thereon. It is battle between forces of Light and those of Darkness, the divine principle, Krishna, alone standing as the Witness, the Arbiter; the cause and the culmination, Time grown mature, for determining and destroying the forces inimical to the rule of ज्ञान, the cosmic law.

When Arjuna came on the battle field, he had neither any inhibitions nor qualms about fighting even encouraging Yudhishthira that "न तथा कन्योऽयो मयादि विपरीतिः।।' But Vyasa uses the occasion, to deal with the human problems where often mind sees events as dual and polar, each completely opposite to each other, with intellect kept in abeyance. Arjuna is the progeny of Indra, the deity presiding over mind, and where mind is dominant there arise doubts, dilemma, using rationality to
suggest the most unreasonable propositions. Life is neither dual nor polar but one comprehensive whole, like Krishna the divine principle witnessing and representing the comprehensive whole. The individual will never understand the whole so long as he keeps his individual identity separate. The individual will never know the whole unless the individual gives way to the divine, even as the drop of water would not know ocean unless and until it becomes dissolved in the ocean.

As long as Arjuna sees the warriors arrayed before him as fathers, grand-fathers, teachers, uncles, brothers, sons, grandsons and companions he operates on the plane of duality. And Upanishads says where there is duality, there one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one understands another. Where every thing has become the Self, the whole, complete and entirety, then by what and whom should one smell, see, hear, speak to, think of and understand other. Every one in the universe, conscious of its own distinct identity and individuality, thinks that they determine their destiny, without realizing that they can at best shape the destiny but can never the one who decides it. They are like the straw that floats on the river, thinking that it is the straw that decides the course by which it flows, without being consciously aware that it is the river that takes the straw to the ocean. Therefore, Krishna leads Arjuna gradually step by step, from stage to stage, from the empirical and practical to the spiritual and metaphysical to know the unknown essence in life and surrender to the supreme Prime Existence, which in the final analysis is the divine instruction, the divine purpose dominates the spiritual intent. For instance the case where knowing Krishna’s death

Here on the temporal level, seeing that armies are arrayed and warriors are ready for the battle, Yudhishthira, image of the righteous and good conduct that he is, removes his armour and divests himself from all arms before the first arrow is shot. Then he walks quietly without speaking a word towards where Bhishma was surrounded by the massive army of the Kauravas, 'I have come, Bhishma, to take blessings from your preceptors and elders before commencing any new enterprise - ' (uesva mahabahao ih shyaye yaM saMkqayaaHcak``uroYaao ih kulapaMsana:) of the ancient practice that requires one to take blessings from one’s preceptors and elders before commencing any new enterprise. "They respect him as a great warrior, he as a great warrior with this old age and strength. Thus I am- I am very old and weak," he said. "This day I do not think I can face these Kauravas, but I must face them, for I have sworn to fight. I am resolved to fight."

Kauravas who were oblivious of this ancient tradition, mistook Yudhishthira, who having become frightened of their strength has come to sue for peace and surrender, 'I have come to take blessings from your preceptors and elders before commencing any new enterprise, they respect him as a great warrior, he as a great warrior with this old age and strength. Thus I am- I am very old and weak," he said. "This day I do not think I can face these Kauravas, but I must face them, for I have sworn to fight. I am resolved to fight."

Kauravas, overwhelmed by this noble gesture, becomes apologetic remarking that a person is overwhelmed by this noble gesture, becomes apologetic remarking that a person is "I know the righteousness and good conduct of this youth, but I cannot bear to see him in such a state."

Bhishma, overwhelmed by this, becomes apologetic remarking that a person is a slave to the wealth and possessions, therefore, bound by temporal obligations to Kauravas he has taken up arms helplessly to fight for Duryodhana, "I know the righteousness and good conduct of this youth, but I cannot bear to see him in such a state."

Some of the things which appear in Mahabharata appear as strange in the present age where temporal purpose dominates the spiritual intent. For instance the case where knowing Bhishma’s death
was depended on his own Will and no one being capable to kill him on the battle field except perhaps Arjuna - ‘भृगु यथा कौनः तद्विनं यथा मुद्गलम् | विजयेन्तुपुत्रस्य विनान्तिकारिणि तस्तक्तु ||’, Yudhishthira pleads to tell how else could he be killed - ‘हृद्युकुलायः समाहिता पितामहः स्वमिः सुः सेल | वायुकाया वाहिः स्वमायजः कर्मभीर ||’. Bhishma then promptly tells him that the time for him to die has not yet arrived therefore he should come again to know the secret.

When Yudhishthira approaches his teacher Drona for blessings, he too tells him if he had not come for his blessings he too would have desired his defeat, but now that he has come, he blesses fro his success, even though he fights for him. But he too fights for Kauravas being under their obligations ‘वारिष्ठा सत्यनार्येऽयु त्रृणमुखे कृतिनिःसः | अथैव सत्य महात्मा निष्प्रभाय गवी ||’ अनुजस्वादु युद्धमयः जवानस्युति || योगेऽन्त्र कौरवस्य तत्त्वात्योऽयु मये गव। ||. When Yudhishthira asks him the secret of his death, he tells him that he cannot be defeated so long he is in the chariot and armed. Only if he lays down his arms listening any extremely unpleasant news, then alone he can be killed 'न तेन त्वद्वितिया प्रवेष्टं कौरवसाय यस्य | ... न तु सः तन्मयं यथा स महाभरतयः किष्किष्कोऽमाय | विवेचनोऽत्पत्तिः अस्तित्वात स्वप्पितां विद्विन्दनां | अन्यत्र प्रस्थानं ज्ञातं न तत्र न्यायं न् सत्यनार्ये | साध्वेत आन्तरिकम् नस्त्यात् स्वमाय सामाक्षे हननां ||. Similar replies are given by Kripa and Shalya, the latte assuring that as the charioteer to Karna he will try his best to minimize his enthusiasm in his battles.

When Krishna comes to know that Karna would not be on the battle field, as long as Bhishma is the commander of the army, he tries to poison his mind asking whether it is true that due to Bhishma's hatred for him, he would not be fighting. Therefore, would it agreeable for him to fight on behalf of Pandavas and then go back to Kauravas once Bhishma is killed if he so desires 'पुरुष ने तेन भृगु भोज्यमयेऽयु च ते न यथा याचं यथा | अपनव यथा गयेत विषयाय न हमत || हत्या तु परेऽत्मकं यथा विषयाय न समुल || परंतु सः तन्मयं यथा गयेत अंशुगामनं | विवेचनोऽत्पत्तिः अस्तित्वात स्वप्पितां विद्विन्दनां ||. On the face, Krishna's move appears immoral, unethical and deceitful. But as shrewd diplomatic move, he seems to be testing whether his own and latter Kunti's encounter had any psychological effect on Karna. It did neither surprise nor disappoint Krishna when Karna refused emphatically to entertain any such thoughts 'न निष्प्रभाणाः विवेचनाः यथा प्रवेत्र || न तेन्त्र सत्यनार्येऽयु च तेन निष्प्रभाणाः विवेचनाः | न तेन्त्र सत्यनार्ये न निष्प्रभाणाः विवेचनाः ||'. Impressed by his noble words Krishna returns back to Pandava's camp. It is not for nothing that Karna is referred as Krishna of the Kauravs.

It is not that Dhritarashtra's all sons were evil and all supported Duryodhana in his unrighteous deeds. There were some rare ones with a glimmer of luminosity like Vikarna, as lotus blooming in mire, who had opposed Duryodhana when Draupadi was being humiliated. Therefore, when the times come for final encounter, Yudhishthira made a dramatic appeal to Kaurava brothers to desert Duryodhana and fight on their behalf. Yuyutsu one of the hundred Kaurava who had on an earlier occasion objected to Draupadi being humiliated, comes forward deserting Duryodhana to fight on Yudhishthira behalf. Yudhishthira welcomes this step with a hope that at least one of the Kaurava brothers will remain alive to perform the funeral rites for Dhritarashtra and offer oblations to the ancestors ‘प्रायोऽसेवद यथायथयानि सत्यान्तंत्रेण सत्यनार्ये | विधिमयः वायुवतितयः यथायथ पुरुषम् || विनान्तिकारिणि तस्तक्तु || विधिमयः यथायथ नानात्मकोऽसेवद ||’.
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The battle starts with all flourish with sky completely covered with clouds of dust concealing the Sun from one's view - "अयोध नेताओऽयोगः नगरम न गमनः | अन्तलोकोऽयिनः किन्येन तनं कृष्णः ||". The war which lasts for eighteen days making every one knowingly or unknowingly a pawn or instrument in the massive yāghya yauṣya yauṣya va: mahaBauja: rajyaad: Baima: prM Sa@%ya yaQya%yaova mahaBauja:...||. Hearing these words, Yudhishthira composed in his courage, spoke to Bhishma...||'. His regret was that in given circumstances, righteous battle would not bring any success even for Bhima fighting for hundred years. Even Arjuna's divine weapons appearing ineffective before Bhishma, therefore Krishna should search for one who can silence Bhishma - "जालनेव चाव क्रूः पररसायन गार्षिण | अवलोकन तुषेन चार विगतिः || प्रकृति च अवसरावास्थायमयी पुनः पुनः ||. च व ज्ञात भारतायां चोर्य: व भारतायम् भारतोऽय: अवतरसोऽय: व वधातान: ||."

Listening to these words, Krishna cheers him not to worry, saying that his brothers are quite competent besides he too has their success at his heart, besides Satyaki, Virata and Draupada are others their well-wishers, Bhishma's death by Shikhandi is undoubtedly fate in the presence of all warriors - "व वर्ष भरलिङ्गः न न जीविष्णुस् ||...तीर्थनी स्वाभावः विश्वसन्य श्रव्यस्त | कार्तिकेर्त नदिव गुप्तवसंय तर्कपायः". Hearing these words, Yudhishthira composed in his courage, spoke to Drishtadyumna in Krishna's presence, not to over look his words he has been appointed at the instance of Krishna therefore, he should not forget that like Kartikeya led the gods in earlier times, he has now to lead Pandavas.

At the end of the second day picture changes with Pandavas having upper hand over Kaurava armies. Seeing this Duryodhana becomes displeased, holding Bhishma and Drona's affection for Pandavas being the reason for failure. He protests if this was conveyed by them to him earlier, he would have appointed Karna instead to lead his armies - "अ पायात्मविविधतत्वम् गमे कवित्र | तथा देवानं देवम् देवम् क्रृष्णम् च || अवनासा: पायात्मविविधतानु निविष्टः | यावनः कर्मेऽपि वाद्यायनम् कर्मिकर्मिकः || स:विषबायाचर्य राजपुत्रस्वरूपोऽगम्यत् | न योगोऽपि पायात्मकानिन्नोऽपि पवित्र नावः पावः || कव्या कव्या पावः: कव्या पावः: कव्या पावः: कव्यां पावः: अपवातम् दैविनिगर्भः ||."

On the third day, Krishna sees Bhishma fighting with extraordinary valour even putting tremour in the soldiers, even making him visibly shaken, "यायेय: च रत्नसिद्धाः कर्मसारस्य गोपिः || while Arjuna appears to hesitate to engage in battle with Bhishma who is causing untold damage to Pandavas's armies - "जनस्तु कृष्णः: मांगे हुष्ट्र्यमा मूलपार: || गंगा मव महाकृष्णः: मूलस्तु: तथात्कृष्णः || भू: योगो: अर्जुनस्तु मूलस्तु: कृष्णस्तु: || प्रत्यक्षमिवाहितं स्वपनामास्य नवसंवतः || भू: योगोऽयापि गंगामास्य नवसंवतः || भू: योगोऽयापि गंगामास्य नवसंवतः ||."

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Krishna could not suffer to see the mass destruction of soldiers in Pandava's soldiers by Bhishma and therefore, reflected that when in one battle even gods and asuras could be defeated him what to talk of Pandavas - ‘अनुपुष्टाणां गणपवकटः परीच्छेत्| अतिविनाशिताणां नलिनमं विचिङ्करत वमनः।’ So Krishna finally decides to enter the fray and take the responsibility overlooking momentarily his promise to Duryodhana that he will not participate in the war, ‘पोवर्मं भीमं विनम्रत्या पाण्डवाणां सत्यमयाः अनुपूर्ति हि सत्यांकिंचित्वयामोऽनि मृदुः।।’

Even as Krishna was thus considering the next move, Bhishma showered angrily many arrows on Arjuna’s chariot, in such abandoon that they enveloped all the quarters, the space, all directions; neither the earth below nor the Sun above was to be seen, terrible storm shaking the surroundings ‘तेषां विनाशनक्षमाऽपि एव विव्वम्। परामाणृ संस्कारं निर्माणं विनिर्माणं।।’

Seeing the great spectacles, soldiers run hysterically seeing Arjuna becoming soft and refusing to fight his grandsire with determination and Bhishma becoming more and more his tormentor.

This may seem aberration in Krishna's behaviour which seems to tilted heavily on the side of Pandavas, performing actions which are patently appear unrighteous when he as divine being is by his own statement come to establish righteousness where unrighteousness prevails extensively. While many including Arjuna, his closest ally, saw Krishna performing actions which are contrary to his promise to Duryodhana that he will not take up arms during the battle, therefore unrighteous, it was only Bhishma who saw him as the peer of the divine beings, luminous as the creator, preserver and destroyer.
Hearing these words Krishna was exceedingly pleased and climbed his chariot again, but not showing any laxity in his attempt remaining still endowed with his discus and blew his conch Panchajanya to encourage and initiate sense of moral indignation in Arjuna, seeing which there was a great commotion in Kaurava's army - "...and as Krishna has showered his conch, it is the way to defeat hundreds of Pandavas. Therefore, Arjuna, it is the bounden duty of the Pandavas to look after their relatives..."

The war goes on unhalted and by the fourth day of the war, Bhishma kills hundreds of warriors on Pandavas side, Pandavas too returning the damage killing Dhrisrashtra's many sons. Seeing the great valour shown by Paravadas, Dhrisrashtra becomes disturbed in mind, wondering how the success of his sons could be assured, lamenting that Vidura's words seem to be coming true and every thing seems to be fated in that manner - "...why Pandavas and Kauravas come in so many numbers to fight..."

Duryodhana is also disturbed by the events and again asks Bhishma pointedly, why it is that when great warriors like him, Drona, Kripa, Shalya are sufficient to defeat Pandavas, many of his brothers have to die, making him wonder which could be the driving force behind their success - "...why Drona is killed while fighting against Kaurava's army?"

Bhishma tells him that he has already told him earlier but he seems not to listen to him. There is no one in the world nor would there be any one in future who can defeat Arjuna, protected as he is by Krishna, who as Prafapati had told them, is no one other than Narayana born as human along with Arjuna for destroying the asuras - "...Arjun is the only one who can defeat all the asuras..."

Hearing these words Krishna communicates does not seem to be from his personal experience of Krishna-Consciousness but from what was communicated to him by others like Parashurama, Markandeya, Vyasa and Narada also.

He concludes that probably Duryodhana himself is a cruel rakshasa, because like them his intelligence is also enveloped by obscurity and hate Krishna and Arjuna who are not and who else would have hated them? - "...because Krishna has showered his conch, it is the way to defeat hundreds of Pandavas..."

Shaken by the vehemence with which Bhishma spoke, Duryodhana asks him for once about Krishna's greatness "...because anyone who is not born in the race of Surya, is not the only one who can defeat all the asuras..."

But one thing becomes clear to the reader that what Krishna communicates does not seem to be from his personal experience of Krishna-Consciousness but from what was communicated to him by others like Parashurama, Markandeya, Vyasa, Narada and others - "...because Krishna has showered his conch, it is the way to defeat hundreds of Pandavas..."

Bhishma's oration, however, did not have any influence on Duryodhana because the very next day, he approaches Drona and asks him why Pandavas should succeed when he and Bhishma are fighting on his side - "...because Krishna has showered his conch, it is the way to defeat hundreds of Pandavas..."

But seeing that Bhishma's counseling did not change Duryodhana's mind, Drona kept silent irritated and arrogance - "...because Krishna has showered his conch, it is the way to defeat hundreds of Pandavas..."
For eight days the war continues, without much satisfaction for Duryodhana. Krishna, seeing more and more of his soldiers dieing, among whom some were his own brothers, he summons Krishna and Shakuni by his side for consultations and tells them Bhishma, Driona, Kripa, Shalya and Somadatta do not seem to be succeeding containing Pandavas, who have created havoc destroying his army. Krishna agrees that assures him that he should not be depressed because Bhishma is unable to defeat Pandavas because of his affection to them, though he is fond of battles and desires to win. He assures Duryodhana that once Bhishma steps aside from the battlefield he will himself convincingly defeat them. But he should first tell Bhishma to retire from the battlefield ‘If the Pandavas kill the sons of Dhritarashtra, then they will kill them all and reminds that the appropriate time has come for killing many of their heroes on this day.

"...Pandava continued even after the sun was setting on the western horizon, Kuruksetra turned into a battlefield of mass killings of many heroes. Duryodhana's forces were being exterminated. The noble-minded Pandavas..."
Arjuna, however, appeared to be still in dilemma asking Krishna that after killing his grandfather, what would be preferable: to rule life living as in nether worlds or to retire to the war to the forest for performing penance - 'कर्मयशोऽदेहव यो नारायणस्य दुःसिद्धा कर्मश्वर यथा कर्मसम्यूथिते'। Nevertheless to fight he requests Krishna to drive his chariot where Bhishma was stationed - 'पोद्धर्वमधववर्गः नवमी राजस्य कुपितसामान स्वयमः कर्मिद्वये तथा || ॥ ॥ ॥' Seeing them directing their attention towards Bhishma, Duryodhana increases the shower of arrows and drowns Arjuna's chariot out of sight, even as. Krishna skilfully courses the chariot with dexterity to enable Arjuna to challenge Bhishma, who seemed to be impressed with Arjuna's skill praising him generously, even as he continued powerful arrows on him, 'तथयशतस्य नामान्त्रतान् मुनि। गणः दशकोस्मस्मिन सिद्धीकषारदृष्टिः || गणानन्दवर्गः पुष्युद्धादिविनिर्घुर्गुरु भृगु || कुमारसः परेते ||।।।तथयशतस्य सामान्ततान् मुनि। गणः दशकोस्मिन सिद्धीकषारदृष्टिः || गणानन्दवर्गः पुष्युद्धादिविनिर्घुर्गुरु भृगु || कुमारसः परेते ||।।।।' But Krishna observes that Arjuna was still not responding the challenge, becoming soft and respectful towards Bhishma who was shining on the battle field like the mid-noon Sun and creating havoc killing best of the warriors in Pandava's army 'पुष्युद्धादिविनिर्घुर्गुरु भृगु || कुमारसः परेते ||।।।।' .Seeing him thus approach Bhishma angrily there was one great commotion, soldiers shouting with fright, Bhishma is killed, Bhishma is killed - 'कर्मयशोऽदेहव यो नारायणस्य दुःसिद्धा कर्मश्वर यथा कर्मसम्यूथिते'। Seeing him approach, Bhishma humbly and respectfully bowed down to him, saying that he would prefer to be killed by him, assuring him undoubted renown in three worlds - 'सः कर्मयशोऽदेहव यो नारायणस्य दुःसिद्धा कर्मश्वर यथा कर्मसम्यूथिते'। Hearing these words spoken by Arjuna Krishna though inwardly pleased and pacified angrily climbed his chariot without uttering a word ‘र्याहयुतवः पुष्युद्धादिविनिर्घुर्गुरु || कुमारसः परेते ||।।।।'.

Krishna had time and again to instill courage and passion in Arjuna to perform his Dharma, seeing him being obscured by his powerful temporal affiliations. Eternal vigilance is the price which one has to pay when one devotes oneself to Dharma, needing keen and sharp awareness of one's performance of the ordained duties. In this endeavour Krishna is keen to keep the momentum in Arjuna ever alive seeing that it becomes slowed down with obscurity enveloping his decision and determination. Seeing Krishna rush towards Bhishma with intent to kill, Arjuna's conscience flares up again. He runs behind Krishna who was angry hissing like a serpent, appealing him with earnestness that he will fight Bhishma convincingly and without any hesitation and pleading him again to turn back and not break the promise given to Duryodhana, lest the ridicule him for his action - 'ज्ञायनेन तत्पथ्याः सम्प्रभुः स्मिरित्वा राजस्य कर्मिद्वये तथा || ॥ ॥ ॥' Hearing these words spoken by Arjuna Krishna though inwardly pleased and pacified angrily climbed his chariot without uttering a word 'र्याहयुतवः पुष्युद्धादिविनिर्घुर्गुरु || कुमारसः परेते ||।।।।'
Krishna : A study based on Mahabharata

Chapter VIII

Krishna observing that his despondency was not so much about confronting a powerful adversary as it is about confronting noble and respectable elder and grandsire like Bhishma, who had brought them up affectionately, he advises Yudhishthira not to get disheartened so easily but fight as brave warriors. He assures him that if permitted by him he himself would kill Bhishma if Arjuna does not desire to. If they feel victory is possible only with Bhishma's death then he will kill him sitting in the chariot itself. They will see then Bhishma being brought down from his chariot. Every friend of the Pandavas is Krishna's friend and every enemy of their is indeed his enemy. He challenges Yudhishthira to challenge him his soldier and he will sow how easily he will kill Bhishma. Arjuna is his friend, relative and disciple as well, therefore, he will give even his flesh for Arjuna's sake, even as he is sure that Arjuna will give up his life for him. They have both agreed that one will come to help the other. Therefore that which Arjuna has vowed to fulfill will verily be fulfilled as his task. And if Arjuna himself sets his mind to fight, there is nothing that is impossible for him - 'when you have vowed, it will certainly be done. Bhishma's...

Yudhishthira is pleased with Krishna's capacity to defeat the Kauravas and his assurance, at the same time would not like him to be false to his promise. He is aware that Krishna has always been helping them even without taking part in the war. Bhishma has promised him that even though he will fight on Duryodhana's behalf; his advice would continue to be given to him. Therefore it would approach Bhishma to resolve the manner of his death rather than ask Krishna to resolve the problem for him. It is one of the great travesties of Kshatra Dharma that one is obliged to kill even those whom one...

Then along with his brothers and Krishna Yudhishthira goes to Bhishma and offers him their respect. Bhishma is pleased to see them as well as Krishna and when he speaks about their inability to defeat him, he is overwhelmed by compassion. He acknowledges that no one can defeat him so long as he holds weapons in his arms but becomes vulnerable only when he lays them down, seeing inauspicious sign in any person or in a chariots. He informs that they have Shikhandi with them, who was once a woman. Therefore, let placing him before him, let Arjuna kill him when he constrained to lay down his weapons 'when you have vowed, it will certainly be done. Bhishma's...
not solutions, desires confirmation what one believes rather than determination of one's doubts. Arjuna, therefore, asks Krishna again how can he fight Bhishma, his venerable guru, who had tended him in childhood, often lifting him from dust of the earth, even allowing him to climb his lap. Let him be killed but he will not kill Bhishma. Or else he will do whatever Krishna desires, because how can he having known the perennial righteousness, kill one who is old and has laid down his arms - "Puruṣa Kṛṣṇa uttāṇan kṛṣṇaṁ bhishmaṁ jñānaṁ | vikramaṁ vikramaṁ mahābodhaṁ puruṣottamam | vikramaṁ vikramaṁ mahābodhaṁ puruṣottamam | kṛṣṇaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." But how can he step back from that resolve. Only with his fall, Arjuna's success is assured not in any other manner. These facts having been established by divine will in ancient time, no change can be foreseen in this manner. Kṣhatriya's word is to protect fighting if necessary without cavil. "Purvaśāya vā vikramaṁ puruṣottamam sāyuktaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | dharmena vikramaṁ vikramaṁ mahābodhaṁ vikramaṁ | purvaśāya vā vikramaṁ vikramaṁ mahābodhaṁ vikramaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." Seeing that Bhishma has already decided his further course to depart to the other worlds and his death is fated the moment he sees Shikhandi before him, Arjuna comes to the conclusion to kill Bhishma placing Shikhandi in front of him. While he will keep all others at distance, he will allow Shikhandi to shower his arrows on Bhishma. Then Pandavas along with Krishna became satisfied and went to sleep that night.

Arjuna's decision was as ordained by divine intent as Bhishma's death was, in furtherance the divine intent and purpose already decided and confirmed - asyaṁ bhishmaṁ jñānaṁ puruṣottamaṁ sāyuktaṁ | purvaśāya vā kharmena vikramaṁ vikramaṁ mahābodhaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | purvaśāya vā kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ. Therefore, in the present instance, the divine intent and purpose having been already decided by Krishna, as the representative model of divine essence, Arjuna as well as Shikhandi became but the instrument in execution. Bhishma was himself a great human being and sees both Krishna and Arjuna as none other than the instruments of his own redemption - "Ahaṁ kṣhatriyaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ," Krishna therefore says, the gods had already seen earlier that Bhishma will die in this manner, "Nityastanti tāatmaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." On the tenth day when the armies face each other Pandavas engage Bhishma in a fierce battle, Arjuna keeping Shikhandi always in front "Ahaṁ vikramaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." Bhishma with supreme detachment continued to shower arrows on Pandavas "Ahaṁ kṣhatriyaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." His bravery was equally matched by Arjuna, the battle becoming more and more ferocious. Bhishma coming over Shikhandi's army scorched it like the mighty Time with its open mouth. Shikhandi himself no mean warrior responds with sharp arrows on Bhishma's chest seeing which Bhishma with much reluctance derisively chided him saying that Shikhandi may or may not fight but he himself will certainly not fight with him, saying that the form in which the creator created him was he that is known as Shikhandi "Ahaṁ kṣhatriyaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ | kṣhatriyaṁ bhishmaṁ bhishmaṁ jñānaṁ kṛṣṇaṁ bhishmaṁ jñānaṁ." Hearing these disparaging words, Shikhandi lost control over his mind retorting angrily that whether liked or not, he will surely kill him, therefore do as he wishes.
Krishna : A study based on Mahabharata

Chapter VIII

Bhishma, "Jñānāniṁ vṛtvā mahāvāsāṁ bhūtijājāyanāṁ bhārataḥ | मध् गुड़ो ये न गुड़ो ज्ञानायेन वे हि || पुरुषं व व्यासं हिन्नियविकारं असे स्वेच्छेन तेनुः || पुरुषोट्ट्वाः व यदववर्गं वद्भक्तं तलमार्गाः | कालमयी वा च वा न ने जीवेत्संपर्ये || पुरुषोत्त्वाः च समरसं सोकितां गृहस्यिताः ||. The verbal repartee makes Bhishma loosen involuntarily his grip on his bow, seeing which Arjuna encourages him to increase his onslaught further assuring his support. Bhishma is unable to counter your threat, therefore intensify you attack further. If he withdraws without killing Bhishma both he and Arjuna will be subjected to ridicule - "अन्य बलवद्यामां पराम विद्याविरूपं || अपरिवर्त्त्यं गुरुवर्धो भीमं पीरवर्गार्वम् कः न हि ने सर्गेण परापं तथा || कलनमयी च तदवदोहयाः || तदवदोहयाः पशुधाम यदववर्गं वादिस्ययमा || अभावमयोऽवि भविष्यवविकारं महा यः || सातायां यतवदायीं बलमेव परापिण्णू || तत्ताक्रुद्यं च गृहायां विद्वानकर्मम् || आ ने गा गन्तु रागिन्यकां भानक || बार्तमणिः महानराजसन्निधिः द्राक्षम् ||."

In the meanwhile, Bhishma continued to kill thousands of soldiers to redeem the debt which he owed to Kauravas, "पार्तिशर्तं तीर्थं न घाटि गृहस्यितयम् || पार्तिशर्तं तीर्थं न घाटि गृहस्यितयम् \| which onslaught Pandavas could not control, the grand old sire appearing every moment like Yama flashing the noose in hand, "गृहस्यितयम् नांधनम गाण्डवीक | पार्तिशर्तं तीर्थं न घाटि गृहस्यितयम् || अति-वक्रतूर्वशः रेतिनः लोकविनिमयशः ||. Bhishma knew well that this display will not last long, therefore, when Duryodhana tells him that as promised he has killed thousand of soldiers. He is also assured that either some extraordinary feat would be performed or he will be killed by Pandavas. If he dies then his debts will stand redeemed "पुरुषं व यदववर्गं स्वेच्छेन तेनुः || हि द्वारा नमो भीमं यथाविनिमयं वायसः || गंगाधारपतियवस्मातस्मथानशास्त्राः || धृतराष्ट्राः पार्तिशर्तं तीर्थं न घाटि गृहस्यितयम् || आ ने गा गद्य यतवदायीं बलमेव परापिण्णू || तत्ताक्रुद्यं च गृहायां विद्वानकर्मम् ||."

Seeing this one-sided war between Bhishma and Arjuna with Shikhandi standing by, Drona observed the events not shaping well for Kauravas. Inauspicious signs were seen on all sides, with birds making screeching sounds, Sun loosing its splendour and quarters turning red in colour, a powerful meteor hurled form centre of Sun's orb, imagoes of the gods in the temples shaking, laughing, dancing and weeping in their seats, their Sun and the planets revolving anti-clockwise and moon hanging upside down with corners turned reverse - "किंपितां त्रितं यामवेक्षित || तदवदोहयाः पशुधाम || अवस्था तदवदोहयाः पशुधाम || अवस्था तदवदोहयाः पशुधाम ||. He confided in Ashvathama that Yudhishthira's anger, confrontation between Bhishma and Arjuna, the use powerful weapons all point out that a great calamity is about to fall on people. Therefore, persons who are dependent on others, for them this is the time to prove their worth. Who will not desire his sons that his ships should live long, even then following verses he prevails upon his son, "आस्यवथमा तीर्थं गृहस्यितयम् || पार्तिशर्तं तीर्थं गृहस्यितयम् ||."

The battle continued with fierce attack on Bhishma by Pandavas placing Shikhandi in the forefront, लेखव पार्तिशर्तं गृहस्यितयम् || अपरिवर्त्यं गृहस्यितयम् विद्वानकर्मम् ||. Seeing the battle continue endlessly, Bhishma became disgusted wishing his life to end "पराम विद्याविरूपं भीमं पीरवर्गार्वम् || अवस्था तदवदोहयाः पशुधाम || अवस्था तदवदोहयाः पशुधाम ||."

At that time there was no one other than Arjuna and Shikhandi who could challenge Bhishma 'यतर भिषं च गृहस्यितयम् महापाहं || तत्ताक्रुद्यं च गृहस्यितयम् महापाहं || तत्ताक्रुद्यं च गृहस्यितयम् महापाहं ||."

Then a great tumult arose when Bhishma was attacked by Shikhandi shooting deadly arrows on him, seeing which the old warrior became angry looking at him angrily as if he would be burned. But
knowing him to be one born female turned to male, he did not return his charge. But Shikhandi was not aware of this but became bold to charge further when Arjuna encouraged him to kill Bhishma. Even then Bhishma did not return Shakhandi’s charge, but continued to showers arrows on Arjuna ‘śivat vaśa āsmanā vāma gaṇavat || śivat vaśa āsmanā vāma gaṇavat || śivat vaśa āsmanā vāma gaṇavat’.

Even as Bhishma was discharging his powerful arrows on Arjuna, Shikhandi intervenes challenging him, but seeing him Bhishma withdraws his fearsome arms. Seeing the opportunity of his grandfather withdrawing his arms, Arjuna pins him down with shower of innumerable arrows making him unconscious ‘तत। निराभिवादिता यथावात् विवेक | तत। निमं श्रीकालिकायाः पादकृत्यः || पद्मायाः पुजयायाः निमं श्रीकालिकायाः पादकृत्यः || पद्मायाः पुजयायाः

At that moment Krishna declares to Arjuna that if he hits Bhishma, standing in the midst of the great battle shining like the mid-day Sun, ‘अद्य नन्दना ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं ||

This was a great moment in Bhishma’s life, as one of the eight sons of Pandu, born human. Now that the time has come for him to leave the world hearing which seers and spectators, the time having now arrived ‘अद्य नन्दना ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं || एक बोधिक हैं || महाकाल-प्रभात ज्ञात जीवन-नागरिकता हैं ||

Then knowing that the time has come for the final assault, Arjuna keeps Shikhandi in his forefront and showers sharp and sure arrows on Bhishma and every time he picked up a new bow, breaking the same and completely disarming him. The venerable grandfather then stopped raising his charge, but continued to showers arrows on Arjuna ‘सांसारिकम् सायंमि मात्रार्य: प्रप्तं भिष्म: || सांसारिकम् सायंमि मात्रार्य: प्रप्तं भिष्म: || सांसारिकम् सायंमि मात्रार्य: प्रप्तं भिष्म: || सांसारिकम् सायंमि मात्रार्य: प्रप्तं भिष्म: ||

Even as Bhishma was thus speaking to Dushasana, Arjuna shot sharp arrows pierce him completely, observing the intense pain which they were giving, he exclaimed that these arrows could have not been from Shikhandi but could have been shot by Arjuna alone ‘तत। निमं श्रीकालिकायाः पादकृत्यः || षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी ष�्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी ष�्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी षट्टिकारी
Krishna : A study based on Mahabharata Chapter VIII

When Bhishma fell down from his chariot every one felt as if their hearts fell down, with innumerable arrows still stuck to his body. The arrows were so many and so close that when he fell down his body did not touch the ground. Hearing this stand taken by her son, Ganga sends seers to him in the form of swans to inquire 'towards southern horizon. To them he replies that he will not depart when the Sun is in southern horizon and will go to his abode only when the Sun crosses to the northern solstice. To them he replies that he will not depart when the Sun is in southern horizon and will go to his abode only when the Sun crosses to the northern solstice.'

Seeing Bhishma fall Kauravas were completely confused and shattered. Great despondency took over them with Duryodhana, Kripa and others wailing the loss. People said that even though Bhishma was unconquerable, is lying dead thinking the time for destruction of Kauravas has arrived 'because of his son, he hails the second son of Parshurama, 
Pandavas were seen celebrating the success blowing their conches. Some blamed Kshatriya Dharma for the fall of such great warrior, for no reason except that the end of Kauravas is soon to come. Even as his ancestors praised his brave deeds Bhishma was seen enjoined in Yoga, with upanishadic wisdom as the bed to rest on while he waits for the Sun to traverse to the northern hemisphere...

When Dhirarashtra heard the news he was surprised but seemed to be more concerned telling Sanjaya that his regret is that he is still alive even after hearing Bhishma's fall, lamenting that his heart has seemed to have become steel that it is not shattered. He is feeling again and again becoming despondent seeing him die in the hands of Draupadi's son Shikhandi, whom even Parashurama could not kill in earlier times, says, 'now this son of Draupadi, says: || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || |
seen lamenting copiously without any strength to engage Pandavas further in battle. Seeing Kauravas stopping the battle, Pandavas too told their own soldiers to cease fighting further. Then they disarmed themselves and came over to the place where Bhishma lay waiting for the death to come. Thereafter along with the Kauravas they stood surrounding Bhishma with their heads bowed respectfully.

Seeing both Pandavas and Kauravas gathered around him, Bhishma welcomed with pleasure. Welcome I am happy having seen you. 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma then informed that his head is hanging while his body is resting on the bed of arrows, therefore, asked for a pillow. Kauravas, conscious of their being the Kuru princes, gave him a soft pillow, which Bhishma declines as inappropriate for a warrior fallen on the battle field. When he asked Arjuna to provide him a pillow, the true blue-blooded warrior that Arjuna was, sensed his intention and shot three arrows on the ground near his head, making it suitable for his head to rest on, making Bhishma happy and satisfied, saying that he has provided the most suitable pillow for him to rest his head on - 'Abhishtaye yoraha-dnyana tisena-saivapathiyu kartam || rastante, rastante, rastante. || Tato gurudeva. Sreshthatma tamsasrayat. || Tato gurudeva. Sreshhatma tamsasrayat. || Tato gurudeva. Sreshhatma tamsasrayat. || Tato gurudeva. Sreshhatma tamsasrayat. || Arjuna's body is resting on the bed of arrows, therefore, asked for a pillow. Bhishma then having received an appropriate pillow for a righteous warrior, declares that any other thing would have displeased him. He will look forward now for the auspicious time waiting for the Sun to move to the northern hemisphere. When he saw medicine men for treating his wounds, Bhishma requests them to be sent away duly remunerated, since for one who has attained the highest end which a Kshatriya could hope, what need is there for medicine men? 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma then instructed them to cremate him along with the arrows, when the time comes. When after giving due respects to the grand sire, Pandavas return to their camps, well satisfied with their success. Krishna arrives there and assures success, with Bhishma whom they could not have defeated waiting to give up his soul 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma, whom they could not have defeated waiting to give up his soul 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma's heart was going through acute pain, breathing heavily. Then lifting his head he uttered single word water. Duryodhana summoned for water and many rushed with vessel full of pure water. But Bhishma declined saying that he would not like accept anything that has earthly flavour, having given all those temporal attachments. Though still he rests on the bed or arrows, he has risen high above from the gross world, waiting for the Sun to pass to the northern hemisphere 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma's heart was going through acute pain, breathing heavily. Then lifting his head he uttered single word water. Duryodhana summoned for water and many rushed with vessel full of pure water. 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But Bhishma declined saying that he would not like accept anything that has earthly flavour, having given all those temporal attachments. Though still he rests on the bed or arrows, he has risen high above from the gross world, waiting for the Sun to pass to the northern hemisphere 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma's heart was going through acute pain, breathing heavily. Then lifting his head he uttered single word water. Duryodhana summoned for water and many rushed with vessel full of pure water. But Bhishma declined saying that he would not like accept anything that has earthly flavour, having given all those temporal attachments. Though still he rests on the bed or arrows, he has risen high above from the gross world, waiting for the Sun to pass to the northern hemisphere 'Abh pandavu kuru-chintavat prapañcayatan. Vikaranu. Apyapakto partha-sa gamanu. Tattvandram || Vayu-nam vo mahayasa. Vatan namo || Vayu-nam vo mahayasa. Vatan namo. || Bhishma's heart was going through acute pain, breathing heavily. Then lifting his head he uttered single word water. Duryodhana summoned for water and many rushed with vessel full of pure water. But Bhishma declined saying that he would not like accept anything that has earthly flavour, having given all those temporal attachments. Though still he rests on the bed or arrows, he has risen high above from the gross world, waiting for the Sun to pass to the northern hemisphere
about him being Nara who will perform great deeds with Krishna, which even gods will not be able to fulfill with the help of Indra. 'केवल नारायण के आपने ही कथा बालितुः | आपने दीवाना भगवान बालितुः || यज्ञावलि देवना नाहे देवरी दुर्गाः']

The he counsels Duryodhana again to give up his anger, stop the war and give Pandavas their share, thereby saving Kuru family from extermination. Indeed, no other creator is to be seen in this world than Krishna and no other warrior than Arjuna - 'एतर्भास कारम् सिद्धिस्वयम्: कश्चन विविषाय | द्योतेन तेषां सिद्धिस्वयम्: कश्चन विविषाय || कुरुवां देवकियां नन्दा: किं करणम् ||. It is impossible to win Arjuna in a war, therefore come to some settlement. Do it when Krishna is still well-disposed to Kauravas - 'अतःकर्म: यान्यतस्तताः, यान्यतस्तताः | अक्षुधधर्मं कर्मभवन्तना देवताः: || तनं समवत् गंगाः सुमनालोकोऽभिमित | कुलपतिः सामदेवयुक्तं त्वा विषयः || सयाकार्ण स्वयं महाप्रजाः: | गाधरम: सुतिङ्गम: | साम्प्रदेशे बहुव: तत्त्वनाव: ||. Saying these words, Bhishma fell silent, with extreme exhaustion in the body. Then controlling the pain, he engaged his mind in adoration of the divine. Duryodhana did not speak but sat with his head bowed down. Sanjaya said to Dhritarashtra that he did not seem to like the words of wisdom spoken 'भायाभिकारन्त विकारवणे विनायकम्: कार्यावलि पालने सुभवित सम्प्रति:'.

When Karna heard the news that Bhishma's has fallen, he leaves to meet him. Hesees him lying on the bed of arrows with his eyes closed. Going by his side, he softly calls him with eyes brimming with tears, Bhishma, Bhishma, the great sire of the Kuru, I am Karna, son of Radha, who seen with hateful eyes was always been an impediment in your sight 'रिषीकं तवं वर्ण सबुध्कदुपत्तान || भीम भीम समायकम्: यज्ञावलिः || केतुपारं द्वैतं निमायिनिविना: | देवो-देव न गहं कि स्वदेश: ||. Hearing these words, Bhishma opens his eyes slowly and looks at him lovingly. Then seeing that no one else is in the vicinity, he embraced him, saying that it was true that he was always kept at a distance. But had he not come to meet him, then he would surely have been displeased. Then as if his revealing the great secret of his identity he tells him that he is not Radha's son but Kunti's son, his father is not the charioteer but Surya 'कोलेगामप्न न गायत्रिः न नायात्रिः: पित्र: || गुर्गृ ज्ञानं मासास्य करितं मनान्यताः ||. This he was informed by Narada and Vyasa and he had never doubted their words. He had never hated him, though had spoken many harsh words, because he was obliged to align himself with Duryodhana against Pandavas. Therefore he desired to weaken his will to fight them. At the same time since his birth was occasioned by transgression in moral code, he was by fated to align with the evil Duryodhana and not with noble Pandavas. He is fully aware that there is no other braver than he, being equal to Arjuna and Krishna 'न त्यागा युद्धम: कैकिय भगवान्नारायणम् || बुधभयायाय नाना पूर्वक्षतान || इत्यथाय यथार्थम्: न समागामने सत्त्वते ||. He had spoken hard words only to protect the Kuru family and now that he is dying he hopes the enmity between Pandavas and Kauravas will end 'सद्याय नां कौरवोऽकटाय मध्ये सुभवित ||. Then Karna with all humility replies him that he is fully aware of all the facts spoken by him. But it should not be forgotten that his mother had forsaken him in the stream and it was the charioteer who has saved and nurtured him. Duryodhana gave him power and prestige for which he had promised to stand by him till the end, even as Krishna was standing by the Pandavas. He knows that the animosity of the Kauravas for Pandavas has gone to the extreme end, which now cannot be avoided. He has decided to fight for Kauravas as already resolved and seeks his blessings. If he has spoken any harsh or unpleasant words to him on any occasion then he seeks his pardon. Bhishma replies sadly saying that he permits him to fight with righteousness and without hatred as per his desires, saying that his only regret is that his efforts for reconciliation did not succeed.

After offering his respects to Bhishma, Karna leaves marking that truly there are no fruits to be had in this life but only duty to be performed. Otherwise, how come a righteous one like Bhishma who has not hurt any soul should be destined to die lying on the ground 'न न सुसूक्ष्मः दुःखदुपत्तान || यह धर्मम् यथा हृदं: अते पुण्यमानसते ||. Karna says that he is fully aware that Arjuna is like ferocious fire, and Krishna is like tempest wind 'प्रभु: केतुपारं द्वैतं निमायिनिविना: || तथा बृहदरथवं तथा कुरुवम् ||. But with the grandsire's permission he would fight Arjuna in battle 'सर्वत्र सन्तापादृश्ये दुःखदुपत्तानोऽभावत विनायकम्: || अप्रभवेन सुधान्ताः दुः असंभववात्मनान्यताः: ||. Bhishma acknowledges Karna's importance to Kauravas saying that he is the haven.
for them like ocean is for the streams, Surya for the luminous objects, like Vishnu for the gods. Then as final assurance and benediction Bhishma tells Karna that he is as dear to him as Duryodhana is and truly is his well-wisher as he is Duryodhana. Therefore, becoming his true friend and thinking everything as your own protect all the Kauravas. Hearing these words Karna offered him his respects and departed to meet Duryodhana.
When Dhritarashtra heard of Bhishma’s fall, he fell in great depression, loosing all peace of mind, mourning that the Kaurava army was bereft of glory and worthless like sky without stars, like space without air, like land that is barren, like speech without culture’ वै भृगु श्राद्धारा यदव पुरुष वृषादेशः। गीतिकामिनी इति। भोजन भृगु श्राद्धारा यदव पुरुष वृषादेशः। गीतिकामिनी ‘; After taking leave of Bhishma, Arjuna too goes straight to Yudhodhana, who seeing him expresses his pleasure, since after Bhishma, it was Karna whom he relied upon, whom even Bhishma had described as the most capable warrior and a great leader. Therefore, the time has come for him to show his valour ‘भीष्मेनि महार्जनी द्रोणीयाः। यदव पुरुष वृषादेशः। गीतिकामिनी ‘. The soldiers clamoured for his leadership with enthusiasm. ‘भीष्मेनि महार्जनी द्रोणीयाः। यदव पुरुष वृषादेशः। गीतिकामिनी ‘ for Bhishma who else can lead his army. ‘भीष्मेनि महार्जनी द्रोणीयाः। यदव पुरुष वृषादेशः। गीतिकामिनी ‘. In the meantime, Bhishma continued to remain on the bed of arrows, like the great ocean lying dried at the tempestuous winds at the time of dissolution of the worlds, ‘भीष्मं भृगु श्राद्धारा यदव पुरुष वृषादेशः। गीतिकामिनी ‘. Seeing the grandfather who was a terror to all warriors, laying down in this manner killed by Arjuna, the hopes of Kauravas vanished ‘भृगु श्राद्धारां यदव पुरुष वृषादेशः। गीतिकामिनी ‘. He, who seeing him expresses his pleasure, since after Bhishma, it was Karna, the most capable warrior and a great leader and destroying the Pandavas army was bereft of glory and worthless like sky without stars, like speech without culture. ‘भृगु श्राद्धारां यदव पुरुष वृषादेशः। गीतिकामिनी ‘. Then before taking leave, he declares to Bhishma that if he so desires he will soon kill Arjuna with an angry eye like a poisonous serpent ‘भृगु श्राद्धारां यदव पुरुष वृषादेशः। गीतिकामिनी ‘; Hearing these words spoken by Karna, Bhishma blessed him to becomes like sea for the streams, like Sun for the stars, noble among the truthful, like fruitful land for the seeds, like rains for the creatures, becomes dear towards your companions even as Indra is towards the gods, like a scourge to the enemies and compassionate to friends, like Krishna for the gods, ye be refuge for Kauravas.
When Duryodhana sees well endowed with arms in the chariot he becomes happy declaring he feels that he will well protected therefore, he should tell the next steps to be taken "I who is qualified to lead an army without a leader would sink like a boat without a person to ply it. Therefore tell who among the great rulers on his side who could take up the leadership. Karna unhesitatingly said that even though they all are capable, they are between them aspirants, therefore, it is only Druna who is qualified to lead them, being as capable as Kartsikaya was to lead the gods - 'I have also to fight with the Pandavas as the stars have appeared in the sky, my chariot is as luminous as the chariots of Vrsis among the men of Drona. Behold the foremost among beings with luminous code among the warriors was quite different during the life and times which Vyasa was depicting from what came later to be in Kali yuga, Druna being not an ordinary fighter but one who fights as duty bound and not from personal likes and dislikes. Like Bhishma, he too was constrained to fight on Duryodhana behalf because of his obligation to him, since it was at his instance that he came to be appointed as their teacher in their young days. However he makes two points clear, though he is fully armed and equipped, he is fully prepared to undertake the task'.

Then Druna appointed to lead Kaurava's army keeping Duryodhana in the front and Karna in the rear by many rulers. One thought dominated all, Pandavas would find it difficult to withstand Karna's might, not even for gods under Indra's leadership, then what to speak of Pandavas? Earlier Bhishma had protected them with love and compassion even when they were fighting on the battle field but who will save them from Karna's sharp arrows? "Gods and demons shall fight among themselves. Yama, the god of death, is the only one who could save them."

From the moment the battle begins, Druna begins the destruction of the Pandava's army, creating confusion and terror among their soldiers "Shiva, the god of death, is the only one who could save them."

Drona commends his action pleasantly surprised to see that he was asked to bring Yudhisthira as prisoner and not killed, 'I have not seen a superior general like Druna before. He has a truly divine and dynamic personality. He is a born leader among leaders and is always ready to protect them. The Pandavas are in a fix because of him. Whether this was as since Yudhisthira was beyond hatred or to hand over to him his share and
live in friendship with them to preserve the family, 'vayaha: kṛṇaṁ kṛṣṇaṁ rājanām bhārata-yādā yātāni ||

Krishna: A study based on Mahabharata separating him in battle even by gods, confirming that in truth both Drona kṛto gandiva qvanavaa visible under the shower of his arrows - near him.
dhna yaimavaanala: pṛiqa vaI saklaibavaot aacaaya-sya kdačana in hundred pieces he will not allow cause of any enmity with the teacher. At the same time even if the space, stars and earth becomes broken hesitancy to engage his teacher in the battle saying that he would rather die in the battle rather than be remain by his side during the battle, so that his resolve may not be successful. But them of the reservation which he has placed on his task being successful. Therefore he tells bahulaIkṛt: affection which tt: paqao- qama-rajaao ijats%avayaa maao iʃyaao ma%pUva-scaas~kma-iNa Yudhishthira an accomplished warrior. Therefore if rather than kill them.
diʃNa: saukṛtOyau-> ekayanaagatSaca hnaYyaanto paNDvaa: sasauta mari naRRao maRQao

Drona’s fond hopes were dashed no sooner than they were expressed, Sanjaya pointing out that Duryodhana’s cunning mind became apparent soon thereafter ‘yagena ca viśvaśat tathā pūrvaṁ bhavaṁ | sārgaṁ viśvavālo bhovo yoḥ; mā netiṁ dhriṣṭam. He tells Drona that he cannot hope to win the war by killing Yudhishthira because once he is killed his brother will undoubtedly wipe out all the Kauravas. Even if all of them are killed, even then Krishna will take upon himself to destroy them all and hand over the reins to Kunti and Draupadi. Therefore, once Yudhishthira is taken as prisoner he can make him play the game of dice, which unable to go in exile, they will leave him the sole ruler of the kingdom - ‘yāve kṛṣṇa-gāpadaṁ āvayācāryaṁ tataḥ | hetaṁ pūṣṭikīṁ pāṇḍavaṁ hṛṣṭuṁ | tāṁ tataḥ ś发动e: hetaṁ kṛṣṇe: evaṁ pūṣṭikīṁ | sārṣṭaṁ śiṣyate rāmāyaṇaṁ sānaṁ śiṣyate.’ Mahābhārata: the teacher. He well endowed in arms given by Rudra, besides being young and an accomplished warrior. Therefore if Arjuna is separated from Yudhishthira one way or other then Yudhishthira is as good as taken a prisoner ‘vam bṛhadviśvaṁ kūraṇaṁ | sāryanāṁ pāchalaksanaṁ viśvaśat. ||

Drona cautiously qualifies his ability to take Yudhishthira a prisoner with Arjuna for his protection him and never being away from him he had assured that he would give up his life rather than kill Drona, his teacher. He well endowed in arms given by Rudra, besides being young and an accomplished warrior. Therefore if Arjuna is separated from Yudhishthira one way or other then Yudhishthira is as good as taken a prisoner ‘vam bṛhadviśvaṁ kūraṇaṁ | sāryanāṁ pāchalaksanaṁ viśvaśat. ||

When the news is heard by Yudhishthira he cautions his brothers of Drona’s resolve, reminding them of the reservation which he has placed on his task being successful. Therefore he tells Arjuna to remain by his side during the battle, so that his resolve may not be successful. But Arjuna shows his hesitancy to engage his teacher in the battle saying that he would rather die in the battle rather than cause of any enmity with the teacher. At the same time even if the space, stars and earth becomes broken in hundred pieces he will not allow Yudhishthira to be taken as prisoner - and tells them ‘vayaha: n eva: ca yàtya yātāni ||

Therefore, in spite of ferocious battles, where he sweeps the battle filed like ‘yamānam abhacchavam dhanam’ Drona was not able to take Yudhishthira a prisoner with Arjuna, taking very occasion to be near him. Arjuna was fighting bravely, neither quarters nor the space, neither earth nor the sky being visible under the shower of his arrows - ‘n hiṁ tataḥ śiṣyate tathā pūrvaṁ bhavaṁ ||

At that time Susharma of Trigarta territory comes on the battle field with intention of separating Arjuna from Yudhishthira fight to the last of the soldiers - ’yamānam abhacchavam dhanam’.
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Seeing this Samshaptakas with their strong Narayana army repulse his attack with a shower of arrows making both Arjuna and Krishna as if disappear from sight 'अथ नागराजः सृष्टि विभिन्नपर्यायः। गृहन्नति। अतृत्तित वा भूस्वलन वहलेन भायतथा। कृष्णम निधित तुंडे दुर्गिनुः विचरणः।' Then an angry Arjuna doubled his effort, sounded his Devadatta conch and brought out his Gandeeva and aimed his terrible Tvashtra weapon on Samshaptakas creating a great illusion of their own Arjuna and Krishna-forms, whereupon their soldiers confused again seeing this Arjuna and this is Krishna 'कृष्णः काणुनसः संघे इतिप्रसन्नकृतविकारः। गाणविन मृगाग्निः गृह संगुः। दात्र वा भूस्वलन वहलेन भायतथा। कृष्णम निधित तुंडे दुर्गिनुः विचरणः।' Arjuna and Krishna disappear under that shower. Thinking that both Arjuna and Krishna are killed Samshaptakas then return to their camps 'समसप्तकाः समसप्तकाः समसप्तकाः समसप्तकाः। यथा नागराजः नागराजः नागराजः नागराजः।' At that time, tired and heavily perspiring Krishna does not see Arjuna around. He calls him with disquiet loudly to reveal his whereabouts and whether he is alive? Hearing his voice, Arjuna appears engaging like Rudra at the time of final dissolution, clearing the haze of the arrows destroying Samshaptakas' entire battalion with the weapon given to him by Vayu 'नागराजः नागराजः। दुर्गराजः दुर्गराजः। कार्तिक पावन न दृष्ट न कोरणं दृष्ट। तपस्वी नागराजः नागराजः। यथा वायुः तर्कवा राजसुंदरः। नागराजः नागराजः।' This was one of those rare moments when Vyasa shows Krishna displaying his human face, with human anxieties, without transgressing the limits of human possibilities, though having risen above others as a man wise in wisdom, subtly emphasizing his divine status.

When Arjuna was thus engaged in battling Trigartas and Samshaptakas, Drona takes the opportunity to strike back at Yudhisthira. Observing this, Drishadhyumna requests Yudhisthira to allow him to face Drona's assault assuring that Drona will never succeed in his attempt 'गृहायुः यथायुः। द्रोणः द्रोणः। द्रोणः द्रोणः। द्रोणः कृष्णः कृष्णः कृष्णः कृष्णः।' Seeing Drishadhyumna before him, Drona too shows disquiet and depression since he knew that Panchala prince was destined to be his exterminator 'अःतिनानम् अन्तः अहं शूनया बोधिनया। कृष्णः कृष्णः कृष्णः कृष्णः कृष्णः।' But without being deterred by that fact, he increases his offensive against Pavandas - 'द्रोणः पृथ्वीपक्षेषा करतरण वहनः। यथा दृष्टे विषुः। गृहायुः गृहायुः। तत्शत्र मृत्युः। राजसुंदरः।' making Pancachalas, Kakayas, Matsyas depart from the battle ground even as Ishthma created a great havoc among the army of the asuras 'द्रोणः पृथ्वीपक्षेषा करतरण वहनः। यथा दृष्टे विषुः।' Extremely pleased by Drona's performance Duryodhana spoke to Karna to observe Pandavas being tormented like forest creatures by lion, Bhima's discomfort making him especially happy, this will deter them to hanker for empire again 'परं प्रमोक्षणं परं प्रमोक्षणं। महासिद्धः।' But Karna has his own reservation wondering how long Bhima would remain quiet humiliated in this manner. They will surely fight with increased anger remembering
Duryodhana's earlier attempt to harm them through poison, fire, game of dice and exile. Therefore, Drona's burden is now great needing assistance being provided. He then asks the new player, Krishna, to join his side. Krishna, having observed the situation, decides to help Bhima and others who were facing a difficult situation. He starts speaking about Arjuna's valour and the fear it instills in the enemies. He describes how Arjuna's army is made up of a mixture of warriors from different states and kingdoms, each bringing their own special skills and weapons.

Krishna praises Arjuna for his courage and skill, stating that even gods would be unable to defeat him due to his divine will. He explains that everything human beings do is initiated by divine will. He further says that among all the kings, Arjuna is the most beloved of the gods and must be treated with respect.

In the next scene, Krishna and Arjuna go to meet Bhagadatta, the king of the Kauravas. Bhagadatta, enraged by Arjuna's display of valour, challenges him to a duel. Krishna, however, stops him and explains that Arjuna's valour is not just in his strength but also in his wisdom and compassion. He reminds Bhagadatta of the importance of righteousness and advises him to think of the welfare of all beings.

Bhagadatta, impressed by Krishna's words, changes his mind and agrees to the terms proposed by Arjuna. The duel is arranged and Arjuna, with Krishna's help, proves to be the victor. Krishna again praises Arjuna for his victory and encourages him to continue his path of righteousness.

The chapter ends with Krishna's words of advice to Arjuna, urging him to always act with compassion and consider the welfare of all beings. He further advises him to always seek knowledge and maintain his spirit of dedication.

Chapter IX of the Mahabharata ends with Krishna's words of encouragement to Arjuna, reminding him of the importance of righteousness and compassion in his path of dharma. The chapter highlights Krishna's role as a guide and mentor to Arjuna and his other followers, reminding them of the importance of maintaining their spiritual path and acting with kindness and compassion.
Finally addressing him to see the worlds for the last time, Arjuna shoot a powerful weapon on Bhagadatta who being infuriated issued a still more powerful and destructive Vaishnava weapon on Arjuna which Krishna receives himself on his chest whereupon the weapon becomes transformed as garland of fragrant flowers adorning his neck ‘विद्वंतिनेता, सिद्धिविद्वानो विद्वन्वाय सूर्यमार्गिनं || अभिनवस्त्रुं मुदो सुमोहनस्येव || विद्वंति भगवान तन्मयं मथविनं || विद्वंतिनेते तस्य केस्योगिनं || पराकर्तो विविधयादयं मनुष्कुपरिजिवं’]. This does not satisfy the warrior in Arjuna who protests that Krishna had vowed that he would not participate in the war and act only as his charioteer. Why then did he not be true to his promise? If would have been in order if he was not standing on his feet and fighting, therefore it was not proper for him to receive the weapon on himself. Krishna assures him that while he holds his mighty bow in hand no one could defeat him ‘यामप्रविष्टं क्षणं सर्वगत्व || अद्यावस्यन्तं गतवर्तिनी जय || इन्द्रक्षुडः पुष्पिकर्षा रूपं न पावतं || यह अपनी देवी यथा गतवर्तिनी जय || तत्काले विध्ये मयं तन्मयं भयं मित्रं || मायं: अहं नमः श्रधुः नमः नरसुरं[‘].

Then Krishna smilimgly explains him the mystery behind his actions that while Krishna-
Consciousness is unitary in essence, when it becomes manifest it acquires four forms, in the first form performing austerities, in the second, remaining as Witness of performance of noble deeds, in the third, as various Krishna-forms becoming the refuge initiates performance of actions and finally the fourth is that which dwells in the terrestrial waters eternally in equanimous sleep for period of innumerable years, till it rises up again to become potential and effulgent when Time becomes ripe for granting grace to those inclined to communion ‘शुभसेषाय तद्वालकामाणाय || आन चिनक्षताय संक्षीतायाः सिद्धाय || एक कृतीतिर्मयों कृतिः सन्तु मे भूमिः सिद्धाय || अर्जुन यद्यपिमयों कृति जय || अपि भूमिः सन्तु मे संक्षिपता मयाः || अर्जुन स्वप्नाय शब्दाय शब्दाय || मनुष्य यह आम्भवः संक्षिपता मयाः || यह संक्षिपता मयाः || कर्ष परमेश्वराय संक्षिपताय मयाः || मयाः ||’]. He had parted the Vaishnava weapon to Narakasura as desired by Mother Earth, who in turn had given it to Bhagadatta. There is not one in the world who is indestructible by this weapon Therefore, for Arjuna's protection, he has this day neutralized it in a different way, so that asuras may not be able to misuse it again. Therefore, now that Bhagadatta is not possessed of that weapon, Arjuna should do not be afraid and kill him, even as he had killed Narakasura earlier ‘तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः || विनेति परमं मयाः सर्वस्त सर्वस्य || दया वित्तिजयाः सुप्रसारितात्म | प्रतापाः प्रत्येकाः सुते सत्यते || तदनं तत्त्वं कर्मवर्णाः रूपं सन्तो || तदन्तव ||’. Thus directed, Arjuna kills Bhagadatta accordingly.

In many battles that follow, though Kauravas take many warriors as prisoners, Duryodhana's desire to take Yudhisthira captive remains unsuccessful. Therefore, devoid of any tact, he holds Drona responsible for the failure which he attributes to his affection for Pandavas, and his like for the Kauravas, lamenting that having promised him, a great person like him should not fail in fulfilling one's resolve ‘प्राप्यं जगत्त्वं परमं देवं || प्राप्यं देवं || परमं देवं || प्राप्यं देवं || प्राप्यं देवं || प्राप्यं देवं || प्राप्यं देवं || प्राप्यं देवं || प्राप्यं देवं || प्राप्यं देवं ||’].

Listening to these unpleasant words, Drona reminds him that he had already cautioned him that supported by Krishna, Arjuna is not easy to be defeated even by gods, let alone by men. Therefore, he promises that some important person would surely be killed by on that day. ‘सुप्रसारिताः प्रतापाः || तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः || नन्द लोके गे जेतु परमं मयाः सिद्धाय || देवसंघेऽनं गयेह || प्रत्येकाः संक्षिपताय मयाः || तदनं तत्त्वं कर्मवर्णाः रूपं सन्तो ||’.

Then Drona prepares a powerful formation difficult even for gods to breach, telling Duryodhana that on his side he should see that Arjuna's attention was diverted away form that place ‘तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः || तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः || तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः || तन्मयांवकुम्ते मैत्रेयस्य व्यायामनाः ||’. Duryodhana tells Trigartas to challenge Arjuna to fight, so that his attention would be diverted from the battle ground, while Drona would arrange the powerful circular battle formation, ‘तोला’ which no one among the Pandavas was capable of breaching except Arjuna, Krishna, and Pradyumana, Aabhimanyu Arjuna's son could penetrate and enter but knew not the manner of coming out of the तोला. Seeing the formation, Yudhisthira becomes concerned, afraid that Arjuna might hold him responsible if no fight is given in his absence. At that stage, Aabhimanyu approaches him saying that he knows how to break the
formation and is ready to take the responsibility, if others support him to come out since he does not know how. \textit{Abhimanyu} had all the attributes of \textit{Krishna} and \textit{Arjuna} combined in him. \textit{Yudhishtira's} valour, \textit{Krishna's} noble character, performing deeds like \textit{Bhima} and beauty, success and renown like \textit{Arjuna}, humility like \textit{Sahadeva} and appearance like \textit{Nakula} - 'if you were a young man, you would be unconquerable seeing which they all shower many arrows and in that confusion bring and challenges him, seeing which

\textit{Krishna} spread on the sacrificial altar 'the destruction of the enemy soldiers, spreading the bodies of the soldiers as if the sacred 

\textit{Arjuna's} very presence of 

\textit{Drona} was surrounded by \textit{Karna}, \textit{Dushasana}, and \textit{Kripa} and in the forefront was \textit{Drona} himself, along with \textit{Jayadratha} and \textit{Ashvathama}. In the rear were \textit{Duryodhana's} brothers, \textit{Shakuni}, \textit{Shalya} and \textit{Bhurishravha}. Seeing such strong formation \textit{Yudhishtira} hesitatingly gives the responsibility to \textit{Abhimanyu} since there were no one other, telling him that lest \textit{Arjuna} despite wanting them, should perform such brave deeds as would earn respect from him. Therefore, every one from his father's side and mother's side are requesting him to take up the responsibility, since he alone is qualified to fill their wishes 'if \textit{Abhimanyu} proceeds with his enormous responsibility, his charioteer tells him to take stock of the

\textit{Krishna} knows how.

\textit{Krishna} had all the attributes of \textit{Drona} and appearance like \textit{Bhima} and beauty, success and renown like \textit{Arjuna}.

\textit{Krishna} proceeds with his enormous responsibility, his charioteer tells him to take stock of the

\textit{Krishna} enthuses him saying he will surely breach the formation and give them a powerful fight- 'the 

\textit{Arhimanyu} proudly announces that entering \textit{Drona's} battle formation like a butterfly in engulfing fire; he will perform a great deed, making his parents proud and bring great glory to the family. His action will please uncle \textit{Krishna} and father \textit{Arjuna} and world will witness how a mere child performed great deeds in battle. If he does not destroy the enemy, then he shall no more be fit to claim himself as \textit{Arjuna's} son 'since there were no one other, telling him that lest 

\textit{Arjuna} sets off and others gather around him to give support \textit{Abhimanyu} proceeds with his enormous responsibility, his charioteer tells him to take stock of the situation. \textit{Drona} is a great warrior whereas he is still young, not skilled like him, 'And his lips declare that even if all \textit{Krishna} and \textit{Arjuna} come before him, he is not frightened of him, nor as \textit{Krishna's} nephew and \textit{Arjuna's} son will he withdraw 'the \textit{Krishna} is a young man, he will destroy the enemy soldiers, spreading the bodies of the soldiers as if the sacred 

\textit{Drona} tells others to accompany to give him protection. Thereafter they all shower many arrows and in that confusion bring \textit{Duryodhana} to safety. \textit{Abhimanyu} seems to be unconquerable seeing which \textit{Drona} marvels approvingly the courage of young warrior breeching his
Draupadhi formation, with every weapon acquired from Krishna and Arjuna, remarking to Kripa see Arjuna and Subhadra’s son, an exceptional warrior, with no equals, fighting his way through the formation, ‘even the Gaiti Mahatma. This son of mine is already killed. Therefore you should spare him. If you kill him, then the Pandavas will avenge this wrong.’ Arjuna said, ‘Even Arjuna has been defeated by Drona’s son. He is the greatest warrior among the Kauravas. If you kill him, then even the Pandavas will not be able to defeat him.’ Krishna replied, ‘Arjuna should have been killed by Drona’s son, but he spared him. Now he has to fight Abhimanyu, who is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong.’

Dushasana assures his brother he will soon kill the young warrior, hearing which without any doubts both Arjuna and Krishna will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life  ‘Abhimanyu is like the young night; he is like the young sun; he is like the young moon. He is like the young moon. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life.’

Arjuna was told by Krishna about Abhimanyu, who is a great warrior, and is feared by all. He said, ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life.’

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'Abhimanyu is like the young night; he is like the young sun; he is like the young moon. He is like the young moon. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life. Draupadi:  ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life. Draupadi:  ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life. Draupadi:  ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life. Draupadi:  ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life. Draupadi:  ‘Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life.

Abhimanyu is a great warrior, and is feared by all. Therefore, if you kill him, then the Pandavas will avenge this wrong; they will leave this world to go to Death’s abode. That will make other Pandavas also to give up their life.
ordinary display of courage, brave Abhimanyu lifts one of the wheels of his chariot and spins it around appearing as if Krishna himself is spinning his draconian discus. Abhimanyu's body is shining on the battle ground with blood smeared on his clothes shining 'as a kalabandhakastra viprityajnabhadra dhamavipalabhadra prajapati'. 

Abhimanyu is soon struck on head by Dushasana with his mighty mace, 'damaapadmayadhamyakramadamayakramadamayakramadamayakramadama'. Abhimanyu lies dead on the battle field creating great havoc among Pandavas who shed tears even as they see the bravest of their offspring die. While Kauravas rejoice his death, birds are seen swooning from space screeching at the top of their voice, declaring that he was killed by Drona, Karna and others in unrighteous manner. 'aagaiulyama kshavanirakshakabhyam | 
hunusma na boonum shatrunyapado | 
hunurasubhavato | 
prasannato | 
avamadhasangapado | 
gambharutapado | 
vihamulagado | 
prajapatimahishmayodgata | 
maamayamata | 
maamayamata | 
maamayamata | 
maamayamata'.

When Yudhishthira heard of the news, while Kauravas expressed happiness, he lamented that the young warrior surely died playing with his life, killing hundreds and thousands of enemy soldiers and never showing sufficiency. Surely he has gone this day to the heavenly world. A brave Kshatrapiya that he was, having performed auspicious and righteous deed, does not deserve to be mourned 'nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam'.

His desire for winning the battle, kingdom and personal glory, all evaporates and now that he is dead nothing seems agreeable, happiness neither here nor in heavens nor even complete deliverance 'asamyayam karnalabhadram | 
prajaanamatra gudramadomitya | 
onesubhavyakramadomitya | 
naajanamatra'.

Seeing him mourning thus, Vyasa arrives to comfort him that Abhimanyu was brave and courageous, who having fought the battle has now departed to the heavenly worlds. All this was ordained by the supreme god and no one can be saved form the divine intent and purpose. Death comes even to Gandharvas and Gods 'asamyayam gudramasamyayam asamyayam'.

Then observing the warriors though equally endowed by strength and perseverance killed and lying on ground, Yudhishthira reflects on Death and inquires Vyasa why they are now spoken as gudramasamyayam and are not endangered. Death comes when the time comes even to those who desire victory. Perhaps the word dead - gudramasamyayam appears to be proper, seeing all the courageous warriors are lying here without any action or ego. Who can be said to gave died and whose is the death and how does it come about? 'nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam nasamyayam'.

Vyasa then narrates to him a legend. When Prajapati created worlds he did not provide for their destruction, consequently the creations become overcrowded. When he considered extermination of some of them, anger rose in him like Agni and began destroying the worlds. Seeing which Rudra approached him to be compassionate to those whom he had created and not destroy them, bound by past, present and future, instead withdraw within himself only the excess energy reposed in them. Prajapati assigns to gudramasamyayam, the task of withdrawing the excess. This task does not please gudramasamyayam and Prajapati consoles him saying that by such withdrawal only their distress will be removed by allowing only their body to be...
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Chapter IX

destroyed. श्रुति agrees to be only the regulator seizing only the body and not the soul, greed, anger, jealousy, hatred, deceit, obscurity, absence of shame, harsh words alone being responsible for the death of the creatures "गीता: काव्यांमैन्वयन्यो होते मात्रां वर्णिताः" अर्जुन: जन्मान्तरसूचीय वह नियन्त्र परिक्रमात् '।. Then assured that by their own action they will die and he will not be affected by any unrighteousness and further assured he engages in destroying creatures giving up desire and anger, making him an eternal torch-bearer of धर्म, eliminating in that process the unrighteousness in the worlds 'ने महाराजानि नामिन्तरसूचीय मन्त्राणी मा यथा प्रकृति।। सप्तव्यासोऽस्मात्मानि भवतिः मेधायन्यात्।।\n
This verily is death, which when it comes takes with it all the divinities presiding over the senses and bring them back again to this world. Thus having gone thus they come back living there in the intervening period. Even युधिष्ठिर are subject to श्रुति, therefore, Yudhishthira should not grieve for Aabhimaanyu who at the moment is in the world of the brave, giving up all sufferings. This is the compensation given by Death, who having been provided by the Prajapati does its tasks a when the time comes. Creatures themselves are their own killers, not Death holding any rod. Therefore a wise one does not lament accepting death as divinely provided. Aabhimaanyu was son of the Moon, therefore, having killed warriors in a battle with courage and fortitude in this has gone back to his lunar world. Men of wisdom perform auspicious deeds desiring to go to heavens and do not desire return to this world. मात्रांमैन्वयन्यो होते मात्रां वर्णिताः गीता: काव्यांमैन्वयन्यो होते मात्रां वर्णिताः।। गीता: काव्यांमैन्वयन्यो होते मात्रां वर्णिताः : गीता: काव्यांमैन्वयन्यो होते मात्रां वर्णिताः।।\n
It is to be observed that Vyasa makes Krishna perform his temporal duties as a human being subordinating his divine essence only rarely and seldom bringing his divine essence to be displayed in extra-ordinary situations. When finally they reach their camp, an eerie silence meets them, with no one coming forward to receive them with joy, narrating the brave deeds done by them. Abhimanyu's wise speech becomes unsteady and body weak as if a great calamity is about to fall on \n
When Yudhishthira and others were thus lamenting Abhimanyu's death, Arjuna himself was far away fighting the Samshaptakas. As he was returning to the camp after the battle, he expresses his uneasiness to Krishna saying that his heart and left arm are throbbing seeing many inauspicious omens, his speech becoming unsteady and body weak as if a great calamity is about to fall on Yudhishthira back on the battlefield किं नू हैद जलम वाक्य गतानी केतक | गतानी वाक्यगतानी महाद्वारी वायुन || आन्तानि में विन्दु विन्दुसनांतर || मूच्छ ये वेदूः बालुः अपरतानवतिष्ठ || स्वसंस्तम से दर्शन हैं मायाऽभाव || अर्जुन: अंतरादनोऽपोरास्त्रश्च शुद्धार्य गुरुसम ||।। Krishna rejects any such possibility assuring him that he clearly sees only propitious events for Yudhishthira - "क्षेरे नास्र ना मात्राय | गुरुमात्र बहुधिस्तंत्र ||।। युधिष्ठिर: क्षेरे नास्र ना मात्राय | गुरुमात्र बहुधिस्तंत्र ||।।\n
One is clueless here whether Krishna was assuring him on the basis of his divine insight or consoling as one human would console another. In any case Arjuna seems to have temporarily calmed, even as they proceed on their chariot talking about their battles- 'क्षेरे नास्र ना मात्राय | गुरुमात्र बहुधिस्तंत्र ||।।\n
It is to be observed that Vyasa makes Krishna perform his temporal duties as a human being subordinating his divine essence only rarely and seldom bringing his divine essence to be displayed in extra-ordinary situations. When finally they reach their camp, an eerie silence meets them, with no one coming forward to receive them with joy, narrating the brave deeds done by them. Arjuna wonders becoming uneasy, seeing neither singers nor musical instruments played and especially not seeing his coming forward to receive them with joy, narrating the brave deeds done by them. He had heard of Drona's death and that Abhimanyu had breached it. But concerned that since he was only instructed in breaching and entering but coming out of it, Arjuna desperately hopes that nothing could have happened to him. When he comes to know that was actually what had happened, he becomes furious and demands to know who killed him 'युधिष्ठिर तद्यथा तद्यथा तद्यथा केवल न अन्य तद्यथा तद्यथा केवल न अन्य तद्यथा तद्यथा तद्यथा।।' \n
Lamenting that if he does not see him he will surely die, 'युधिष्ठिर तद्यथा तद्यथा तद्यथा केवल न अन्य तद्यथा तद्यथा तद्यथा।।' he turns to Krishna demanding to know why did he keep this concealed from him and not
No one dared to speak or offer consolation seeing Arjuna’s anguish and anger. Only Krishna comes forward, conscious that Arjuna was reacting on temporal and empirical foundations and not on metaphysical or spiritual level, mourning the demise of his son’s gross body and not the essence within. He console him saying that Abhimanyu had a death of a warrior, and death is sure for one who is born in this world - ‘जनस्य भूतमुत्तम जनानां मर्यादाय:’ Hearing Krishna’s words, Arjuna becomes calm and composed, realizing that his son was a blue-blooded Kshatriya bravely fought and died. But like any father, wondering how could his brothers and other warriors allowed him to die, he berates them that if they would not have been able to save him then he would stayed back, remarking caustically whether their armours and weapons were just show ‘कर्मस्य हि युद्धमां अर्जुन ! गौर्णेऽन्ति मन्दोर्जनी सदार्थायः।’

When he gets up in anger no one could see him in his eyes, or speak a word excepting Yudhishthira and Krishna. Yudhishthira narrates the entire events as they transpired. Jayadratha stopped them from coming to his aid, allowing Drona, Kripa, Karna, Asvathamah, Brihadvula and Kritavarna to surround him allowing Dushasana to hit him on the head with his mace and kill him. Hearing these words Arjuna flares up on anger vowing to kill them all, if they do not surrender themselves forthwith to Krishna and Yudhishthira. His anger was diverted especially towards Jayadratha who, he declared would be killed ere the Sun sets on the following day, failing which he himself will enter fire and die himself. As if to make all known of this resolve blowing his own conch Krishna endorses that resolve ‘होमयां धर्मकीर्तिनां धार्मिकहृदयां।’

When Jayadratha heard Arjuna’s vow, frightened at the prospect of being killed, he requested Duryodhana to return to his kingdom, saying that no one can save him from Arjuna supported by Krishna ‘न निन्दिष्ठं स्मृतिं दैवेदीयं च दैवेदीयां च न भूतं वर्गम् च।’

When Duryodhana assures him that no one would dare to kill him in the midst of the Kauravas - ‘न भूतं नाशयं कोहिं हि ना पुरुषं।’

Here among Pandavas, once Arjuna’s outburst dies down, Krishna mildly castigates him for taking a vow without even consulting his brothers, because if he fails then every one will have to face ridicule. With his announcement Kauravas have become conscious and guarded. Jayadratha is sure to be concealed by them from Arjuna, till the Sun sets on the following day ‘रागिणा समाहाराय नाष्टं परायणम् नाथविद्यानं त्यहमिन्द्रविद्या:।’

But Arjuna confident of his capability assures Krishna that no one can hope to live when he has powerful Gandeeva in his hand and Hrishikeshha besides him. Therefore, his vow is as certain and immutable as dark spot on moon’s face and power in ocean waves and even so know death to Jayadratha. As wisdom in Brahmins, humility in sages, wealth through sacrifice, success surely exists where Narayana is ‘गणियों च भूतविद्यां ब्रह्मणं न नावं।’
Unsettled by sorrow and hurt both Arjuna and Krishna the night passed without any sleep, seeing which even gods wondered what would happen now. Strange signs appeared in space, winds blew menacingly, lightning flashing and thunder roaring in the sky, even earth and mountains shaking. When Arjuna tells Krishna to go and console Subhadra and Uttaara, he goes to them with heavy heart. Telling them not to be sad, since born in a noble family Abhimanyu, a Kshatriya has met death of a brave warrior, a son born to one who himself is brave. He has reached the supreme goal which even others would desire to attain. Subhadra should not grieve for Arjuna's vow will not go waste.

That night was sleepless for Krishna, his love for Arjuna making him decide to participate in the battle himself, lest he may put end to his life if his vow to kill Jayadratha before the Sun sets fails. Therefore, he asks Daruaka, his charioteer to bring his divine weapons so that he may embark on the battle that very day, saying that only one person, Indra is capable of killing Jayadratha, but at this moment being protected by Drona even that is not possible. Therefore, he himself will take up the task to kill him and there is no other task more dearly for him that putting an end to Arjuna's miseries. Let the three worlds see his valor when they see him hill all.

Hearing about these words spoken and arrangements made by Krishna, fear creeps in Dhritarashtra's heart. He remembers all the efforts made by him to arrive at a settlement with Pandavas which Duryodhana foolishly and summarily rejected. Sanjaya says it is no use mourning now; what is the use to construct a bridge when the waters have already flowed down "गतोंको नलुन्तो यहूदाच्छायस्य तम | विकात्यो निहवतो गतों जुलो भालसंभ ||".
The next day, Drona assembled the Kaurava's army for continuing the war. When the warriors assembled on the field, they arrogantly call Pandavas to come forth and fight saying, 'Krishna: we are not going to leave this field while you are still alive. So here come and fight us'. Thereafter Drona conceals Jayadratha in such a place which according to his assessment would be safe even from gods, then what to speak of Pandavas 'they were not aware of the presence of the Pandavas''. Arjuna then arrive son the battle field with Krishna announcing his arrival sounding his conch.

In the beginning, Dushasana challenges Arjuna but is repelled. Thereafter even as Arjuna goes in search of Jayadratha he sees Drona in front of him. He bows down in respect saying that he is like his father comparable to Yudhishthira. Therefore even as he is refuge to Ashvatthama he should remain his refuge and asks his permission to begin the battle to fulfill his vow - 'द्रोणा भोज प्रियो मुहुँ बलियाँ बिय', which he used to kill his favorite pupil. The next day, Drona assembled the Kaurava's army, they use every ruse to deflect his attention, taking advantage of his absence to attack the Pandavas. Drona goes on search of Krishna. Then Krishna seeing Arjuna waste in fruitless display and forgetting his main objective, tells him not to play games with Drona but proceed further to fulfill his goal of proving Kauravas' superiority. Arjuna agrees and leaves Drona after offering obeisance to him, even as Drona thinking that his favorite pupil is deserting the field shouts at him why he is deserting the field saying that it is not proper to leave without defeating one's enemy 'तोहों आपने यथार्थ लड़ाना नहीं करते'। Seeing his concern and affection towards him, Arjuna replies him that a teacher can never be his enemy; himself being his disciple and as good as a son. He assures him then there is no one in the whole world who could defeat him 'सब नहीं हो सकते'। Assuring thus he goes on search of Jayadratha.

A great battle commences between Kauravas and Arjuna, who with his furious looks being aggrieved by the death of his son, was looking like Death personified 'पुत्राकामिन्त्यं कृतु सुप्रभाविताम् अवश्य तुम्हें सामने फिरकरिष्णम्'। Krivatama, the Bhoja prince fighting on Durvodhana's side, teasingly shoots arrows aimed at Krishna, seeing which Krishna tells Arjuna not to be kind to Krivatama because he is a Bhoja prince 'तोहों बोधित्वम् अमृत नापनें न क्षेत्रम् एकर्षाम् प्रज्ञाविशालं गायत्रीं...न गुरुः'। Then Krishna tells Arjuna that a teacher can never be his enemy; himself being his disciple and as good as a son. He assures him then there is no one in the whole world who could defeat him 'सब नहीं हो सकते'। Assuring thus he goes on search of Jayadratha.

Krishna's presence with Arjuna was so galling for the Kaurava warriors that in their anxiety and desperation to keep them away from Jayadratha they use every ruse to deflect his attention, taking every opportunity and every occasion to inflict arrows on Krishna along with Arjuna, as Sanjaya repeatedly points out to Dhritarashtra. Soon Shrutayu and Achyutayu, Shrutayuda's brothers both
attack them both in which Krishna becomes unconscious shot by an arrow, even Arjuna needing support of the flag staff. At that moment soldiers felt that he may have dies and started fleeing from the battle filed. Seeing Arjuna losing consciousness, Krishna became exceedingly angry and started comforting him with sweet words "Do not be afraid, my son. I am here to protect you."

Seeing the mass destruction on their side and the soldiers worried and frightened seeing Arjuna breach his battle-formation, Duryodhana requests Drona since he is their sole source of power, to increase his assault so that Arjuna could be killed, without being compromised by his love for Arjuna. But he is confused, in spite of having made all arrangements as would please him" "Why should I lose my mind over this? I am the one who loves you the most."

Knowing Duryodhana's impetuous nature, Drona tells him without any trace of anger that he is not hurt by his words, because he is like his own son Ashvatthama. Nevertheless, he should realize that Krishna is skilled charioteer, steering his chariot faster for any arrows being hit while he himself is old and cannot direct his chariot as swiftly as Krishna can. He agrees that he has taken a vow to capture Yudhishthira and bring him, but not when Arjuna is around to protect him. Then he pointedly reminds Duryodhana that he too is equal in skill as Pandavas, then why should he not take this opportunity to enter the fray and grab Yudhishthira - "If Pandavas are unable to grab me, why should I not grab them?"

Duryodhana sheepishly acknowledges that when Drona is not able to stop Arjuna, how can he expect him to subdue Indra? It is easier to subdue Indra than Arjuna. If Acharya thinks that he should venture, then he would surely obey and enter the battle accordingly "I will not be able to protect you."

Therefore, he promises to bequeath an armour to him by which not even a single arrow from Arjuna would harm him, he himself performing such deeds as would enable him to restrain Arjuna's advance - "I will do my best to protect you."

But the fool having believed his words has placed the army, which is not able to stop Arjuna, under the protection of his conches. But the fact is that Arjuna is not able to stop Arjuna and Krishna, obscured from sight, 'Arjuna is skilled charioteer, steering his chariot faster for any arrows being hit while he himself is around to protect him. When Krishna becomes unconscious shot by an arrow, even Arjuna needing support of the flag staff. At that moment, soldiers felt that he may have dies and started fleeing from the battle filed. Seeing Arjuna losing consciousness, Krishna became exceedingly angry and started comforting him with sweet words "Do not be afraid, my son. I am here to protect you."

**Significantly Vyasa compares this**
bequest to the one granted in earlier case by Vishnu for succor, whereupon Indra is endowed with luminous energy.

On entering the battle field, Duryodhana observes Arjuna and Krishna along with Somakas fighting with Drona, a sight wonderful at the same time terrifying, one like which earlier was not seen nor heard: 

"Vedantmaeva manah karma ca samyakartha kna: yusmato vijayat: sa vyasvato: dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva
judge to have been defeated by Bhima in his help. But even as his chariot he had to take shelter in
yaduyagam abhaya vato: mama kaurava: bhima: vishnu: satyaki: arjuna: drona:

"Krishna returns on the field, Krishna fending his way through Kaurava's soldiers with his fast trotting horses like Garuda, which even Surya, Indra, Rudra, or Kubera could not have overtaken dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

He is soon greed by Satyaki and even as Pandavas engage Drona and Kauravas in a fierce battle, the Sun is seen traversing slowly towards the western horizon, with the dust of the battle ground concealing its rays. Arjuna returns on the field, Krishna fending his way through Kaurava's soldiers with his fast trotting horses like Garuda, which even Surya, Indra, Rudra, or Kubera could not have overtaken dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

Arjuna returns on the field, Krishna fending his way through Kaurava's soldiers with his fast trotting horses like Garuda, which even Surya, Indra, Rudra, or Kubera could not have overtaken dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

Meanwhile Krishna observes that his horses are tired, whereupon Arjuna conceals them with arrows and pierces earth with another arrow creating a lake, good enough for drinking
vishnu: satyaki: arjuna: dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

"The horses drink water and become refreshed. Kaurava's soldiers completely oblivious of Krishna tending the horses and Arjuna resting nearby, foolishly conclude that either they are dead or have deserted the battle, while some others discount any such possibility, asking soldiers to follow them dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

"In fact he worries him more than vishnu: satyaki: arjuna: dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

"The encounters between Bhima with Karna, Bhima had an upper hand and threw out of his chariot he had to take shelter in Krirshasena's chariot, hearing which Sutrasishthira became exceedingly pleased dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

"Seeing Karna in trouble, Duryodhana asks Dushala to go for his help. But even as Karna takes shelter in his chariot, Bhima kills Dushala's severing his head. Seeing him dead, Duryodhana goes post haste to Drona with his eyes red, and tells him that Arjuna, Satyaki and Bhima are fast approaching Jayadratha. He protests that he understand Drona's affection for Arjuna but why should be protect Satyaki and Bhima in the same manner. Then with obvious sarcasm in his voice he informs Drona that people are wondering how is it that Drona an able warrior and skilled in arms seems to have been defeated by Pandavas, blaming every thing on his ill-luck dya
droha: kaurava: sa samyakartha kna: yusmato vijayat: sa vyasvato: vrikshagriva

"Listening to these words Drona tells him there is much to speak on this matter. He reminds him

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that with Arjuna and Krishna on one side it would be difficult to protect Jayadratha who is like a pawn in the game of dice which Shakuni initiated and which is being played on this battle field again, with arrows as the gambler's sticks. Therefore they should all protect Jayadratha on which alone the success and defeat depends. Krishna therefore, even though he was capable of killing him, refrained from doing so. Intent pounces on chariots at destroyed the heap, shelter behind the heap of dead bodies of the elephants which Ramaayastt enaM samaaByayaat caaNaascaaByapUjayana himself to fight with him again. It was without his chariot and bow, sprang up like a true warrior to fight again even as an eagle would do its prey, which drew involuntary admiration even from the outcome blaming every thing on the working of divine will.

But this did not end Karna coming again with renewed energy, both fighting with anger, even as Bhima remembering all the indignities which they had to suffer pounced upon him, showering innumerable arrows which were without chisel. But the battle between Bhima and Karna does not end there. After a great battle finally Karna has to face defeat in Bhima's hands and he has to take shelter in another chariot having made to dismount from his own. That day's battle ends with Arjuna and Krishna were stationed, he started showering arrows on him calling on him that he had never expected him to desert the filed without fighting him to the finish, which does not surely bring glory to one born to Kunti - 'भीष्मपेशुस् गार्भपुण्यवशी संविक् वर्णः इष्टे गन्त वाद्यालाये दीर्घि कृत्यन्तमेव || संक्षणन्तिवच गोपयः नये गुरुस्येव प्रौढः प्रकृतः...भैरविनितिय केन्द्रः निविवेकः शयन्ति. But this did not end Karna coming again with renewed energy, both fighting with anger, even as Bhima remembering all the indignities which they had to suffer pounced upon him, showering innumerable arrows which Karna brushed aside with a smile as it were, even as the gathered soldiers started trembling at the vehement battle. 'कोषाणोपके मैसी निजामार्षिकोऽर्जुन || तुष्टविजेतयासत्या तत्तत्त्विजेतया सत्यं भिष्मिनिपत्तिः || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी ||. But this did not end Karna coming again with renewed energy, both fighting with anger, even as Bhima remembering all the indignities which they had to suffer pounced upon him, showering innumerable arrows which Karna brushed aside with a smile as it were, even as the gathered soldiers started trembling at the vehement battle. Karna did not end there. Observing that Duryodhana was always bragging that Duryodhana was always bragging that Duryodhana was always bragging that Duryodhana was always bragging that, "||

The battle between Karna and Bhima was so terrifying that Dhritarashtra worries about the outcome blaming every thing on the working of divine will. Duryodhana was always bragging that Karna would definitely win over Arjuna together with Krishna. And even Karna being proud of his own strength has been fighting with Bhima. But he does not seem to find success. "कौशिकोपके मैसी निजामार्षिकोऽर्जुन || तुष्टविजेतयासत्या तत्तत्त्विजेतया सत्यं भिष्मिनिपत्तिः || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी ||

On another occasion when Bhima was leading a charge, it was seen that Karna was issuing a shower of arrows on Bhima putting him in a disadvantage. Before Bhima himself pounces on Karna with an aggressive posture but Karna drew his limbs and made his attempt ineffective. Bhima had to support himself by the flag mast of the chariot. He wanted to seize Karna and take him a prisoner like an eagle would do its prey, which drew involuntary admiration even from Kauravas. Bhima even after he was without his chariot and bow, sprang up like a true warrior to fight again even as Karna readied himself to fight with him again. '||

That day's battle ends with Karna having an upper hand. Deprived of his weapons, Bhima took shelter behind the heap of dead bodies of the elephants which Arjuna had earlier killed. When Karna destroyed the heap, Bhima started throwing parts of the body, bones of the elephants as well parts of the chariots at Karna, each of which Karna destroyed even as they were thrown. Bhima then with a furious intent pounces on Karna to kill him with his fist, when he remembers that Arjuna has vowed to have himself, therefore, even though he was capable of killing him, refrained from doing so. 'कौशिकोपके मैसी निजामार्षिकोऽर्जुन || तुष्टविजेतयासत्या तत्तत्त्विजेतया सत्यं भिष्मिनिपत्तिः || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी || अपालब्धानं संस्तोलो पुरुषोऽपि वर्णमाणिकी ||

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Karna knowing himself as Kunti’s son and rightfully Pandu’s son is shown again by Vyasa, as one perplexed by the strange events which fate seems to be playing on him - ‘भोज कृपा कृपा ज्ञात ज्ञात पापोऽयो’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and kept Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’ and lest Arjuna may refuse to fight him ‘तपस्यायाम कृत्य सुवर्ण स्वरूपम्’. Therefore, when Bhima comes before him, memory of his promises to his mother comes and never deviating from his course of out fear or favour - ‘वधिबन्धनावर्गेषु वाच विशेषार्थं जनानि’ and Arjuna separated Karna from Bhima shooting powerful arrows on him, which pierced his body.
even as swans enter their cave. This made Krishna depart haste from the place to return back to his camp 'even as swans enter their cave at the close of the day'.'

Satyaki not being aware of the developments goes to help Bhima being inconvenienced by Karna but seeing him advance, Alambusha blocks his passage but is soon killed. While Krishna was praising Satyaki as a companion like whom there is no one among them, 'even as a king there is none like him said Kautilya [1]'.

Arjuna expresses concern worrying about Tushishthira safety, whom Satyaki was expected to seek. He is doubly burdened having to kill Jayadratha and also protect Satyaki -'even as a king there is none like him said Kautilya [1]''

Here on the other hand, Bhishravaka wanting to please Duryodhana challenges Satyaki, 'even as a king there is none like him said Kautilya [1]' only for Satyaki to reply smilingly that neither he is afraid of him nor can he be defeated in a battle, 'even as a king there is none like him said Kautilya [1]'.

At this stage Arjuna confides in Krishna that since his attention was concentrated on Jayadratha he was not attentive of Bhishravaka challenges Satyaki, 'even as a king there is none like him said Kautilya [1]' and Krishna stresses that Arjuna should now fulfill his unrighteous act of challenging Satyaki with concern that Arjuna wants to please Duryodhana, 'even as a king there is none like him said Kautilya [1]'.
Hearing these words spoken by Arjuna, Bhurishrava lapsed in silence and decide to go on fast unto death. Holding his breath and enjoining his mind as prescribed in upanishads, he meditated on Brahman, seeing which Kaurava's soldiers praised him and reviled Arjuna and Krishna. But seeing his actions being praised, neither Bhurishrava nor did Krishna and Arjuna expressed joy or any regret, Arjuna being irritable that meditation was not the course for Bhurishrava to express his displeasure, without understanding the true nature of Dharma. Eve when Abhimanyu was killed he had neither chariot nor armour, why no one questioned the righteousness of his killing. Bhatra that Arjuna endorsed Bhurishrava to go to those auspicious regions, where even gods desire to dwell - 'यो यथा गणुपतिः: कृष्णोऽसि व सहस्रत | पुत्र युधिष्ठिरस्वेतार्थनिदेशतेऽश्च ||

Even as Krishna was lauding Bhurishrava thus, Satyaki gets up impetuously and severs his head with his sword even as those gathered around implored him not to do so 'कथाय नृषेष्ठां निरन्तरां सुभवः | वाक्यायां गृहस्तिनोऽसि व सहस्रत ||

Arjuna would warry no further seeing the Sun is fast sinking on the western horizon, asking Krishna to drive him where Jayadratha is being protected by Kauravas, since he has to fulfill his vow before the Sun sets - "प्रवेशेऽवेन कृष्णौ गृहस्तिन: विदुः हृदयेण कृष्णप्रियः || कृष्णं महाराजस्वेतार्थनिदेशतेऽश्च ||

Protection given by Kauravas to Jayadratha and Duryodhana telling Karna that Arjuna's vow should not be allowed to be fulfilled inifurates Arjuna. "यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय कृष्ण। ||

In spite of appreciation of Arjuna renown as skilled archer, Duryodhana with great confidence in Shalya, Kripa and others for protecting Jayadratha and killing Arjuna. Looking at Arjuna with angry eyes, he tells Karna that few moments are left for the Sun to set therefore he should show his bravery, so that once Arjuna becomes unsuccessful, he will have to die by fire. With him dead, his brothers to will not remain alive 'ततो दुधिष्टिः गृहस्तिन: विदुः हृदयेण कृष्णप्रियः || अजुनं यथायथ यथायथाय यथायथाय यथायथाय यथायथाय यथायथाय कृष्ण। ||
Krishna, however with conscience seeming to make sneaking entry in his mind, tells surprising for once, not with unnecessary bravado and arrogance but with great responsibility and caution and for Duryodhana’s pleasure, that he will make every effort to fight with confidence in his valor but success depends entirely on divine will. ‘Krishna and Duryodhana were thus conversing, Arjuna shoots on them commencing the battle. With the battle commencing with all ferocity, Arjuna and Karna shower their arrows on each other calling each other to remain on the field and not desert ‘the Ki shiva’  

Then seeing Arjuna lift his Gandiveya bow in a great surge of chivalry, resounding the rattling sound of Death, or the flashing light of Indra’s thunderbolt, or like dark clouds and tempestuous winds blowing when the worlds come to an end, or like the weird waves rising in the oceans, Kaurava soldiers become agitated. ‘The Kauravas who were being protected by six able warriors, it would not be possible to kill in the moment when he should be killed. That would be the safe but will come out without being conscious that he is putting himself at risk. That would be the moment when he should be killed. Arjuna agrees to the plan ‘the Ki shiva’  

Finally after spreading confusion and thrill dispersing like Kadamb flowers the warriors on the battlefield - ‘the Ki shiva’  

Arjuna also agrees with Krishna’s suggestion and accordingly Krishna creates an illusion concealing the Sun with his discus Sudarshan chakra the resultant darkness making Jayadratha believe that the Sun is set and he is free to come out of hiding. Kauravas too become delirious that Jayadratha is safe and Arjuna will now have to end his life. Jayadratha stretches his neck out to see Sun set in the west - ‘the Ki shiva’  

At that very moment Krishna tells Arjuna to observe Jayadratha sticking out his head to see the setting Sun, with mind free from fear. Now is the time he should and severe his head in such a way that it would fall on his father’s laps, because if it falls on the ground then Arjuna’s head will itself be shattered to hundred of pieces, such being the boon which Shiva had given to Jayadratha ‘the Ki shiva’
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Chapter X

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"Arjuna does as instructed and when Jayadratha's head falls on his father's lap, it is his father's head that becomes shattered in thousand pieces. "

"Once the task is performed, Krishna withdraws the illusion created by him, and soon thereafter Kauravas realize that the obscure atmosphere was created by Krishna to exterminate Jayadratha - a teacher and teacher's son are not to be killed, Arjuna does not kill them but only injured them with his arrows - "

"Finally when the Sun sets on the horizon, Krishna embraces Arjuna saying that he has accomplished a task which would not have been possible even for gods. There are many strong warriors among Kauravas but they dare not challenge Arjuna in battle, fighting like Indra or Shiva. Krishna assures that when he would kill Karna also in the same manner "

"Then seeing Arjuna come towards Satyaki furiously, Arjuna tells Krishna that possibly being angry at Bhurishrava's death, he seems to be approaching them. But Krishna tells him that this is not the proper time to be concerned about him, since Satyaki alone is capable of dealing with him, since at the moment he possesses the great weapon. He is fully aware when his final moment is to come when Arjuna will kill him with your sharp arrows "

"Then going to Yudhisthira they convey that Jayadratha is dead and Arjuna has fulfilled his vow. "

"Yudhisthira's death comes as a great blow to Duryodhana who loosing all enthusiasm to continue the fight, laments in that world there is no one who can defeat Arjuna, not even Drona, Karna, Ashvatthama or Kripa. Their family has been reduced without any strength. Having placed confidence
in which he had rejected Krishna's conciliation, even he, Karna is stands now defeated. Then going to Drona he confides with self-pity that the great rulers who had come to fight for his sake are now lying dead, he surely is the most unfortunate one that having caused death of his friends, which sin he cannot hope to wipe out even if he performs Asahamedha sacrifice. It would, indeed be better for him to die. Why does the earth not split sinking him within its bowels. Bhishma is dying by his own will and even the teacher is neglecting to fight Arjuna being his dear pupil. It is indeed true that one who undertakes important assignments without recognizing the true friends is bound to fails in his purpose. It seems that every one had let me down him who being greedy for wealth and possessions took their help. 'I'm very much disappointed to see that Karna's armies were destroyed. Karna, who was endowed with many magical weapons, born of his demon wife challenge him, since he was still possessed of the powerful weapon given by Indra, preserved obviously by him to be used on Arjuna. In these circumstances, he decided that only Ghatotkacha, Bhima's son born of his demon wife Hidimba, would be capable of confronting him at this stage, since he was endowed with many magical weapons, which power increases with passage of the battle, namely Drona, being his dear pupil. It would be better if he himself will not remove his armour unless he defeats Panchalas. He encourages Duryodhana to enter the field if so desires, because from thenceforward the battle will be fought even after the Sun sets.'

But Duryodhana was not yet reconciled even by the words which Drona spoke. He continued to hold him responsible for having affection for Arjuna, therefore, not fighting with full concentration and energy. But for one a mellowed down Karna counsels patience to Duryodhana asking him not reproach Drona who has been fighting bravely without worrying even for his own life. If Arjuna had breached his battle formation it is neither surprise nor was it Drona's fault. Arjuna is young and endowed with divine weapons besides Krishna is his charioteer. In such circumstances if he succeeds and Drona does not, let that be so. Drona is old and has not been active. It is indeed true that no one can change the divine intention, however one may struggle. If Jayadraeth died it was surely because of the divine intent. It could also be the same divine intent that Duryodhana has not been successful in spite of possessing a strong army. Therefore, it would be better if one performs one's actions without having any expectations, knowing that success depends entirely on divine intent. - 'Assuredly, the nature of good and evil is not decided by mere strength. Therefore, it is not surprising, even if one of the kings who were fighting for Kuru's sake was killed. Now, that is old and has not been active. It is indeed true that no one can change the divine intention, however one may struggle. If Jayadraeth died it was surely because of the divine intent. It could also be the same divine intent that Duryodhana has not been successful in spite of possessing a strong army. Therefore, it would be better if one performs one's actions without having any expectations, knowing that success depends entirely on divine intent.'
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Chapter X

Therefore, Krishna assigns Ghatotkacha the responsibility of killing Karna while the rest will take over Drona and others.

When Ghatotkacha comes on the field, there is a great havoc on the battlefield. It becomes unmanageable for Kauravas to deal with him, with his strength and illusory powers. No sooner he kills Jatasura's son, Alambusha, Karna challenges him as Indra did challenge Shambhara. Every weapon which Karna uses is broken by Ghatotkacha with equally powerful demonic weapon. Seeing him some times invisible, soldiers wonder how they could ever defeat him. 'अनन्तर्निहितं गायत्रिनिर्विलासप्रकृतिः।' गायत्रि एवं यद नाय नायम कृतपंचां न्यायनिर्विलास:।

'ततो नातता द्विधेन्द्रशुभान्ति।' They were confused and frightened by his illusory powers 'पुरुषोत्तमाभि: तद्विनिश्चितं द्विशर्यदेवोपज्ञ:।' द्विशर्यदेवोपज्ञ द्विशर्यदेवोपज्ञ:। द्विशर्यदेवोपज्ञ द्विशर्यदेवोपज्ञ:। द्विशर्यदेवोपज्ञ द्विशर्यदेवोपज्ञ:। 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।'

Seeing Ghatotkacha's extraordinary valor, Karna considers the next step to be taken, since Kaurava soldiers were not even as frightened of Bhima and Arjuna as they were by him requesting Karna to destroy him before he destroys them all. 'कर्मणुपत्तान्तरनिहितं महाशत्रविलास:।' नातान्तरहितं द्विशर्यदेवोपज्ञ:। 

'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' नातान्तरहितं द्विशर्यदेवोपज्ञ:। 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'तत: नातान्तरहितं द्विशर्यदेवोपज्ञ:।'

The powerful Vaijayanti weapon then reducing Ghatotkacha's illusion to ashes, pierced deep his heart and shining bright in the dark night disappeared in the stars. 'तत: ताता नायम कृतुं ज्वलनी निमित्ता गान्धर्वमेवद्भूत नायम अनुसरित:।' 'उत्रं नायम शचिनिकर्मे दश्य कृतुं पारस्योपाय:।'

But Yudhishthira becomes depressed in mind, having lost Ghatotkacha so soon after Abhimanyu's death. But Krishna appeared to be happy and dancing with abandon and blowing his conch in great jubilation. Seeing this strange, indecent and unseemly exultation when it was for Pandavas a moment for lamentation 'सन्तुर्युनान्तरहितं शत्रुप्रति शत्रुप्रति शत्रुप्रति।' 'नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'ततो नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'ततो नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'ततो नातान्तरहितं द्विशर्यदेवोपज्ञ:।' 'ततो नातान्तरहितं द्विशर्यदेवोपज्ञ:।'

Then Krishna significantly brings out the reason why he descends establishing himself in gross forms of nature for fulfilling the divine intent and purpose for establishing Dharma and destruction of the evil either taking upon himself in whatever form he may appear or using various forms, both animate and inanimate as instruments. If Ekalavya, Jarasandha and Shishupala were not killed earlier then they would have strengthened Duryodhana in this war. Therefore, Shishupala was killed by none other Krishna than himself, whereas he got Ekalavya's power robbed making Drona the instrument, Jarasandha, Hidimba, Baka and some others killed making Bhima the instrument, Alambusha was killed making Ghatotkacha the instrument and for Ghatotkacha's death Karna became
the instrument.

Then with a great candour *Krishna* unravels the mystery behind Ghatotkacha's death that if Ghatotkacha was not killed by *Karna* then he himself would have to kill him since Ghatotkacha was a rākṣasa, who despised Brahmans and sacrifices, therefore needed to be killed. If he himself had killed earlier then Pandavas would have been displeased. Therefore, he used *Karna* as the instrument for eliminating Ghatotkacha from the scene. He then says that the weapon he used to send other warriors to fight *Krishna* was also guiding the turn of events that in spite of the powerful weapon in hand capitals were destroyed so that the ordinary power was destroyed as well. Therefore, he should have known that the battle was between a boar and a dog where the advantage would always be to the hunter. It ended soon.

Krishna's descent comes out to be demonstrated not as an ordinary event but a special and significant one for establishing Dharma and destruction of the evil, in whatever form they may appear, either among his own or making some others. If *Ekalavya*, Jarasandha and Shishupala were not killed earlier then they would have strengthened Duryodhana in this war. While *Ekalavya*’s power was robbed making *Drona* the instrument, Jarasandha, Hidimba, Baka and some others killed through Bhima, Shishupala having to be killed by none other than himself. To kill *Aalambusha*, he used Ghatotkacha and for Gahtotkacha, *Karna*. Therefore, *Arjuna* need not now worry about *Karna*; since his death will also come at the proper time. Duryodhana too will die with Bhima as the instrument. Therefore, cease think on these events now and concentrate on *Drona*, fast approaching towards him.

*Krishna* has shown that the danger from *Duryodhana* was not killed by *Karna* earlier then they would have strengthened among his own or making some others. If *Karna* had agreed to that suggestion. But whenever he wanted to kill *Arjuna* saw that the extra-ordinary power was destroyed so that Pandavas were the beneficiaries of the instrument, therefore, cease think on these events now and concentrate on *Drona*, fast approaching towards him.

*Karna* having killed Ghatotkacha, though the immediate danger to *Kauravas* was eliminated, the danger from *Arjuna* remained to weigh heavy on their mind. *Dhritarashtra* too wonders why *Karna* did not use Vaijayanti weapon earlier when *Arjuna* challenged him. In that case the war would have ended soon. It is true that his son was foolish that he did not insist on this step. As *Sanjaya* puts it, the battle was between a boar and a dog where the advantage would always be to the hunter. *Sanjaya* says that without doubt the divine will alone is guiding the turn of events that in spite of the powerful weapon in hand *Karna* never used the same on *Arjuna* and *Krishna*.

*Sanjaya* says that Duryodhana, Dushasana, Shakuni in their secret discussions previous night to prevail upon *Karna* to use the powerful weapon on no one else than on *Arjuna* but on the following day *Karna* will forget the same and waste his energy on others. *Sanjaya* says that without doubt the divine will alone is guiding the turn of events that in spite of the powerful weapon in hand *Karna* never used the same on *Arjuna* and *Krishna*.

*Sanjaya* says that though without doubt the divine will alone is guiding the turn of events that in spite of the powerful weapon in hand *Karna* never used the same on *Arjuna* and *Krishna*.

If *Krishna* comes in between then even he should be killed because for his protection to *Arjuna* from *Karna*, Kauravas would have been successful by now. Even *Satyaki* wondered seeing *Karna* not use his power against *Arjuna*. Even *Karna* had agreed to that suggestion. But whenever he saw *Arjuna* in front of him, he would be under delusion and forget whatever was decided earlier. *Krishna* always protected *Arjuna* from *Karna* and would never allow him to come in his presence. He is used to send other warriors to fight *Karna* so that his strength may thereby me decreased. When *Krishna* is thus protecting *Arjuna* from *Karna* should he not have protected himself from danger? Now *Arjuna* is
safe and there was nothing in the three worlds which he considers equal to having him by his side. Krishna alone is the root, Arjuna being his branch and other Pandavas and Panchalas being the leaves. Krishna has been to the Pandavas like the moon is to the stars. Therefore, instead of cutting the branches and the leaves, the proper thing would be to cut the root itself.

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Sanjaya declares that Yudhishthira was difficult to circumvent, seeing that Karna even possessing a great power could not use it. 'Drona is not to be left alone in such circumstances. Dhritarashtra also helplessly laments that due to Drona alone were Kauravas thwarted, Krishna having made the weapon given to Karna being used for killing Ghatotkacha instead of Arjuna. "Dhrityasana has told even before the Kurukshetra battle had begun 'In essence, it is a big mistake. The Pandavas and Drona as branches and the leaves. The proper thing would have been to cut the root itself. Krishna has been to the Pandavas like the moon is to the stars. Therefore, instead of cutting the branches and the leaves, the proper thing would be to cut the root itself.' Krishna has been to the Pandavas like the moon is to the stars. Therefore, instead of cutting the branches and the leaves, the proper thing would be to cut the root itself.'" After Ghatotkacha's death, the attention shifts to Drona, who unnerves them, "Parvati Maa has told Drona that Drona is his own responsibility with all seriousness should take his own responsibility with all seriousness. Krishna appreciates Yudhishthira feelings but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. Krishna feels but does not hesitate to bring him to reality. 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**Krishna : A study based on Mahabharata**

Chapter X

Drona, feels slighted and hurt by Duryodhana's words, protesting that he has earlier appraised the difficulty to defeat Arjuna, besides himself being old. Even then he has been fighting for his sake, even performing noble or ignoble tasks, and unrighteous acts using his divine weapons. However, it is not correct to assume that Arjuna is now tired and could be easily defeated and killed. "Vyasa said: Arjuna alone, amongst all the armed forces, can alone defeat the warriors of this world. If he gets tired, he can also be defeated by you, he who dominates the whole world even with a single arrow. Therefore, one would not be surprised if friends fight friends, brothers fight brothers.

Having started the enmity, why should he and his uncle, expert in throwing dice and full of astuteness, not take on Arjuna's might? Surely they will defeat Arjuna in the battle as they did during the game of dice as he himself used to boast that he along with Dushasana and Karna alone would win the entire War. Why should he not prove that claim now? "The Pandavas are now come to the battle field. I am sure that the Pandavas would win the entire War. Why should he not prove that claim now?"

Peeved by Drona's words, Drona tells him again to come down on the battle field and kill Arjuna himself, since he too is born in a noble family and have equal capability to fight any enemy. Seeing Drona come on the field, Bhima remarks that the purpose for which warriors are born has now come. "The Pandavas and Drupada and Virata with extra-ordinary courage. Drishthadyumna who sees this vows to kill Drona. Drona, asuras, and gods and seers from heavens wondering that this is not a battle between human beings nor of the asuras, gandharvas or even of the gods. It is a great eternal and supreme struggle never seen of heard earlier."

A great battle ensues between Pandavas and Drona, gods and seers from heavens wondering that this is not a battle between human beings nor of the asuras, gandharvas or even of the gods. It is a great eternal and supreme struggle never seen of heard earlier. "Why should he not prove that claim now?"

The battle sees many surprising twists and turns, every one wonderstruck seeing this great war was one of the strangest wars ever fought by any persons, in any places or in any period. Unlike other places in India, wars are conceived as divine dispensation, divine will intervening to set temporal manifest world in proper balance, the warring Ksatriyas being merely the instruments of such dispensation, performing their tasks as ordained, winning and losing being subject to that divine will. A true soldier fights neither for greed nor for glory but as duty assigned in fulfillment of divine intent and purpose. Therefore, one would not be surprised if friends fight friends, brothers fight brothers, cousins fight cousins, member of the same clan fight others of the same clan.

One such dramatic event is presented by Vyasa when Satyaki and Duryodhana, close friends in childhood, are arrayed to fight with each other. They fight with each even as they recollect and
remember the fun and frolic of the yester years, neither worrying nor lamenting but only wondering how fate has brought them to fight like enemies. Nevertheless they fight with all sincerity even as fought on the playground, Duryodhana regretting his greed and reproaching क्षीरस | श्री कर्मचारी | जननी कुमारनाथमोहन महराजज | दायरूपलीला महर्षि रामायण | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनु�ानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनुदानीय कुलवती व ज्ञानी पुष्यकुमार | अनु�ानीय कुलवती व ज्ञानी पुushed but remembers Krishna’s cautious advice that if an angry Drona fights for half day his entire army will be destroyed. Therefore, to save them speaking untruth is better than telling
truth and would be considered commendable. 'अय्यविद्यवनं दोषों वधे नन्दमाहितः'। यद्य प्राचीन ते गंगेयस्य महाधीराशिः। न भवेन्द्रस्य दोषोंमयास्यातः।| (Vedic). Bhima implores him saying his own words were not accepted by Drona as truth, therefore, only he can be their saviour. Thus prompted, reluctantly Yudhishthira announces Ashvatthama is dead and then mumbling softly adds the words, *it is the elephant that is dead*.

Sanjaya says that earlier Yudhishthira's moral standing was so high that his chariot never touched the ground even by four measures, but once he spoke those words, his chariot landed down on the ground - "तत्थ पूर्वे गया… धीरार्थनिः".

Hearing the words spoken by Yudhishthira, Drona becomes despondent, his strength weak and listless, unable to fight as earlier. Seeing Drishtadhyumna in front of him he shoots Brahmastra shattering his chariot. Bhima gives Drishtadhyumna shelter in his own chariot and seeing him hurt he becomes angry and shouts at his Teacher, as a Brahmin who had taken to warfare contrary to his ordained duties and if it were not so such slaughter of Kshatriyas would not have resulted. A Brahmin is said to be the foundation of a society but Drona though a man of wisdom, desiring woman, wealth and progeny like a foolish person, has brought great shame to brahmannical class.

Drona despairs hearing these harsh words and throws down his bow and other weapons, calling upon Karna, Kripa and Duryodhana to carry on the battle, since he is relinquishing his charge. Then loudly lamenting Ashvatthama's death, he rushes to the rear side of his chariot, sits in yogic posture ready for deserting his body. Seizing this opportunity, Drishtadhyumna jumps from his chariot and rushes to him with sword in hand, even as the assembled soldiers express horror censuring fie on him, fie on him that he is going to kill Drona who has relinquished his weapons. At that time, Drona was seen ready to depart to the eternal world uttering! and meditating on Vishnu with equanimity of intellect.

Dritisadhyumna, however, was so revengeful that he remained defiant seeing Drona's body full of blood. He pushed it aside and even as breath was slowly passing through the body and even as Arjuna was seen shouting *bring him alive, bring him alive* even as Kauravas were screaming *don't kill him, don't kill him* 'न हस्त्रयो न हर्ष्यः हिंदे ते मक्खलेः'।| (Arjuna). Then loudly severs his head and holding it by tresses started dancing around. Soon every one experiences see him fully integrated in self but no one else could see it disappear in the heavens except Arjuna, Kripa, Krishna, Yudhishthira and Sanjaya. Sanjaya concludes the narration saying that with the grace of Vyasa he could see Drona's divine death and his ascent to the stars.
Chapter XI

Drona’s death placed Kauravas in further state of despondency and especially Ashvatthama who laments that his father was killed deceitfully - ‘Yaduvasa ऊँचा ने बीता तीन राजपक्षों | पायोवृत्तियों नीरांगा च नथनं ||’. However he consoled himself saying that his father died on the battle filed and has without slightest doubts reached the heavens ‘म्युखियों को मस्तु गांगस्तु प्रथोता भेदना | न न खुदा बैज्ञानों तथा हुदा हि स गिजरा | गाना | गीतकोक्श निता मान न मन्या || न जोह्या | वृद्धियां गलना निता माना ||’. But when his father comes to be humiliated in the presence of his soldiers, he laments which father would ever wish to have sons - ‘भीव जानियां जानियां कंपासवानस्तम | कामकांडे किरियां पूवेंयं गुरुमभं ||’. But he was exceedingly troubled by the manner of his death deceptively by Drishadhayumna and the trickery played by Pandavas. Therefore he will not only avenge the death of his father by killing Drishtadyumna but also Yudhishthira who spoke untrue making his father lay down to suffer. Fie be on Yudhishthira and fie of the divine weapons. Pandavas will surely see his valor on the battle field - ‘प्रवाहियों वा मो मुँ तृणनु भृज्यां नाध वर्णियां | नाधपदुभुः कीर्तियां जीतुस्तु | अक्षयं राजा शुद्धिवाचारं च पार्थं | जीवनी कृतियां पुरुस्तुः कामसंन्यासं करणं ||’. Then in an extra-ordinary display of misplaced dismplay he declares that even though he does not desire to boast, there are no other comparable warriors in the whole world except for Arjuna and himself. Therefore, he will use such rare weapon which neither Krishna nor any of the Pandavas are aware, let alone Drishtadyumna or Satyaki - ‘स्तवनमधवान्ति विगुरुम विकाहकादमि | या म मो रुत्तियां मृत्युं अनुभवं कामसंन्यासं ||’. Then he recalls that in olden days the resplendent Lord Narayana himself had granted a great weapon to Drona his father - ‘राजकुमारो वे सिद्ध प्रणांतवितरितत | उपर्याप्तं गुरु सत्य समि उपेन्म | ||’. But when his father comes to be humiliated in the presence of his soldiers, he laments which father would ever wish to have sons - ‘भीव जानियां जानियां कंपासवानस्तम | कामकांडे किरियां पूवेंयं गुरुमभं ||’. Ashvatthama is ready to use the same on Pandavas, Panchalas, Kekayas and Matsyas even as Indra did earlier to destroy asuras.

Arjuna informs Yudhishthira that Ashvatthama having seen his father killed in unrighteous manner may even use the Brahmastra to punish Drishtadyumna may even use the Brahmastra, for having killed his father in unrighteous manner. It is also [possible that that Yudhishthira's renown too may be sullied even as Dharmastra Rama's reputation was sullied when he had shot Vali concealing himself ’वर्णियां कृतियां गुजाराराजियों मस्तुमवतें | गाना दाशवर्माकांडं दोष निता माना ||’. He laments that when much of their life is already spent, their mind became obscure and they committed the great transgression. And for impertinent pleasures se have acquired great demerit killing one who was like a father to them and who reciprocated his feelings likewise. He had surely confidence that he being his favourite disciple will give up family and possessions for his sake. But he has failed to respect his wish handking for temporal possessions. Surely he will go to the nether world ‘प्रदा गानव कोणे मृदु ‘लिणतमनं च न | तयाःसि पिकारोऽपर्यःपरं कृतं महासं | नेत्राक्ष्यादिकोक्षनों निता ह च मन्या | नालोकशा राजपक्षये कार्यादातिनों गुणं | ||’. And when he meets Ashvatthama concealing weapon he laments ‘पूवकराणयुगान्ततावितविन दिवं बाहिर | ||’. But when he meets Ashvatthama concealing weapon he laments ‘पूवकराणयुगान्ततावितविन दिवं बाहिर | ||’. But when he meets Ashvatthama concealing weapon he laments ‘पूवकराणयुगान्ततावितविन दिवं बाहिर | ||’.
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Chapter XI

speaking like a foolish person though endowed with all qualities of a Kshatriya. Like Indra he is brave and like ocean should not transgress one's boundary. It is sad that in the very presence of Krishna he is praising Drona who is not equal even to him by sixteenth measure. Let Arjuna remain alone here with others and he himself will go and kill Ashvatthama instead.

Drona, who was a brahmin, had taken up Kshatriya's calling transgressing his brahmnnical duties, when it should be unbearable for a Brahmin to kill using devotional methods. He was keeping quiet only because Draupadi, his sister is married to Arjuna. Neither Yudhishthira is a liar nor unrighteous whereas Drona was fighting with his discipless and therefore he had to be killed.

The entire surrounding becomes terrified when all alighted from their chariots and laid down their weapons who losing his temper rushes to grapple with him by his throat, till Bhima cheers them saying that they should not be bitter with each other since both Panchalas and Krshnis are dear to Pandavas.

Arjuna was unrepentant, giving rise to unpleasant outbursts. Let Krishna too advises them not to confront Narayanastra but respect it laying down their weapons. This is the only way it could be pacified.

War is dirty and despicable game where tempers are frayed giving rise to unpleasant outbursts & ill-will.

Asvathama was unrepentant, great stress obscuring his sense of dissemination and taking action with resolute decision. After sipping holy water he recollects to his mind the resplendent action with resolute decision. After sipping holy water he recollects to his mind the resplendent

War is dirty and despicable game where tempers are frayed giving rise to unpleasant outbursts & ill-will.
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Seeing Bhima thus in trouble, Arjuna uses his Varuanastra hiding its intensity ‘if I use my weapon now, I shall be killed by a mere human being!’ That means only one battalion? ’

neither rakshasas nor gandharvas.

Saudu:ikta

kr`akaamaiva sya icaxaop prvaIrha

and especially with attack on him. When

Bhima

becomes pacified ‘becomes more intense in its power’

Krishna and Arjuna jump down from their chariot and rush towards him and softened the effect of the weapon by pulling Bhima down from his chariot. When they placed his weapons down, Narayanastra becomes pacified ‘there is no weapon, weaponless’

Krishna was very upset and concerned with Bhima’s rebellious attitude urging him why did he not put down the weapons even after he was told and all other laid down their weapons. If they could have won then they would not have laid down their weapon. Then

Duryodhana requests Ashvathamas to have mercy on the Pandavas to use it again but he expresses his inability saying that once discharged it cannot neither be withdrawn nor used again. If used for the second time, it recoils and destroys the one who uses himself ‘if used by Pandavas’

Ashvatthama continues challenging Drishtadyumna and hurting him with powerful arrows ‘then who wants to fight with me’

Arjuna tries to deflect his attack on him. When Arjuna and Bhima too enter the fray, Ashvathamas becomes furious with Arjuna and especially with Krishna becoming obliged to use Agneyastra, ‘let me show you how to use your weapons’

Bhima

was still admanet to his power, his weapon, his horses and charioteer becoming

fie, fie every thing is just an illusion and starts to leave from the battle field hastily

Did you know that moment that had accepted Krishna as divine essence should now doubt that he could be killed by a mere human being!
Vyasa reveals to him that Krishna is none other than Narayana, the immutable being, having neither beginning nor any end. He was the seer who performed penance on Himalayas, with upraised arms and intense dedication establishing himself in Brahman - "प्राक्षका तयाः प्रासा महाकालस्तम्यं विगत्वा देवताः विद्वक्ते। आत्मिण्यं विद्वक्ते। अपेक्षानिष्कृत मिथ्य्यं तत्त्वं सेविते। | उष्णा विज्ञ्यातानां विज्ञ्यातानां विज्ञ्यातानां विज्ञ्यातानां |... तत् तदं तदं।"

He had invoked Rudra endowed with Rudraksha beads and supremely luminous in origin, who had blessed him with many gifts, becoming powerful among all human beings, gods, and gandharvas. Since then he has been wandering in the worlds deluding the worlds in diverse manner "अव्याप्तीत्वो जात्मणां यथा निष्ठिता | नास्ति राजन जनविश्वायम् | यथोपायनविवेचने वशमयस्यापि | अस्मेवत्तत्त्वं व नातीरविपत्तिः |... इव।"

Then Vyasa reveals that Ashvathama himself was also a great sage, who like Narayana had performed austere penance as a great devotee of Rudra and had gained many divine weapons. His birth and penance were similar to those of Narayana, except for the form in which both had worshipped Brahman. While Ashvatthama worshipped Rudra as a form, Narayana worshipped him as the essence, being the eternal symbol of origin of creation. Only the one who worships Rudra as essence, is enlightened to the wisdom of the Self. Krishna is a great devotee of Rudra having known him as the origin, therefore through sacrificial performances Krishna should also be worshipped. - "तत्सत्सत्सति कृष्ण विश्वामिति| तत्सत्सति कृष्ण विश्वामिति| तत्सत्सति कृष्ण विश्वामिति।... तत्सत्सति कृष्ण विश्वामिति।"

When Arjuna meets Vyasa thereafter, he asks him about a strange person, resplendent like Krishna always walking in front of him with trident in his hand, guiding all the way not even touching the ground even as innumerable tridents rise from him and destroying the enemies, though people assume that they themselves are killing them, - "गणेशं गणेशं गणेशं गणेशं गणेशं... गणेशं गणेशं गणेशं... गणेशं गणेशं गणेशं... गणेशं गणेशं गणेशं। तत्सत्सति कृष्ण विश्वामिति। तत्सत्सति कृষ्ण विश्वामिति। तत्सत्सति कृष्ण विश्वामिति।।।"

Arjuna assures that he is no one other than the foremost of the Prajapatis, well established as resplendent indweller, whose form is earth, space and the heaven, lord of the worlds, bestower of grace, Shankara. Therefore, Arjuna should go and surrender to him, since who else than he could have defeated Ashvathama, Karna, Kripa and others. Offer obeisance to him and pacify him. He is Mahadeva, who was appearing as your vanguard and destroying your enemies. When Arjuna had taken a vow to kill Jayadratha, he was the one whom Krishna had pointed in his dream and who gave you the divine weapon. Go Arjuna and fight your battle; for one whose advisor, and saviour is Krishna, for such one there is no failure "प्रायं प्रायं प्रायं प्रायं प्रायं। प्रायं प्रायं प्रायं प्रायं।।। तत्सत्सति कृष्ण विश्वामिति। तत्सत्सति कृष्ण विश्वामिति। तत्सत्सति कृष्ण विश्वामिति।।।"

With Bhishma lying on the bed of arrows waiting for his death to come and Draupadi's death, the question arises for the next one to lead the Kaurava soldiers. Ashvathama advises them that for fulfilling one's objective one has to consider four objectives devotion, enterprise, vigilance and discipline, all being subject finally to the Will of the Divine. Even the brave warriors who are devoted, enterprising, vigilant and disciplined may loose their courage, if they do not attune themselves to divine will favours him "गणेशं गणेशं गणेशं गणेशं। गणेशं गणेशं गणेशं।।।

Chapter XI
Krishna: A study based on Mahabharata

Chapter XI

Krishna's appointment as the obvious and natural contender to challenge Arjuna alone being capable of bringing victory to Kauravas.

Duryodhana is pleased with this recommendation and accordingly appoints him, eulogizing for his bravery and devotion and saying that while earlier ones appointed to lead his army were fond of Arjuna and his brothers, protecting them during their time, Krishna is sure to bring success to Kauravas, since earlier Bhima and Drona were soft with Pandavas because of his affection for them. The battle was unlike what he had seen any time earlier, it is surprising to see that even the Brahmins who blessed Krishna on being crowned bless him with success over Arjuna and Krishna both being killed in the process along with other Pandavas and Panchalas.

When the battle commences, Krishna proceeds to arrange what was known as the crocodile formation "बहुधा युध शरीरमी बहुरत अनुप्रवास; | प्रवृत्तिः तथा अभिनवं तत्र पञ्चकायलेङ्गीपायः ||", seeing which Yudhishthira asks Arjuna to arrange equally strong half-moon battle-formation to counter his move, "अयोध्य दहन युथ्यमयो तान्युधः ||". In the battle that follows, great many warriors meet their death, even Bhima and Ashvatthama falling without consciousness. Later coming to senses, Ashvatthama again showers arrows on Arjuna and Krishna making them stunned, which creates great commotion all around, even Sanjaya declaring the battle was unlike what he had seen even earlier "इति पञ्चकायलेङ्गे दहनमयोऽश्वत्तम; | मंगोलिति यथावति ततुर्वर्णसेवः ||. Once Krishna was thus appointed, Duryodhana looked around proudly even as Indra did among the gods, "पञ्चतुर्वर्णसेवः विजयान्या नाति पञ्चनासको || न उत्तरो त गार्हस्त्यसमुन्निपत्तिः ||". It is surprising to see that even the Brahmins who blessed Krishna on being crowned bless him with success over Arjuna and Krishna both being killed in the process along with other Pandavas and Panchalas.

Seeing the uncontrollable onslaught, Krishna becomes uneasy looking at Arjuna with anger and disapproval, as if that would scorch him. He berates him for his strange attitude towards Ashvatthama, asking him mockingly whether he has Gandeev bow still in his hand or has his intelligence become irresolute and shoulders lost courage and strength, considering him as his teacher's son while he himself is surpassing in strength and chivalry. He warns him that this is not the time to become soft, neglecting the purpose for which he has descended on the battle-field "पद्धतिः यवथिन्द्रकृतां सा कर्मव्रती। | हस्तिनास्य ब्रह्मणमाण्येन मृदुमयो तान्युधः। ||. He suggests Krishna's appointment as the obvious and natural contender to challenge Arjuna alone being capable of bringing victory to Kauravas.

"अग्निशमनं दृष्ट गान्धे कोद्विङ्गः | कृष्णी देयं सर्ववादिकं रक्षयित्वा ||". The battle between the two becomes furious and ferocious; both hurt in the battle, till Krishna declares to Arjuna, that he should no more weaken his resolve but kill him. Arjuna increases his assault destroying Ashvatthama's weapons and making him withdraw "अवधृतवर्ष राज्याण्वल; प्रभावं कि जीवं योक्तश्च कृष्णी देयं सर्ववादिकं रक्षयित्वा ||".
Then in order to punish Samshaptakas, who were troubling his associates, Arjuna shifts his attention to them seeing which Krishna smilingly rebukes him saying why he is wasting time on weak opponents when Karna is there still to be defeated. –'अजयवधीपत्युस्तवे पाध्य कि कोणितस्तथा । सामस्करणमेऽविभिन्नः करणं ये गया ॥. Arjuna agrees and directs his attention to Karna. In between Kripa gives a stiff fight to Drishtadhyumna while Kritavrata defeats Shikhandi. Dhritarashtra to whom Sanjaya reported these developments feels sad tormented by his conscience lamenting that all these troubles have one common cause and that is the game of dice which Kauravas playing, taking Shakuni's advice. Now seeing his sons being defeated in the battle, he is of the firm belief that divine will alone is supreme. –'अयं मृत्यु निदानं धरणं मन्त्रित अद्वैतं । अपि नीक्षयं तु दूषितं दुर्गमायद्यनुभासनं । गंगा शोभितं यहतूं । अनन्तवधिन यज । भीषणं च वीर तत्तत्त्विविश्वार्थं । करणं व्यास देविन जानं च घायुरुक्तं ।।' But Sanjaya holds Dhritarashtra's parental attachment to his sons to be responsible for the events, counseling him not to rue over things on which he does not have control.

With Bhishma and Drona absent, Karna had no one to restrain from his audacious self-adulation. He assures Duryodhana that he will not return from the battle field either defeating Arjuna or being defeated by him –'अहं नायकमाधिप यदानवत हरस्यद्विश्विनः । निनित्यायि तस्य बृहस्पति च या निनित्यायि । दु: सु त व यायानं धुम लोके विश्वम् । अनिनितो मित्यादिर्वाच वर्तयो भार्तः ।।'. Seeing Duryodhana's confidence bolstered, Karna finds that he too needs to be assured of his own capability and in a remarkable self-analysis and appraisal he takes stock of the strength and weakness of both sides, concluding that he is far superior warrior among the two. He declares that he has divine weapons even as Arjuna has them, but Arjuna is not equal to him in physical strength, valor, knowledge of weapons, bravery and therefore is sure to be defeated. He possesses Vijaya bow which was fashioned by Vishvakarma for Indra and given by him to Parashurama with which he had defeated Kshatriyas. Therefore, he is stronger than Arjuna even with his Gandeeva. Therefore, he is sure to defeat Arjuna giving the whole world to Duryodhana and his descendents –'अयं कर्मानि न नीतिः दिव्यवास्तुनो च । कार्यां कर्सि मे तात्विक दुर्गलोकं । नीतिवाय दुर्गलोकं च साधारणानि न: मनः । ग्राम जीवियः वै विश्वाकर्मो व यायानं न: मनः । साधृष्टिवाय प्रक्रिया न न तत्त्वो । इत्यायि विकर्षणेन निनित्यायि । तदन्त्यायि प्रवत्तेऽपि भवायिद्विश्विनः । नीतियायि गान्तं गार्वादात्तिविश्विनः । दिव्यकागु: गृहायेऽध्वनि न: निनित्यायि । धृतराष्ट्रो हजाराय जयः । गृहायेऽध्वनि तेन भविष्याय दयोः ॥'.

Karna is undoubtedly a proud warrior but often his arrogance overtakes his pride of being. He finds nothing impossible for defeating Arjuna and if there is anything, then he audaciously demands to be brought to his attention, declaring that even as wood cannot stop being burnt by fire, Arjuna cannot stop being scorched by his onslaught. Even though he is aware that he does not possess the divine bow like his, inexhaustible source of arrows or a charioteer like Krishna. But he himself has bow known as Vijaya, equal in capability as Arjuna's bow. If even after this people think that Arjuna is stronger, that is because Krishna well respected in the three worlds. is his charioteer, he has the chariot given by Agni. His horses area swift and his banner adorns Hanuman. Krishna, who is said to be the creator of the worlds is said to be his protector –'यथा तत्वं बुधको दीप्ता तत्त्वं शुद्धीः । गार्भविर्यं गोदानिन्द्रं गदु तत्त्वं दिव्यः । तत्त्वं दिव्यः । कार्यं गार्दृष्टिवाय दूषितं दुर्गमायद्यनुभासनं । नीतियायि । वैतरं धृतराष्ट्रस्त्रो तेन वायव्यः । पिनः गार्दृष्टिवायिको सीता । पावननिविवियोऽभिः । पिनः गार्दृष्टिवायिको सीता । पावननिविवियोऽभिः ।। रोमायवं ददायः । संभवकृत्यां ददायः । नीतियायि । अन्त्यायवं ददायः । कार्यात्मकः । अन्त्यायवं ददायः । अन्त्यायवं ददायः । भवजयं दिव्यं गुरुप्रसादं गताज्ञायं । कृष्णद्वार जगतो ते स्तम्भितं ॥. If in spite of all these advantages he desires to fight Arjuna, it is because in attributes and ability he is far superior to Arjuna, even as Shalya is superior to Krishna. No one not even god can defeat him, and Pandavas are after all born in human wombs –'परमेश्वरणं हीनं पारस्मिनैविद्यते धर्मम् । अति न: स्वर्ग गृह: । अति तत्त्वं गार्दृष्टिवायोः । गार्दृष्टिवायोः । एवं यथार्थेऽपि । पारस्मिनैविद्यते गुरुप्रसादं । धवज्यायिको: कृष्णानंतरात्मकं यात्रायं । तत्त्वं यथार्थेऽपि । पारस्मिनैविद्यते गुरुप्रसादं । धवज्यायिको: कृष्णानंतरात्मकं यात्रायं । कृष्णानंतरात्मकं यात्रायं । तत्त्वं यथार्थेऽपि । पारस्मिनैविद्यते गुरुप्रसादं । धवज्यायिको: कृष्णानंतरात्मकं यात्रायं ॥'.

Once Karna is appointed to lead the army, Duryodhana approaches Shalya and tells him that
Bhishma and Drona who were earlier leading his armies were old and were defeated by Pandavas through trickery, though they performed brave deeds, leaving Krishna alone to fulfill his desire 'कृष्ण हि ती सहाययित जलनो निस्ती गुष्ठी || कृत्य नन्दकर कर्तो वा यथाविनीतः || ...कर्तो दंको भारताद्विगृह्ययुति रतिः' ||. Then knowing Shalaya's dislike for him, Krishna uses mild flattery saying that he should help him in this task as renowned charioteer, even as Krishna is helping Arjuna 'सस्ति यती गायने विद्रोहे न विजये || अभिमुख हि कर्तव्य नस्मानोिनं न विश्वास || कर्तव्य हि वा सहायन वाद्यविशेषं गुष्ठी || गा ब संवेदन कर्ता तथा द्रव्य मेतायथं || यथा व संवेदनं अन्नमयं वाच्य पानवेत्य || तथा मेतायथं वं गायने प्रसन्नमयं' ... ||. Seeing them together Pandava's army will be dispersed even as night is dispersed with Sun rising in the east 'पृथ्वीस्या यथा दृश्यस्त गायने नर्त्य कर्तव्यः || तथा न दक्षिणः जरायंति || ग्रहायंति मृत्युः' ||. Shalaya is surprised and shocked by this request and replies to Duryodhana curtly that it is an insult being asked to become a charioteer and praising Krishna to be greater warrior than him, besides being a Shudra obliged to serve Brahmins. On the contrary he is a Kshatriyas, born and duly consecrated prince 'अभावान पाणिः च व निर्भकभः || यथा वायुविवाहं निर्वचे दिव्यपरिवर्जनं || अप्राणीद्वीपिक कायं संभवनं पारंपरिक || न स च पुष्य गायने गायणे निशुल्कमनां' ||. Therefore, he would rather return to his Kingdom than be Krishna's charioteer - 'नमस्तकं विविषाणय शुकृ त व परार्थं || न केवल वै दृष्टं सुन्तुष्टां कपनेन || यथा सहायता समशय सुनुन्ति विनिवेचनां || गोपिनाथस्तूति भुजनाभिवर्जयमनं || सुणुन्ति गायने मार्गे कुलसम्पर्कं || अवावश्यक प्राप्तं न नौस्त्रम्यं कपनेन || अपुरुष यथा पाभायो गायणे गुणवत्वं व ||. Snubbed in this manner, Duryodhana pleads with him that his intention was not to praise Krishna as superior to him, which he will never do. Neither Krishna nor he himself is in slightest measure superior to Krishna. Krishna is superior to Arjuna only in weapons but Shalaya is superior to Krishna in skill and controlling horses 'न कर्तव्य || श्वेतं व लोकं न विकास || न हि में स्वर्ग गायने वायुविवाहं गुणवत् || न च कार्यनाथं मंगलसंगमं नृत्यं || न च यथा वायुविवाहं न यथाविनीतः || न च यथा निशुल्कमनं गायने निशुल्कमनं || न च यथाविनीतः अप्राणीद्वीपिक कायं संभवनं || न च वायुविवाहं भूगोलसंगमं नृत्यं || न च वायुविवाहं भूगोलसंगमं नृत्यं || न च यथाविनीतः अप्राणीद्वीपिक कायं संभवनं || न च वायुविवाहं भूगोलसंगमं नृत्यं || न च यथाविनीतः अप्राणीद्वीपिक कायं संभवनं || न च वायुविवाहं भूगोलसंगमं नृत्यं ||. Thus complimented exceedingly pleased Shalaya accepts the proposal with one condition that he would be free to speak to Krishna in any manner he chooses 'रथायुविवाहं गायने मथं निशुल्कमनं नृत्यं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं || एव यथायुविवाहं गायने यथायुविवाहं ||. Seeing his plans going astray, Duryodhana decides to praise Shalaya's own vaour and courage saying that it is always desirable that the charioteer should be superior to the one who rides in the chariot. Even gods had chosen Brahma to be the charioteer and even so he should be Krishna's charioteer being superior to Krishna 'गीताियं कोरे विवेको नादियं कारक || सेवनं पुरुषवृक्षं विकासं मुनिकुर्मवम || यथा देवदेविने कृष्णं वायुनिनादनं || तद्विकासं भवन्तानि चतुर्विनीतिः ||. Thus being praised, Shalaya softens his attitude replying that Krishna must have been aware of this since he, who knows past, present and future, has agreed to be Arjuna's charioteer. If Krishna kills Arjuna, then Krishna is sure to fight instead with all his weapons and exterminating Kauravarvata to death and none of them will be able to oppose him 'कृष्ण पारी कहिएंसे वंशवानस्तुपुण्यं || यथा निर्माणं नमं भवन्तानि व्यवहारिकं || अभावान नेत्रायानमुक्तीस्वतं || तद्विकासं भवन्तानि चतुर्विनीतिः || गृहस्तोंत्वं देवानं विवेकश्च || यथाविनीतं दृष्टीं ||. Even after hearing these words spoken by Shalaya, Duryodhana did not stop convincing him. He reminds him that it is not proper that he should treat Krishna with insults since he too is a great warrior. When he has the power to destroy Pandavas on the battle field, how can Pandavas defeat him. Besides Shalaya himself is a brave warrior skilled in many weapons and arts, like whom there no one else in the world. Because you are thorn in the enemy's heart, you are referred as Shalaya, Have you now doubts whether Krishna's strength is superior to yours. Even as after Arjuna's death Krishna will have to look after the Pandava's armies you too will have to look after Kauravarvata's army should Krishna be killed instead. Why should Krishna alone destroy Kauravarvata and not likewise you destroy Panadava's armies. Therefore, he fully depend on him to lead on the path which his brothers have traversed 'न कर्तव्य न दक्षिणः'}
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For Krishna, a study based on Mahabharata, it is not commendable to be arrogant or conceited. He must not allow his mind to become flooded with conceit and superiority, even if he has been praised by others. No warrior would speak of one's own strength and valour. How can one discourse on his own valour and superiority in the midst of war? Krishna is not happy for the consent and even Karna departing from tradition allows Shalya to mount the chariot first and then shining like resplendent Sun with flashes of lightning.

**Shalya** was a proud man bordering almost to arrogance and self-praise, therefore he leaves them after informing them in mock humility that he does not like to please him, being well-known for his sharp tongue as well as his sharp arrows tongue - "You, Duryodhana, are renowned for your sharp tongue, and your arrows are sharp as well. You should have been more careful in choosing your words."

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whereabouts, offering immense wealth for those who provide information ‘प्राणयो व ना कोणं सत्याज्ञानिनीति त्रिप एकेकं सम्बं दुर्गमं पाणिवधानंपुण्डर ।।

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\text{"यो माया महानं दर्शनम् दर्शनम् संविधानः स्नेहं सम्महनविन्दति ।।
\text{र्तवं व गोविन्दं कृष्णं सत्याज्ञानिनिति गर्भं। नति दौष्ट्रसो म युध्यतं कैलाशं।"}
\]

Shalya taunts him that it is waste of his wealth because he is sure to find Arjuna sooner than he expects, because no one has ever heard a vulture killing a lion. Karna seems to be fearless like the hare which has not seen the lion. Therefore, so long as Arjuna does not challenge him with his Gandeeva he may boast as much as he wishes ‘पति गुजारु दशते गीतं! पशु गुजारु दशते गीतं। स्मृति व गोविन्दं कृष्णं सत्याज्ञानिनिति गर्भं। नति दौष्ट्रसो म युध्यतं कैलाशं।’

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\text{Karna is frustrated at every stage listening to Shalya’s remarks, protesting that he is expected to be friendly encouraging him to fight and not frighten or dissuade him, but seeing him act, he appears more an enemy than a well-wisher।}
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Insults flying from both the sides in endless innuendoes and invectives, with Shalya praising Arjuna as more superior than him, caustically remarking that a rabbit in the company of the vulture, so long they do not see the lion nearby, think themselves to be strong like lions. In similar fashion Karna seems to be thinking himself as brave as Arjuna. So long he does hear the sound of Gandeeva bow, Karna can as well brag to his heart’s content ‘पुनः तेरी तेरी प्रसन्नाः प्रसन्नाः यदि तेरे याचनाम् यदि तेरे याचनाम्।’

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\text{Desperate Karna informs Shalya that his intention seems to defeat his resolve to kill Arjuna whereas Shalya sniggers his self praise. Exasperated Karna tells Shalya that only who is competent himself can judge another person’s competence and since he does not know Krishna or Arjuna’s strength as much as he knows himself, he is challenging them with full confidence. He is not afraid of them but feels honoured that he would be fighting with both of them।}
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\text{As one born Kshatriya though fate had cheated him, Karna tells Shalya that war is the righteous duty for Kshatriya and the one who falls on the battle field will surely become famous for fame among the brave।}
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\text{Duryodhana is his dear friend therefore he places everything for his pleasure। But listening to Shalya, he gets the impressions that Arjuna’s intemperate words like one is not bewildered by words of an agnostic. If he does not keep his mouth shut, then he would surely kill him and feed crows his flesh। If he had not promised Duryodhana to bear his insular conduct, he would have been dead by this time। Therefore of he does not stop his prattle he will; kill him here itself with his mace breaking his head in hundred pieces। To day every one who has ears will hear who and has eyes who sees that he has killed Arjuna and Krishna or he himself is by them।}
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\text{One thing becomes clear that Karna was aware that Arjuna’s charioteer Krishna was no other than the creator himself, कृष्णाय ग्रह जनसो यथ सत्याज्ञानिनीति, though he seldom refers him as the supreme।}
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person, considering himself equal in strength and courage equal to both Krishna and Arjuna - ']vaaca SalyaM
ivaidtM mamaOtd\yaqaaivaQaavaajau-navaasaudovaaO || SaaOro rqaM vaahyataojau-nasya balaM mahas~aiNa ca paNDvasya | taO caaPyahM Sas~BaRtaM vairYzaO vyapotBaIyaaoQaiyaYyaima kRYNaaO |'. It
may be recalled that even at the close of the conversation which Krishna had with Karna, before the
battle preparations begin, though Karna treats Krishna with all the respects, he does not forget to tell
him that if they both live at the end of the war, they will meet again or surely in the worlds beyond.
Before the battle between the two begins, which Sanjaya describes as one between gods and
demons - 'icarkalaagatimadmaVodanaIM BaivaYyait | AV d`xyaama saMga`amaM GaaorM dovaasauraopmama\||', Yudhishthira assembles all his brothers and
warriors to meet him in battle, while Shalya continues to weaken Karna's confidence, telling him the
enemy whom he was seeking is approaching along with Krishna towards him, 'AyaM sarqa Aayaat: SvaotaSva:
kRYNasaariqa: | duvaa-r: sava-saOnyaanaaM ivapak: kma-Naaimava || EaUyato tumaula: Sabdao yaqaa maoGasvanaao mahana\| Qa`uvamaotaO maha%maanaaO vaasaudovaQanaMjayaaO ||AV d`xyaisa tM vaIrM SvaotaSvaM
kRYNasaarqaIma\| inaGnantM Saas~vaana\saM#yao yaM kNa- pirpRcCisa || AV taO puruYavyaaGa`aO laaoihtaxaaO prMtpaO | vaasaudovaajau-naaO kNa- d`STasyaokrqao isqataO || saariqaya-sya vaaYNao-yaao
gaaNDIvaM yasya kamau-kma\|'. Karna was no mean warrior and the battle soon turns out to be ferocious, with many
heroes killed on both sides. In one confrontation Karna hurts Yudhishthira badly, destroying his chariot
and horses. When Nakula and Sahadeva assist Yudhishthira to retire to the camp he is charged again
Shalya screaming at him not to take Yudhishthira a captive which bring Kauravas surely to be
destroyed, 'maa kNa- gaRhIqaa: paiqa-vaao<amama\| gaRhItmaa~ao h%vaa %vaaM maa kirYyait Basmasaat\||. Karna knew better and had no intention to
harm him being aware of his promise to Kunti that he will kill no other than Arjuna, but looses no
opportunity to mock at Yudhishthira that as Kshatriya he should not run away from battle afraid of life,
advising him to take shelter with Krishna and Arjuna - 'Aba`vaIt\ p`hsana\rajana\ku%sayainnava paNDvama\| kqaM naama kulao jaat: xa~Qamaovyavaisqat: || p`ja(at\samarM BaIt: p`aNaana\rxana\mahahvao | na Bavaana\ xa~Qamao-Yau kuSalaao hIit mao mait: ||..svagaRhM gacC kaOntoya ya~ taO koSavaajau-naO | na ih %vaaM samaro
rajana\hnyaat\kNa-: kqaMcana ||'. Yudhishthira embarrassed by these innuendos withdraws, Karna directing his
attention on Bhima who was rushing towards him angrily 'pSya kNa- mahabaahuM saMk`uwM panDunandnama\| dIGa-kalaaija-tM k`aoQaM maao>ukamaM
%vayaI Q`auvama\|| [-dRSaM naasya $pM mao dRYTpUvMa- kqaMcana | AiBamanyaao hto kNa- raxasao ca GaTao%kcao ||'. Shalya remarks that Karna has not seen
Bhima so angry even when Abhimanyu and Ghatotkacha were killed. Karna fully shares Shalya's
assessment confiding in him that his life-long desire was only to kill Arjuna or be killed by him 'BaImasaonaM p`it
ivaBaao tt\sa%yaM naa~ saMSaya: || eYa SaUrSca vaIrSca k`aoQanaSca vaRkaodr: | inarpoxa: SarIro ca p`aNatSca balaiQak: ||..icarkalaaiBaiYatao maamayaM tu manaaorqa: || Ajau-naM samaro
hnyaaM maaM vaa hnyaad\QanaMjaya: |'. Shalya advises him to engage Bhima in battle to draw Arjuna to come and help him.
The battle between Karna and Bhima takes an unexpected turn. Hit by Bhima's powerful blow,
Karna is dazed and sinks in his chariot, Bhima angrily desiring to sever his tongue that had spoken
words of humiliation to Draupadi, only to be reminded by Shalya not to kill him, reminding him of
Arjuna's vow to kill Karna 'sa BaImasaonaaiBaht: saUtpu~: ku$Wh | inaYasaad\rqaaopsqao ivasaM&: pRtnaapit: || etismannantro dRYT\vaa mad`rajaao vaRkaodrma\|
ijavhaM Co<aMu samaayaantM saan%vayainnadmaba`vaIt\|| BaImasaona mahabaahao yat\%vaaM vaxyaaima tcCRNau | vacanaM hotusampnnaM Eau%vaa caOtt\tqaa kuru || Ajau-naona p`it&atao vaQa: kNa-sya
SauiYmaNa: || taM tqaa kuru Bad`M to p`it&aM savyasaaicana: ||'. Thus reminded, Bhima stops, telling him that he remembers the vow
but unable to listen to Karna's insulting words for Yudhishthira, he had momentarily forgotten
preferring to cut off at least his tongue. He agrees his words as bitter medicine. Otherwise, Arjuna will
never want to live having no opportunity to kill Karna and if Arjuna dies all the rest of them will also die.
Therefore, he asks Shalya to take him away from his sight, to concentrated destroying Karna's
remaining soldiers 'dRZva`t%vaM paqa-sya jaanaaima naRpsa<ama | ra&stu GaYa-NaM pap: kRtvaana\mama saMinnaQaaO || tt: kaopaiBaBaUtona SaoYaM na gaiNatM mayaa | pitto caaip
raQaoyao na mao manyau: SamaM gat: || ra&stu ip`yakamaona kalaao|yaM pirpailat: | Bavata yadu>aoisma vaa@yaM ho%vaqa-saMihtma\|| td\gaRhItM maharaja kTuksqaimavaaOYaQama\ | hInap`it&ao
baIBa%syauna- ih jaIvaot kih-icat\|| Aimana\ivanaYTo naYTa: sma: sava- eva koSavaa: | yauiQaiYzrsya kaopona pUvMa- dgQaao naRSaMsakRt\|| %vayaa saMrixats%vasya ma%saamaIpadupayat: ||'.
Arjuna in the meantime kills many of the Samshaptakas and seeing Karna's flag fluttering at
some distance, he tells Krishna to take his chariot, since he is difficult to be overpowered by others. 'na ca
kNMa- rNao Sa>a jaotumanyao mahrqaa: | jaainato ih Bavaana\kNMa- vaIya-vantM prak`mao || t~ yaaih yat: kRYNaao d`avaya%yaoYa naao balama\| vaja-iya%vaa rNao yaaih saUtpu~M maharqama\|| etnmao
raocato kRYNa yaqaa vaa tva raocato |'. A great battle ensues when Ashvatthama, intervenes appearing like Yama at the
time of final destruction, showering innumerable arrows on Arjuna and Krishna, 'Antkalao yaqaa k`uwao maR%yau:
ik=krdNDBaRt\||', concealing them both completely, 'tO: ptd\iBaama-haraja d`aOiNamau->O-: samanatt: | saMCidtaO rqastaO tavauBaaO
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कृपालमंडली[( למהד)"

Sanjaya repeats wondering again that the arrows enveloped them unlike any thing seen by him earlier, "न मया नामानी गर्भाष्टन्तायूं पदरका। गोविण्य नामानी होँदे। कुर्जुषः सामार्थिकृतः"।

Krishna is perturbed seeing Ashvatthama having an upper hand and speaks to Arjuna about his spineless response to Ashvatthama's bravery, asking whether he is unwell and his shoulders lost their strength or is his Ganeśevau bow still in his hands or is he treating him as teacher's son, reminding him that this not the time for irresponsible attitude "पौराणिकप्राकृतिकम् वन्मनो मनः। वन्मनो व गानेशं रोमपुगुणादानः। हृदीभवन व दौन्योग्यं कृषणं। गणपुरिपुरः। तत्। कुटुः। कृषणं पार्थ मधुमय तत्। कृषणवृत्तिभवन भूषिपायनो वत्सः। गणेशं हस्ते ये विद्वन्ति बायुं। क्ष्योद्योगुक्तिस्वितीयं यह। पुतिया न वषोपनिधि। उदयेष्ण्यत इति। गश्याम् मायुस्वतीकरणां।। उपेक्षा। मा कुर्दा पायं न बलं उपेक्षितः।।।"

Thus chided by Krishna, Arjuna decisively cuts Ashvatthama's bow, mace and other weapons with his spear. Hit with such strong force Ashvatthama is stunned, supporting himself on his flag-mast, seeing which his charioteer takes him to safety.

Duryodhana seeing the turn of events bolsters Karna's courage saying that the passage to the heavens which warriors look forward is laid down before him and the opportunity to show his valor is on hand. Having killed Pandavas he will surely rule the lands and if defeated sure is his place in heavens - "पौराणिकप्राकृतिकम् वन्मनो मनः। वन्मनो व गानेशं रोमपुगुणादानः। हृदीभवन व दौन्योग्यं कृषणं। गणपुरिपुरः। तत्। कुटुः। कृषणं पार्थ मधुमय तत्। कृषणवृत्तिभवन भूषिपायनो वत्सः। गणेशं हस्ते ये विद्वन्ति बायुं। क्ष्योद्योगुक्तिस्वितीयं यह। पुतिया न वषोपनिधि। उदयेष्ण्यत इति। गश्याम् मायुस्वतीकरणां।। उपेक्षा। मा कुर्दा पायं न बलं उपेक्षितः।।।"

While Karna, Ashavatthama thus are engaged with Bhima, Arjuna expresses concern not seeing Yudhishthira any where. To satisfy himself, he asks Krishna to take his charriot to Yudhishthira "न य पायः वादाः चर्माण भरनित्वमेव। नारः केन्द्रयुपेत चर्माण भरनित्वमेव। अन्यानां द्वियोऽहनां यां वर्णमधुमयः। अनुजं भौगोलिकाणां यां वर्णमधुमयः।। कृष्णं युधिष्ठिराय।"

In the battle that fellows, Karna fights with extra-ordinary courage and Ashvatthama challenges Drishtadyumna and seeing him, hits him with powerful weapons. Arjuna intervenes to protect him with weapons which resemble those of Yama. Ashvatthama becomes unconscious and is removed, even as Krishna sees Yama arriving for "अनुजं भौगोलिकाणां यां वर्णमधुमयः।। कृष्णं युधिष्ठिराय।"

Seeing the time for the battle between Arjuna and Karna has arrived, Krishna encourage Arjuna to fight with renewed courage describing the brave deeds of his opponent and that Duryodhana is pursuing Yudhishthira either to be killed or taken captive "राजां त्रासां सुविद्यं वधानां वाराणसीविद्यं स्वरूपमा। पालवृत्तिभवन साधारणमाली।। उपेक्षा। मा कुर्दा पायं न बलं उपेक्षितः।।।"

Karna casts an expansive glance on the barrel field, like a tusker which has entered the garden full of crop. Kauravas become overjoyed seeing Karna's courage and skill in showering arrows and destroying enemy soldiers like fire pursuing butterflies. Arjuna firms up his decision to kill Karna who is the offender towards Yudhishthira.

In spite of the precautions taken by Arjuna and Bhima, Krishna fights with Yudhishthira when Shalya, maternal uncle of Nakula and Sahdeva, with paternal concern dissuades him saying why he is wasting time and energy when his main concern should be to concentrate on Arjuna. In spite of this reminder Karma continues to harass Yudhishthira, even as Shalya castigating him for digressing his attention from his main objective He warns him that if he kills Yudhishthira then Arjuna will surely kill Kauravas and Duryodhana's victory would then be impossible. Look at Arjuna who is coming here
with Krishna. Krishna without listening to his words injures Yudhishthira and makes him withdraw to his camp, telling Nakula and Sahadeva to help Bhima who was then fighting Duryodhana.

Hearing that Yudhishthira is injured by Karna and has retired to his camp, Arjuna suggests that they should go inquiring about his health. Bhima does not accompany saying that if he goes that will give impression to Kauravas that they have deserted the battle field ‘Vice versa is an inferior manner of speech. A person like Arjuna did not speak with me for a reason of not going to the battlefield. How can he think of killing a righteous person like one who has asked him to hand over his sword? Yudhishthira’s health is important for the cause. He does not think of it. Why should I think of it? He asked me to hand over my sword. I give it thinking that I will not use it and he said you will use it. He must have been expecting that. The charioteer is not expected to hand over his sword to any one else, himself become killed or to any one else, himself become killed.

He is already feeling as if he has been taken a prisoner by Karna even though he is with his own companions. Fie, that he is still alive which could be due to the sins committed by him. - 'Suras' are not said by Krishna to Krishna. Krishna was fashioning his chariot when he was told by Yudhishthira to hand over his chariot. Krishna stopped him on his track and rebukes Arjuna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. Arjuna tells him that his chariot was fashioned by Vishvakarma, with Hanuman on his flag. Endowed with Gandeev and Krishna he is his charioteer, how could he have come here frightened and makes him withdraw to his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna.

These unpleasant words, Arjuna flies in rage and drawing his sword rushes towards Yudhishthira. Reading his mind and realizing his intention Krishna stops him on his track and rebukes him whether he has lost his balance drawing the sword when no enemy in sight? Kauravas are being confronted by Bhima and he has come here to inquire Yudhishthira’s health, who is safe and doing well. ‘Vice versa is an inferior manner of speech. A person like Arjuna did not speak with me for a reason of not going to the battlefield. How can he think of killing a righteous person like one who has asked him to hand over his sword? Yudhishthira’s health is important for the cause. He does not think of it. Why should I think of it? He asked me to hand over my sword. I give it thinking that I will not use it and he said you will use it. He must have been expecting that. The charioteer is not expected to hand over his sword to any one else, himself become killed or to any one else, himself become killed. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna. He rebukes him to hand over his Gandeev to Krishna or to any one else, himself become the charioteer so that any one of them may kill Karna.

Hearing these ignoble words Krishna berates him saying that he seems to have forgotten how to be respectful to elders, becoming angry with recklessness. How can he think of killing a righteous person like Yudhishthira having earlier taken vow to kill Karna, ‘Vice versa is an inferior manner of speech. A person like Arjuna did not speak with me for a reason of not going to the battlefield. How can he think of killing a righteous person like Yudhishthira having earlier taken vow to kill Karna.
defeated by Karna was sad and tired though not engaged in fighting. Therefore, he spoke those angry words, perhaps considering that if Arjuna’s anger is aroused, he will fight Karna with all his heart. Yudhishthira knows that in the world there is no one other than Arjuna himself who could kill Karna.

Then as a compromise, Krishna suggests a way from this unpleasant turmoil, saying that in life there is no greater mortification for a proud man than humiliation. Therefore, if Arjuna speaks to Yudhishthira, who is respected in all his life, addresses him by singular term it would be like death to him - 'Punya maana bhanayanavami vad antahkaarana bhava.

Because of his suggestion to lay down the King in his place, 'all. Therefore, he expresses his desire to renounce the world and go to the forests making great and perennial truths. Krishna slowly disappearing. The uncommon suggestions did not appear strange for every eventuality. Those were the days when Yudhishthira Shankara suicide. Krishna tells him that is subtle and difficult to be understood, especially when one’s mind is obscured. It is true that killing one’s own brother is worse but killing oneself is still worse ‘Gamaa-yaujyanta chaat kshatra.

Krishna then suggests a way out, asking him to praise his own self which is worse than committing suicide. Arjuna agrees to this suggestion and praises his own self and achievements, saying that leaving Shankara there is not other archer like him. Having conquered the quarters, he gives assurance to Karna that unlike a proud man, his withdrawal from the battle seems to be great only in speaking words of humility. An unlucky player of games, they lost their kingdom because of his foolish adventure, and suffered humiliation. How can he now dare to hurt him with harsh words. When Arjuna completed his words, it was enough to humble Yudhishthira, making him feel as good as dead, which resolved Arjuna’s vow to see him dead.

When Arjuna completes these words, he becomes sad, observing which Krishna consoles him mildly that why should he grieve when his mind is clear. Arjuna replies that having spoken words of humiliation, his body is burning with shame, wishing t kill himself, ‘hinaYyaujyanta svaSra.

Krishna tells him that the mind is obscure, chivalry and righteous behaviour was evident in all his life, addresses him by singular term it would be like death to him - 'Ayaana.

Seeing the events taking unexpected turn, Krishna pacifies him saying that Arjuna was upset because of his suggestion to lay down the Gandeev bow. Therefore, he should condone his intransigence, with his firm resolve that that very day Karna will meet his death ‘Gamaa-yaujyanta chaat kshatra.

Arjuna falls at the feet of his brother and asks to be pardoned ‘Gamaa-yaujyanta chaat kshatra.

Once the matter was resolved and peace and cordiality between them is established, Krishna and Arjuna get the chariot filled with weapons and proceed in search of Karna - ‘Gamaa-yaujyanta chaat kshatra.

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Chapter XI

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Taking *Yudhishthira's* permission, both *Arjuna* and *Krishna* set on their way to challenge *Karna*. On the way *Krishna* tells *Arjuna* not to underestimate *Karna* since he too is strong and skilled in many divine weapons in some aspects better than him. *Karna* who is difficult to be defeated even by gods has always hated and humiliated them on many occasions. *Duryodhana* thinks himself powerful with *Karna*, by his side - "*Karna*'s reports that when *Krishna* is on his side there is nothing that can prevent him from killing *Duryodhana* and *Karna* takes *Duryodhana* and *Karna* on *Arjuna* as a suitable weapon. *Sanyam and Yudhishthira* are told to proceed in the plains of Kuruksetra, and the *Kauravas* were killed, *Duryodhana* was good as dead. Therefore, He has to kill him, seeing him dead, *Kauravas* will surely mourn - *Sanyam* and *Yudhishthira* were killed, *Duryodhana* and *Karna* along with *Kania* and *Sadavajana* are on their way. *Sanjaya* reports that when *Arjuna* surveyed the Karna's battalions with an angry look with Krishna, fully resplendent with his conch and approaching them, *Shalya* announced their arrival to *Karna*, saying behold those whom he was seeking are swiftly coming towards him. *Sanjaya* reports that when *Arjuna* surveyed the Karna's battalions with an angry look with Krishna, fully resplendent with his conch and approaching them, *Shalya* announced their arrival to *Karna*, saying behold those whom he was seeking are swiftly coming towards him. *Sanjaya* reports that when *Arjuna* surveyed the Karna's battalions with an angry look with Krishna, fully resplendent with his conch and approaching them, *Shalya* announced their arrival to *Karna*, saying behold those whom he was seeking are swiftly coming towards him. *Sanjaya* reports that when *Arjuna* surveyed the Karna's battalions with an angry look with Krishna, fully resplendent with his conch and approaching them, *Shalya* announced their arrival to *Karna*, saying behold those whom he was seeking are swiftly coming towards him. *Sanjaya* reports that when *Arjuna* surveyed the Karna's battalions with an angry look with Krishna, fully resplendent with his conch and approaching them, *Shalya* announced their arrival to *Karna*, saying behold those whom he was seeking are swiftly coming towards him.
Sahadeva, Arjuna coming to him seething in anger. Among Kauravas there is no one other than he who can challenge Arjuna with equal valour. "Ever since we met at Kurukshetra, Bharat Multan, Duryodhana, Karna, Bhima, Arjuna, Yudhisthira, and Nakula have come to his aid. But Kauravas could not see his brilliancy even as one with diseased eyesight cannot see the Sun, "N Kaurava. Dhritarashtra, the Sun has shone on the world." "When the battle commences, Kaurava warriors were seen battling with Bhima, seeing which Arjuna temporarily leaves Karna and goes to help his brother covering the space earlier occupied by birds with the shower of his arrow and killing many soldiers. - "Kauravas are well versed in the science of war. They have learned the art of war under the guidance of great teachers such as Shikhandi and Bhishma. They have also mastered the science of the chariot and the science of weapons.

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Karna graciously acknowledging Shalya’s assessment that there has been no warrior like Arjuna; he tells to observe his valour when he fights Arjuna, though it is a matter of concern to see Arjuna a great archer and Krishna renowned as wielder of discus - "Arjuna -

Then drawing his sword, he presses it on

When the battle commences, Kaurava warriors were seen battling with Bhima, seeing which Arjuna temporarily leaves Karna and goes to help his brother covering the space earlier occupied by birds with the shower of his arrow and killing many soldiers. - "Kauravas are well versed in the science of war. They have learned the art of war under the guidance of great teachers such as Shikhandi and Bhishma. They have also mastered the science of the chariot and the science of weapons."

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the hand by which he had dragged Draupadi by hair. Hearing these sharp words spoken by Bhima, an unabashed and audacious Dushasana even as he lay dying, haughtily and audaciously says with a sneer on his face, that the hands were the same as the one which he used to press women's breast as well have gave charities and deal the warriors on the battle field. They were the same that dragged Draupadi by her hair even as the Kuru elders and you all were seeing him helplessly 'अय कोंकणाराय: योग्यांलक्ष्यं:  |  गोपालप्रद पव: वर्धिन्यकरण: कर:  |  अनुजावसरं नेन्नो तेज विन्यसितः  |  पव:सुतं कर्तिन्युदानं उपव: स भगवान:']

Hearing these audacious words, Bhima severs Dushasana's both arms out of their sockets and hits him with the same severed arms. Then breaking the ribs of his chest, he begins drinking the hot blood spewing from his heart, saying that it is sweeter than mother's milk, honey and flower mixed drink or any milk products 'युक्तं वा: पलिन्यम् समुदायविदग्धस्मिष्णं कोटस्य:  |  नन्द विक्षोषितस्य प्रत्येकार्यतम: स सुकृतम्  |  विजयम् वा सारकारस्य  वाल्कव्यवधिमा: मृदुलं गुणयाः  |  अपानी वालनि व वालनि नेन्नो युव्युदानतुरागिनि तेषाः  |  गौड्य: एवाध्यायोऽरोः: व मथाय याविन्यसितः']

Those who saw him shouting and dancing around Dushasana's body crept back in horror, challenging Dushasana, who was already dead, and challenging and calling him in loud voice, a bull, a bull again and again recalling every humiliations and sufferings which he had to face in his life 'एवं वैव राज्यकृत्य: प्रद्रुतनांजी विविधानं वा:  |  भैसौ वाणायतान्य सविनयिन्याविदग्धस्मि:  |  एवं कृती भिःणात: करपुण: उपायवाणानुपुडः सुखम्  |  दु:जातं तेन स विद्युष्यत: वालायस्मिनिः:  |  त्व:दु:सात वा भावुकाय्यवार्तायमयिन्याविदग्धस्मिः  |  अन्नामी पालनि व वालनि नेन्नो युव्युदानतुरागिनि तेषाः  |  गौड्य: एवाध्यायोऽरोः: व मथाय याविन्यसितः']

Then even as they were seeing this terrible deed, saying 'this one is not a man but a rakshasa. Bhima was continuing to dance around his body, Bhima turned to Arjuna and Krishna with a broad smile on his face, exulted in his booming voice and said, 'I have this day fulfilled my vow' and feels satisfied as if he has offered oblation in a sacrifice - 'दु:जात: यागे शुद्ध: ते न तेजः नेन्नो त्रुमृलो वरेषौ'.

Kauravas were disturbed by the manner in which Dushasana was killed. Even Shalya was shocked at Bhima's response, for once refraining from his offensive attitude towards Karna and encouraged him instead to fight like a lion-hearted warrior, for protection of Kshatriya righteousness and to fulfill the trust which Duryodhana has placed on him. He assures that once he wins, his fame will spread in this world and if he fails then in the heavens. Thus encouraged, Karna becomes well established in his resolve 'तं न: पुरुषमार्गम् पौर्णिमे समाध्य:  |  वादने पुरुषम् पुजस्वति वंशः  |  महत: विधात: ववया साथमहित:  |  तु:सुर जाकोव वालायस्मिः  |  गौड्य: विपर्ययनस्य कौन्तिंश्च यथाविदातः  |  कर्ति आशास्त्रोऽनोऽरोः: व मथाय याविन्यसितः']

Seeing Karna come shining as the noon-day Sun, Krishna reminds Arjuna again that he is no mean warrior with Shalya manning his chariot. Therefore, he tells him that he should kill Karna without any daily - 'फ:सो गय: निनायतानं अन्तर्बिख्यकातः  |  तत: निहित: निनायक: याविन्यसितनु:  |  एवं वैवर्ग: गय: चारणियम्य:  |  नन्द विक्षोषितस्य शारीरिकार्यतम:  |  नन्द विक्षोषितस्य प्रत्येकार्यतम: स सुकृतम्  |  विजयम् वा सारकारस्य  वाल्कव्यवधिमा: मृदुलं गुणयाः  |  अपानी वालनि व वालनि नेन्नो युव्युदानतुरागिनि तेषाः  |  गौड्य: एवाध्यायोऽरोः: व मथाय याविन्यसितः']

Karma and Arjuna too were stunned by the extreme display of Bhima's annoyance, but accept it as unavoidable consequence of Bhima's pent-up anger. Then they wait for Karna to fight the battle.

Seeing Karna come shining as the noon-day Sun, Krishna reminds Arjuna again that he is no mean warrior with Shalya manning his chariot. Therefore, he tells him that he should kill Karna without any daily - 'फ:सो गय: निनायतानं अन्तर्बिख्यकातः  |  तत: निहित: निनायक: याविन्यसितनु:  |  एवं वैवर्ग: गय: चारणियम्य:  |  नन्द विक्षोषितस्य प्रत्येकार्यतम: स सुकृतम्  |  विजयम् वा सारकारस्य  वाल्कव्यवधिमा: मृदुलं गुणयाः  |  अपानी वालनि व वालनि नेन्नो युव्युदानतुरागिनि तेषाः  |  गौड्य: एवाध्यायोऽरोः: व मथाय याविन्यसितः']

Therefore, he should avoid the chariot swiftly so that he may not have to return without killing Karna, 'पुरुष एवं जात: गुण म: नायायतं:  |  वोवीर्यपुरुषमर्ग: नु:र्तं:सिम गुणूऽः  |  तत: सारणी कर्म निषालियत: फांज:  |  अरु कर्म: सर: फ:व बी:री:  |  ताजीरुस्म: मा व देशां गार्धिक: कर्म निहितं तत: ती:  |  उपयोक्तानुपूर्वते गया: दु:सुर नेन्द्राविन्यस्य: रथजन: कर्तिविन्यत: वाद्यपुरितविन्यस्य:']

Even as he was speaking thus, he sees Karna coming towards him, both shining as two Suns or as Indra and Shambhara or as Vishnu and Shanka people wondering who among them would win - 'ती: वै: सु:धामक: वैवायविन्यस्य:  |  गतनीत दु:सुरू: नायायी: गार्धिक: तत:  |  गतनीत सुवर्णकार वेग गार्धिक: तत:  |  गतनीत निविद्याते तेज विन्यसितः  |  भु:राय: व्यायामः पत: पाय:पव:वतर:  |  न एव: कर्मात्मानमेवः कर्माल्यस्य न:  |  ती: तथार्यां नरस्मानं पु:म: नायायतं:'].

The contest between these two is described by Vyasa on a larger scale having overtones of epic
dimension, where *divine intent and purpose* becoming the motivating force, the battle between *Bhima* and *Dushasana* being the confrontation between the forces of *Light* and of *Darkness* in which the denizens of the heavens and nether worlds take sides, where gods, demons and all the elements of nature take part on one side or the other

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The battle reminds one of *Indra* and *Vttra* between spiritual and the temporal. It is a game of dice being played between them. *Witnesses of the time* are *Vishnu* and *Vasus*.

Even the gods were said to have been confused and confounded, approaching *Prayapati* for his view, saying the world seems to be in suspense. *Indra* wonders how both could be successful, he having said earlier that success of the two *Krishnas* is inevitable! *Indra* asks, *Vishnu* and *Vasus* to what extent the war will go on.

Arjuna and *Karna* are the mastheads and various weapons would be the materials used in the sacrifice as well as the rites and rituals. He acknowledges that he has spoken many unpleasant and cruel words to *Gandhari*, which he regrets, that intransigence being redeemed only when he is killed by *Arjuna*. *Dushasana*’s blood which *Bhima* would drink is like consuming *Gandhari*. When *Drona*, *Bhishma*, *Drishtadyummna* and *Shakuni* die, it will be the interval when the sacrifice will be stopped and the sacrifice will finally end when Bhima kills *Duryodhana*. When the wives, sons *Gandhari* and others shed tears on their death of their sons and husbands and the end of the funeral rites of the *Kaurvas* as the completion of the sacrifice.

When the battle between *Arjuna* and *Karna* begins, main contenders assess each other’s strength and weakness, both the warriors as well as their charioteers casting their glances furiously on each other. *Karna* asks *Shalya* what he would do if *Arjuna* kills him in the battle, to which *Shalya* promptly replies that he would thereafter take up arms himself and kill both *Arjuna* and *Karna*. Likewise when *Arjuna* asks *Krishna* what he would do in such event, *Krishna* dramatically assures him that Sun may change course, oceans may go dry, fire may become cold but *Karna* would never kill him. If *Karna* does win the battle, then world would surely come to an end, whereupon he will kill both *Karna* and *Shalya*. Hearing these words, *Arjuna* smiles and assures that such occasion will never arise since he is sure to kill *Karna* and *Shalya*.

The battle between *Arjuna* and *Karna* becomes comparable to one between gods and demons,
When Krishna agrees to Krishna's suggestion and shoots the powerful Vatsadanta arrow enveloping
Krishna and entire space around him. With his body smeared with blood Karna appeared as the red Sun setting on the western horizon, "Kshatriya..." Krishna remarks, "But in spite of being hurt badly he rises up to return a powerful arrow injuring not only Arjuna but also Krishna. At that moment, the inexorable Time remaining concealed whispers to him that the time has come for him to die, even as Karna sees the wheels of his chariot sink in mire "Karna is in cease..." Krishna adds, "At that crucial moment Karna fails to recollect and remember the divine weapons which Parashurama had endowed him with, "Karna..." Krishna notes, "His chariot continues to sink, wheels deeply stuck in the ground, "Karna..." Krishna states, "Seeing these unexpected events happening so rapidly, Karna becomes exasperated exclaiming why he is being punished and not protect when wisdom declares that "Karna..." Krishna adds. "Even as he was using one weapon after another he realizes that Arjuna was far quicker to shoot arrows making his own sight obscure and unclear. Even as he continues using more powerful weapons, Arjuna destroys them all making Karna stagger in his chariot confused and dazed, his wrist becoming weak and feeble. But in the continued shower of arrows, Karna becomes increasingly injured and weak, when Krishna advises Arjuna to use a powerful weapon on him without waiting for moment "Karna..." Krishna remarks. "Even as Arjuna was contemplating discharging a sharp weapon, the wheel of Karna's chariot sinks further in the mire, whereupon he gets down from his chariot to extricate the same. Seeing the wheel stuck in the mire Karna becomes troubled and turning asks Arjuna to wait awhile till he extricates his wheel. He requests him as a noble warrior, not to walk on the path which ignoble ones tread "Arjuna..." Krishna states. "He reminds Arjuna that weapons should not be used on one who is standing with his hair loosened as mark of surrender, has turned his face from fighting, has taken refuge with folded hands, has dropped his weapons, pleads for his life or whose weapons are all destroyed "Karnaka..." Krishna remarks. "He lauds Arjuna as a renowned in scriptures and noble in character, brave warrior and skilled in weaponry and possessed of divine weapons, valorous like Kartavirya and well-established in self. Therefore, he should not shoot him till he lift the wheel from mire. It is not that he is frightened of him or Krishna, but as born one born a Kshatriya and glory to his family - "Karna..." Krishna notes. "Krishna is one perfect practitioner of real politik, never mincing words when time comes to decide the most beneficial step. This was so when Sanjaya on an errand with Dhritarashtra's message had become bold to counsel the principles of righteousness to Yudhishthira and now when Karna voices words of righteousness and principles governing warfare. Therefore he sarcastically points out to Karna that he seems to remember when only when he finds himself in troubles "Arjuna..." Krishna adds. Then reminding him of all the indignities and humiliation heaped on Pandavas, he asks who was his righteousness then "Karna..." Krishna comments. When he had spoken words of humiliation to Draupadi saying that she should now marry some one else since Pandavas are destroyed or even when Abhimanyu was ploughed down by Kauhaarava warriors where was his righteousness, now that he remembers when he himself is and down and low! Therefore cease speaking of righteousness, since it saves him not now."
As rebuked by Krishna, Karna becomes ashamed and extremely agitated, and without speaking a word further continues to fight Arjuna with lips throbbing in anger.

Krishna then asks Arjuna to kill him with weapon as powerful as possible for him to shoot. Even as Karna angered by Krishna’s rebuke, covers himself using Brahmsstra to help extricate the wheel of his chariot. Arjuna equally remembering all earlier humiliation uses similar Brahmsstra to destroy the safeguard and injures him. Seeing this wonderful sight a storm begins blowing, mountains and forests start trembling, even gods expressing their concern, "Bhima gardened Bhurta in his anger. Karna: Shalya's body fall, Shalya too leaves the place in post haste. Karna's body lying on the battle field, Krishna embraced Arjuna, complimented that he has killed Karna even as Indra killed Vritra, in olden days. Arjuna was happy having fulfilled his vow. Yudhishthira who had come on the battle field to see his valour but being tired has retired to his camp would now be happy seeing him fulfilling his vow. '"

Karna, splendid, swift and mighty, was happy having fulfilled his vow. But his words had lost their vigour and he saw his frightened soldiers run away from the battle field. Thus rebuked by Krishna, Karna becomes ashamed and extremely agitated, and without speaking a word further continues to fight Arjuna with lips throbbing in anger.
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Chapter XII

... western horizon, moon hesitatingly rose in the sky, even luminous like Surya and Agni, earth quacked and split the earth, quarters and directions were aflame, with oceans tossing tempestuously...

... Only Krishna and Arjuna appeared resplendent and fearless like Vishnu and Indra, their conches reverberating the space forcing Kaurava armies to disperse leaving Shalya and Duryodhana alone on the battle field...

... Then Krishna advised Arjuna and his brothers on the field to remain on their guard till Karna’s death is reported to Yudhishthira, saying thus he fell down unconscious, even as...
happening for not having listened to Vidura's wise counsel. "Krishna is the wise, Vyasa, the wise, Dhritarashtra, the wise; they are the wise, and Dhritarashtra is the wise, and Bhishma, the wise, Pariksha, the wise, and Drona, the wise, Kula, the wise; they are the wise, and Kula is the wise."

At this stage Kripacharya comes to console affectionately that for Kshatriya there no other enterprise than fighting battle and either win or die on the battle field because running away brings no merit. Bhishma, Drona, Karma and even his son Lakshmana are dead and, therefore, should reflect for whose sake is he continuing the battle? When they were all alive Arjuna could not be defeated, how then can he hope to defeat one who is dear to Krishna and could not be defeated even by gods. For his sake all the rulers had gathered on the battle field but now even Duryodhana's life is in danger. He counsels him to save his own life for that alone is the instrument for all happiness. He reminded to him Brihaspati's advice that when one's strength is weak or is not comparable to the enemy, one should sue for conciliation. Kauvaras have become weaker than the Pandavas. Therefore, according to him in the present circumstances settlement is the most desirable course. Yudhisthira is compassionate and with Krishna's approval, he will surely allow him to be back his kingdom and others also will consent to the settlement. He is sure that Krishna will not refuse Dhritarashtra's desire or Yudhisthira, Krishna's command. This alone is good for him and not continuation of the war, otherwise a time will come for him to rue - 'If you had listened and given your ears to me, you would not be in this condition. You are the one who is bringing this war. You would have been placed in a situation of anger and displeasure by Krishna. Therefore you should think of the time you ruled wisely over the kingdom, enjoyed many pleasures and women, is not the time to become diffident but fight with full confidence. Having won many alien nations and passed and continuing the battle struggle in the most effective manner would be proper thing to do. This Kripa given in charities much wealth how can he now live on crumbs dropped by others? He accepts that what many kings how can he now serve under his brothers and companions on his side - 'I should not have been placed in a condition of anger and displeasure by Krishna. Therefore, according to him in the present circumstances settlement is the most desirable course. Therefore he replies Kripa, his preceptor with candour and vehemence that having ruled over many kings how can he now serve under Yudhisthira? Having enjoyed various pleasures and having given in charities much wealth how can he now live on crumbs dropped by others? He accepts that what Kripa speaks is undoubtedly from affection for him but according to him the time for settlement is not the time to become diffident but fight with full confidence. Having won many alien nations and having ruled over kingdom wisely, having enjoyed many pleasures and women, Duryodhana feels confident that he has fulfilled his debt to his ancestor as well as to Sahj. After all pleasures are transient, then why speak about kingdom? Therefore one should think of one's renown and it will be possible only having ruled over kingdom wisely, having enjoyed many pleasures and women, Duryodhana feels confident that he has fulfilled his debt to his ancestor as well as to Sahj. After all pleasures are transient, then why speak about kingdom? Therefore one should think of one's renown and it will be possible only though struggling. Death for a warrior in his residence is considered in fame and demerit. Therefore he replies Kripa, his preceptor with candour and vehemence that having ruled over many kings how can he now serve under Yudhisthira? Having enjoyed various pleasures and having given in charities much wealth how can he now live on crumbs dropped by others? He accepts that what Kripa speaks is undoubtedly from affection for him but according to him the time for settlement is not the time to become diffident but fight with full confidence. Having won many alien nations and having ruled over kingdom wisely, having enjoyed many pleasures and women, Duryodhana feels confident that he has fulfilled his debt to his ancestor as well as to Sahj. After all pleasures are transient, then why speak about kingdom? Therefore one should think of one's renown and it will be possible only though struggling. Death for a warrior in his residence is considered in fame and demerit. Therefore, he will gain heavenly worlds by conquering these temporal worlds by fighting and not in any other manner - 'I should not have been placed in a condition of anger and displeasure by Krishna. Therefore, according to him in the present circumstances settlement is the most desirable course.
therefore, validating the statement 'when a wise and learned man meets another wise and learned man, one has the tendency to enter into a discussion which is not based on the scriptural evidence' - whatever has been spoken in Mahabharata is to be found even elsewhere and whatever is not spoken in this scripture is not to be found anywhere else. Therefore, it is no wonder that he should lament, 'the scriptures are full of contradictions and what is true is nowhere to be found anywhere else' - when he has been declaring with his both uplifted hands but no one seems to be listening to that deliverance is possible to be founded on Dharma, enterprise and desire, why do they not accept?

The difficulty perhaps lies in the scripture itself since Vyasa has himself concealed the truths in many places, which by his own admission he knows as well as Shuka his son, but does not know whether Sanjaya knows or does not know 'what you are going to say to your chief is going to do at the turn of events? What is your estimate of the situation?' The difficulty perhaps lies in the scripture itself since Vyasa has himself concealed the truths in many places, which by his own admission he knows as well as Shuka his son, but does not know whether Sanjaya knows or does not know 'what you are going to say to your chief is going to do at the turn of events? What is your estimate of the situation?'

Therefore, though one perceives samsara, the primordial world, being the consequential by-product of sensory influences on human mind, everything seen as dual, like good and bad, noble and ignoble, beauty and ugly, the right and the wrong, righteousness as unrighteousness and unrighteousness as righteousness, giving rise to the central thesis that everything and all things in creation as the effulgent manifested creation, being illusory reflection of one core central, eternal, un-variable comprehensive, whole, complete and entirety of the non-dual Prime Existence. If Vyasa had to tell even Ganapati to understand the meaning fully before he records the verses 'being illusory reflection of one core central, eternal, un-variable comprehensive, whole, complete and entirety of the non-dual Prime Existence. If Vyasa had to tell even Ganapati to understand the meaning fully before he records the verses'.

Duryodhana, who could not fathom the mystery being obscure in mind, as misguided and arrogant, as one though fallen but not yet beaten, an anti-hero built in classical mould, does not listen to Kripa's sage advice, perhaps fearing the Pandavas would sure to take revenge remembering the indignities, humiliation and sufferings which he has caused to them. He tells Kripa that he has spoken whatever a well wisher should speak, besides having fought for him without any attachment to his own life. But his words are not agreeable to him like medicine which is not palatable to a dying person.

Krishna had come to him as an envoy but even he was treated ungraciously. That was indeed his thoughtless indiscretion, how then can he expect to be pardoned? Krishna was unhappy seeing Draupadi humiliated. He heard that Krishna and Arjuna had two bodies but one heart, which fact he has now seen and experienced. Having seen Abhimanyu, his nephew killed immorally, he would not neither remain quiet nor Arjuna would favorable state of mind 'in the destructions and calamities and sufferings and hardships which he has caused to them. He tells Kripa that he has spoken whatever a well wisher should speak, besides having fought for him without any attachment to his own life. But his words are not agreeable to him like medicine which is not palatable to a dying person.

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Duryodhana's oration should be seen in proper perspective. Normally anti-heroes are condemned at the very outset, rarely giving them opportunity to explain or for others to assess and appraise their response in the manner in which they react. Duryodhana was not an ordinary human being but a proud one, though his pride often becomes arrogance as a scion of the great Kurva family. A proud warrior born to rule though not wisely and well, a friend to his like-minded associate he does not desire to leave them, who having been his well-wisher has laid their life for his sake. Having been influenced by the material philosopher, Brihaspati, he did neither succumb to temporal failures not was he influenced by Krishna's spiritual status, accepting him only as a great human being seeing his actions from human angle, suspicious of his righteous advise but susceptible to evil propensities, proud like Vritra and arrogant like Ravana, his speech and action fully reflecting his guna and purusha.

Therefore, instead of seeing possible defeat he considers continuing the battle and appoints
Shalya to lead his army. But Shalya becomes more conceited, arrogant and self confident of his own worth. His pride swells when he is informed that it was Ashvatthama who suggested his name praising his valour and especially his joining Kauravas abandoning his own nephews – “अर्थ कुष्ठन संयोज़ तन्भास याचना बिया | सर्चेपुड़ात्: अन्यो नाम;न्यू चिन्ताप्रिया (|| मात्रिनेत्र विज्ञाप्यक्रम कुष्ठनाःश्वत्तुमानाः || सर्चेनाय गायाकामेसारकारान्य इत्यादि ||”]. Flushed with excessive praise, he assures Duryodhana not to fear since Krishna and Arjuna are not as great warriors as he is. Be assured that when he becomes angry even gods and asuras cannot stand before him, then what to speak of Pandavas? They will see his strong bow and his brave deeds, performing actions far exceeding those performed even by Bhishma, Drona or Karna ‘पुच्छि जनान तथा अवकाश द्वारा | जयमर्म यथा यहुद यथा करोपायतं यथा | ऋष्टिवर्धन न्यायं न्यायं ब्रह्मचार्यन करोपायतं यथा |
कधिक चारुवायन्म रोपायतं रोपायतं रोपायतं रोपायतं रोपायतं।’ In spite of these brave words, Duryodhana could not reconcile himself to Karna’s absence.

Seeing Shalya appointed, Yudhishthira asks Krishna to guide him what would be the suitable thing to do. Krishna comforts him saying that he is familiar with Shalya for many years as a warrior skilled in many weapons, equal to Bhishma, Drona and Karna but comparable to Arjuna, Bhima, Shikhandi and Drishadhvamunna who are no less formidable. Therefore once he is killed, victory for Yudhishthira is but a formality. No doubt he should be respected as their uncle but as a warrior on battle field he should be killed, displaying austerity and courage आत्मनिर्भरज जगद्यधिमयो मात्र भगवतं हरि || वेदसीमाम महादेवज गायला च विरोधाय || कृति च विवेकाचार्य समाप्तिकार नाधारस्य च || दुर्बलसे दृढ़सागर सहेल विद्याकर्मिणि संभून च || दुर्बलसे सह भगवतं विन्दुवाक्य स्वभावं भ्रातु ||

Boasted by these words, Yudhishthira departed to his camp and slept like a royal tusker without any fear ‘केवल तु तथा यह तथा यहुद यथा करोपायतं च ||
विद्वत्सा मात्रं . . . गुप्तार राज्षी तातु दवियाः इत्य जयाः’ ||.
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Karna's death transforms the entire face and character of the war. Kripa, Kritaverma, Ashvatthama and Shakuni together are enjoined to remain with Shalya and never engage Pandavas separately. "He who was none other than Yudhisthira, like a mighty elephant, more than沃尔沃 formidable and who, neck and neck with the others, was so fierce as to be of no avail to others, to be the leader of the Pandavas." In the battle that ensues, Karna's three sons are killed by Nakula.

Shalya who intervenes in that battle is made to withdraw by Bhima, who jumps down from his chariot fights with his massive mace even as Kubera fought in earlier times. Seeing his charioteer being killed by him, Shalya looking ferocious like Agni, Yama, Indra and as Rudra or like an elephant let loose in a jungle jumps down from his chariot and rushes toward Bhima with his own mace 'Mighty is the battle between these two. If you kill me, you will be killed by Bhima... the Pandavas will be exterminated. And soon the Pandavas will be exterminated by him. Even as the stiff confrontation continues, entirely.

Yudhishthira, Pándavas attacks and attacks him which is returned with furious shower of arrows, which cuts his flag mast. Seeing his companions join him, gods and seers gather in the sky expressing their surprise. When finally Shalya repels their combined attack Duryodhana is pleasantly surprised seeing the wonderful display. In the end both fall down tired and injured making

Soon Shalya's attention shifts to Yudhisthira and attacks him which is returned with furious shower of arrows, which cuts his flag mast. Seeing his companions join him, gods and seers gather in the sky expressing their surprise. When finally Shalya repels their combined attack Duryodhana is pleasantly surprised seeing the wonderful display. In the end both fall down tired and injured making

Under the leadership of Shalya, Kripa, Kritaverma, Ashvatthama, and Shakuni return to assault Pandavas, hurling various weapons and shouting, kill them, kill them, even as Shalya makes Yudhishthira feel uneasy and injures him. Seeing which Pandavas shower arrows disabling Shalya entirely. Duryodhana seeing Shalya's valour feels assured that Pandavas and their companions will soon be exterminated by him. Even as the stiff confrontation continues, Yudhishthira sees Shalya coming towards him as if Saturn has come near Moon and wonders whether he will fulfill his promise to Krishna killing Shalya or he himself will be killed by him. 'Karna! Save! Save! Save! Never was there such a discord as this between us!' Just then at that moment, as Shalya is about to kill Yudhishthira, Shalya's brother Arjuna, being naturally not a match for him, draws his bow and arrows and hits Shalya with a powerful arrow and kills him. Shalya's brother Kripa, his two followers Karna and Duryodhana also perish. Finally, Yudhishthira declares that his brothers having eliminated Bhishma, Drona, Karna and many other warriors for his sake, it is now his duty that he should kill Shalya to complete the task. Then in spite of being soft and compassionate by nature, like a true blue-blooded Kshatriya he leads with Nakula and Sahadeva by his side, the charge on Shalya, who was none other than their mother Madri's brother. In the battle, the Pandavas and their allies met with great success, killing many Kauravas, including Karna and Duryodhana. The battle is described in detail in the Mahabharata.

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Yudhishthira pursues Shalya angrily showering arrows and signaling him to stop like Rudra pursuing wild animals, ‘गान्धीवत्कारण गान्धीवत्कारण जीव मानने || न्यूनतायन संगीत तुल्य पानिनी || न्यूनतायन तुल्य पानिनी’ (नारायण) !. The fight between becomes furious people saying either one of them surely defeat the other today. ‘तव नारायणानां यथानां यथानां यथानां यथानां’ (नारायण) !. At one stage Yudhishthira's horses and the charioteer are killed by Shalya. Seeing thus incapacitated, Yudhishthira becomes angry and remembering the words spoke to him by Krishna, Yudhishthira summons all his valor and fights Shalya in decisive manner - ‘गोविन्दनाथो गोविन्दनाथो धर्म धर्म अनुपनित्य || न भरणागिति निर्भृत्ति || निर्भृत्ति कहाँ’ (नारायण) !, like an angry Rudra luminous in splendour at the time of destroying the worlds, he kills Shalya discharging, even as Kauravas observe, with a powerful arrow blazing with sparks of fire or like a meteor falling from the sky at the end of the world, ‘निरालोप्यता निरालोप्यता धर्म धर्म सम्मान सम्मान || यथानां यथानां यथानां यथानां’ (नारायण) !. Then shooting the arrow like Rudra did when he killed Andhakura, Yudhishthira declared Shalya you are dead now, ‘तेनिति ते पाण्डुप्रजापीतानि गुरुआद्वारक्षलक! तथापूर्वप्राय! प्रायकथा यात्रा यात्रा यात्रा’ !.

Shalya falls down like a mountain peak sinking down with his arms spread, even as earth embraced him silently as a beloved would embrace her lover. Having enjoyed the lands for a long period of time like a lord, it appeared that Shalya took refuge in the loving arms of the earth. Yudhishthira became silent as when one completes a sacrifice, offering Shalya as oblation in the sacrificial fire. The goddess of wealth did not seem to separate her self even after the arrow breached his heart and he fell down dead - ‘यथा तथा प्राप्तिः तथा प्राप्तिः तथा प्राप्तिः तथा प्राप्तिः || नारायणानां यथानां यथानां यथानां’ (नारायण) !. Then shooting the arrow like Rudra did, Shalya falls down like a mountain peak sinking down with his arms spread, even as earth embraced him silently as a beloved would embrace her lover. Having enjoyed the lands for a long period of time like a lord, it appeared that Shalya took refuge in the loving arms of the earth. Yudhishthira became silent as when one completes a sacrifice, offering Shalya as oblation in the sacrificial fire. The goddess of wealth did not seem to separate her self even after the arrow breached his heart and he fell down dead - ‘यथा तथा प्राप्तिः तथा प्राप्तिः तथा प्राप्तिः तथा प्राप्तिः || नारायणानां यथानां यथानां यथानां’ (नारायण) !.

Seeing Shalya dead, Duryodhana's soldiers loose their will to fight and desert the battle field. Sanjaya concludes that thus did the war end with death of his sons. Soon one by one all retire to their camps, Pandavas and associates congratulating Yudhishthira, sounding their conches even as Gods praised Indra after Vrittra was killed. The people lauded him saying that righteousness has won the battle and the evil is vanquished. They shouted at the top of their voice, letting Dhritarashtra know that Arjuna is an incomparable warrior and Krishna is great in eminence. Let him recollect and remember the good advice given to him by Vidura and the misery which Pandavas had suffered. Let all the gods take note of Shalya's death and Yudhishthira's victory. Why should any one wonder and be surprised about their success when they had protector in Krishna the lord of the worlds. Thereafter Yudhishthira also shoots arrows on Kritavarma incapacitating him from his charitand horse.

Seeing Shalya dead and Kritavarma also incapacitated, Kauravas soldiers become exceedingly dispondent and difficult. Reporting the events to Dhritarashtra, Sanjaya remarks that with the death of Shalya his sons have become completely lost their confidence, like the trader who finds his ship wrecked in the great ocean storm ‘पाणि पुष्प द्रुपद स्वरूप गंधर्व || स्वरूप द्रुपद स्वरूप || स्वरूप द्रुपद स्वरूप || स्वरूप द्रुपद स्वरूप’ (नारायण) !.

Seeing Shalya soldiers seeing him fall on the battle field started deserting the battle field. And seeing the Kauravas also began to leave, Pandavas and Panchalas converse among themselves that Yudhishthira has now no enemies left, Duryodhana having been thrown out of his position and possessions. Let Dhritarashtra recollect the advice which Vidura had given him and weep for his sons, knowing that Arjuna is invincible and supreme among all archers. Let them be now Pandava's slaves and experience the sufferings which those noble ones who had suffered earlier under them. Let Dhritarashtra know the greatness of Krishna, the terrible power behind Arjuna's Gandeeva. Let them acknowledge Yudhishthira's valour having killed Shalya, which was difficult even for gods. For whom the lord of the world Janardana Krishna is a protector and righteous refuge, success would surely be
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...his. Indeed gain is verily, his, success is verily his, whose protector is Hrishikesha, the lord of the three worlds. 'All the guns having been thus discharged, Indra said:--

Krishna: Having been thus vanquished, I was about to die, when Indra, the chief of the celestials, and his brother Vayu, the god of wind, came to me, saying:--

Krishna: Thus, the defeated Duryodhana was carried away by the wind to a far-off land. His army was also dispersed, and his charioteer Bhishma saw his king, his son, and his companions fall. The Pandavas, who were victors in the battle, continued to fight with great ardour. The whole army of the Kauravas was vanquished, and the war came to an end.

...Death even for a frightened soldier is sure and certain, therefore, which one being a Kshatriya would refuse to fight? To confront a furious Bima would be more beneficial than running away from him. Death fighting as a Kshatriya would always be desirable. Killing an enemy on the battle filed brings happiness in the world and will surely attain heavenly world. Listening to his inspiring words many of his remaining Kshatriya confronted a furious

Shalva, the king of mlecchas, who had a great respect for Duryodhana, then joined him. He was an angry and arrogant man given to self-praise, powerful like a mountain and destroyer like Indra's weapon. Duryodhana had made no arrangement for a peaceful compromise. But even after Drona, Karna, his brothers and companions died his hunger for warfare did not quench that fool's stomach. Born in a royal family, like Kuru race, no one would have thought of a fruitless hostility unless it is Duryodhana! Who can cure one who refuses to heed even after advised by Bhishma, Drona and Vidura? His attitude and actions point that he was surely born to destroy one's own family. Even now he is sure that Duryodhana will not agree to part with their share of the kingdom as long as he is alive, having told Vidura so earlier. When he was born seers had spoken when he will surely cause extermination of the whole Kshatriya class, which seems to come true, seeing warrior class is rapidly dwindling having helped in this war. This great war will end only with his death...
चतुना तेन विदुर्युष महाराजः || तस्मि हि यदाः निदेशायाम् मुदुर्यः || एव प्रायु दुर्रान्तं वर्ण वाक गम्यादिनं ||

Not seeing Durodydhana Ashvathamana, Kripa and Krituvama are perplexed where he could have gone till they were informed of his destination. On making various inquiries, they come to know that he has gone where Shakuni was fighting with Pandava's soldiers. Even as they were proceeding towards Durodydhana, Drishadhyumna follows them 'अङ्कुशा नू र्यानक्ते पुरुणानन्दिः || अवधारणा कृतृवै प्रभूणानां व गानवः ||

Seeing Satyaki approach him, Sanjaya fight valiantly near battle but becoming tired is taken a prisoner by Satyaki. Kripa, Krituvama and Ashvathamana not seeing Durodydhana any where near them, left to go to the place where Shakuni was still fighting his battles.

At one stage when Krishna tells Arjuna that large number of Kauravas' warriors dead Pandavas are safe. He points out to Satyaki who was bringing Sanjaya taking him a prisoner, even as Nakula and Sahadeva seem to have become tired. Kripa, Krituvama and Ashvathamana seems to have left the battle fielded to go to some where else, leaving Drishadhyumna looking successful after making Durodydhana's soldiers flee in all directions. Thereafter, Krishna points out Durodydhana standing with his brother Sudarshana in the middle of his cavalry, with major portion of his army is destroyed or dead. If Arjuna kills him now he find himself justified -‘अङ्कुशाः नू र्यानक्ते पुरुणानन्दिः || अवधारणा कृतृवै प्रभूणानां व गानवः ||

Arjuna points out to Krishna that Bhima having already killed Dhritarashtra's remaining sons and Bhishma, Drona and Karna no more alive, only Ashvathamana, Kripa, Krituvama, Shakuni, his son Uluka and Susharma of Trigarta alone area still fighting. No one of them will ever escape from him even as Durodydhana would search and surely die robbed of his possession. -

As the sun sets, the king.reduce his force to a handful of men and by a stratagem he makes them believe that his army is destroyed or dead. At one stage when Bhishma, the king's son Kritaverma and his brother Duryodhana who was taking him as a prisoner, even as Sanjaya tells him that he is the root of all misdeeds performed by Kauravas, those who riducled them earlier lying now dead. Duryodhana cuts his head off with a spear and also kill his son Uluka 'सर्वम् विद्धं भूतस्मिन कृतस्मिन वध मः || प्रत्येके दशं मृत न न हि। भक्तयते ||

Seeing Pandavas reveling in their success and Kaurava soldiers, an extremely indignant Durodydhana leaves the battle field, having neither any army nor any vehicle. He who had eleven battalions earlier now walked with the powerful mace on his shoulders alone on foot towards the lake, recalling Vidura's words that he will cause destruction of the family 'तुषारे पाण्डुर्यस्मिन्नित्तित व वाप्सतः ||

When Drishadhyumna sees Sanjaya being brought a prisoner by Satyaki, he inquires why he was left alive. When Satyaki was ready to kill him Vyasa intervenes and prevailts them to let him go free 'क्रुद्यन्तपुस्तम् बद्वे दुर्योधनमवन्दिताब्योः || वमस्मिताः भूतानां द्वितीया क्षत्रीया ||

Released from captivity, Sanjaya decides to proceed to Hastinapura. Narrating the events that transpired thereafter, on his way, he sas
Duryodhana, standing alone with tears in his eyes lost in thoughts, body full of scratches and blood oozing from wounds. He did not see Sanjaya coming towards him, who coming by his side, narrates the events leading to his own captivity and release at the instance of sage Vyasa. Reflecting for a moment on those words, Duryodhana asks him about the army, when he repeats what Vyasa had told him that his brothers are dead and entire army destroyed leaving only Ashvathama, Kripa and Kritisverma three of his companions.

"A Dhritarashtra that his son Duryodhana robbled of his brothers, has entered Dvaipayana lake to remain concealed for some time, since he is extremely injured. When his kingdom is robbed and brothers are killed by Pandavas who would like to live longer."

Asahvatthama proceeds and enters the lake concealing himself through his power of illusion. Listening to this unpalatable news, Duryodhana breathes long. Taking Sanjaya’s hand in his own he said that he has no one except him at the moment as his well-wisher. Therefore, he should inform Dhritarashtra that his son Duryodhana robbled of his brothers, has entered Dvaipayana lake to remain concealed for some time, since he is extremely injured. When his kingdom is robbed and brothers are killed by Pandavas who would like to live longer.

Sanjaya sees Ashvathama, Kripa and Kritisverma approaching towards him, who were pleasantly surprised that he is alive. They come to know from him about the army, when he repeats what Duryodhana despondent, Ashvathama encourages him to rise and fight and live to rule the worlds and declaring that if he dies he would surely attain heavenly world. He assures him that much of despondent, Kripa and Kritisverma.

Duryodhana, however, is not inclined to continue the struggle though he was pleased to see them alive. At the moment he is not inclined to fight though he is not surprised that they are entrusted to fight for his sake out of their love, but this is not the time to prove it. He tells them perhaps if they rest for some time they may find it possible to succeed. After taking rest he promises to join them to fight the fight for his sake out of their love, but this is not the time to prove it. He tells them perhaps if they rest for some time they may find it possible to succeed. After taking rest he promises to join them to fight the Pandavas.

Seeing a trace of resignation in Duryodhana's voice Ashvathama assures to fight together, vowing to offer all his merits gained through austerities, charities, truth and righteousness and declaring further that so long as he does not kill Panchalas he will neither wear his armour nor hold any weapons in hand. The conversation between Duryodhana and his companions was overheard by hunters who thinking that when they can receive wealth through disclosing the facts why they should spend wealth in eating dry meat 'n se rashakar guṇaṁ pratītāḥ yathā lukaṇṇu! kṣi tva saṁśritam uṣṇaṁ pravatāmāśrāmāraṁ!'. Thus desiring to be rewarded, conveys the same to Bhima. Yudhishtithra becomes pleased and with his companions lead by Krishna proceeds to the lake. Hearing the tumultuous noise as they approach, the three valiant companions tell Duryodhana that Pandavas seem to be approaching, therefore, they would depart concealing them for
some time. When Pandavas reach the lake, they find Duryodhana concealed in waters peacefully using his power of illusion, which Yudhishthira points out to Krishna, "A study based on Mahabharata.\[20\] Vishnu destroyed his enemy by countering their illusory powers. Krishna replies that his power of illusion should be met by using counter power of illusion to kill him, even as Vishnu destroyed his enemy by countering their illusory powers.\[21\] Yudhishthira, though had come to destroy unrighteousness and re-establish the principles, appears more conscious of the times when he was living and as a practical politician, diplomat, master statesman and practitioner of real politics to use all the powers available with him to confront unrighteousness. His response is unusual, which to a normal human being may appear unethical and immoral, though his actions become justifiable and justified as response of the Prime Existence when seen in the context of a decadent immoral society performing his actions for maintenance of the Cosmic Order.

Therefore, when Krishna tells Yudhishthira to meet Duryodhana's power of illusion counter power of illusion, Yudhishthira as a person inclined to austere penance and valued ancient \[22\] speaker, speaks to Duryodhana with pity and compassion. He speaks not as a triumphant conqueror but by one conscious of the code and proud of the renown of the Kuru family. Arrogance is sign of acceptance of one's inferiority and pride and acknowledgement of one's superior values. Therefore he speaks to Duryodhana chiding him for concealing himself in waters instead of fighting according to code of conduct.

He is unhappy Duryodhana for having been the cause for destruction of not only his own family but also of the Kshatriya class. A person dejected and disappointed, lacking both rational thinking and righteous counseling, needs to be spoken in words and language which he is familiar. Therefore, Yudhishthira provokes him, asking where his arrogance has disappeared where his pride is lost that he is hiding himself in waters fearing to be killed. He was always claiming himself to be brave but his boast and bluster have come of to use. Rise and fight like a Kshatriya, remembering that he is born in a great family. Such conduct befits only an ignoble one and brings no respect for him as a warrior. How can he desire to rule kingdom without fighting for it even a battle. Surely he is not brave as he claims to be for brave ones do not desert battle fielded when they face the enemy. Rise up giving up claims to be brave ones do not desert battle fielded when they face the enemy. Rise up giving up claims to be for brave ones do not desert battle fielded when they face the enemy.

Then follows an interesting dialogue between Yudhishthira, as compassionate and righteous in triumph and Duryodhana proud and defiant in defeat. One gets glimpse of pure Kshatra values and of the principles of warfare rising above success and defeat. Though as disciplined person, Yudhishthira accepts Krishna leadership, his sense of righteousness, \[23\] rebels against putting in practice what is demanded as real politics to be performed in any given circumstance. Krishna, though had come to destroy unrighteousness and re-establish the principles, appears more conscious of the times when he was living and as a practical politician, diplomat, master statesman and practitioner of real politics to use all the powers available with him to confront unrighteousness. His response is unusual, which to a normal human being may appear unethical and immoral, though his actions become justifiable and justified as response of the Prime Existence when seen in the context of a decadent immoral society performing his actions for maintenance of the Cosmic Order.

Therefore, when Krishna tells Yudhishthira to meet Duryodhana's power of illusion counter power of illusion, Yudhishthira as a person inclined to austere penance and valued ancient \[24\] speaker, speaks to Duryodhana with pity and compassion. He speaks not as a triumphant conqueror but by one conscious of the code and proud of the renown of the Kuru family. Arrogance is sign of acceptance of one's inferiority and pride and acknowledgement of one's superior values. Therefore he speaks to Duryodhana chiding him for concealing himself in waters instead of fighting according to code of conduct.
fearing them, even though he is presently standing alone neither with a chariot nor a bow, all his attendants killed and army destroyed. He needed rest and respite and therefore, had come here neither to save life nor out of fear nor repentance. Yudhishthira should tarry awhile and take rest too for him to come out and fight them all. Seeing all those present, he reminds them he has come alone on foot tired and unarmed, recognized and valour was praised among warriors. Therefore, the times were different and people were of different mental framework where righteousness was when he is weak should be shown consideration to enable him to regain strength and power to fight. But

\[\text{Yudhishthira was in no mood to listen to his justification nor was he keen to drag the unpleasant and agonizing confrontation for long. He, therefore, called him to come out and fight with them, since they have been searching for him for long. Either kill them all and rule or being killed attain the world of heroes} \]

It may appear strange in modern context that a proud and arrogant person like Yudhishthira, to fight like a warrior and not resign to his fate. Therefore, he retorts that even if Duryodhana were to offer kingdom, he would neither be willing to accept it, nor having fought as a warrior with valour claim it in unrighteous manner. Conscious of his power, he would rather defeat him and only then rule the lands. Therefore, he asks Duryodhana what obscurity has come over his mind that he is now inclined to offer kingdom, when he is neither in a position to give nor seize it from any one having denied earlier when Krishna had suggested. Why be charitable now when earlier he was unwilling to part even as much as would stand on tip of a needle. He surely seems to lack all sense of what obscurity has come over his mind that he is now inclined to offer kingdom, when he is neither in a position to give nor seize it from any one having denied earlier when Krishna had suggested. Why be charitable now when earlier he was unwilling to part even as much as would stand on tip of a needle. He surely seems to lack all sense of discrimination when time has come to lose his very life. At this moment Duryodhana's life is in his hand but since he is incapable of protecting himself and if desires he can even spare. It is better for him to fight, because in that alone is his welfare. He is incapable of protecting himself and if desires he can even spare. It is better for him to fight, because in that alone is his welfare.
with neither a chariot nor weapons. Therefore, though he fears neither Pandavas nor Krishna, if they desire to fight a righteous battle, then they should come one by one. He will fight them all, redeeming death of his brothers, elders and friends since people speak of reputation as the foundation of all righteousness. Duryodhana, on the other hand, as a true warrior, wonders why such supreme anxiety not any fear, nor dejection nor any remorse. He stood before them like a fearless lion.

Then in a grand gesture, he permits Duryodhana to fight any one of them singly using any weapon of his choice, assuring all others standing as observers. Even if he kills any one of them, he will gain back his kingdom or killed, heavens shall be his. He thundered that he will kill all of them including Krishna - ‘अङ्गेऽनां द्रुतोऽपि गणुपति तदवदः। निःप्रभु-सभ्यां न विद्वते। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

Surprised by this offer, Duryodhana agrees to fight the person of his choice with mace as his weapon ‘अङ्गेऽनां द्रुतोऽपि गणुपति तदवदः। निःप्रभु-सभ्यां न विद्वते। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

Feeling extremely slighted, Duryodhana entire body wounded and covered with blood, comes out the lake with his mighty mace in hand, breathing like an angry serpent, shining like mid-day Sun or like mighty mountain or like fierce Death - ‘प्रत्येकं सर्पसूक्ष्मं गणुपति तदवदः। निःप्रभु-सभ्यां न विद्वते। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

Seeing him gleefully shook hands with their companions. Duryodhana sees in this exuberance indecent and insulting display, with his brows twisted and an angry look at them, he thundered that he will kill all of them including Krishna - ‘प्रत्येकं सर्पसूक्ष्मं गणुपति तदवदः। निःप्रभु-सभ्यां न विद्वते। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

Sanjaya describes his coming out of the lake with his mighty mace in hand, saying Pandavas saw him like mount Kailas or like an arrogant rogue elephant separated from his herd. But Duryodhana showed neither any fear, nor dejection nor any remorse. He stood before them like a fearless Death - ‘प्रत्येकं सर्पसूक्ष्मं गणुपति तदवदः। निःप्रभु-सभ्यां न विद्वते। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

For once Yudhishthira seems to have been impressed by Duryodhan’s words spoken like a true warrior, wondering why such supreme values did not influence him earlier! He reminds him that Krishna is very cruel, respecting no one. How come he speaks of righteousness in war, when it is he who got Abhimanyu killed fighting alone against all canons of कार्यम्. Therefore, Duryodhana should tie his disarranged hair, put on his armour and take from them any weapon he needs and fight ‘नमुने व राज त्रुटि निःसूक्ष्मानं गणुपति तदवदः। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां। निःप्रभु-सभ्यां मे च निःप्रभु-सभ्यां।’

Yudhishthira may be lauded by chroniclers as the embodiment of धन्यम् but Krishna himself did not think seeing considering his offer more as unfortunate, foolish and extremely dangerous in the circumstances practical wisdom seem to overweigh the righteous principles, telling him that it was like offering fair play to a cunning fox or a vicious wolf. He becomes angry with Yudhishthira and reprimands him saying Duryodhana challenging any one them, none of whom are equal to him in fighting with maces, was suicidal because Duryodhana is undoubtedly more skillful than Bhima, no one
not even a god being capable of defeating it in a righteous struggle and even Bhima at this moment is tired, though stronger. The success won through hard and horrible war has now been frustrated away foolishly by Yudhishthira like a gambler. 'What fun does it do to fight at Kurukshetra? What further losses will we suffer? If ever I have to fight, I shall do so in the presence of Bhima. If Bhima is not a match for the enemy, I shall kill him, else the whole army will be in danger. Therefore I shall fight,' he declares in the very presence of Bhima.

Even for Bhima the conversation between Yudhishthira and Duryodhana was not palatable. He declares that he will fight Duryodhana and kill him, his mace being as powerful. Let people see him fighting whom even gods, possessed of great weapons can never think of defeating, what to speak of Duryodhana. The anger which he had suppressed since long was burning in him like fire with which people lighted lamps in the days of famine. He replies Bhima saying what is th use of using worthless words, He tells Bhima that he is standing before him, therefore, he should fight showing the strength which he claims to possess instead of talking frivolous words, like waterless clouds during spring season. There is no one in the worlds who could defeat him with mace his hand standing before him, therefore, he should fight showing the strength which he claims to possess instead of talking frivolous words, like waterless clouds during spring season.

With life-long rivalry and hatred for Bhima, Duryodhana was not one to suffer these offensive invectives. He replies Bhima saying what is th use of using worthless words, He tells Bhima that he is standing before him, therefore, he should fight showing the strength which he claims to possess instead of talking frivolous words, like waterless clouds during spring season. There is no one in the worlds who could defeat him with mace his hand standing before him, therefore, he should fight showing the strength which he claims to possess instead of talking frivolous words, like waterless clouds during spring season.
अनेक यथा  "पक्षार्थ निःद्वार तथा कार्यानिः सन्तु" | अत्य विश्वसनीय निःद्वार हयते विरागः || गृहयोधन बीसि में वान्यप्रदेशः निःसिद्धार्थः || असकार्यांशृङ्गशुद्धम् तु तेषुकृतानमः || समरं भवते साक्षी सतांतः। दृश्यः || श्रीगुरुभर्तु मृत्यू सान्य दृश्यः || समरं ब यहस्तान नागरीपूर्वः दृश्यः || असकार्यां शृङ्गशुद्धां तत्तदः कृतानमः ||‘।

इससे बढ़ता है संघर्ष के बीच Duryodhana और Bhima, जिन्हें अखंडता के लिए इसलिए मिलने के लिए हैं। जब Sanjaya इन दो विद्रोही बीच में बायाँ दिशा में फिर से कमांड किया गया था, तो उसे यह सूचना दी गई कि यदि वह मारने वालों के पास सिर्फ सत्य हैं, तो उन्हें सिर्फ एक दिन में लड़ना होगा। बेरोज़गर जीवन के लिए इसका अंत मिलता है। इसका अंत मिलता है।

媽 इन दो विद्रोही बीच में फिर से कमांड किया गया था, तो उसे यह सूचना दी गई कि यदि वह मारने वालों के पास सिर्फ सत्य हैं, तो उन्हें सिर्फ एक दिन में लड़ना होगा। बेरोज़गर जीवन के लिए इसका अंत मिलता है।

निश्चती दृष्टि से, जब दो विद्रोही बीच में फिर से कमांड किया गया था, तो उसे यह सूचना दी गई कि यदि वह मारने वालों के पास सिर्फ सत्य हैं, तो उन्हें सिर्फ एक दिन में लड़ना होगा। बेरोज़गर जीवन के लिए इसका अंत मिलता है।

उत्तरांक्ष भर्गव, जो इन दो विद्रोही बीच में फिर से कमांड किया गया था, तो उसे यह सूचना दी गई कि यदि वह मारने वालों के पास सिर्फ सत्य हैं, तो उन्हें सिर्फ एक दिन में लड़ना होगा। बेरोज़गर जीवन के लिए इसका अंत मिलता है।

क्रिष्ण कहते हैं कि Shukracharya ने अगले सप्ताह में जीवन देने वालों के लिए इसलिए मिलने के लिए हैं, जब तक उन्हें लड़ने के लिए है। इसलिए मिलने के लिए हैं, जब तक उन्हें लड़ने के लिए है।
thirteen years Duryodhana has steered himself to fight Bhima in a battle with his mate. If Bhima does not kill him now even if he had to use unrighteous methods, then Duryodhana will surely be the king of the Kurus again. "Krishna: the Kurus are not to be cast down, they have never been undone. The Kurus will be destroyed even if I am to be the cause."

The assembly when hearing this, was raised up, even a comet entered the sky, the trees and mountains trembled, even a comet streak across the sky falling far in distance. Seeing all these portents, Krishna realized his intent, he took the hint and gave a hint to Duryodhana to be ready in a battle with his mate. Even as Bhima was rising to his feet, fourteen years Duryodhana rush to him again lifting him high and dashes him on the floor. Realizing his intent, Bhima rushes towards him with fury of a lion and hits his left thigh so forcefully that it breaks under the mighty blow and makes the floor give a powerful blow on his left foot - 'Krishna: the Kurus are not to be cast down, they have never been undone. The Kurus will be destroyed even if I am to be the cause.'

As Duryodhana sinks on his knees, strange sign are seen, great winds blow, lightning flashes, trees and mountains tremble, even a comet streak across the sky falling far in distance. Seeing Duryodhana fall, Indra pours rain of blood, yakshas, rakshasas and pishchas create commotion, their uproar resounding around the quarters. Gods who had gathered in the sky to see this momentous battle returning to their respective stations stunned to silence. Seeing this demeaning behaviour, Bhima felt excessively.

Pandavas were pleased to see Duryodhana fall on the ground, Bhima becoming excited begins dancing around the fallen warrior shouting, bull, bull as earlier Kauravas did around them earlier in the assembly when Draupadi was being humiliated. Then in a graceless display he kicks him on his head, Duryodhana's head pained him exceedingly as he admitted that though he feels sorrow, he is a royal besides he is also their cousin, who deserves respect not released from his vow, this unrighteous action of kicking his head did around them earlier in the assembly when Draupadi was being humiliated. Then in a graceless display he kicks him on his head, Duryodhana's head pained him exceedingly as he admitted that though he feels sorrow, he is a royal besides he is also their cousin, who deserves respect not released from his vow, this unrighteous action of kicking his head did around them earlier in the assembly when Draupadi was being humiliated.

Yudhisthira is righteous person too noble to hit one who is fallen down. So he goes to Duryodhana with tears in his eyes and asks him not to be angry with them over what has happened. Every one has to suffer for the things which one has done and having caused these things through pride,
arrogance and greed. He should therefore not grieve but revel in his glorious death. In fact, even those who remain alive will have to lament for rest of their lives without relatives. He himself wonders how he will face the ladies who are now widows, while Duryodhana would be well-established in the heavens. Saying thus Yudhishthira fell in great despondency ‘‘तत्तं मनुष्यं कार्यं नागा तोषणाय भवति’’ रुप पुरुषः कर्म सूची युग्मनुपुरुषः।

�ारोपाविरंति विषमम् नृत्यानामात्करः। यद्यपि वा नित्याणां तथा यात्रायुक्तसंस्कारम्

आत्मानं द्रापराधिनं महा बहुनस्यापनीतीः। असाध्वानं यथेऽविवर्धति दया नित्याणां

भगवान्। आत्मानं न तोषणीयं नालायो गुरुणप्रकाशम्। वर्णवेदाध्यायं जीवक्रमम्।

महाक्षेत्रस्तु कीर्तिः॥ कुलसं वर्णयाक्षरसंविहिता कथा महातिथिं रिठिः।

महालावणं वै पुराणां तथा केष्ठविषयम्॥ कथम् ज्ञानानि विषयम् यथा केश्वकरि ज्ञानम्।

कथ्यकथा सुमित्रो राजस्यं न नित्ययो धृष्टम्॥’’

Krishna : A study based on Mahabharata

Chapter XIII
Chapter XIV

Balarama, who was present when the battle was fought by his two disciples, was displeased by the unrighteous manner in which the entire duel was played and the despicable display of humiliation of the fallen warrior when Bhima kicked Duryodhana on his head. Shouting at the top of his voice Fie, Bhima, and Fie that he has like an ignorant and ignoble one has killed Duryodhana to be killed without objecting the manner of humiliating one who has fallen in a battle - दितिन्यासेतुवन्तं तु भृगुसन्धीते सो नमस्ते मया प्रति हे भृगुसन्धीते | कृत्यादिक्षान्ते परे विधिाविधितः सुधारते हैं || आर्य विद्याधरे नामा: प्राणं धर्माधिराग: निराकोट | गम्यते कृत्यादिक्षान्ते || मायामेव न हन्त्यात्मिनान्त्यामन्त्रित || अर्थ महायज्ञानितः स्वद्ववद्वत्वते || || दृष्टिकोणं न दर्शयेन || सर्वायत्तवक्ता: परार्थ्यक्षे।। फिर, Balarama was so infuriated that raising his plough-weapon and shining like a mountain rushed towards Bhima, seeing whom though Bhima was not distressed, Krishna came and intervened restraining Balarama with soothing words and embracing with his arms. Sanjaya says that when they embraced together, they resembled like snow bound Kailas standing besides the dark firm mountain or like the moon and Sun are both to be seen in the sky - नेती साहाय्यमुनि भीमसेनद्विनि || तपोवेदनायकः सूक्तं क्षणतं तालतं || सुदृढःकपिलः अंतःगदिक्षान्ति || प्राणिकः पाठिते: महारज: स्वर्गस्वविमिर्दः || न विवेधे महारज तुऽयाय समयं वनी || मृगतं जन्म: केग्रोयो विनायिनोऽवाहो जैपुरजयमयानौ || निनिष्ठो जुतिरि: जुतमानोऽवकृष्टं तत्त || मृगतं जन्म: केग्रोयो जन्मात: वन्यानुतितिः विशयः।।

A consummate diplomat that he was, Krishna explains the rationale to be adopted during war and according to the period, place and persons, saying that one's future growth and advancement depends o the growth and advancement of one's friend, and one's friend's friend. He points out six types of responses which one should rely: on the one hand one's own intelligence, intelligence of one's friend, intelligence of one's friend's friend and on the other hand on weakness of one's enemy, weakness of enemy's friend and on the other hand on weakness of one's enemy, weakness of one's enemy's friend. If one does not practice in this manner then he is sure to suffer and be miserable. Then on practical grounds and as political sagacity he reminds his brother that Pandavas were their natural companions being their aunt's sons Kauravas having behaved unjustly with them. Their own prosperity, therefore, is bound with the prosperity of the Pandavas. Fulfilling one's vow is the greatest virtue for a Kshatriya and Bhima having taken earlier a vow was obliged to kill Duryodhana even if he has to break his thigh, even sage Maitreya having cursed Duryodhana in this manner. Therefore, in the given circumstances Bhima could not be said to have faulted in fulfilling his vow. Therefore, he sees not transgression and Balarama should restrain his anger - 'योणं देशं देशं अत्यधिक केतनं || अन्त्वविन्यासं हृदिविश्वाशं || निमित्तं दिक्षान्तं फळितं कुटिरं || आवश्यक व निमित्तं व निमित्तं या || निमित्त: कुटिरं || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या || यद्यकं न गांव: अनुमत: || अनुमत: मानन्तवं निमित्तं || निमित्तं या ||

Krishna's shrewd arguments do not satisfy Balarama's simple, straightforward, upright nature and inclination. Krishna's all attempts to rationalize the conduct of the Pandavas as righteous ones did not satisfy Balarama who sarcastically exclaimed that people appear righteous so long as wealth and desires do not interfere when one judges their actions. One who having wealth enjoys his desires without violating righteous, or who enjoys wealth and righteousness without violating desires or one who enjoys desires and righteousness without violating wealth he alone, only that person in his opinion, deserves extended happiness. Bhima having harmed righteousness has distorted every norm.
Krishna's oration does not impress simple minded Balarama. Seeing that he has not been able to make any impression, Krishna consoled him saying that there are not doubts about his renown in the world, as righteous person and keen on righteousness. Many die in unrighteous manner during war, which shows that the long shadow of Kali age is casting its shadow on people's mind. Therefore, taking in consideration that Bhima's vow to kill Duryodhana was taken in the prevailing times and circumstances one is obliged to say there was no unrighteousness in fulfilling one's vow, realizing that earlier even Duryodhana had instigated Karna and others to kill Abhimanyu in unrighteous manner. Besides Duryodhana was by birth greedy and a blot on the renown of Kuru family therefore came to die in Bhima's hands. Bhima's vow was known for thirteen long years, how one can say that Duryodhana was not aware of the same? Duryodhana wanted to kill Bhima unrighteously lifting and dashing him on the ground, therefore, even Bhima had to break his thigh _‘pārṇe बलितुगः बिंदितः प्रिन्ततः पान्क्तियम् ज ‘_ .

Krishna advised the Yudhishthira to end. With Krishna's help they have won the war. The debt which they owed to their mother is now cleared from enemies and misfortunes. The lands may be ruled safe, now that the enemies have been defeated ‘यदुधर्ष्यविनायकस्य भागवतानि नातालनस्योऽधिकारिणी विद्याम | नावजीवितोऽहृद्यीवविन्योऽविना भविष्यति युधिष्ठिराय | श्रीमद्भागवतम् |'.

While all were congratulating Bhima for his great deed, Krishna was not happy like a tree without its branches, observing that his inmodest behaviour has done incalculable harm. Duryodhana was nearby like a tree without its branches, waiting for his death to come. Therefore, Krishna advised the Pandavas that he needs no further attention, with no friends or foes, lying like dried stump of wood. Fortunately the evil man is dead along with his brothers and companions, saying thus they left to their camps. 'न न्याय सिंहितं जगु पूमे जन्तृलं साधिता । अमृत्रातिविमुक्तर्विनिस्ता द्विन्द्र पवितरः । नान्दिनां हस्तः पायो चिदपथः ।'


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\textbf{Bhishma, Drona, Karna and others killed unrighteously?} 

\textbf{Krishna then with equal vehemence reminds him the evil path which he, his brothers and other companions had taken, which cannot be allowed without severest punishment, even Bhishma, Drona, Karna and others faced. Listening to Shakaant had refused to give Pandavas their share in the paternal kingdom. Bhishma was fighting to harm Pandava's interest; therefore Shikhandi was used to make him lay down his arms, which is not unrighteous deed. Departing from his own, as Brahmin, had followed evil persons, Drishtadhyumna having to kill him. Arjuna never performs any demaening action, even when many opportunities were available. It is for the fulfillment of the divine intent and purpose that he, Krishna had to prevent Karna using Naga weapon. Duryodhana neither listened to moral teachings of Brihaspati and Ushana nor respected his elders and listened to their advice. Greed and arrogance was all that made him behave and suffer as consequence  'स्वामी ब्रह्मलोक पल्लाभ न कलावतीयम् । गणवेंद्र वर्त श्रीमण्डलिता । सूर्य ब्रह्म्सिंही वैभवदेशी विनिधित्ति । कर्मण निलितः गंगेन न मृदुत्तियाः । प्राचीन मां गृहति । यह गंगेन विनिधित विनिधित । हृदभूतिः कर्मणां गंगेन अपूर्वतिरः । श्रीमण्डलिता ब्रह्मलोक पल्लाभ न कलावतीयम् ।'।

\textbf{Duryodhana rejects Krishna's all charges and continues to claim that he is well versed in scriptures as he is charitable, ruling the kingdom conquering enemies. Therefore, he is sure to die like any Kshatriya would desire, having enjoyed wealth and prosperity which was not possible for many other rulers, human pleasures which only Gods enjoy. Therefore, who else could claim such glorious death like his? He is sure to go to heavens with his companions whereas other rulers, human pleasures which only Gods enjoy. Therefore, who else could claim such glorious death like his? He is sure to go to heavens with his companions whereas} 

\textbf{Sanjaya says that even as Duryodhana completed his words, flowers fell on him like a shower. Gandharvas played musical instruments and Apsaras sang songs eulogizing his brave deeds. Heavenly perfects declared well done, well done. Fragrant winds blew and quarters became luminous - 'अग्नि यस्य ठलद्य निधिये कृत्यज्ञपति चिन्ता । ज्ञानमलुक साहिन्द चतुरार्थ नमूनिवर्धिन्यां । अशोका तथा वैस्तवी वृक्षराशिः । विशेषतं निधिये कृत्यज्ञपति चिन्ता \।. Seeing these extraordinary events, Krishna and others became extremely embarrassed and disturbed hearing the accusation that Bhisma, Drona, Karna and Bhurishrva were killed in unrighteous manner - 'अशोकाः निधिये कृत्यज्ञपति चिन्ता \।. Seeing Pandavas sad and dejected, Krishna admits in profound tone that Duryodhana was, indeed an}
expert fighting with mace and Bhishma, Drona and others too were unconquerable even by gods. Pandavas would not have been successful, had they not used devises means to defeat them for the good of all. If Duryodhana was not tired then even he would not have been killed, even by Time through righteous manner. Therefore, it becomes necessary to kill evil persons even one has to use unrighteous methods 'चतुरुद्धे विद्विदशस्त्राश्च पाणिनयोगसंयुक्त: || पंडवां श्रवण श्रवण महाराजः || आज्ञ तु यामिनीं वने यथा वाचनम् || अनुदुतेन विक्रम्य हृदं पुस्मादिरहेऽ न || नैषा यः कालादिकः तु हृदं प्रेषितं पवित्र: || तेषां नीलस्तु: सवः महोष्मणं महाराजः || मयेद्विद्विदशस्त्राश्च पाणिनयोगसंयुक्तानं हृदं जनाः सत्यं महाराजस्त्रिपीतिसदृशः || यथा मेचरिवं गान्धिवञ्जास्त्रीपीतिसदृशः || क्रृष्णाः श्रवणां यथा हृदानीपि यथा सत्यः || तेषां स्त्री सन्तानमर्तनमेचरिवं || तेषां स्त्री सन्तानमर्तनमेचरिवं || तेषां स्त्री सन्तानमर्तनमेचरिवं ||

Skeptics ever keen to downgrade Krishna's spiritual essence have lways looked at his actions in temporal world on empirical considerations, declaring them how could one descended for establishing moral and ethical righteousness in the the worlds perform such actions which by his own admission are unrighteous. They doubt his divine descent and question his spiritual credentials, seeing unlimited divine status only they understand and reach to that understanding.

With Duryodhana’s death, Kurukshetra war all-purpose came to an end, prompting Krishna to ask Arjuna to lower his Gandeev bow and alight from the chariot so that he may follow thereafter. Arjuna hesitates since it is customary for the charioteer to alight first and thereafter the warrior to follow. But Krishna insists that he alone should alight first, which he does reluctantly. The moment Arjuna alights from the chariot, Hanuman on the flag mast that the chariot disappears and the warrior that had earlier sheltered Arjuna from fire-spitting arrows shot by Drona and Karna catches fire and is soon reduced to ashes, together with the horses and ensigns - 'नंतो गाण्डीवमययाण्याः प्रमुखः || मयां निमयध्यक्षमययाण्याः प्रमुखः || अग्रस्वयमः मानसवत्त्वेण मरमाणी || वैवः कुशलः क्षेत्रविशेषोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवरोऽवर0
Krishna: A study based on Mahabharata

It is important testimony and testament for human beings how they are blessed in becoming the blessed instruments in fulfilling the divine intent and purpose, as eloquently mentioned in upanishads that '...

The ignorant and the arrogant who is not conscious of this eternal truth become obscure considering that he is the master of his soul and creator of his destiny. Krishna is a great world teacher, who without speaking many words makes the meaning of human existence clear and specific. Krishna is not far away from any one in creation it is the manifest creation which has distanced itself far away from Krishna. The Sun is not far away from anyone shedding his luminous light and warmth one every one, the good and the bad, the righteous and the unrighteous. It is the righteous one who becomes conscious of the luminous light and the wakes to revel in the warmth, the unrighteous one being obscure in mind and heart shuts the luminous light from his sight pulling further the blanket over their eyes and becomes deprived of the warmth. Krishna is ever near, shaking each one of us every moment sounding his conch reverberating in the sky and shaking earth for every to wake up and be benefited from his luminous light lest we may relapse in obscurity and despondency.

Sanjaya narrating the events of Duryodhana’s reports that even as he sank down on the ground he was wringing his hands and grinding his teeth in despair, lamenting that in spite of so many brave warriors he is facing such gruesome death. Duryodhana even as waits for his death to come, points out to Sanjaya the state to which inexorable Time has reduced him to be, in spite of Bhishma, Drona, Karna, Asvatthama and others on his side. He implores him to inform all who are still alive, how Bhima has killed him un-righteously. People will surely lament seeing the battle won through deceit. Who indeed would be happy having won the worlds through unrighteous deeds? Like Bhima no noble person would ever revel in success, kicking him when he had fallen with his thigh shattered unrighteous by him, what pains to enemies, who else could have done these? Who else could have been loved by brothers, even the enemies when they were alive, have given proper charity and have pleased friends, have given many sacrifices, have supported the needy, and had served the lands well. He has stepped on the head of honourably dealt. My parents would no doubt be eager to hear of his death, tell them he had performed more degradation could there be for him? ‘

One has been a ruler once, served by companions and wealth, even when he is dyeing should be honourably dealt. My parents would no doubt be eager to hear of his death, tell them he had performed many sacrifices, have supported the needy, and had served the lands well. He has stepped on the head of even the enemies when they were alive, have given proper charity and have pleased friends, have given pains to enemies, who else could have done these? Who else could have been loved by brothers, respected by others and enjoyed righteousness, enterprise and desires, who else could have done these? He has conquered great kings, have received great respect and honours, have conquered other nations reports that even as he sank down on the ground...
The long peroration of anguish may look as fruitless lamentation by a defeated and fallen warrior. But an impassioned and fair person would not miss a streak of pride in self-righteous behaviour of a person, who by his own admission has not been able to do respond to the good and desist from the evil. "Seeing the tears in his eyes, he addressed these words to the fallen warrior, that Duryodhana hopes that if the eloquent Charvaka hears of his death he will surely take vengeance. As far as he is concerned with his death in the holy Syammat Panchakam, he will surely go to heavens." And yet was proud of his own ability and competence when he assured his father: "From the commencement of this yuga onwards, Duryodhana's words to the fallen warrior, that worlds at the end of the yuga is now reduced to such state. It is by good fortune that friends like them are saved which was ordained that has happened, death being inevitable for all creatures. One who was a ruler, who by his own admission has not been able to do respond to the good and desist from the evil, he reflects his magnanimity demanding allegiance even from Krishna, Ashvatthama, Kripa or Kritiverna, who were at no stretch of imagination could be said to be less noble and less righteous or obscure of divine essence."

Sanjaya when ends this report tells that listening to Duryodhana's profound protestation, tears well up in many eyes, even as spread in all the four quarters. Even the ocean became tempestuous, trees shook, earth trembled, animate and inanimate becomes disturbed and quarters became obscure. When this was conveyed to Ashvatthama and the rest, who themselves were hurt, they soon came to the battle ground where they saw Duryodhana lying like a huge tree uprooted by a stormy winds, or like a huge elephant struck by a hunter, or like Sun fallen by divine will, or like ocean dried by a tornado, or like moon obscured my smog waiting for his death. They lament that nothing in the world is eternal, every thing being fleeting and transitory, where even a king would roll in dust. They indeed is like one who in a great journey has been separated from others. He regrets for the misery which his sister would be suffering the death of her husband and brothers, and also the misery of his parents who have lost all their dependents. Finally Duryodhana hopes that if the eloquent Charvaka hears of his death he will surely take vengeance. As far as he is concerned with his death in the holy Syammat Panchakam, he will surely go to heavens."

Seeing the tears in Duryodhana's eyes, Ashvatthama became angry like the fire that destroys the worlds at the end of the yuga. The wringing his hands and with tears in his eyes he addressed these words to the fallen warrior, that Pandavas had killed his father in deceitful manner even as he sees Duryodhana struck down. Therefore, he vows by all charities, righteousness and good deeds performed...
by him, that he will destroy all Panchalas even as Krishna saw Kauravas killed. - "Yudhishthira's death will bring the end of all Panchalas, just as Krishna's followers destroyed Kauravas." - Chapter XIV

In Hastinapura, Dhritarashtra continues to lament saying that his son was young and strong and yet came to be killed, proving if anything the inevitability of the divine will. How can he, an old man now stay under Bhima's kingdom after his son's death? How can he having ruled as King and as father of King live under some one else's dominion? How can he remain under Bhima who has been the cause of the death of his hundred sons? Having rejected all his advise, his son has proved Vidura right in all his words, "It is in the power of the king to destroy the entire dynasty if he so desires."

Duryodhana asks Kripacharya to bring water and consecrates Ashvaththama to fulfill his objective. Thereafter they all leave his presence and depart.

When the proper time comes Yudhishthira decides to go and meet Dhritarashtra and Gandhari. - "There is no escape for Duryodhana. He has blasphemed the entire dynasty and yet came to be killed, proving if anything the inevitability of the divine will."

He was concerned hearing the words spoken that were uttered in his name and the manner of Duryodhana's death he expresses his anxiety to Krishna and asks him to accompany him, where even Vyasa would also be there. - "Let us take the road to Hastinapura and see if Krishna's grace alone has safeguarded them from difficulties and has won them kingdom. He has helped them in destroying Kauravas even as he had helped gods earlier in their battle with asuras, becoming Arjuna's charioteer. Now he fears Gandhari's anger seeing her all sons killed. Krishna is creator and the destroyer, therefore, he alone would be able to console her."

Till that moment Krishna's grace alone has safeguarded them from difficulties and has won them kingdom. He has helped them in destroying Kauravas even as he had helped gods earlier in their battle with asuras, becoming Arjuna's charioteer. Now he fears Gandhari's anger seeing her all sons killed. Krishna is creator and the destroyer, therefore, he alone would be able to console her by giving her the news that Krishna's grace alone has safeguarded them from difficulties and has won them kingdom. He has helped them in destroying Kauravas even as he had helped gods earlier in their battle with asuras, becoming Arjuna's charioteer. Now he fears Gandhari's anger seeing her all sons killed. Krishna is creator and the destroyer, therefore, he alone would be able to console her.
Aamaupasya tama
perform actions avenging the death of his father and friend, then it would be wrong, 
vengeful like Ashvatthama
shocked lapsing in silence listening to devious plan. They tell him that one should accept that
tqaa naYTp`Naayakma
icantkO:

Dhritarashtra
perceives in his
AaiQaiBad-(maanaayaa mait: saMcailata mama
now listening to his words she is now composed  

They both know how much Yudhishthira respects them, therefore fearing their anger and displeasure he is hesitant to come in his presence  
'जानामि व सातार्य धर्मान्यत्व वा सिद्धि || भक्तिविद्धर्षीयं लोकोऽयंपिते 

Then turning to Gandhari, Krishna lauds her penance and austerities and also the advice which she had given from time to time to Duryodhana saying that
wherever there is righteous, they will surely be victory. Though he did not accept her advice, her words have turned true today. Therefore, she should bear any grudge against Pandavas - 'नमन नासिन नोकेकः || शिवं गौणिनिः पुः 

Then even as they were conversing, Krishna suddenly rises from his seat, telling them that he perceives in his supra-sensory Consciousness, that Ashvathamā was contemplating to kill Draupadī's children in their sleep. Excusing himself from their company he rushes to Pandava's camp, even as Dhrītarāṣṭra and Gandhari as ones concerned in saving the last vestige of Kuru clan, to hasten and save the children 'गाढ्याय च गाढ्याय पुरुषार्थ च स पव्य || देविनामकोः भावेषदुःसन केतदः || तत्समयात् उत्याय यथा गौणिः प्रसः यथा ||

Ashvatthama directs his attention to Pandava's camp resting on the way under a tree to avoid being detected. Of all the three, Ashvatthama
remains restless and agitated, reflecting on the future course to be adopted. While lying on his back, he

When Ashvatthama, Kripacharya and Kritavarma left Duryodhana, they direct their attention to Pandava's camp resting on the way under a tree to avoid being detected. Of all the three, Ashvattha
remains restless and agitated, reflecting on the future course to be adopted. While lying on his back, he

Subsequent morning when he communicates his plans to Kripa and Kritavarma, they are shocked lapsing in silence listening to devious plan. They tell him that one should accept that Duryodhana was driven by greed and had not listened to the advice of his elders or even from them. But Ashvattha was not convinced saying that even though born in a Brahmin family he is inclined to be vengeful like Kshatriya

Therefore, if he does not perform actions avenging the death of his father and friend, then it would be wrong, 'भोज:पाठ वाक्यां शाश्वे सहिष्णुवाः नामन महान ||' even as killing Panchalas would satisfy 'अयम पादाणां नातिनिति
Krishna : A study based on Mahabharata

Chapter XIV

As Ashvatthama approaches Pancalas's camp, he observes a strange creature wearing a tiger-skin and a snake for sacred thread, holding in his uplifted arm with weapon ready to strike with mouth and thousand eyes spewing fire. Hundreds and thousands Vishnus were seen emerging from his eyes, nose and ear. But without any trace of fright, Ashvatthama discharged powerful arrows on that creature, with no effect. Considering withdrawal as unbecoming for him, he prayed Rudra for his grace and guidance, whereupon the creature becomes calm and identifies itself as Rudra, Krishna being no one other than his own self, performing actions to fulfill the divine intent and purpose. Then seeing the time has come for Panchalas to die, Rudra enters Ashvatthama's body making it resplendent and well equipped for the task. *Then addressing Somakas and Draupadis three sons and five girls and all, thereby destroying the last vestige of the Pandavas. When Dhritarashtra asks if Ashvatthama was so determined to help Duryodhana why did he not kill Panchalas and Draupadis's children earlier. Sanjaya replies that Ashvatthama was afraid of Krishna, Satyaki and Pandavas and only in their absence he found courage to kill them in their sleep. He tells Krishna and Pandavas to kill Drona with divine intent and purpose.*

"Seeing Ashvatthama determination, Kripa tells him to reconsider his decision but Ashvatthama vehemently tells him that he can sleep only when the enemies are killed."

After the foul deed was done the three warriors rush to inform their success to Duryodhana if he was still alive, "Then addressing Balarama should die in such manner. Indeed Time's course is difficult to be foreseen that he who fought with righteousness should be kicked on head unrighteously. Fie on Krishna for disregarding this transgression. Therefore, Krishna says that his life still left then listen."
to these pleasing words, that 

Draupadi's all five children are dead even as Drishtadyumna, see how he has taken vengeance he tells that no one other than the five Pandavas are alive, he having killed all the rest - 'the brother of Kshatriya, you are a child of the earth. If you have been born, then you should accept the path of a Brahma.' But Drona could not accomplish. He embraces them wishing them well and to live till they all meet again in heaven. 

After Panchalas and Draupdi's sons are killed, Drishtadyumna's charioteer goes and reports the events to Yudhishthira, who falls in deep sorrow exclaiming that it is indeed difficult even for one with divine sight to know how one's enterprise would take its turn. Others seem to live even in their defeat while they seem to have died even after their success. They had won the worlds defeating brothers, fathers, sons and companions but now seem to have indeed defeated by enemies. Some time it appears absence of any enterprise itself appears as meritorious enterprise and meritorious enterprise becomes fruitless enterprise. If an evil person has to suffer after successful enterprise, then how can be called such end a successful enterprise? If one has to destroy all ones' companions then they may for once revel in their success but in the end they had to be doubly careful from the defeated enemies - 'the words of Yudhishthira, brother, fathers, sons and companions were also killed in the battle, comes to him with 

Bhishma, Karna, Drona, Duryodhana lapses in silence and gives up his life. Seeing him dead, they leave him with sad countenance -'Then Duryodhana' 

Time seems to be testing Yudhishthira's. Soon Nakula, whose sons were also killed in the battle, comes to him with Draupadi who was mourning her dead sons. Seeing Yudhishthira, Draupadi pointedly remonstrates him that following Shara, he seems to have won the world offering her sons as oblation to Yama, not even holding evil minded Ashvatthama responsible for slaughtering her children. Therefore, unless he is killed, she too will give up her life 

Yudhishthira had no words of comfort except say that it was divine Will that her sons and brothers have attained heavens. The perpetrators of the crime who were hiding in the forest appear like good fortune and good fortune turning out to be misfortune. In each he finds seeds of defeat and discontent seem to be 

Yudhishthira reminds him that Ashvatthama possesses powerful Brahmshira, given to him by Drona.
Krishna informs that Ashvathamma had once asked him to part with his discus, but since he was not able to lift it, he was told that neither Balarama, Arjuna nor even his own son Pradyumna had ever asked for his weapons, which like a fool he did. When asked the reason for such request, Krishna was surprised that it was to fight and become himself invincible, because having already in possession the Brahmashtira weapon he need not fear any one else in the three worlds. 'At any time. It keeps his safe from weapons, illness, hunger, thirst, gods, to part with the gem saying that it is more valuable than all the gems which have been used. He does not have the habit of using it. Having used it, he realizes that he had committed great indiscretion. When asked the reason for such request, Krishna, Arjuna and Vyasa observe that they have been using the powerful weapon with complete disregard of the welfare of the people, they position themselves in between the two warriors. “The weapon is to fight him and become himself invincible, because having already in possession the weapon he need not fear any one else in the three worlds.” Krishna, Vyasa counsel Ashvathamma that it is equally capable to use the weapon, therefore, for the good of the people, each of them should withdraw their weapons.

Respecting their advice Arjuna withdraws his weapon, - “We will go where Satyaki, Yudhishthira and Arjuna decide to go where. Vyasa tells Ashvathamma that if Brahmashtira weapon is humiliated and used improperly, then rains will not fall on the earth. Therefore, he should withdraw in the interest of Bhu. He finds himself unable to withdraw, perhaps having committed great indiscretion. But he warns that since the Brahmashtira weapon is more valuable than all the gems which Pandavas and Kauravas had any time. It keeps his safe from weapons, illness, hunger, thirst, gods, asuras, and danavas. However respecting his advice he will give the gem to Yudhishthira. But he warns that since the Brahmashtira weapon can not be withdrawn it will surely fall on the womb of some member of Pandava's family. Vyasa helplessly agrees for the sake of peace. The weapon accordingly falls on Abhimanyu's unborn child still nesting in Uttara's womb. Krishna is satisfied with Ashvathamma's decision to release the arrow on Uttara's womb, recalling a Brahmin's earlier prophesy that when Pandava's end comes nearer, a son will be born, who will be known as Parikshita, having died earlier would come to life again to augment Pandava dynasty. Krishna : A study based on Mahabharata

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Hearing this, Ashvatthama angrily responds that Krishna is partial to Panadvas, saying the womb will surely fall and no miracle would ever revive it. Krishna equally assures him that child in the womb will grow fully even after the weapon has destroyed it and Ashvatthama will be known as a cruel child-killer for the rest of his life wandering the worlds friendless for three thousand years, performing evil deeds and reaping their fruits. Krishna challenges him that he will bring back the child to life from the womb destroyed by the terrible weapon and he will rule for many years.

Vyasa tells Ashvatthama that what Krishna has spoken will certainly come to pass.

Ashvatthama saying that let Krishna’s words come out true, hands over the gem to Yudhishthira and departs to forests with sadness.

Then lead by Krishna along with Vyasa and Narada they go to Draupadi. Bhima hands over the gem to her, informing her that since Ashvatthama was their Teacher’s son, he was not killed, only his gem was taken from him. Draupadi though not very pleased, commends his action saying Guru’s son is Guru himself. Then she hands over the gem to Yudhishthira with a request that it should always be in his crown.

When Yudhishthira asked Krishna how could the evil minded Ashvatthama could defeat Panchalas so decisively, Krishna tells him that it was undoubtedly due to his penance and devotion to Shiva.

But one should not be unduly concerned but perform such acts in future which are desirable to be done.
Chapter XV

With all the vestiges of Kauvarvas thus obliterated form the face of the earth, Dhritarashtra became helpless like a huge tree whose branches are cut off. "They are dead. The very sight of them is inauspicious. But those who battle live long. Once Time seizes, it is no more possible to escape from it. Even as those who battle live long, once Time seizes nothing else remains to be done. Creatures that are un-manifest prior to their birth, become manifest in the intermediate period, till they become unmanifest.

Distressed persons do not get not only their desired fruits but no fruit at all. One is not called wise, if he craves for honey high on the trees keeping his eyes closed, has to rue sitting below not getting the honey. One who is well read and wise. Therefore, if he had performed his actions properly from the very beginning then he would not have to now. Attached to his sons, or not, he had not restrained him, nor did he listen to the words of wisdom spoken by Bhishma, Drona or Vidura, not even by Krishna, Narada or Vyasa. Instead of preventing the war, he sat uninvolved not taking sides. It is understandable that he was young, arrogant and ever keen to fight but Dhritarashtra was well read and wise. Therefore, if he had performed his actions properly from the very beginning then he would not have to now. Attached to his sons, Dhritarashtra did every thing that pleased Duryodhana. Therefore, it is not proper to blame any one else than one's own self. One who craves for honey high on the trees keeping his eyes closed, has to rue sitting below not getting the honey. Distressed persons do not get not only their desired fruits but no fruit at all. One is not called wise, if he covers himself with cloth soaked with oil and later puts it to fire. Along with his sons, councilors and kindred dead, he is left alone to wander in the world in sorrow. Not having listened to the well-wishers and not even Krishna's pleadings, he has now to suffer for his thoughtlessness. Who else could there be in the world more unfortunate than his own self? Indeed he must be reaping fruits of some actions performed in previous lives.

Hearing these unpleasant words Dhritarashtra laments that with his sons, councilors and kindred dead, he is left alone to wander in the world in sorrow. Not having listened to the well-wishers and not even Krishna's pleadings, he has now to suffer for his thoughtlessness. Who else could there be in the world more unfortunate than his own self? Indeed he must be reaping fruits of some actions performed in previous lives.

Vidura comes to him soon and counsels him that every thing degenerates what was once generated; regress is in-built in every progress, every thing becomes separated what was once gathered.

Vidura comes to him soon and counsels him that every thing degenerates what was once generated; regress is in-built in every progress, every thing becomes separated what was once gathered.
after death. Time seizes all creatures, neither being dear or abhorrent. One who laments can neither accompany the dead nor can he avoid death when the time comes for him to die; when such is the case why should one lament. Those who have come in the primordial world from unseen worlds go again to those unseen worlds when they die, some go earlier and some others later, why then should one lament on the inevitable? In truth he should not lament for those who died on the battlefield, because scriptures say that they surely go to heavens. They neither belonged to any one nor did any one belong to them. The world has seen innumerable fathers and mothers having received love from innumerable sons and daughters. But where are those fathers and mothers, sons and daughters? Time alone is inexorable, seizing one and all, ever remaining neutral, neither loving nor despising, awakening the inactive, ripening and destroying. Sorrow is not commended as righteousness for lamentation distances one from righteousness, desires and enterprises. Therefore, it is desirable that a man should give up mental affliction through intelligence and reflection. Any other methods are foolish ones. Man’s aggregated Karmas remain dormant if he remains quiet, they become active if he becomes enterprising, and they speedily resolve even when one is active. Therefore, he advises Dhritarashtra to give lamentation and be active in life - \[\text{Krishna:} \text{A study based on Mahabharata} \]

"and stop lamenting any longer. Hearing this, sacrifice and therefore, he had tried to avoid war with Kauravas. Dhritarashtra replies that his mind is confused and is not in a position to reflect upon his words. He will, therefore, surrender to the divine will and stop lamenting any longer. Hearing this, Vyasa proceeds to his hermitage - \[\text{Dhritarashtra finds comfort in Vyasa’s advice, agreeing that attachment is sorrowful because it causes repeated sufferings, afflicting the body and intelligence. It is} \]

\[\text{Vyasa too advises him that undoubtedly transient is the mortal life and no creature can circumvent what has been ordained by the divine Will. Then he reveals to him the divine intent and purpose to which he was witness. When once he had visited the Indra’s court, he finds Mother Indra’s advice, agreeing that attachment is sorrowful because it causes repeated sufferings, afflicting the body and intelligence. It is} \]

\[\text{Vyasa then pointed out that he had revealed this in confidence to Yudhishthira during Rajasuya sacrifice and therefore, he had tried to avoid war with Kauravas. Dhritarashtra replies that his mind is confused} \]

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\[\text{Dhritarashtra then pointed out that he had revealed this in confidence to Yudhishthira during Rajasuya sacrifice and therefore, he had tried to avoid war with Kauravas. Dhritarashtra replies that his mind is confused} \]
Dhritarashtra composed himself and proceeds to the battlefield along with Gandhari and widows of his sons and grandsons, inhabitants of Hastinapura following them. Ashvathama, Kripa and Kritaverma were already there. Approaching Dhritarashtra, they offer their respects ant convey him that having heard that Duryodhana's unrighteous death, they killed Draupadi's sons and the Panchalas and fearing Pandavas, they dispersed, Kripa going to Hastinapur, Kritaverma to his own country and Ashvathama to Vyasa's hermitage. ‘पुराण महाराज जूता को मूर्तिकार | गंगा नीति राजकसीमक | करी ज्योति प्रियिनेम | ॥

‘पुराण नीति कृत्य जूता को मूर्तिकार | गंगा नीति राजकसीमक | करी ज्योति प्रियिनेम | ॥

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When Yudhishthira comes to know that Dhritarashtra has left Hastinapur accompanied by his family to the banks of Ganga to perform the rites rituals for the deceased ones, he too reaches there with his brothers, Krishna, Satyaki and Yayus. When the grieving ladies see him they gather around him lamenting how could a righteous person like him perform such dastardly acts, bringing death to his elders and cousins, causing the end of the Kuru family? How could he enjoy the lands now without them by his side ‘करी ज्योति प्रियिनेम | ॥

When Dhritarashtra earlier was using as target during his training to challenge Bhima. Without realizing the masquerade, Dhritarashtra, thinking it to be Bhima himself, pressed it to his chest with all his strength of thousand elephants. The iron statue broke in pieces, Dhritarashtra cried in pain with blood oozing out his mouth. ‘करी ज्योति प्रियिनेम | ॥

Though natural seeing this unseemly reaction, Sanjaya demonstrates his master, saying calm down, calm down. Once his anger subsides, Dhritarashtra feels embarrassed realizing his unsavory impulse lamenting alas Bhima, alas Bhima. Then Krishna, seeing that his anger has lost its sting, tells him not be miserable since he has not killed Bhima but only broken the iron statue to pieces. He tells him that observing his anger overpowering his mind, he himself had pulled Bhima aside and placed the iron statue in his presence, since killing Bhima would not bring back any of his sons to life. ‘करी ज्योति प्रियिनेम | ॥

Krishna's words having softened Dhritarashtra frayed emotions, he agrees that his excessive attachment to his sons made him to think such evil thought. Now that he is composed, he is happy that Krishna has saved Bhima from being killed by him. Then calling each of the Pandavas by name he embraces them and wishes them well.
When they go to *Gandhari*, who was a *pāñcikā*, woman of disciplined austerities and perfected penance - *pancikā mahāsāmanānabhimahīṇī*, her anger flares up seeing *Bhima* who was the cause for the death of hers sons and even her son-in-law *Jayadratha* not spared by *Arjuna*. A thought comes to her mind to curse them all, which *Vyasa* observing through his spiritual eye, consoles her, not to be angry with them and stop any harsh words come from her mouth - 'तत्त्वः पार्श्वसान्तः विषयना पापवर्धकः। यदि: गन्तव्यीतृषु पाप गमदुः।..विद्विषा शुच्या पप्वर्दव्या तत्त्वः वा व तत्त्वः॥' ¹³⁴⁶ He reminds her that she too on many occasions had declared when *Duryodhana* had asked for his victory, that success would always be where righteousness resides. She having always spoken truth, her words have proved that righteousness has finally won. Therefore, remembering उष्णा she should not be angry with them but compassionate 'तै संभृतो पापपन्यायो गापिता अंगभिज्ञः। पापो निषुद्धिन्तयं जयं वेद्यः।' ¹³⁴⁸

*Gandhari* replies that she has no grudge against any of them, they being as dear to her as they are to *Kunti*. She admits that *Duryodhana*, *Shakuni*, *Karna* and *Dushasana* were responsible for the events and not *Pandavas*. But she feels that it was not proper for *Bhima* to insult *Duryodhana* in the manner he did, in *Krishna*'s presence, making her wonder whether after all war reduces every one to be savage 'भावम् भावमात्राय पापादिशितेषु मुद्यः।। पुरुषोत्तमो ते वा भावायुः विमानातिष्ठति।।' ¹³⁴⁹

Duryodhana, breaking the ribs of his chest, he begins drinking the hot blood spewing from his heart, saying that it is sweeter than mother's milk, honey and flower mixed drink or any milk products 'ाध्यात्म च वीणः क्षुधुः हि वै निति विद्विशेषकः।।' ¹³⁴⁸

With a great sense of resignation, *Gandhari* says that they both she and her husband are old and blind and with kingdom lost, why did he not leave at least one son for them. Then she asks about *Yuḍhishthira*, he comes forward trembling and offers his obeisance with great fear in his heart, saying,
Mother, here am I, the perpetrator of the dastardly act of killing her sons, responsible for causing death of many other kings as well. I deserve condemnation, let your curses be on me, verify the one who killed her dear ones, having destroyed them he is not keen to live any longer. 'At my request Pandu's family was exterminated. Krishna, as you are, will sure destroy as you will herself, then will be the extermination, making them fight each other, since Krishna and Yudhishthira were unconquerable by other human beings and even gods. When Pandavas heard these awful words spoken by Krishna, Pandavas became agitated and loose all zest for life thereafter. '
That day onward be capable of concealing any secret from others and in a fit of anger and remorse, he curses the entire women class declaring that no woman would from

\[\text{Krishna, Gandhari remains quiet.}\]

Then as requested by Dhritarashtra, Yudhishthira with the help of Sudharma, Dhaumya, Sanjaya, Vidura and Yayutsu for the performance of funeral rites of the dead, noble and ordinary warrior, 'Abhimanyu or Draupadi's sons. If he knew this earlier then all of them would have given angry with him but seeing his feet

\[\text{With the moment he came to know that...}\]

the family. He shares his thoughts with Yudhishthira

\[\text{Listening to these dreadful words, Pandavas confused and bewildered. Finally hissing like an...}\]

the banks of the river Ganga for a month in the company of seers like Vyas, Narada, Devala and others. Narada then commends Panadas having won the war to make the world safe from unrighteous people with their strength and the grace of Krishna on them 'Pandavas were not happy with the outcome condemning himself for the destruction of the family. He shares his thoughts with Narada, saying that he has been unhappy, realizing that Aabhimanyu and Draupadi's five sons are dead, and even Krishna too soon separating them when he returns to Dwaraka, 'He rues especially from the moment he came to know that Krishna was his elder brother, which even his brothers were not aware. With Krishna on their side no one would ever dared to fight them, not even Indra. Often he would be angry with him but seeing his feet similar to those of Krishna his anger would pass wondering at this strange fact and not being wise. If he knew that he was his elder brother then of all of them would have given him due respect, 'It is not natural to fight brothers, not even brothers. Kunti has been misleading you all. Why did she allow Kauravas were taking shelter behind his strong shoulders even as injured serpent, Surya's grace'

\[\text{Secret which she had hidden all these years, that he is their eldest brother, born in her womb through...}\]

to make the world safe from unrighteous

\[\text{Krishna, Gandhari remains quiet.}\]

Karna's response

\[\text{Thus reprimanded by Krishna, Gandhari remains quiet...}\]

After completing all formalities relating to the funeral of the dead warriors, they stay on the banks of the river Ganga for a month in the company of seers like Vyas, Narada, Devala and others. Narada then commends Panadas having won the war to make the world safe from unrighteous people with their strength and the grace of Krishna on them 'Pandavas were not happy with the outcome condemning himself for the destruction of the family. He shares his thoughts with Narada, saying that he has been unhappy, realizing that Aabhimanyu and Draupadi's five sons are dead, and even Krishna too soon separating them when he returns to Dwaraka, 'He rues especially from the moment he came to know that Krishna was his elder brother, which even his brothers were not aware. With Krishna on their side no one would ever dared to fight them, not even Indra. Often he would be angry with him but seeing his feet similar to those of Krishna his anger would pass wondering at this strange fact and not being wise. If he knew that he was his elder brother then of all of them would have given him due respect, 'It is not natural to fight brothers, not even brothers. Kunti has been misleading you all. Why did she allow Kauravas were taking shelter behind his strong shoulders even as injured serpent, Surya's grace'
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Yudhishthira unable to come out of his depression tells Arjuna that possibly it would have been better if they had listened to Sanjaya's advice and gone to Vishnu's land and lived begging for food, in which case they would not have been responsible for destruction of their cousins. Fie on these norms of warrior class, that to rule the worlds he had to kill his own kith and kin, since even after succeeding he is not happy. Duryodhana has gone to the heavens leaving his old parents in great distress, while they having lived to rule the country deprived of love, compassion, charity and austerities. Scriptures declare that study of scriptures, reciting holy names and visiting pilgrim centres and renunciation bring merits washing the demerits, freeing from the cycle of births and deaths. Yudhishthira, therefore, feels inclined to go to forests taking leave of his brother. "The world is like a vibrating bell conch or a Paradise or a forest or a city. Those who renounce the internal and external objects which hinder one's spiritual progress, giving them alone is the true renunciate. For him on whom the family is dependent for him there is renunciation. One oblation in sacrifice. Wise ones having weighed all the four worlds offer himself for maintenance of the world order, like creator of the world. On the contrary he should offer himself for maintenance of the world order, like creator of the world. Righteousness if one has to live like a recluse filling one's belly, then one likely to breach one's ordained duties and inclinations. If one born Kshatriya he should think of renouncing all enterprise after defeating enemies and conquering world. On the contrary he should offer himself for maintenance of the world order, like creator of the world order. "Even if one performs all other actions well, would not succeed. Therefore, if he knew earlier that these were his thoughts then he too would not have lifted his weapons and accompanied him to beg for food and there would not have been such horrendous war. It appears that having killed the enemies, one kills oneself thereafter. If Kshatriya class having been created if one performs actions and lives one life accordingly, then if one is lead to denounce such, then why should not find fault with Prajapati himself for having created Kshatriya class! Taking shelter behind righteousness if one has to live like a recluse filling one's belly, then one likely to breach one's ordained duties and not fulfill one's obligations. If a king was to fulfill his objectives by living in forest, then mountains, birds and animals would attain heavens swiftly. Please observe the way of samsara, how every one is devoted to each one's duties. One ho does not perform one's ordained actions then the one will not attain fulfillment. "Dasharatha and his brothers having been created if one follows the prescribed path, having been created if one follows the prescribed path. Sanjaya's lamentation, his brothers become agitated, responding each one according to his own attributes and inclination. Arjuna tells him that he is surprised that as one born Kshatriya he should think of renouncing all enterprise after defeating enemies and conquering world. On the contrary he should offer himself for maintenance of the world order, like creator of the world order. "If one born Kshatriya he should think of renouncing all enterprise after defeating enemies and conquering world. On the contrary he should offer himself for maintenance of the world order, like creator of the world order. "If one born Kshatriya he should think of renouncing all enterprise after defeating enemies and conquering world. On the contrary he should offer himself for maintenance of the world order, like creator of the world order."
is true renunciation. When robbers abound and loot people, and there is no king to protect them, then
*Kali yuga* comes in all intensity. Winning the world and performing sacrifices, giving charities as
ordained, are established for *Kshatriya* for heavenly world "therefore the realm of *Purusa*
*Purusa* is in the field. Therefore, *immortal Brahman and Death* are both within one’s own self and undoubtedly make each
other confront with each other. Since *self* is immortal, by destruction of the body it will not be destroyed.
Therefore a wise one would live his life giving up living a lonely life or as great persons lived their life
earlier. If performing duties living life is unbecoming then how come great emperor like Manu lived their
in *samsara*? The ruler who after getting the benefit of wealth and possessions does not enjoy them
properly then indeed this life is of no value. Observe how creatures, whose outward life is different from
the inward life. Only he who experiences the *Brahman* internally that one person is free from fear. Your
are my father, mother, brother and teacher. Therefore, if he has spoken any thing out of sorrow, he should
be excused. Whatever he has spoken proper or improper all that he has done out of his love for
*Yudhishthira* - ‘*Drona* is not merely your *Purusa* but your *Dharmas*. *Bhima* is not merely your
*Purusa* but your *Adharma*.* Draupadi* is also not merely your *Purusa* but your *Kshatra*.
Therefore, *Bhima* speaks to him in amiable terms saying that he has won the lands not by listening scriptures
nor by charity nor through arguments, nor by performing sacrifices, nor by begging. It is only after
reaching that satisfaction let our well-wishers may receive not mine stand for death and three syllables *mine*
stand for immortality.

*Yudhishthira* remains even after listening to these views. Then *Dravipadi*, described
as *Bhima*, *Pandhari* speaks to him in amiable terms saying that he has won the lands not by listening scriptures
nor by charity nor through arguments, nor by performing sacrifices, nor by begging. It is only after
destroying many evil warriors in battles that this kingdom has been his, therefore he should take delight.
Then she reminds him *Kunti’s* words of confidence that he would be performing great deeds. Therefore,
she wonders whether her words will turn out to be untrue seeing him despondent in this manner. Perhaps
she herself is unfortunate of all women that she has to live even after all her sons are dead. He does not
seem to respond to the feelings of others even when one is trying to understand his mind. Giving up the
worlds he is grabbing unnecessary sufferings. Therefore, he should protect his people in righteous
manner and rule the lands with mountains, forests and centres of inhabitants and not become
disenchanted *‘*in the end, only that person is free from fear. Your
*Yudhishthira* behaves as unhappy
*Bhima* speaks again hesitatingly saying that he was of two mind whether to speak or not,
therefore listen to what he speaks carefully since he seems to have fallen in obscurity, becoming
confused and weak. Sickness assumes two forms, physical and mental, both supporting each other, one
not being without the other, affecting each other. One who rues on earlier physical or mental things, he
creates new miseries based on earlier ones, suffering two-fold. But *Yudhishthira* behaves as unhappy
even when not unhappy, not happy even when happy, not remembering happy days in unhappiness and
remembering unhappy days while in happiness. Indeed fate is a strong regulator seeing that your
inclination seems to be ever anxious. You seem to be battling a similar battle as you did earlier with
*Drona and Bhism* only with this difference that in the present a battle there are neither arrows nor any
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Weapons, having to fight single handed. Without winning this battle if you die then you will have to be born again in life. Fortunately Durvodhana is dead and Draupadi is also freed from Dushasana’s evil influence. Therefore perform Ashvamedha sacrifice and all even Krishna will follow his lead. 

She is worthy of respect and admiration becoming the lord of the gods. Therefore, it is proper for him to become despondent. Though Arjuna is cruel, it is not given for a Bhima to think of pleasures? Only when one renounces pleasures that he becomes delivered from unholy arguments. Then he reminds Bhima of what Janaka of olden era had said that people think that he is lord of the wealth and possessions but none of them his. If Mithila burns, then there is nothing that is his. Who is Brahmin, not even Janaka. Arjuna’s mind is still affected by unwholesome arguments. Then he reminds Arjuna that having won kingdom fighting like a Kshatriya it is not proper for him to become despondent. Though Mithila is cruel, it is not given for a Bhima to renounce his wealth, possessions and kingdom and what his queen had advised him saying how could he think of being satisfied with little renouncing vast wealth and possessions. It is seen that even Janaka who was known in the three worlds as knower of the supreme truth had fallen in obscurity and gave up his delusion on being enlightened. In the same manner if they also engage themselves in spiritual activities and charities then he will remain compassionate to all, giving anger, arrogance and desires, devoted to the welfare of people and serving old and noble achieving the desired goals of olden era had said that people that his mind is still affected by unwholesome arguments. Then he reminds Arjuna that having won kingdom fighting like a Kshatriya it is not proper for him to become despondent. Though Arjuna is cruel, it is not given for a Bhima to renounce his wealth, possessions and kingdom and what his queen had advised him saying how could he think of being satisfied with little renouncing vast wealth and possessions. It is seen that even Janaka who was known in the three worlds as knower of the supreme truth had fallen in obscurity and gave up his delusion on being enlightened. In the same manner if they also engage themselves in spiritual activities and charities then he will remain compassionate to all, giving anger, arrogance and desires, devoted to the welfare of people and serving old and noble achieving the desired goals of olden era had said that people.

Then Vyasa too counsels Yudhishthira that Arjuna has spoken wisely and is well established for human beings and one should perform duties assigned to a householder according to scriptures and righteousness as ordained, going to the forests not having been ordained for him. Even as gods, ancestors, guests and servants follow their attributes and inclinations even do the animals, birds and
reptiles follow their ordained path. Since *Yudhishthira* himself is well-versed in the arts, in penance and austerities, he too should not shirk the responsibility bestowed on him by inheritance to rule the ancestral kingdom wisely and well, all other enterprises being less commendable. Listening to his brothers he should govern, since *karma* and not *artha*, shoving head and living in forest is not his art.

"People are witness to being its resplendent form - 'one particular. People are witness to having hegemony over the whole world and were destined to come under war. Warriors have also died performing their own imperfections. The person well-enlightened by scriptures rules his kingdom in proper manner, according to classification of the attributes and one's own righteous duties, only he becomes happy in the world of happiness comes after suffering, suffering after happiness, neither happiness nor suffering alone are they exterminated. Neither you, nor Time, nor Death's sway and be destroyed by *Time*. Neither you, nor *Bhima*, nor *Arjuna* nor *Nakula-Sahadeva* were their killers, *Time* alone remains the one who gives life and death. *Time* has neither father nor mother nor does he favour any one particular. People are witness to *Time* and by *Time* alone are they exterminated. *Time* uses living beings to destroy other living beings. *Time* has made this war the instrument of exterminating creatures, that being its resplendent form - '218
In ancient times, devas defeated asuras who caused decline of righteousness, even so Kauravas were eliminated. If doing so one revives his entire family, by eliminating family saves the nation, then that would neither be destruction of nobility nor of righteousness. Sometimes unrighteousness takes the garb of righteousness and righteousness takes the garb of unrighteousness.

Only a man of discrimination is able to distinguish between the two. **Yudhishthira** is wise in vedic wisdom and have listened to the worlds of noble people; therefore he should restrain his emotions and not allow his mind to be disturbed by sorrow. He has traversed the same path which the gods did in earlier times.

In **Krishna**'s words it does not seem to have no effect on *Yudhishthira* - 'why should one lament the death of sons. Even as good medicine does not work on one who is dead, great kings, supreme in eminence and wealth, far richer than what even he possessed, have died, then why should one lament the death of sons. Even as wealth gained in sleep is seen as illusory and unattainable, even so those who die cannot be seen or called back again. They died bravely as they fought, they were not killed when they were running from the battle field. **Yudhishthira** and any one here will surely die one day. Therefore, why should one worry about the inevitable?

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Finally **Krishna** intervenes telling him to give up sorrow since it dries up man's vigour. Brave warriors have died in a battle and they cannot be called back. Even as wealth gained in sleep is seen as illusory and unattainable, even so those who die cannot be seen or called back again. They died bravely as they fought, they were not killed when they were running from the battle field. **Yudhishthira** and any one here will surely die one day. Therefore, why should one worry about the inevitable?

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Finally, Yudhishthira reconciles and accepts the unanimous advise of the Pandavas. The Pandavas do according to Vyasa’s advise and fulfilling that part, only then they go to different regions and kings to bring tributes from the various rulers it was as a mark of their accepting as a samrat, not as supreme but senior among the equals. Even earlier it was this spacious view that made even Duryodhana, Dushasana and Shishupal accept willingly the invitation to participate in their earlier Rajasuya sacrifice. Only Shishupal had dissented not so much to consider Yudhishthira a raja as it was his enmity towards Krishna for being given the principal honour, calling him not a ruler but only a cowherd. Krishna himself was conscious of this Kshatraiya code. Zealously protecting it and vehemently opposing Kamsa since he had usurped his father's throne against the norms, getting Jarasandha hilled for having imprisoned many kings to offer them as oblation in a sacrifice. At the same time he had refused to be the ruler after Kamsa's death, placing his grand-father Ugrasena on the throne, even as he made Balarama the ruler of Dvaraka, when Paundraka or Shrugral were killed their sons were installed on their thrones, even as Sahadeva became the ruler when Jarasandha was killed by Bhima. Therefore, Vyasa's concluding remarks to Yudhishthira should be looked from this perspective.

Yudhishthira thereafter enters Hastinapura, along with Dhritarashtra, Gandhari, Kunti and his brothers, even as thousands of the residents of the city welcome them with great pleasure and enthusiasm. Brahmins shower blessings wishing health, wealth and prosperity. Then suddenly a rakshasa named Charvaka - great teacher of materialistic and hedonistic philosophies, friend and well wisher of Duryodhana, mingles with the Brahmins suitably dressed as one wishing ill of the Pandavas- "Vidvatrayamanam svarupam sadvrukshena brahmacaryam. || Bhuma, vijnayamogini, vijnayahunam. ||. Even as other Brahmins were preventing him, Charvaka speaks derisively to Yudhishthira calling him an evil king, a murder of his kith and kin. Fie on such one, who should seek to live such a life when it would have been better if he who caused death of his teacher, would be dead and not living "Bhima Bhishma Kuntibhishma, Kuru Kshatriya. ||

The assembled Brahmins became ashamed and indignant and reject the words spoken by Charvaka saying that he does not represent them and assure Yudhishthira their support "Vidvatrayamanam svarupam sadvrukshena brahmacaryam. || Bhuma, vijnayamogini, vijnayahunam. ||. Recognizing him as one who had come to harm Yudhishthira - "Bhima Bhishma Kuntibhishma, Kuru Kshatriya. || Paridama, vijnayamogini, vijnayahunam. || Bhuma, vijnayamogini, vijnayahunam. ||. They admonish and destroy him with their spiritual power "Vidvatrayamanam svarupam sadvrukshena brahmacaryam. || Bhuma, vijnayamogini, vijnayahunam. ||. They then turn their spiritual power on Charvaka saying that he does not represent them and assure Yudhishthira their support "Bhima Bhishma Kuntibhishma, Kuru Kshatriya. || Paridama, vijnayamogini, vijnayahunam. || Bhuma, vijnayamogini, vijnayahunam. ||

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After Charvaka was killed all impediments were brushed aside and Yudhishtira entered Hastinapur with pomp and approbation. Soon thereafter, he was crowned the King of the kingdom, in the presence of Krishna, Satyaki, Dhritarashta, Vidura, Yuyutsu, Sanjaya and others. Krishna anoints him with water poured from his divine conch. Yudhishtira thanks all for the confidence placed in him which would be the source of his strength. Though he is crowned the king, he declares that Dhritarashta as the fatherly figure was the lord of the lands and Pandavas subservient to him offer the same respect as they did earlier. Having exterminated his sons, Yudhishtira now lives for his sake, ceaselessly serving all his needs. 'Krishna: his obeisance lying down, 'concentrated mind and intellect in the company of great seers like lead by immutable origin of divine effulgence 'he is the creator of the worlds; he knows what is best for them. Besides since the Sun is fast traversing to 

Bhima was appointed to look after religious duties and Dhaumya being appointed as the principal priest. Sahadeva was asked to remain by his side. In addition, Vidura, Sanjaya and Yuyutsu are charged to be in attendance on Dhritarashta to meet all his requirements. Thus eulogized, Krishna congratulates him 'et al. yama for the confidence placed in him.

Once the coronation ceremonies were over, Yudhishtira observes that Krishna was absorbed in thought. When asked Krishna replies that his mind at that moment was centred on Bhishma, lying on the bed of arrows, effulgent like a flame in ashes, surrendering to him his mind and intellect. He advises Yudhishtira to approach Bhishma posthaste with reverence and seek his final counsels for his problems, for the great Kuru luminary would soon set in eternity - 'Krishna: his obeisance lying down, 'concentrated mind and intellect in the company of great seers like lead by immutable origin of divine effulgence 'he is the creator of the worlds; he knows what is best for them. Besides since the Sun is fast traversing to 

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हर्ष प्रायः। परवर्ती तत्त्व समि लिङ्गः। पुरुषाणम:।। Seeing him thus lying, Krishna softly inquires whether he has all his senses well restrained and the arrows are not causing excessive pain - "किरतज्ञसानी नाभिं रत्नानन्दी पंथं तु | कृष्णं व्यावहारिक दोष दुःखितं कदाचित्।।" Continuing he says that he is aware that as a man of wisdom, no one else equal to him seen in the world. Therefore, he should remove any sorrow that he may be having about Pandavas due to the destruction of the family members. Since he is repository of all wisdom spiritual as well as temporal relating to the different aspects of life, he should now remove the ignorance and doubts which have engulfted Pandavas, "तनं भौमं महायोगोऽसुमुङ्गः वायुयोगः। निरूपः। अथ व नाविकायाः तत्त्वं पुरुषाणमः| निरंतरं व पुरुषोऽर्थे वहं पुरुषोऽर्थे कृष्णं।।" Therefore, he assures him that his pain will be reduced during the period of his communication and he

Hearing Krishna's voice near him, Bhishma opened his and bowing with both his hands, slightly raising his head. He said that he was happy to see with admiration and amazement his eternal form, as the creator and destroyer, pervading heaven and earth and the seven spheres as well. On the top of his head was the luminous heaven and below is the mother earth, quarters are his shoulders and Sun and Moon are his eyes, Shukra being his vigour. Having been in communion with him, he has already surrendered to him hoping to reach the supreme goal "पण्मपं भवतसुरकृतं लोकम मृत्युवयः।| ह्यं विधम् कर्तर्विनं संबंधम चाकर्तर्विनं।।" being devoted are not upright in their dealings having no serenity in mind, are never so enlightened. Having been in communion with him, he has already surrendered to him hoping to reach the supreme goal. Being exposed to the benevolence of the great Indra, the thunderbolt is not one to allow him so easily to withdraw. Hearing these laudatory words, Krishna tells him those who are not his devotees or those who being devoted are not upright in their dealings having no serenity in mind, are never so enlightened. Bhishma having restrained his senses and being auster is qualified to be enlightened and having only sixty five days for his deliverance to his original place, he prevails him to counsel Yudhishthira who is despondent not having proper wisdom "पति। तद्दृष्टवपि बलिमृच्छके व पुरुषोपि। तत्त्वं वरुणोऽसुमानोऽसुमानो ममासुनामासुनामाः।| प्रभुः वरुणोऽसुमानोऽसुमानो ममासुनामासुनामाः।।" to prevail him to counsel Yudhishthira who is despondent not having proper wisdom. Being exposed to the benevolence of the great Indra, the thunderbolt is not one to allow him so easily to withdraw. Hearing these laudatory words, Krishna tells him those who are not his devotees or those who being devoted are not upright in their dealings having no serenity in mind, are never so enlightened. He now inquires whether he has all his senses well restrained and the arrows are not causing excessive pain - "किरतज्ञसानी नाभिं रत्नानन्दी पंथं तु | कृष्णं व्यावहारिक दोष दुःखितं कदाचित्।।" Continuing he says that he is aware that as a man of wisdom, no one else equal to him seen in the world. Therefore, he should remove any sorrow that he may be having about Pandavas due to the destruction of the family members. Since he is repository of all wisdom spiritual as well as temporal relating to the different aspects of life, he should now remove the ignorance and doubts which have engulfted Pandavas, "तनं भौमं महायोगोऽसुमुङ्गः वायुयोगः। निरूपः। अथ व नाविकायाः तत्त्वं पुरुषाणमः| निरंतरं व पुरुषोऽर्थे वहं पुरुषोऽर्थे कृष्णं।।"

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Then they all came to their grandsire but none of them were bold enough to ask questions, Yudhishthira admitting that no one but Krishna being competent to ask him questions - "Everyone wants glory for himself, but Krishna does not think in that manner. He is always thinking of others and always wants to give others all the glory."

Krishna approaches Bhishma inquiring whether his mind is now composed for wisdom to shine with clarity, without any obscurity in mind and heart, "Our grandfathers had composed their minds for final deliverance on the battle field, instead of seeing stains, his mind incoherent, all due to his fault. He feels that it would have been better if he too was killed for final deliverance) and

"rajaQama-na\vaxyaima SaaSvatana\sa Qama-ivat\tp:

...to come in his presence, since he has now given up anger and is peaceful in mind. - '

"battle field even if they be one's own relatives, is enjoined for as charity, study and austerity is enjoined on...

"gau$na\sambaiQaabaanQaavaana\q

that

caaiKlaana\q

Qamaa-na\p`vaxyaaima dRZo vaaa=gamanasaI mama

eternal

pRqvaIyaM sqaasyait Qa`uvaa

Bhishma

\q

| kiccaj&anaaina savaa-iNa p`itBaaint ca tonaGa

xai~yaaNaaM tqaa kRYNa samaro dohpatnama

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| BasIYmamaIyauna-raiQapa:

na glaayato ca )dyaM na ca ivaVto vyaakulaM mana:

bhramins, killing enemies and being killed by them on the battle field even if they be one's own relatives, is enjoined for Kshatriyas. Therefore, he need not worry to come in his presence, since he has now given up anger and is peaceful in mind. - "

...na %vamaovaM

\|.

Thus Krishna then in a great admission of his intent and purpose in the world, clarifies his role as a custodian of the well-being and prosperity of his devotees. Therefore, though he is the origin of all glory and success, existence and non-existence, to enhance the greatness of his devotees he makes his extensive and comprehensive wisdom along with divine sight accessible to Bhishma, so that as long as the world is ruled by wise rulers the world will speak of Bhishma's wisdom and glory. "

...\|.."

Bhishma smiles with compassionate glance saying that even as charity, study and austerity is enjoined on Brahmins, killing enemies and being killed by them on the battle field even if they be one's own relatives, is enjoined for Kshatriyas. Therefore, he need not worry to come in his presence, since he has now given up anger and is peaceful in mind. - "

...na ca mao )dyao

\|..

Bhishma holds his feet and in return Bhishma lovingly welcomed him.

After acknowledging Krishna as the source of entire wisdom "Bhishma thereby communicates to Yudhishthira as requested by him, "

...\|.."

Bhishma thereafer communicates to Yudhishthira as requested by him, "

...\|.."

rajan (righteous actions for Kings) Aajyamat (righteous actions in time of distress), 

rajan (righteous actions for final deliverance) and 

rajan (righteous actions for charity).

But Yudhishthira remains unsatisfied and craves elucidation, even though he was conscious that grandfather's body is shattered and full of blood stains, his mind incoherent, all due to his fault. He feels that it would have been better if he too was killed on the battle field, instead of seeing Bhishma suffer in this manner "...\|.."
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After Bhishma concludes his extended communication embracing all aspects to be known by a King, he recounts what Shiva told seers earlier about Krishna's eternal mystery, greater than that of Brahma and luminous like Sun in cloudless sky - "Vishnu, verily is the resplendent Ârvâ, supporter of the earth, verily is Balarama verily is and verily is also Krishna, the immutable with plough and discus respectively as weapons, 'You do not waver, O Shiva, you do not waver,' the gods sheltered with splendour on his chest, along with Sri Lakshmi. "They are the sole refuge of the world, offer obeisance to Krishna."

Bhishma says that when Shiva concludes his words, they resonate reverberating around, with clouds gathering, sky turning dark-blue, pleasant rains pouring, quarters becoming invisible, even as he disappears from their sight. 'Therefore, any one who desires to experience Brahma or Shiva can do by seeing Krishna.'

Bhishma tells Yudhishthira that warriors were slaughtered by Time, which is no other than Krishna himself, the eternal chastiser  

Kâla, the one who is the controller of all, who is the controller of the controller.  

And his entire success in war is entirely due to Krishna alone. 'They should not grieve for the death of their cousins, '…And his entire success in war is entirely due to Krishna alone.  

Death and Time when a child is bitten by the serpent dies. Time clarifies that no one of them were responsible for death, actions performed by the child alone have occasioned his death, 'This is to befalling someone from whom something will be taken away; it is the act of the child alone that occasioned his death,' Bhishma

Concluding all the auspicious names Bhishma finally tells Yudhishthira that whoever listens to these auspicious names or reiterates them every day he will not face any adversity in this as well as in the subsequent worlds  

"This is to befalling someone from whom something will be taken away; it is the act of the child alone that occasioned his death,' Bhishma tells Yudhishthira. "Therefore, Yudhishthira should not grieve for the death of his cousins, "…And his entire success in war is entirely due to Krishna alone.  

Bhishma clarifies that no one of the persons finally becomes delivered from what is that divine being who is the ultimate refuge, knowing whom and offering whom obeisance one should not grieve on this matter, 'Therefore, any one who desires to experience Brahma or Shiva can do by seeing Krishna.'

"This is to befalling someone from whom something will be taken away; it is the act of the child alone that occasioned his death,' Bhishma tells Yudhishthira. "Therefore, Yudhishthira should not grieve for the death of his cousins, "…And his entire success in war is entirely due to Krishna alone.  

Bhishma tells Yudhishthira that warriors were slaughtered by Time, which is no other than Krishna himself, the eternal chastiser  

Kâla, the one who is the controller of all, who is the controller of the controller.  

And his entire success in war is entirely due to Krishna alone. 'They should not grieve for the death of their cousins, '…And his entire success in war is entirely due to Krishna alone.  

Death and Time when a child is bitten by the serpent dies. Time clarifies that no one of them were responsible for death, actions performed by the child alone have occasioned his death, 'This is to befalling someone from whom something will be taken away; it is the act of the child alone that occasioned his death,' Bhishma

Concluding all the auspicious names Bhishma finally tells Yudhishthira that whoever listens to these auspicious names or reiterates them every day he will not face any adversity in this as well as in the subsequent worlds  

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After completing his extensive and comprehensive instruction on Dharma and other subjects, Bhishma lapsed in silence. Seeing him quiet Vyasa addressed him pointing out Yudhishthira’s calm and composed disposition along with his brothers and Krishna and that he should permit them to go back to Hastinapura. Bhishma gives his permission asking them to give their sorrow and perform their duties to the ancestors and their countrymen. Come again to him when the Sun traverses to the northern horizon. Thereafter, Yudhishthira placing Dhritarashtra, Gandhari and Krishna in the forefront left for Hastinapura along with his brothers and other family members.

When the time comes for Bhishma to leave his mortal coils, Yudhishthira comes to him with all the materials for along with his brothers, Dhritarashtra, Vidura and Krishna. They see Bhishma lying ready to leave his mortal coils. Vyasa was there with him along with Narada, Devala and other sages. Yudhishthira and others get down from their chariots and approach Bhishma and offer him and the sages their obeisance. Then Yudhishthira addresses Bhishma softly informing that he has come along with Dhritarashtra, Krishna and all those saved from the terrible war and the citizen of Kurukshetra as well - ‘when the sun rose there to put an end to all, there was a wail of grief, Bhishma informed the sages of his intent purpose - ‘his body, asking him to shower his grace on him for ever. ‘This is a great day and all the assembled people. At that moment musical instruments, bugles and conches sounded from heavens and fragrant flowers begin falling with sages acclaiming well done, well done.

Bhishma opens his eyes gently and is pleased to see them all present. He commends Yudhishthira for having gained Wisdom and understood the divine intent and purpose. He tells him to give up his grief and rule his kingdom wisely and well. He has been lying in this bed of arrows for eighty one days but he feels as if he has been lying for hundred years. He should not lament any more, give up his grief and rule his kingdom wisely and well.

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away of her noble son. Krishna consoles that the Vasus having been cursed earlier by sage Vashishta to have human birth, while all else had returned earlier to their quarters as desired by her, Bhishma is going back to his supreme abode to dwell among Vasus. He is the same one who having fought like a warrior was killed by Arjuna and not indeed by Shikhandi, when he laid down his weapons, or else even Indra could not have been able to defeat him. Therefore, she need not grieve his death. Thus consoled by Krishna and Vyasa, Ganga become calm and flows peacefully 'समायोऽसाधितः मद्यं ते च युधसुरुः। चुरुस्ते || गंगा: त यथा सोंको तथा 

Pandavas are to be seen remembering and recollecting unhappiness without being unhappy and hoping for happiness even after being in happiness. If this is not delusion caused by unhappiness, then what else is? Or perhaps this is their attributes that makes them to do so. Having seen many humiliating incidents in life and living difficult days in forests, they do not desire to recollect them in mind. Now they are faced with similar struggle but this struggle has to be fought in mind, where there is neither arrow nor any weapon; and this struggle is before them and they have to fight on their own. If
they do not win this battle, no one knows what will happen of them? Realizing this be prepared and conscientious. Knowing that for every creatures such moments come, they should rule the lands which has come to then from ancestors ‘कृष्णाम् ब्रह्मान् गतिः सर्वव्ययों गौरवाणी निराकारः। कृष्णदृश्यं ब्रह्माण्डाय ध्वनिभूति।’ || 2.227

Concluding Krishna reminds that it is not known whether one attain proficiency by renunciation of external objects. But one who renounces them but is ever attached to his senses, get with out slightest doubts the pleasures which those who despire them gets. ‘अनु- Mine the mortal Death and न न - not mine’ the immortal Brahmān, existing within one’s own self represent the means of attaining eternal Brahmān. If after gaining the whole world with the creatures and possession one is give up attachment to them, or one dwelling in the forest does not give attachment to senses, what can one do with such ones? Be aware of the nature of the external and internal foes. For only the one who sees the things with detached mind becomes delivered from the great danger. The world does not praise one who is attached to senses. The wise one considering them as harmful renounces them. The one whose mind is immersed in desires is not respected in life. All activities originate from desires and desires from mind. Men of wisdom considering desires as the origin of sufferings, renounce them. Desire cannot be easily destroyed, neither by weapons, sacrifices, scriptural knowledge, valour, by penance and austerity nor even by seeking deliverance, because these themselves will end up being desires that bind, remaining un-destructed and lasting for ever ‘प्रायः दहनसूत्र विधिरचालिताः सत्यः। यहादश्चाप्निलक्षणेऽवर्त्तन्ते।”’

Finally Krishna persuades him to perform sacrifices and not lament on those who are dead, because they cannot be brought back again. This alone will bring him praise and renown in this world and the next ‘प्रायो वास्तेष्विनि विद्युतिज्ञाताः || यह न वर्त्तन सर्वसमुदायेऽवर्त्तन्ते।’ These words of Wisdom spoken by Krishna make Yudhishthira become calm, composed and self-assured saying that there remains no slightest of doubts in his mind ‘अतकालिकः प्रायः वास्तेष्विनि विद्युतिज्ञाताः।’ Then sages and seers who had gathered there disappeared from their sight after taking leave of Yudhishthira, Krishna and Arjuna ‘प्रायः वास्तेष्विनि विद्युतिज्ञाताः।’ Yudhishthira placing Dhritarashtra in forefront for Hastinapura and rules his lands in Dvapara yugas, even as Manu and Dasharathi Rama did in Krita and Treta yugas. Observing that Kali yuga is fast approaching he made provision for that yuga also, in his kingdom and ruled the kingdom with all righteousness ‘अवकालिकः प्रायः वास्तेष्विनि विद्युतिज्ञाताः।’

After spending few days in Hastinapura Krishna tells Arjuna that since Yudhishthira has established his rule with peace and safety and having enjoyed their company, he would like to return to Dvaraka to meet his parents, Balarama and all others. Therefore please place this request before Yudhishthira, since he cannot do this since he may not be happy with that request ‘येन तदन्त्य यथा वास्तेष्विनि विद्युतिज्ञाताः।’
Krishna: A study based on Mahabharata

Chapter XVI

Yudhishthira became the King and Kauravas were annihilated.

Therefore, before Krishna proceeds for Dvaraka, Arjuna confides in him that whatever that was communicated to him on the battle field by him and enlightenment of his divine resplendence is lost due to fickleness of his mind, therefore, he is keen to listen the wisdom gain, since he would soon be returning to Dvaraka.

At that moment Krishna chides him saying that he had communicated to him the secret wisdom which revealed his supreme metaphysical essence and resplendent form and other eternal worlds, but Arjuna had due to his lack of receptivity and through insensitivity had not been recipient. It is difficult for him now to communicate the the Wisdom again - ‘Krishna’s form is compassionate, therefore, what comes out as lightening does not strike with the same intensity and in the same place twice. But Krishna is compassionate, therefore, what comes out as puriya sunshine will be Divya Gita.

May it appear strange that both Arjuna and Krishna spoken as the descent of the seer Nar and Narayana - Narayana the maaya itself purohita praapta. Laharaya, which is comprehensible as a deep insight, was communicated to him on the battle field by him and enlightenment of his attributes and inclinations born of nature, Krishna, even when responding to his attributes and inclinations born of nature, was consciously enlightened of the lightening does not strike with the same intensity and in the same place twice. Krishna is compassionate, therefore, what comes out as puriya sunshine will be Divya Gita.

Vyas, of vast, comprehensive and deep intelligence has seen the diversity in creation occasioned by human being caused by attributes and inclinations born of nature. Therefore, in Mahabharata, a finds the distinct and distinguishing feature of both being presenting extensively out thenarrative. While Arjuna does not appear often as one enlightened to the divine essence within being obscured by beguiling maaya of his attributes and inclinations born of nature, Krishna, even when responding to his attributes and inclinations born of nature, was consciously enlightened of the lightening does not strike with the same intensity and in the same place twice. Krishna is compassionate, therefore, what comes out as puriya sunshine will be Divya Gita.

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himself pointed out ‘yaunamena vam karyam prabandhaiva | va va-vi-susara vam susraya susraya | prabhavat prabhavat prabhavat purnam |...’

Therefore some souls in whom the resplendence becomes evident they become enterprising, energetic, intellectually and spiritually luminous. Some who have come say like Buddha say, ‘I am not the first Buddha who neither came upon the earth nor shall be last. In due time, another Buddha will arise in the world, a holy one, a supremely enlightened one endowed with wisdom in conduct, an auspicious one... He will reveal the same eternal truth, which I have taught you. He will preach you that which is great in the beginning, great in the middle and great in the goal’. Jesus said that as the Son of the Father in Heaven he has come to establish not to destroy the ancient Law. Muhammad wrote down what the above mentioned, ‘...imperishable...’

Heaven he has come to establish not to destroy the ancient Law, Muhammad wrote down what the above mentioned, ‘...imperishable...’

Hearing this Uttanka becomes angry with him and reads himself to curse him for having failed, since he did not prevent the war in spite of his power to do so and save them from destruction ‘...he
discovered the kuru dynasty...’

Krishna agree to communicate the reason for his actions, because by cursing him Uttanka’s penance and austerities would go in vain, ‘...he
discovered the kuru dynasty...’

Krishna agrees to communicate the reason for his actions, because by cursing him Uttanka’s penance and austerities would go in vain, ‘...he discovered the kuru dynasty...’

Uttanka having gained considerable achievements through communion with Brahman from childhood, asks for a boon instead from Krishna for his supreme resplendence to reveal him. What then comes out is the rationale and justification for Krishna’s actions, revealing the essential Krishna-Consciousness in his various Krishna-forms in descents. Krishna tells Uttanka that he is repository of ‘...he discovered the kuru dynasty...’

In him is posited creation and he in all creation, even dailies, yakshas, gandharvas, rakshasas, nagas and apsaras all having origin in him. Men of Wisdom accept him as the Existence and non-Existence, Un-Manifest-Manifest, Immutable and mutable, all these are verily his forms as well as the four-fold stages in life as well as the actions stipulated by vedic scriptures. Non-Existence, Existence, and that which is beyond this universe are nothing else and not distinct from him. Krishna is the perennial righteousness is born from his mind and he dwells in every one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had transcended from one who had 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In all his earlier Krishna-forms he is Vishnu, Brahma, Shakra, the creator and destroyer, acting as God in the godly forms, as Gandharva in the gandharva forms, as Naga in the naga forms and as Yakha, Rakshasa and as others in their respective forms, in his present Krishna-form he performs actions as a human being in human form, pleading with Kauravas for a negotiated settlement and when they did not listen, obscuring their intelligence, even showing his terrifying form to frighten them and describing them the effect of dreadfull war. But being in attributes and inclinations, unrighteous in their disposition they refused to listen and died like Kshatriyas in the great war, 'अर्थविश्वास्य सोम अकोलः प्रभवात्। तदा नाहे देवेऽपि कालिस्रुत्वम्। तदेक देवकिंकरणार्थस्त्राय न संयमः। यदा गंभीरस्य सम्बन्धार्थस्त्राय। न धर्मान्।लक्ष्मीनाथम्। तु कार्यादिष्वरायाम्||

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Krishna shows his resplendent form which was earlier shown in Kaurava court and to Arjuna on the battle field - 'ततः स दीर्घा पीतजन्य दृश्यन प्रमाणः। अन्नकल्पे श्रेयस्वयंवर्त्तनः।||'. Pleased with adoration, Kaurava's left the assembly hall frightened and in confusion, Arjuna became overwhelmed, requesting Krishna in voice and with folded hands, trembling and prostrating in fear to withdraw the resplendent form 'कृष्णजिनिवेषनः। नानकुञ्जः पुरा एवास सप्तमिको। परमः। सविंद्रकिक्रमम्। विश्वेषः। वै वनस्य ह्रदयं परमेवः।' saying additionally 'अन्तःकरणासीस्तुसिद्धिः हितकामाय वृम्मकतः।' "Uttanka was astonished and bewildered by the form, "\(\mathbf{Uttanka\text{'}s\text{\, response\, was\, intellectual\, and\, bordering\, with\, supreme\\, wonder\, at\, the\, magnificence\, of\, the\, spectacle.} \)". Krishna-consciousness, 'पिदे सविंद्रकिक्रमम्। विश्वेषः। वै वनस्य ह्रदयं परमेवः।' Uttanka's intention to curse becomes supplanted by his desire to see the resplendence of Krishna-consciousness, 'पिदे सविंद्रकिक्रमम्। विश्वेषः। वै वनस्य ह्रदयं परमेवः।' Unlike the manner in which Krishna displayed his resplendence to Kauravas in the royal court to frighten them in submission, or to Arjuna on the battle field to show his essential resplendent reach, his explanation to Uttanka was rational and intellectual. With the explanation his mind was intellectually satisfied being in tune with him विश्वेषः। वै वनस्य ह्रदयं परमेवः। अन्तःकरणासीस्तुसिद्धिः हितकामाय वृम्मकतः। Uttanka's response was intellectual and bordering with supreme wonder at the magnificence of the spectacle - 'न एतद् सहासं विद्यते। सदापुरुषः। सस्मानुविष्ठं। दीनिष्ठंकरणम्। परं माहात्म्यं नित्यः। नवें देव्याय नरः। शुद्धकृत्यं। नान्यायः। सामस्यं। तदानुभावम्। वीर्योऽचानां शुद्धसम्बन्धः। सविंद्रप्रभावम्यूः। विश्वेषः। वै वनस्य ह्रदयं परमेवः।' Kauravas left the assembly hall frightened and in confusion, Arjuna became overwhelmed, requesting Krishna in voice and with folded hands, trembling and prostrating in fear to withdraw the resplendent form 'कृष्णजिनिवेषनः। नानकुञ्जः पुरा एवास सप्तमिको। परमः। सविंद्रकिक्रमम्। विश्वेषः। वै वनस्य ह्रदयं परमेवः।'. Pleased with adoration, Krishna gives Uttanka a boon to receive water in desert at will and traverses further to go to Dvaraka.
moment, flashing like lightening and roaring like thunder, has to be grasped with tenacity and retained in perseverance. Mundaka Up. (III.ii.3-6) points out that only those seers, who having satisfied themselves with that awarness having experienced the all-comprehensive and all-pervading self, become perfected souls, free from passion, tranquil in mind, dwelling in the consciousness of Brahman till the end of their period (in the human form), enter the totality of the Self and become one with the immortal self and truly liberated "नामस्मित्योऽणोऽणम् महाभारताय परमर्शम्। कृत्यनामेऽणोऽणम् महाभारताय परमर्शम्।।

On reaching Dvaraka, Krishna finds his people celebrating a festival on Raivatataka mountain, in which even gods and seers participate in their subtle forms. He goes first to his parents and offers them his respects. When his father asked him to narrate the wonderful events during the War "जयंतीतम् वर्णोऽणोऽणम् परमाशीतम्। परमाशीतम् वर्णोऽणोऽणम्।।"

Krishna, avoiding saying that he would take hundred years to narrate in detail "अर्थारुणात् करिति भवनात् महाभारतात्। कृत्यनाम वर्णनात् अर्थारुणात्।।"

He mentions, therefore, only that there was a great destruction on both sides, only Pandavas and Satyaki and himself remaining on the side of Pandavas and Ashvatthama, Kripa and Kritavastra on the side of Kauravas, leaving out purposely any references to Abhimanuyu's death "कार्यान्यात् जनता निर्भवत् यह न स्। पुनःपुनःपुनःपुनःपुनःपुनःपुनः।।"

Subhadra notices this omission and with agony in her heart, tells him to narrate even that fact and falls down weeping "पुनःपुनःपुनःपुनःपुनःपुनःपुनः।। आश्वामत्योऽणोऽणम् महाभारताय।।"

Subhadra was thus forced to relate the manner of Abhimanuyu's death, reminding that he fought like a warrior and died like a hero going to the heavens to be honored.

Here in Hastinapur, when Abhimanuyu's wife Uttara hears the news she sinks in inconsolable sorrow. Kunti consoles her saying that the time was not for mourning his death but for caring his baby in her womb "नित्यसामान्यम् यद्यत्तैः। नित्यसामान्यम् यद्यत्तैः।।"

Vyasa assures her that her son would be a great and successful king and will rule the kingdom with grace and blessings - "व्रजस्वरूपात्मानं जस्वरूपात्मानं। व्रजस्वरूपात्मानं जस्वरूपात्मानं।।"

To guard Abhimanuyu's son growing in the womb, Vyasa advising Yadishthira to perform Ashvamedha Yajna departs to Himalayas. Then Krishna and Balarama along with all others leave for Hastinapur to participate in the Yajna.

When Uttara delivers her child celebrations begin but soon an eerie silence falls when they see the baby not responding to life or consciousness. Krishna and Satyaki rush to the chambers where they see their aunt Kunti urging them to hurry and save the child, the last hope for continuing the family line "सम्भवतः कृत्यनाम वर्णोऽणोऽणम्।।"

Subhadra and Draupadi lament that Krishna's nephew is born dead, Ashvatthama having robbed the last one of the Pandavas crying out to Krishna that his nephew should be saved. Krishna recalls that Ashvatthama had released Brahmastrra on the child in the womb and he having assured the child will never be allowed to die. Subhadra tells him that he will see her no more alive if the child dies "पुष्पारीकश्च यथे त्यथा पद्मावती यथा।।"

Krishna states that he will take hundred years to narrate the wonderful events during the War "पुष्पारीकश्च यथे त्यथा पद्मावती यथा।।"

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Then what comes to transpire is the testimony and testament, self-certified and self-established Krishna-Consciousness displaying in Krishna-form nothing short of a miracle. Seeing Krishna enter the inner quarters, Draupadi informs Uttara that the ancient seer who is like her father-in-law is coming towards her. Seeing Krishna Uttara could not more control her grief saying that both she and her late husband have both become childless and pleaded that her child be saved, wondering what Ashvatthama could have gained from such dastardly act 'अयस प्राय ने पति हो अपराधिनो | पूर्णिमनिप्पियन्ति समथे चित्रीभर | हृदयदीपितका प्रवेश करने हि विवक्तिः | अयस्मनं न भी प्रेम हेती तुमयं जनारद | हृदयदीपितका | गर्भस्थालय वायुविद्रोह विनिवियत | कृष्ण नृत्यं दुर्यौगिनिति ज्ञि व्यलग्न | || पायण्डवमाणि गोपियाँ भाग आनेति हैं ||'.

Krishna did not tarry even for a moment and sipping holy water as a mark of purifying his self, dispelled the injurious effect of Brahmastra on the child. Then in the very presence of the people, he declared that he has never spoken untruth, therefore the word spoken by him earlier will certainly turn true. He will certainly revive the child in the presence of the people around. If being ever upright he has never ever spoken even in jest any untruth, or defeated if he has never deserted any battle field, then let by that power the child revive to life. If ever righteousness and especially men of Wisdom be most dear to him, then let Abhimanyu's child, who is here born dead, revive to life. He has never opposed Arjuna ever in his victory by law, in truth of this statement let Abhimanyu's child, who is here born dead, revive to life. If truth and righteousness are established in him as eternal foundations, then let Abhimanyu's child, who is here born dead, revive to life. If Kamsa and Keshi met their death in his hands in righteous manner, then by that power let Abhimanyu's child, who is here born dead, revive to life - 'न कृपया पूछियां देवो गर्भस्थालीमा | एवं गर्भस्थालीमा पति हो गर्भस्थालीमा || नेवतुम्ब्राः मयां क्षुद्रमाणिष्का कत्वनां | न व दुस्तरात्मालक्ष्यानं गर्भस्थालम || पाठ ये दियन्ते भौ गर्भस्थान विनिवित || अयस्मां ज्ञान वर्णेन कुलः कीर्तिकमः तथा || यदहां निंद्यात्मानिः विनिविते सु कर्मनां || विनिविताः येन मद्येन कृशि जीवनमध्य विनिवित || यद्य गतं व याच्य वर्धितु निन्य विनिविती || तथा कृशि जीवनमध्यविनिवित || यथा कृशि जीवनमध्यविनिवित || यथा मद्येन कृशि वर्धितु निन्य विनिवित | तेन मद्येन कृशि जीवनमध्यविनिवित ||' No where and not even once Krishna speaks here as a divine person performing any miracles, but a human being who has supreme confidence in his own righteousness and moral standing, having realized and experienced the enlightenment of the supreme divine essence becoming resplendent effulgence in him. Miracles are not unnatural events; they appear unnatural to common righteousness because they appear strange and unusual for their gross and sensory observation. But for one whose senses are sensitive and vision deep and expansive, miracles would be as normal and natural as for the Sun to offer warmth, for the Moon to shower calm and composure, for the winds to breathe life or for flowers to spread fragrance. Vyasa not emphasizing his divine foundation here as he did earlier, when divine mystery was communicated to Arjuna on the battle field, makes it clear here how the divine essence within the gross form if realized and acknowledged becomes a potent force in temporal as well as spiritual regeneration. It is this aspect which made Vyasa's commitment for spiritualizing the divine essence in Krishna-Form the most powerful and ever abiding influence in India's spiritual regeneration, making him unlike all other earlier divine manifestation, the whole complete and entirety of effulgence of That One, the Prime Existence.

The moment Krishna completes his declaration, the child begins consciousness enters the limbs. The maternity room becomes joyously exhilarated with auspicious forces entering from space saying well done, well done, Keshava Keshava 'नेतुकृपिया वहियुनेत न यात्र भारतेषु | ;तैः जनेषस्मां रायस्रध्य समयंसि | यथायथा न यद्य गर्भस्थाले परिच्छेदल | तत्त्व न यद्येन लोकस्मात्मा निमर्दिकिते || ततो गुणोऽर्थं नेतुष्ट्वक्ष्यं गूढं नु तनं अनुज्ज्वलं न वर्णस्मायमुष् केताव गाः ||'. Seeing the child move its limbs women of the household were happy and thrilled 'वयस्कन्त के जीवन जीवन जीवन || वर्णस्मायमुष् गाः ||'. Since he was born in the family after the Kuru family had become weak he was named Parikshit 'परिष्कित कृशि जीवनमध्यविनिवित || परिष्कित ||'. Hearing the joyous news, Pandavas come and offer their respect to Krishna for the wonderful deed performed. Vyasa too arrives and advises Yudhishthira again to perform Ashvamedha Yajna, which will
absolve him of all his earlier demerits 'अल्पगोचरे हि राजानि वासवः...'

Yudhisthira rules for fifteen years as an emperor, with due respect to Dhritarashtra. Though Dhritarashtra was treated with respect and affection by all others with Vidura, Sanjaya and Yuyutsu in attendance on him, Bhima had his own reservation remembering the indignities which were heaped on them. According to him Duryodhana found support in Dhritarashtra's own ambition and had always held Bhima responsible for his misfortune. Aware of Bhima's feelings, Dhritarashtra too would express to Yudhisthira his desire to spend his life in forest with Gandhari. Yudhisthira hearing this would regrets his inability for not giving attention to their needs, engaged as he was with the affairs of the kingdom. Therefore, if they still decide to go to forests then he too would accompany them. 

Dhritarashtra lovingly replies him that he has been served well but he is inclined towards renunciation. Vyasa too accepts the suggestion and commends Yudhisthira to concede his request.

Then taking permission of the people of Kuru-Janghala, Dhritarashtra departs to the forests requesting through Vidura financial help to perform death anniversaries of Bhishma and other ancestors. Yudhisthira and others agree the proposal except Bhima who opposes saying that it would be better if they themselves perform those ceremonies. But Yudhisthira's sense of justice and fairplay does not permit him to deny his uncle's request and he gives him as much wealth as he desires. When the time comes for their departure, Kunti realizing the need of the hour accompanies them to the forests.

Pandavas bereft of the company of their mother, aunt and uncle, go to meet them. Then they go to meet Vidura who was performing austerities nearby. When Yudhisthira announces his presence, Vidura being firmly enjoined in Yoga looks at him with unblinking eyes. Then being conscious of Yudhisthira's presence he establishes his entire essence, every nerve and every breath, entire energy merging in him 'तृष्णां गौरिनिष्ठां मृच्छ सरस्नामनि लघुदृष्टि:...'

Vidura agrees and asks him to tell the proposal which the people of Kuru-Janghala came with. Yudhisthira says with a heart full of emotions that the best thing that can be done for their future is for them to go to forests for being reared in this kingdom.

Yudhisthira adds that he would like to spend his life with Gandhari and other members of the family. Therefore, all the Pandavas would agree to fulfill this except Bhima. Yudhisthira replies him that this would be better if they themselves perform those ceremonies. Bhima opposes saying that it would be a mistake if they go to forests. However Vidura reassurer him that the Sanskrit tradition of renouncing the kingdom for a few years is well founded.

Therefore Dhritarashtra realizes that Vidura has shed his mortal coils and prepares to perform his funeral rites. But an ethereal voice speaks that Vidura he should not be cremated but buried, since he has become a recluse and as reached heaven- ‘भी मो राजस्मधवेलविद्वीरसंगका कल्याणीमिव ये यथा एव महानाः...’

Yudhisthira comes back and relates this fact to Dhritarashtra.

Vyasa tells Dhritarashtra that in his earlier life Vidura was sage Mandvaya who was a man of wisdom, great yogi and a great soul. He was great in intelligence than even Vyasa and Shukracharya. It was Vyasa who had impregnated Mandvaya as the seed and that is how he became Dhritarashtra's brother. He is as righteous as the ancient Yama, the embodiment of righteousness, who begot Yudhisthira. Therefore, what is known as righteousness that Vidura represented and indeed that is also what Yudhisthira is, Vidura having merged himself in him 'सर्वस्वते ग्रहणे विद्वत्सारे...'

Bhima's feelings, Dhritarashtra too would express to Yudhisthira his desire to spend his life in forest with Gandhari. Yudhisthira hearing this would regrets his inability for not giving attention to their needs, engaged as he was with the affairs of the kingdom. Therefore, if they still decide to go to forests then he too would accompany them. Dhritarashtra lovingly replies him that he has been served well but he is inclined towards renunciation. Vyasa too accepts the suggestion and commends Yudhisthira to concede his request.

Then Pandavas who were dead, and with their other associates to come ‘ततो वास्याः सत्समाः पुण्यस्मार्योध्यां अर्जनतुयस्य व्यवस्यसंकर्षणेऽसुः...’

Then Gandhari and all others, extremely pleased, awe struck and motionless like some one
seen in a picture - a picture of a king and a queen, shining in their subtle forms, as their earlier forms, weapons and chariots they appear, shorn of all earlier hatred, meeting and embracing each other. Natural actions, performed without desires, are the true and superior and assuring deliverance. When all the dead warriors depart, Vyasa makes impressionable plea to the weeping ladies, that whoever desires to follow their husbands they can do so, entering the waters of the river Ganga, thus assured many grieving ladies of the warriors enter the waters. Then the great sage, Vyasa’s resplendent disciple explains the principle behind life and death, saying no form ever becomes completely destroyed unless it had experienced all the effects of their earlier actions. Therefore, whatever form a creature gets, whether gross or subtle, they all remain till all his previous aggregation of Karmas are not completely determined and concluded, The elements dwell eternally in the great Lord finding in refuge, therefore they are not destroyed but only separated. His previous aggregation of form, his earlier forms, weapons and chariots they appear, shorn of all earlier hatred, meeting and embracing each other.

When Janamejaya narrated this miraculous event, Vaishampayana wondered how this was possible for them to come in similar form as earlier, having once given up the body. Then the great sage, Vyasa’s resplendent disciple explains the principle behind life and death, saying no form ever becomes completely destroyed unless it had experienced all the effects of their earlier actions. Therefore, whatever form a creature gets, whether gross or subtle, they all remain till all his previous aggregation of Karmas are not completely determined and concluded, The elements dwell eternally in the great Lord finding in refuge, therefore they are not destroyed but only separated. His previous aggregation of form, his earlier forms, weapons and chariots they appear, shorn of all earlier hatred, meeting and embracing each other. Natural actions performed with out desires are the true and superior and assuring deliverance. Desire bound actions bring pain and pleasure in repeated births and deaths. Being, the indwelling self even with all these desires remains unaffected, and when it becomes attached to desires he becomes far distanced form wisdom. Only when the karmas becomes obliterated only then does its true form is revealed. Then acquire a completely new form - a picture of a king and a queen, shining in their subtle forms, as their earlier forms, weapons and chariots they appear, shorn of all earlier hatred, meeting and embracing each other.

Thus the five elements are eternal. Human being who establishes relationship between the self and the elements and thinks that with the destruction of the elements the self also is destroyed thinks unwisely. One who sees the defects in separation let him reject them in association, because in dejected association there remains no attachment nor any suffering. Whatever actions the self performs in whichever forms he has to suffer in those forms. Mentally those performed by mind and physically those performed through body.
Hearing these words spoken by Vaishampayana, Janamejaya wonders whether he too would be able to see his father Parikshit again in the same form. On Vyasa being pleaded in this matter, Janamejaya is blessed by the presence of his father. Thereafter, he gives bath to his father and worships him, and Parikshit pleased participates in the sacrifice and thereafter returns back to heavens thereafter
Chapter XVII

After having the wonderful experience of seeing his deceased sons, elders and kings again, Dhritarashtra becomes freed from sorrow. As he was returning to his hermitage with Yudhishthira and his brothers following him, he is joined by Vyasa, who advises him that having realized that his sons have all reached other worlds according to the actions performed by them, and having received words of wisdom from Narada and others and also being served by Yudhishthira well, he should now them all to go and rule their kingdom.

Dhritarashtra acknowledges that both he and Gandhari have been treated with consideration and respect by Yudhishthira and his brothers. But seeing his kith and kin all again in their old forms makes their penance and austerities unsteady and insecure. He and like him living only on leaves, Gandhari and Kunti also do not desire to live long. Therefore, from that moment onwards, the entire responsibility of offering oblations to the ancestors would rest entirely on him, therefore, he should live and rule the lands for a long time, 'अर्जुनदेवों ने बुद्धि-साथ व्यसे ने जय व्यसे मारक नमस्कार होने के लिए, धृतराष्ट्र अपनी पारंपरिक रूप से जीवन का तालमेल करते हुए वह अपने राज्य का राजा बनते हैं।' Yudhishthira still pleads that let all his brothers and servants leave him but he will stay with them to serve them in their old age 'न राज्य-राज्य जीवन से, हरिजनों के लिए सहयोगी के रूप में अपने आप काम करते हैं।'

Yudhishthira thereafter turning to Kunti pleads with her that he will not interfere with their penance because there is nothing more auspicious than penance, therefore he should be permitted to be near and serve them. He tells her that his mind is not attracted by pleasures of kingdom since all relatives and companions are destroyed and the kingdom is safe only because Krishna's grace is on them 'न विभूति तर्कावर्गीय पुराण में राज्य का समस्त दुर्ग , परम विश्वसनीय जीवन का अवसर मारक नमस्कार होने के लिए।' Gandhari intervening tells him that entire Kuru family is now dependent on him. Whatever he has done for them is more than enough. Therefore, he should do as Dhritarashtra tells him. Because listening fatherly advice is more meritorious than anything else - 'वर्तमान में हरिजनों के लिए विश्वसनीय जीवन का अवसर मारक नमस्कार होने के लिए।' Dhritarashtra tells him that having realized that his sons should not grieve. Then facing east, he along with Gandhari and Kunti restrained their breath and mind on Brahman, soon all the three to be consumed by fire and reduced to ashes. When Narada was wandering in the forest thereafter, he saw their three bodies and the sages staying nearby identified without showing any grief on their death, since they were in no doubt about their noble end 'अभिज्ञन न सहस्रोंं निश्चित करते तथा संतोषः। कूण्ते क्षेत्र गणिताध्यायः खलो अवसरः। नरदे सात जनान्तर जनी संप्रदायिकः। गणितार्थ न जनान्तर जनी संप्रदायिकः। गंधर्व ग्रंथसूक्ष्म तत्त्वविज्ञानः।'

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Soon days pass and Yudhishthira rules the kingdom for thirty six years thereafter. He observes strange events and signs like rain storms lashing with thunder and lightening, accompanied by intermittent hail storms. Large streams were seen flowing under desert sands; meteors were falling across the sky and volcanoes were spewing fire from the bowels of the earth. It appears that when Vrishnis, save Krishna and Balarama, got themselves destroyed due to the intoxicants taken by them and arrogance played a trick on them. At that time Krishna’s son, Samba was dressed like a pregnant woman and was brought before them, with an iron grinding stone concealed under his dress, inquiring whether the babe would be a male or a female - ‘by this the universe will become extinct’. Seer saw the deception being played on them and declared that the child born will bring destruction of the entire race of Vrishnis-Andhakas, save Balarama who will depart to the ocean giving up his body and Krishna will be killed by a hunter - ‘this will bring destruction of the universe’. Cursing in this manner the agitated sages went to Krishna and reported the events, when Krishna told Yudhish-Andhakas that events will take the course as the sages have predicted.

Even though Krishna was the lord of all creation, he did not interfere in the course which Time was taking. The subsequent day, Samba delivered an iron ball shaped like a grinding stone, which was to become the instruments for destruction of their race. Frightened of the prospects, they went to Ugrasena and handed over the same to him. Being saddened by their action, he advised them to break it in small pieces and slew them in the sea. Thereafter Ugrasena, Krishna, and Balarama, realizing that intoxicant drink was the cause of the unpardonable act, declare that thence forward the inhabitants of Dvaraka will no longer consume intoxicants and if any one breaks they will be killed along with their companions. Hearing that by the curse issued by Brahmins Krishna fought amongst them selves and were destroyed and were destroyed Pandavas were greatly disturbed remarking Krishna’s death would be like drying the ocean.

It appears that when Vishvamitra, Kanka, Narada and other seers and sages had arrived in Dvaraka, Krishna, Andhakas, Bhojas and Yadavas due to the intoxicants taken by them and arrogance played a trick on them. At that time Krishna’s son, Samba was dressed like a pregnant woman and was brought before them, with an iron grinding stone concealed under his dress, inquiring whether the babe would be a male or a female - ‘by this the universe will become extinct’. Seer saw the deception being played on them and declared that the child born will bring destruction of the entire race of Vrishnis-Andhakas, save Balarama who will depart to the ocean giving up his body and Krishna will be killed by a hunter - ‘this will bring destruction of the universe’. Cursing in this manner the agitated sages went to Krishna and reported the events, when Krishna told Yudhish-Andhakas that events will take the course as the sages have predicted.

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sounded asses would bray ‘उपेक्षान्तरणसाधनयुक्तम्’ यथा विद्वत्तरंणविदर्थायथ। …ताराधामप्रावृत्तिस्वरूपम्। …निविड्धपरश वातस्यन्त्रमृदुलोष्यतात्।’. Seeing the evil omens, Krishna realizes that Time has truly taken a vicious turn and warned his people that similar signs were seen when Bharata war was about to commence. Suddenly it struck him that thirty six years have passed since the great war ended, whereupon Gandhari had uttered her ominous curse on his people. Therefore, he suggests Vrishni-Andhakas and other associate clans to shift their residence to Prabahas the pilgrim centre on the sea shore ‘प्रवर्तकम्’ नानाकम्। …नानायमस्य ततौतरस्वारस्यादित्यस्योऽवलम्बनं। सानृतिकोषत्वदनात्। …तत्त्वभेदाय नानाकम्।’.

Soon a queer event takes place in Dvaraka. A dark complexioned woman appears in their sleep grinding her white teeth and running around the sacrificial pillar which was established when Daruka was first founded. Vultures swooped down hovering from the sky, even as all symbols of prosperity appear to be robbed by rakshasas. Discus presented by Agni to Krishna vanishes in space, along with the resplendent chariot with the horses, even as Duanka sees celestial nymphs taking away the flag and other emblems and insignia ‘कांस्यो भूमिका। परम्परा हतकम्। शिक्षा: बलायतेन दुर्विजत्वादात्। परमधामकोषिकेयेन बलस्युपयोगितं दश्येन।’

But all these sign had no effect on Vrishni-Andhakas even as they were preparing their departure, without any sense of discrimination or decency in conduct. They had taken various kinds of food, eatables and beverage, intoxicants and different types of flesh. Even the women who accompanied them seem to be happy arranging for food and other materials. When Uddhava well established in equanimity, observed these activities, he requested Krishna to allow him to depart from the place, it was not denied, since Krishna knew that end of Vrishni-Andhakas-Yadavas was soon to come, ‘तत्स्त्त्वभेदं सद्य वृक्षमक्षणाय दयाया यात्रायुक्तम्।’

When Vrishni-Andhakas-Yadavas saw Uddhava leave Dvaraka, they enveloped in ignorance and obscurity, were seen mixing intoxicants in the food prepared for Brahmins and distributing the same to the misguided people who were no better than apes and monkeys. Soon music started blazing and people began dancing in revelry. Balarama, Kritavarma, Satyaki, Gada and Bahtru were seen consuming intoxicants without any concern or inhibition, in the very presence of Krishna,-’तत्स्त्त्वभेदं सद्य वृक्षमक्षणाय दयाया यात्रायुक्तम्।’

Soon drunken brawl starts within Vrishni-Andhakas-Yadavas themselves, each one teasing others contemptuously, boasting how each one had defeated their enemies. In intoxicated mood, Satyaki mockingly congratulates Kritaverma and scorcs him about his brave deed when he killed Draupadi's sons in their sleep, reminding him that Yadavas will never pardon him for that act. Pradyumna sitting nearby praised Satyaki's actions and commended his words. Incensed by these invectives, Kritaverma retorted angrily about Satyaki's own actions in dismembering Bhurishava's shoulders when he was unarmed and in Yoga. Krishna nearby hearing these accusations, growled angrily at Kritaverma. When Satyaki narrated the incident when for getting Symanatka jewel Kritavarma had killed Satrajit, Satyabhama Krishna's wife and Satrajit's daughter, feeling humiliated departs crying copiously, further infuriated Krishna. Seeing her cry, Satyaki rushes towards Kritavarma shouting that he will kill him for having helped Ashvathama in getting Draupadi's sons killed. He snatches the sword

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lying near Krishna and severs Kritaverma’s head. A great commotion follows each one trying to kill the other, even as Krishna was restraining them - "Kriti

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Bhagavad Gita, that as Time, grown mature destroying the worlds, he had already killed Bhishma, Drona, Karno and others making Arjuna and others as mere instruments. But here Time seems to have taken upon himself the task of misleading Krishna-Andhakas-Yadavas obscuring their mind. Seeing Bhajnas and Andhakas swooping together on Satyaki with the soiled plates used for meals, Krishna realizeing that the turn of events is due the machineation and subterfuge initiated by Time, refrained from intervening, as he would otherwise would have done. Every one was being agitated under the influence of the intoxicants, and Time taking the form of Death was encouraging them.

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When they swoop on under excessive intoxication to kill Satyaki, Pradyumna too jumps in the fray soon thereafter. But since the opposition was stronger both Satyaki and Pradyumna are killed. Krishna could remain no longer quiet. Becoming angry he picks up the grass on the shore, which was restraining them as he would otherwise would have done. Every one was becoming agitated under the influence of the intoxincants, and Time taking the form of Death was encouraging them.

Thereafter, a large-scale battle, with chaos and anarchy everywhere begins, father killing son and son killing the father, brothers killing each others, no one even thinking withdrawing from that place. When finally Krishna sees his sons Samba, Charudeshna and his grandson Aniruddha also being killed, he looses all sense of compassion and destroys rest of the Krishna, Andhakas, Bhajos and Yadavas ‘avayatin’-yudha and/ or ‘yadu-bhad’-yudha. Seeing the mass destruction of the race, Babhru and Daruka hesitatingly approach Krishna and report to him the death of all his relatives, many of them killed by his own hands. Therefore, they should now find out where Balarama is present, not having seen him among them – ‘vayavat-vaikhyatam kChodavat!’.

Then Krishna along with Babhru and Daruka go in search of Balarama and find him sitting under a huge tree reflecting and thinking of the events that have transpired. Krishna sends Daruka instantly to Hastinapura to report to Panadvas the annihilation of the Krishna, Andhakas, Bhajos and Yadavas clan and to fetch Arjuna to Dvaraka. Then he asks Babhru to return to Dvaraka, lest in their absence robbers may steal wealth from the hapless women. But when Babhru still under the influence of the events that had transpired, decides to go to Dvaraka, he is hit by one of the pieces of the iron stuck to a hunter arrow and dies on the way. Seeing the mass destruction of the race, Babhru and Daruka hesitatingly approach Krishna and report to him the death of all his relatives, many of them killed by his own hands. Therefore, they should now find out where Balarama is present, not having seen him among them - ‘vayavat-vaikhyatam kChodavat!’.

Telling Balarama to remain in the same place till he returns, Krishna goes back to Dvaraka to make proper arrangements for the safety of women and children, ‘bhishchya va na pravrajaya dvarakayat pravrajyatat kChodavat!’.
He arranges the remaining population under the care of his father till Arjuna arrives, telling him that a great destruction similar to the one after Mahabharata war is to come, therefore, he does not desire to return to Dvaraka. Then he returns to Balarama to perform penance along with him, since all the remaining Yadavas too would be destroyed. When Krishna observes his people becoming disturbed and hearts with earth, space and the heavens and yet transcending them by ten measures, illuminating them with the eternal obesiance. Thus the departed to his supreme sphere in space, assures him his safety. Krishna's form with divine essence - 'As Indra, Rudra, Aditya, Ashvins, Vasus, Seers, Adepts, celestial ladies and Gandharvas were waiting with all the gods to welcome him and offer obeisance. Thus the One, who was the origin of all the creation, luminous in his inestimable grandeur, the eternal Yogi, Sriman Narayana entered his eternal dwelling place, encompassing the whole creation with earth, space and the heavens and yet transcending them by ten measures, illuminating them with his essence - 'Andhaka, Vibhishana, Gandhari, Rudra, Mahakala, Dvaraka. Without Krishna and Balarama, Dvaraka was like river Vaitarini that one crosses to reach the abode of Death. Krishna was looking listless like lotus in winter.'
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Then, Arjuna goes to Krishna's old father, who laments that his life is worthless since Krishna who has won victories over many enemies is not to be seen any more. His mind became greedy and seeing the end of the dynasty, he visited Dvaraka. In the city he learnt that Indraprastha has been deserted and that the women and children were to be moved to a distant place. He also learnt that Krishna was giving importance to the temporal events in his life as he gave to his previous kings. Therefore, Krishna did not revive them as he had done Parikshita earlier with his extra-ordinary powers. It was a great human being, a statesman, and a man of wisdom renowned in three worlds, and others like Markndeya, Vyasa, Narada and others like Brahma, Maheshwara, Vishnu and others who accepted him as their supreme deity. The subsequent day Krishna's father gives up his life even as his four wives join him on the pyre. The subsequent day Krishna's father gives up his life even as his four wives join him on the pyre. Arjuna, after performing their cremation ceremony, he goes in search of the bodies of Krishna and Balarama and after finding the bodies performs the funeral ceremonies and left on the seventh day with the women and children on his way to Indraprastha.

It would be seen that Vyasa had accepted Krishna's human birth as normal and natural as those of any other characters in Mahabharata, giving importance to the temporal events in his life as he gave to all of them. But unlike many others like Duryodhana, Karna and others who accepted him as one great human being, a statesman, and a man of wisdom renowned in three worlds, and others like Bhishma, Vidura and Sanjaya accepted him, as repeatedly informed by sages like Markndeya, Vyasa, Narada and others as the descent of seer Narayana who in earlier times had performed great penance, only few sages like Markndeya, Vyasa, Narada themselves having experienced the divine effulgence wholly, completely and in entirety in Krishna accepted him as the Brahman himself, not at the same time the human body in which he was born, needing all attention as a normal human would need to dispose of the temporal gross body.

On the seventh day, Arjuna leaves for his journey to Indraprastha with all the rest of Yadavas, taking Pajra, Krishna's grandson, with all the reaming wealth and possessions. The moment they leave Dvaraka, the city sinks deep in sea with all the possessions, every one wondering the course of divine dispensation. On the way seeing them approach laden with wealth and women, Abhiras dasyu robbers became greedy and seeing Arjuna alone while they were many - Pajra, the king of the Yadavas, Markndeya and others - they challenge Arjuna, who smilingly warns them saying if they value their life they should depart soon from his presence. But Abhiras rush to attack Arjuna with all their strength. When Arjuna lifts his Gandev he is mortified to find that he can neither remember divine mantras nor fix arrows on his bow. Seeing his arrows discharged loose their power in their course, he is crestfallen.

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seeing Abhiras loot women and wealth. Arjuna becomes restless breathing hardly, wondering at the turn off events. "Some of the kshatriya brothers of Duryodhana have appeared before me with a bow and some other weapons, wielding them in their hands. As far as my own strength is concerned, it has vanished forever. Any longer without force and energy behind his every action, he being only the instrument. Therefore, he becomes a slave to his charioteer only because success follows him. At that time, Arjuna himself was confident about his own confidence to defeat them single handed. He has asked Krishna, who has become worn out. Hearing that, Krishna has become confused with the events through which he has gone through. He goes to Vyasa for clarification and advice. When the sage inquires of him seeing dispirited as if defeated in battle, 'you have left your body and entered the dwelling place and therefore, not being able to have his resplendent company he has become dejected in mind. 'Here, Vyasa says: 

Krishna, recalling the events when Abhiras from the land of five rivers robbed Krishna ladies in his very presence. Knowledge of different weapons was completely forgotten and all his arrows had lost their energy. At this, Krishna asks Vyasa: 

Then he wonders how he could ever face death, claiming that as strange and unexpected as oceans becoming dry, or mountains moving from their foundations, or sky falling or fire losing its vigour. When he tried to lift his bow but he could not even fix arrows on his bow, as if his entire strength has become worn out. Hearing that Krishna has left, his mind has become confused and confounded not being to see Krishna, the immutable, steadfast and indescribable, the destroyer of enemies. His form was similar to the dark clouds and eyes like lotus has along with Vajra, recalling the events when Abhiras loot women and wealth. Krishna leaves to the forests for penance. Of Krishna's six wives, five of them have deserted the world and one lady, Balarama has given up their bodies and gone to their dwelling place and therefore, not being able to have his resplendent company, he has become dejected in mind. 

Therefore, he does not desire to live in this world without Krishna, knowing different weapons was completely forgotten and all his arrows had lost their energy. When he tried to lift his bow he could not even fix arrows on his bow, as if his entire strength has become worn out. Hearing that Krishna has left, his mind has become confused and confounded not being to see Krishna, the immutable, steadfast and indescribable, the destroyer of enemies. His form was similar to the dark clouds and eyes like lotus has along with Vajra, recalling the events when Abhiras loot women and wealth. Krishna leaves to the forests for penance. Of Krishna's six wives, five of them have deserted the world and one lady, Balarama has given up their bodies and gone to their dwelling place and therefore, not being able to have his resplendent company, he has become dejected in mind. Therefore, he does not desire to live in this world without Krishna, recalling the events when Abhiras from the land of five rivers robbed Krishna ladies in his very presence. Knowledge of different weapons was completely forgotten and all his arrows had lost their energy. At this, Krishna asks Vyasa: 

The shock of his inability to save women and children from the savage attack by Abhiras had made Arjuna completely loose confidence even in himself, when earlier he had never doubted his own prowess, valour and competence, which his well-wishers had admired and enemies feared. Having told Krishna that even though he was well-known in all the three worlds and could destroy Kauravas, he himself was confident about his own confidence to defeat them single handed. He has asked Krishna to be his charioteer only because success follows him. At that time Krishna had smiled mysteriously and significantly but significance of that silence he has now become consciously aware that Krishna was the force and energy behind his every action, he being only the instrument. Therefore, he does desire to live any longer since without Krishna by his side, his valour in scorching enemies and all his wisdom and strength has vanished.

Vyasa tells him not to worry about annihilation of Yadavas since they were all born with specific divine intent and purpose and having fulfilled they have returned to their original place. Even as Krishna could have prevented their destruction, even as he could have protected the ladies but did not do so since they were cursed by sage Ashthavakra and now stand delivered. Even when riding with him as
friend and charioteer, Krishna was the ancient seer Narayana who made you his instrument for reducing the burden on earth. 

When does one reap what one sows? 

Nakula were no other wise man like him. 

ivaSaoYaNa QanaMjayao towards blameless, then why did she fall? 

their direction northwards. 

p`aixapccaOt<aqaaxayyao mahoYauQaI yaatu naananaaoqaao-|ist kScana chariot. 

more needed. 

lament their absence from them. 

Then removing all ornaments from his person he wears clothes made of barks of the tree, which his other 

Hastinapur 

other worlds, he honours seers, sages and 

Parikshita 

the truism, ‘

again. Now the time has come for him to attain the supreme position and in that lies 

end, having become the Ordainer it becomes the ordained one. The need for 

when Time decides the primordial world also lapses. Mighty in the beginning, it becomes weak in the 

having become exceedingly sad and goes back to Hastinapur. Then acknowledging the truism, ‘

Hastinapur and Vajra, Krishna’s grandson on the throne of Indraprastha. 

When Yudhishtira considers that time has now comes for departing on their journey to the other worlds, he honours seers, sages and Brahmins with gifts. Hen he assembles the citizen of Hastinapur and takes in confidence about his desire to renounce samsara and takes their approval. Then removing all ornaments from his person he wears clothes made of barks of the tree, which his other brothers and Draupadi also follow. Then they traverse the journey with Yudhishtira in the forefront, followed by Bhima, Arjuna, Nakula, Sahdeva and Draupadi in that order. With them strangely a dog also follows them. Seeing them go in this manner, people of 

Arjuna had not yet surrendered the Gandeev bow give to him by Agni which was borrowed from Varuna. Therefore, the purpose of burning Khanadva forest was completed long earlier, it was no more needed. Agni asks him to surrender the same, even as Krishna had surrendered his discus and chariot. Arjuna accordingly surrenders the weapons in the river ‘

on the throne of Hastinapura and Vajra, Krishna’s grandson on the throne of Indraprastha.

On the way, Draupadi falls down. Seeing her fall Bhima speaks she has been pure and blameless, then why did she fall? Yudhishtira explains was due to her reaping the fruits of her partiality towards Arjuna in her affection, when she was expected to be devoted to all others as well ‘

When Sahadeva falls down, he attributes it to his pride that there were no other wise man like him ‘

When Nakula falls, he attributes it to his pride that there was no one other handsome like him. As one sows so does one reaps ‘

When Arjuna falls he attributes it to his pride which made him declare that he will defeat all his enemies in single day and he could not do so. In this manner he had insulted great many warriors which one-desiring his well being should not never do ‘

Finally when Bhima too falls he tells him as he falls, that
he had excessive fondness for food and his pride in his strength made him perform actions without understanding the consequences "अतिलक्ष्मे भस्मा प्राप्तेऽन्ति व विकल्पम: | अवेकः भर्तः तेनात्मः पीत्वा: शिष्यः ||

On the final lap of the journey only Yudhishtira and the dog are left. The space and earth begins reverberating with the sound of musical instruments, Indra welcomes him to enter the heavens when an interesting and very instructive dialogue ensues between Yudhishtira and Indra. Sad that his brothers and Draupadi could not enter the heavens with him, having fallen dead on the way, he declines to enter without them "भस्मा भस्माः भस्माः भस्माः प्राप्तेऽन्ति व विकल्पम: | भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||

While this assurance puts his mind in peace, seeing the dog still sticking to his sides, Yudhishtira requests Indra to allow the dog to enter the heavens, since it has followed him faithfully all the way and it would be improper for him to forsake the dog at this stage "अति भस्माः प्राप्तेऽन्ति व विकल्पम: | भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||

Yudhishtira not happy at this prospect responds as one born in noble family not inclined to act in unrighteous manner. Therefore he says that abandoning one who has followed him diligently would be unworthy of him there being no end to the demerits consequence upon such action. Abandoning one who is devoted would be comparable to great demerit therefore, he is not inclined to abandon him for his own advantage. Therefore for heavenly pleasure he would not abandon the dog - "अति भस्माः प्राप्तेऽन्ति व विकल्पम: | भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||

Indra is surprised to hear this reply, wondering when he has abandoned his brothers and wife why should be still drawn by his attachment to the dog, not even wanting to live in heavens. But Yudhishtira is unrepentant saying that he would not abandon one who is weak and has taken refuge in him and instead he would prefer to give his own life. Yudhishtira explains that with one who is dead, there could be neither affection nor enmity. It was not possible to make them live again, therefore he abandoned them when they died not when they were alive. Four transgression like frightening one who has taken refuge, killing a woman, robbing a Brahmin and betraying a friend on one hand and abandoning one who is devoted on the other singularly brings demerits "न भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||

Yama who had taken to the form of a dog listens to this dialogue and impressed manifests in his true form and commends him and his family for his righteousness in thought and deeds, which alone entitled him to enter heaven in his human form. Then he reminds that even earlier he had tested him in Dwaitavana when he had questioned reputedly about righteousness and having replied satisfactorily got your step brother revived first and not his own brothers Similarly now even at the expense of losing the heavenly worlds he is choosing to stay with the dog "अति भस्माः प्राप्तेऽन्ति व विकल्पम: | भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||

When Yudhishtira sees many rulers sitting in heaven and not his brothers there, tells Indra that he would prefer to live in the place, be it auspicious or inauspicious, where his brothers are stationed - "पुरूषः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: | भस्माः प्राप्तेऽन्ति व विकल्पम: भस्माः प्राप्तेऽन्ति व विकल्पम: ||
When he reaches the heavenly worlds, he sees Durvyodhana reveling in divine company and in heavenly pleasures "दुर्योधन विवश द्रौपदिको सन्निहिते || धर्म-सन्तोषितं वीरस्यप्रियंकुलम् || रेवतालमुखूप्यं माधयं सामर्थ्याबलम् ||". Becoming extremely hurt and displeased seeing him, Yudhishthira turned his face and spoke with surprise how can such one who has caused so much indignity and humiliation to them and on whose account the world became depopulated could be found in heaven - "द्यूर्योधने पुरुषीं मयं गुहसे वनवासस्ता || हतामाथिः प्रकाष्ठारी किंतु || पुष्पे महलसे ||". Saying that he would not like to even see Durvyodhana he asks the god's messengers to take him where his brothers are - "अलि देव ने काम गुप्तोगुप्तोशिष्यस्ता || ततास्मिनि हयं यान यान्गर ||".

This is the moment of great test for Yudhishthira when he has to face the realities of life in primordial world and the world as consequence of death. The eternal question presents before himself, which he does not seem to address obscured in mind as he was by the unpleasant sight of Durvyodhana. Therefore, at this stage Vyasa brings out great truth. Samsara is the product of relationships built between two souls from the moment they come to be born in gross forms. Before they were born there was neither any relationship nor was there any immediately after the baby is born. The relationship come to be built as the baby grows, when it comes in contact with other souls also born in gross forms, as human or as the fish that swim, the creatures that crawl, animals that roam and the birds that fly. The memory of such relationship becomes aggregated in a comprehensive memory of such relationships, whether pleasant or unpleasant. In the absence of such relationships one is not concerned with others, even though those others are born in similar gross forms. Once the relationship is broken and severed then the two souls become freed from the relationships and are free of all the earlier memories of relationships.

Narada conveys to Yudhishthira this great mystery of human life, seeing him under the influence of his earlier relationship established while in samsara and under human delusion, even after having come to the heavens. He remarks that it is unbecoming of him to bear any grudge and hatred and speak in this manner, even when he has entered heavens, because here all enmity becomes pacified. Durvyodhana is respected because he died as true Kshatriya and thereafter all enmities have come to end. It is the attributes and inclinations born of nature that make one perform actions in human life. Therefore Yudhishthira should not object Durvyodhana enjoying heavenly pleasures - "वेदितयावधीतृत्वे तु नास्ति वक्षितव ज्ञानविविधस्त यथा || ख्यात वाक्यो विद्याविद्यात् कृतिविनिष्ठा || तथा वाक्यात्मनं विद्याविद्यात् कृतिविनिष्ठा || तत्त्त्वादित्यमात्र वेदेऽविद्याविद्यात् वाक्यो विद्याविद्यात् || कृतिनिष्ठं वाक्येऽविद्याविद्यात् कृतिनिष्ठं वाक्येऽविद्याविद्यात् ||". Yudhishthira is still not reconciled saying "बौद्धिको विद्वतां विद्वताः समान || अर्यश्रेष्ठ दिग्विजयीं परशुरामादनां हुतां || यथा जन्म नास्ति जन्म नास्ति हृदयं || यथा विद्यादनां परशुरामादनां हुतां || नमस्तेन्द्रस्य सन्दर्शनमात्र || गृह सासुभाद्रे ममं ||". And informs the messengers again that he does not like to stay in heavens, preferring to live with his brothers wherever they are. Messengers lead him treading a difficult path, dark and dirty, with heaps of bones and blood strewn all-around with awful smell full of worms and reptiles crawling all around. Seeing unpleasant scene Yudhishthira walks the uncomfortable and unbearable passage with surprise and sorrow, asking the messengers how far have they still to traverse. Seeing Yudhishthira feeling weak and tired with the unpleasant surroundings asks the messengers inform him that Gods have told them to return if he becomes tired on the way. Even as he turns his steps, he hears voices in the rear calling and pleading him not to go leaving them "नन्दुमुनिष्ठमात्र निष्टद नावनुजस्तात् || आश्चर्य नवं दुर्गं वाणीं पुरुषा || सब ग्रन्थुदकतां प्रेम-लहरीं || मनोकामिनी || नातास्तेन्द्रविद्यात् भवनाम्य || नन्दुमुनिष्ठमात्र निष्टद नावनुजस्तात् ||". Hearing their pathetic pleadings Yudhishthira involuntarily stops, exclaiming how pitiable their suffering is. Not recognizing them he asks them who they are and what they had done to deserve such fate. They speak out - "I am Karna, I am Bhima, I am Arjuna, I am Nakula, Sahadeva, Drishthadyumma, Draupadi and her children - 'अनुचरनिमल वायव सच्चिदी गुणितिः || ते भागुसंन्यासस्ता || गुणसाधनानि || कृत्यां जीवसंन्यासाम् || पुजयाः स्रवणाम् || नन्दुमुनिष्ठमात्र निष्टद नावनुजस्तात् ||". Hearing these words, Yudhishthira is shocked and reflects, what is this manner by which divine
purpose is fulfilled, by making them suffer in this manner? What demerits could they have done, due to
which they have to live in such obnoxious surroundings? He could not recollect any one of them having
committed any demerits. How it is that Durvodyhana is in heavens reveling in pleasure, in spite
committing cruel deeds whereas his brothers have to roll in pain and sufferings having performed their
duties in righteous manner and performing charitable acts. Wondering whether he is dreaming or awake,
whether lost his mind or not, he becomes angry and despondent telling the messengers to go back from
they have come since he would not come with them but stay with his brothers and wife suffering the
dreadful sorrows ‘may you, may you, may you but never see me again. may you, may you, may you never
see me again. my brothers, may you, may you, may you become differentiated in essence (naama) and form
and no other wise. The seer speaks again that he had tested him thrice and

\[ \text{\texttt{\textit{Yama}} then addresses \texttt{\textit{Yudhishthira}} with paternal love and blesses that he may live happily hereafter having suffered sorrows earlier} \]

\[ \text{\texttt{\textit{Yama}} takes bath in the pure and auspicious heavenly \textit{Ganga} by which he will be delivered of his humanly form and all sorrows and sufferings as well all feelings of hatred.} \]

\[ \text{\texttt{another surprise was in store for \textit{Yudhishthira}, when having discarded the human form -}} \]

\[ \text{\texttt{Another important statement revealing that establishes the fundamental principle that Brahman becomes manifest to human beings only when his un differentiated \textit{Prime Existence} becomes differentiated in essence (naama) and form (svar) and no other wise. The seer becomes enlightened to the Prime Existence as variously declared in \textit{Upanishads} as -}} \]
(Katha). Shankara therefore suggests that one should approach as one does using the Vishnu's idol as medium to reach Brahman - 'पुरुष मन्दन गहि यथा तथा नमनिःपूज्यम्'... अन्तर दीय कर्म, प्रमाण उत्तमाभित्रविद्यानिः। | यथा किष्किन्दः। तत्स्मातः | निम्नं हि स्वाधितः संही नामसूचिप्रत्यक्ष साधारण जीवतां जीवतांनेन नुस्तिः!' or as said in another place नाम वा वै वर्तने जय वर्तने दयति नामसूचिप्रत्यक्ष साधारण जीवतां जीवतांनेन नुस्तिः।. That means that even the gods like Agni, Vayu, Prithvi, Akasha or Indra, Ashvins or Yama are to be viewed as divine essence or energy posited in human form for human mind to have access to them and not that they have any human forms.

Therefore, since death destroys the human forms Yudhishthira was obliged to see Krishna enveloped in the effulgent form ब्रह्माण्ड ब्रह्माण्ड, suggested in the same form as he was familiar to him earlier 'पञ्च दृष्टोऽऽा दृष्टं दृष्टं दृष्टं दृष्टं दृष्टं। | संपरमां ध्रुवक्षु मिलस्यानिः पुङ्खासुण्डरीणीः। पुङ्खासुण्डरीणीः।' specially referring him as Govinda, being one who grants enlightenment 'प्राप्तं दिव्यं दिव्यं दिव्यं दिव्यं दिव्यं। | जिययम। जिययम॥' He sees Arjuna offering his obeisance. Thereafter he sees Karnas surrounded by twelve suns 'क्रमं जगद्वृह भवं सार्वायतनस्वातः। | भिमस। भिमस॥' Bima sitting by the side of Vayu and surrounded Maruts- 'पूर्णूपूर्णविंदुः।। | वायुसुग्रीस। पाँचे। नाकुला औषधीदेवा। अष्टवंशीयां श्यामां देवां॥' Then he points out a Gandharva who had assumed the form as Draupadi and also Satyaki and others who had descended in Krishnas and Andhakas families and also Abhimanyus sitting by the side of Moon and shining like moon. Then again he points out Pandu, Kunti and Madri, Bhishma in the company of Vasus, Drona sitting by the side of Brihaspati. He informs that all other divine beings who had taken birth as warriors to fight on their side have gone back to their respective regions. As against these, who represent luminous forces, the others who represent the obscure forces as in the case of Kamsa, Jarasandha, Shishupala, Duryodhana and others also go back to heaven having fulfilled their assignments once their karmas performed according to the attributes and inclinations born of their nature are fulfilled according to the divine intent and purpose.

Thus ends the recital of Mahabharata, the luminous scripture where the human goals for यहं, अर्थं, कर्मं और भोज नाम are narrated with the historical back ground of the deeds of Kaurava and Pandavas and the role played by resplendent Krishna.
Chapter XVIII

When Vyasa took upon himself to record the events that lead to Kurukshetra War, his purpose was not only to tell a temporal tale but to draw conclusive morals from the events that assure and establish triumph of the luminous powers over those dark forces, the eternal essence - Krishna playing a comprehensive role pervading as Vishnu - 'परायण अवधारण तंगलालो: सुरस्य पुरुष:। अन्य एवं न च यो: म आन्तृं इर अनुसरं हि वल्ल नवमक्ष:।'
Therefore, Mahaabharata does neither end with Pandavas reaching heavens nor Krishna departing to his eternal dwelling place. The events which lead to the Mahabharata war had ling term temporal relevance and Krishna-saga having undoubted spiritual relevance. Therefore both these aspects need to be examined individually and separately.

The temporal history as recorded is not true representation of the events as they transpired but as the events have created impressions on persons who record them. Therefore, truth eludes temporal history from being studied since they elude sensitive receptivity, in-depth insight and incisive investigation. This becomes clear from the very first word spoken by Schopenhauer in his book The World as Will and Idea: 'It remains completely unknown to us, what objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them; the manner being peculiar to us, and not necessarily shared by every being, though, no doubt, by every human being'. Will Durant explains that moon is merely a bundle of sensations, unified through elaboration of sensations in to forming ideas.

Therefore, though science and technology see creation in temporal context as progressive advancement and survival of the fittest of the physical forms, religion sees creation in spiritual context as an opportunity provided for regeneration of the essence which is potential in the form. Therefore while scientists concentrate their inquiry and investigation in the progress and evolution of the physical forms, the spiritual metaphysics observe steady decline in righteousness of the essence. ধ্রুব, righteousness which is conceived as standing in four measures at the pinnacle in Satya yuga with comprehensive wisdom and discrimination for a period of 17,28,000 human years, is observed to have declined standing in three measures in Treta yuga with sacrifice and action for a period of 12,96,000 human years, further declined standing in two measures for a period of 8,64,000 human years in Dvapara yuga with energy and power and finally standing in one measure in Kali yuga with illusion and obscurity of righteousness.

In fact, even as Dvapara yuga was coming to close, the long shadows of Kali Yuga were already observed falling on the social, moral and ethical performance of people. The society classified according to attributes (पूर्ण) and inclination (प्रभाव) was seen disturbed and vitiated, with mixture of attributes as related to their enterprises, the dull-witted people of lower capabilities overpowering the few with higher capabilities, undertaking tasks with cruel and desperate consequences. Yudhishthira bemoans that in his opinion because of the increasing assimilation of people of different classification it has becomes difficult to know one's class. Men of different classification. beget offspring from all sorts of women and speech, intercourse, birth and death seem to be common for all persons. Therefore men of wisdom gives primacy to the good conduct of a person 'जाजित्र भवानि केन्द्र च कड़भये महाको धर्म | संकटत गाजार्जनां दुबर्धितिः न मानतेः।' Yudhishtira use the word Varna in the same manner as Krishna uses in Bhagavad Gita as classification of people according to their तृतीय and चतुर्थ. Krishna therefore, tells Arjuna that it is inexorable Time which obscures human mind, leading to the decline in standards of righteousness - 'एवं परंपरा कंतिय न्याययोग्य सिद्धु: | य जाननेव महतः'.
It was largely believed that Kali Yuga will not enter as long as Krishna is alive in this world. Therefore when Krishna sees Vishnu-Andhakas behaving in unrighteous manner and various omens appearing all around with frightening forms, stormy winds blowing, Vultures swooping down from the sky and all symbols of prosperity appear to be robbed by rakshasas he attributes the fact to inexorable Time having seen similar signs appearing when Bharata war was about to commence and remembering that thirty six years have passed since Gandhari had uttered her ominous curse on his people, he does not interfere and allows the events to take place as ordained ।कृष्णस्मृतिः \(गंधर्वाध्यक्षो\)।

According to Bhagavat Purana, Kali yuga entered the moment Krishna departed from this world to his mythical supreme abiding place in Vaikuntha ।बहादुर गंधर्व अध्यक्षो निगरान राज\।। निःस्वादिश्वरनिराकारः हत्यारः गंधर्वाध्यक्षो निःस्वादिश्वरनिराकारः हत्यारः।।

Even as Krishna pointed out to Balarama the portents of the ensuing Kali Yuga and did not intervene in the operation of Time when observes his own people are killing each other in a drunken brawl eve so Yudhishthira observes people taking to sinful ways of living, possessed of anger, greed and falsehood, dealings becoming crooked, friends quarrel with each other, parents and sons like wise brother and others relatives quarrelling with each other and realizes that Kali yuga is fast approaching ।कृष्ण सभात् \( कृष्णस्मृतिः \)।।२४९।।

The great Kurukshetra war being greater and effective leveler, had left the society, like all wars do with morality and ethical standards in a disarray, not merit but might determining righteousness and fairness. In the years that followed Mahabharata war the political control passed from Arya Brahmin-Kshatriya class to the community increasingly dominated by non-Arya trading class and industrious class known as \( \text{Kshatriya} \) and \( \text{Gandhari} \). The highly sensitive intellectual and spiritual philosophy and life came under increasing influence of the urban civilization and earthly philosophy of the non-Aryas. Janamejaya was perhaps the last great \( \text{puranic} \) rulers the process of integration of vedic society becoming increasingly influenced and integrated with the earlier social, cultural and religious groups to create, neither vedic nor non-vedic but a comprehensive society which came to be designated as Hindu.

As a consequence there was disarray in social structure, people not knowing what is righteous and what is unrighteous. People neither followed disciplined actions nor respected Wisdom, having neither discipline nor deference. Enamored by dry and unproductive debates and discussion they became encouraged to perform meanest of the mean tasks. No one had faith or respect in others, there being increase in unrighteousness. The righteous, valorous, and enterprise were weakened and destroyed. Only obscurity remaining alive and kicking, the world was reduced to deplorable conditions. Personal likes and dislikes becoming the deciding factor for choosing a partner and trickery alone the moving force for business enterprise. यमः and अयमः which were at their peak in Satya yuga sank to the depths in Kali yuga, अयमः and अयमः becoming increasingly uncontrollable leading the worlds to decay, deterioration and destruction, exoteric amoral, self-centred and temporal values taking ascendance over moral, ethical and spiritual values. Importance was given not to the divine \( \text{essence} \) energy; power and force behind the manifest creation and its evolution but to empowering the human mind and perfecting human enterprise Life became weak, dispirited and short-lived, deprived of wisdom in spite of the increase in information and knowledge in science and technology. Absence of
wisdom made people greedy, pushing them to sensual desires. Becoming arrogant and greedy they fell in delusion, not hesitating to receive in charity even from even evil persons. Even the foolish ones considered themselves wise. Warriors became like thorns not protecting the weak and noble. Without Wisdom people followed their instincts, human beings performed unrighteous actions, obscure people wrangling with men of wisdom.

Without spiritual Wisdom people followed their instincts, human beings performed temporal actions with unrighteous consequence, obscure people wrangling with men of wisdom. Becoming arrogant and greedy they fell in delusion, not hesitating to receive in charity even from even evil persons. Even the foolish ones considered themselves wise. Warriors became like thorns not protecting the weak and noble. Without Wisdom people followed their instincts, human beings performed unrighteous actions, obscure people wrangling with men of wisdom.

In Vedic and post Vedic times there was a great harmony between Brahmins as the enlightened ones, wise as composers of spiritual and mystical hymns and Kshatriyas as the energetic ones, powerful for preservation of the hymns and of the social fabric. The early strains seems to appear in upanishadic times when one finds Pravahana Jvalali, the ruler of Panchala respectfully and subtly suggests to Svetaketu not to be offended for having pointing out that the mystical wisdom was never with any Brahmin whatsoever ‘�यायेत तु मेति: त्यो वाचानम उपः, स नाहू तुथं कस्यांम्’ and Ajatashatru mentions to Gargya that it would be contrary to tradition that a Brahmin should approach a Kshatriya for initiation ‘क्षत्रियो इति तथानं व, कश्चित् अस्ति क्षत्रियोऽज्ञातः’. In the post Vedic era, with the increasing influence of non-vedic civilization with their own culture and civilization, religious practices and temporal life, there was a shift from Brahmin-Kshatriyas axis to Vaishyas and Shudras who had since then redefined their own role in the society from servile one to the socially independent of the Brammancial and Kshatriya influence with their prosperity after the discoveries of iron as important tool in economical life of people. Those who were denied the wisdom contained in Vedic and scriptures became emboldened seeing Krishna being skeptical of the sacrificial rites and rituals espoused in Vedic scriptures being interpreted and used by brahmannical priest class as the means to attain worldly pleasures in the world of heavens. They were impressed by his re-interpretation of sacrifice as performance of ordained actions for the well being of the world order in terms of the जनम and तम, without attachment to the fruits of their performance and communion ‘जनास जिन्दा जनास तो जनास’ for women, vaishyas and shudras ‘निशंके तिश्वादेन्द्रवान्ति’ for brahmins ‘राजवेत गायिति’, a leaf, a flower, a fruit and water being sufficient for devotion ‘परं पुरुष तथा तरं यो मे महाका प्रस्कारिति’. During those days when religious had not become sectarian, expansive universal Vedic spiritual thoughts to exposition of the perennial thoughts in Mahabharata and Krishna-ism espoused in earlier Puranas was generally accepted by masses and even those who were outside the pale of Vedic society was in keeping with the spirit of spiritual evolution in India. Therefore, if one finds people finding affinity in Buddha's teaching and the reverting back to vedic religion under the missionary zeal of many brahmannical intellectuals.

In the post-Mahabharata India, some well known tribes like Yadavas settled in Saurashtra and other branch on the banks of Yamuna. Kosala which once gained eminence under Dasharathi Rama, finds brief mention of their descendent taking part in Mahabharata War till one finds brief mention of Prasenjit in Buddhist scriptures. With the death of Jarasandha, Magadha lost its glory for a long time till it rose to prominence in fourth century under Bimbisar who was followed by Ajatashatru, Ajatashatru by his son Darshaka and his son Uday. soon this Arya Kshatriya rule ends when the kingdom passes over to Mahapadma Nanda and his eight sons. For students of India's traditional history, Mahapadma Nanda becomes the milestone for determining the time when Kali Yuga but as far as Kshatriyas defined as the enlightened and noble warriors, the divine intent and purpose and the assurance given to *Mother
Earth seems to have been fulfilled when Duryodhana becomes the instrument for reducing the burden on the earth by destruction of the excess of evil persons. The temporal events and secular history with power and influence now shift from mythical legends and metaphorical references to Brahmans as advisors and Kshatriyas as the rulers in vedic and Upanishads and Brahmaṇa scriptures to Vaishyas as the advisors and financiers and Shudras as the rulers in the years after Alexander’s invasion of north western frontiers in 326 B.C. and the rise of the formidable empire of Chandragupta Maurya.

As against the dwindling importance of Brahmans and Kshatriyas in temporal worlds during Chandragupta Maurya’s and thereafter, the popular myths and legends around Krishna and vaishnavism became a vehicle and forum for ascendance of vedic wisdom to be propounded as a dynamic force of spiritual consciousness through Mahabharata, which became encyclopedic store house of three-fold mystical secrets relating to temporal, metaphysical and spiritual as well as those relating to earthly, ascetic and esoteric concealed in Veda and other scriptures came to be included "vedic traditions generally to which the Vedas or Vedanta, the bhagavad-gītā, a secondary spiritual scripture containing the Vedic teachings ascribed to Prince Siddhartha (reputed to be Krishna). It is not that all came to identical conclusions, some arriving at conclusions which either denied the conclusiveness of the vedic thoughts or did not find the necessity to accept some of the fundamental concepts accepted a supreme god as the origin sustainer or creator of tradition in brahmanical. In the early stage while Buddhism and Jainism not being seen as different religions but only as different schools of thought, the vedic traditions became increasingly attractive, initially for large number of Vaishyas and Brahmans and Kshatriyas joining late, influenced by Krishna’s opposition to ritualistic religion as interpreted and used by brahmanical priest class as the means to attain worldly pleasures in the world of heavens. Influenced by Krishna’s interpretation of sacrifice as performance of ordained actions for the well being of the world order in terms of the dharma and dharma, without attachment to the fruits of their performance and communion many were attracted by Buddha’s teachings where there was emphasis on dharma - suffering here and now and finding ways and means of ameliorating it here and now itself rather than suffering pain here for possible pleasure and happiness later in heaven after one’s death.

It was not Buddha’s teachings that troubled the Brahmans as much as with emergence of Gautama Buddha the perceived threat to their position as custodians of the vedic wisdom and spokesman to speak for and on behalf of gods. The financial loss from elaborate and extended sacrifices was seen with the prosperity and economic wellbeing of the Vaishyas and Shudras. Attempts to propose principles of Aapaddharama for Brahmans was found to have inconsistent effect on the position of Brahmans in the society. And when Buddha’s teachings acquired religious and sectarian overtones as something opposed to vedic philosophy and religion, that Brahmans woke up to oppose Buddha’s teachings tooth and nail. The battle was taken up on two fronts. On the intellectual level attempts were directed by the Brahmanical class to preserve and conserve the vedic and upanishadic scriptures along with rites and rituals and to systematized the metaphysical philosophy systems and ideological
doctrines through six primary and principal perceptions or द्वारकास् couched in aphorisms or गुणसूत्र

Nyayasutras of Akshapada Gautama, Mimamsasutras of Jaiminim, Vedantasutras of Badarayana, Yogasutras of Patanjali and Sankhyaasutras of Kapila and Vaisheshikhasutras of Kanada being the earliest द्वारकास्. For each of these sutras there were equally enlightened commentators like Vatsayana for Nyayasutras, Sabara for Mimamsasutras, Prashnataka for Vaisheshika, Shankara for Vedantasutras and Vyasa for Yogasutras. In some cases it was noticed that reinterpretation of the vedic principles made some people suspect as was in the case of Shankara to refer him as concealed Buddha - नागाशीत्याय.

On the popular level we find reference of Krishna as Devakiputra and disciple of Ghora Aangiras, a vedic seer in Chhandogya Up. His adoration was recorded by Vyasa in Mahabharat and further elaborated with additions if many myths and legends by different contributors. It was followed by Harivamsha and other early puranas. By early 7th century B.C. the adoration even spreading over most parts of India remaining in common man's memory and lexicon on large scale and over many centuries, which made Panini to use Krishna and Arjuna in Nirukta (7th century B.C.) as revered as divine persons - "Magasthenes, who was a Greek ambassador in Chandragupta Maurya's court (340-293 B.C.), makes reference to Krishna as Herecles according to Sausenis, whose worship was extensively practiced Mathura and Krishnapura. Kautilya (360-283 B.C.) makes reference to Krishna worship in Arthashastra. Patanjali (3rd century B.C.) makes reference in Mahabhishyana to Krishna's killing Kansa 'महाभारतीन कुष्ठयो व वृक्षयो व आचार्य नानुन्तु कृता' and 'जन्म कर्म किन क्षणानि'. Helidorous, the ambassador of Greek king Antikadas of Taxila was a vaishnava. He was an ambassador in King Bhagabhadra's court and erected a column in the year 113 B.C. which makes reference to Vishnu as the God of gods and of his three-steps by which he traversed the space.

Opposition of the brahmannical class to Buddha's teachings did not continue when it was see that many of the principles propounded by him were already established in vedic, upanishadic scriptures and Bhagavad Gita. Though Shankara took the challenge of the intellectual opponents of intellectual foundations, for spiritual enlightenment everyone stands on equal foundation, the common person having the same opportunity as seer Vamadeva had. Therefore, along with the metaphysical principles expounded in many of his intellectual commentaries he also composed many lyrical hymnal adorations as important means for lay and ordinary people.

While Harivamsha and many puranas composed by different Vyasa's, collators or redactors had tried to fill the lacunae Bhagavat Purana as the best and quintessence of all the puranas came to be composed during this period even making Gautama Buddha one of the subsequent descents of Vishnu along with Krishna, where we have a quaint reference that Narada found Veda Vyasa having no peace in mind even after he was praised by the celestial seer for composing Mahabharata full of wonderful ideals of human pursuit - 'परापूर्णस्मिनन्तनन्तरमेकमध्यमैवभगवतपुराणम्'. Then Narada having told him that the innumerable gory details of horrendous actions performed by different character in Mahabharata created impression on misguided people that these precepts were pious who refused to follow the teachings which prohibit such actions 'नाइनिन एकस्य नदायकं यथाप्राप्तान्त्यकारणम्'; 'पारसवेत परं यथास्पदम् भिक्षुमा न मनवन्तो न्यायविक्रयं जयं'; || Veda Vyasa was obliged to compose the greatest of the puranas, Bhagavat Purana which narrated the Krishna's exploits describing the blissful, selfless and overwhelming love for Krishna as the beloved Father, Mother, Child, Friend or whichever relationship ones feels in need for spiritual fulfillment for the welfare of the people reeling under obscurity created by attributes and inclinations born of nature 'परापूर्णस्मिनन्तनन्तरमेकमध्यमैवभगवतपुराणम्'.

Bhagavat Purana declares that वैभव devotion was born in the region of Dravidis, became nurtured in Karnataka region, then wandering around in Maharashtra then became mutilated, weak and soulless in Gujarata after which it became rejuvenated again in Vrindavana 'उत्तमना सकीत दशे गृहि वृक्षिक कर्त्तरं नयं | क्षिप्तचिन्हां विहारस्यहरु गृहितां नयं || तथा श्रीकारानणेश्वरां || पारसवेत परं यथास्पदम् ||' and was back in region, then made its way towards Krishna
The emergence of Krishna as the object of adoration, devotion and love as direct consequence of Bhagavata Purana championing the nine primary responses through hearing about the Lord, glorifying the Lord, remembering the Lord, serving lotus feet of the Lord, worshiping the Lord, offering prayers to the Lord, serving the Lord, building a friendship with the Lord and finally surrendering everything one's thoughts, actions and deeds as the object of adoration, devotion and love as direct consequence of Krishna, who was Ghora Angiras's disciple initiated in the three foundational principles that the self within is indestructible, unshakable and the very essence of life - "मृत्युज्ञातमां तस्मात यतर हितसाधितमां व " and "वर्ध्यं परं परं नायनं विद्वानं परं पितामहं व आदि
नारदविशेषतः अनन्तस्य पुरुषोऽपि योऽपि धन्यसयोगं पुरुषं..." and as a consequence reinterpreted sacrifice - यत्र to mean performance of actions for maintaining the world order with out expecting any fruits in return and his place was taken by Krishna, the child to be fondled, the boy to be made friends with, the youth to be loved and the mature person to be accepted as father, mother, friend and a counsel, a redeemer and deliverer "सरस्वती: सर्वस्वामिनः सर्वनाथ: विद्वान: वर्षमूल: सती: निधिः: यात्राः निधिः: वीरवधवाः:"

The emergence of Krishna as the object of adoration, devotion and love as direct consequence of Bhagavata Purana championing Bhakti from the root bhaja meaning to serve, honour, revere, love and adore to be in communion with Krishna. Bhakti as clear expression of devotion to Krishna as part of comprehensive Vishnaism, which began to be formed in puranas emphasizing devotion to Krishna, as sole means of salvation was given impetus Alvars as the earliest mystics following the Buddhist era who nurtured the incipient bhakti movement in South India under the Pallavas and Pandyas in the fifth to seventh centuries AD. Though it began initially as an unorthodox rebellion against caste distinctions imposed by brahmanical rituals, in the course of time it became an effective instrument of dissemination for the intellectuals also later incorporating in their philosophical systems by Shankara (c 788 - 820 AD.) Ramanuja (1017-1137 A.D.,) and Madhva (1238-1319) giving new perceptive and interpretation to the ancient vedic religion. They wrote commentaries on Brahma Sutras, Bhagavad Gita and Upanishads - पण्डितानि explaining their seemingly different thought streams coalesced with Bhakti as the cementing factor.

Bhakti movement began to spread to Karnata with Madhva having expounded the foundational principles which were succinctly expressed by Madhva's fundamental propositions have been succinctly summarized by Vidhyabhusan Baladeva, a follower of Chaitanya "इन्द्रराजसाधनानि हितसाधितानि व " and "यत्रात्मा सर्वस्वामिनाः सर्वनाथाः विद्वानाः वर्षमूलाः सतीाः निधिः यात्राः निधिः वीरवधवाः"

Bhakti in Maharashtra has long contact with great saints like Jnaneshvar, Namdeo, Eknatha, Tukaram and others and in Gujarat with Narli Mehta and then moving to the North during the late medieval ages when North India was under Muslim domination. The movement was spontaneous and the various mystics had their own version of devotional expression more or less centred on Rama and Krishna, both of whom were incarnations of Vishnu and loosely associated group of saints like Chaitanya, Vallabha, Meera, Kabir, Surdas, Tulsi Das and Goswamis and other mystics spearheading the movement. Chaitanya, Shankardeva expanded the movement in Bengal, Orissa and Assam. Their teachings were that people could cast aside the heavy burdens of ritual and caste and the subtle complexities of philosophy and simply express their overwhelming love for God. This period was also
characterized by a spate of devotional literature in vernacular prose and poetry in the ethnic languages of the various Indian states or provinces. A remarkable movement known as International Society for Krishna Consciousness or ISKCON came on the global arena in 1966 with Bhagavad-Gita and Bhagavat Purana as the central text under A. C. Bhaktivedanta Swami Prabhupada, in a line of spiritual masters dating from 15th century Indian mystic Chaitanya.

This dynamic movement opened doors for dissemination of Krishna-ism by other teachers as well making Krishna truly recognized as a World Teacher. Krishna's multi-dimensional personality described by puranas and poets, through lyrical poetry and performing arts, like dramas, dance and mass revelry, vibrant and colourful as the rainbow that flashes across the sky. On the narrow path that leads one to Krishna are strewn flowers as colorful as they were fragrant, stimulating the senses and captivating the mind - "तत्त्वज्ञानप्रज्ञान जीवात्मारूपिनि, विद्यार्थिनं तत्त्वात तत्त्वाति ह एव पन्था दयाम् अनुज्ज्ञातस्निःसिद्धिविज्ञातस्निःसारः", and in the honey that was gathered all juice from many flowers were secreted, difficult to be discerned and differentiated 'यथा गम्य गुण सुभक्षो निर्देशित तत्त्वात्मारूपाय प्रज्ञान प्रज्ञात, यथा गम्य गुण सुभक्षो निर्देशित तत्त्वात्मारूपाय प्रज्ञान प्रज्ञात।’ ।’ ।’', as the smallest of the small & the greatest of the great ।’ ।’, and in ।’ ।’, as in which everything occasions as the past, present and the future ‘प्रत्येकदिनविशेषतः सम्बोधनं एवः’, as in which everything abides in the heart of all beings, as the beginning, middle and the end ।’ ।’, as the Self, which abides in the heart of all beings, as the beginning, middle and the end 'आत्मानं गुणमात्रं गुणसूक्तिः तत्त्वात्मारूपाय प्रज्ञान प्रज्ञात ।’ ।’, as the only one who sees Krishna thus manifest, will see him in the grain of sand and in the drop of the water, in the whiff of the breeze and spark in every blaze, 'पो ह ै वेंडेंट व वेंड वेंड वेंड वेंड ।’ ।’ - as the oldest and the greatest becomes oldest and the greatest of his people.

Speaking of those who are fully enlightened, Radhakrishnan quotes in The Principal Upanishads an extract from Wottons' paraphrase of Horace found in Palgrave's Golden Treasury, which says 'This man is freed from servile bonds of hope to rise or fear to fall; Lord of himself thought not of lands and having nothing, yet hath all'. As Blake says in Auguries on Innocence such one become successful:

'To see a world in a grain of sands,
And heaven in a wild flower;
Hold infinity in the palm of his (your) hand,
And eternity in an hour.'
IV An Analysis
Krishna As the Form

Mahabharata though spoken as इतिहास can hardly meet the definition by E.H.Carr as ‘... a progressive science, in the sense that it seeks to provide constantly expanding and deepening insights into a course of events which is itself progressive’ or a comprehensive narration of incidents and events relating to the struggle between Pandavas and Kauravas, with Krishna playing dominant role prior, during and later. Nevertheless, it has immense influence on the people of India as a religious scripture बस्म कथा as well as a documents which gives glimpse and pointes to many historical events. History is rarely factual and true representation of the past events of people, place and periods, the gross empirical narration of the one who records the events narrated, influenced by personal preference.

Obsession with historical accuracy is a western concept rather than eastern. Therefore, A.L Bhasham the author of the book 'The Wonder that was India' remarked, 'If you read the Ramayana and Mahabharata as history, you will find lots of mythology. If you read them as mythology, you will find lots of history'. Greatness of scriptures lies in the fact that ancient seers saw that mythology provides more understanding and authentic span of vision of the evolutional of human civilization than temporal history would ever do. In Vyasa's resourceful hands the narration came to reflect his overwhelming adoration and deification of Krishna, with spiritual and metaphysical overtone in the hands of later redactors or vyasas becoming a religious scripture. Unlike vedic and upanishdic scriptures, Mahabharata it is spontaneous, lateral and easier to accept as factual, temporal experienced through sensory influences than the potential, profound, spiritual experienced through supra-sensory perception.

History which claims to be factual representation cannot be absolute, differing from one statement to the other, from historians to historians, history in their hands being the victors' view having been written by the victorious than by the losers. Their search is in stages, through intellectual reasoning and rationalization improving and clarifying from one stage to the other. Scriptures on the other hand neither claim to be factual nor count on convincing the skeptic, conveying the Absolute Existence as an experience flashed in a fraction of moment like lightening on a dark night, seizing every thing in that fraction every thing and all at once and not progressively in stages, as life is it is on the basic level. Scriptures do not create Existence they only reveal it, expressing in human language what they were enlightened as experience the subject matter being always in existence, even before the search was intellectually sourced, reasoned and rationalized. Gods becomes only the deities presiding over powers and elements and are subject to the cosmic law as were humans and are punished and demoted even as humans were. The Gods appear supernatural only because they represent the enlightened outlook and approach living in a distinct metaphysical existence compared to the asuras and human beings who are observed to revel on gross physical existence. Therefore, in scriptures one finds gods and human interacting with no ontological divide between them, human calling gods to share their sacrificial offerings and gods coming down and sharing it.

In Bhagavad Gita we find clear mention of such interdependence of gods and men ‘प्रज्ञायुक्तवर्येव ते देवा भावणुते च | परमेश्वरं भावयन्ति: परकामयथ।’ Search becomes transformed as expression of one's integral experience in words and speech but couched in symbols and suggestion transforming tales and legends, not claiming to be practical or factual but projecting as potential and possible. There remains nothing more to be experienced having been experience all at once and wholly, completely and in entirety. Existence becomes expressed as That Which IS, and not as what is designed and expected to be. One can
not hope to be spiritually enlightened of Krishna by being knowledgeable of his empirical and temporal life but by experiencing his divine essence using the empirical, temporal and mythical. As George Santayana remarks in his book The Sense of Beauty, 'Religion is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply and impossible idea. Whoever entertains it has not come within the region of profitable philosophizing on that subject.'

The Existence existed billions and billions of eras earlier than when seer Prajapati Parameshthi was enlightened of the Existence as some thing as Absolute Silence as undifferentiated comprehensive totality, entirety and whole, ever and ever and always as the Eternal Sound neither with sign nor with any symbol, neither with any word nor any sound, neither as non-Existence nor as Existence, neither as air nor as the sky beyond, neither Death did exist then nor was the night; of the day was there no sign. Breathing alone with self-impulse was That One, other than that, there was nothing else. This indescribable state of existence was designated as the First Principle, the Prime Existence - गण, from the root अरा to be, to exist, becoming in turn the source of all Wisdom - विज्ञान. Krishna described this as his spiritual inclination, 'अरा नाम गण विज्ञानविज्ञानम् [', suggesting अरा to be the undifferentiated कान, विज्ञान as the दिग्विज्ञान and विज्ञान as the कान as the consequential differentiated creations, the forms, not the first or the only form, but one among the many earlier similar forms created, one in the long, beginningless, endless forms of existences. Forms have been and have ceased, even as they become born, evolved and finally cease to be. The Existence as the total essence behind all the forms existing as the eternal Existence, without any beginning at all designated as the First Principle, the Prime Existence - गण.

In creation nothing is accidental, every thing is purposeful. Nothing comes to be caused, without there being a Cause prior. Perhaps the word 'creation' is not the proper word to be used, for what comes to be caused as creation is nothing but the effulgence of energy, अरा which as impulse of Prime Existence becomes the Cause. Caused is the Creation, the resultant Existence. It is empirical mind that sees Cause and the Caused, Creator and the Creation as different and distinct. For the spiritual mind Cause and the Caused, Creator and the Creation are one and same, Caused having existed in the Cause as the seed and the Caused having grown as the tree form the Cause. Even if one accepts the modern scientific thesis that Creation came in existence consequent to an explosion, one is lead to surmise that there must have been something that exploded. Something else was always there, whether it exploded or evolved slowly. Therefore, Aruni says in Chhandogya Up. that गण, the Prime Existence alone existed in the beginning, for how could any one accept that Existence could ever come from the non-Existence, as some hold? Therefore, गण, the Prime Existence alone existed - 'ज्ञान विज्ञान in the Beginning, if there was any such thing as beginning, the Prime Existence existing eternally without end, if there is any such thing as end. Therefore, the Prime Existence is designated as the beginning, the intermediate and the end, the past, present and the future ज्ञान विज्ञानविज्ञानम्. Therefore, nothing ever begins or nothing ever ends, because that which has beginning has also an end.

The moment the First Principle stirs, the first signs of effulgence become the Second Principle, the intermediate stage, designated as Hiranyagarbha Prajapatyà manifests as the sole custodian of all the creatures that were formed, upholding the space and world within self with a golden-wombed form, indistinct, indeterminate and amorphous as seed which would grow as the tree and yet endowed or pregnant with power and energy of manifestation and capable of identification in broad contours with energy resembling the flash of the luminous lightning or the roar a thunder, everything contracted and concentrated - 'हिरण्यगर्भः सवर्णो जन्तु वायुः परिवर्तितं द्रव्यं प्रयत्न तथा भूमिः शैलानां...'][

The Third Principle emerges having an anthropomorphic form - पुरुषः, Purusha, 'य व अर गुणः महत्वं पुरुषः, पुरुषः किंचनार्थसः, पुरुषः किंचनार्थसः' acknowledging as the I, 'अरं Existence and गणseffulgence -
'Arjunah Form'. *Parusha* becomes *Virat*, mightier than all, pervading the complete, whole and entirety of the creation on every direction and surpassing space by ten measures, 'सप्तशतोपणम् पुरुषः पुरुषाः सप्तशतष्ठि । स भूति दिखलाति बुद्धि, परिवर्त्तिता दिखलाति ॥' as the deity who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps - त्वमादि भूमि भूमि भूमि भूमि । भूमि भूमि भूमि भूमि ॥ । 

becoming effulgent as the birds and animals, hymns, spells and charms, moon, sun, intellect, energy, breeze, earth and quarters, mid-region and heaven placed himself in all the worlds, the gods, the Vedas, the vital airs acquiring superiority over all others became identical with all of them. *As Purusha* became known by all the things that become manifest even as cow is known by the foot-marks it leaves. *Shatapath Brahmana* says that as *Narayana*, the Lord who abides in the eternal waters, performs the *Pancharatra* sacrifice for the five days.

Then animate creation comes to be before the inanimate and inanimates come to be formed. *Krishna* says, 'पुरुषोपरात् नलिनी वानुः यह वस्तु वृक्षितबाह । आभ्यक्त इत्यादिः स भवन्ति प्रवृत्तिः ॥' - creation becomes evolved *प्रकटीती* as the eightfold divisions, first the five elements: earth, water, fire, air and ether and then the mind, intellect and the *I-sense* sequentially, the undifferentiated becoming differentiated as *essence* (ध्वनि) and the *form* (रूप), *essence* becomes posited in the *forms* to the tip of the nails as it were, even as oil is in sesame seeds, as butter in cream, as water in rivers, as fire in wood 'अष्टकोष दिक्षित अष्टकोष दिक्षित अष्टकोष दिक्षित अष्टकोष दिक्षित ॥' Therefore, *Isha Up* explains 'यो गृहीतं पूर्णिं गृहीतं पूर्णिं गृहीतं पूर्णिं गृहीतं पूर्णिं गृहीतं पूर्णिं ॥' *It was here* that *Isha* explains 'तत्त्वज्ञानो तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं ॥'. That was *Complete*: This is *Complete*. From *Complete* has the *Complete* evolved. The *Complete* having evolved the *Complete*, remains as, verily, the *Complete*. Therefore whatever exists in the world is enveloped by the great Lord. Therefore one should enjoy what has been ordained with detachment and not coveting what has been ordained for others.

When *Vyasa* observed becoming receptive, reflective and meditative on *Krishna's* becoming enlightened, reflective, and comprehensive personality, he saw that his life exhibits the primary attributes associated with the *Prime Existence*. *Narayana* who on becoming effulgent became *Vishnu* pervading the creation on every direction and surpassing space by ten measures. Therefore he found him to be an ideal symbol and metaphor to show how the *Prime Existence* becomes established in gross form, as Witness, Arbiter and the principal instrument for fulfilling the divine intent and purpose. *Vyasa's* inestimable and immeasurable genius lead *Krishna* to become venerated as the supreme god *Vishnu* in human form over generations and centuries and millennia, making the *supreme Brahman* available to be accessed with an external *form* and foundation.

It is easier to know *Krishna* as the familiar temporal *form* as *Arjuna's* friend, relative, well-wisher and charioteer than as an impersonal *divine essence*. Even if one becomes completely enlightened of *Krishna as Brahman*, the supreme *Person*, *Purusha*, he does not cease to fall back on the attributes and inclinations born of nature. *Arjuna* was the classic example who in spite of the luminous splendour of the *divine essence* like the light of the thousand suns if they were to blaze forth all at once in sky, ‘रिति सूर्यत परमेश्वरात् प्रभु देवताः || किं भवं समुदयतः ब्रह्मण? ||’ he was not fully enlightened being struck with amazement, his hair standing on end, ‘विचरणते विश्वाय विचरणते || ब्रह्मणः समुन्निपतते ||’ "Arjuna, my dear, this effulgent form of the Lord who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps — 'विचरणते विचरणते विचरणते || ब्रह्मणः समुन्निपतते ||' requesting *Krishna* to show his pleasant form 'तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं तत्त्वं ॥' it is only when *Krishna* reverts to his human form Arjuna feels collected in mind 'पुनः पुनः पुनः पुनः पुनः पुनः पुनः पुनः पुनः पुनः पुनः जननवः || हृदयस्य सृष्टिः सर्वतः प्रकृति मया: ॥'. How difficult to be enlightened of the *Prime Existence* and how difficult it is to retain that experience becomes evident when he confides in *Krishna*, that since he has forgotten what was communicated to him in the midst of the battle should be communicated again - 'प्रियिन्ति न नागराजा नागराजानागराजाः || देशस्य देशस्य लिङ्गश्च शृङ्खलाः || शरीरधर्मो निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं निवृत्तं ॥'. Therefore, *Arjuna* asks *Krishna* to communicate the message again to him.
Therefore, Krishna too chides Arjuna saying, 'अथवा नामोऽस्योऽस्यं तनं मुक्तिविद्यम् न च मात्र भवन्ति पुनः युक्त: सुनिश्चितः सम्प्रकृताः ||

'If not the Prime Existence, then your own self is lost as well as everything else.'

Krishna: A study based on Mahabharata

It is through your inattentiveness that you were not enlightened and it is difficult for me to communicate the Wisdom again. Lightening does not, it is said, strike with the same intensity and in the same place twice. But Krishna is compassionate, therefore, what comes out as गुप्त वेगान् चतुर्वत्सस्माः Anu Gita. Even when Krishna completes his discourse on the battle field of Kurukshetra and asks Arjuna कर्मयेदानेनायं तद्यथा कर्मयेदानेनायं कर्मयेदानेनायं कर्मयेदानेनायं कर्मयेदानेनायं, his reply that his despondency is removed, memory regained, doubts resolved and he will do as instructed, नमस्ते मोहः

Therefore, it will be seen that Sun exists whether one sees it or not. It shines whether one wants it or not. On the wise ones as on the ignorant and obscure ones, Sun sheds its luminous light, even as on the blind and the deaf. It streams through the space warming layer by layer and rejuvenating. Descent of the Divine essence exists whether one is conscious or not, treading its steps in silent moments. But Divine essence is not from one who having eyes is not inclined to see, not from one who having ears is not inclined to hear. But being obscure in heart, blind in their sight and deaf in their ears they neither feel its presence, nor see him coming nor hear his steps treading. One has to be ever conscious and receptive for the light streams when one least expects it, sees it coming imperceptibly and hears the steps treading soundlessly. The first sentence which Schopenhauer wrote in his book The World as Will and Idea, was 'It remains completely unknown to us, what objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them; the manner being peculiar to us, and not necessarily shared by every being, though, no doubt, by every human being'. As the Tao teacher says, 'The Tao is something blurred and indistinct. How indistinct! How blurred! Yet within it are images . . . things . . . mental power. Because this power is the most true within it there is confidence'. Haiku poet describing his effort of understanding scriptures, 'We rowed in the fog, and out through the fog . . . O how blue, how bright the whole wide sea IS!'

When one becomes enlightened of the divine essence one is not conscious 'तथा निवेदया सम्प्रकृताः न वाच्य किंचन वेद नानाशेषायाय विद्या। प्रातिविद्या सम्प्रकृताः नाभाय किंचन वेद नानान्तर नानाशेषायाय अपेन्द्रस्माकायायायाय अपेन्द्रस्माकायायायायः'. It is what Krishna refers as निवेदण - 'ज्ञाति निवेदण राज्' as the supreme state of peace and 'ज्ञातिनिवेदण' integrating in effulgence of the Prime Existence. निवेदण is terminating the ego-centric form and being in timeless, space less, changeless, eternal self-luminous peaceful essence, the bliss. It is what Buddha said 'This is Bliss . . . there is no sensation' and when he was asked 'But how can there be Bliss when sensations no longer exist?' he replied 'When sensations no longer exist, O brother, that, verily, is Bliss . Just as the great savor has one single taste, the taste of salt, this Law and the discipline has one sensation, the sensation of liberation'. It is 'ceasing to have lust, hatred, delusion', 'perennial choice less awareness'. It is the state where the Prime Existence, Satya alone is revealed as IT IS, luminous and resplendent and not concealed and obscure.

Enlightenment is not possible to be communicated through normal human sense organs because for recognition one has to cognize from mind the thoughts and concepts, opinions and memories stored therein. If there are no prior similar or identifiable experiences then for such the Sun does not shine nor offer any warmth on empirical level and speech returns with mind not able to recapture and recognize the enlightenment. Therefore, for those who set their thoughts on the un-manifest, divine essence the concealed by गुप्त, the vivifying and captivating inscrutable formative power 'नाह प्रक्षात् गुप्ते यथाविसंशायायायः ||

Neither by speech nor by mind nor by eyes it is possible to be accessed, how can one have it except saying that it exists 'नेव वाच्य न व्यक्तानां न नास्ति नवहृत्य अस्तित्व नवहृत्य कर्म नवहृत्य' except when the five senses and even the mind are laid to rest and even the intellect does not stir is the communion is possible - 'पद गयमिदं द्राक्षर नय्य समसत् ||

After the Prime Existence exits in the undifferentiated state, essence is united with the form, it
being as large as a man and in close embrace 'स राजस्वतानां यथा माता। पंजी वहीं माता
', the state being compared free from craving, free from evil, free from fear, when he knows nothing without or within, 'तदा अर्जवेदिकस्य आचारयान्यायानां कर्मोऽपि यथा चित्तविरोधानां न वाहिक किष्टते वर्तन्ते।' Only when united with form, the essence has the power to manifest as palpable presence; without form, the essence cannot even stir within us: 'अत्य युक्ता परं परमात्मा तत्त्वावधानां न देयथे देवो न राज्यं कुलं यथाविद्वानम्।' Purusha is the form in which the eternal, immutable and luminous universal Self essence becomes posited. When the Prime Existence exits united with its energy अक्रम in the undifferentiated state, as the eternal, immutable and indestructible existing in the past, existing in the present and exist in the future as the indwelling energizing essence as 'अवन्यानानां वक्ष्यानां संयुक्तं पश्चात् एवं स | निष्ठवं ध्यायं मातावर्तस्तयं यथास्त्री।' Existence energetic in life but are presently obscured by influence of senses and find it default to accept concept of social duty to divine obligation calls us higher not lower; from the conflict of the two planes it bids us to ascend to a supreme poise consciousness to slay itself on the altar of duty as a sacrifice and victim to the law of the social status. It Gita does not teach us to subordinate the higher plane to the lower, it does not ask the awakened moral principles to depend on the external status and entirely dependent on the thought and conscience. The message, 'गैया न तत्त्वावधानां न पश्चात् एवं।' The Prime Existence is becoming concerned with subtle essence, the self within which is singularly indestructible, and the gross form, the body without, the psyche, the subtle essence being served, nurtured and evolved alone being the अवन्यानानां 'अवन्यानानां वक्ष्यानां संयुक्तं पश्चात् एवं | अधिनियमितुः भौतिकताविद्वानः।' as well as अक्रम - 'एवं हि देवं सत्यं धोषं प्राप्तं न्यायं मम यथा कर्मं विधिवस्तस्य पुणम्।' with active participation of the biological gross form as अक्रम. अक्रम is addressed to the form which is subject tie the attributes and inclinations born of Prakriti, in terms of which the Lord fashioned the अवन्यानां the classification of actions to be performed by the form for the indwelling self having neither active will nor active desires. अक्रम is अवन्यानां धोषं,
performance of one's actions as per one's attributes and inclinations, treating pleasures and pains, gain and loss, success or failure alike, liberating the Purusha from attachment to the desires and activities of the Prakriti. Withdrawal of one's self from attachment to the fruits arising from actions should lead one to be directed to the detachment of the actions themselves, surrendering even the performance of actions to the supreme Self. The equanimity which one attains thereby is called Yoga.

The central message of Krishna therefore, is to perform one's actions as ordained by the gods for the welfare of the world order without attachment and without expectation of the fruits thereof with clear declaration. Those who have fully integrated their intelligence in the actions performed by them renounce the fruits of their actions and are liberated form the shackles of samsara. Krishna unhesitatingly attributes the confusion in Arjuna's mind to the flowery words propagated by those who revel in literal reading of vedic hymns transforming the institution of the world for enjoyment of fruits of their action. Krishna interprets this established in earlier times by Prajapati for the welfare of the world order - the first of the obligations. As a result the Prime Existence became the creation itself, the act, actor and action all becoming identified with Vishnu comprehensively - \( \text{'The Prime Existence as the first of the obligations. As a result, the Prime Existence became the creation itself, the act, actor and action all becoming identified with Vishnu comprehensively.'} \)

Krishna sees the performance of all actions, from the lowest to the highest on universal dimension elevating the physical act to performance and by way of sacrifice, \( \text{'Krishna sees the performance of all actions, from the lowest to the highest on universal dimension elevating the physical act to performance and by way of sacrifice.'} \)

Krishna As the Form

This is the Path which having traversed, Ghora Angiras initiated Krishna that in the final analysis the self within is indestructible, unshakable and the very essence of life - \( \text{'This is the Path which having traversed, Ghora Angiras initiated Krishna that in the final analysis the self within is indestructible, unshakable and the very essence of life.'} \)
Brahman, Rudra, Vishnu are all the principal forms of the Supreme, the immortal and formless Brahman. To whomsoever one attaches himself in him he rejoices, since everything in the world is verily, Brahman. Therefore, he meditates on the forms, worships and discards, with them having moved higher and higher in the worlds and attain the Purusha 'अनिवा-स्वामिनि तत् तत्त्वत: सात्त्विकदेवं तत्।'...  

This is the Path which he traverses which the wise ones have spoken as sharp as edge of the razor, hard to cross and difficult to tread. 'स्वात्त्विकदेवं तत् तत्त्वत: सात्त्विकदेवं तत्।' Therefore, one should neither desire fruits of one's actions nor neglect performance of actions. 'प्राणायामः पशुपतिः।'  

Arjuna's response to these two Paths is natural for every human beings who being deluded by influence of senses and by powerful I-sense born of nature - 'प्राणायामः पशुपतिः।'  

Krishna As the Form
attraction and attachment exists that long relationship exists. Once the attraction and attachment becomes exhausted, relationship decays, deteriorates and is destroyed. Scriptures do not commend renouncing possessions and position, wealth and well-being but only giving up attraction and attachment to them. Attachment means neither psychological disinterestedness nor physical detachment. When one becomes disinterested and detached from possessions and position, wealth and well-being then he is said to be in Nirvana, detached to his body and its requirements and attachments, with heart and mind in silent adoration of the supreme divine essence, so that the Supreme Self can rush to envelop the space, great rush of winds and powerful breeze destroying all the preconceived thoughts, ideas, concepts and memories.

Krishna does not speak of चाय as another Path or the third Path but speaks of भक्ति as convergence, communion and culmination of the two Paths धार्मि and कर्म, with all-inclusive receptivity, reflection and meditation, like the two banks which gave a form, shape and substance to converge the flow of the river without being constrained or restricted or being attached and dissipating the energy on its long and arduous journey to join and merge with the Ocean. It is the heart alone which see the process as भक्ति the culmination, conclusion and communion. He who worships integrating mind with his action with complete and supreme receptivity, they are the ones considered perfect in yoga - 'स्वातं गोपीं यो मां निदुःक्षति ज्योति' [बल्षयो अरुणां गो तुर्वल नमः]. भक्ति is not belief in any god, religion or creed or faith in any person, Guru or any institution. One can never be wise of Krishna as the divine essence if one continuously and constantly relies on his impermanent, transient, fickle and fleeting gross form, maintaining, guarding, nurturing and elevating the gross form as the divine essence itself. भक्ति is being completely receptive without any preconceived thoughts, ideas and concepts and not adorning and worshipping but not only surrendering one's righteous disciplins 'तात्त्वज्ञानी संवृत्य तु अभिभावतेऽत्मः' and 'गुरुपम न नित्यानां प्रमाणां सेवने' but becoming completely attuned to the divine essence, becoming in complete communion, completely adoring the divine essence becoming completely aligned with the divine essence 'प्रभुपादिनां नवन्ति निन्यायमेवः', 'हृदयं तत्त्वं नियतिः तत् नितिज्ञान' [बहुतान्वितां], 'वेवतना भव सदस्यो प्रीति यो ना निरक्ति' [which then becomes भक्ति of one's attributes along with inclinations - 'षोधानी विद्यानि संवृत्य तत्त्वायतने नितिज्ञानिनिनितिः भूति…']. It is like the caterpillar becoming the wasp out of fear of the wasp 'प्रेयोगं वसुक्तं रुद्रं दुर्दार्यं नान्तरम्। संवृत्यायतने विनिनितिः'.

मह गुरुद्वरा भक्ति रूपायतने अस्मि विद्वानं 'त्र्यो 'त्र्यो' विज्ञानं नवन्ति निन्यायमेवः' it is utter surrender of one's self to the Supreme Self, as another Path or the third Path but speaks of भक्ति as convergence, communion and culmination of the two Paths धार्मि and कर्म, with all-inclusive receptivity, reflection and meditation, like the two banks which gave a form, shape and substance to converge the flow of the river without being constrained or restricted or being attached and dissipating the energy on its long and arduous journey to join and merge with the Ocean. It is the heart alone which see the process as भक्ति the culmination, conclusion and communion. He who worships integrating mind with his action with complete and supreme receptivity, they are the ones considered perfect in yoga - 'स्वातं गोपीं यो मां निदुःक्षति ज्योति' [बल्षयो अरुणां गो तुर्वल नमः]. भक्ति is not belief in any god, religion or creed or faith in any person, Guru or any institution. One can never be wise of Krishna as the divine essence if one continuously and constantly relies on his impermanent, transient, fickle and fleeting gross form, maintaining, guarding, nurturing and elevating the gross form as the divine essence itself. भक्ति is being completely receptive without any preconceived thoughts, ideas and concepts and not adorning and worshipping but not only surrendering one's righteous disciplins 'तात्त्वज्ञानी संवृत्य तु अभिभावतेऽत्मः' and 'गुरुपम न नित्यानां प्रमाणां सेवने' but becoming completely attuned to the divine essence, becoming in complete communion, completely adoring the divine essence becoming completely aligned with the divine essence 'प्रभुपादिनां नवन्ति निन्यायमेवः', 'हृदयं तत्त्वं नितिज्ञान' [बहुतान्वितां], 'वेवतना भव सदस्यो प्रीति यो ना निरक्ति' [which then becomes भक्ति of one's attributes along with inclinations - 'षोधानी विद्यानि संवृत्य तत्त्वायतने नितिज्ञानिनिनितिः भूति…']. It is like the caterpillar becoming the wasp out of fear of the wasp 'प्रेयोगं वसुक्तं रुद्रं दुर्दार्यं नान्तरम्। संवृत्यायतने विनिनितिः'.
return. Gopies saw in Krishna a great lover, Rukmini saw in Krishna a great person. That is the difference between the loved one and the queen; Radha merges and becomes one with Krishna; Rukmini is consigned to flames, the soul reaching its domain as fashioned by Karma.

There is no one else than Krishna for Me, every thing he observes being transformed as Krishna as Shankara says - ‘मन्ये मे स्मर निमिनि गरिसरिन निमिनि कितनासिरिति ।’. The descent of the divine essence depends as much on the enterprise, energy and qualification of the gross form to be receptive as the grace of the divine essence to respond to that austere penance. Sun is same the Sunlight is also same but the recipient is asleep in deep slumber and inattentive to the Sunlight streaming through the window. Even when Sun warms his body, the recipient will neither feel it nor enlightened by the warmth of Krishna's divine essence. It is not Krishna's divine essence which is far away from the recipient it is the recipient who is far away from Krishna's divine essence.

प्राणना is what one is intrinsically capable and entitled to be but has not been. Unless one wakes up from slumber, bridging and connecting the two seemingly distinct and different banks of the singularly common stream of enlightenment balancing, harmonizing and synthesizing one with other, one will not be able to reach to the other side, beyond both the purely ethical and practical form to the purely moral and meditative essence, where the supreme bliss is waiting as the Brahmic consciousness. Krishna as a human being was completely enlightened of the divine essence established in him, which he gave expression not generally but in rare moments, which only few exceptionally enlightened persons like Markandeya, Narada and Vyasa were fully conscious of, observing it palpably present in his thoughts, speech and actions, some other like Bhishma, Vidura, Sanjaya, Panadavas and few others being aware having been informed of it by the sensitive seers while large number of others either accepted him as great human being well respected in the three worlds or complexly inimical to him being obscure of his divine origin.

paths तथा करणार्धिष्ठ तथा, therefore, are not to be treated as exclusive. Krishna follows a distinctive line of development, beginning first with the partial precision with hints and suggestion of accuracy. In Bhagvat Purana he says that the one whose intelligence and inclination are harmonized realizing the Self with intellectual reasoning, knowing that any difference between the two is mere fantasy is known as intelligent renunciation विद्वान्यागावाह. To the intelligent he is the much loved goal as well as the instrument, the heaven as well the release, no other object being dearer. Therefore only he whose mind is purified and perfected with Knowledge (ज्ञ) and Wisdom (ज्ञान) attains his supreme state - ‘स्वामित्वमेव ज्ञानस्मिनि ज्ञानस्मिनि भवन्ति ज्ञानस्मिनि भवन्ति मोक्षम् ज्ञानस्मिनि भवन्ति मोक्षम् ज्ञानस्मिनि भवन्ति मोक्षम्’. If the two paths are traversed as separate, distinct and exclusive and do not coalesce then one would know and accept Krishna in parts either as the divine essence or as the human form, being deprived of the experience of the one or the other. These two Paths are referred as प्राणना and not उपासना. In उपासना some effort some austerity and penance is required. In no such thing is required except keeping oneself in meditative state continuously. Shankara compares upasana to uninterrupted flow of oil by which an object is approached by visualizing, dwelling on it for long period of time ‘उपासनां नाम वक्तातत्र उपासनायेष्व विद्वान्यासंसमात्मासंसाधनायेष्व विद्वान्यासंसाधनायेष्व विद्वान्यासंसाधनायेष्व विद्वान्यासंसाधनायेष्व विद्वान्यासंसाधनायेष्व’. Therefore, if these paths are traversed together as different or complementary, then the experience of उपासना and करणार्धिष्ठ becomes comprehensively coalesced, penance being strengthened, the meditation becoming consummated as communion - योक्ति complete, whole and in entirety, there being no distinction or dichotomy between the internal and the external, mind meeting the heart, and the heart not rejecting what the mind suggests. Krishna says that even though there are four kinds of people the man in distress, seeker of Knowledge, seeker of wealth and the seeker of Wisdom who seek communion with the divine essence, the one who is ever in communion with the divine, whose devotion is single minded is the best; Krishna is supremely dear to him as he is to him. "सुनियत्वं भक्ते सं जना: कुक्तित्ववक्तरि, आतमिविनायुक्ति आतमिविनायुक्ति"
When Narada says 'प्रभु निविष्टप्रमणिक भवं' he does not equate love with physical attraction or carnal desires. Without love physical attraction or carnal desires are fickle, momentary, transient and impermanent like that of a courtezan. 'प्रभु निविष्टप्रमणिक भवं' whereas love is eternal, immutable and indestructible getting which one becomes one becomes deeply absorbed, as it were, becomes completely silent in mediation as it were, becomes luminous in one's self, as it were 'प्रभु निविष्टप्रमणिक भवं'. Physical attraction or carnal desires love offers. Therefore, परमात्मा, the Supreme Self needs love and not physical attraction or carnal desires. Radha, born human became the epitome of Love, Rukmini born human remained till the end the Queen.

All civilizations have their own concept of gods, beginning with some invisible force acquiring largely anthropomorphic gross form drawn from their own empirical experiences though not all in visual and iconic representation some even finding it blasphemous. Early civilization which streamed from the Egypt watered by Nile to the fertile lands of Euphrates and traveling across the Iranian coast line to reach Sindhu and Sarasvati rivers conceptualized their divinities in iconic forms. The Aryans and the religions which originated in Israel and Arabia conceived the divine essence as some formless, mortal for the immortal, gross for the subtle, to format the idea of undifferentiated supreme Brahma, the Prime Existance who is not made of flesh and bones but completely transcendental, beyond the limits of sense perception - 'उस्मि सत्त्वं भूस्तो भूस्तो भूस्तो भूस्तो' However while Aryans seem to have accepted visual and iconic representation in gross forms like linga-yoni as well as many animate and inanimate forms being conceived as subtle divine essence presiding over the forms of energies, elements, when the religions of non-Aryan communities became integrated with vedic religion. But the religions which originated in Israel and Arabia remained true to their belief though their scriptures stated that God fashioned human beings in his own image.

When Arjuna asked Krishna to his various divine manifestations 'ब्रह्मेऽपोगुण दिव्य दाम्भिभुवम् || ्वामितत्वज्ञातिभीतार्थाय वायु निर्देशे || क्रम विद्यम् दोगृहसः सत्य सत्यविवेकः प्रकृति कैणु व च प्राप्योदि भगवनः' it is through such visual iconic forms that Krishna elaborates his resplendent forms - 'अर्जुनानाम शिवम् गुणा दुःखत्तरणम् || रूपेः दुःखविराहोऽहं वेदार्थो विवेकः || प्रवृत्तिमविवेकायाम् अविवेकोऽविवेकः वेदार्थो विवेकः' whereas love is eternal, immutable and indestructible getting which one becomes, one becomes deeply absorbed, as it were, becomes completely silent in mediation as it were, becomes luminous in one's self, as it were 'प्रभु निविष्टप्रमणिक भवं'. Physical attraction or carnal desires love offers. Therefore, परमात्मा, the Supreme Self needs love and not physical attraction or carnal desires. Radha, born human became the epitome of Love, Rukmini born human remained till the end the Queen.

As conclusion and consummation of upanishadic statement, 'सोऽसात्मानं भक्तिमात्र जानानांग्रानां || इत्यादिभुज्यते कोई न तत्तवान || विद्विशि:त्वं कृष्णस्मि इत्यादिभुज्यते' and 'अर्जुनं वूँतां वूँतां वूँतां || इत्यादिभुज्यते कोई न तत्तवान || विद्विशि:त्वं कृष्णस्मि इत्यादिभुज्यते' and his own statement 'अविद्याम् वूँतां वूँतां वूँतां || इत्यादिभुज्यते कोई न तत्तवान || विद्विशि:त्वं कृष्णस्मि इत्यादिभुज्यते'
One who experiences thus do too experiences Divine essence in every creation around him in the spirit of Isha Up, which declares, 'There is no boundary, no beginning, no ending. You are the one who has become what he could become from the most pristine state of Prime Existence. You are the divine essence and the cosmic law in operation wholly, completely and in entirety experiencing the presence of every thing even this world, in every thought speech and action unequivocally, unambiguously and undeniably.

Narada says, 'whosoever knows that he is the form, that he is the non-dual, singular and undifferentiated Brahman becomes terminated and not as he the I, the self which one truly represents. Therefore, that is what is meant - you are the one who has become what he could become from the most pristine state of Prime Existence. He who is one who has become what he could become from the most pristine state of Prime Existence is known as the Purushottama as he is lodged in each manifest creation, 'that the cosmic law in operation wholly, completely and in entirety experiencing the presence of every thing even this world, in every thought speech and action unequivocally, unambiguously and undeniably.

Therefore, one must study Krishna's temporal life laterally, serially or sequentially as narrated but as a testament and testimony of how the non-dual, singular and undifferentiated Prime Existence becomes differentiated as Creator and Creation, essence and the form, Purusha and Prakriti, the essence of Purusha entering form of the Prakriti, to the tip of the finges, as it were. And how again the differentiated Prime Existence found its foundation, the source coalescing, harmonizing and synthesizing the contrary and contradictory expressions in manifestation through thoughts, speech and actions, as clarified 'that he the one who has become what he could become from the most pristine state of Prime Existence. One should recognize in Krishna the spiritual journey of the fragment of supreme Brahman which has having taken upon oneself to coalesce, harmonize and synthesize the contrary and contradictory expressions in thoughts, speech and actions as no one else or no where else in the world did, having in the words of William Blake seen a world in a grain of sand and a heaven in a wild flower, holding infinity in the palm of his hand and eternity in an hour has claimed with supreme confidence that he is the God, the supreme Being, Brahman.

Even when Krishna explains that the spiritual truths and mystical secrets which he instructed to him since he is 'whosoever knows that he is the one who has become what he could become from the most pristine state of Prime Existence' was also revealed by him earlier 'that what you see and experience is not a reality but a mirage,Shadow' to Surya who having handed over to others down the ages were lost by efflux of Time' and the spiritual journey of the fragment of supreme Brahman which has having taken upon oneself to coalesce, harmonize and synthesize the contrary and contradictory expressions in thoughts, speech and actions as no one else or no where else in the world did, having in the words of William Blake seen a world in a grain of sand and a heaven in a wild flower, holding infinity in the palm of his hand and eternity in an hour has claimed with supreme confidence that he is the God, the supreme Being, Brahman.

One should recognize in Krishna the spiritual journey of the fragment of supreme Brahman which has having taken upon oneself to coalesce, harmonize and synthesize the contrary and contradictory expressions in thoughts, speech and actions as no one else or no where else in the world did, having in the words of William Blake seen a world in a grain of sand and a heaven in a wild flower, holding infinity in the palm of his hand and eternity in an hour has claimed with supreme confidence that he is the God, the supreme Being, Brahman.
Krishna : A study based on Mahabharata

Krishna's own ancient companion explained. Krishna was obliged to tell him that there have many births for both of them which he knows but Arjuna does not. The same is also acknowledged in Prakriti, 'अंतर्निर्माण संवर्धन सूक्तम्' as Narada describes.

Vyasa elaborates the mystery of Krishna's divine descent in the three stages of manifestation as elemental, intermediate and spiritual stages. The elemental stage is the stage where an individual enters the world as a being. The intermediate stage is the stage where one reaches the supreme Brahma.

Krishna suggests that when one takes a leap from the elemental stage described as जन्म and the intermediate stage described as सामरक, one reaches the supreme stage described as वायु. This stage cannot be accessed by one whose mental and intellectual response is still under the influence of senses which prevents him from perceiving his form which is described as अमलका in the palm of one's hand.

If in the present times a person like Mohandas Karmachand Gandhi has been recognized and acknowledged as a great soul Mahatma by a perceptive poet like Rabindranath Tagore in spite of known and unknown temporal weakness recorded making even a great scientist like Einstein, deeply influenced by his personality was obliged to acknowledge that 'Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth', there is not reason why a personality like Krishna who displayed comprehensive and all pervading human and divine attributes to different segments of society in his days should not come to be revered in the generation to come, being elevated as divine essence come to be established in human form.

Chhandogya Up. (Vx) mentions that the pure souls who perfect their penance through receptivity and intense austerities take देवस्य, the luminous Path of the gods, which is also acknowledged
in Rigveda (I.72.vii) where Agni becomes the intermediary carrying the offerings made for the gods by yearning human beings for the gods 'अस्मे वर्गः परिपात जसे विविधार्थनां किंवद् अथात् अवगु ः | समस्या: पदवीं विद्याभ्रो: वा परिपात पापक्षम्।।'

Those souls who perform their actions as and by way of sacrifice for the welfare of the worlds take


Brihad Aranyak Up explains this comparing human being to a tree and queries when a tree that

is felled rises up again from what source does it rise having a newer form, a caution is expressed not to

just say that from semen as the source because semen is produced only in one who is living and not from

the dead. It is possible for a tree to spring even from a seed 'सम्प्रभु द्विः ये द्वृक्षोऽलक्ष्मी निनाद्य गम्यमयाः।।'

Therefore, from which root source does a human being springs forth after he is dies, if one

thinks that he is born again, no he is not born. Then who causes him to be born again? Indeed it is

Wisdom, Bliss, Brahman, which exists as the supreme source that gives the form the energy and

splendour 'तेष्यों विनामुन्युमुता कुमार, क्रमाञ्चलकरतीतिः | जन पद, न जागाये, कोनेचं जनतंतुः।। विलिनलिप्तमनाय

याहैं इति |।।'

This opens one's mind to many possibilities. The Lord has provided the creation with limited

capability to creating and arranging forms to be prepared, the energy, power, the divine essence within

those forms being dependent on his grace. Even after creating a form if there is no divine dispensation no creation would ever be possible. If through noble thoughts and righteous intent copulation brings out a

proper and propitious form then there is every possibility for some noble soul to enter that form to fulfill the divine intent and righteous purpose. If through ignoble thoughts and unrighteous intent copulation

under the influence of senses brings out an improper and evil form then there is every possibility for some ignoble and evil soul to enter that form fulfilling evil deeds and unrighteous purposes. Therefore, on

high ethical and moral grounds it is suggested that copulation should be desired for sensual pleasure but as sacrifice as and for the regeneration of life.

Brihad Aranyak Up. (VI.iv) has elevated the entire procreation ceremony to a high moral, ethical and metaphysical level. Shankara commends this verse saying that the same is introduced to lay down the procedure to obtain progeny who by his manner of birth and conception and good attributes would be ready to fulfill his goal in life. The upanishad makes an important point that the semen which prepares the form is made of the essence of the earth, water, herbs, flowers, fruits, man and finally his seed. Therefore, Praajapati created woman as the wholesome abode for the seed which is quintessence of प्रकृति the manifest creation. Krishna commenting that therefore a man if born of attributes and inclinations born of प्रकृति ‘प्रकृति विश्वामतिः गृहिणीकामिनी पवित्र' as

Since entire procreation is yoga performed to fulfill the divine intent and purpose in furtherance of the evolutionary cycle, scriptures suggest procreation as divine purpose, forms created as divinely intended and not destroyed but nurtured because as Krishna himself pertinently points out that any form of Yoga is difficult to be attained by one who has not restrained his self but it is attainable by perseverance and perfected penance. Neither here in the worlds nor in the worlds hereafter is there any destruction for him, for never does he who treads the path of righteousness will ever have any regrets. Having attained the world of righteousness and dwelling there for years he even though fallen from the away from the yoga is born again in the house of such as are pure and prosperous. But those who fail either to perfect their penance through receptivity and intense austerities or to perform their actions as and by way of sacrifice for the welfare of the worlds but whose conduct has been good will attain good birth as Brahmin, Kshatriya or Vaishya, as Krishna says 'पाप पुनः कुलः लोकानुपप्तियाछावतीं गम्यं | गुरुविधाय योगाय वातिरेष्टो विज्ञातन।।'

Therefore, what Devaki and Vasudeva provided was the gross form in which the divine essence as Wisdom, Bliss, Brahman came to established as Krishna for destruction of the unrighteous and
establishing righteousness. *Krishna's* choosing *Devaki* and *Vasudeva* as his parents made them resplendent and holy for generations to come, even as Mohandas Karmachand Gandhi having Putlibai and Karmachand as parents made them resplendent for generations. Lord had earlier assured *Prahlad* that his father *Hiranyakashipu* having been purified by the divine touch would have twenty one earlier generations by his having born in their race. If such be the benediction for one who is devoted to *Krishna*, then how much more would be the parents who became the instrument and medium for the Supreme Lord to condescend for establishing himself for destroying the unrighteous and establish righteousness. All become even as a caterpillar becomes transformed as a wasp one with the Supreme Lord at the very last moment, even as princes inimical to *Krishna* became one with him, through constant thinking about him.

Therefore in *Aṣṭādhyāyī* stage *Krishna* represents as one who descends to establish righteousness - 'यद यद हि धैर्यम् भानिष्ठानि मृणाः | अन्तःसन्तानविधिमृणाः चूँचन्तयात्राः' subjecting himself to the limitation of the attributes and inclination born of *Prakriti* - 'क्रिष्णिः प्रकृतिविद्याय गम्भीरामाय गम्भीरामाय ||' in the homes of noble people - 'तेषाम गम्भीरामाय गङ्गा तुमकुलः' disciplining the limits of morality - 'अज्ञातः अभ्यासं देवं सच्चिदानन्दायाम ||' as one born in *Devaki*'s womb as the *divine essence* established in *prakriti* form - 'क्रिष्णिः भानिष्ठानि गङ्गा तुमकुलः' performing action which are so common to be found in normal human beings.

As child and adolescent he conducts himself like cowherd convincing his people to worship the *Goverdhana* mountain on whom the community depended for agriculture and food for the cows and their livelihood, instead performing sacrifices to please *Indra* - 'नाना नानाविविवादयां विवेकायां सुखायां ||' subjecting himself to the limitation of the attributes and inclination born of *Prakriti* - 'क्रिष्णिः क्षेत्रम् विद्यायां गङ्गा तुमकुलः' in temporal life *Krishna* appears as dual personality possessed of नाना-नाना, smelling another, seeing another, hearing another, understanding another, performing all actions as any human being would, influenced by attributes and inclinations born of *क्रिष्णि* as he himself informed *Uttanka Bhargava*. Therefore, there should be no concern if one finds many instances which appear contrary, contradictory and strange for one who is born as *divine Person* for establishing righteousness and as one who came to be respected not only in his own time as descent of the great seer *Narayana* and associating the display of his *divine essence* with the great God, *Sri Vishnu-Narayana* himself an yet performs action which are so common to be found in normal human beings.

After settlement in *Dvaraka*, his visits to *Pandavas* become rare and infrequent though he keeps himself well informed of their travails in their exile during their travails in *Varanavrata* and
thereafter. Krishna meets them again during Draupadi's svayamvara when he sees them in Brahmans' attire. Extremely pleased with undoubted affection, he points them to Balarama with excitement. When Arjuna wins the winsome bride, he along with Balarama goes secretly to meet them, where he meets Kunti and consoles for their adversity during their exile. He assures them of his friendship. From that time onward Krishna's relation with Pandavas progresses with caring concern and camaraderie which is reciprocated by Pandavas as a well wisher, friend, advisor, and a counselor. Among all brothers Arjuna was closer to him being of the same age and becomes partial after his sister Subhadra marries him. He declares that Arjuna's friend is his friend and whoever hates Arjuna is his enemy as well.

As a shrewd diplomat he was to tell Arjuna that Krishna in the struggle between war and peace if he has assumed responsibility then one should take sides only with them who are beneficial. Though by tilling and manuring the land one fulfills one's enterprise but if rains do not fall then no crop would come and there could be draught due to divine will. Therefore men of wisdom have declared that for successful culmination, human enterprise and divine will both are required. Therefore, one should perform one's duties to the best of one's ability through speech and action ssince he has no control on divine will. 'वचा विदित क्षणात् कृष्णस्ते कस्मीपि विद्यते || जतन यवान् कृष्णन् जातुः विराजित्यान्त्र करिति || तत्र वचों मया पद्ये सबसंवक्तो देवात्मज्ञो निषिद्धशु पुरुषस्मि महामाया ||' 'दिवं दिवं नुदयं देवस्थं तोरक्षो गुरुभक्षी || देवं तु न मया जयः जयं केनु केवलं' '

When Yudhishthira receives a portion of the kingdom, Krishna meets them again offering his help in establishing their capital. He accompanies Arjuna in clearing the Khandava forest, populated by non-Arya communities with the help of the arms and armaments obtained from Indra and Agni. After the capital is established Krishna prevails upon Yudhishthira to perform Rajasuya sacrifice. He accompanies Arjuna and Bhima to Jarasandha and eliminates the possible opposition by getting him killed by Bhima and gets released many rulers kept in captivity, placing Jarasandha's son Sahadeva on the vacant throne. When during the Rajasuya sacrifice, Shishupala heaping unspeakable insults objects Krishna being offered the sacrificial oblation charging that he is not a kshatriya but a cowherd, not a ruler but son of Kansa's servant, Krishna kills him.

When Yudhishthira is banished from Hastinapur after he looses the game of dice forced on him by revengeful Duryodhana, Krishna meets the Pandavas during their exile but strangely expresses his ignorance about the game being played, which otherwise he would have prevented. He assures them without any hesitation vengeance for their humiliation and sufferings, making Duryodhana and his families suffer likewise. After they return from their fourteen years exile, he tries to install Pandavas in their kingdom. But seeing Kauravas opposition to the share being given to them, Krishna intervenes for conciliation between the warring cousins since he has great respect for Kuru family. But though he speaks that both Kauravas and Pandavas were equal to him, his fondness and preference for Pandavas was evident for all, seeing him not hesitate to speak harsh words to Kauravas. His affection for Arjuna was as strong as was his dislike for Duryodhana, which was not lost even on Duryodhana who said, 'अजाना हि कृष्णा पारशुरमणस्य ब्रजस्य || पद्युपायं तु न साधितम् || कृष्णो दृष्ट्यं नं शार्मीलस्य वायुक्तव्रतानि वायुजन् ||' 'नस्व अर्जुनवं प्रतापवर्गी परिवर्जनानि', Karna who vied to equal Arjuna in competence supporting his view, 'पृष्ठि विद्याक्षे गृहरूपगमनं च करोऽयं || न दीर्घावित्तं कृष्णचान्द्र्यं वार्षिकम् करोऽयं' '.

When Krishna comes to Hastinapur for negotiations, Dhritarashtra expecting favourable treatment for his sons desires to honour him with gifts and solicitations. But Duryodhana knowing Krishna's fondness for Pandavas, is not keen to offer any honours to him saying that though Krishna is respected in the three worlds as a great person showing excessive respect may lead him to think them to be weak. Krishna on the other hand as a statesman and unwavering negotiator uses persuasion, moderation and fair play, even berating Dhritarashtra for pampering his sons and saying that if Duryodhana does not agree for a negotiated settlement Kuru family will be destroyed. Even when trying every means to bring settlement he does not overlook cautioning Yudhishthira not to treat
Kauravas leniently since they are sure to deny them their share. He would not hesitate to use threats and not hesitate to create dissensions among Kauravas, luring Karna as the eldest son of Kunti with kingdom, advising him to forsake Duryodhana.

Once the war becomes reality, Krishna comes in his mettle, displaying political pragmatism as uncompromising sagacity as statesman, skilled in military strategy as an able warrior. Unlike what one accepts from god as kind and compassionate person, he performs his actions and as uncompromising warrior and chastiser, not hesitate to perform even actions which may appear contrary and contradictory in accepted norms of ethical conduct and standards of morality. During entire course of the battle, Krishna remains not only a guide and advisor but often as instigator encouraging and assuring Pandavas success against all odds, even taking upon him to punish the intransient ones with ruthless and perfection which even later day Kauli would hesitate to practice telling that he has already destroyed the warriors, they being only the instruments in execution. In spite of such actions, Bhishma, Drona and Vidura exposed to the nuances of intellectual spiritualism see divine intent and purpose in his thoughts, speech and action, though the Duryodhana and his brothers, Karna, Shakuni, Shalya, and Jayadratha all fail to gauge his intention and moves, falling prey to his wily and deceptive delusion.

Even Arjuna is obscure of the divine intent and purpose which drive Krishna to perform his actions and in manner he does. When he fails to take decisive steps to disengage Bhishma from the battles Krishna does not even hesitate to jump down from the chariot and rush twice to kill Bhishma, removing all hesitancy from Arjuna's mind that in war only an adversary stands in one's opposite and no one is relative, friend or a companion. Knowing that Drona could not be killed in any other manner, he prevails upon Yudhishthira to utter a lie, for which one single intransigence he was destined to see his brothers and Draupadi in agony in hell. After Drona's death, when Karna shoots Sarpaastra to kill Arjuna, Krishna presses down the land under the chariot with his foot, making it to sink and horses to kneel, thereby save Arjuna's neck from being severed. Seeing Arjuna doubt whether he should kill Karna or be killed, Krishna assures him that if he does not then he himself will kill Karna and Shalya. When Karna gets down the chariot to life the wheel stuck in the mire, it is again Krishna who provokes Arjuna to kill him, though such action was against all the cannons of a righteous battle.

Some times he appears responding more from his human attributes and inclinations born of nature completely oblivious to divine essence than one who has come as divine essence to establish righteousness. When both Arjuna and Krishna are hurt in the battle with Kritavarma, he encourages Arjuna to kill him even though he belonged to his Bhoja clan. Shrutayu disables them both and Ambashta stuns him with his powerful mace. When Arjuna tells him that Drona had given special armour to Duryodhana which protects him from his Arjuna's arrows, Krishna expresses surprise not having known about it. When once he does not see Arjuna amidst the shower of arrows dispatched by Trigarta, he becomes downcast, confused and seen perspiring - श्रीमण्डलाये स विसंगते गत्यात् तुषिणे ब्रह्मान्ति विसंगते. When under Samshaptaka's shower of arrows they could not see each other, Krishna perspires. When Anhipanyu was killed treacherously by Kauravas and Arjuna and Krishna were returning to the camps, Arjuna expresses concern fearing great calamity could have fallen, Krishna assures him that nothing ill will has happened to his brothers and companions and some thing else might have happened, strangely unaware that at that very moment Abhimanyu was dead on the battle field. In another instance, when he sees Kauravas who were pursuing Yudhishthira shouting triumphant cries, he feels that Yudhishthira might have died. We find Anubindu fighting for Kauravas injures Krishna on forehead with mace though it did not shake him. Similarly when fighting Arjuna Ambashtha surges forth and hits Krishna with his mace, making him perspire 'पत्रां योजनार्थे छूँके तिन्यायां न नष्टेताने।' Bhagadatta the ruler of Pragyotisha burls a shower of arrows, hurting Arjuna and Krishna.

When Duryodhana is killed by Bhima in an unrighteous battle and Balarama objects, Krishna sparsely convinces him that this was due to Kali yuga fast casting his shadow on human affairs.
besides reminding him that Pandavas were their natural friends being their aunt's sons, Kauravas having heaped untold sufferings on them. After the war was won and Kauravas completely annihilated Pandavas acknowledge his help. But being hesitant to face the grieving Dhritarashtra and Gandhari he accompanies them to Hastinapur. He succeeds in pacifying them but could not save himself from Gandhari curse that he too would face the prospect of his Virshni-Yadava and Andhakas being destroyed even as Kauravas. Krishna remains quiet and accepts her curse as divine will without any protest. He accepts with detached mind and unerring and prophetic eye the deception played on the sages and the consequential destruction of Virshni-Yadava-Andhakas as Gandhari's curse bearing fruit even becoming the instrument of destruction of the remaining members. Then in a great sense of despondency he keeps Dwarka and the inhabitants under Babhru's care till Arjuna comes to take them to Hastinapur. All the while he alone remains calm and composed when all around people panicked, being confused and confounded with the manner Time was taking its course. He seized control of the situation, boldly and wisely as a great human being and scarcely as divinity, concealing his real essence, not being equipped to see his supreme essence, - 'जितनिकुलां जितनिकुलांः महिमां सबिरं ज्ञानं न च निर्विश्वासं धर्मयुक्त', responded and performed actions as one influenced by three-fold attributes of nature as any other human being would do.

In his temporal gross Krishna-form he is generally not to be seen in any manner than any normal human of his times would act, showing in his childhood all the childish pranks, in his adolescence the maturity beyond his age, in his youth all his dalliance all described more lyrically that it may have been necessary which, though aroused personal emotive responses among the devoted, tended to create more misconception among the skeptics and cynics, making difficult for both to reconcile the temporal with the spiritual. Krishna's true nature and character in temporal context comes vividly when once in a conversation with Narada, he opens his heart speaking like one friend to another, narrating his misfortunes in life as a human being, which would not appear stranger than when one observes sons and family members under the shadow if illustrious fathers taking advantage to eek out livelihood and pleasures in the world. Instead of taking inspiration of their life they seek to take material advantage. Krishna echoes the woes of such parents when he says that while people consider him as leader of Andhakas and Vrishnis, they themselves treat him more as their servant than their guide and leader. He is obliged to listen to their gossip. His heart smolders within, seeing his brother Sankarashana for his softness though known for his courage, bravery and prosperous kingdom. His son Pradyumna is arrogant of his beauty. Andhakas and Vrishins are strong and powerful but their thirst for quarrels is indeed uncontrollable. For their friends and companions nothing impossible and for those opposing them nothing is possible. He does not was any one side to succeed at the expense of the other subjugated, like the mother of two sons who gamble in between. Therefore, he seeks Narada's advice what he should do in such circumstances.

When he gives the final blow destroying the dross from his tribes, he comes out not only as the moral force but also as the comprehensive divine Absolute Time, taking its inevitable course as one grown mature for disciplining life, blending and arranging the primordial worlds in harmonious and balanced existence. Bhagavat Purana says that Krishna relieved the worlds by destroying the evil kings on sides of both Kauravas and Pandavas, and then takes upon himself to destroy his own tribes since they have become arrogant and bold being unconquerable by his support: 'स्मरये, वाक्यते यज्ञादित्य हि सत्य परिलेखन तुलनात्मक अविवाहितो भ्रमितोऽधिगता'. Then making Brahmins' curse a mere excuse and pretext, he makes them destroy each other even as a bamboo grove becomes completely destroyed with friction of the bamboos and returns to his own dwelling place 'अनाशक्तिः यथौकुलाविन्यासं गृहस्थानं विीर्यं वियमर्याद्य विनिमित्यं धारा'. Bhagavata Purana says significantly that Krishna did not allow the Brahmins' curse on Yadavas becoming ineffectual since he himself was the destroyer like Time 'भगवानं द्रव्यात्मकं इति वात्स्य तत्तत्त्वं | कृष्णां न अवकाशितां कल्याण्यां वोद्धतां ||'.

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Krishna having fulfilled his mission for which he had taken descent had no reason to stay any longer in his human form. He goes in the yogic state withdrawing his senses from the different parts of his body and making his mind still and intellect not even stirring reaching the equanimous state of being. Seeing his motionless feet an arrow shot by the hunter at Krishna which puts end to his gross human form. Discarding the mortal coil, his divine essence reaches his supremely heavenly abode. His death came in such a manner, which may not befit a great Kshatriya, a great human being, one whom people looked upon as God but it certainly proves that once the essence leaves the gross body all that needs for the essence to do is return to the quarters form where it was sourced.

Yudhishthira expresses his agony and the ways in which divine will obscures the expectations of human beings saying becoming inconsolable even as Satyaki and his brothers console him, 'Alas! Having vanquished the foes we ourselves have been vanquished by them in the end. The course of events is difficult to be understood even by men of wisdom, the vanquished have become victorious and the victorious have been vanquished. Having vanquished all elders, relatives, friends, we are ourselves stand vanquished. Misery appears like prosperity and prosperity like misery. . . In life there is no greater cause for death than heedlessness . . . A heedless person can never acquire knowledge, asceticism, prosperity, or great renown'. Vyasa too wonders when thousands of mothers and fathers, and hundreds of sons and their wives experience the cycle of existence only to depart from this world, thousands of stages similarly pass affecting the ordinary people day after day, why do they not listen to him and follow when he cries with his uplifted arms that enterprise (स्रोत) and desire (धन) come from Righteousness (र्म) and follow स्रोत?

Abhinavagupta (eleventh century) in his commentary on Anandavardhanas's Dhvanyaloka points out that Death is the culmination revealing in life everything other than the Blessed One is ephemeral. Therefore, when one studies Mahabharata as a scripture, it becomes well established that Moksha alone is intended as the highest goal whereas seen as poetical expression it comes to characterized by shantarasa and established that happiness triumphs with destruction of desire - ‘तत्त्वज्ज्ञानार्थिनिष्ठेन वाक्यम् महाव्याक्तिकः’ महाव्याक्तिकानि प्रकाशयते शास्त्रोऽपि पवित्रः ज्ञाते यथा कालमये नृत्युभवापि या वाक्यस्य महायोगित्वेन विकालित इति मुनियोपिदितम् ||’. Further the internecine destruction of Arjuna's (eleventh century) in his commentary on Anandavardhana's Dhvanyaloka states the conclusion of Krishna's Pandavas final journey experiencing unmerited suffering, Krishna's death in the hands of a hunter - all these show that in every one's end comes with inbuilt tragedy. Although essence of Dharma, Artha and Kama can be achieved in other manner also, the fact that they too ultimately come to their tragic end seems to establish the importance of Moksha in all phases of life ‘प्रभुत्वनां सप्तसानां यमानां तव योगिणीयो निगितिति ||’. In अतिभिमलिक (luminous) stage Krishna is presented as the immutable, अत्यन्त (supra-cosmic) subtle divine essence eternal unmanifest, अवैश्वर्य (supracosmic) which being superior does not perish when the known श (cosmic) manifest world of gross forms perishes 'सत्यत्व भावं निहतोऽवैश्वर्यः प्रकाशवनस्य ||' स श्रवणं मृत्युं न विनिहते ||. It is secondary and intermediate state used as transitional medium to transcend from the अतिभिमलिक stage which he is conscious through sense influences to the अत्यन्त्रिक stage which is some one else's primary, substantive, self-luminous, experience of supreme Brahman.

Arjuna's acknowledgement of Krishna's divine essence as 'पास्य ज्ञानं धार्मिकं धम्मं धर्मं पुरुषं तत्कली दाश्वादेवायमनि विपुरुषं' being secondary communication sourced from seers and sages - 'अप्रत्ययत्वं सत्तिक नात्मकवाय || असति तदनि ज्ञात: यथं देव देवाभिः स ः || needed affirmation'वतिस्मयोऽपि देविय हरिनिमित्य || यापापिन्यायस्विवनिर्वाहायां वध्य निर्वाह ||' from Krishna himself. Krishna as one who is enlightened of Brahmic effulgence the manifestation of divine essence replies, even as did others seers and sages, the experience being difficult to be expressed generally in words because mind and speech return without accessing the experience. Therefore, Krishna as one born with attributes and inclinations born of nature speaks to Arjuna that it is
impossible to narrate the extent of divine effulgent forms in different places, places and periods therefore declares only the prominent ones ।

This response takes one back to the times prior to Aryas settling in India, when vedic seers were aware of communities other than theirs, in different place speaking different languages and following different religions and rites according to the place of the abode - "जन्म निविधता द्वारा विविधता निरनिरनिर्विविधता यहीं विविधता" (Athervaveda). Seers did not restrict vedic wisdom to Aryas or Vishnuism alone but made it known to the whole world at large "पोषणोऽयं क्षणाणां आवकाशी जननया। इत्यानन्दनान्त्यं ज्ञात्व वायोऽयं व ज्ञात्व वायो।" even as they kept their minds open to receive the Wisdom from all sides 'असो न यथा।' कलई यन्तु विधनः।' Therefore they observed that all living creatures part and keep asunder, though they bear the mighty god within their self, they are not confused. Since one common is the Lord of what is constant and one that is moving that walks, that flies this multitude of creation. I ponder over the ancient person and find kinship with the mighty Lord our father, singing whose praises the divinities stand duly around on the spacious and expansive pathway - वि...जीनमें विवितो न्यो देवयनि न्यों चैत्यों ने। ऐरुटुदु यथा विम्बलकल्पित विवुद्ध वि...जीनमें न्यो देवयनि न्यों चैत्यों ने...।' Therefore the eternal quest of human being is centered around the words in Pavamana hymn "अपयो या द्वारण सा... अपयो या द्वारण सा।' They desired that all beings should look upon them with friendly eye even as would look on all beings with friendly eye, therefore they prayed that all may look on each other with friendly eye विभिन्न वा सर्वत्र सर्वनाम भवति महानिनि महानित्याय। विभिन्न वा सर्वत्र सर्वनाम भवति महानिनि महानित्याय। ' (Yajurveda). Plato said in Timaeus, 'To find the Father and the Maker of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people'.

According to Dr. Sukhtankar, Mahabharata was appropriated by the Bhrigus with the idea of developing in to a vehicle of popular instruction and edification combined with entertainment. In that attempt apart from Vishnuism being made popular, many deities, legends, symbols and cults came to be included along with serpent worship, sorcery, magic formulas owing their origin to regions earlier occupied by Aryas outside the boundaries of Jambudvipa with their long association with distant regions like Mesopotamia, Assyria and Sumer. The advent of Pancharatra philosophy in India is attributed to Lord Narayana who is said to have instructed the same to Narada when he had journeyed to Svetadvipa, the deity reclining on the eternal waters, symbolized by the mighty serpent आत्मा तिर्थं, singularly alone in योगेन्द्र, with only his जीत्यों the energizing power throbbing in his heart, as the potential till the potency becomes potential as effulgent creation. विभिन्न वा सर्वत्र सर्वनाम भवति महानिनि महानित्याय। विभिन्न वा सर्वत्र सर्वनाम भवति महानिनि महानित्याय। ' (Yajurveda). Plato said in Timaeus, 'To find the Father and the Maker of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people'.

A.N. Whitehead spoke of the primary role of philosophy as 'elucidation of one's integral experience'. But scriptures rarely reach the permanency behind the flux and fluctuation of names and forms, signs and symbols which they use, though every effort is made to tear the thin veil that separates the spiritual from the temporal. Therefore, while Krishna alone is accepted as the supreme Lord of the Universe many other effulgent divine forms also came to be accepted his forms among different people, places and periods. Human being is constrained to respond and accept as relational symbols only those with which he is already aware having experienced or known and stored in mind as empirical experiences. When Arjuna being impressed by Krishna's communication and by earlier statements of seers like Narada, Asita, Devala, Vyasa and others and which even Krishna himself has reiterated, asked Krishna to narrate his divine manifestations, without exception whereby pervading these worlds
you abide 'अहस्तात्यूथम्' गयें देवानिर्यंतरतम्या भवते देवता वेद वैदिके न ||...तस्मादेवस्मृते निद्धयो युद्धसमस्तम् || पारिवृत्तम् पूर्वतिमानेनांशेषं व्यायं निर्द्वितम् || कथा विवाहानं भ्रमितमि राग जित्समार्गितम् केन्द्रेण केनु च महायुगेन विकृतेन। श्रीवाण्यास || विनिर्विन्दणानां योगं विभूत्यं च ज्ञातनं न || पुष्क्ये। कथा हृदय का तिमाहि तृणमृणे नाले यज्ञवल्क्यम्॥

Krishna refers only those forms, which Arjuna was traditionally aware through history, culture and religious practices. Therefore though all forms are important Krishna-form is supremely important because in that form alone the Prime Existence becomes effulgent wholly, completely and in entirety, 'अभयारण्यं हर्षं। मनोरथविधिः श्रीवाण्या नाग: सुख: सहस्र: || प्रभुस्थः सद्यं देव नृपसुताः महीना || कथा। गयें होरं ग्रामान्यमत्मा ||', beginning with Vishnu as person in history 'प्रथा पूर्व विनामितं रथं निविद्यलक्ष्म् प्रवत्त माधवेन ग्या वाकार्यं निर्विवा || to many other divine forms whether animate or inanimate, men or animals, with one qualification that even those who worship other godly forms finally end up reaching him alone as Brahmam 'ते यज्ञवल्क्यं सम्बन्धलोकं प्रियं देवं च नृपति || च | पृथक्कारं शक्ति नृपसुतिक्रियाविवृद्धिः||'.

असीमितिस्मे देवताः करो यह विगृहेणामाः प्राचीन अनुभूतिः सदिः अर्जुन। तेन विगृहे प्राचीन अनुभूतिः प्राचीन अनुभूतिः ', Krishna asks to show him his formless divine resplendent form - शरीराकृतं घातवे, if it is possible 'अहस्तात्यूथमं निद्धयो यज्ञवल्क्यम् || प्रभुस्थेऽपि तत्तक्यं यज्ञवतिनि प्रजाः ||'. Krishna informs him that it is not possible for him to see the same by his human eyes and, therefore, provides him spiritual vision. But strangely that did not help him. He was frightened but not enlightened by the comprehensive resplendence. For when शरीराकृतं घातवे as if thousand suns have all appeared at the same moment in time in the sky, Arjuna becomes stuck with amazement, his hair standing on end, bowing his head down with hands clasped in supplication 'अस्तिक्तं द्रव्य रहस्य मनोरथविधिः || पृथयं दितरं देयं कृतज्ञाताः ||'. Neither understanding nor any enlightenment dawned on him when he declared that he is Time 'कालोऽस्मीच्छालककृतंतृतुतो स्वस्वम समस्तोऽपि महाभास ||'. He expressed wonder and astonishment seeing the form as अधूरारसस्तान शरीर अनि नृपसशृंग || पद्मस्य अहं नृपस्वर्ण ||, as person in history  अकालात्यूथि द्रामणि तदनं न कालोऽपि नृपसशृंग ||', instead he asked him to show his original form endowed with diadem in his four arms 'अर्जुनं प्रियं मिज वृद्धं देवस्थत महाभास || प्राचीन अनुभूतिः सत्तम्यं न || तौम || तौम || माधवेण देवं तपस्वी देव अहस्तात्यूथम ||'. It is only when he sees him in his human form that Arjuna becomes collected in wits and restored his normal nature 'वृद्धंतो माधवेण सन्त गरीयं जाताः || अनुपासो | ज्ञाताः महामहाज्ञात: महान: प्रकृतं रतं ||'.

अथात्क पदाधिकारिणां भवति वर्णाः करो यह विगृहेणामाः प्राचीन अनुभूतिः सदिः अर्जुन। तेन विगृहे प्राचीन अनुभूतिः प्राचीन अनुभूतिः'.
nor the mind. Other indeed it is than the known, and also that is above the unknown. That which is not expressed through speech, not thought by mind, not seen by the eye, not heard by the ear not breathed by breath; that one indeed is the universal Self, Brahman and not what one adores here in the world. Thus have upansiahs spoken variously.

The Self cannot be attained by instruction, or by intelligence, not through much hearing, not by one who has not deserted evil ways, who has not concentrated his mind, whose mind is not composed in mind. The Self is not being sought through senses, does not shine forth but can be seen by the subtle seers, through their sharp and subtle intelligence. The wise one should restrain speech in mind, mind in understanding, and understanding in self, self on the great Self. Krishna declares yoga is not for him who eats too much or abstains too much from eating, not for him who sleeps or keeps awake too much. He who puts away all desires of his mind and spirit is content in it then he is called stable in intelligence.

Kena Up. is clear about अपान being the urge of the individual self to move with mind remembering the universal Self with receptiveness, where there is mutual attraction towards each other. Object of desire is the dearest to one. Therefore, one should meditate on such desire which all seek, with austerity, self control and performance of actions. Mundaka Up. enjoins that having scrutinized the consequences of the performance of actions wise one should arrive at dispassion, because the outcome is not arrived from non-performance of actions. Therefore, the ascetics ascertaining well the meaning of the scriptures, purifying their natures through dispassion, dwelling in the atmosphere of wisdom, become finally one with their immortal (universal Self) and liberated. When the five senses which establish knowledge together with mind cease and intellect itself do not stir that is the highest state. When all the desires that dwell in the heart are cast away, and then does the mortal becomes immortal, the he attains Brahman here in this life. Thus also upansiahs having spoken variously.

He who has found the ancient Path and is wakened to the universal Self and has entered the perilous inaccessible place (in the body) they, verily is the maker of the worlds, the maker of every thing. His is the world, indeed he is the World. While one is here in this very body one may be aware of this, if not great will be the damage, for those who know will become immortal and other will go to great sufferings. It is only through अत्यतिहार्षि experiences that one would be able to reach the अत्यतिहार्यिषि experience. But अत्यतिहार्यि stage is an unstable step even so is the अत्यतिहार्यि response. They are not ultimate goals but only preparatory steps. Not the sky, the vast space but the window through which one see, the thresh hold which one crosses to see the sky or the vast space. If one catches the window frame firmly or tarries on the step for too long not crossing the thresh hold, mesmerized by beauty, glory and grandeur of the window frame or of the thresh hold, then such one will be deprived of the experience of the Bliss of Beatitude. Austerity and effort are necessary even as perseverance and perfection. The lion can hope to become man only when man eats the lion and transforms it into his own flesh and blood. If the lion eats the man will be come lion its flesh and blood. Yet the effort is needed and necessary as a Sufi saint Jalaluddin Rumi points out:

_If you are irritated by every rub,_
_How will your mirror be polished..._
_One must exist like an elephant,_
_So that when it sleeps by night and can dream about Hindustan_  
_After all, the ass can not dream about Hindustan_
_Because the ass has never been there._
_There is need for a spirit with the power of an elephant,_
_Able to journey in sleep to Hindustan..._
_Desire makes the elephant remember Hindustan_  
_Nostalgia by night gives his recollection a form,
Do not give up hope: become an elephant,
Or if not quite that, then seek for transformation…

For it is truly said:

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is still forlorn.
The Cross on Golgotha will never save thy soul,
The Cross in thine own heart alone can make thee whole.

अध्यात्मिक stage is spoken as one relating to the unmanifest immutable stage, as the supreme aspiration and eminence, where one experiences divine essence as 'विशालतमम् श्रावणम् ज्ञानम् ज्ञानिनः सुप्रसा'. In that stage one expresses his responses to his spiritual experiences by using empirical symbols to express spiritual experiences wandering between the stages of obscenity and Knowledge अध्यात्मिक state and faint glimpse of the अविकल्पित state of enlightenment 'प्राणायाम्य लोकानाम् श्रवणं विवेकस्वरूपानिर्मिती' during balance period of their lives fulfilling the responsibility cast on them by earlier Karmas.

On the अध्यात्मिक level, Krishna ceases to be human being, one born to Devaki as child or as the disciple whom Ghora Angiras initiated in the three foundational principles that the self within is indestructible, unshakable and the very essence of life - "सत्तम ज्ञाति भगवान् अनियत्वम् विवेकस्वरूपयोग्यता"]. He is neither the wise statesman with shrewd sagacity and political pragmatism nor the compassionate of the weak and protector of the need, with military wisdom, neither a man of wisdom nor a philosopher, verily a great visionary, prophet and a great human being acquiring undisputed renown in the comity of nations. Krishna's life and actions, therefore, require detailed receptivity, reflection and meditation with no portions highlighted nor other portions left out to be told, not only from emotional and devotional point of view but also from intellectual and metaphysical point of view, how such resplendent personality, who exhibited exemplary temporal life and influence in the society came to be accepted as spiritually supreme divine essence. It is suffice to say that every manifestation having form and attributes and inclinations born of nature, has within itself the divine essence which one may or may not be consciously aware of. This awareness comes with the gradual evolution of the consciousness, beginning with perhaps complete unawareness and with gradual enfoldment of that conscious in varying degrees and intensity, in lesser extent in some and in larger in others, some having realized their role and purpose while others still oblivious, but evidencing and acknowledging the existence of that divine resplendence as Krishna.

Therefore, on the अध्यात्मिक level, Krishna becomes the one born with four arms wielding conch, mace, discus, becomes the one who showed his foster mother Yashoda the moving and stationary worlds, space and the quarters, earth with the mountains, oceans, stars and the heavens, water, fire and the air, sky, the wonderful worlds consisting of animate and inanimate organism along with Time, and deities presiding over sense organs, mind, I-sense and the three attributes as well, lives living in Vraja including herself in that little mouth of his, becomes the one who showed Kauravas who dared to take him a prisoner, his still more powerful universal form flashing like lightening, with luminous gods of the size of thumb, with Brahma stationed on his forehead, Rudra on his chest, many gods becoming effulgent from different parts of his body, Balarama on his shoulder and Arjuna with his weapons, flames flowing from his eyes, ears, nose and pores of his body and Sun rays shining brilliant, cymbals and conches, drums and bugles blaring loud and clear, becomes the one who showed to Arjuna, वृहत्वम् hundred-fold, thousand-fold divine, various in kind, shape and colours, wonderful, resplendent, boundless, facing all the quarters, which even if the light of thousand Suns were to blaze forth all at one time in the sky and becomes the one finally displayed the द्रविदत्वम् to Uttanka Bhargava.
On the transcendental level, Krishna ceases to be the divine essence descending in luminous divine forms like Indra, Agni, Vayu, Varuna, Surya, and host of other deities presiding over the elements and the quarters, or as human forms like Sanatkumaras, Narada, Nara and Narayana, Kapila, Dattatreya, Swayambhuva Manu, Rishabha, Prithu, Dhanvantari, Parasuramara, Vyasa, Vanama, Parashuramara, Dasharathi Rama and Krishna or as non-human forms like fish, Tortoise, Boar and Man-Lion suggesting that divine essence descends assuming many forms as seers, sages, Manus, gods, and Prajapatis, in whom undoubted presence of luminous ray was observed - 'पञ्चमानवानां निषेधां सामाध्यदम्' . The enlightened experience of divine descent comes in silent moments, his feet treading silent steps, all at once and all too sudden, dramatically described as flash of lightning and roll of thunder to announce its unexpected arrival. In truth divine essence exists as partial manifestation, it reveals the essence in forms, Truth being perceived as manifold, though singularly one Pure Intelligence becomes known.

The various accounts in Mahabharata or puranas where Krishna's displays his divine essence are the illusory forms by which he comes to be known 'भगवान गृहीते यथा यथावत' for maintaining the world order - '…अत्र निरपूहस्य ध्वनिमयायाम व | अत्रीयों महायुगायायाम वाहुः || न एवं गणवत्त्वेण कृपातिनिहिंदित्वेत्यस्य न नीलस्यमूच्छित्वे ||'. Shankara explains the many forms were for the sake of making him known, because only when essence manifests in forms the transcendental Pure Intelligence becomes known. The Lord's गाय the formative power which creates diverse impressions or false identification, do not reveal the essence in forms, 'क्यात्यं यथावत परमेऽपि यथावत' only when essence manifests in forms the transcendental Pure Intelligence becomes known.

On the transcendental level, Krishna ceases to be the divine essence descending in luminous divine forms like Indra, Agni, Vayu, Varuna, Surya, and host of other deities presiding over the elements and the quarters, or as human forms like Sanatkumaras, Narada, Nara and Narayana, Kapila, Dattatreya, Swayambhuva Manu, Rishabha, Prithu, Dhanvantari, Parasuramara, Vyasa, Vanama, Parashuramara, Dasharathi Rama and Krishna or as non-human forms like fish, Tortoise, Boar and Man-Lion suggesting that divine essence descends assuming many forms as seers, sages, Manus, gods, and Prajapatis, in whom undoubted presence of luminous ray was observed - 'पञ्चमानवानां निषेधां सामाध्यदम्' . The enlightened experience of divine descent comes in silent moments, his feet treading silent steps, all at once and all too sudden, dramatically described as flash of lightning and roll of thunder to announce its unexpected arrival. In truth divine essence is experienced by every one in every moment of life, but only seers with sensitive receptivity recognizes its presence, uninfluenced or obscured by thoughts of others traditionally handed over as well as by one's own thoughts as responded by sense influences. For such one neither the steps are unheard not their footsteps unseen, seeing the divine essence he does not feel revulsion either from the pleasant or the painful 'पत्तम् काल्याणविद्यायामिनि | संवेद्योद्धारास्योऽस्य' .

For such ones Krishna's steps make their vibrant and luminous presence felt in the animate and inanimate creatures, the mountains and the rivers, the trees and the flowers, even as the Sun sheds warmth, even as the clouds pour cool showers, invigorating the earth, the seeds to sprout as plants, plants to become trees and trees to produce seeds when they depart, leaving their footprints present in the thing and every where they tread, both as fragrance of flowers left behind when the flowers die or as earthquakes shaking the earths, as volcanoes spewing molten rocks, as tempests blowing across the oceans, as rains lashing out in floods, rivers inundating the banks, thus turning in motion the cycle again and again, accepting love and compassion, non-violence and mercy, no one complaining, no one demanding explanations, even as one would accept all the acts and events flowing from the divine,
luminous ordainer, guide and supervisor of the cosmic law in operation wholly, completely and in
to the realm of the self, the immortal, beyond all fear, Brahman; this is his highest goal, highest
and highest objective, highest bliss. On particle of this very bliss others creatures live ‘'The
forms’’. For the enlightened ones the forms do not stand for Krishna as a container does stand for
the contained. Krishna is far greater and comprehensive than what forms would suggest. It is wonderful
and resplendent divine form, multi-dimensional, all-pervading and boundless. Arjuna saw it flashing
with such intensity that even if thousands of Suns were to blaze forth all at once in the sky, they might
conceivably be resemble the splendour of the great exalted Being even as in ancient days Moses
saw an angel appeared to him in a flame of fire out of the midst of the bush which burned but was not
consummed. And the God called unto him out of the midst of bush, Moses, Moses.

In moderne times Blaize Pascal (17th century) experienced God it was again as 'Fire, God of
Abraham, God of Isaac, God of Jacob. Not the God of the philosophers and of the learned. Certitude.
Krishna as a container does stand for the contained. Krishna is far greater and comprehensive than what forms
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Krishna : A study based on Mahabharata

Krishna As the Form

...It is only when Krishna reverts to his human form Arjuna feels collected in mind "..."..."

What the great god, Mahadeva spoke to Jayadratha about Krishna was on the ultimate level, 'is to attain the bliss of the divine state having attained which one is not bewildered and abiding in that state at the end of his life from longing, without any hesitation.

'salt indeed, becomes dissolved in water and there would not be any of it to seize forth as it were and whatever one performs even though he performs actions '..."

'sense organs are merged and body becomes dissolved in the cause the liberated one lives in the same state stage is the stage not of desires any...

'child who reveled his identity as '..."

'as were Devaki who was graced the moment Krishna was born, or Yashoda who was shown the universe in his mouth, as when Bhishma, Vidura, Sanjaya and scores of seers and sages were shown Vishvaroop in Kaurava's assembly hall, as when Arjuna was shown divine resplendence on the battle field or even when Uttank Bhargava was shown the divine resplendence.

It is neither the intermediate metaphysical stage from where Kanva tells Durvodhana that Narada has seen the great deeds performed by Vishnu and Krishna is no one other than Vishnu himself '..."

'salt indeed, becomes dissolved in water and there would not be any of it to seize forth as it were and whatever one performs even though he performs actions '..."

'divine resplendence. It is also '...".
not the state where one is completely void of all the empirical thoughts, ideas, concepts which state which Gautama Buddha alludes describe as 'When sensations no longer exist, O brother, that, verily, is Bliss. . Just as the great savor has one single taste, the taste of salt, this Law and the discipline has one sensation, the sensation of liberation'. It is athat state which Bhagava Purana speaks of as the one where even while established in social positions, transcend Knowledge and offer obeisance with thought, speech and actions to Krishna's personality and activities, narrating his glory certainly attain him even though unattainable in the three worlds - SB 10.14.3, 'प्राणे भयानमुत्पत्ति यमन एव जीवन्ति मंगलार्तिता च दीपिकनानि ध्याने निपता। चुतितासु लघुधारिकनामे ध्यानात: तदात निर्मलोकस्य॥'.

Moksha derived from the root गुन and generally understood as liberation, release, deliverance, and freedom from the primordial world to an eternal world is in fact the deliverance of the immortal self, the essence from the constraints of the gross body, the form. In Vivekachudamani Shankara says that bondage and deliverance are not factual but concepts which manifest primarily from modification of the mind 'मोक्षानुयां विवशीली न सत्यः व्याक्तिन वपनुता।'. Sri Madhva defines Nirvana in the same sense as 'being without body', brahman, and Tanzania and are used as identical words. The word is also for 'one not having any sense organs' or for 'one not influenced by senses'. The Rigvedic मोक्षानुयां अनुयां hymn 'उपदेक पूजा मायेव गुंतोविद्वपोः उऽविीय वस्मानायुर्युःऽक्षराणि गुणपालनाः', where the seeker prays the three-eyed divinity, who is aware of the past, present and future, the auspicious and enhancer of energy for deliverance like cucumber from the bondage of the mortal gross form of the body and not of the immortal essence, the Brahman. Mortal body is nothing but aggregation of elements earth, water, fire, air, space and sensory influences of the mind, intelligence and self-sense. But the immortal self is the one who breathes in with breathing, who breathes out with breathing, who breathes about with breathing, who breathes up with breathing, the one never seen but is the seer, never heard but is the hearer, never thought but the thinker, never known but the knower, he is the self, the inner controller, the immortal and all else is mortal.

The state is not the state of final deliverance, where the enlightened one becomes wholly, completely and in entirety from the primordial life, being obliged to live rest of their life in the empirical gross form the subtle enlightened essence was born in. जीवनानित is not same as गृहरथिकित. जीवनानित is one who is liberated even when alive in the gross body. He is blessed one with his duties fulfilled. When the time comes to depart from his gross body, he gives up the state of जीवनानित and enters the state गृहरथिकित, liberation without the gross body with his breath stilled, as it were ‘जीवनानि स खियतयः य प्रणय बुधुःयुवाणीं जीवनानितर्यं ज्ञन्या मन्त्रयो ब्रह्मचर्यायो नवरोधेन क्षेत्रोऽवपिनां क्षेत्रं देवरथिकितं पवित्रोऽवपिनां गुणपालनां।'. But liberation is not for one who is not become enlightened that 'I am Brahman'. The ‘आत्मायाम’ is the state in which one continuously and consistently sees Vishnu's exalted state with his extended vision ‘अत्मायामः प्राणं यथा प्राप्तिः पुरूर्वब्रह्मः विखित च गुणपालनाः।'. Such one's are called Bhagavan because they become fully conscious of the origin, dissolution, coming and going, wisdom and ignorance ‘उनिहि द्वय द्रव्ययुत्तमतानि निनिहि प्रेमविद्ययाः य न वायुः भद्दयुवाणित।।'. Without effort, without I-sense, intent on meditation established in the Supreme Self, keen on removing all delimiters, they renounce their body. Such one is called a Paramahamsa, yes, a Paramahamsa ‘अप्रत्यथा न नित्यताय तत्त्वज्ञानितत्त्वस्य विद्यति। न तत्त्वस्य किंचित्तित्तितिः।।'. Samavartaka, Arni, Swatikutu, Durvas, Ribhu, Nidagha, Jadabharta, Dattatreya, Raivataka are some of the ancient Paramahamsas. In recent times Ramakrishna of Dakshinesvar and Ramana Maharshi of Tiruvannamalai were considered as Paramahamsas.

Bhishma was respectful to Krishna on his अध्यात्मिक level as a great statesman and human being, on अर्थोलिपिक level, as the ancient seer Narayana born in human form as informed by Vyasa and Narada and becoming privy to Krishna's universal resplendence in Kaurava's assembly hall and responding unhesitatingly as divine redeemer, when he took his whip to thrash him on the battle ground seeing Arjuna not taking decisive steps to put an end to his life, - एव एव एव एव एव एव एव एव एव एव एव। नानानाम एव एव एव एव। नानानाम एव एव एव एव। नानानाम एव एव एव एव।
Krishna: A study based on Mahabharata

Krishna As the Form

It was only when he was on his bed of arrows, waiting to leave his mortal coils, when Bhishma became comprehensively entitled and qualified for final deliverance. Krishna’s luminous divine essence as he approached him: -...

Every one is not great like Bhishma, divine essence luminously immaculate, therefore Krishna says that many are confused and bewildered by the diversity of his human manifestation. He cannot be determined as He is such and such, and to such and such extent not only in human forms, but also in non-human and inanimate forms. Therefore, Krishna is said to descend in varying concentration in all the Puranas narrated to Arjuna. Even though many accept Krishna as the divine essence descended in human form, yet they hesitate to accept him unreservedly, though agreeing to do as Krishna wishes and not because they are fully convinced.

Knowledge by its very nature is a vehicle for deliverance over a period of repeated births and deaths. It is not a manual of instruction to be followed when in doubt and trouble. Therefore few who are wise in wisdom pick up their stride even when they fall while ignorant ones remain down where they had fallen when they fall. Puranas and mystical legends record many events where the hero, Arjuna or Ganesha, who are all Prajapati’s progeny perform actions born with their attributes and inclinations, righteously, unreighteously or as mixture of both. When the fulfill their ordained actions righteously they rise in spiritual eminence or are punished when they fail to perform actions or the moral or ethical, righteous or rules of conduct decreed under the cosmic law. Carnal desires and amorous lives of Gods and seers are replete in Puranas. Indra would not hesitate to court Ahalya wife of seer Gautama. Arrogance of Vishvamitra would make the mild mannered Vashishtha crawl in agony, Durvasa would not hesitate to denigrate followers of Vishnu even as Brigu would not hesitate to decide who among the gods the great one was. All these events become stuff of evidence to substantiate that which and which are supreme and every one, whether the hero, Arjuna or Ganesha, have to suffer having performed acts contrary to which and which even as the same Puranas conclude. Even those who have fallen having transgressed the cosmic law and fail to rise without being consciously aware of the mysterious actions of the Lord who frustrates their transgression...
as act of grace which is difficult to attain for others as *Vrtra* says in *Bhagavat Purana* ‘नस्ते नूः भगवत्मन्यायो यो दुःखोऽकृत्तिन्द्रोऽनोऽ नेत्र।’).

The despondency of intelligence is not restricted to humans, seers and the gods presiding over the elements alone, but also to the one of the descent as *Dasaharata Rama* when becoming obscured in mind he rejects *Sita* fearing public scandal ‘जनवरशाहाराजस्वयं हार्वद हितः’ declaring that he had done whatever was possible through human enterprise ‘पुरुषार्थस्वयं परित्याग्यः मनस्यापीदेशम्’ and to fulfill his vow and redeem honour and wipe out disrepute of his family and not for her sake ‘स्वा निषेधादितः’ he promised to *Sita* ‘स्वा प्रकाश्यामि साधना’.

Shocked to hear his spacious advise to choose any one else ‘स्वयं त्राधिकरणम् जाति वं शृङ्खलाः || तम संयुक्ताभ्यं मंगलक्षणम् वा भासति || परम नेतृत्व न विजिता हत्या नेतृत्वम् वि-नेतृत्वम्’ || ‘Sita’ protests his uncivilized vulgar words spoken like an uncivilized ordinary man, who has seen the ways of ordinary women ‘पुनःहार्वित्य जाति वं शृङ्खलाः … तव संयुक्ताभ्यं मंगलक्षणम् वा भासति || परम नेतृत्व न विजिता हत्या नेतृत्वम् वि-नेतृत्वम्’ || With unexpected vehemence *Sita* asks him why Rama not repudiated her earlier instead of embarking on a worthless excursion, instead like a mean person succumbed to his anger ‘सक्षाक्षाक्षाय त्वाय गतहोरे ततो विजिता || अ मुदा ते भणोऽवय स्वयं जीवलक्ष || अम्बु तु शुद्धाईल गणेशनृत्यता || नाथन्य स्वयंक्षेपो ब्रह्मक्ष्य पुष्करण’ ||

When finally when he accepts *Sita* forcing her to go through the ordeal, *Rama* replies that he considers himself as a normal human being born to *Dhusharatha* and had he accepted her with proving her purity, people would have questioned his fairness ‘आपत्ति वर्णि लोकोऽवतीत सत्वान्वित्ति || गीयार्धावर्तमानं प्रचतिम् धुन || पायरो यन कलाम रात दयाधिपति || न कर्नान्ति मां लोको जातिनिर्विश्वासिः हि’ ||

Thus it may be seen how even great people though are conscious internally are often disposed to lead their life contrary to their own essence within, fearing public censure or to be in tune with public acceptance. *Rama* was not an exception, Krishna being seen more so on his dealings performing actions as one would accept a valiant one to do.

On modern India on sees three outstanding persons who experienced spiritual enlightenment on the supreme अज्ञातिक level and yet lived their temporal life as paramahamsas till the effect of their *karmas* was completely terminated in this very life. *Ramakrishna Paramahamsa* experienced enlightenment in childhood when he saw covered with rain clouds and snow-white wild cranes flying in a row against that dark background. An ecstatic feeling arose in my heart, and I lost all outward consciousness. On another occasion, ‘suddenly the blessed Mother revealed herself. The buildings with their different parts, the temple, and everything vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up. I was caught in the rush and collapsed, unconscious … within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother’. Finally when Totapuri asked him ‘to withdraw my mind from all objects and to become absorbed in contemplation of the Atman. But as soon as I withdrew my mind from the external world, the familiar form of the blissful Mother, radiant and of the essence of pure consciousness, appeared before me as a living reality and I could not pass beyond her… till my mind soared immediately beyond all duality and entered into nirvikalpa, the nondual, unitary consciousness, ‘Totapuri wondering in exclamation ‘Is it really true that this man has attained in the course of a single day what took me forty years of strenuous practice to achieve’.

*Aurobindo* lead an active and tempestuous life during freedom movement and enlightenment of the omnipresence of God came to him in prison cell as he said ‘I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me his shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover. This was the first vision of the deeper vision He gave me. I looked at the prisoners in the jail, the thieves, the murderers, the
swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies. Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances'.

Ramana Maharshi's enlightenment was completely different coming as Death Experience with 'Fear of Death vanished, absorption in the Self continued in unbroken stream from then onward. Other thoughts too passed along as musical notes would do, but the 'I' continued to dominate as the shruti note underlying and blending with all rest of the notes. Whether the body was engaged in speaking, reading or in any thing else, I still continued to be central point'. Speaking about the realization in later days, he pondered, 'It is said that I took twenty minutes to realize', then wondering 'It may be a moment' and finally clarifying 'even that is not correct . . . where is the Time-element in it?'.

These sensitive seers even after enlightenment continued to live rest of their lives in the body in which they are born, suffering all the infirmities caused and enjoying all the pleasures by the attributes and inclinations born of nature and shaped by the karmas of earlier lives, only their mind and will regulating with discrimination, the good and judicious approach they should have in rest of the life they lead. Mahabharata provides the distinct and distinguishing feature of human life extensively through the narrative, Arjuna appearing more a human responding to his attributes and inclinations born of nature, his divine attributes left to be highlighted, even as Krishna even while hailed as the highest spiritual person no attempts were made to conceal his temporal human side  

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Therefore, whatsoever forms are spoken by seers can be accepted as authoritative image for further enlightenment, accepting them as different from the Prime Existence which they have experienced. The divine principle becomes accessible, known and recognized and comprehended when that form comes to their presence by social acceptance or by tradition as to which form would represent which God. The conclusions may be similar but not the same, because each one has different and unique personality, deep rooted in one's self. \textsuperscript{[1]} As Sanatsujatiya declared just as moon is pointed out pointing branch of the tree, and Veda is revealed using vedic scriptures as the pointer, even so words should be to point out the divine essence in the Krishna-form. Only he who has experienced the mystery of Brahman can express that experience. It is not necessary for one to go the east or west, south or the north in search of the Self. He can neither search in any quarters nor in any directions. Restraining senses one should endeavour without thinking through mind or any other organs. Not by restraining speech and going to forests one does not become a Muni but only by becoming enlightened to one's own Self within. यानी उपमानाय तत्र हि वेश यथा त तत्त्व हि सतिस्थाया
| ग्रहणानि यवथा
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| ग्रहणानि यवथा। ||

The first invocatory hymn of Isha Upanishad speaks of Krishna's self luminous multidimensional personality 'यें पूर्णतः पूर्णितं पूर्णतः स्वविद्यायम्' \textsuperscript{[2]}: This is Complete; That is Complete. From the Complete is the Complete evolved. Even after the Complete is evolved from the Complete, the Complete remains Complete. Osho points out that the hymn cannot be explained by scientists or mathematicians in temporal terms and context, because then it would appear as a mathematical travesty, since any thing removed from the Whole, howsoever small it may be, would leave the Whole to be less than whole. The true meaning of the hymn becomes revealed to spiritual person or a devotee - Bhakta. Unlike the mathematical problem which as precise, temporal and measurable can be explained, a hymn cannot be explained being imprecise, spiritual and immeasurable. It is like Love when given, the Lover does not become poorer but remains Full as earlier, the Whole. Krishna is the epitome and embodiment of Love पूर्णतः and अपरिवर्त्तित, Krishna does not become diminished by evolving and sharing his Love with his devotees.

To an empirical person whose external vision is in pieces, fragments and segments Krishna appears to them in pieces, fragments and segments, simple in some places and enigmatic in others, performing actions which in empirical world appear contradictory and conflicting to every recognized ethical canons of ethics and morality, questionable and considered reprehensible hardly one which could be expected from one who is accepted as supreme being having taken descent to destroy the unrighteous and establish righteousness. But a spiritual one who has established camaraderie and companionship with Krishna internally will be inclined to accept him as one of the great human beings born in the history of Time, who was spiritually resplendent not only for people in India but also to many other human beings across the world, accepting as पूर्णतः whole, complete and entirety of manifestation. At the same it would be immature and juvenile to accept, as large segment of people are given to believe that divine essence, whether referred to as Krishna or otherwise, descends in forms only in Bharatavarsha to the exclusion of all other nations. God belongs to India as well as to other nations, to Hindus as well to Hebrews, Buddhists, Christians Muslims, to the fully enlightened and expressed as well as to the obscured ones and not capable to be expressible or expressed. Therefore, Krishna says "प्रहारपूर्णीमि नाम पूर्णिताम्बन्धा कः स न तेऽपि
| निर्विवादम्"। ||

Krishna is not the form but the essence, therefore unless one siezes the essence within the form Krishna will not be known.
Krishna As the Divine Essence

'To see world in a grain of sand and heaven in a wild flower, hold infinity in the palm of your hand and eternity in an hour' was what William Blake desired and what every one desiring spiritual truths seeks. If one approaches Mahabharata to know Krishna as a historical figure then he will not find him there and if found he is not likely to be understood or judged truly. However if one approaches Mahabharata as one would approach a scripture, then Krishna may be found both in form and essence, understand and judged differently, as the divine essence established in human form, and not either as divine essence or as gross form but revealing the mystical truth as no other form nor any other document would reveal, how gross form becomes an effective tool for the divine essence to manifest as the narrater declared: 'Qamao caaqaqao ca kamao ca maaoxao ca BartYa-Ba yidhsit tdnya~ yannaohaist na ku~icat||, … Qama-Saas~imadM puNyaSaas~imadM prma| maaoxaSaas~imadM p`ao>M vyasaonaaimatbauiwnaa|| BartM saca-Saas~amau<amaM BartYa-Ba samp`%yaacaxato caodM tqaa Eaaoyyaint caapro||'. In recording the events that lead to the internecine struggle between Kauravas and Pandavas and the important part played by Krishna - 'ivastrM kuruvaMSasya gaanQaayaa Qama-SaIlatama|| xa<au: p`&aM QaRitM kun%yaa: samyagaWOpaayanaao|ba`vaIt|| vaasaudovasya maaha%myaM paNDvaanaaM ca sa%yatama|| duva-R<aM Qaat-raYT/aNaamau>vaanaBagavaanaRiYa:|| Vyasa too used the same methodology which seers had used in expressing their enlightened experiences in vedic hymns. Therefore, Mahabharata came to be accepted as a scripture, a comprehensive aggregation of thoughts, ideas and experiences, presented with mystical truths posited in various places which Vyasa and his son Shuka knew and perhaps Sanjaya too 'ग्नामणिनि तत्र वते पीति गृहुत्तमं कुरुसनानां वर्मिनिमेयं व दर्दतिर्यां समायतमां || ठूले पालिनुपादमुक्तवाक्यवर्त्तिः ||' Iyasa too used the same methodology which seers had used in expressing their enlightened experiences in vedic hymns. Therefore, Mahabharata came to be accepted as a scripture, a comprehensive aggregation of thoughts, ideas and experiences, presented with mystical truths posited in various places which Vyasa and his son Shuka knew and perhaps Sanjaya too 'ग्नामणिनि तत्र वते पीति गृहुत्तमं कुरुसनानां वर्मिनिमेयं व दर्दतिर्यां समायतमां || ठूले पालिनुपादमुक्तवाक्यवर्त्तिः ||' Iyasa's genius, Krishna became the symbol and metaphor, as subtle divine essence established in gross form with attributes and inclinations born of nature displayed, as one who not only was consciously enlightened of the divine essence within but also of the divine intent and purpose to be fulfilled in external life.

What Sri Aurobindo said about vedic scriptures holds good in the case of Mahabharata also, 'One of the leading principles of the mystics was the sacredness of secrecy of self-knowledge and the true language of the Gods. This wisdom, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse of virtue if revealed to vulgar and unpurified spirits. Hence they favoured existence of an outer worship, effective but imperfect, for the profane an inner discipline for the initiate, and clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers. George Whaley agreed with similar sentiments, 'A myth is a direct metaphysical statement beyond science. It embodies in an articulated structure of symbol or narrative a vision of reality. It is condensed account of man's being and attempts to represent reality with structural fidelity, to indicate at a single stroke the salient and fundamental relations which for a man constitute reality... Myth is not obscure, oblique, or elaborate way of expressing reality - it is only way. Myth has a purpose, its source and end, revelation; myth is not make-believe but the most direct and positive assertion of belief that man can discover. Myth is an indispensable principle of unity in individual lives and in the life of society'. All prophets accept existence of allegory in scriptures. When Jesus was asked by his disciples why he spoke to people in parables, he explained, 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given... because they seeing see not; and hearing they hear not, neither do they understand... But blessed are your eyes, for they see; and your ears, for they hear'. In Koran we find it mentioned, 'Mankind were one community, and Allah sent prophets as bearers of good tidings...those unto whom it was given differed concerning it...through hatred of one another. And Allah
by His will guided those who believe unto the truth of that concerning which they differed, Allah guideth whom He will unto a straight path... the Scripture wherein are clear revelations ‘They are the substance of the Book and others allegorical’.

What seers attain is not a gross identifiable form; it is the subtle experience which has neither form nor any framework. The forms in which different seers expressed their experience differ without having any similarity of forms of expressions, it being said ‘एक गर्भिणाः सुहृद्वण्डीकः’. Comparative study of various enlightened expressions does not lie in finding which seers speak or have spoken truly of the Prime Existence but how the various seers have given expressions to their experience of the one Brahman, One God, One Tao, One Allah in their empirical background shaped and formed by the society and the stage in spiritual evolution. One must, therefore, sincerely and sensitively be receptive, reflective and meditative of the conflicting and contradictory forms of Krishna’s thoughts, speech and actions to understand the divine essence attributed to him, pause briefly at the frame-work of the window or threshold of the door to see the vast resplendent divine essence which the threshold of the window or frame-work of the door obstructed the view. Seeking would fail if one makes the framework of the window or threshold of the door the barrier, because seeking based on form could narrow the vision or slow down the stride in one’s search. Seeking divine essence sitting alone and concentrating on the particular symbol, image or an icon repeating mantras and burning incense at particular time and in particular manner would not serve the purpose of reaching Krishna’s multi-dimensional divine forms, let alone reach depth of his divine essence.

Upanishads point out that the supreme Brahman has two aspects, ‘पुनर्वेदनांस्यान्यं form and formless, gross घन and subtle नम, The subtle नम the essence is not easy to be comprehended, कथांद्रियाः,विधानस्वलिङ्गवृत्तिसङ्केतनाः अत्यन्त द्विशर्वमिथ्याविभज्जयते’; easily perceived in नम the manifest gross form. The subtle नम, the principle cannot be thought, therefore difficult to be worshipped. Unless one being fully receptive reflects and meditates on the subtle नम the essence as one harmonious whole, amidst chaos, balancing the chaotic forms, not seeing any diversity in the forms and expressions without any pre-conditioned ideas, views and opinions, one will not be consciously aware of the Wisdom of the supreme Consciousness. It is only by accepting forms as the foot marks did Vyasa find the divine essence in Krishna’s thoughts, speech and actions, even as one meditates on Brahman using Vishnu’s image - ‘नामानूजम प्रभुतम वर्णमदुष्ट | वय परमा विनमृतदेवायामायेशु ||’ as Shankara says. The fruit cannot be enjoyed unless the skin is removed, the gird is removed, pulp is chewed and juice is sucked. Krishna-form is the outer skin of the fruit, which is to be peeled before one can relish the divine essence the supreme Consciousness within.

When queried that some worship meditating one or the other of fire, air, sun, time breath, food, Brahman, Rudra, Vishnu, which one would be the one supreme among them, Maitri Up. clarifies that they are all the principal forms of the Supreme, the immortal and formless Brahman. To whomsoever one attaches himself in him he rejoices, since everything in the world is verily, Brahman; he meditates on the forms, worships and discards, having moved higher and higher in the worlds and attains the Purusha ‘अप्रियस्यांतिग्राहः कश्चो व वाक्यः’; जनम पृथ्विः विकृतनुमितिः एकेद अभिव्यक्तिः एकेद जन्मात्र अप्रियसि व वाक्यः जन्म गृह्विक्षिण देव देवान वाक्यात्र अन्यविशेषतार्व प्राकृतिकात्र अत्यस्रयों धीरोनिर्विकार उपायोऽक्षेत्रु चाति | अः सृजस्वयं एकवशः एकैदित्थ सृजस्वयं सूर्यधारी ||’. All visual forms essentially are of the immortal and formless Supreme Brahman, to whichever form one attaches oneself, in that form he experiences the divine essence.

Human speech is ideographic as well as pictographic form, speech only assists, never being an efficient and sufficient tool to reveal the divine essence, Upanishads declaring ‘यज्ञो यज्ञो निर्माणं अध्ययनम गर्जत ’. The divine essence becomes accessible only when it becomes established in form, ‘यहांतरं गुरुं कृतेन मामस्ते ध्रुवं | न हृद्येत् | तथा देविनं स्वस्तिताम्। ||’, as the branch assists one in pointing out the moon says
Sanatsujatiya but does not make one enlightened of the moon "अग्निनामोहयत्व तत्व हि पेत्य यथ व ज्ञात हि महसुरम् | मूर्तिने वेद वा वेदान्ते सर्वमथिविद्यापि || अभिज्ञातामः सावधानः यथायान्तरितविवेकाम्. The form which indicates the divine essence is not the divine essence, which is formless and therefore, indescribable, unmanifest, unmanifested neither revealed in the gross form nor is seized by nature, nor is cognizable by mind. No religion can claim to communicate divine essence without using some ideographic or pictographic forms in one way or the other.

Therefore we find from the beginning of human civilization, as one knows, various divine forms being used to access the divine essence, for instance, Atum, Re, Amun, Ptah, Horus, Isis, Hapi, Seth, Thoth, Nut, Amon, Shu etc, in ancient Egypt; Enki, Enil, Nanna, Nergal, Ninazu. Ninurta, Ereskigal, Ishtar, Nammu in Mesopotamia; Apsu, Tiamat, Anu, Antu, Mammetam, Nammu in ancient Sumeria, Assyrian and Babylonia; Aphrodite, Athena, Ares, Hermes, Poseidon, Eros and Zeus among Greeks, Venus, Mars, Pluto, Vulcan, Juno, Mercury, Jupiter and Cupid among Romans; Chen-Chuang, Chu Jung, Kwan Ti, Kwan Yin and Lei kun in China.

No one can speak of the divine essence without using ideographic as well as pictographic forms to symbolize the divine essence, even the monotheistic religions like Judaism, Christianity and Islam who professing one absolute formless divine essence and prohibiting: 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the waters under the earth', though 'God created man in his own image, in the image of God he created he him' as in Old Testament. In spite of such claims, verbalization of forms becomes inevitable as one finds in Old Testament, the Lord coming unto Abraham in a vision, becoming visualized in human attributes and inclination, making covenant saying 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river of Euphrates', becoming 'a father with many nations' or when Moses was curious to see why 'the bush is not burnt even as God appears in a flame of fire, calling him out of the midst of the bush, 'Moses, Moses...Draw not nigh hither: put of thy shoes from thy feet, for the place whereon thou standest is holy ground' and warning the Is realities 'Thou shalt not bow down thyself to them (any other gods) nor serve them; for I am the LORD, they God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me'.

New Testament could not do without imagery and visualization through human attributes and inclination being used like the spirit of biblical God 'descending like a dove, with voice saying This is my beloved Son, in whom I am well pleased'; 'Blessed are the peacemakers: for they shall be called the children of God'; 'Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven', 'I thank thee, O my Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and has revealed unto babes', 'For whoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother'. Finally when he was crucified Jesus calls his Father 'My God, my God, why hast thou forsaken me?'

Islam is fiercely against any representation of Allah or his prophets in ideographic and pictographic form, though angel Gabriel is said t have appeared to Muhammad in the likeness of a man, standing in the sky above the horizon, though verbalization of the form with contetenance, hands, and eyes speak appear on Koran. Ilah is neither male or female, nothing but the absolute inconceivable Supreme Being, one finds in Koran references which are distinctive o human language as 'Allah has sealed the hearing their (the disbelievers) hearing and their hearts and on their eyes there is a covering. Theirs will be an awful doom', 'Allah doth mock them, leaving them to wander blindly on in their journey', 'Lo Allah is able to do all things', 'He it is Who created for you all that is in the earth. Then turned He to the heaven and fashioned it as seven heavens. And He is Knower of all things. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth'.

Ideographic and pictographic representation of divine essence is no where as expansive as in vedic religions where divine essence being increasingly presented in anthropomorphic forms as
indispensable human need in communication. The process was continued with abundance in post vedic scriptures and Puranas, with multitude of gods and goddesses, representing every element in nature. In Rigveda we have deities like Indra, the chief of gods, Agni, the fire and messenger of gods, Vishvedevas, Maruts, storm gods, Ashwins, Adit as the mother of the gods, Surya - the Sun, Vayu, the wind, Dyaus and Prithvi - Heaven and Earth, Ushas -the dawn, Apas - the waters, Yama - god of death, Vishnu and Rudra, Savit; Rbhus, Pushan, Brahmanaspati, Parjanya, Vac - Speech, Manas - Thought, Dakshina - Reward, JnanaM -Knowledge, Bhaga, Ghrta as well very popular puranic gods like Shiva, Ganesha, Krishna, Rama, Hanuman and goddesses like Lakshmi, Durga, Kali and Saraswati, every animate being whether human, animal, bird or reptile, every inanimate manifestation, whether rivers or the mountains, trees or the plants, every mood, inclination and attributes being represented as aspects of divine manifestation of Krishna as the Divine Essence.
(the deities presiding over the mind and sense organs) where beyond the unmanifest existence there is another unmanifest eternal being which does not perish even when all existences perish. And finally (the spiritual distinct and superior to the deities) stages where the unmanifest is called imperishable, spoken as the Supreme Status, which those who attain never return.

In life one is concerned with development of two aspects of one's personality: external and internal. The sense organs - the eye, ear, nose, touch and tongue respond and are capable to respond only to the external responses, therefore sense organs look to external influences. Since sense organs do not and are not capable to respond to internal impressions, they become ineffective to see the internal influences. King Janaka asks 'When the Sun has set, and the moon has set, and the fire has gone and speech is stopped, what light does a person here have?'. Yajnavalkya replies 'The Self indeed is his light for with the Self, indeed, as the Light one sits, moves about, does one's work and returns'. Even the two eyes see the world separately but it is the energy within which the two visions harmonize and synthesize them.

In life generally one sees what one desires to see, it is not necessarily that one sees all that exists in life. Other than what he desires all else beyond his comprehension. Life is made of choices. Katha Up says that both रंग (the Pleasant) and ज्ञ (the Proper) approach a human being. The wise one pondering over them discriminates and chooses the Proper in preference to the Pleasant. The dull-witted person for the sake of worldly pleasures chooses the Pleasant in preference to the Proper. One is not conscious of that which is Existence because one cannot see it as one would see a table or a tree. Therefore one does neither believe that a thing could exist which one's senses do not access nor does one believed that such thing could ever exist. Therefore if one does not believe in the existence of some supreme divine essence then it is because one is neither inclined to nor desires to be wise of such wisdom. For one whom possessions and positions, success pride and self-sense in temporal world appear captivating and desirable, for such one will see no purpose in spiritual world.

One believes in the Prime Existence as some centre of primary energy, by what ever name he may refer this energy, when he comes to realize the insufficiency and the inefficiency of the things perceived in prordial life, not the one who has not realized yet the insufficiency and the inefficiency of the possessions and positions, success pride and self-sense in temporal world. His sense of discrimination obscured by the fleeting, transitory and ephemeral possessions and positions, success pride and self-senses he does not desire the spiritual world or the Prime Existence as some centre of primary energy not having taken root in his heart. Therefore every one chooses the Path where one can be enlightened, the external for the gross and the internal for the subtle, the scriptures remaining neutral like the Sunlight. One who desires to become consciously aware of the wisdom of supreme divine essence transcending and delivered from the captivating forms visible in the world of sensory experiences chooses to experience the Prime Existence. And the strange aspect of such journey is that even as you come nearer the spiritual world of the Prime Existence, far and far you go from the temporal world of empirical experiences. When Shankara referred samsara as गाम, illusory then he suggests is that there is far greater real and substantive energy within than the energy which is perceived without. Therefore, for Shankara the empirical world is not the culmination and conclusion but intermediate and instrumental there being far greater stable and spiritual reality within which he experienced. He is one born in human womb and therefore is subject to the attributes and inclinations born of nature. While an ordinary persons may consider that he is the doer and not the attributes and inclinations born of nature Shankara accepts the limitations and constraints placed by nature of his actions and has no hesitation to say that he feels hunger to be fed and thirst to be quenched. His thirst for the Prime Existence does not deny his empirical experiences which were equally important. Therefore he said before one becomes enlightened of the
self with Brahmam, sensory world has definite purpose and role- 

saying further that hundreds of scriptural stateless cannot be authoritative if they declares the fire is cold lacking luminosity - 

Therefore the general impression that Light destroys Darkness and Knowledge destroys Ignorance, is unacceptable to the sensitive seers. Senses apprehend only the external forms and never the internal essence. Therefore, the seeker having struggled to control the influence of the senses on mind transcends the forces of Darkness and Ignorance. Darkness comes over one's eyes when the brilliance of the Light makes the mind blind of vision and excess of Knowledge confounds and bewilders his intelligence. It is easier to fight Darkness and Ignorance than to overcome intense brilliance of the Light and limitations of sensory Knowledge which become barrier for conscious awareness of the Prime Existence. This is the occasion and stage which the seeker has reached after having gone through performance of ordained actions, purifying mind through austerity and penance, through scriptural knowledge, detachments to fruits of actions and established in Wisdom - 

Thus the prime regulator, the energiser of the living and destroyer of Dark comes over one's eyes when the 

Soon the seeker becomes conscious that the light which comes from the elemental Sun is not the Light which represents the divine essence within the elemental Sun, which can be accessible to him only when the captivating golden disc which conceals the auspicious face of the supreme Lord is removed by his grace. Therefore the seeker of the supreme Bliss of Beatitude prays Pushan, the sole seer and regulator, to gather and restrain radiance of his rays, so that he who is attuned to the Prime Existence may see the auspicious face - 

It is the same That supreme Savitru - 

Yama is the one regulates the coming and going. It means to check, restrain, control, subdue - 

Surya is called here Yama the regulator, the energiser of the living and destroyer of the dead. Seeker knows that he is circumscribed by obscurity and ignorance unable to see the Prime Existence, therefore asks Surya to be Yama, the regulator. Because he knows that he is in essence a fragment of the divine essence who is the supreme Savitru - 

Not Vishavimtra prays when addressed goddess Savita-Surya ' 

and not to the elemental Sun, which as the uninformed normally understand. Meditation is only the means up to certain stage, Grace alone bringing the final conclusion and culmination with his qualification being firmly established, so that he can overcome the burden of the captivating forms and luminous images and revel enlightened of his Bliss of Beatitude. Prayer is the ultimate recourse and surrender is the final conclusion.

Normally, the divine essence stage is on temporal level where darkness or ignorance obscure one from becoming aware of Prime Existence. On the other hand, one is offered luminous forms of the Prime Existence in gross anthropomorphic forms as aids and supports, but which end up captivating and mesmerizing the seekers with the golden discs, making them often the victim of suggestion, loosing the course and the momentum. Therefore it is only on the stage that the divine essence of the Purusha, represented and concealed by the resplendent forms become redundant, removed and discarded only the divine essence becoming revealed as the goal and purpose in life.
planets. In this stage the energizing power of the elemental Sun which is obscured under the influence of sensory influences, is pointed out pointed out as the divine essence of the Purusha concealed within the gross form of the elemental Sun. Only the one who understands both the manifest and the unmanifest, the form and the essence together desires to attain the eternal transcending the transient. He becomes a questor, he becomes qualified as seeker, saint and a seer, through perfected penance and intense austerities traversing the tortuous Path which is 'Divine intervention'. This however is not easy to be accomplished, because while the earlier stages are conventional and the transcendent luminous Light which is beyond all obscurity, the transcendent luminous Light which is most excellent - 'Wisdom directed to the prime Principle the seer ever sees 'divinity'. This is on this stage he becomes aware of Krishna as the divine essence in human form, complete, whole and entirety of the transcendent luminous Light which is most excellent. How he becomes bold mad courageous. It is only once he comes out of his shell that he knows that he could have dared earlier and taken the bold steps to take the leap nor the heart has courage to renounce the things which one possesses.

Finally he takes leap to the transcendent luminous Light which is beyond all obscurity, the Light which is most excellent - 'Divine intervention gives that confidence and courage to take the leap from the edge where one stands hesitatingly on the precipice. Till that moment, one has not dared even though the Bliss of Beatitude was all there. He had known that he is capable to be bold mad courageous. It is only once he comes out of his shell that he knows that he could have dared earlier and taken the bold steps to be free and enlightened. The seer therefore, being qualified with knowledge of the scriptures and equipped with purity of character prays in supplication for the Prime Existence - 'Divine intervention'. This is Complete; this is Complete. From Complete is the Complete evolved. The Complete, having evolved from the Complete, remains, verily, as the Complete. Whatever exists in the world is enveloped by the great Lord. Therefore one should enjoy what has been ordained with detachment, not coveting what has been ordained for others.

Isha Up mentions this stage when Path as the Prime Existence manifests: 'As the Prime Existence' designates as an end, which Vishnu Purana describes as Vasudeva which is the supreme Bliss of Beatitude, designated as 'Divine intervention'.

Krishna : A study based on Mahabharata

Krishna As the Divine Essence
The self exists within the heart. The Prime Existence, as manifestation, is neither born nor does it die, neither comes no goes, it exists ever as the Prime Existence. Therefore when every constituent element sees other constituent elements one's own likeness then the other constituent elements will also see their reflection in every other constituent element, leaving nothing to liked or disliked, loved or despised. One becomes the mirror for others as others become the mirrors for one. The seeing and the seen become instantly one with another, not becoming tired of sight, not becoming weary of seeing, no longer defiled by the sight of one another, no longer disturbed by each other as manifest effulgence of the same source. If one is irritated by every rub, how can the mirror be polished?

In the language of Zen Buddhism, Brahman is some thing like mind. The mirror is thoroughly egoless and mindless. If a flower comes, it reflects a flower; if a bird comes it reflects a bird. It shows a beautiful object as beautiful, an ugly object as ugly. So everything is revealed as it is. There is no discriminating mind or self consciousness on the part of the mirror. If something comes, the mirror reflects; if it disappears the mirror just lets it disappear... no traces of anything are left behind.

Brahman is whatever is manifest as galaxies and solar systems appearing and disappearing, continents disintegrated and again integrated in new forms, mountains, hills and dales, trees, plants and vegetation, seasons changing and transforming, old giving way to new, life evolving with fish that swim in waters, reptiles that crawl on earth, birds that fly in the sky, giant tyrannosaurus and dinosaurs roaming around giving place to small reptiles, animal world transforming as apes as homo-sapiens. Similarly Brahman...
is the intellect, mind, breath, sight, hearing, earth, water air, space, luminous as well absence of luminosity, desire and absence of desire, fear, anger and absence of anger, righteousness and absence of righteousness, compassion as well as chastisement. The Supreme Lord, Brihad Aranyak Up. declaring that 'that which is not the Self,' 'the knowledge of the Self is both', 'is ever present, and the self, the Self is ever present. Where there is duality of perception there one smells... sees... hears... speaks... thinks... understands... the other but Where, verify, everything has become the Self, then by what and by whom should one smell... see... hear... speak... think... understand another... The Supreme Lord is said to be संवेदित, all knower and by that reasoning one is said to be a गंभीर, one who knows everything. But this meaning is partial and not full. गंभीर is he who has the Wisdom that there is nothing to be known and not to be known, every things being two aspects of the Prime Existence which eternal existence. Knowledge is therefore partial and fragmentary, therefore, what ever one knows of the supreme divine essence is partial and fragmentary. It is Wisdom that is being established in the supreme divine essence, fully and wholly and in entirety.

The supreme divine essence is no other than the undifferentiated Prime Existence गंभीर, which one becomes consciously aware is silence, where there is no duality of empirical experiences, thoughts, speech and action. In pure experience there is no division, difference and diversions. When one thinks of some things, speaks of some things, and actions in pursuit of the things, thought and spoken, there arises diversions, division and difference. When two persons are in silent meditation then there are no thoughts, speech and action, therefore, no diversions, division and difference about the Prime Existence गंभीर, the divine will - नक्षत्र, the Cosmic Law, and यस्य - the righteous principles and यस्य, the Sacrifice as the creative activity. The Prime Existence is the inexplicable and unexplainable, therefore, expression becoming impossible because expression is the result of the empirical influences. It can only be suggested, knowing well that all expressions return without achieving the intent and purpose fully.

For such one Sunshine is common to all creation illuminating every thing but not being illuminated by them - तद्यस्यायनं नित्यं ब्रम्ह: सर्वकालं सत्त्वं ततः सत्त्वं तत्त्वं देवसहस्तीपुराणः ||, luminosity streaming through even every window and touching every one dwelling within "यद्यपि प्रकाशयुक्तं: तत: सत्त्वं नित्यं ब्रम्ह: | तद्यस्यायनं तत्त्वं सत्त्वं देवसहस्तीपुराणः ||", equally on all, no one despised or favoured. - यस्यः सदावन्योऽस्मात् कश्चिपि, नित्यं ब्रम्ह: ||. In truth, when Sun shines one does see neither the Sun nor the luminous light but only the forms and images which Sun illumines, the radiating resplendent rays blocking the sight that sees the Sun. Therefore, one is dazzled only by the resplendent forms and the radiating resplendent rays which illumine resplendent forms. Atharvavedic see, therefore, avers that God belongs to all, the resident as well as the foreigner - "प्रावेशस्यायनं नित्यं ब्रम्हः सर्वकालं सत्त्वं ततः सत्त्वं देवसहस्तीपुराणः ||, with words like the vedic wisdom open for all "वरुण यो जनायता वायुः सर्वकालं सत्त्वं ततः सत्त्वं देवसहस्तीपुराणः ||".

Creation having been in existence even before the divine essence is born as eternal soul, drawing to itself the elements together with mind, intellect and I-sense, birth and death is occasioned later without the self being taken in to consideration. Even then the I-sense appropriates or attempts to
appropriate the possessions which belong not to the eternal soul but to the supreme Lord alone. In fact nothing belongs to the individual self, though he appropriates the same as belonging to him, neither love nor hate, neither pleasures nor pains neither compassion nor anger all having come out of the प्रकृति, "प्रकृति कियापाणि कान्तिर्मणि समादेः". As Sri Aurobindo explains, 'All existence is a manifestation of God because He is the only Existence and nothing can be except as a part or veiled either a real figuring or else a figment of one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into an apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. The inner divinity is the eternal Avatara in man; the human manifestation is its sign and development in the external world.

Having manifested as creation, Brahman provides ज्ञान, योग and वैयक्तिक रूप for preservation, maintenance, regulation of the World Order. ज्ञान is the inexorable and unavoidable cosmic law for fulfilling the divine intent and purpose. No one transgress the cosmic law save at the peril of the person violating it, whether he be व्रष्ट, अग्र or गुणुं, no one break it and be saved. Varuna is the presiding deity, born of Cosmic Law, true to Cosmic Law, enricher of Cosmic Law and intense hater of the false - क्षत्रिय ज्ञानज्ञान बलसंग्रहीत परासराधाम वायु-विद्या ।, appointed to supervise, maintain, guide, regulate and discipline the constituents in performing their actions in the manifest universe. It was Varuna who knows the paths through which birds fly and ships sail - ये देव ये वीर परमात्मार्क जनता विद्वंद्वता नाग सुधिया ।, who made the pathway spacious for Surya to traverse - 'उर विश्व सर्वायमान गुरुं ज्ञानक्षेत्रे उ ', for streams to flow to the ocean - 'वर्तवात्मा गुरुं सुधिया गुरुं गुरुं गुरुं गुरुं हृदयाय ।'. In the whole design the individual will becomes the instrument initiated and promoted for fulfillment of the divine intent and purpose.

Brahman becomes increasingly visible as the sustainer regulator of the ज्ञान of the faithful and the chastiser of the fraudulent. The enlightened seer who was completely attuned to the cosmic law, therefore, spelt out in Chhandogya Up, the injunctions ordained under ज्ञान to be observed by every one in creation, both animate and inanimate, but most assuredly by humans as the most conscious with sense of discrimination. क्षत्रिय ज्ञानज्ञान - one should be great and generous minded, one should not eat or spit in fire, one should not despise women, one should not decry Sun, one should not decry when it rains, one should not decry the seasons, one should not decry the worlds, one should not decry the animals, one should not eat flesh for a year or eat not at all, one should not decry a man of wisdom, All this, verily, is Brahman, thus one should meditate, that is the injunction; that is the injunction - न प्राय इनिहिरे विविधानिन्तिनिन्तिनिनित्वादिनिनित्वादिनिनित्वादिनिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनित्वादिनि
understood in common parlance, where it is equated with religion. धर्म is defined as what which supports 'भानु संकुल' परतिव लोक व धर्म विद्या है परतिव लोकप्रभावन के लिए है'। (Amarkosha), Bhattacharya says the sole distinguishing feature between human and animals and all other attributes and inclinations like love and hate, desire, hunger and fear being more or less the same, 'इसी लिए धर्म में किसी भी 'योग' से होगा'। {}, Mahabharata explaining it as 'धार्मिकता द्वारा धर्म में भाग्यनगर बना'। धर्म के प्रारंभिकता तथा धर्म के प्रारंभिकता 'धर्म' के अर्थ नियमण |. Therefore, it is repeatedly emphasized that 'धर्म ने महानाथ' मध्य व दिगम्बरता | एकलद्वैतिक प्रानुमान | गामाकरण संभावन |' and 'केवल'। एक धर्म वर्ण 'संस्कृति' नेत्र में | 'द्वार' | 'राज्य' | 'धर्म' प्राप्त करना मानना | 'धर्म' के प्रारंभिकता |'. Final observation comes from Bhishma 'एक ने वर्ण 'धर्म' में धार्मिकता शाली | 'धर्म' के प्रारंभिकता | | | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |'. Therefore it is also suggested that in every युग 'धर्म' ने बनाय रहा | धर्म के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. In Mahabharata the words comes to be used in many sense as discipline as गुरुवर्ण 'धर्म' आयामवर्ण वर्णवर्ण शास्त्रसंप्रदाय में suggesting the vast scope of the word. धर्म primarily emphasize absence of hate and greed, compassion of creatures, restraint and austerity, living life as seeker of Brahman eager for the Prime Existence, charity, uprightness, 'धर्म' के प्रारंभिकता | धर्म के प्रारंभिकता | 'धर्म' के प्रारंभिकता | धर्म के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. Therefore it is also suggested that in every युग 'धर्म' ने बनाय रहा | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. धर्म been having overruling influence differently to different people with different attributes (सूत्र) and inclinations (स्मृति). Krishna tells Upanishad Bhargava that धर्म is born from his mind therefore he dwells amongst those who are ever righteous and for protection of धर्म he takes birth in human and animals, in animate and inanimate wombs performing acts suitable to those forms 'धर्म' के प्रारंभिकता | धर्म के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. Yudhishthira tells Draupadya that he follows धर्म without expecting fruits but because it is his धर्म and धर्म are set on the track 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. Duryodhana on the other hand with his mind influenced and obscured by sense-organs responds that though he knows what धर्म is, he is not inclined to follow, and though he knows what धर्म is, he is not averse to follow same, justifying in the process that he performs actions as the divine principle within prompts him 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. Lord is not inconsiderate but kind and compassionate providing the means and the goal, the practice and the purpose along with creation. Katha Up says that bot the proper and the pleasant come before a person; the wise one chooses the proper using his sense of discrimination while ignorant chooses the pleasant under the influence of senses 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. Scriptures, says Shankara, are devote the means of attaining what is proper and avoiding what is pleasant in so far as there are no visible or inferable indicators 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |. यह ज्ञानो तथा धर्म ने 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता | 'धर्म' के प्रारंभिकता |.
as a study based on Mahabharata

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as a study based on Mahabharata, craving for things which one
does not have and craves to possess. A study becomes transformed as a study when one offers his wisdom
(सत्त्व), strength (शक्ति), enterprise (विनियोग or कृत्य) and service (सेवा), as Krishna desires Arjuna to surrender to him. "मनसा यथा गताणको यथा मनकुछ | मानिसत्वस्य गुणविकल्पना समतार्थम्..." (सहायतार्त्तिकगत्या गतानकर्ता यथा बन्धु | अर्जुन 3 शब्द परं गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने गतानकर्ता ने
Krishna represents the state prior to its being differentiated as name and form. Having created all and every thing in creation, he acknowledged that he himself is the creation. '‘अ व भगवान मूर्तिम्, असं हृदय स्वेतं सर्वातन्त्रम्’

Krishna’s divine essence born in the world as eternal soul, drawing to itself the elements to create the form together with mind, intellect and I-sense thereafter ‘‘प्रेयक्षातः जीवकोंक जीवपूर्वम्: गतान्: ||

That is the state in which Krishna dwells as the whole, complete and entirety of Brahman, a mirror on which every thought, speech and action becomes reflected. It is the empirical life with ones, thoughts, ideas, concepts and memories which vitiate and obscure the true face of Brahman being revealed. When one cleans the mirror the true face becomes reflected, not created, even as when the clouds conceal the face of the Sun and not create the Sun. Then one should accept whatever exists in the world as belonging to the supreme Lord and enjoy whatever is ordained for him in the spirit or renunciation - वे वहेते पुनिष्टा न कर्द्वितला न नित्यPT

Krishna who was aware of his divine essence as one distinct and different, Krishna is the other which as the higher upholds the worlds ‘‘अपायलक्षणम् प्रसन्नं विविधं न प्रशोकान् जीवितं समस्यां पदोऽपि प्राप्तं गतान्: ||’

established in forms ‘तथविश्वातः कौंशिकं प्रसन्नं वाचायाम मलिकाम् कस्मवं चुनायति कस्मवं विद्वृत्ताम्: ||

Bhagavat Purana declares that that Krishna exists singularly alone as the universe both in the beginning and the end, in the intermediate stage as well having become effulgent with energy and power गौ, seeing and the other as distinct and different. The universe both is the cause and the effect, seen as same when it originates, when it becomes effulgent and when it becomes dissolved, even as a tree is identical with the seed and the seed is identical as the tree ‘‘एकाऽखं यज्ञोत्सवस्य ज्ञानोऽस्य: सृष्टिस्तिप तत्त्वम्: ||
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Krishna performed great deeds... pervading and universal and bad, as the noble and ignoble, as the beautiful and ugly, as the pleasant and unpleasant, as the negative attributes, taking all the limitations of the finite, of the past, present or the future, as the good appearing as polarized in a spectrum of colours, auspicious and pure, but appearing as it passes through the prism of empirical sense-influenced life eyes becoming disillusioned and despair. For them is not the singular luminous White Sunlight, knowledge commitment and communion to an ideal far beyond empirical ideation and human goals, changing performance of action, changing beliefs and faiths to unconditional and unqualified receptivity, existence in codes, religions and philosophies, he cannot be understood. Krishna himself defined during his own society, dark forces enveloping and obscuring the luminous forces, the ethical standards and moral dimension of consciousness, imparting new understanding, a new perspective, a new vision, to the and pervading in all dimensions and directions the divine essence... pleasures and pains, compassion and anger, likes and dislikes... Krishna's divine essence... But those who are obscure to Krishna as the divine essence... who performs the acts of love and hate, pleasures and pains, compassion and anger, likes and dislikes... later in Dvapara yuga is not the supreme divine essence but which represented through his thoughts, speech and actions in its totality, enveloping and pervading in all dimensions and directions the supreme divine essence in life, demonstrating new dimension of consciousness, imparting new understanding, a new perspective, a new vision, to the society, dark forces enveloping and obscuring the luminous forces, the ethical standards and moral codes, religions and philosophies, he cannot be understood. Krishna himself defined during his own existence in human form the goals and objectives; transforming desire bound actions to desire-less performance of action, changing beliefs and faiths to unconditional and unqualified receptivity, commitment and communion to an ideal far beyond empirical ideation and human goals, changing knowledge of the vedic scriptures to the enlightened wisdom Veda.

But those who are obscure to Krishna's divine essence draw their ignorance further over their eyes becoming disillusioned and despair. For them is not the singular luminous white Sunlight, auspicious and pure, but appearing as it passes though the prism of empirical sense-influenced life appearing as polarized in a spectrum of colours, splitting, dividing, separating things as positive and negative attributes, taking all the limitations of the finite, of the past, present or the future, as the good and bad, as the noble and ignoble, as the beautiful and ugly, as the pleasant and unpleasant, as the pleasure and pain, as the righteous and unrighteous. But to those who are awake to his comprehensive and universal divine essence will become enlightened and energized seeing Krishna as the all-pervading Prime Existence reflected in united and singular entirety of universal manifestation, without any duality or polarity, neither claiming any preference nor any precedence, all differences and distinctions of thoughts, speech and actions not as contradictory but as complementary. Once Krishna-body-form is distanced and accepted only as a historical personality who performed great deeds as Krishna the divine essence becomes revealed, as reflection in the body-form. Krishna is made of two primary principles the external mortal body and the internal immortal essence. Krishna body is born and when death enters it ceases to be, but the divine essence within was neither
born nor ever ceased to be. Therefore what one intends to study is not the Krishna-body-form but Krishna as the divine essence the real meditation beginning when one becomes receptive to and reflects on the Krishna as the divine essence in the Krishna-body-form. All earlier divine descents were with specific intent and purpose either to preserve and uphold creation from complete annihilation as in the case of Boar, Man-lion, dwarf, Parashurama. The intent and purpose whioch became widened with the descent as Dasharathi Rama where as, the destruction of the unrighteous was coupled with exemplified moral and ethical standards in society and as Krishna he combined in his personality the destruction of the unrighteous as well as establishing righteousness came as the PUNaa-vatar, with multidimensional personality as a well respected warrior, statesman, counsellor, negotiator, friend, guide and philosopher, a thinker, a great teacher and great human being well respected not only on the three worlds but also in all the times to comes.

Krishna transformed many religious concepts and institutions which were till then prevalent giving new orientation to their essential meaning. The caste system based on attributes (gauNa) and actions performed (kma), the institution of ya& from performance of elaborate sacrifices in which oblations are offered to gods and gifts to the priests presiding over the functions to actions without being attached to the fruits of action for the welfare of the worldorder. The mystical vedic wisdom which was confined to the cloistered few became accessible in simple forms and speech as "\[\text{The world is too much with us; late and soon,}
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,\]

The excessive dependance of human intelligence and ingenuity made poet William Wordsworth restless, saying:

'
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn'.

Knowledge does not make one aware of Krishna; it is Wisdom which reveals Krishna as luminous dawn reveals. Knowledge only destroys the obstructions, impediments to Wisdom, liberation being only a metaphor. Performance of actions does not dispel ignorance, only Wisdom does. Vyasa has used Krishna to show how undifferentiated Prime Existence, differentiated as essence and form is established in the gross forms and how the gross forms become enlightened to the divine essence partially as in many other cases and fully as in the case of Krishna. Therefore, Krishna needs to be studied as an important footmark 'as upanishads declare and not as uncertain and confusing mediums through the mythical and lyrical accounts...'. They should be taken as indistinct indicators, just as branch of the tree to point out the moon, thus do men of Wisdom declare. Only he who has experienced mystery of Brahman can express the experience of Brahman. It is not necessary for one to go the east or west, south or the north in search of the Self, neither search in any quarters nor in any directions, neither by restraint of speech nor staying in forest, but only through restraint of senses, ceasing thought and intellect being enlightened to one's own Self within, says Sanatsujatiya. Those who do not address themselves to the essence but only the form in which it becomes expressed are the fools distressed with difficulties, who abiding in midst of ignorance, wise in their own esteem, thinking themselves to be learned, wander like blind ones lead by one who himself is blind as pointed out in Mundaka Up.

Therefore what is needed is to distance oneself from the gross to the subtle, from the form to the essence, from Krishna's temporal personality in his external life and be attuned to the subtle spiritual experience within. One then would see him transcending the limitations which Krishna has placed on him as really and truthfully as enlightened to his spiritual and metaphysical divine essence. One need not necessarily see him as one who as creator, preserver and destroyer, compassionate and generous to the meek and righteous ones, disciplinary and judgmental to the aggressive and the unrighteous has taken descent in human form but can as well be seen as one in whom spiritual credentials becoming increasingly established as the divine essence in him more luminous than many others as Bhagavat Purana declares 'यस्य यथैव देवा सन्तुः सत्त्वविविध्याः | कर्माणि यथेऽज्ञेष्ठी द्विषयाविविध्याः || पूर्णं रूपं रूपातिविविध्याः ||'.

In the final analysis, it is the subtle essence and not the gross form that matters. Therefore, it is said that Krishna cannot be known through study, intellect or through much listening but only to him whom he chooses He reveals his true form 'सत्त्वविविध्याः पुरस्कारणे सभ्योऽसक्तानां श्रवणं द्विषयविविध्याः पार्वत्य श्रवणं तत्र सत्त्वविविध्याः आत्मा विवेवविविध्याः सुनं वचः ||'. That became bane to the sentimental devotees and a challenge to the cynical intellectuals. The Upanishads point out that only when one meditates with five senses, together with mind and even the intellect standing still one attains the supreme goal 'वद्य प्रमुखविविधतन्त्रेऽसक्तानां श्रवणं द्विषयविविध्याः पप्पतिः न निर्विविधित्तं न सहस्त्रं परम्परा गोर्वम् ||'. That is the state where neither any object nor any form exists, energy flowing extensively and on all directions, encompassing all sides, mind becoming completely unmindful of the objects and forms. It is the state when death means denial of the I-sense with all the thoughts, concepts, opinions and memories and memories which establish relationship of the self, the subtle essence with the body, the gross form.
Scriptures are codified ethno-cultural systems concerned with the temporal and spiritual issues, characterized as racial, social and cultural thoughts and integrity gathered, preserved and transmitted by orthodox and highly institutionalized gentry as a religion. It is concerned with subjective reality not concerned with objective reality. They attempt to express the supra-sensory experiences of the seers in the medium which is empirical in content and temporal in context. As mythology they deal with symbols not with history. The gods, mythical symbols are designed to be the objective instruments, medium which have a psychological existence becoming helpful, can be used. Therefore unless one goes into and becomes one with the psyche of the religion, one would find it difficult to appreciate and understand the poetic imagery and vivid lyrical description represented by the symbols, signs and metaphors used thereon or the mystery and mysticism contained in the scriptures. As clarified by Shankara, scriptures set forth the means of attaining what is meritorious and avoiding what is not 'स्तुतिः हि महर्षिः स तू कामकृतिः निधनं न: नामं आत्मनिर्देशविधिविविविधकोलान्ति, अन्यायिनणेऽन्म प्रभुति इति इतस्तात्त्वमेऽन्न्यैत्त्यात्त्वम्.'

When the I-sense is denied with all knowledge which is nothing else the aggregation of the thoughts, concepts, opinions and memories the mind becomes silent and receptive. There is much that can be experienced in silence than spoken through words. That is the state which Nachiketa becomes endowed with when he sees his father giving charity 'पितृविशालो जमीयतु हुन्यो विमिद्यत्। अन्याय नाम ते लोकावानां गुणगात्र न तदवःः' - the cows incapable of drinking water, tasting grass or giving milk or of strength (were the cows). Whoever gives such gifts; joyless would the worlds where he goes. शास्त्रविद्या means receptivity enters. Shankara clarifies that though it is generally assumed that meaning becomes clear through knowledge of scriptures and reasoning, the mind which is encumbered by external knowledge needs to be receptive to be enlightened of the true wisdom. Only when Eawa enters the mind that it becomes composed on the object to be understood, whereupon comprehension of the true meaning follows 'पति वामवानां न पिरीतीः नामध्येऽपि, नाममहामुनीयो नामावासां कार्यावेषणम्। अन्यायं तु सत्त्वं संसा: सामां भागुनिनिवेद परंतु वयं नामावेषणम्।' It is only in the silent moments that शास्त्र, the Prime Existence comes to be revealed and not by speaking about, not by thinking, not by hearing, but by one whom the Prime Existence itself chooses to reveal its essence and form. Not by speech, not by mind, not by sight can he be apprehended, except saying He exists. When thoughts do not clarify, the speech does not specify and actions do not demonstrate, it is in the pause in between the thoughts, speech and actions that शास्त्र, the Prime Existence becomes revealed.

Vyasa, Vaishampayana, Suta or other select few were not the only persons receptive to the Krishna saga there being many more who have remained silent not speaking of their experiences. While what they express is only what they themselves have experienced, experiences of others are not available for one for scrutiny. So whatsoever is spoken by them can be understood in two ways, either accepting as authoritative statement or listening to them, trying to understand and then come to one's own conclusions. They may be the same or they may not be. They can never be exactly the same because persons, place and periods are different. So one's conclusions should not be and need not be your conclusions.

The study of Krishna's comprehensive divinity concealed therein, therefore, would not be revealed if one does not accept and understand the symbolism which Vyasa uses. In scripture, events and incidents are not important in themselves, because they suggest less of events and incidents and more as symbols, suggestions and indications. Events and incidents therefore need not be factual, it is sufficient if they indicate or suggest some significance or meaning behind the events and incidents. Krishna is relevant because he suggests and represents the divine essence, as the common denominator. All these are important if understood in the right spirit and in right context. They are important as important as they end up reveal. Vyasa's genius has empowered one to see the same manifestly expressed as शास्त्र, the Prime Existence.
The unenlightened, obscure and ignorant approach Krishna without understanding this primary manner of presentation, accepting his performance of actions, as something anomalous, inane, frivolous, childish or ridiculous will not only not understand but will be completely confused by his maayaa, the formative power. *Krishna's* multi-dimensional role in life cannot be known and understood by seeking him in fragments but observed as oil in sesame seeds, as butter in cream, as water in riverbeds, as fire in wood, both as the container and as the contained, and both as the transient and as the eternal. The container is transient, as some thing that did not exist in the past, as some thing perceived as existing in the present and as some thing that would not exist in the future. The contained is eternal, as some thing that did exist in the past, as some thing experienced as existing in the present and as some thing that would exist even in the future.

An enlightened person, being receptive to the *Divine intent* and *purpose*, though not explicitly perceptible, observes the interplay of the forces operating in *Nature* as powerful energy centres of thoughts expressed and not expressed, as obscured from the skeptics and revealed to the receptive ones. The modern science touches this aspect of the *cosmic law* superficially on the surface, having observed with concern the vast ecological and social imbalance observed externally in the *gross* Nature through organs of senses and deduced through intellect, as great eternal movement in cyclic form, neither coming nor going, the seeds grow and they fall, and again grow and again fall, like the lufe that is born and dies, born and dies in repeated succession, birth and death being just a repeated and endless transformation. Sun dawns in the morning and sets in the evening, again to rise the next morning only to set in the evening. Seasons come and seasons go, rains following the summer, the winter following the rains. The earth moves, the stars move and also the planets in the firmament move, some die and new one are born. Man is scarcely conscious of this external movement and imbalance let alone the internal movements and imbalance in the ethical, moral and the spiritual standards, hardly attempting even to reach the *subtle* Nature. It is only some receptive and sensitive scientists are seen to touch hesitatingly hem of the garment and not yet exult with decisive warmth.

Spinoza, the western philosopher warned, that 'whenever anything in nature appears to us as ridiculous, absurd or evil, it is because we have but partial knowledge of things, and are in the main ignorant of the order and coherence of the Nature as a whole, and because . . . we want everything to be arranged according to the dictates of our own reason; although in fact, what our reason pronounces bad is not bad as regards the Order or Laws, of universal nature . . . one and the same can be good, evil or indifferent. For example, music is good for melancholy, bad to the mourners and indifferent to the dead' and cautioned *'I would warn you that I do not attribute to nature either beauty or deformity, order and confusion. Only in relation to our imagination can things be called beautiful or ugly, well-ordered or confused'.*

In *Mahabharata*, therefore, Vyasa laid down the events not only those relating to Krishna but also to those relating to others, saying *this is the life, accept it as the whole and not in fragments*. One cannot traverse the path laid down by him, being distracted, confused and bewildered by the events as pleasant or unpleasant, as proper and as improper. One has to give up doubts, skepticism and cynicism about the veracity of the events, veracity of the interpretation without wandering on the periphery and concentrating on the unessential themes. Only those will experience the grandeur of the *Himalayas* who do not hesitate to climb the heights, undistracted by the thorns and stones, 'नम बल्लिं अन्धियिमि वम्मिनिक्ये ज्वयं लोकसिनः अयः विमुः.'

*Krishna is the form* (रूप) in which the effulgence of *divine essence* (रूप) was seen resplendent in all its comprehensive attributes and inclinations, which he was consciously aware making him declare *अत्मामा मुद्यते परमूद्यतात्त्विति: आन्तरिक समय व पूर्वप्रभावसात्त्विते व ||* encompassing the world like the hills around and like the sky with the endless clouds wandering above, without beginning and without end. Remaining, abiding he is always there. Therefore, whenever the question arises of *Krishna* being the ultimate, the
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supreme, the innermost, the very foundation of every thing, it becomes difficult where to begin and where to end because Krishna is always there with his palpable presence and will always be there. There has never been a beginning for Krishna and there will never be any end for him.

Therefore, unless one reflects and meditates on Krishna-form as representing Brahman, Devakiputra, Krishna would not be accessible as the comprehensive prime Principle, the Prime Existence, and Brahman. Therefore, whatever exists in the three worlds, auspicious and inauspicious, animate and inanimate, the past, present and future, as the breath in every creature which breathes even coming down as Death at the end of the Time, all that should be understood as having streamed from fragments of Keshava's inestimable splendour should all be accepted as Krishna's effulgence 'गुण-गुण भवत ज्ञानं द्विविधतायापरं तत्परस्तिः क्रृष्ण: तत्स्तिः | पुरुष-गुण पतिखलस्वर्णस्वरूपे महाकरुणा: |'. In the background loomed large 'तन्त्रेवायिनः क्रोधप्रकीर्तिष्ठित्यात निर्गुणिष्ठिताः ||'. To think otherwise, would be contrary to all intelligence. Krishna then becomes the comprehensive symbol, the model for the divine essence to be established in Prakriti as some thing other than the known and beyond the unknown, making earth, water, air, ether, light and absence of light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and every thing as primarily a Brahman perceived and inferred, 'न व अगम्या इम विनासानां मनोऽथिनः: प्लामणः-नामस्त: क्षेत्रः: प्राप्तिबिधिविविधेः अतिरिक्तात: न भवते: ||. Having established himself in Prakriti, 'क्रृष्णी यथा कीर्तित्वा', he descends as earthquakes, pouring rains and shedding warmth of the Sun, the seeds sprouting in plants, plants becoming trees and trees producing seeds and thus turning the cycle again; shaking the earth, volcanoes spewing molten rocks, tempests blowing across the oceans, rains lashing out in floods, rivers inundating the banks, accepting the love and compassion, non-violence and mercy, no one complaining or demanding explanations, even as one would accept all the acts and events flowing from the divine, luminous ordainer, guide and supervisor in operation wholly, completely and in entirety, unequivocally, unambiguously and undeniably.

Krishna is, therefore, both good and the bad, noble and the ignoble, pleasant and the unpleasant without there being in Krishna's thoughts, speech and actions any seemingly contradictory attributes and inclinations all being his effulgence as clarified in Bhagavad Gita, 'प्रार्थिते पुनः पुनः विलक्षणस्वरूपे य यज्ञात: ||'. In the background loomed large the cosmic law guiding and directing, coalescing and separating, not limited by period, place or by human beings, who in evolution of the entire manifestation, animate and inanimate, is but infinitely small speck, all composed of the elements - earth, water, fire, air and ether and some endowed with mind, intellect and self-sense.

Krishna is the luminously divine rain-bow with seven colours, all merged in one black colour, where black does not become the negative factor but the positive one, the symphony in which all variegated shades of colours and hues, made up of words and changing moods as seasons change, luminous light mingling with the awesome dark shades become assimilated and integrated, giving them all one supremely singular and yet undecipherable form, shape and character, existing with seeming distinct and independent personality, not belonging to no one or owing nothing to one or the other. Krishna should be understood with his thoughts, speech and actions as but the actions of Brahman - 'तांत्रिकत्वेऽविनाय जनोऽवज्ञात: ||', having depth and the breadth of complete, whole and entirety of Krishna-Consciousness transcending the duality of his empirical existence. He should be seen as having no other purpose, function or desire, 'न न पायते नासनात: न यज्ञाः न गीता: ||', his desire being only to fulfill the divine intent and purpose in creation 'संवेदनेन्द्रियाः सत्य-कर्मनुसा: ||', justifying the description which Shvetashwatara Up.(V.2-4.12) gave to Brahman, 'य एकोऽविद्यापूतः अतिविद्यापूतानां पथज्ञानां सत्यप्रथितः: || वि दयिता च विद्यिताः स: देव: || व शोभा ज्ञातो यज्ञाः सुभाषिताः ||'.
Krishna represents this world as well to the worlds beyond, beyond the world of words, like the waves merging with the ocean; ocean being no different than the waves. The ocean never comes, therefore, one should never try to fix one's attention on the ocean. One should not even fix one's attention on the waves, but it is always the waves which make the ocean seen. The ocean becomes revealed through the waves merging with the ocean; ocean being no different than the waves. The

Krishna's form represents and reveals the Krishna as Essence. Those who ponder over historicity of Krishna without trying to be enlightened of the Krishna as Essence would miss the point and fail to see his presence in the elements - the fire, air, water, space and touch, in the life and in attributes and inclinations having spread in the manifestation as warp and woof - 'अंगत्व यथालक्षेण', Krishna dwelling in all manifestation as Purusha, there is being nothing else not covered by him, nothing else not pervaded by him. Therefore, Isha Upanishad declares 'पद्म विनिल भूच्छार आन्तप्रेयुन्दयः' | गैसाैव शाल्य तता ने विद्वृद्धुमः || should be understood as stating where every one sees Brahma as every creatures and every creature as Brahman, such one will not feel revulsion from such experience. Sheshashvatara Up describes the comprehensive descent of divine essence as under 'वेकेण्याच्यु वृहां धर्मीयांवराजानिनिन्नताय वा सराय || वि वेण वने विव्यास्को वने कुण्डल उवा कुण्डल || वे जीणे वेणि वेणि जाते मभरी विदकों पुस्ता || भृत्ताकाण्डैर हतृसा लोकास्वदृष्टियथम् भृत्ता || आत्मासम्य विवृढिकत्वादि वाचे फाते जातामवे मभरा विविधा ||'.

Krishna is one who accepts life in all its facets, in all its climates and colors, not choosing but accepting one and rejecting others, declaring 'वेकेण्याच्यु वृहां धर्मीयांवराजानिनिन्नताय वा सराय || वि वेण वने विव्यास्को वने कुण्डल उवा कुण्डल || वे जीणे वेणि वेणि जाते मभरी विदकों पुस्ता || भृत्ताकाण्डैर हतृसा लोकास्वदृष्टियथम् भृत्ता || आत्मासम्य विवृढिकत्वादि वाचे फाते जातामवे मभरा विविधा || as पुष्यावं केन - manifestation complete in all respects, free, limitlessly free and fearlessness accepting everything thing with love, compassion, courage, accepting and facing battle in life and fighting them, utterly non violent, nothing limiting him, nor bound by any rules of morality or conduct nor hesitating to plunge in fire and fury of War when it becomes unavoidable. He accepts the nectar, and yet he is not afraid of poison, knowing the deathless faces death free from fear, there being no ground which he has not tread; no place where he fears or falters, no limits then he transcends the shackles of samsara, his all doubts resolved, all his deeds terminate, his freedom founded from his experience of self-knowledge and enlightenment. Krishna's luminous form is like the dew drop on lotus leaf, arresting beautiful in the light of the early morning sun, which disappears on being enlightened of Krishna's essence as the infinite and eternal. Before he disappeared he lived a life of incomparable joy and blissfulness, of gratitude and prayer, sinking his eternal splendour in unimaginable forms, the treasure that is incalculable in the temporal lives of many people, close and familiar enough to be grasped and yet far enough to be strange and mysterious.

Therefore, seeking divine essence based on traditionally accepted forms becomes difficult if such acceptance becomes a matter of belief and faith on some persons, religion. Important thing is not to determine which among the different forms truly represent the divine essence but how the divine essence has been expressed by different persons, in different place in different periods in different forms. Therefore those who do not accept the divine essence as having a form or without forms, without an egalitarian and universal perspective, they will never understand Krishna, who has clearly said that he himself is the Brahman, the Prime Existence 'विशिष्टशय जातो भ्यां भवन विमान ||', 'सर्वभृत्ताकाण्डैर हतृसा लोकास्वदृष्टियथम् भृत्तामवे मभरा विविधा विविधायाम् ||', 'वेकेण्याच्यु वृहां धर्मीयांवराजानिनिन्नताय वा सराय ||', 'आत्मासम्य विवृढिकत्वादि वाचे फाते जातामवे मभरा विविधा विविधायाम् ||'.

Krishna's form is to be understood even as Brahman is understood with the image of Vishnu is used for meditation, seeing Krishna-Consciousness in operation in life as a child, as mischievous adolescent, a devoted son, a compassionate friend, shrewd and well respected counselor for the kings of his day and nemesis to the enemies, Krishna's every thought, speech and action as divine intent and
purpose accepting Amrta and never rejecting Paramatma, transcending all the dualities in primordial life through choice less awareness, accepting the two sides of the coin as of That One Reality, accepting both sides as independent and relevant. Krishna is that paradoxical form which simple minded devotees accept as belief and faith without hesitation or questioning, while the intellectuals see in every form and every temporal action the divine essence pulsating as spiritual content, without separating one from the other, without selecting one and rejecting the other, selecting some and denying the others, without pitting one against the other, but both as the comprehensive whole, as one destroying the cruel and unrighteous and as one compassionate and protective of the weak and needy, a man of wisdom, a philosopher, a visionary and a great human being, Purusottama, god of gods, Vaikuntha, comprehensive divine essence infused in human form, responding and becoming effulgent in every one and in every desire.

When one perceives Krishna in such expansive, comprehensive all pervading character being receptive to the tone and tenor of Krishna’s flute, with mind attuned to his song, then all questions about his birth, the date of his birth, whether he was divine one, born a human or a human one who rose to be divine will cease and become resolved, the discus destroying the obscurity and ignorance one reveling in Krishna-Consciousness. Krishna would then be seen in the mysterious life, in the clouds, in stars, in flowers, in flowing river and find him wherever you look, as one born as mystery, ending all knowledge, intelligence, reasoning and rationalization every moment in time and eternally all the time. New door will be opened with new perception and new awareness. Experience Krishna, the great philosopher, luminous visionary, supremely enlightened to his inherent divine essence and as the shining symbol and dominant metaphor to his inherent divine essence, influencing the religious, social, cultural and literary life of his times and the generations to come. Krishna can neither be judged nor faulted on empirical grounds.

One should build relationship with Krishna as the Prime Existence since nothing else exists in samsara as eternal, immutable and the indestructible. Nirguna is not congregation with noble minded people, listening and exchanging religious, philosophical thoughts and singing in unison adoration of the eternal, immutable and indestructible Prime Existence. Bhagavata Purana declares that relationship should be established with Krishna who is Govind, the embodiment of the Prime Existence which is possible neither through Yoga, Samkhya, righteousness nor through rituals, penance and austerities, neither through scriptures, sacrifices or pilgrimage not through performance of injunctions nor through renunciation but only through establishing relationship with him - ‘||’ It is only their attachment to him that

As the Prime Existence, of or one or other divine effulgencees. Nirguna is establishing relationship with the eternal, immutable and indestructible Prime Existence.

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practitioners of magic and illusion, animals and birds, gandharvas, apsaras and nagas, adepts, practitioners and mysterious people, people belonging to different classes, women and low born ones, endowed with all the three attributes established relationship with me, even as did many others like Vritrasura, Prahlad, Bali, Bana, Vibhishana, hunchbacked Kubja as well Gopis of Vraja established relationship even though they had not studied scriptures, nor had observed any views practiced any austerities and penances "कङ्कणेन हि देविः पञ्चोऽवगुणः स्वरूपः। ताणः। यथाविसेवनः स्मार्यः। विधासंवर्गमायुः।। सम्बन्धम् महोक्षः प्रेयः।। शुद्धः।। विषयोऽयः पर्ययः।। रजसितःकेकृतसर्वंसर्वेषुतः।।। जायसनितः विनाशितः वत्स: विज्ञानः।। गुरूनामः हितःसुवल्लः।।। गतिः पृथ्वीः कीर्तिक्षरः।।। वायुः कुद्रतः इत्यादि वाचनम् सञ्ज्ञानसाधनः।।। अवकलनसाधनः सम्बन्धसाधनसाधनः।॥

That is the difference one who is ignorant and one who is wise in Wisdom. When one drops duality and discrimination, choosing and selecting, one ends up enveloping every thing in the comprehensive whole accepting every thing in Krishna as he is, as the mystery of life, as the space between, within and without, finding in the clouds, in stars, in flowers and in flowing rivers, in tress and mountains finding Krishna in every thing and every where one sees. Krishna will then be a man of Wisdom to be accessed intellectually as well as a man to be adored emotively. It is the mystic who understands Krishna as the luminous divine essence reflected in the Krishna-forms as various waves rising and falling on the face of the ocean. It is the devotee who sees Krishna in every mood and in every movement. Even as one becomes receptive, reflects and meditates on his thoughts, ideas, speech and actions, the discrepancies and inconsistencies become resolved in integrated harmony and comprehensive entirety, the devotee becoming emotively involved in adoration of Krishna. Krishna's love and grace is open to all. In whatever manner they approach Krishna on like manner they become integrated in him "पुष्ये युधि याध्यमुक्ति वो संयमनः संयमनः।। उपासिनः धर्मसंहितः तदद्वायुः।॥

Though the choice is human, the gain will surely be divine. When one delineates the personality of Krishna, one has to draw the picture not with white colours but also with dark shades, the luminous sun-shine as well as the dark nights, bountiful rains as well destructive storms, pleasant springs as well as scorching summers, flowers as well as the thorns, mother's mellowness as well as father's fury as the divine grace accepted as well divine fury. When God Wills, the human being is not given to decline, accepting every event and every consequence as divine intent and purpose, yet with full consciousness of the negative contours should not overwhelm one in appreciative the positive attributes and inclinations.

Making slight change in Angelus Silesius poem one can as well say, Though Krishna a thousand times in Mathura be born, If he's not born in thee, thy soul is still forlorn. Neither the flute nor the sermons will ever save thy soul. The terrible discus in thine heart alone can make thee whole. The enlightened person will experience him as wisdom, knowledge, breath, sight, hearing, earth, water, air, ether, luminosity and absence of luminosity, desire and absence of desire, anger and absence of anger, righteousness & absence of righteousness & all other things - "त या अज्ञाताः वर्ग विविधेऽमोऽमणं वावर्ग्।। पवित्रकेकृताः।। वशयः पुरुषोपेयाः अर्जुनेऽगुणाय अक्षमांर्ममेवाय।। विनाशः क्षणायः क्षणायः क्रमायः क्रमायः अर्जुनेऽगुणाय।। पद्मायः स्वरूपायः अस्वरूपायः।।।

It is difficult to convey their experiences not being conclusions reasoned and rationalized through mind and intellect but experiences experienced through supra-sensory instruments of cognition. It is difficult to understand them since their experiences no longer exists for them to communicate and the words and verbalization being used for expressing their experiences not doing justice to their experience. The experiences of the seers are not there now: only their expressions echoing as vibrations. Therefore, they may need to be decoded for the contemporary mind to access it and understand. People accept Krishna as a person because it is easier and convenient for one to beg and plead - जननी आमेवाम निश्चित्वम् अनुभवात्।। जननी ज्ञानम् राधिकाय ज्ञानम् राधिकाय।।।।

Samadhi does not mean Death but being established in Intelligence. One truly understands
Krishna whose intelligence is well-established as the seers and sages did establish in earlier times and being enlightened saw Brahman and the entire world in a grain of sand and heaven in a wild flower, held infinity in their palm and eternity in an hour. They lived the remaining years of their lives in the primordial world in gratitude and prayer, joy and blissfulness, keeping their heart and mind in tune with Brahman, recollecting, remembering and recounting their every moment being nourished and invigorated by their authentic experience of unimaginable joy and blissfulness. It is human need that obliges them to express their experience in words, well aware that the words return with mind not achieving the purpose and fully conscious that it is human failing that makes them cling to mind, speech and breath, the scriptures, rites and rituals instead of using them to cross over the void between the known and unknown, ‘परिज्ञातिमाण्यवेदः वानरादेव यज्ञादेवं भयत्वेदः विक्षिप्तस्मादसत्तपथस्मादसत्तविदा’...’, as one would take Vishnu's image to become enlightened of Brahman ‘गानांश्ववर्त वर्तित ब्रह्मतुस्च | यथा प्रियम्वक्तुमीयालासदली |’ as Shankara recommends.

The Krishna-form represents and reveals the Krishna-Consciousness. Krishna is Tao to a Zen Master, the Complete, the Comprehensive Conclusion.

The perfect Way (Tao) is without difficulty, 
Save that it avoids pitching and choosing, 
Only when you stop liking and dialiking, 
Will all clearly be understood. 
A split hair's difference, 
And heaven and earth are set apart! 
If you want to get to the plain Truth, 
Be not concerned with right and wrong. 
The conflict between the right and wrong 
Is the sickness of the mind. 
When one recognizes beauty as beautiful, 
there is already ugliness; 
When every one recognizes goodness as good, 
there is already evil. 
To be and not to be arise mutually, 
Difficult and easy are mutually realized. 
Long and short are mutually contrasted. 
High and low are mutually posited. 
Before and after are in mutual sequence.

In Mahabharata, Vyasa emphasized the events and incidents not only those relating to Krishna but also to those relating to others, to demonstrate different contours and various shades of attributes and inclinations saying, this is the life, accept it as the whole and not in fragments. Therefore, to be wise of the mystery that is Krishna, one has to traverse the path laid down by him, guided by the sign-points without being distracted, confused and bewildered by the events and incidents, the colours, shades of light and darkness, as upanishdic teacher declare, ‘The narrow and ancient is the Path that stretches far, which he has found and realized. On this Path there is white, blue, yellow, green and red. The Path was discovered by the wise ones, and by that they traverse, the knower of Brahman, performer of the auspicious actions and the luminous. By that Path, experiencing the grandeur and not hesitating to walk the Path, strewn by thorns and stones, myths and legends, they become delivered from mortality of the external form to the immortality of the internal essence’.
V. About the Author, the Philosopher
As a student of religious philosophy, every step is a step on the Path to Perfection, conscious of the pitfalls and the distance for the luminous light to reveal its lights. Therefore, he has sought to recollect what he has read, to rearrange thoughts and to record them in words but surely not to communicate as Wisdom gained. Who having written the words found them read by some and appreciated by others, feeling satisfied if they have shed if little light was shed on their own Path chosen for themselves. No other desire nor any expectation for fulfillment.

Shankara says that although mystical truth can be arrived through scriptures, logic and rational reasoning, in the absence of a mind unhindered and influenced by senses, comprehensive assimilation is not possible.

"यह यायागमान्यां निधारितो उद्वैवेद्विकम्बन्ते तथायोगव्यतनमूलमेवः शास्त्राध्यावासवस्त्तमाः स्वमायापुत्रस्यायायः पुरुषायः अभ्यमां दुर्गमान्यं ज्ञातिवाह अश्वद्विवते।"
Books written By Nagesh D. Sonde

Nagesh D. Sonde has written about 12 books in Konkani and 19 books in English language since 1976 mainly on religious and philosophical subjects.

The following is the list of books in English languages.

1. Sri Madhva's Commentary on *Isha & Isha & Kena Upanishad*.
2. Sri Madhva's Commentary on *Katha Upanishad*.
3. Sri Madhva's Commentary on *Mandukya Upanishad*.
4. Sri Madhva's Commentary & Summation on *Bhagavad Gita*.
5. Narada's Aphorisms on *Bhakti*.
6. A study on Three *Vedic Suktras*.
7. Commentary on Sri Ramana Maharshi's *Upadesha Saram*.
8. Commentary on Sri Ramana Maharshi's *Sat Darshna*.
10. Sri Shankara's Hymn of *Dakshinamurti* with *Manasollasa*.
12. Commentary on *Sri Sukta*.
13. Life & Teachings of *Sri Manik Prabhu*.
14. Ganapati Atharvasheersha with brief Notes. Rs. 100
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17. *Rigveda* A Study of Forty Hymns. Rs. .500
18. Sri Shankara's *Sadhana Panchkam* Rs. 200
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Only the books 14 to 19 are currently in stock with the Author.

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Reviews on Books written By Nagesh D. Sonde

Sri Madhva’s Commentary on Isha & Kena Upanishad

“Sri Sonde has, in a spirit of deepest piety and devotion, brought out this edition of Sri Madhva's Bhashyas on two of the Upanishads, Isha and Kena. Both the Upanishads have been regarded as key texts for all three schools of Vedanta, Sri Sonde would have gladly had a Guru in flesh and blood to guide him in his spiritual studies but not finding one at hand laid himself at the feet of the Lord Sri Krishna himself”.

- Prof. S. Ramaswamy in Mountain Path, December, 1992.

Sri Madhva’s Commentary on Mandukya Upanishad

“Continuing his solid work in expounding the approach of Acharya Madhva to the Upanishads. Sri Sonde highlights in this work the special features of the Acharya's interpretation . . . The text of the Upanishad is followed by a commentary o the Acharya. Sri Sonde adds notes of clarification to his faithful tradition, making the book a notable addition to the literature on the Mandukya”.


“ . . . The learned and spiritually awakened author Sri Sonde reveals a remarkable breadth of mind and mastery over English language. Every line vibrates with Mumukshatva or yearning for liberation . . .”

- Swami Srikanthanandaji, Ramaakrishna Yoga Pitha, Mallur, Karnatak.

“In the three volumes (Isha/Kena, Katha and Mandukya) under review Mr. Sonde gives us a readable elegant translation of the Upanishads . . . Mr Sonde has brought out the acute intellectual arguments of the Acharya, pointing out the untenability of Shankara's interpretation . . . Sri Madhva strictly adheres to the principles of interpretations . . . Sri Madhva's style is brief and difficult to understand without commentaries . . .”

- Late Dr. P. Nagaraja Rao, Rtd Tagore & Vivekanand Professor, Madras University.

“Nagesh D. Sonde, an ardent scholar of Madhva tradition, has translated the (Mandukya) Upanishad and Madhva's Bhashya in English and also added his own gloss on the bhashya to explain certain intricate points. The book contains an elaborate introduction which would acquaint a lay reader with the main concepts of Mandukya Upanishad. The editor's grounding in Madhva Philosophy renders the translation of the original commentary authentic.”

Sri Madhva's Commentary on Katha Upanishad

“This is the second publication of Sri Sonde containing the Commentary of Sri Madhva on Kathopanishad . . . . His introduction in 22 pages is lucid explanation on the importance of the contents of the Upanishad . . . . The reviewer and the scholarly world keenly await further publications for the remaining eight Upanishads”.


Sri Madhva's Commentary and Summation on Bhagavad Gita.

“This book is a translation in English of Sri Madhva's Bhashya of the Bhagavad Gita and Tatparya Nirnaya. This is supplemented by the explanatory notes of the author . . . . the book is a most welcome addition to the wealth of commentaries on the Gita, which is an inexhaustible subject and is bound to be immense value to those who aspire to serious study of Vedanta”.


“(Mr. Sonde) appears to be quite conversant with the Philosophy of Madhvacharya in particular and Indian Philosophy in general. He also seems to be quite good in his knowledge of Sanskrit and also English. His foreword and Epilogue to the book under review are well written, almost in an impassioned prose. His epilogue especially shows his mystic leanings. There is no doubt that the Author has immense regard for Sri Madhva and made a very sincere and serious attempt at translating the text of the Gita, the Bhashya and Tatparya . . . .”


Narada's Aphorisms on Bhakti :

“What is special about this publication is that each rendering from Sanskrit Original is followed by exclusive supporting passages from the Vedas, Upanishads, Gita and Bhagavat etc. Explanations of nama, japa, sound in Vedic sense and other relevant topics are satisfying . . . The translations are precise and the notes most helpful. A welcome addition to the extant literature on Bhakti”.


“Mr. Sonde uses the word “Communion” instead of devotion for the Sanskrit word Bhakti. Sage Narada is considered as a Parama Bhagavata and hence his aphorisms - sutras - on Bhakti are translated and annotated in English for the consumption of all . . . . The author has provided the original sutra in Sanskrit followed by a translation of the same. After that he provides elaborate discussion on that citing various references from different texts . . . ”

A Study on Three Vedic Suktas (Nasadiya, Hiranyakagbha Purusha)

“It (the book) deserves repeated reading and cognition. . . translation varies from the traditionally accepted interpretation and I find it revelatory of your insight and reveals the intuitive vision of a rishi to a great extent. Your general way of approach also befits the modern mind. You interpretation of Purusha Sukta is appreciable”.

- Swamy Muni Narayana Prasad - Sri Narayan Gurukula, Varkala, Kerala.

“It Sri Sonde has characteristic style, original insight. I especially note the interpretation of the word Tamas as not darkness but absence of apprehension”.

- Swami Srikanthanandaji, Sri Ramakrishna Yogashra, Petha, Mallur

“The book is thought provoking and needs a careful study for understanding the Vedic Suktas. It presupposes a study of the Upanishads.”.

- Dr. D. Rama Rao, in Tapovan Prasad, November, 1994, Chinmayananda Ashrama.

Sri Ramana Maharsh's Upadesh Saram

“The well known verses of the sage (Sri Ramana Maharshi) have been edited here in Roman script and translated with explanations by Nagesh D. Sonde The explanation which is extensive puts the verses in proper context . and brings out adequately the truths and mystical suggestions implied in the cryptic verses and as such the present publication is most welcome addition to the wealth of literature available on Life and Teachings of Sri Ramana Maharshi.”


Sri Shankara's Hymn to Sri Dakshinamurti

“The present author (Sri Sonde) has translated the Vartika and the slokas in English language and offered additional explanatory notes by way of clarification to the modern reader. The wisdom of the Vedas and Upanishads have been brought out clearly by the present author. There are relevant quotations from almost all Upanishads in the text . . . The Commentary of Sri Sureshvara and the additional lucid explanations given by the Author provide a healthy trend of inquiry and rational approach to every aspect of the prevailing religious beliefs . . .”


“Nagesh D. Sonde deserves to be congratulated for translating the Vartika and shloks in an excellent manner. Explanatory notes to the Hymns are rich and profound in content. The moderately priced book ought to be read by all those who nurture misgivings about Advaita Vedanta”.

Asmi: Reflection in the Teachings of Buddha and Ramana Maharshi.

"The Present Book 'ASMI' is an honest attempt by its author Shri Nagesh D. Sonde, at studying the lives and teachings of Gautama Buddha and Ramana Maharshi and in sincerely presenting his responses to them in the hope and belief they would truly represent the essence of Their Teachings… The book deserves serious consideration and will be read with interest both by the learned scholars as well as by spiritual seekers."

- Dr. Karana Singh, Member Rajya Sabha, New Delhi 9th September 2004.

"Asmi is an unusual book, dealing with the Self and awareness. Exploration of the inward self is the theme…. A brief preface and a fairly elaborate introduction tell a reader about the purpose of author's endevaour. Both these should not be skipped over ... The author recognizes the merit of unflinching devotion and yet prefers to be rational in comprehending the great spiritual truths."

- Shri N.B. Patil, Journal of the Anantacharya Indological Research Institute, Mumbai.

'Nagesh Sonde takes an intimate look at the knowledge traditions associated with Gautama Buddha and Ramana Maharshi to rediscover the wisdom they encapsulate. A narrative that is at once erudite, insightful and eminently readable.'

- Prabuddha Bharata, ADVAITA ASHRAMA, Ramakrishna Mission, P.O. AMAYAVATI

Rigveda: A study of the Forty Hymns

"Apart from the fact that the hymns are learnt by rote, there has been a need to familiarize the general reader with the nature and value of Vedic literature through English and other languages. The present work is designed to cater to the needs of the English knowing Sanskritists and is well suited for the purpose.

The introduction gives in a nut shell all the general information required by the reader. The work is done exceedingly well and will be of a great use to students of Vedic literature."


"It is refreshing to find that you see the Rigveda is a way radically different from the one that is found in Scholars and laymen alike … One thing that you have seen which, as far as I know, has not been seen by any other person, and that is that the Rigveda is a collection of all sorts of things which were available at that time in the oral tradition of India, and that the primary task was to collect and preserve every thing available as far as possible and not to bother unduly about the nature or quality of the content that was to be collected and preserved".

- Shri Daya Krishna Editor, Journal of Indian Council of Philosophical Research, Jaipur

'In line with the Anthologies the present book under review is also noteworthy to mention. Sri Nagesh D. Sonde is an independent researcher in Indology. His writings are emerged from his pure experiences, deep thinking and contemplation and his elevated interpretations are of high spiritual
order.

The selection, exposition, introduction, translation are very apt and appropriate. I congratulate the author for his thoroughness in explaining the hidden wisdom of Rigveda for a larger benefit of modern society.

- M. Prabhakar Rao  Sri Venkateshvar University Oriental Journal  Vol XLIX - 2006

Nagesh D. Sonde is a septuagenarian philosopher delving deep in the traditional philosophical literature of India. After every dip in the scriptural texts or biographical study of great philosophers of this land, he produces a cute readable book…The selected 40 hymns for his compilation and studied them at length…The pages that follow the introduction are extremely interesting in the modern setting. The translation of the hymns is quite lucid and it is in conformity with the literary as well as allegorical meanings of the riks

- N. B. Patil  Journal of the Anathacharya Indological Research Institute  Vol VIII.

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