



ESSENCE OF DRONA PARVA

MAHABHARATA YUDDHA

V D N RAO

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

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Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

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Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitessecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhisma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - Essence of Nava Graha Mahatmya- Essence of Kaala Chakra-Essence of Pranava-Essence of Drona Parva Of Maha Bharata Yuddha

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PREFACE

HH Vijayendra Saraswati of Kanchi Mutt instructed me to translate and abridge the Essence of Virat Parva of Maha Bharata and make available to the public. That was followed by the Essences of Bhagavad Gita and of Bhishma Parva as were released on their network vide [kamakoti.org / news](http://kamakoti.org/news). Now is the Essence of Drona Parva of Maha Bharata Yuddha highlighting as a further tribute to Pandavas for their moral resilience under most trying times of their glorious life of Dharma and Nyaaya .

In the course of the Maha Bharatha Yuddha, Dronaacharya had indeed displayed his excellence of astra vidya of warfare even as his vedic knowledge as of a Brahmana Vidwaan being in tact of excellence. There was however an under current of his animosity in his student life when Dronacharya and the King Drupada as being of disciples in the same Gurukula. When he tried to meet Drupada as a King, he was ridiculed saying : ‘where be a fox and where a suvarloka!’. No doubt the Acharya felt humiliated. Meanwhile Dronacharya’s brother-in-law Kripacharya referred the former’s name before Bhishma to train the Kuru Dynasty in promoting the Kourava and Pandava’s astra-shastra skills. Bhishma took a tough test before offering Dronacharya the new responsibility of having to represent the famed cousins.

Having made his invaluable contribution, the Bhishma pitamaha on behalf Kouravas had to fall to earth having participated for the most active portion of the Great Maha Bharata Battle; indeed that was due to the involvement of the napumshaka Shikhandi. Yet he awaited the Uttarayana to collapse as his mother Devi Ganga’s gave a boon that he be invincible and could extend his last breathing. Then Dronaacharya was made the Kourava Senapati in the ongoing Bharata Yuddha. Dronaacharya had proven skills in Vyuha rachanas to trap the then invincible Abhimanyu to death which Arjuna led to his Veera Prtigjna of killing King Jayadratha. Even there earlier, he promised to Duryodhana to imprison Yudhishtthara and in the process devastated Pandava Maha Rathis, especially his sworn enemy King Drupada. Then Drupada’s son Dhrishthadhumna made a veera prapagjna to kill Dronaachaarya. Yet, Dronaacharya’s son, Ashvathama had proved a bone of contention.

As per Krishna’s advice, Bhima killed an elephant named Ashvathama and made Bhima shout that Ashvathama was killed and conveyed the news to Drona Acharya. Drona was horrified at the news, asked Dharmaraja being famed for truthfulness for confirmation and the latter confirmed: ‘Ashvathama died- the elephant’; he said that further in a very low tone saying ‘ *Ashvathama hatah: Kunjarah*’. Thus Drona was cheated, hung his bow and arrows and sat still in meditation, when Dhrishthadyumna the Drupada putra showered arrows and killed Drona. *Such indeed was the tragic end of the Dronacharya as the unsung hero of the Great Battle of Maha Bharata, despite the warnings of Maharshis seeking to practise kshaatra dharma of astra shastras..* He was not merely a Vedic Pandita but Kshaatra Vidwan of Astra Shastra Vishaarada. Indeed the teaching of Bhagavad Gita’s counselling is: *Swadharme nidhanam shreyah, paradharme bhayaavahah*// Now the proverbial Saying in English as applicable to the Acharya: ‘ Neither the Singer nor the Song ever be!’ as indeed an Immortal Unsung!

As in the fitting tribute of dedicating the earlier series of the Essences of Virat Parva, Bhagavad Gita and the Great Battle of Bhishma Parva of Maha Bharata, may we seek the humility to once again place this Essence of Drona Parva of Maha Bharata too at the feet of HH. Vijayendra Saraswati of Kanchi Mutt’s Acharya.

V.D.N.Rao and family

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DRONA NIDHANA PARVA: Chapter 114: Pandava Veeraas had gradually dominated Dronaacharya while on recovery the Acharya killed Drupada Poutras and soon thereafter killed Kings Drupada and Virat too as Dhrishtadyumna vowed to kill the Acharya and hence followed intensification thereafter- P. 155- Chapters hundred sixteen and seventeen described on bheeshana yuddha, Duryodhana's paraajaya by Nakula- fierce battle between Dushaasana and Sahadeva, Karna vs. Bhimasena and Dronaacharya vs. Arjuna. P.156; Chapters hundred Eighteen and Nineteen describe Dhrishtathadyumna's defeating Dushaasana and assaulting Dronaacharya while Arjuna's domination of Kouravas- P.157; Chapter one hundred twenty on Dronaacharya's threat by Rishi samudaaya for Astra Sanyaasa as Ashvathaama's disheartening of the Acharya's jeevana niraasha!- P. 159; Chapter hundred twenty one describes Dronaachaarya yuddha against Dhrishtadyumna- P. 160- Chapter hundred twenty two detailing ubhaya paksha maha rathi yuddha- dominance by Dhrishtadyumna-Dronaachaaryaa's astra tyaaga- his shirascedana and Brahmaloaka gamana.

[Vishleshana on a) Yoga Saadhana and b) : Yoga Siddhi ref. Markandeya Purana-

[Vishleshana vide the Essence of Brahma Sutras on Brahmaloaka Praapti vide its Chapter Four on Accomplishment

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ESSENCE OF DRONA PARVA OF MAHA BHARATA YUDDHA

Sarvaarishtaharam sukhaikaramanam shantyaaspidam bhaktidam smrityaa Brahmmapadam swarasadam premaaspadam shaashvatam, Maghashyaamashareeramachyuta padam, peetaambaram sundaram, Shri Krishnam satatam vrajaami sharanam kaayayena vaachaa dhiyam/

My dedicated and hearty prostrations to Shri Krishna Paramatma, the singular 'Avighjna-Mangala-Sukhha- Atma Ramaneeya-Shantiuktha-Bhakti- Brahmmapada- Rasa prema Kaaraka and Pradaata-Premaadhishthaana-Sanaatana Purusha-Megha Samana Shyama Sundara Vighraha- Peetaambara Dhari with manovaakaaya shareera sharanam'.

Introduction

Bhagavad Gita is crafted as of Eighteen Chapters of Arjuna Vishaada, Sankhya, Karma, Jnana, Karma Sanyasa, Dhyana, Jnaana Vigjnaana, Akshara Parabrahma, Raaja Vidyaa Raaja Guhya, Vibhuti, Vishvarupa Sandarshana, Bhakti, Kshetra Kshetragjna Vibhaga, Guna Traya Vibhaaga, Purushottama Praapti, Daivaasura Sampad Vibhaga, Shraddhaatraya Vibhaga and Moksha Sanyaasa. *Gitaapaatha samaa yukto mrito amanushataamvrajat/* As a human being resorts to Gita Pathana on the death bed accomplishes 'Devatva'. Even after committing terrible and most inexcusable sins, the later study by way of under-standing and absorption of Bhagavad Gita would qualify for 'Vaikuntha praapti'. A person after satisfying the 'nithya kamas' as per the day regularly without fail and keeps in mind the thought of the essence of Bhagavad Gita chapterwise, that blessed Human is as good as a 'jeevan mukta'!

The Summing Up the Ten Day Long of the Maha Bharata Maha Yuddha thus far is consisted as follows, before delineating the futher details the further 'Sangrama'.

' (Gita Mahatmya-Preparation for the Battle-Kourava Pandava yuddhaarambha- ubhaya sena dwandva yuddha-Bhishma Abhimanyu bhayankara yuddha while Uttarakumara Vadha by Shalya and parakrama of Shveta of Pandavas while Bhishma kills Shveta- Bhishma parakrama and **First Day** battle concludes- Yudhishtara's concern but Shri Krishna's encouragement- Kourava nirmana of Krounchaaruna Vyuha (trap) yet with mutual 'shankha naadaas'- Bhishma's maha yuddha Arjuna as Krishna as the able saaradhi to Arjuna- Dhirshadyumna vs Dronacharya yuddha-Bheemasena confronts Kalinga and nishaadaas and kills Shakradeva, Bhanumaana and Ketumaana and fierce killing of Kaurava sena samhara-Ubhaya sena's 'daaruna samhara'-Abhimanuyu and Arjuna parakrama pradarshana and **Second Day's** battle ends- Kauravas and Pandavas design Vyuhas mutually for merciless killings-Ubhaya sena yuddha-Kaurava sena's retreat and Duryodhana Bhishma consultations- Bhishma parakrama and Shri Krishna seeks to terminate Bhishma as Arjuna intervenes, swears and displays his capabilities as the **Third Day's** battle concludes- On the **Fourth day**, both the shatru senaas constructed vyuhas and mutual battles of Bhishma and Arjuna while Dhrushtadyumna encountered Shalya followed by a fierce battle and their respective armies while Bhimasena slaughtered the elephantry of Kouravas. Bhishma stalled the heriocs of Bhima while Satyaki of Pandavas bumped into Bhurishrava of Kouravas. As Bheema and his herioc son Ghatokacha displayed their respective 'gadaayuddha naipunyata' the fourth day battle got declared as terminated-Meanwhile, the blind King Dhritarashtra and his adviser-cum- informer Sanjaya explained about the sensitive balncing of Kourava-Pandava maha yuddha as the days passed by with the Pandava side displaying signs of the swings in light signs of positivity. Sanjaya

further narrated the incident of Bhishma's trance with Brahma and his prayers to him. He further detailed the indications with veiled warnings of the Finality of the Great Battle with Krishna as the Narayana and Arjuna as the Nara Sheshtha. Sanjaya further depicted the magnificence of Krishna- Brahma-bhuta stotra and Krishnaarjuna's glory. The **Fifth day** battle commenced with Kourava's designing 'Makara Vyuh' while Pandavas constructed the Syena Vyuh. Bhishma then initiated the attack against Bhima and subsequently with Arjuna- Both Kourava and Pandava warriors fought in extreme desperation- dwandva yuddhas of Virata and Bhishma, Ashvatthaama and Arjuna, Duryodhana and Bhimasena, Abhimanyu and Lakshmana proved extremely fierce encounters- Satyaki and Bhurishrava as the latter killed ten sons of Satyaki while Arjuna's gallantry was the highlight of the fifth day battle- The **Sixth day** battle was initiated with the ambushed entraps of Kauravas -Pandavas of Makaradhwaja and Krouncha respectively- These wicked and brutal vyuhas of mutual slaughters created panic in the inner psyche of the blind King Dhritarashtra - Bhimasena and the dominance of Dhritishadyumana/ Dronacharya was visible at the Kurukshetra Battle - the predominance of Ubhaya Paksha Senas was clearly visible alternatively- then followed the ferocity of alternate ups and downs as of a see-saw fluctuations- the highlight of the day however was that Bhima humbled Duryodhana in their gadaa yuddha thus terminating the day's battle.. The **Seventh day** 'maha sangrama' got heralded with Mandala and Vajra Vyuhas of Kaurava- Pandavas respectively- As the duo of Krishnaarjuna's chariot made its headway into the middle of the battle the Kaurava sena ran away helter-skelter even as Dronacharya and Virat assaulted each other soon followed by Virat putra Shankha- Napumsaka Shikandi of Pandavas and Dronaputra Ashvatthaama encountered- Saatyaki dominated Alambaka of Kauravas-Drushthadyumna subdued Duryodhana while Bhimasena encountered Kritavarma- Iraavan of Pandavas defeats Vinda and Anuvinda while Bhagadatta succeeded in subduing Ghatotkacha but Nakula Sahadeva attained success- Yudhishtara defeats Raja Shrutayaya a friend of Kauravas while Chekitaana of Pandava sahayogi placed Kripacharya to senselessness- Arjuna displays his spirit of gallantry as a group of Pandavas pounced on Bhishma Pitamaha- Yudhishtara keeps napumsaka Shikandi as Bhishma would never like to face a napumsaka in any encounter thus the Seventh day sangrama concluded as Bhima realised the weakness of Bhishma- On the **Eighth day**, the vyuhas of Kaurava Pandava vyuhas were tightened and further strengthened and the Rana Yatra was reinforced while both Kauravas and Pandavas. Bhishma displayed his spirit of courage while Bhimasena did the balancing act of killing eight of Dhritarashtras sons while Duryodhana made serious consultations with Bhishma- this was followed by ever fortified Kaurava sena as 'bhayanaka jana samhara' had ensued- meanwhile the killing attack of Shakuni's brothers broke out by Iravaana of Pandavas as the latter followed but Rakshasa Alambusha of Kauravas succeeded in killing Iravana- following this, 'Duryodhana Ghatotkacha bhayankara yuddha' broke out even as Dronacharya and a group of Kauravaveeras joined the attack. But the ever alert Bhimasena joined the defence his son Ghatotkacha as the Kaurava heroes who joined afresh took to their heels. Duryodhana and Ashvatthaama together with Raja Neela fell prey to the maya jaala prayoga by Ghatotkacha as crowds of Kaurava soldiers ran away At the express request of Duryodhana appealing Bhishma, the latter instructed Bhagadatta who sought to intervene as a severe battle ensued. Elsewhere Arjuna broke into tears as Pandavaveera Iraavaan, while yet another place of the battle field, Bhimasena was joyous in killing King Dhritarashtra's nine more sons. At another side of Kurukshetra there was an entanglement of Abhimanyu and Ambashtha of Kauravas while the eighth day Maha Bharata Yuddha concluded. At the nightfall of the day convened a Mantri Sabha and resolved the entry of Karna into the battle field and an earnest appeal to the invincible Bhishma Pitamaha to terminate Pandava brothers -Bhishma described Arjuna's parakrama yet had made a 'pratikijna' to intensify his endeavor to destroy Pandava sena and at the sametime to protect Duryodhana on the further days of the Epic Battle. The **Ninth day** battle ushered in fresh changes in the Vyuhas on

both sides and even as the battle was initiated there were ‘vinaasha purvaka utpaataas’, black clouds and evil omens. Droupadi’s pancha putras including Abhimanyu entered the battle. Abhimanyu initiated with Alamba parajaya and along with his father Arjuna rattled Bhishma-Kripacharya- Drona Purta Ashvatthama as also Dronaachaya too beside Satyaki as the Kouravasena was terrified running away. Duryodhana-Dusshaasanas provided cover to Bhishma while Yudhishtara-Nakula-Sahadevas forced Shakuni to run away- Kourava Sena paarajaya topped by Shalya carried on further battle. Yet Bhishma forced Pandava sena to fluster to such an extent that Krishna himself was distressed so much that Arjuna had to halt him reminding the role of a Saradhi never ever to involve in the battle. Thus the Ninth Day battle concluded as Pandavas met Krishna and wished for a solution to the invincible Bhishma Vadha. As the **Tenth day** arrived, the Kourava-Pandava senas moved forward as the Pandavas arranged Napumsaka Sikhandi’s chariot arranged right in front of Pitamaha Bhishmaacharya’s chariot- Bhishma and Duryodhana ‘samvaada’ followed by Bhishma’s samhara of lakhs of Pandava sena-Enthused by Arjuna, Sikhandi attacked Bhishma even as the pramukha veeraas of both sides killed each other while Dusshaasana attacked Arjuna-Kourava Pandava pramukha maharathis attacked each other in a spree of one to one killings- Dronaacharya hinted to Ashvatthama that ‘ashubha suchanas’ were sighted and with a view to safeguard Bhishma asked the latter to attack Dhrishtadyumna as a precaution -as instructed by Bhishma, Yudhishtara was prevented to attack kourava sena yet as Bhimarjunas intensified ‘kaurava sena samhara- Dusshaasana displayed his prowess and Arjuna made him unconscious- Bhishma’s parakrama devastated Pandava- Arjuna destroyed Bhishma ratha-Hamsa rupi Rihis and asked Bhishma to await Uttaraayana for his end-Arjuna arranged a bed of arrows famed as ‘ampa- shayya’ as ‘ubhaya paksha senas’ facilitated to carry the physique of Bhishma while Arjuna created a waterspring to soothen his thirst.)

ESSENCE OF DRONA PARVA- as follows:

Chapter one on Kourava’s great distress of King Dhritarashtra and of the Kouravas on Pitamaha Bhishma’s absence at the Great Battle and thought of Karna

Then King Dhritarashtra was immersed in introspection, especially owing to Bhishmacharya’s inability to participate in the Sangrama any longer to avail his boons from Brahma Deva of ‘ajeyata’ or invincibility and of ‘swacchanda marana’ or as per his own desire, since he was awaiting the arrival of Uttaraayana ‘Punyaakala’ round the corner. The King was disheartened and disillusioned about the prospects of Kourava Vijaya especially in the absence of the Pitamaha from the battle grounds who was indeed the bulwark or the safeguarding defense. Similar was the situation of Duryodhanaadi Kourava Putras too. Pandava putras too were totally crest fallen. Yet on recovery in their own hearts were gradually recovered and recalling the kshatraya dharma obtained the blessing clearance of the Pitamaha on the ‘baana shayya’, the kourava putras and the sena moved on right into the battle yet again and so did the Pandavas too. ‘Putra sahita mohaaviveka’ were thus subjected to ‘samasta raaj sahita sumpurna kuru vamsha’ had thus been targetted as become ‘mrityu adheenaas’. Indeed Bharata shiromani Bhishma having fallen to dust, the Kouravasena was lost gazing at the ‘nakshatra heena, vaayu shunya antariksha’ like Bali Chaktavarti was humiliated by the ‘naayaka viheena asura ganas’ as having lost all hopes as dejected. *Karnihi Kuruvosmaarshuh sah Devavavotomaph. Sarvashtabhritaam shreshstham rocha maamavivaatitham/ Bandhumaapadratasyeva tamevopaagaman mahah, chukrushuh Karana Karneta tatra Bhaarata Paarthivaah/ Ratheyam hitamasmaakam Sutaputram tanutya jam, sa hi naayudhyayat*

tadaa dashaahaani mahaashayaah, saamaatya bandhuh Karne vai tamaayanat maa chiram/ Then Kouravas were mind struck of the singular reference of Karna. This is on the analogy of grihsta would look to the help of an 'atithi' faced with extreme calamitous situation, or to a close relatives and as such that among the 'samasta shastrastra nipunas', Karna could perhaps take on the mantle of the Pitamaha. As soon as Karna's name was spelt out, the Kourava Putras as also the Kourava Sena Rajaas and maha yoddhaas had instantly reacted bellowing 'Kar na Karna'! Then the Kourava Rajas and Mantris had unanimously decided to fill in the role of Pitamaha and tried to run after the Ratheya Ratha. Nonetheless, on second thoughts, the concern was raised: Recalling that the Pitamaha stated once before that Karna was an Ardha Ratha as compared to Arjuna as an 'Athi Rathi' he himself was a Maha Rathi. At that time when Duryodhana suggested to the Pitamaha the name of Karna to accompany or perhaps even relax him since at that particular juncture when Pitamaha was not too active on the maha yuddha, then Bhishma replied: *Rathaatirathasankhyaayaam yogaagraneeh shura sammatah, saasuraanipa Deveshaan rane yo yodhyutusmahet/ Sa tu taineva kopena Rajan Gangeyamuktavaan, thayi jeevati kouravya naaham yotsey kadaachana/ Tvayaa tu pandaveyesgu nihateshu mahamridhe, Duryodhanamanujnaaya vanam yaasyaami kourava/ Paandaveryaa hate Bhishme tvayi swarhgamupeyushi, hantaasmeyarakarayainaiva kjrustraan yaanmanyase rathan/* The number of Rarthis far exceeded the number of Maharathis as the former category would have the enthusiam to fight Devendra even. Bhishma thus addressed Duryodhana that he would certainly devastate as many pandava senaas as possible and then perhaps retire to vana vaasa after taking Duryodhana's permission or else get killed by Pandasva veeraas. Such was the assertion by Bhishma then. Hence the kourava raajaas once again sought to keep hailing for Karna and shouted : ' Karna Karna' your indispensability has now caused as Bhishma Pitamaha is at the 'mrityu mukha' now.' At that time, Karna was along with Duryodhana. Indeed, Karna had learnt the astra shastra vidhya from Parashurama the yoga purusha himself! Having reached Karna, they felt assuaged of their utmost concern as Vishnu Bhagavan approached Deva samuhaas for their 'raksha'! As Sanjaya intimated the proceedings accordingly, Maha Raja Dhritarashtra heaved his breathing as a 'visha sarpa samaana ucchvaasa-nishvaasaas' and stated that such indeed was the desperation of the kourava sena in the absence of the Pitamaha's having fallen awaiting the arrival of Uttraraayana!

Chapter Two on Karna Ratha Yatra

As the Suta Putra Karna was thus forced by the circumstances after the fall of the Pitamaha from his chariot, and had to pioneer the Kouravasena and hastened to reach Duryodhana just as a massive boat had to be restored its balance as otherwise would bewobbly shaking and upsetting the Kourava Sena. Then he raised his divya dhunush 'Pratyamscha' which was bestowed to him by Parashurama himself and fixed up 'kalaagni samana- vaayu samana shakti samaana baanaas' and declared as follows: ' I am fully aware that Bhishma Pitamaha had been issuing such arrows as of 'shatru vinaasaha' - 'shashi chihna samaana dhriti, vriddhi, paraakrama,satya,smriti, vinayaadi veerochita yukta, veerochita guna sampanna baanaas' and lashed off shatru sena yoddhaas continuously all these ten days of the Maha Sangrama. Now Mrityunjaya Bhishma Pitamah had since fallen to dust! What about we the ordinary lives after all! Bhishma Pitamaha be like Vasu Devataas. 'Vasudevata samana shaktishaali', and in his absence from the Maha Sangrama, we are all to express our sincere gratitude as we have since lost our 'dhana-putra- Vasundhara-Kuruvamsha-Kurudasha praja and the kourava sena should indeed be cried openly and most earnestly!"

[Vishleshana on Vasu Devataas:

Ashta Vasus: Ashtaavasus are viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.]

Thus having commended the Pitamaha in the latter's presence, Radheya Suta Putra Karna breathed heavily and broke down and lowered his dhanush. Having recovered, he wiped off his tears and resumed his rumination once again.' As Pandava sena pramukha Rajas resumed their maha yuddha then the kourava sena was hilarious as Maharathi shreshta Karna was readied for the participation. Once again, Karna resumed his reflections: Indeed, in this entire samsaara, one would always have to be evercautious dodging 'mritya devata' ever and nothing be permanent. After all, Kurushreshtha Pitamaha in the course the maha yuddha had lacerated pandava veeras of the stature of parvata samaana veeratva had himself fallen down to dust. Indeed this be like Surya Deva falling down to earth unble to resist the 'maha vaayudeva' like Arjuna! How indeed should be thus possible to conquer fearlessness! As for Yudhishtara he is replete with dahirya, buddhi, satya- satvaguna sampanna; Bhimasena in his paraakrama would excell hundreds of Gaja Rajas. Then Arjuna the Deva Raja Putra of everlasting renown. In such circumstances, how indeed to accomplish vijaya prapti! Then Nakula Saha Devas be of the courage and valor of Yama Raja, while Satyaki and of course Bhagavan Devakinandana, what indeed be even the remote possibility of Kourava vijaya! Shatrusudana Kapidhwaja on Arjuna's Ratha and its earth tremors like resoundings would never be tolerated in the abdomens of Kourava Rajas let alone their senaas. Just as prajjvalita agni jwalaas keep spreading and on the ways burn off to ashes the grass, trees, shrubs. Even by the resounding 'thamkaara' of Arjuna's gaandeeva and of the panchajanya, the kourava yodhaas do get rattled at once in bewildered. *Ko Arjunam yothayitum tvadanyah Paarthivorhati., yasya divyaani karmaani pravadanti maneeshanah, amaanushaischa samgraamshyaambakena mhaatmana, tasmaachaaiva varam prapto dushta paapa -kritaanbabhih, konyayah shakto ranejetum purvee yo na jitasvayaa/* Karna then confessed to Pitamamah: 'Pitamaha! Who indeed could ever face Arjuna, except you! Let alone the ordinary rajaas with all their collective strength of their respective senaas but no purushas of 'maha dharma karya karamana' background or asura daityas or even trinetra dhaari Bhagavan Shankara too be doubtful of challenging the Savyasaachi! Pitamaha! even Parashurama the Avataara Purusha too who devastated and uprooted the kshatriya clan would hesitate to encounter Arjuna! However, Pitamaha! Only with your esteemed blessings I might make an earnest attempt to perform my duty.

Chapters Three and Four : Pitamaha Bhishma encourages Karna to take to the Sangrama- as Karna for the very first time enters the Battle as the Kourava Sena- raised victory shoutings!

Pitamaha Bhishma s was lying on the bed of arrows as arranged by Arjuna was noticed by Karma and addresssed him: 'Karna! Just as saritaas get inspiration from samudras or jyotirmaya praasadhaas from Suryadeva, or the very concept of truthfulness from maha sadhus, or mere seeds from gigantic trees, mat the kourava bandha baandhavaas be led by you as the senapati of the senas. Like Bhagavan Vishnu be as

the hub of devataas, do be the ‘aadhaara bhuta’ of kouravaas. Karna! May Duryodhana’s yuddha vijaya kaanksha be fulfilled by your dexterity of parakrama as you had displayed several times in the past as for instance of kakamboja raajaas with gusto and bravery. Girijana nivaasis Nagnajit aadi Naseshaas, Ambashtha-Videya- Gaabdharaa desheeya kshatriyas were humiliated by you. Karna! In the past, Himalayala durga nivaasies like rana karkash kiraataas were humbled by you and gifted them to Durodhana. Utkala-Mekhala-Poundra-Kalinga-Andhra-Nishaada-Trigarta- Vaahneeka adi rajas were defeated by you and their all your followers of Kouravas now. Karna! Quite apart of these victories of yours was and when Duryodhana had decided numberless other victory records of yours were aplenty.

Having heard patiently and tolerantly the apprehensive hesitations of **Karna encouraged him as follows**

‘Samudra iva sindhunaam jyotishaamiva Bhaskarah, satyasya cha yathaa santo beejaaneemiva chorvaraa/ Parjanya iva bhutaanaam pratishthaa suhrudaam bhava, bandhavaasvaanu jeevantu sahasraakshamivaamaraah/ Maanahaa bhava shatruunaam mitraanaam nandivardhanah, kiuravaanaam bhava gatiryathaa Vishnurdivoukasaam/ Swabaahubalaveeryena Dhaartaraashtrajayaishinaa, Karna Raajapuram gatvaa aambojaa nirjitaastyaa/ Girivrajagaaschaapi n agnajitpramukhaa Nripaah, Ambashthaascha Videhaascha Gandharaascha jiraastvayaa/ Himavaddurga nilayaah kiraataa rana karkashaah, Duryodhanasya vashamaagatvaa Karna puraakritaah/ Utkalaa Mekalaah Poundraah Kalingaandhraascha jitaasvayaa/ Tatra tatra cha sangraame Duryodhana hitaishinaa, bahavascha jitaah Karna tvayaa veeraa mahoujasaa/ Yathaa Duryodhanastaat sajnaatikula baandhavah, tathaa tvamapi sarveshaam kouravaanaam gatirbhava/ Shivenaabhivadaami tvaam gaccha yuddhasya shatrubhih, anushaabhikuruun sankhye dhatsva Duryodhane jayam/ Bhavaan poutra samosmaakam yathaa Duryodhanatathaa, tavaapi dharmatah sarve yathaa tasya vayam tathaa/ Y ounaat sambandhakaalleke v ishishtam sangaatam sataam, sadbhih saha narashreshtha pravadanti maneeshinah/.Sa satya sangato bhutvaa mamedmiti nishchitah, kuruunaam paalaya balam yathaa Duryodhanastathaa/ Bhishmaacharya then boosted up the morale of Karna thus: Kar na! Do seek to provide shelter and refuge to the needy aspirants at this hour like huge sarovaras to even Samudras, and like notable illuminations in the absence of the Sun light; the concept of Truthfulness as from Saadhu Purushas, emerges from mere seeds to massive trees on earth. Thus try to safeguard the Kouras at the critical hours. This be on the analogy of crores of Devatas, yet, one be named as the leader Lord Indra! Right now, your bandhu bandhava kouravas if approached you please do accept the mantle of leadership responsibility. After all you to have the name and fame of a being a ‘shatru mardana’ and ‘mitraandana’. Just as Bhagavan Vishnu be the sanctuary of Deva samuhas, do endeavor to be the sheer source of help like a dying person would hold a flowering shrub for survival as the ‘kouravaadhaara’. Karna! do recall how had you assisted in the vijaya prapti by Duryodhana who had daringly entered the raaja pura of Kamboja Raja. Also you saved Duryodhana in the past from the cruel clutches of Girivraja Nagnajit aadi Nareshas, as also the Nareshaas of Ambashtha- Videha-Gandhaara desheeya Kshatriyas having subdued them all and raised vijaya pataakaas for Duryodhana. Do recall that in the past that rana karshasa kiraataas from the caves of Himalayas were humbled and hand them over to Duryodhana! Also you overpowered and crushed the kings of Utkala, Mekala, Poundra, Kalinga, Andhra, Nishada, Trigarta and Vaahneekaadi Rajas successfully. Karna! But for whom who indeed be confident to anchor his hopes and expectations except you! Dear Karna! Please realise that the entire kutumba-kula-bandhubandhava sahita Duryodhana would wholly depend on you after my fall awaiting death and hence my honest and straight forward advice be to fulfill the aspirations of Kouravas are anchored on you and don’t you disappoint them all! My blessings to you or your ‘vijaya prapti’! Duryodhana indeed is my grandson and you too be likewise and as such my blessings to you for your ‘vijaya prapti’. May you be the truthful friend and close

associate of Duryodhana and as an honest 'koutumbika sambandhi' of Duryodhana. Hence in the name of an ever truthful comrade do extend your contribution for the kouravasena.

[Recall of Maha Bharata Yuddha 's Bhishma Parva on Karna:

While addressing the mantri mandali, Duryodhana stated: ' Comrades! Dronacharya, Bhishma, Kripacharya, Shalya and Bhurishava have been somehow failing to overtake the Kunti Putras; I am unable to understand the reason for this as Pandavas by themselves have consistently declaring their success. And devastating the kourava veeraas. It would appear that the Pandava Veeraas could be invincible even by Deva samuhaas. Hence Radhaanandana! You have so far been away abscenting from this sangrama all these days and in this dire situation you too should participate as several of my own brothers had been facing deaths day by day.' Then Karma Veera Karna replied: *Maa shocha Bharta shreshtha karishyeham priyam tava, Bhishmam Shaantanavastuurnama payaatu mahaa ranaat/ Nivritthe Yudhi Gangeye nyashtashastre cha Bharata, aham paarthaan hanishyaami sahitaan sarvasomkaih, pashyato yudhi hishmasya shape satyen te nripa/ aandaveshu dayaa nityam sahi Bhishmah karoti vai, ashaktascha rane Bhishmo jetumetaan maharathan/ Abhimaanee rane Bhishmo nityam chaapi ranapriyah, sa katham paandavaan yuddhe jeshyate taat sangataan/ Sa tvam sheeghrameto gatvaa hishmasya shibiram prati, anumaanya gurum vridham shastram nyaasaya Bharata/ Nyastra shastre tato Bhishme nihataan pasya andavaan, mayaikena rane Rajan samuhyudranabaandhavaan/-'Bharata shreshtha! Kindly not get agitated as I surely should do my very best to reverse this unfortunate trend. But may I request you to immediately ask Bhishma to lay down his arms and eliminate him from this maha sangraama when this trend of negativity should be reversed. Do please realise that right in the presence of Bhishma, 'sarva Somakonsahita samasta kunti putraas' should be destroyed by me and this is my 'satya shapatha' . Bishma is a 'pandava pakshapaati' and how indeed you donot still realise this. Bhishma had all the while kept a soft corner for Pandavas and how do expect victory for you! May I now beseech you to immediately visit the Bhishma shibira and request the pujya pitamaha and make him agree to lay down his astra shastraas. Duryodhana Raja, once you convince him then, be assured I should to responsible for your glorious victory!' As Karna declared so, Duryodhana had at once looked up to Dusshaashana and instructed him to forthwith as follows: ' Dear brother Dusshaasana! Do this type of 'vyavastha' to hasten this process of Bhishma pitamaha's involvement and intervention and of his pack up']*

Thus Karna having been heartily blessed by Bhishmacharya proceeded towards the Rana bhumi as the kouravasena had heartily welcomed with great relief and joy that so far, Karna never appeared thus far for all the ten days of the Sangrama and had welcomed him with jaya jaya ninaadaas.

Chapter Five as Karna approached Duryodhana, the latter welcomed Karna and sought the latter's opinion, after mutual deliberations, it was declared that Dronacharya be the Kourava Senapati'

Duryodhana was happy the Karna had arrived and said: Karna! I am delighted thar he too had arrived as I am seeking to arrange the kourave sena to be assertive again and make it as 'saadha' once again. Would you not like to join me in the revision of ' senadhipatya'! Karna replied: ' Purushasimha Nareshwara! You are a yourself a 'buddhimaan' and you may like to convey your own thinking as indeed none else could overstep the same and none could overstep the same. Also, am sure that your decision would be fully justifiable as be of 'nyaaya sangata'. Then Duryodhanareplied: Karna! You are well aware that sofar pitamaha had been the Senapati as indeed very ably conducting kourava sena whot with his age, experience, bala paraakrama and 'atma vidya, yuddha pranaali and kushalata' all these ten day long maha

sangrama this far. But most unfortunately, he is on 'swarga dwaara'. Now, you do understand that this ship of yuddha would have to be maneuvered and steered with sagacity and experienced expertise. Then Karna replied: This capacity to steer clear under these circumstances should have certain qualifications and abilities as the 'kula-shareera dardhyata, jnaana, bala paraakrama and buddhi kushalata'. Keeping these in view my own feeling may I suggest as follows: *Ayam cha sarvayodhaanaamaachachaaryah rtpyah sthaviro guruh, yuktah senaapatih kartum Dronah shastrabhritaam varah/ Kohi nishthati dudhurshe Drone shastrabhritaam vare, senaapatih shyaadanyosmaacchukraaageerasa darshanaat/ Nacha soshyasti te yoddhah sarva raajasu Bharata, Dronam yah samare yaantam naanuyaasyati samyuge/ Yeshsenapranetrunameesh shastrabhriuaamapi, esha buddhimataam chaiva shreshtho Rajan gurusthava/ Evam Duryodhanaanaachaayamasu senapatim kuru jeeshyantosuraan sankhye kaarukeya-mivaamaraah/* Hence this present critical situation, the best possible Acharya the trainer and guide to 'samasta yoddhaas' be declared as the best possible choice as the kourava senapati. Duryodhana!, among all the kingdoms on the battle front there could be none else who would be ahead but merely follow him. Duryodhana Raja, just as the entirety of Deavaganas headed by Indra had to necessarily follow the foot steps of Bhagavan Kartikeya!

[Vishleshana on Kartikeya vide Skanda Purana as follows:

Sarva Devaganas headed by Indra himself commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra's 'Vajra' was overpowered by Tarakasura's weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura felled him on the ground; Muchukunda wanted to use the 'Brahmastra' but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his 'Maya' and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own 'Shakti' and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe. Whoever reads or hears the details of the historic victory of Deva Senapati over the obnoxious Demon would be rid of Sins of even great severity and magnitude.]

Chapter Six on Duryodhana's approaching Dronaacharya requesting him to assume leadership of Kourava sena as its Senadhipati

Having approached Dronacharya, Duryodhana requested him to assume the role of Leadership of Kourava Sena as the Senapati or as the Commander-in-chief and said: Acharya! Dwija Shreshtha! You are from the uttama kula, as having been well versed with shastra jnaana, buddhi, paraakrama, yuddha kuashalya, ajeya, neeti, vijaya, tapasya, kritagnataadi samasta gunas as ever growing. There could be none else as of the capacity bestowing the ability of protecting various kings, and why not that privilege to that of Kouravas too. Indeed, among the Dwadasha Rudras of Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni, Shankara is the leader be the Leader; among the Ashtaavasus viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Pavaka the Leader; among the Yakshas, Kubera is the leader; among the Brahmana shreshthas, Vasishta would be the foremost; among the tejomaya padaardhaas Bhagavan Surya outshines; among the Pitru Devas Dharma raja would lead; among the jalacharaas Varuna Deva would outshine ; among the Nakshatras Chandra deva surpass; among Daitya ganaas, indeed Shukraacharya is unparalleled ; but indeed among the Senapatis you be the best of all! Acharya! These eleven akshohini sena be led and controlled by you and having designed a vyuha do kindly get readied and slaughter off the opposing enemies as we should follow you in all earnestness. Noticing this development of your leadership as the senapati in the place of Bhishmacharya, 'mahaa dhanurdhara' Arjuna should refrain from the repeated thankaraas of his gandeeva dhanush. Most undoubtedly then my sena would establish firm footing in this yuddha bhoomi by overcoming the Yuddhashtharaadi pandava yodhaas. Then Dronacharya replied to Duryodhana.

Chapter Seven describes Dronaacharya's Senapadaabhishekha-Kourava Pandava bhishana yuddha and Drona paraakrama

Dronaacharya addressing Duryodhana asserted that he was indeed a 'nishnaata' or the skillful master of shadanga vedas viz Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha- 'Manu virachita artha shastra' - 'Bhagavan Shankara prada baana vidya' and 'aneka astra shastra janana'. Duryodhana! What all you had commended of my 'dhairya saahasas' be proven on the 'rana bhumi' be indeed by displayed to accomplish kourava vijaya and resort to devastating the pandava pramukhas. Raja! I have strongly resolved to smash down Drupada Kumara Dhritshadyumna any way as he was indeed born to die in my hands only as recalling his old enmity with King Drupada who refused to even recognize him despite being his 'baalya mitrata' and help him in his hour of need. May I assure you that the entire lot of Somaka Napumsakas too and assure you of kourava vijaya. Then Sanjaya reported to Dhritarashtra that along with his sons, Duryodhana as per the 'shastreeya vidhi anusaara abhisheka' along with his brothes and co Kourava Kings dutifully and with veneration to Dronacharya. At that time one would like to recall the simile symbolic as of Indra to Kartikeya before Tarakaasura Vadha. Right at that time there was vaadya ghosha-shankha dhvanis and the entirety of kourava sena were in raptures, besides 'punyaahvachanas-swasti vachanaas-suta, magadha, vandeejana stotras, brahmana shreshtha swasti vachanaas, yuvati nrithyas and kourava vijaya ninaadaas followed. Thereafter, Maharathi Dronaacharya Senapati initiated Vyuha rachana and proceeded ahead as Sindhu Raja Jayadratha, Kalinga Naresha and Vikarnaadi Kourava putras spread off south ward. Kripaacharya, Kritavarma, Chitrasena, Vivimsati ad Dusshaasanaadais were to Dronacharya's left side. Right behind the Acharya were Sudkshnaadi Kamboja sena while Shaka- Youvana's cavalry followed too. Behind Duryodhana were the Madra-Trigartha-Ambashtha- Prateecha-Udeecha- Maalava-Shibi- Sharasena- Shuudra- Malada-Souveera- Kitava- Prachya and Dakshinaatya veeras followed as Dusshhaana keeping Karna ahead. Thus the kourava maha yodhaas with their dhanush baanaas pushed off ahead as the radikas with their dhvajas high pushed off ahead especially noticing Karna too had joined the yuddha bhumi for the very first time after ten days and thus the spirit of 'refreshed mahotsaaha of Vijaya kaanksha'. In fact on noting Karma's entrance even

the absence of Bhishmacharya on the death bed awaiting Uttaraayana, the Kourava yodhaas were too happy to suppress their inner feelings of rejoicing and reassured themselves in their inner feelings that after all with Drona Karnas, Kourava vijaya would not too far to seek ! The general impression in the Kourava Sena had been that doubtless the Pitamaha was massacring Pandava Senaas yet they did have a soft corner for Kunti kumaaraas lest they could have concluded this Maha Sangrama long back enough. But Karna would never suffer such inhibitions. Hence let us proceed ahead as per the 'Dronaacharya krita Shakata Vyuha' rachana. Such were the inner thoughts of the Kourava Sena. Then one could see the Krouncha vyuha as formulated by Pandavas as Dharmaraja Yudhishtara had formulated and right in front portion was pioneered by Arjuna with his Radha Dhvajaja was flying aloft by Vaanara chihna as Bhagavan Shri Krishna was the saarathi and the Savyaasaachi was ready to attack. As the Arjuna ratha dhvajaja was displaying such brightness as of Suryakaanti as guiding the Pandava Sena behind the Dharmaraja- ratha was there along side that of Arjuna's was shining on its own brilliance. The star attraction was of Arjuna's chariot as Shri Krishna was the charioteer Himself. While Arjuna's gaandeeva dhanush was popular Shri Krishna's Sudarshana Chakra as of Kaala Chakra itself was far ever popular. As for the Kourava Sena, Maha Rathi Dronacharya made the initial attack as bhayankara Pandava Sena's 'aatra naadaas' got reverberated as the latter's samhaara was assertive, then the earth tremors were pronounced as Prachanda Vayuvega raised too. Soon enough there was no meghaas were visible as mamsa-rakta varshas disbled to see the onlookers. At that time when Dronaacharya's baanastra paramparas resulted as 'gridhra- shyena-bala-kanka- vaayasa sahasraas' had a field day. Pakshi kolaahaas by swallowing 'mrityu kalebaraas' of the Pandava yodhaas was readily notable. Further, very many 'bhayankara utpaadaas' appeared as the 'jeevana leelaas vinaashas' of the termination of Pandava soldiers. As both Pandava and Kourava soldiers were increasingly fumed up and lashed off their respective 'baana varshaas' and as more and more of dead bodies rolled down ever increasingly. As Dronacharya was thus massacring with mass destruction and proceeding further on and on, he spotted 'srujayaasahita Pandava Senas' as they were being demolished increasingly. Then the Dhrishtadyunaadi Drupada putras and their respective soldiers were increasingly focussed and were frightened and even that panic fell unconscious and fell dead. Dronacharya then started off lashing teevra baana varshas having singled out the Drupada putra Dhrishtadyumna too flashed off his 'astra pradardhana' with unusual alacrity. Meanwhile the Srujana Sena along with some horrified Pandava soldiers too got disappeared. Thereafter Dronaacharya switched on maarana yantra of Pandava Sena.

Chapter Eight continues the display of Dronaacharya's 'veera prataapa pradardhana' and his 'mrityu sankshipta samaachara'

Raja Yudhishtara then addressed Dhrishtadyumna and Arjuna: 'Is this not high time that you veeraas ought to control Dronacharya seeking to Pandava Sena paraajaya! He must and should be controlled as enough be enough'. This clarion call of Dharmaraja woke up Kaikeyaraja kumaras, Bhimasena, Abhimanyu, Ghatotkacha, Nakula Saha Devas, Masyadesheeya Sainikaas, Draupadi's pancha putras, Dhrishtaketu, Satyaki, ever kupita Chekitaana, and Maha Rathi Yuyutsu and several other Bhumipaala Pandava hita mitras got instantly woken up from their slumber. And they concentrated their vengeful looks and sprang up and had taken to instant action as though from deep slumber as of commotion and sudden burst of action and deed. Then Dronacharya then having realised a fresh commotion of the Pandava Maharathis, flashed his angry starings by assuming 'prachanda kopa swarupa' and strengthened his ruthless attacks. Even despite his age, he had indeed assumed a ever youthful and fuming form and ripped off his baana varshaas to the left-right- and center as sweeps off ratha- ashvas- dhvajajas, the Pandava's infantry -cavalry and elephantry brutally to death. The Pandava Sena took to heels- returned

back again as ‘atyanta-daaruna-bhayankara -kolaahala’ was raised all the four sides and up to the skies. Despite his advancing age, he was far more youthful putting the pandava youths were put to shame even by Pandava Maha Rathis. *Dronasya rath ghosena mourveemnishpeshena cha, dhanushshabdena chaakaase shabdah samabhavanmahaan. Ataasya dhanusho baanaa nishcvaranatah sahasrashah, vyaapya sarvaa dishah paiturnaagaashvaratha pattishu/* Dronacharya’s ratha ghosha, his mighty dhanush’s long stretched elongation’s ‘thankara nissvana kolaahala’ had impacted sky high while the ripping lacerations slaughtered elephants, horses, chariots and the foot soldiers of the pandava sena. Then the pancha shreshtha Kekaya raja kumaaraas and Panchala Raja Drupada were hurt severely and then attacked Yudhishtara. On seeing this, Bhimasena, Arjuna, Saatyaki, Dhrishthadhuma, Shaibyakumaara, Kashiraja, and Shibi had made simha garjanaas and had instantly gashed off their respective baana varshas yet they were all repulsed by the Acharya very deftly and quickly. Satyaki, Bhimasena and Arjuna as the respective Senapatis besides Abhimanyu, Drupda and Kaashi Raja besides many other Mahabalis of pandavas were too active to be humbled. Yet Dronacharya had since firmed up his impeccable place in the ongoing Maha Yuddha. *Akshouhinaambhyadhikaam shuranaamanivartinaam, nihaty panchssd dhrutimaanagacchhat paramaam gatim/ Pandavaih saha panchaalairashikvaih, hato rukkaaratho Rajan kritvaa karmasudushkkaram/ Tato ninaado bhutaanaamaakaashe samajaayat, shanyaanaam cha tato raajatraachaarya nihate Yudhi/ Dyaam dharaam swam disho vaapi pradeeshcaannaadayanaannaadayan, aho dhiringati bhutaanaam shabdah sambhavad bhrusham/ Devataah Pitarashbhiva purve ye Bharadhvaajah mahaaratham Paandavaastu jayam labdhvaa simhanaadaan prachikrireye simhanaadea mahataa samkapat medinee/* Dhairyashaali Dronaacharya had never ever would display his backside but performed veera samhaara by even an akshouhini sena yet finally achieved ‘parama gati prapta! ‘Maha Raja Dhritarashtra!’, informed Sanjaya. Suvarnaratha yukta Dronaacharya had displayed atyanta dushkara paraakrama and finally was killed at the hands of amangala kaari krura karma Panchaalaas was dropped dead! At that time as Acharya Drona was felled down, kourava sena’s ‘artha naadaas’ hit the sky as reverberated. At that time, swarga loka-bholoka-antariksha loka-disha vidishaas made prati dhwanis. And samasta pranis exclaimed: ‘aho dhikkaara’ with ‘pratidhwanis’. ‘Deva-Pitru- poorva bhraatra bandhus’ were surfiated with grief and distress. Pandavaas were greatly relieved and raised simha naadaas which caused tremors.

Chapter Nine details Dhritarashtra’s great distress on knowing the news of Dronacharya’s ‘mrittyu’ .

On hearing the heart rending news of ‘parama gati prapti’ of Kuru Guru Dronacharya, King Dhritarashtra got broken down for a while and asked Sanjaya as to what precisely was performing before the Srujana Sena had hurt him dead since indeed the Kulaacharya was a ‘sampurna shastraari shreshtha’ and ‘astra vidya nipunottama’. Was he rather inattentive as the Srujanas were awaiting an opportunity. Indeed, the Acharya had been ever vigilant and alert and always a peerless, shatru durjaya with suvarna maya pankha baanaas with ‘atyanta hasta laagava’ and his own typical methodology of releasing the arrows for long range ‘astra prayoga praveenita.’ How indeed raja kumara Dhrishthadyumna was able to raise his vijaya pataaka. *Vyaktam hi Divam balavat pourushaaditi me matih, yad Drono nihatah shuurah paarshatena Mahatmana/ Atram chaturvidham veere yasminnaaseet pratishthitam, tamishvyastradaraachaarye Dronam sharaam si me hatam/ Shrutvaa hatam suukmaratham vaiyyaagra parivaashitam, jaata rupa shirastraanam naadya shokamapaanude/ Na nuyunam paraduhkheena mritaye kopi Sanjaya, yatra Dinanamaham shrutvaa hatam jeev aami mandadheeh/* Surely indeed the ‘purusharthaapeksha Daiva’ called destiny was against Dronaachaarya and hence got tatgetted by Drishtadyumna’s hands. Of this veer senaapati well known for chaturanga - astra vidya has been conveyed by you be now be nowhere! ‘Vyaghra charmaacchaadita suvarna radhaarudha sharastraana dhara’ maha Dronaacharya as you had just

conveyed. Sanjaya! Even having realised now of this most tragic information since conveyed by you as being that he who had been distressing others had now been distressed by himself and having been thus realised that happen to be still alive! He has had the record of the shatru sena of infantry, cavalry and elephantry besides maha rathis was as good as none existent for him as dried up grass. Such legendary celebrities were rattled up the Yudhishtthara Sena. But had Yudhishtthara bestowed considerable importance to Dhrishthadyuma and pushed him forward and tightened his grip and noosed the Acharya! Had Arjuna the Savyasaachi had succeeded the Acharyas's tragic end! Had the Kekaya-Chedi-Kaaruusha - Masyadewsheeya sena surrounded all together against the Acharya and ended him up. Indeed the Acharya was an outstanding follower of such Viprottamaas who were erudite in Vedas vedaangas like maha nadis seeking to submerge in the maha samudras, but yet drowned by Srujanas! Jagad sampurna dhanurdharas too as per their own prarabdha karma even the Kunti kumaaraas too were subjected to their fate yet now how they got revived and killed Drona as small fishes were devoured by Maha Matsya or timingala' the huge mythological aquatic creature that can swallow whole lot of whales in one bite! How indeed a purusha simha of the stature of Dronaacharya was thus swallowed by Dhrishsha dyumna as backed my sexless creatures! Now, as am extremely distressed do please allow me for a while to recover, Sanjaya, stated king Dhritarashtra!

Further stanzas continued:

As King Dhritarashtra had collapsed down thus, his dharmapatni pativrata Queen Devi Gandhari who by her own volition volunteered blindness since her wedding time and was blessed with hundred sons like Duryodhana Dusshaasnas - too had cried off and so did the womanhood of the 'raani vaasa'. On gradual recovery, Dhritarashtra then asked Sanjaya: Who indeed intervened Ajaatashatru Yudhishtthara seeking intervene and face Dronacharya as the Pandavaraja would normally not consciously perform 'dharmollan ghana'. Was it or not Raja Yudhishtthara himself blatantly.! Was it Bhimasena the Mahabali, Mahakaaya, and Mahotsaahi with the capacity of sahasra gaja veeraas, who uninterrupted Dronacharya! Or was it Arjuna who was of meghasamaana varna with the innate capacity of hurling off releasing as being 'bhayankaramegha vajraatra prayogi' - 'Indra samaana banasamuha vrishti karta-dhanushthhankaara-radha chakra nemi shabda bhayankara megha swarupa- marmshala videerna karakaaraka bhayaanaka rupee'. Indeed Shvetavahana Arjuna whose sarathi was Shri Krishna Himself with his maha gaan n this mannandeeva itself ought to be impossible to win over even by asuras or deva samuhas even be just not even imaginable. Or were halted the 'sukumara-taruna- shuraveera-darshaneeya sundaras- medhavis-yuddhakushalaas-buddhimaana-satya paraakrami Paanduputras Nakula Sahadevaas'!. Or, had Sahadeva attacked Dronacharya by flinging off 'vishadhara sarpa samaana krodha bhara baanas' which were deftly stopped them off! Now, Satyaki being balavaan-satyparaakrami, aparaajita, Vasudeva nandana Shri Krishna samaana shaktishaali, Arjuna sikshaa prapta and astra shastra samcchaalana Arjuna samaana and did he attack Dronaacharya as of Parashuraama parakrama tulya! Like Krishna Himself that Saatvata vamsheeya with all his sadgunas of sathya-dhairya-buddhi-shourya-paramottama brahmaastra vidyaamaana Satyaki too might be suspected of Drona's exit for his parama praapti! In this manner, whom all do you feel be suspected of Dronaacharya's life termination! Had Dhrishthadyumna encountered the Acharya being 'uttama shreshthakula khyati premi-sadaa satkarma kaaraka- Arjuna hita saadhanaa tatpara-*my anardhakarodya kaaraka too*, stated King Dhritarashtra. ! Indeed, this Dhrishthadyumna was no doubtless of the tejas of Devatas of the caliber of Yamaraaja-Kubera-Surya-Indra- Varunaas too as who indeed be recalling the Acharya's termination of life and after considerable brooding, fell unconscious and fell down to earth. Then his queen Gandhari, an outstanding pativrata with folded eyesight blinded for good and the strees in the ranivaasa were all alarmed crying away. Later they

sprinkled seetala jala on the born blind King got gradually recovered. Then he desired Sanjaya to highlight the proceedings of Dronacharya's outstanding parakrama during his erstwhile parakrama pradarshana of that day in the 'maha sangrama.'

Chapter Ten details Dhritarashtra's shoka vyakulata- collapses and on recovery enquires as to who indeed be responsible for the tragedy of Drona's fall and ends up describing Shri Krishna Leelaas as ahead.

Maharshi Vaishampaayana before his refreshing his father King Parikshit's death to Janamejaya recalled that Suta Putra Sanjaya was blessed with the unique boon of divya drishti and the latter detailed to King Dhritarashtra about Dronacharya's death and the blind King felt extremely distressed and fell down unconscious.

[Vishleshana on Sanjaya's divya drishti

[Divya Drishti was given by Ved Vyas to Sanjaya the King Dhritatashrra's charioteer. There was an occasion when Veda Vyasa arrived Hastinapura to handover Asthiaks after the funeral of his mother Satyawati when he saw Dhritrashtra was anxious and was worried he ask the reason of worry he was informed by the Sanjay tha Mahabharat Yudh has been proposed and both camp has been installed in the kurukshetra at that point of time Veda Vyasa tried to convince dhritrastra that he still has time and ask him to cancel that great war but when Dhritrastra refuses and askewd Vedavyasa for a favour that can he provide him with a power that he can see the war status then Ved vyasa get ready to give him the "divyadrishti" but he refuses to accept that because he can't see his most beloved son Duryodhan's death then he asked Vedavyasa he should provide Sanjay with divyadrishti so that he could inform each and every moment of the battlefield].

Further stanzas continued:

As King Dhritarashtra had collapsed down thus, his dharmapatni pativrata Queen Devi Gandhari who by her own volition volunteered blindness since her wedding time and was blessed with hundered sons like Duryodhana Dusshaasnas - too had cried off and so did the womanhood of the 'raani vaasa'. On gradual recovery, Dhritarashtra then asked Sanjaya: Who indeed intervened Ajaatashatru Yudhishtara the Acharya as the Pandavaraja would normally not consciously perform dharmollanghana. Was it or not Raja Yudhishtara himself blatantly.! Was it Bhimasena the Mahabali, Mahakaaya, and Mahotsaahi with the capacity of sahasra gaja veeraas, who uinterrupted Dronacharya! Or was it Arjuna who was of meghasamaana varna with the innate capacity of hurling off releasing as being 'bhayankaramegha vajraatra prayogi'- 'Indra samaana banasamuha vrishti karta-dhanushthhankaara- radha chakra nemi shabda bhayankara megha swarupa- marmshtala videerna karakaaraka bhayaanaka rupee'. Indeed Shvetavahana Arjuna whose sarathi was Shri Krishna Himself with his maha gaan n this mannandeeva itself ought to be impossible to win over even by asuras or deva samuhas even be just not even imaginable. Or were halted the 'sukumara-taruna- shuraveera-darshaneeya sundaras- medhavis-yuddhakushalaas-buddhimaana-satya paraakrami Paanduputras Nakula Sahadevaas'.! Or, had Sahadeva attacked Dronachayra by flinging off 'vishadhara sarpa samaana krodha bhara baanas' which were deftly stopped them off! Now, Satyaki being balavaan-satyparaakrami, aparaajita, Vasudeva nandana Shri Krishna samaana shaktishaali, Arjuna sikshaa prapta and astra shastra samcchaalana Arjuna samaana and did he attack Dronaacharya as of Parashuraama parakrama tulya! Like Krishna Himself that Saatvata vamsheeya with all his sadgunas of sathya-dhairya-buddhi-shourya-paramottama brahmaastra vidyaamaana Satyaki too might be suspected of Drona's exit for his parama praapti! In this manner,

whom all do you feel be suspected of Dronaachaya's life termination! Had Dhrihthadyumna encountered the Acharya being 'uttama shreshthakula khyati premi-sadaa satkarma kaaraka- Arjuna hita saadhanaa tatpara- my anardhakarodya kaaraka too, stated King Dhritarashtra. ! Indeed, this Dhrihthadyumna was no doubtless of the tejas of Devatas of the caliber of Yamaraaja-Kubera-Surya-Indra- Varunaas too as could not he indeed not be the one to have challenged the Mahabali Dronaachaarya! Also, was Dhrihthaketu of Chedidesha who took the refuge of Pandavas had encountered Dronacharya! Or was the Dwaradesha Ketumaana was responsible this heinous act of Drona hatya! King Dhritarashtra had in fact suspected Drupada putra Shikhandi and expressed as follows! *Streepumsayorniravyaaghro yah sa veda gunaagunaa, Shikhandinam yaagnasenimlaanamanasam yudhi, Devavratasya samare hetum mritormahaatmanah, Dronaayaabhimukham yaattam ke shuraah paryavaarayan/* He wondererd whether Shikhandi the Purusha Simha of stree-purusha shareera avaguna who seldom exhibited his innate valor, yet the root cause of the Pitamaha's chariot fall was responsible for the descent of his chariot! Or was Abhimanya who had inherited all the herioc qualities of Arjuna besides his praiseworthy feature satya vrata and besides his parakrama of Krishna, Arjuna tulya bala, teja of Surya, Brihaspati's buddhi kushalata, be responsible for Dronaachaya's termination! The Droupadi kumaaraas during his balyaavastha and even of entering the teen age, were playing with the grandfather Bhishmaacharya yet now of late entered the maha sangrama and be they be yet suspected of stalling Dronaacharya! Similarly there were Dhrihthadyumna's veera putras named Kshatranjaya, Kshatradeva, and Kshatravarma; indeed who would know among them or all together attacked Dronaacharya and be responsible for the deed! The mahadhanurdhara Chekitaana and of Vrishnivamsheeya's hundred and odd veeraas might too be responsible this ugly act of Dronachaya's deadly act. Vriddhakshemaputra Anaadhrishthi who had the ill reputation of 'kalingarajaaputrikanyaapaharana' and was he blameworthy of Dronasamhaara! Recalling that the Kekaya desha pancha raajakumaaras distinct from their raktavarna kavacha-aayudha-radha dhvajaas who were the sons of chachi or aunty of Pandavas; how indeed one could know being this ugly act of Dronaacharya's termination. Purusha simha Yuyutsa who had the background of a six month long maha yudha with Vaaranaavata Rajas yet could not succeed with all his shourya parakrama too might after all be responsible for the Drona hatya. Thus King Dhritarashtra pointed his needle of doubt of Dronacharya's demise on Kashipura Kashi raja putra maharathis- Useerava poutra Shabya, Ghatotkach, and so on. Then Maharaja Dhrihthra told Sanjaya: *Ete chhanya cha bhavo eshaamaarthaaka Sanjayaa, tcaktaarah samyuge praanaan kim tashaamaajitam yudhi/ Eshaamcha purusha vyaaghras shaaranga, dhanvaa vyapaashrayah, hitaartheem chaapi paarthanaam katham tashaam paraajayah/ Lokaanaam guruurantyartheem lokanaathah sanaatanah, Narayano rane naatho divyo dvimaatmakak prabhuh/ Yasya divyaani karmaani ravadanti maneeshanah, tanyaham keeriyishyaami bhaktyaa rathairyaarthamaa - manah/* Those and several pandava mahabalis ready to sacrifice their lives, which else anything else would care for anything else. Afer all, sharanga dhanush dhara purusha simha Bhagavan Shri Krishna's 'ashraya' and full support be blessed, why the Kuntikumaaraas be faced with 'paraajaya'! In fact, Bhagavan Shri Krishna be the sarva sampurna jagat guru, samasta loka sanaatana swami, sangrama bhumi dharma rakshakara divya swrupa, samatha shaali, and divya Narayana! Maneesha Purusha Shri Krishna maha lelaas are indeed briefly recall worthy.

Chapter Eleven describes Dhritarashtra's description of Shri Krishna's brief Leelaas and of Arjuna's 'paraakrama'.

King Dhritarashtra expressed to Sajaya about the Vasudevanandana Bhagavan Shri Krishna briefly recalling Krishna lelaas and bhujabala parakrama at the Yamuna tata varthi Gokula as popular in tri lokas. There itself, he destroyed Ashvaraja Keshi for his himsa kaandas on ordinary farmers evn in his

childhood. Likewise during his ‘balyaavastha’ again killed the bhayakara karma karta danava in the vrishabha rupa who was on sprees of gohatyas. Then again took up to demolishing Pralamba-Narakusura-Jambhasura, Pithasura and Murasura. Similarly Krishna killed Kamsa who along with Balarama: *Sunaamaa ranavikraanrah samagrouhineepatih Bhojaraajasya madhyastho bhraataa amsarya veeryavaan/ Balavaadwiteeyana Krishnenaa mitraghaatinaa, tarasvee samare dagdhah sasainyah surasenaraat/* Shatrughanta Shri Krishna along with Balarama be not only balavan, vegavan and now in the yuddha bhumi the akshouhini sahita padava senaadhipati had burnt off Shuarusena Raja Sunama and his senasahita alive who actually was Bhojaraja Kamsa. Shri Krishna was bestowed with several boons from Duraasa Muni the symbol of mighty anger. He secured a Gandharva Raja putri in a swayamvara after having humbled several rajas and married her. In his chariot drawn by superior nativity horses had smashed off Asahishnu Rajas even in that vaivaahika ratha. He was instrumental to have made Bhimasena to shrewdly defeated Jarasandha. Balavan Shri Krishna had killed Chedi Raja Shishapaala at agnapuja samana due to motual vivada slashed off his head with his chakra like as of a pashu. There after Madhava Skrishma decimated Soubha nama daitya nagara on the skies guarded by Shalva named evil king under the oceans ! Further the paapatma rajas of Anga, Vanga, Kalinga, Magadha, Kashi, Kosala, Varsa, Garga, Karuusha and Poundraaadu deshas and appointed dharmika rajas. Similarly, Krishna wiped out the ‘madonmatta rajas’ of Avanti, dakshina praanta, pavateeya deshas, dashoraka, kashmira, ourasika, pishaacha, mudgala, kambhoja, vaatadaana, chola, pandya, Trigarta, Malava, Daradaadis. There besides Khasha- Shaka-Kalayavanas too were obliterated. *Yuddhi panchajanam harva daityam paataalavasunam, Paanchajanyam Hrishkeesho dayam shanhkamapaapraamaan/ Khandavey paartha sahitosthoshaitvaa hutaashanam, ajnameyastram durdharsham chakram lebhe mahabalah/* In this very manner, Hrishikesha visited paataala loka and having killed a Panchajanya named daitya , secured the famed Paanchajanya . Further, along with Arjuna, having pleased Agni deva and secured aagneyaasra chakra. Further, by flying off by garuda to swargaloka and having frightened deva samuhas and brought paarijaata vriksha in his backyard garden, while Indra was indeed aware of Shri Krishna Mahima and kept quiet. King Dhritarashtra continued : ‘ Sanjaya! Buddhi and paraakrama yukta Krishna be of Ishvareeya rupa and whi indeed could overcome him! As Gada, Saamba, Pradyumna, Viduratha, Agaavaha, Aniruddha, Chaarudeshna, Saarana, Ilmuka, Nishatha, Jhilli, Parakrami Babhnu, Pruthu, Vipruthu, Shameeka, and Arimejaya and prahaara kushalaVrishni vamsee yoddhaas had responded to Keshava’s behest of Vaasudeva to join the pandava sena, as per by belief. In case, padava kouraravas aspire for success, they would have to pull up themseves and assume far better war tactics and strategies of Shri Krishna. Yet Arjuna possesses Shri Krishna as in fact very Atma of Vaasudeva as his success be hinged on Krishna. ‘Dear Sanjaya’! -King Dhritarashtra exclaimed-Duryidhana had been under the spell of ‘mohaavesha’ unfortunately. The dual fall of both Bhishma and Drona’s had not shaken him unfotunately. How indeed could I suffer these massive setbacks ever! While these be my irreplaceable setbacks, there be Yudhishtara’s prized accomplishments indeed. It be thus realised that Yudhishtara’s luck and destiny be yet tobe reaped by us for now. Now, do detail me how this kind of irresistible eventuality had sequenced.

[Vishleshana on the details of Shri Krishma Leelaas as per Brahmavaivarta Purana

On hearing a Celestial Voice again when he was in his Court, King Kamsa was alerted that Vasudeva transferred his enemy boy Krishna from Mathura to Gokula in the house of Nanda and Yashoda and brought back Maha maya and Krishna was Narayana himself who would exterminate Kamsa for sure. Along with him, his brother Balaram too was growing in the same house! Kamsa despatched his sister Putana to Nanda’s house on the pretext that she was a Gopa Kanya from Mathura, gained

confidence of Yashoda and fed milk with her breast to which she applied poison with the plan of killing Krishna. But Bala Krishna gave such a powerful bite that she died! Yashoda and Nanda were astounded at the incident and not realising that he was Paramatma himself called Brahmanas to ward off evil eyes and took precautions that such accident would not recur. Putana in her earlier birth was the virtuous wife of King Bali called Ratnamala who prayed to Vamana Deva that her desire was to breast-feed Narayana as a child and Krishna fulfilled her desire now Another demon called Trinaavarta who suddenly arrived on the banks of Yamuna River as a whirl-wind when Yashoda put Krishna to sleep for fresh and cool air. The storm was felled even big trees and created havoc followed by darkness and in that confusion Krishna was lifted up the sky and the helpless Yashoda fainted. Bala Krishna controlled the Rakshasa by the pressure on his head of his left toe and dropped him to death to the ground with a thud and sent him to Goloka. The demon was the King of Pandyadesha named Sahasraaksha who was once enjoying a swim in a river near Gandhamadana Mountain along his wives and even noticing the Muni Durvasa with his thousand disciples did not care to greet him with reverence and ignored him. The Muni cursed the King to become a demon; his queens were surprised at the curse to their husband and having prepared an Agni Kunda jumped into it. The King begged the Muni's clemency and the latter gave his 'Shapa vimochan'/ relief from the curse when Lord Krishna's foot would touch the demon's head; as regards his queens they would be born into royal families as unwed Kanyas and Krishna would.

Garga Muni performed Nama Karana of Krishna: in the word Krishna, 'Ka' kaara indicated Brahma Vachak; 'ru' kaara Ananta (Sesha) Vaachaka; 'sha' kara is Shiva and 'Na' kaara was Dharma vaachaka, 'A' kaara was Vishnu vaachaka and Visarga was of Nara-Narayana Artha bodhaka. Krishna would thus mean Sarva Swarupa, Saradhaara and Sarva Beeja. 'Krish' shabda is nirvana vaachaka, 'na' is moksha bodhak thus indicating the bestower of Nirvaana and moksha. Also the word 'Krish' indicated 'nischeshta' or stand still, 'na' means Bhakti and A' kata is the bestower. Bhagavan is Nishkarma Daataa or the Giver of Deeds without aiming returns. Nanda Kumara gave the following names to Krishna, viz. Nanda Kumara also gave the names of Balarama as Haladharah, Sankarshana, Ananta, Baladeva, Hali, Shitivaasa, Neelaambara, Musali, Revatiramana and Rohinaya. The inseperable pair of brothers was a joy to the well-wishers. As Yashoda had gone for Yamuna Snaana, Bala Krishna consumed milk, curd and butter in the house freely along with his friends and broke lot of utensils and earthen pots. On return home Yashoda found that Krishna was responsible for the disorder and as a punishment tied him to a huge tree. Even as she got busy with her chores in the house, she heard sounds of thud since the massive tree fell on the ground and as Yashoda rushed to the spot in the backyard, Krishna's innocent face looked up and Yashoda was told that one Deva greeted Krishna and alighted a Viman up the skies! That was Nalakubara the son of Kubera who became a tree as Muni Devala was disturbed of his Tapasya and received a curse awaiting Krishna's sacred touch. Apsara Rambha who was also responsible for the noise was cursed to be the wife of King and was released by Indra's hand touch at an Ashvamedha Yagna. As Krishna entered the teens, there were a series of mishaps at Gokula while Krishna and his Gopa friends were moving about in the nearby jungles. A huge Rakshasa in the Form of a Crane called Bakasura and attacked Shi Krishna; he was so formidable that even the Vajrayudha of Indra made of Dadheecha Muni's backbone turned futile and Devas made 'Hahaakaar' in their battle against him in the past. Shri Krishna took the form of grass and the Asura picked it up and ate it; just as Agastya Muni digested the Asura Vataapi, Krishna emerged from Bakasura's stomach by bursting it out and thus put an end to that mighty demon. Vrishabhaasura Pralamba attacked Krishna as he was playful with Gopa boys who were frightened but Krishna smiled and gave courage to his friends; he held the bull horns with such power of his hands the the horn dropped down with gushing blood and mighty mass of Pralamba came down with a thump and

died instantly. Maha Daitya Keshi assaulted Krishna approaching him with top speed by digging earth making frightful sounds and trying to bite Krishna with his teeth. But the physique of Krishna was so strong that the Demon's powerful teeth crumbled to dust and the Daitya died instantly. Watching the scene of Keshi's death, Devas sounded drums of victory and rained fragrant flowers in sheer relief and happiness. Keeping in view of the frightening and frequent occurrences at Gokula, Nanda decided to shift to Brindavana, a newly built and well planned Nagar built by Vishwakarma which was five yojanas wide and beautiful. Gopa Vrishabhanu and Kalavati had an excellent Palace in which their daughter Radha lived in. Nandagopa and Yashoda too had a comfortable 'Bhavan' too in which Shri Krishna lived. More than these were the most charming Brindavana, the Madhu vana and the breathtaking Raasa Mandali. One day, a playful Krishna along with a few friends roamed into the deep green forests of Yamuna banks and reached a lonely 'Sarovar' which seemed to be never frequented. As Krishna and friends discovered heaps of dead cows, Krishna entered the waters all alone. The mighty Kalia Snake devoured Krishna but it could not contain it and had to vomit him out. Krishna jumped up the hoods and subdued it. The Great snake fainted and other companion snakes ran helter-skelter. Kaliya's wife Surasa prayed to Krishna and begged him for Salvation. Since Krishna did not reappear for long time, the friends were greatly agitated and reached Nanda, Yashoda and Balarama. After a painfully long interval, there appeared Krishna dancing on the massive heads of the most dreadful Kaliya. The fully subdued and explained that he and his family could not travel to Yamuna River for fear of Garuda; Shri Krishna facilitated Kaliya's smooth passage out of the Kalindi since the Lord's foot prints were easily recognised by Garuda Deva. Meanwhile, Krishna's parents and in fact most of Brindavana vaasis rushed to the Sarovar, despite Balarama's assurances of Krishna's safety only to witness the joyous spectacle of Krishna dancing away on the hoods of Kalia. As was afraid that if Indra Yagna were not performed at the Govardhana Giri, Indra would take revenge and there would be natural disasters. Shri Krishna discounted this false belief; instead there should be worship of Narayana, of the Govardhana Mountain, of Brahmanas, of cows and of Agni Deva who were all of Narayana Swarupa. Since Krishna persuaded Nanda to perform Govardhana Puja instead of Indra Puja. Indra Deva became furious and punished Brindavana with mighty winds and torrential down-pours. There was 'Ati Vrishti', 'Shila Vrishti', 'Vajra Vrishti' and 'Ulkaapat'. As Nanda Gopa sought to regret his action of not worshipping Indra, the confident Krishna lifted the entire Govardhana Mountain with his left hand and asked all the Brindavana Residents including men, women, children, cows and all other beings to take shelter underneath. Indra thus realised his arrogance and folly; he prayed to Shri Krishna, but more significantly Nanda Gopa and all the Residents of Brindavana were over-awed that they were all indeed so fortunate to be in the company of Paramatma himself! As directed by Shri Krishna, Gopa boys entered Talavana and plucked fruits from the trees, knowing that Dhenukasura who had a Form of a donkey stayed there and even Devas failed to enter it. As expected there was a fearful braying of a donkey apparently of Dhenukasura. The Gopa boys thought that their last minutes of life had arrived and started reciting the name of 'Krishna, Krishna'. Krishna assured them that there was no fear at all. He said that this Asura was born of Durvasa Muni's 'shaap' (curse) and that he would deal with him alone and asked Balarama to take the boys away. As soon as Dhenukasura faced Krishna, the latter gave a fiery look and even Krishna's vision was adequate to bring the memory of Asura of his past birth's happenings. King Bali's son Sahasika once was attracted to Apsara Tilotthama in an open garden and Tilotthama too liked Sahasika. Not realising that Muni Durvasa was in serious Tapasya, the lovers were playful spoiling the Muni's concentration and thus cursed Sahasika to take the birth of a donkey and be a cruel Daitya and that Tilotthama too would be born to Banasura as Devi Usha the wife of Pradyumna. Durvasa however gave a dispensation to the Daitya Dhenkasura that the moment who would seek to attack Sri Krishna in his Human Avatar; Krishna's sacred vision would give the

realisation about his Vamana Avatara and of his father King Bali of Rasatala. Kamsa the maternal uncle of Shri Krishna, who had been overtaken by fear of death ever since a Celestial Voice cautioned that the eighth child of his sister Devaki and Vasudeva would kill him. He tried his best to have Krishna eliminated even as a child and despatched a number of Evil Powers but each time Krishna was terminating as they attempted. As a result, Kamsa was desperate and restive and one midnight got a bad dream that a frightening black widow with flowing hair, sharp teeth and nails was applying oil on his limbs laughing boisterously accompanied my very tall and grotesque masculine figures performing death-dances! Next morning a shattered Kamsa convened a meeting with his family members, close and trusted Ministers and his Purohit Satyak- a dear disciple of Guru Shukracharya- and conveyed about the horrible dream and its possible effects. Guru Satyak discounted the dream and to ward off the bad omens, and suggested to perform Maheswara Yagna and also puja of the Paashupata Dhanush with Maha Nandi gifted away to Banasura, and the same was in the Royal possession of Kamsa. Kamsa suggested that the proposed Yagna and worship of the Dhanush would be a great opportunity to invite Krishna and Balarama to the festivities and approved Akrura to depute to Brindavana to personally invite Krishna and Balarama brothers to visit Mathura. Akrura, the elder and respected virtuous person of Yadukula headed by Nanda gopa at Brindavana was thrilled at the opportunity of inviting Krishna and Balarama and personally bringing them to Mathura. Kamsa's plan was to somehow get the brothers of Brindavana and make foolproof arrangements to trap them to death. Devi Radha and Gopikas as well as Nanda and Yashoda, besides the entire Brindavan were most unhappy that Krishna would be separated while on Krishna's tour to Mathura. Krishna assuaged their feelings, especially of Devi Radha. Having reached Muthura, Krishna and Balarama were surrounded with admiring crowds, straightened and transformed the deformed and ugly girl Kubja into a pretty maiden, accepted the flowers being taken to the Royal Court by the Maali (gardener), punished the pro-Kamsa dhobi (washerman) on way and threw the Royal dresses in a gutter saying there was no further need for expensive dresses for Kamsa, visited the houses of Akrura and other senior Vishnu Bhaktas to accept delicacies for food, revisited Kubja Devi's residence to bless her and despatch her to Goloka, broke the Paashupata Dhanush with ease and aplomb even as the entire Mathura was agog and awe, met parents Devaki and Vasudaeva even as their tears with profuse ecstasy were overflowing, killed the rogue elephant at the Entrance of the Kamsa Sabha, devastated the massive-bodied Malla Chanura, mesmerised the crowds with his charm and valour; forcibly dragged the most arrogant, merciless, villainous and dreaded King Kamsa to the center of the stage set for the duels with Malla Chanura and called for his Sudarshana Chakra to have the ignominious head of Kamsa sliced! Later on Krishna released his parents from bondage, reinstated Ugrasena, the father of Kamsa as the King and the suppressed Yadava community breathed fresh air of redemption. Garga Muni performed 'Upanayana' (Initiation to Gayatri Mantra) of Balarama and Krishna, the latter underwent formal 'Gurukula Vaasa' or residential education at the house of Sandeepani and as a Guru dakshina brought the dead son of their Guru and his wife back to life!

'Dwaraka Nirman': On return from 'Guruvaasa', Krishna and Balarama returned to Mathura and planned the construction of Dwaraka puri. Krishna remembered Garuda Deva, Ksheera Sagara and Deva's Architect Vishwakarma. He secured large area in the Seashore from Samudra Deva. Both the brothers discarded Gopa's attire and wore Raja's dresses. He requested Vishwakarma to build a modern, spacious and luxurious Dwaraka Nagar with fantastic facilities for all the residents of Mathura for accommodation on back-to-back basis including human beings, cows and so on. Vishwakarma planned and materialised an ideal City which was a model as per Vaatsu Shastra; huge amounts of building material including precious stones and gold was procured and support Engineers and workforce arrived.

The City was got ready and the complete contents of Mathura were transferred overnight and the population was thrilled at the miracle. Dwaraka was inaugurated and Devas including Brahma, Hara, Ananta, Dharma as also Maharshis and of course the Yadavas with great pomp and show!

Krishna kills Shishupala and Dantavakra Shri Krishna was invited to 'Indraprastha', the New Capital of Pandavass, by Yudhishtara and Panadarothers to celebrate Rajasuya Yagna and as per the advice of grandfather Bhishma, Krishna was named as the Chief Guest at the celebrations. Sishupala who was Krishna's arch-enemy objected to the proposal [when Sisupala was born to Chedi King Damaghosha and Sutadevi, Krishna called on Suta Devi-cousin sister of Krishna- to see the child but the boy was born ugly with four hands and three eyes; Krishna snipped off the extra hands and eye and a Celestial Voice was heard that the person who snipped off the extra limbs would kill him too. Sishupala's parents begged of Krishna to postpone Sishupala's death, Krishna agreed that he would not harm the child till he committed hundred mistakes against him]. As Sishupala's hundred mistake limit was over at the Rajasuya Yagna, Krishna called for his Sudarshana Chakra which sliced off Shishupala's head. On hearing Shishupala's killing by Krishna, the former's great friend Dantavakra attacked Krishna, and after a duel with maces and killed Dantavakra too. In their earlier births, Sishupala and Dantavakra were Ravana and Kumbharna killed by Lord Shri Rama; infact they were the 'Dwarapalaks'/ the Gate Keepers of Vaikuntha who were cursed by Sanaka brothers as they barred entry to Vaikuntha to become two demons in three successive Yugas, but on their entreating the Sanaka Sages secured a dispensation that they would be killed by Narayana himself: Jaya and Vijaya were thus the demon brothers Hiranyaksha and Hiranyakashipu killed by Narayana in the latter's 'Avatars' as 'Matsya' and 'Nrisimha' in Satya Yuga; by Shri Rama who killed Ravana and Kumbharna in Treta Yuga and by Krishna who killed Shishupala and Dantavakra in Dwapara Yuga.

Devi Rukmini's wedding with Krishna: Vidarbha King Bheeshmaka discussed the proposal of Devi Rukmini's alliance with Krishna in his Court and requested Shatananda, the learned son of Muni Gautama to personally visit Krishna at Dwaraka. But Virarbha Prince Rukmi objected that Krishna was unbecoming of his sister as he was a coward who could not face Jarasandha despite the latter's challenge to Krishna several times, that he got Kalayavan the Mleccha hero and a close friend of Jarasandha killed by foul means by hiding behind King Muchukunda in a cave, that he ran away to a far off place viz. Dwaraka out of fear of Jarasandha and that a better choice as Rukmini's husband could be Shishupala and so on. Despite these objections, the King went ahead and despatched Shatananda to Dwaraka and handed over the Lagna Patrika as a consent from his side. Earlier, King Koutukavash performed the wedding of Balarama with his daughter Devi Ravati and Balarama too was delighted about the offer. The efforts made by Rukmi and his ill- advising companions like Shalva, Shishupala and Dantavakra culminated in a battle with Yadavas and Balarama with his plough and Yadu Sena badly defeated Rukmi. The wedding of Shri Krishna and Devi Rukmini was celebrated in the most befitting manner. (Pursuant to the wedding of Rukmini, Krishna's marriages with Satyabhama, Jambavati, Kalindi, Lakshmana, Bhadra, Mitravinda and Nagnajita; as Shri Krishna killed *Narakasura*, there were sixteen thousand 'Kanyas' imprisoned by the 'Asura' who were all released free but they begged of Krishna to accept them all as their wives, apart from the 'Patranis' or as the Principal Wives mentioned above.) [References about the Great Maha Bharata Battle and the Grand Role of Shri Krishna as a Diplomat, Philosopher, Guide and Saviour of Pandavas were few and far between in the entire Text of Brahma Vaivarta Purana; equally scarce were the allusions of the Termination of Yadu Vamsha. Following is the Essence of the last chapters of 'Krishnajanma Khanda' when Devi Radha who was hitherto at Bridavana suffering pangs of separation from Krishna's 'physical' presence had finally reappeared at 'Siddhaashrama' (described elsewhere in this Purana that

Radha and Krishna were reunited at the renowned 'Prabhasa Kshetra'). It was stated that Krishna's human life was for one hundred and twenty five years; eleven years in Nanda Gopa's house, fourteen years in Bridavana along with Radha, and hundred years in Mathura and Dwaraka; no wonder Devi Radha missed Krishna's company a long time of a century and over a decade on Earth!]

The Sacred Union of Devi Radha and Shri Krishna: Vasudeva performed Rajasuya Yagna as advised Shankara Deva at 'Siddhaashram'. One 'Amsha' of Rumi and there Devis left for Dwaraka and another was left behind. Krishna asked Nandagopa and Yashoda to return to Gokul from where the originated. Meanwhile Krishna spotted the beautiful face of Devi Radha nearing the Ashram with a group of Gopikas surrounding her. Devi Radha too visioned Krishna from a distance. Having come near Krishna, she said: 'My beloved! I am thrilled to see you. To day the purpose of my life is fulfilled! My five 'Praanaas' are revived and my Soul is filled the bliss. An extremely rare and nearly impossible 'Bandhu Darshan' (Mutual Vision of the closest relatives) gladdens the 'Drashta' (The Visioners) as well as the 'Drishya' (The Vision). I have been drowned in the 'Shoka Sagara' or the ocean of tears and the burning pangs of 'Viraha' or separation. Now, your nectar-like revelation is comparable with the 'abhisheka' (Refreshing Bath) of the heat of that severance! In your company, I am as mighty as Shiva, Shivaprada, Shivabeeja and Shiva Swarupa, but my disconnection with you is as unbearable as extreme misfortune and all my actions are lost in wilderness. Even when a wife and husband are disjointed, they do feel the separation; but in our case the 'Viyoga' is as serious as that of 'Prakriti' and 'Purusha'!' As Radha was saying like this, Gopikas prepared a luxurious bed and having kept scented gandha, flowers, fruits, milk and sweets ran away laughing away loud and mischievously. Krishna replied: Devi Radha! By nature I am the Lord of all the Lokas and am the 'Antaraatma' of each and every Being from Brahma downward. In Goloka, I am the fulfilled, unique and everlasting Krishna as the Swami of Radha. At present I am Krishna of Bridavana as 'Radhaapati' with two hands in the attire of a Gopala. In Vaikuntha I am the four armed Swami of Lakshmi and Sarasvati. I am the single and Supreme Being divided into two Forms of Prakriti and Purusha. On Earth in Shweta Dwipa on Ksheera Sagara, I am the husband of 'Maanasi', 'Sindhukanya' and 'Martya Lakshmi'. I am the Kapila Rishi the husband of Bharati; in Mithila the husband of Sita'; in Dwaraka the Swami of Rukmini of Maha Lakshmi Swarupa; it is my Amsha that Pandavas are as the husbands of Draupadi etc.' When Krishna said these words, Devi Radha prostrated before Krishna. Devi Radha then desired that before Krishna would take her and all the 'Goloka Vaasis', she would like to visit the places where 'Krishna Leelas' were performed. Next morning, a golden chariot was arranged to visit Gokul where Yashoda and Nanda Gopa welcomed Radha and Krishna and a memorable 'Mahotsava' / Festivity was celebrated. To Krishna's left side sat Radha and to the right sat Yashoda, Nanda, Vrishabhanu and Kalavati and various Gopas, Gopis, relatives, and associates. Krishna performed 'Gyanopadesha' to Nanda Gopa. On way the golden chariot passed through 'Vraja Bhumi', Viraja River's view, Shatashringa Mountain, several Raasa mandalis, original Brindavan where crores of Gopa and Gopikas were present; Radha got down the Chariot to converse with them as she felt so happy that she was lost into herself! As Shri Krishna descended from the Chariot, Brahma, Sesa, Surya, Mahendra, Chandra, Agni, Kubera, Varuna, Pavana, Yama, Ishana and other Devas Ashtavasus, Nava Grahas, Ekadasha Rudras, Manus, Munis were all lined up to welcome Paramatma Shri Krishna and praised Him one by one their heart's content.]

Chapter Twelve on Duryodhana recalls Dronacharya's erstwhile blessings to continue the Maha sangrama and thus takes a pratigjna afresh

Sanjaya then informed King Dhritarashtra that he would with intense feelings of grief and gloom might convey the details of Dronaacharya's fall into the grip of fate. As the Acharya when he was commissioned as the Senapati of the vast Kouravasena addressed Duryodhana as follows: 'Raja! you had appointed me as the unique status of Kourava Senapati in which Pitamaha was himself adorned with! Now tell me which type of my blessed boon could I be offered to you!' Then Duryodhana replied: 'Acharya! May I seek your boon to humble Yudhishtara and fetch him to my presence as soon as possible. Then Acharya replied: *Dhanyah Kuntiputro rajan yasya grahanamicchaasi, na yadaardham sudhurdharsham varamadya prayaacchase/ Kimartham cha naravyaghra na vadham tasya kaakshase, naashamsasi kriyaametaam matho Duryodhanan dhruvam/ Aahosvid Dharmarajasya dveshaa tasya na vidyate yadeecchasi tvam jeevantam kulam rakshasi chaatmanah/ Athavaa Bharatashreshtha nirjitsha yudhi paandavaan, raajyam sampatti cha soubhraatram kartuchicchasi/ Dhanyaha kunteesuto rajaa sujaatam chaasya dheematah, ajaatashatrutaa satyaa tasya yat srihaate bhavaan/* Duryodhana Raja! Kintikumara Yudhishtara be blessed being a 'dhananya' and do you desire to bring him to you insulted and imprisoned! And you are begging me to do so! Why are you making such a request and a boon out of cowardice rather spinelessly! You must be aware that Yudhishtara is a unique and singular being in the universe and was this why you want him be humiliated! Else would you like score an account with him and finalise the terms for 'sandhi' for terminating the great Maha Bharata Yuddha for good as there might be signs of Pandava Vijaya anyway! Indeed, oh King! that Yudhishtara be a dhananya Purusha and is aptly given the title of an 'ajaata shatru'. I do strongly recommend to you to be friendly with him in particular and to Pandavas in general!' Sanjaya further continuing to Dhritarashtra: Maha Raja! Do understand that like Brihaspati who would be able to suppress his natural instincts as in the same way Duryodhana too had revealed his natural form to Dronacharya too. Be this known well that the Sampurna Devataaganaas too would not be overcome Pandava kumaaraas in this battle. Moreso Purushothama Bhagavan Shri Krishna would devastate the Sampurna Rajya Mandali on earth and had it over to Draupadi or to Kunti. Hence I should like to hand over Yudhishtara to you. Dronacharya further stated: In case, you wish Yudhishtaras to be handed over as per your wishful imagination, make sure that Arjuna be able to roast you alive as Indrasahita Sampurna Devaganaas as also the Asura Ganaas too. Doubtless, Arjuna is always be my beloved disciple and he had learnt the nuances Dhanur Vidya. Even further so, I as the Dhanur Vidya Praveena might of all then Duryodhana! Your mrityu be expedited. Hence do make sure that Arjuna be out of reach, then only your wish could be possibly enabled!! Thus being subject to the 'ifs and buts' Duryodhana did extract his Pratigina to fetch and hand over Yudhishtara to Duryodhana.

Chapter Thirteen details Arjuna's assurance to Yudhishtara to guard him and Dronaacharya's paraakrama - Maha Bharata Yuddha resumes for the eleventh day

Even as Dronaacharya's Pratigina was asserted and announced to hand over Yudhishtara to Duryodhana, the Kouravasena celebrated as were overjoyed. Meanwhile the Pandava Guptacharas carried the news to Yudhishtara who in turn asked for Dhananjaya. The latter replied: Pandunandana! I would rather be prepared to my prana Parityaga but never be Acharya my enemy keeping in view the Neeti Shastra. All the same, Sanjaya expressed his firm decisiveness to Dhritarashtra that in case even if Yudhishtara be handed over by Dronacharya to Duryodhana, then too Duryodhana's so called master plan could never be clicked even if Nakshatras be dropped on earth and Dronacharya could do little. Even if Sakshaat Indraadi Devatas might assist Duryodhana, then he could do little let alone Dronacharya's help. Sanjaya continued stating that he was prepared to make a Satya Pratigina asserting that he never ever misled the King nor lied to him. Meanwhile in the Pandava Shibiras, there were Shankha-Bheri-Mridangaadi Ninaadas were resounded and they completed their Vyuhacharana for the day and initiated their attack face to face

those of kourava senaas and started off ‘romaantakari yuddha’. The Srunjaya Yoddhaas initiated from the Pandava sena and sought to control Dronacharya but failed to do so even under Arjuna’s over all stewardship. The previous night’s early morning hours were still fresh flower fragrance with the nature’s beauty was gradually shading off. Then the ‘suvarna ratha’ of Dronaacharya as of Surya Deva’s day break chariot in the easterly direction gradually picked up pace and advanced in the the thickness of the Maha Sangrama. Even as the Drona Ratha gathered momentum, the Acharya was releasing astra shastra prayogaas especilally to the bewilderment of the Srinjaya senaas of Pandavas. *Tena muktaah sharaa ghoraa vicheruh sarvato dishaam, traasayanto maharaja pandaveyasya vaahineem/ Madhyandunamanu -praapto gabhasti shata samvritah, yathaa drishyet dharmoshustathaa Dronopyadrishyata/ Na chainam pandaveyaanaam kaschicchakroti bharaata, veekshantu samare krusshham Mahendramiva danavaah/ Mohaitvaa tatah sainyam Bharadvajah rataapavaan, Dhrishtadyumna balam toorne vyadhaminni -shitaih sharaih/ Sa dishah sarmato ruddhadvaa samvriyastramajihngaih, paarshato yatra tatraiva mamrude paanduvaahinaam/* Dronacharya’s smashes of arrow varshaas, the pandusena was traumatized and dazed as they ran off on directions helter skelter. By the mid day noon time, Dronaacharya was impossible to gaze at as the Prachanda Surya Bhagavan as was the most brutallly ferocious. That kind of gazing at be like what Mahendra attacking danava dalaas as being frightened and thus the pandava sainikaas even to stand and stare at. Thus Dronacharya created mayhem and devastation of panadava sena, especially of Dhrishtadyumna and his followers.

Chapter Fourteen on Dronacharya’s parakrama- dwaandva yudhas of Sahadeva Shakini- Drupada Drona- Bhima Vivimshati- Nakula Shalya, Drtishtaketu Kripaacharya, Satyaki Kritavarma, Dhrishtadyumna Sushama, Virata Karna, Drupada Bhagadatta, Shikandi Bhurishrava, Ghatotkacha Alambhusha, Chakitaana Aravinda, besides ‘Abhimanyu parakrama varnana’ vs. Pourava-Jayadratha- Shalya

As Dronacharya was dominating the Maha Sangrama as he was obliterating the pandava yoddhaas like heaps of dry grass exposed to ‘agni jwalaas’, the Acharya with his ferocious visage of endless flames, had caused the opposing forces especially of Srujanaas, had then created ‘pralayakaala samaana atyanya bhayankara rakta nadee pravaahaas’ as had dominated the yuddha bhumi. Those blood streams signified ‘krodhaavegaas’ which had turned out as the tasty food for ‘maamsa bhakshi janthu pakshis’ as these were overflowing while cutting down the ‘dhwaja rupi vrikshas’ and of the dead bodies of the sainikas on the battle ground! Further the medhas of the dead heads, kavachas, majja-asthikas and mamsa rupee sludge and dirt were the resultant end products. Thus the Acharya caused sensational shudders and quakes on the yuddha bhumi and forwarded pandava sainikas and veera yoddhaas to pitru loka. *Tarjayantamanee -kaani taani taani maharathaam, sarvatobhya dravan Dronam Yudhishtara purogamaah/ Taanabhidra -vatah shuraamstaavakaa dridhavigraamaah, sarvatah pratyagrihyanta tadbhullomaharshanam/ Shatamaayastu Skakunih Sahadevam samaadravat, sanayantrudhvajaratham vivyaadha nishitak sharaih/ Tasya Maadree sutah ketum dhanuh Suutam hauaanapi, naati krudhdhah sharaishcchitvaa pashtham -thyaa vivyaadha soubalam/ Soubalastu gadaam grighyaa prachaskand rathottamaat, satasya gadayaa Rajan gadaahastou maha balou, chikreedat rane shuroou sashringaamiva parvatou/ Dronah Panchaala Rajaanam vidudhva dashbhiraashugaih, bahubhitena chaabhyaasthaastam vivyaadha tatodhikaih/ Vivimshatim Bhgimaseno vimshityaa nishitai sharaih, vidudvaa naakapyayad veerastadbhutamivaabhavt/ Vivimshatistu sahasaa vyashvaketusharaasanam, Bhimam chakre Maharaja tatah sainyaanya pujayat/ Hataashvaat sarayad Rajan gruhy charma mahaabalaha, abhyaayaad himasenam tu matto mattamiva dvipam/* At that time having devastated very many pandava yoddhaas, Dronacharya then turned to Yudhishtara and others and attacked them all. He also never allowed other pandava yoddhaas to reach near them and then both sides there broke off a romaancha or hair rising type of combat as ensued. At the

same time, Shakuni who was a well known mayaaprayogaas assaulted Sahadeva and severely injured the latter's sarathi-dhvaja-and rathashvaas too and wounded him too. In turn Maadri Kumaara Sahadeva too got furious and paid 'tit for tat' as Shakuni's sarathi-dhvaja- and tadhaashvas too and injured grievously. Both Shakuni and Sahadevaas were engaged for long time by mutual gada-praharaas for ever long period inconclusively like two 'parvata shikharaas'. At the sametime, kourava mahabali Vivimshati faced Bhimasena and smashed off the latter's rataashvaas- dhvaja- and dhanush too as the kourava sena raised 'vijaya ninaadaas' even as their dwandva yuddha by mutual gada-prahaaras were in progresive inconclusively yet again like two 'mattebhyaas'. *Shalyastu Nakulam veerah swastreeyam priyam - atmanah, vivyaadha prahasanan baanairlaalayan kopayanniva/ Tasyaashwanaatapannam cha dhvajam sutamamathodhavuh, nipaatyaa Nakulah samkhye shankham dashmou prataapavaan/ Dhrishthaketuh Kripestaan cchitvaa bahuvidhaasnccaraan, Kripam vivyaadha saptatyaa lakshmya chaasyaaharat tribhiih/ Tam Kripah sharavarshena mahataa samavaarayaa, vivyaadha cha rane vipro Dhgrishthaketumamarshanam/ Satyaki Kshitavarmaanam naaraachena stanaantare, vid dhvaa vivyaadha saptatyaa punaranyah smayanniva/ Tam Bhojah saptasapotatyaa vid dhaavashu nishitai sharaih, naakapyayat shaineyam sheeghro vaayuriraavachalam/ Veera raja Shalya looked at his own nephew Nakula with a tender smile and in the course of time with harshness and tied him tight with his arrows while after a while Nakula wriggled off and in turn with anguish and anger killed Shalya rathaashvaas, chhatra-dhvaja- saradhi and dhanush too and blew off his 'shankaa sissvana.'*

Then meanwhile, Dhritaketu the maharadhi of Pandavasa devastated the arrow rains of Kripachatyaa and in turn flashed off seventy arrows and injured the Acharya while the Brahmana released baana varshaas and stopped Dhritaketu to advance any further and also wounded him. Satyaki had elsewhere was full 'hasya' and released just one 'naaraacha' on Kshitavarma and damaged his chest severely yet on quick recovery of his senses, realeased seventy seven arrows in sequence yet Satyaki reversed them with swiftness and texterity. *Senapatih Susharmaanam Bhrusham marmasvataadayaa, sa chaapitam tomarena jannudeshabhuyataadayaa/ Vaikartanam tu samare Viraatah poratyavaarayaa, saha Matsyair mahaa veeryaistadabhutamivaabhavat/ Tat pourushambhut tatra supaputrasya daaranam, yat sainyam vaaramaayaas sharaih samnataparvabhiih/ Drupadastu swayam rajaa Bhagadattena samgatah, tayoryuddham mha raja chitrarupamivaabhavat/ Bhagasastatu raajaanam Drupadam nataparvabhiih, saniyantrudhvajaradham vivyaadha purusharshabhiih/ Drupadastu tatah krudhdho Bhagadattam maharatham aajaghaanorasi kshiptram shareerenaantaparvanaan/ Yuddham yodhavarou loke soumadantishikhandinou, bhutaanaam traasajananam chakraatestravishaaradou/ Bhurishravaa rane rajan yaagjnasevim mahararatham, mahataa sayakoudhena cchhaadayaamaasa veeryavaan/ Shikhandeetu tatah kjrudhdhaah Soumadatthim vishaampate, navatyaa saayakaanaam tu kampayaamaasa bharata/* Yet another spot of the maha yuddha, Pandavasenapati Dhrrishthadyumna slasashed off Trigarthaa Raja Susharma's marmashtaana as in turn after recovery, Susharma threw off his tomara and fastened off Dhrrishthadhymna's headwhich was actually noosed off by the prahaara. In the samara bhumi in the vicinity, Mahaparakrami Matsyadesheeya veeraas sahita King Virat of Pandavas agjnaata vaasa fame halted Mahaveera Karna. The Sutaputra had actually halted the pandava mahasena right at that very time by his 'baana pradarshana' and 'hasta laaghava nipunatva'. Thereafter, King Drupada himself halted Bhagadatta and there ensued a mutual clash as Bhagadatta smashased off Drupada's radha saradhi, ratha and the ratha dhvaja too. In turn, Drupada having been infuriated issued 'ati teevra baanaas' which pierced threw Bhagadatta's robust chest and damaged. Meanwhile, Shikhandi shudder d off Parakrami Bhurishrava as the latter was drenched off with Shikhandi baana varshaas. Then there followed 'bharankara karma kaaraka' Rakshasaas Ghatotkacha-Alambusha challenging each other had taken off to an adbhuta yuddha as both the nishacharaas had displayed 'vividha maya pradarshanaas'

as of sudden appearances and disappearances. Elsewhere, Chekitaana Aravindas too demonstrated ‘atyanta bhayankara yuddha as of ‘devaasura sangrama.’ Then there arrived Abhimanyu the Subhadraarjuna Kumara arrived on the sangrama bhumi riding off his maharadha and initiated attacking and slaughtering off the kourava sena. Kourava yoddha Pourava halted him and poured off bana varshaas but keeping his cool and smilingly enough Abhimanyu smashed off the Pourava’s radha dhawaja, chhatra, besides his dhanush too. Further with seven speedy straight issues smashed off the radaashvaas and the saradhi too systematically. Abhimanyu then picked up just one arrow which was potent enough to pull Pourava down to earth but not far enough Kritavarma looking ferocious fixed two arrows and had just severed Abhimanyu’s dhanush along with the arrow already ready for release. Abhimanyu having discarded the broken dhanush took up his sword and shield by his mighty hands and started off moving towards Pourava and having jumped off right on to Kritaverma’s chariot, held tight his ‘keshaas’, killed the shatru sarathi, and pulled down the radhadhwaja too as the shatru radha was stalled and as Pourava was kicked and dropped him off to with fearlessness, as the co kourava yoddhas were bewildered! Yet not far away was Jayadratha who tried to smash off Abhimanyu’s shield while the furious Pandava veera jumped off Pourava’s chariot and as Jayadratha’s was not far away reached it and kicked him bodily repeatedly and returned back to his own chariot once again to pick up a fresh dhanush and repeated his ‘kourava sena samhaara’. On noticing Abhimanyu, Shalya released a swarna bhushila loha shakti baana while the ever alert Abhimanyu like garuda would catch a visha sarpa jumped up high and caught the shakti baana straight while gazing at this magical catch the Pandava sena was rapturous jumping up and down with simha naadas. Having thus holding the same ever shining golden shakti baana, Abhimanyu lashed it back to Shalya as the latter’s charioteer had died and the chariot was halted and collapsed too. On noticing this amazing magical miracle neither ever seen or even heard of ever, Pandava maha radhis including Virata-Drupada-Dhrishthaketu-Yudhishtara-Saatyaki-Kekayarajakumaara-Bhimasena-hrishthadyumna- Shikhandi-Nakula Sahadeva and Droupadi pansha putraasa hailed with ‘saadhu saadhu’ ninaadaasa again and again as the panava sena was berserk with sky hitting uprou. Yet Shalya was fumed up especially as his sarathi had collapsed to death had changed to a fresh chariot an desired to pursue fressh attack on Abhimanya revengefully.

Chapter Fifteen on Shalya and Bhimasena’s ghora yuddha and Shalya’s ‘parajaya’

Shalya was disheartened and frustrated, nay! was put to shame and ill reputed, thus became restless and having lifted his gada on to his hefty shoulders jumped on to his chariot while Abhimanyau had hecklingly addressed him ‘Uncle Uncle! Come, come again!’ As of pouring ‘aajya’ on ‘agni jwalaas’, he had hastened to attack the nephew while Bhimasena intercepted Shalya and faced him as of a ‘parvata samana’ with ‘avichala bhaava’. As each other were encountering face to face, the scene was like a fierce lion against a crazy and haughty elephant. In the mutual and mighty ‘gadaayuddha’ that proceeded Bhimasena thumped the punch and shattered Shalya’s gada to pieces. Madra Raja had picked up a mightier and far heavier gada as its pull and push had readily presented flying sparks of fire rains. It was in this manner, Bhimasena too displayed his ‘hasta laaghava’ as both of the gadaadharis were displaying their respective expertise as of the ‘paraspara sarpa phootkaaraas’ creating fire sparks. Even after the swirlings of gada prayogas from left to right to left again repeatedly with unimaginable speed and dexterity by Shalya Raja, Bhimasena was keeping his cool with endurance. They had eventually spinned the gadas mutually in mandalaakaara gati staying put yet jumping places and directions. *Athaaplutya padaanashtiou samnipatya gajaamiva, sahasaa lohadandaabhyaamyanyinyamabhijaghnutuh/ Tou paraspara vegaamcha gadaabhyaam cha bhrushaahatou, yugpat petatuvreemrou kshitaavrinjadhwajaa - viva/ Tato vihnalamaanaam tam nishvaasantam punah punah Shalyamabhyapatat tuurnam Kritavarmaa*

Mahaarathah/ Drishtaa chainam maha raaja gadayaabhinipeeditam, vicheshtantam yathaa naagam moorchayaabhipariplutam/ Tatah swarathamaaropya Madraanamadhipam rane apovaah ranaat toornam Kritavarmaa Maha Rathah/ Ksheevavad vihvalo veero nimeshaat punarushurah, Bhimopi sumahaa baahurgadaapaaniradrishyat/ Tato Madraadhipam drishtaa tava punnaha paraagmukham, sanaagapatyaashvarathaah samakalpant Maarisha/ In due course, both the maha gadaa dhaaris intensified their ‘hasta gadaaghaataas’ jumping eight foot prints forward and backward like wild elephants and strengthened the gada yuddha mutually hitting with ‘anga vinyaasaas’ mutually hurting , wounding and persistently injuring each other. As both were thumping and battering mutually, both the stalwarts fell down to dust like the clash of two amazing indradhvajas crashed to earth. Then Shalya the far worse affected one took long and prolonged breathings even as the co maharadhika Kritavarma had atonce reached Shalya and found that the latter was in a stupor as of unconsciousness. Having noticed this, Kriravarma had atonce removed Shalya from the yuddha bhumi. Then Bhimasena was as of an madonmattha gaja raaja too having risen up standing erect wirth his mighty mace on his muscular and wide shoulders waving away with vijayaakanksha. At that very time, as Madraraja Shalya was removed away his vast sena comprising elephantry, cavalry and infantry besides the charioteers had made a quiet retreat from the yuddha bhumi out of disgrace and intensified fear of existence. *Simhanaadaan bhgrusham chakruh shankhaan dundubhyascha harshitaah, bheroscha vaadamaayaasu mridangaadhvanikaih saha/* Pandavaas on the otherhand were thrilled to raise simhanaadaas, shankha, bheri, mridangaadi vaadyaas!

Chapter sixteen details Kourava Veera Vrishasena’s parakrama, severe clash of both sides, Dronaacharya’s devastation of pandava veeraas, and finally Arjunaa’s vijaya most expectedly!

As the kourava sena was rather demoralised with Shalya’s paraajaya by Bhimasena, Kourava Parakrami Vrishasena desired to make the best avail of his maayaa prayogaas of his astra vidya. He started off devastating the pandava maharathi veeraas, as well as their horsemen, elephant riders and charioteers besides the foot soldiers. This be on the analogy of severe sand storms uprooting maha vrikshas in ‘mahaaranyas’. That was the time when the youthful Nakulaputra Shataaneeka attacked Vrishasena and with his ever energetic ten ‘marmabhedi naaraachaas’ and got Shataanika got swooned, his dhanush got broken, ratha dhwaja crashed as Droupadi patraas too joined Shataanika. Yet, Karnakumara Vrishasena disappeared by his maya prayoga. That was the very timing when Ashvatthaama aadi kourava maha rathis had arrived and made baana varshaas on the Droupadi putras. Then the Pandava paksha pramukhas had succeeded in stalling the kourava yoddhaas. Panchala-Kekaya-Matsya- Srinjaya desheeya yoddhaas were made the best manner of utilising their ‘astra-shasra nipunata’. In this manner, with one over another’s hatred and antagonism, had displayed ‘krodha purvaka’ syndrome of perspective and activated the severity of the sangrama akin to pakshiraja Garuda and MahaNaagaas. Bhima, Karna, Kripacharya, Drona, Ashvatthaama, Drishthadyumna and Satyaki and such ourstanding maha rathikaas on either side of the maha sangraama is ever glorious as of pralayakaala Suryodaya! This epic battle as both the celebrated heros being present would recall the deva danava sangrama. Then the ‘ uttaala taranga yukta maha sagara’ like ever memorable yuddha, where the pandava -kourava paksha senaas had come to be inscribed as the dwaapara yuga’s singular highlight. Then Dronacharya addressed his radha saradhi to prevent Dharma Raja Yudhishtara to prevent his entry into the kourava sena! Further, let not get the tightrope entry of Pandava sena be facilitatated their entry into the kourava seva either. Saradhi! These pandavas including Pandava-Matsya- Paanchaala and samasta Somaka veeraas could indeed never ever excel my paraakrama as you are fully aware. Arjuna owes me as he secured all the enrire astra jnaana from my tutelage and protection any way. Even Dhrishtadyumana too received his astra jnaana owing to me too and would not dare to transgress his limits to withstand my aggression. Hence Saradhi! While

wishing outstanding vijaya prapti, let us straightaway proceed and jump in atonce!’ So stating, Dronacharya having entered the Pandava Sena deep inside had attacked Yudhishtara who in turn with his baana prayoga tied down the Acharya as this was never should have occurred. As wriggling out the Acharya decided to smash Yudhishtara. As Panchala kumaras were providing security to Dharma Raja, they had expectedly halted the Acharya by one of the Panchala kumaras like the ‘tata bhumi’ or the wide banks of ‘maha samudra’ would do so. Yet the ‘mantraastra naipunyata’ of the Acharya had apparently overcome the Panchala Kumara as he was humbled and defeated. Then the Acharya had a free run right into the Pandava sena in all the possible directions. As Pandava yodhaas halted him, then the Acharya kept on releasing his baana parappara as of Shikhandi by twelve, twenty on Uttamoujaka, five on Nakula, seven on Sahadeva, all of whom were severely hurt. Then the Acharya slashed off twelve forceful saayakaas on Yudhishtara, Droupadi’s pancha putras by three each, and on Satyaki and Virata by ten strong baanaas as all of whom were tied tight. Then the Acharya, by recalling Duryodhana’s special request to him- which was felt difficult any way- dashed off towards Yudhishtara to be humbled and caught hold off- rushed after Dharmaraja. The Acharya had no doubt succeeded hurting Yudhishtara, but the Pandava shreshtha, Raja Yugandhara halted the Acharya. Even while seriously damaging Yudhishtara’s body yet again, Dronacharya replied Yugandhara with a bhalla baana the potency of which forced the Raja off from where he was seated firmly as having hurled off the chariot. Noticing the decisiveness of the Acharya to capture Dharma Raja Yudhishtara, Virata, Dripada, Kekaya, Satyaki, Shibi, Panchaladeshya Vyaghradatta and parakrami Simhasena and several such other nareshaas too had together had made saayaka varsha to protect Yudhishtara from the acharya. Then the Panchaladeshya Vyaghradatta shot off fifty teevra baanaas which wounded the Acharya as the pandava sena made ‘harsha ninaadaas.’ At that joyful juncture Simhasena of pandavaas complemented Vyaghradatta’s success and injured the Acharya and made high deiced damage to the Acharya and made ‘mahaatthahaasa’. Dronacharya was nodoubt taken aback at this double whack yet attacked Simhasena and Vyaghradatta too had sliced off the heads of both of them alling with their respective kundalaas and proceeded towards the Yudhishtara’s radha and stood right before him as the pandavasena raised ‘haahaakaaraas’ that Dharma Raja’s very existence might be difficult crying away ‘oh oh our king be spared from his end!’ Not far were the Kourava sena shouting in anticipation of final success were about to sloganeering ‘Duryodhana Jai, Kouravas Jai’. *Evam samjalpataam tesham taavakaanaam maha rathah, aayaajjavena kounteyo ratha ghoshena naadayan* Even at that extremely dangerous criticality, Kuntinandana Maharathi Arjuna’s ratha chakra ghosha and gaandeeva ninaada were round the corner. As the disastrous mayhem caused by Dronacharya was evidenced by Arjuna with pandava sena’s rakta pravaahaas and the floating bones and mutilated body parts of the senaas of pandava-kourava sainikas alike, Arjuna got impatient and had atonce commenced kourava yodhaa samharana, espetially of Drona’s detachment sena right atonce. Then Arjuna released ‘sahasra baana pradarshana’ as flooded around and on Dronaacharya. Neither the dasha dishaas nor the antariksha, nor akakaasha, and of course not the prithvi even were spared of Arjuna baana pravaahaas! Thus the gaandeeva dhari blinded off the universe, let alone the ‘mitra-shastru taaratamyata’ on the sangrama bhumi! Thus the ever shatru jaya Shri Krishna sahita veraarjuna had returned from the sangraama bhumi ever smilingly towards his shibira as ‘pandava jaya jaya ninaadaas’ hit the skies.

SAMSHAPATAKA VADHA PARVA

Chapter Seventeen details that having returned from the yuddha bhumi for the day, Dronacharya felt ashamed and confessed that on the arrival of Krishnaarjunas Yuddishtara to be tied down not possible- meanwhile Susharmaadi Samtaptaka Veeraas made ‘pratigjnas and faced Arjuna challenging him to death

On the twelfth day of the maha sangraama, kourava pandavas got reassembled again to their respective positions. *Kritvaavahaaram sainyaanaam Dronah parama durrmananaah, Duryodhanamabhipreshya saveedmidamabraveet/Uktametatmaya purve na tishthati Dhananjaye, shakyo graheetum sangraame daiverapi Ydhushtharah/ Iti tad vah pratatataam kritam Parthena samyuged, maa Vishinkeervacho mahyamajeeyou Krishnapandavou/ Apaneete tu yogena kenachicchavetavaahane, tat yeshyati me raajan vashameva Yudhishtarah/ Kacchitaahooya tam sankhye deshmanyam griheetamprakarshatu, tamjitvaa na Kounteyo nivarte kathamchana/ Etasminnitare shunye Dharmarajamaham Nripa, graheewshyaami chamum bhivaa Dhrishthaduymnasya pashyatah/ Arjunena viheenastu yadi notsrujate ranam, maamupaayaantamaalokya griheetam viddhi pandavam/ Evam teham maha raaja Dharmaputram Yudhishtaram, samaaneshyaami sajanam vashamadya na shamshayah/ Yadi tishthati sangraame muhoortamapi paandavah,athaapayaati sangraamaad vijayaat tad vishishyate/* Having returned from the sangraama bhumi for the day to his shibira addressed Duryodhana as awaiting the Acharya had confessed: ‘Raja! much against your request to bring Yudhishtara under duress be never possible as even sampoorna devaganaas would never do so. Even as I expressed my doubt far earlier it be now confirmed that Krishnaarjuna’s combination be simply invincible. Raja! if only their combination were to certain your day dreaming wishful thinking be never ever fulfilled to cowdown and fetch Yudhishtara alone! If somebody could ever challenge Arjuna and take him away from Yuddhishtara then only this dream be ever fulfilled!! Duryodhana Raja! In this context there might be a ray of hope and that perhaps be to suddenly attack Dhrishthadyumana and having done so be probably perhaps be possible to imprison Dharmaraja and hand him over to you. Now there would have to be such a plan to disconnect Arjuna and Yudhishtara then assuredly your vijaya be assured. As Dronaacharya had stated thus, Trigartaraja Susharma as accompanied by his brother stated : Gaandeevadhari Arjuna had all along treated us badly and hence all these of us had become vengeful and we had been disturbed all these nights sleepless. Our only hope and lasting wish. Now as our luck would have it by now, that there might be an opportunity to be fulfilled and surely we all should avail of this opportunity to separate Arjuna away from Yuddhishtara and surely this ‘pratishodhaatmaka kaarya’ to be executed . *Bhavatascha priyam yat syadasmaakam cha yashaskaram, vayamenam hanishyaamo nikrushyaayodha -naad bahih/ Adyaastavanarjunaa bhumiratrigartaaya vaa punah, satyam te pratijaaneemo naitan midhyaa bhavishyati/ Evam Satyarathaschoktvaa Satyavarmaacha Bharata, Satyavrataascha Satyeshuh Satyavarmaa tathivacha/ Sahitaa bhraatarah pancharathaanaamayutenacha, nyavartanta Maharaja kritvaa shapadhamaahave/ Maalavaastundikeraascha rathaanaamayutaistribhih, Susharmaa cha naravyaaghrastrigartah prastalaadhipah/ Maavallkairlityashcha sahito Madrakairapi, rathaanaamayuta -tenaiva sogamad bhraatrubhih saha/ Naanaajanapadobhyascha rathaanaamayutam punah, samutthyatam vishishtaanaam shapadaarthjamupaagamam/* In this manner our ‘priya kaarya’ be executed and ours and that of our name and fame be enhanced besides Arjuna should be separated from Yudhishtara and could be handed over to Duryodhana. Now and here let us take a pledge and ‘satya pratigjna’ that there be the risk of our own destruction even. As Susharma stated thus then Satya Ratha- Satyavarma, Satyavrata Satyueshu and Satyakarma made the Satyapratigjna again. This would indeed involve ten thousand rathikaas too. Having pledged in this manner Trigartharaja Susharma along with thirty thousand rathikas and of Maalava-Tundikera- Maavellaka-Lalithya- Madragana with them thousand rathikaas and along with vibhinna desha ten thousand more rathikaas too had all had assembled for the ‘shapadha grahana and Agni Deva Puja and subsequently got readied by respective ‘kavacha dhaaranaas’- kushacheera dharana and such propitious deeds. They were all prepared for the ‘antima yaatra’ and ‘yasha-veera vijaya’ including brahmana bhojana-swarna mudrika daanaa, go vastra dakshinaadi karyaas. They also foresaw even a remote eventuality of Arjuna’s suppression or even his termination might not be a far cry outcome!

Yadi svasukaram loke karma kuryaama samyuje, ishtaamllokaan praapnuyaamo vayamadya na shamshayah/ If at all, we were to kill Arjuna at the termination of our respective lives we could most certainly accomplish the desired lokaas assuredly'. Having asserted thus the Samshapta gana veeraas made 'lalkaaraas' to challenge them when Arjuna who was then with Yudhishtara and asserted: Dear elder brother! My unfailing decisiveness be such that of somebody invites me for mutual yuddha then I ought to respond atonce. That Susharma along with his brothers is making lalkaaraas and hence I must respod atonce as that indeed be the kshaatra dharma too.' Then Yudhishtara replied that even of that kind of 'lalkaaraas' be false hoaxes and deceptive then too these be honoured. Arjuna replied: Raja! In my absence Panchalakumara Satyajit should provide your personal care and protection. Let it be that Acharya Drona could never fulfill his wish to separate me from you as long as I were to be alive!' Having asserted thus, Savyasaachi took the blessings from Yudhishtara repeatedly and proceeded to Trigartas as of a hungry Narasimha proceed to satisfy his appetite and hunger.

Chapter Eighteen on Samshaptaka senayuddha with Arjuna and Sidhanvaka Vadha

Samshaptaka Yoddha combine had drawn a Chandraakaara Vyuha and got readied to face Arjuna as there were simhanadaas both from Kourava and Pandava pakshaas. Arjuna then addressed Bhagavan Shri Krishna smilingly: 'Devakinandana! Look at the Trigarta deshiya Susharma and his sena as they are all at mrityudwaara! The kouravaas should indeed start crying away soon as those of pandavas should be too soon jumping with bliss and paramaananda. Or else undoubtedly the Trigarta's be at the untimate enthusiasm and excitement, besides impatience and keenness.' So saying Arjuna then stood right at the door step of the chandraakaara vyuha and blew off his' suvarna jatita Devadutta naamaka shankha' repeatedly. Frightened by the shankhaaraava, the Samshaptaka sena stood stunned even as the sampurna - akaasha got spread all over, let alone the sena getting to stand stilled as of ear drum breaks. The horses had forward rolled eyes as their throats were dried up easing mala mutra visarjanas. Having steadied their senaas for a while, Samshaptakas commenced their pankha pakshi baana prahaaraas. With ten each of such arrows by then Arjuna was disabled to even bend stilled for a while as Kuntikumara Arjuna cracked off three each to the Samshaptakas and injured them all. Then Samshaptakas had released bana varshas on Arjuna. Subaahu released 'pankha yukta teevra baanaas on Kireeti on his kireeta which was already of Surya's sparkle. Pandunandana lashed off a bhalla baana on Subaahu which as his dastaanaka or baana kosha was hit to pieces and rained off arrow rains. On noticing this, Susharma-Subaahu- Suratha-Subandhanvaa and Subaahu too released then each teevra baanaas and injured Arjuna. Then Kapidhwaja Savyasaashi having released simultaneous bhalla baanaas as their respective shatru veeraas found their radha dhvajas and saayakaas were severed. Sudhanva's dhanush was broken, mastaka shirastraana was pieced out and mastaka too rolled down with erupted 'raktapravaahaas.' Asa veeravara Sudhanva became a 'dharaashaahi' his massive sena had become as bhabheetas and ran off to join Duryodhana senaas. As krodha purva Indrakumara Arjuna had then released baana varshas on the vishaala shatru vaahinis and had taken to a full scale samhaara as the ushahkaala Suryadeva shreds andhakaara of the night before. Then the Samshaptaka's entire sena took to heels as Arjuna sighted the Trigarta yoddhaas and sainikaas too got paled off as clear from their faces and limb movements like bhabheeta mriga brindaas were under a spell of scare. Trigarta Raja sought to shout at them and assured: 'Shura veeraas, there indeed be no use of scare and showing off your backs; yet to seek to merge with the Duryodhana Sena and await what and how he might respond to this predicament. Do display your valor and gallantry hear and now. As Trigarta Raja made his pleading appeal as also boosted their morale, gradually the veera sainikas of Trigarta had rather progressively raised their 'shankha ninaadaas'.

Chapter Nineteen details Samshaptaka gana ghora yuddha versus Arjuna as the latter displays his parakrana- Dronacharya constructs Garuda Vyuha to trap Yudhishtara

As the Samshaptakas had returned again, Arjuna addressed Maharma Shri Krishna , ‘ Hrishikesha! Have you not noticed that the Shamshaptaka ganaas had since returned and are seeking to atack us yet again! Now, do please note my astra-baahu bhuja bala and of dhanush.Krodha bhara Rudra Deva at the time pralaya like samhara drishya be now noticed soon enough by you. Then Shri Krishna smiled at once and hastened to reach the ratha beore the shatrus. Then like Indra Deva in the context of Devaasura yuddha, the Shri Krishna ratha too took to mandakaakaara gati around the Shamshaptakas. Like the Narayani sena with all their astrashastra sahita Samshaptakas would to gopaas, the latter surrounded Shri Krishnaarjuna ratha on the foursides with exuberance and excitement. With doubled up and renewed Arjuna picked up his gaandeeva and sounded his Devadatta Shankha. Then Arjuna flashed off his ‘Shatru sammoha and naashaka *Tvaashtra astra* which would create illusions and fantasies. The shatrusena started off imagining Arjuna for Krishna-co combatant or shatrus. Then it was convenient for issuing sahasra saayakaas and the entire lot of Samshaptaka sena was forwarded in lots to queue up to yamapuri! Then Arjuna had a hearty smile and tormented the Lalitya-Maalava- Maavellaka-Trigatta and Youdheya senaas. They had then showered baana samuhaas in a manner to be able to distinguish mutually the ratha dhwajas, or radhaas or the kouravas or pandavas as they were shouting that they had targetted and killed Arjuna or Krishna and even celebrating their terminations. Arjuna had then tossed ‘*Vayavyaashtra*’ which wasted their bana samuha’s showers and of their own self creations. Then Arjuna had systematically smashed off hundreds and thousands of arrows and massacred thousand and further thousands of sayakas. With his bhalla baanaas the shatru sena mastakas were flown off, their hands were thrown off in directions with their aayudha kavachaas and their thighs and knees were severed off while their radha-gajaashvaas were slaughtered. Thus as Arjuna was totally engaged in theMaalava-T rigaraadi sevnaa veeraas were annihilated, Dronaacharya who had since concluded the construction of the Garuda Vyuha had sought to chase Yudhishtara and attack him with the singular decisivness of seizing the Pandava Jyeshtha as the mutual yuddha was intensified.

Chapter Twenty details that Dronacharya was wishing to attack Yudhishtara, as Dhruvshadyumna emboldened the latter and assaulted Durmukha as the latter’s huge gaja sena was smaashed off.

Maha Rathi Dronaachaarya had long discussions with Duryodhana all over the night especially as Arjuna’s yuddha with Santaptakaas and desired that by the Garuda vyuha to try and bring Yudhishtara under duress. On realising the purpose of the Garuda Vyuha nirmaana, Yudhishtara was concerened and Mandala Vyuha nirmaana. Yet, Dronacharya stood right at the face of the Garuda vyuha. At the shirobhaaga of the vyuha was Duryodhana standing erect along with his brothers as his sena was right behind. At the greeva bhaga or the neck space of the Garuda Vyuha were the stalwart maharathis such as Bhutasharma,Kshema Sharma, Paraakrami Karkasha, Kakinga, Simhala backed by their respective senaas, Shira Abhhragana,D aasheraka gana, Shaka - Youvana- Kamboja-Shurasena-Darada-Madra-Kekaya-Hansapada desha nivaasi Sura veera and elephantry-cavalry-chariot-infantry sainikaas well equipped with kavavha-astra-shastraas as all were postioned at the ‘greeva bhaaga’ or the neck space. Bhurishrava-Shalya-Somadutta-and Vaahika backed by their akshoihini senaas were firmed up at the vyuha’s ‘dakshina parshva’ or the right side, while Avantika’s Vindaaravindaas and Kambhojaraja Sudakshina on the ‘vaama paarshva’ or the left side, even along with Dronaputra Ashvattaama as heading them all. At the ‘prishtha bhaaga’ of the Garuda Vyuha were the veera senaas of Kalinga-Ambashtha-Majadha-Poundra- Madraka- Gaandhaara-Shakuna-Purvadesha-Parvateeya-veeraas. Ar the prucchha

bhaga were placed at rest of Dhritatashtara putraas and the rest of bandhu baabhavaas brm bhinna bhinna desha vishaal senaas along with the Vikarana Putra Karna were firmed up. Right at the Hridaya shtaana on the Vyuha were Jayadratha-Bhimaratha-Sampaati-Rishabha-Jaya- Bhimimjaya Vrishakraaya and Maha bali Nishaadharaja with their respective senaas too. In this manner the pada-ashva-gaja-radha maha sena was detailed by Dronaachaarya was like senaa samudra. In the midst of the kourava garuda vyuha madhya bhaaga was the Pragjoshitapura Raja Bhagadatta was shining like the udayaachala Surya was shining bright as mounted on a ‘mattebha shveta chhatra’ like ‘krittikaa nakshatra yoga yukta purnimaachandra’. On noticing the massive preparations of kouravaas particularly the Garuda Vyuha formed by Dronaachaarya, Yudhishtara muttered to Dhrishthadyumna: ‘Pigeon like coloured like rataashva drawn by brahmana Dronacharya had constructed this garuda vyuha and now we the Pandavas are having to pass through this now! Then Dhrishthadyumna replied: ‘ Uttama vrata paalaka naresha! Don’t you worry, soon enough, I myself should be able to halt and withhold Drona with my saayakaas merely . As long as I am alive, you need not get flustered and the Acharya should not be able to do any thing for you for sure.’ Having so asserted, Dhrishthadyumna attacked Dronacharya. *Anishtadarshanam drushtaa Dhrishthadumnamavishitam, kshanairnaabaabhad Drononaatinaahrishtamanaa iva/ (Sa hi jaato Maharaaja Dronasya nidhanam prati, martyadharmatayaa tasmaad Bharadwaajo vyanuhyat)* As Dhrishthadyumna stood right before Dronacharya, the latter turned away at once having been soon avoded even to see him as being of ‘kshanabhara atyanta aprasanna udaasa’ or of instant dislike even to face Dhrishthadyumna, let alone the Yudhishtara whom he vowed to terminate him before Duryodhana some time back. (This was because Dronacharya was aware that Dhrishthadumna was perhaps his terminator.) That was the time when the Acharya by passed Dhrishthadumna, the latter attacked Durmukha and gradually their encounter went wild since the Drupadhanandana should not turn to Dronacharya again noticing the Acharya was reluctant to face Dhrishthadyumna. Thus the mutual baana prahaaraas were deepened and stepped up on and on. Also Durmukha was slaughtering Pandanasenaas too in the process. In the mutual sena samhaara Yudhishtara sena was suffering more and more added to which was Dronaacharya’s carnage to them. Pandava’s infantry-cavalry and rathikaas were getting butchered further and further. As the one to one combat intensified, the Pandava Veera Dhrishthadyumna realised that Durmukha’s inherent strength was the latter’s gajasena which was the real key to kourava’s success. The Gajaaroha Veeraas had been the major cause of the Pandava sena’s irrevocable tormentation. Their gajaaroha vijaya pataakaas were the active indicators of Pandava senaa mardana. The massive number of Durmukha’s strength of elephantry and their tossings of baana-tomara-trushtaadi astra-shastras added to the ‘gajaraaja chheetkaara pralaya kaala megha garjana tulya samaanaas’ especially when the gaja yodhaas were often suffering ankusha prahaaraas. Then Dhrishthadyumna attacked the Durmukha gajasena. Then there was a severe reverse turn around as the gaja seva was butchered as gajas were crumbled by Dhritatashtadyumna sena, several gajaarohas jumped off and ran away, tomara-phrasasaadi ayudhaaghaataas killed most of the elephants and their riders too. As Pandava sena’s vijaya ghosha reverberated, Dronacharya made up his decisiveness to proceed further to encounter Yudhishtara.

Chapter Twenty One describes Dronaacharya parakrama by the terminations of Satyajit-Shataaneeka-Dhridhasena-Kshema- Vasudaana and Panchala Raja Kumaraadis as ‘Pandavasena parajaya’

As Dronacharya had decided to somehow be brought to Yudhishtara under duress and proceeded forward, Panchala shura veera Satyajit attacked Drona and so did Panchala kumaaraas too. Maha dhanurdhara Satyajit having utilised his mahaastraas had succeeded in injuring the Acharya. Further Satyajit lashed off a ‘sarpavisha- Yamaraja samaana bhayankara pancha baana prahaaraas’ on Drona radha saaradhi fell senseless and with another ten sheeghragaami saayakaas made the Drona rataashvaas

had crumbled as the prishtha rakshakas of the Acharya with another ten arrows too were killed. The Acharya was stunned and rather dazed at Sayujit's dare and even audacity and kept thinking within himself. Then having emboldened within himself had flashed off aiming ten intoxicating arrows at Satyajit's 'marmasthaana' as also his dhanush. Gradually having recovered and changed a fresh dhanush, Satyajit had ripped off hundreds of 'nishita baana paramparas' which had impaired the Acharya's strong body structure as pandava seva was overjoyed jumping jaya jaya ninaadaas. Further as the Pandava veeraa named Vrika joined Satyajit and the former issued sixty sharp metallic baana parampara had damaged the Acharya's broad and robust chest. Then had having asserted thus far and no farther reesolve, the Kourava Pandava Guru Acharya reversed the Pandava's wheel of success as of then. Acharya Drona had then severed off respective dhanush baanaas of Satyajit and Vrika with six arrows besides Vrika's radha-ashvas and dwvaja too. In turn, Satyajit having picked up another dhanush had crashed off Drona radha dhvaja, saradhi and horses too besides tying Drona tight. The Acharya having wriggled off yet felt humiliated by Panchalarajakumaara Satyajit, was unable to concede his 'parabhava' and blasted off his baana varshas all around Satyajit with vengeance. Drona then routed Satyajit's horses, ratha dhvaja, grip of his dhanush, 'parshva rakshakas' with some thousand steel arrows. Further *Sa Satyajitmaalokya tatho Dronam mhaah 'ave arthachandrena chicchheda shirastasya maharmanah/ Tasminhate mahaamaatre anchaalaanaam maharathe apayaajjavanairashvai Dronaat trasto yudhhishtharah/ Panchaalaah Kekayaa Matsyaa Chedi Kaaruusha Kosalaah, Yudhishthramabheeshyanto drushtaa Drona samopaadravan/ Tato Yudhishtharam prepsuraacharyah shatrupuugahaa vyadhamat taanyakeeyaani tulaaraashimivaanalaah/ Nirdamantamaneekaani taani taani punah punah, Dronam Matsyaadvarajah Shataaneekobhivartata/ Suryarashmiprateekaashouh karmaaraparimaarjitaih, shadbhiih sa suutam sahayam Dronam vidaddhvaananad bhrusham/ Kruuraaya karmane yuktashikeershuh karma dushkaram, avaakiraccharashatai Bharadwaajah mahaa ratham/ Tasyachaanadatto Dronah shirah sakaayaat sakundalam, kshurenaapaharat tuurnam tato Matsyaah pradudruvuh/ atsyajitvaa jayaschodeen Karuushaan Kekayaamapi, Paanchaalaan Srujjayaan Paandyuun Bharadwaajah punah punah/* In that Maha samara Dronaacharya blasted off an ardha chandraakaara baana which had readily hit the maha manasvi Satyajit veera's head got rolled off and nosooner than that Yudhishthara who was all the time witnessing the veera Satyajit's paraakrama had than moved off good distance away from there for self protection. However, those maharathis of Dharmaraja's protection cover sush as Paanchaala, Keyaya, Matsya, Chedi, Kaaruusha, and Koshaladeshaadhipatis attacked Dronaacharya as all together. But the mighty Acharya with his 'pratiginaa purvaka nirnaya' or 'come what may' decisiveness was vengefully devastated the Pandava Yoddhaas like raw cotton heaps with iron bars! But King Virat's younger brothert Shataaneeka had assualted the Acharya with his flashy and effectively forceful six arrows damaged the Acharya's charioteer, horses and then the Acharya himself and made simha garjanas. Further the mighty Shataaneeka made baana varshaas on the Maha Rathi Acharya. The 'adviteeya paraakrama shura veera yudha kushalata yukta' Acharya as of a thunderbolt like flash had snipped off Skataaneekaa's heat. As the Acharya was looking like such a ferocity of spreading agni jvaalas, the Chedi-Karusha-Keyaka-Panchaala- Srinjaya yoddhaas had instantly taken to heels farthat away. Then the severe saayaka varshaas of the Acharya created havoc among the gaja- ashva-radhaaroha pandavaas too trembled and ran away in different direction out of terror. *Dronartu Pandavaaneeke chakaara kadanam mahat, yathaa Daityagane Vishnuh Suraasuranamaskritah/* There the 'sangraama drishya' was akin to Bhagavan Vishnu was trembling both by Deva Danavaas as the Acharya was resorting to Pandava Veera vihaaraas. Then that Acharya the shourya-sampanna, Satyaveedi, Vidvaan, balavan, satya paraakrami, mahaanubhaava Drona was constantly causing 'yuddhstala bhayankara rakta pravaaha nadsis' causing 'vismayaascharyaas'! Of those blood rivers were like 'river Vaitarini which is very frightening causing misery as is full of blood

and pus, with a bank made of bone, as obstructed by hairy moss, flesh-eating birds, and a great many insects! *Tamdahantamaneekaani rathodaaram kritaantavat, sarvatobhyadravan Dronam Kunteeputra purogamaah/* Then Dronaacharya as of Yamaraja like the 'bhayankara' towards pandava yet at the same time of 'udaarata' for kouravas like the Pratyaksha Bhaskara would destroy or provide raksha too. Then Drupada Kumara Shikhandi of Bhishmaacharya's topple down had issued 'pancha bhalla baanaas and subdued Dronaachaarya under duress. At the same time Kshatra verma with twenty such arrows, Uttamouja with three, Kshatradeva with seven, Saatyaki of hundred, Yudhaamanu eight and Yudhishtaraa too with twelve, as all of with with their combined strength had caused 'anga bhanga' to the body of Acharya. Furthermore Dhrishthadyumna with ten and Chekitaana with three further slashes too. Then the Satyapratigjna kara Acharya like a mada dhaara vaha Gajaraja having crossed ratha sena had got Dhridhasena Veera dropped dead. Then having reached King Kshema had tossed off severe arrows nine and tightened him tight as the fell off from his chariot. Swiftly later, Dronaacharya flashed off twelve severe arrows on Shikhandi and Uttamateja with twenty six further as both were injured severely and later with a bhalla baana forwarded Vasudaana to Yamapuri. Subsequently, the Acharya injured Kshatraverma with eighty and Sudakshina with twenty six sharp arrows and further with a bhalla had made Kshatravarma impacted to fall down his chariot. The Acharya issued forty six arrows on Yudhaamanyu and another thirty on Satyaki and having distressed them had speeded up his 'suvarnamaya ratha' towards Yudhishtara while one Panchaladesha rajakumaara confronted the Acharya who was replied by the latter as the Rajakumara collapsed dead along with the chariot, the dhwaja, the rathika and rathaashvas too. Then the Pandavasena had started off sloganeering " Kill the Acharya, kill Drona' and a maassive 'kolaahala' had reverberated. Thus as huge unrest prevailed from both the sides of the senaas as the Acharya had to face the wrath of Panchala, Matsya, Kekaya, Srinjaya and Pandava yoddhaas were all united as the opponents yet the Mahaacharya overcame the opposition systematically. As surrounded by the kouravasena Dronacharya was hardly alarmed and had systematically thrashed off Satyaki, Chekitaana, Dhrishthadyumna, Shikhandi, Vriddhakshema Putras, Chitrasena kumara, Senabindu, and Suvarcha and various other Pandavesena Rajaas were deftly overcome by the Acharya. As the Acharya like Indra to Danavaas, Drona alarmed Panchaala-Kekaya- Matsya sainikaas as were killed away mercilessly!

Chapter Twenty Two describes Duryodhana- Karna 'vishleshana' or analysis of Pandavaa's vengefulness and Shri Krishna's support to them and the need for protection of Dronaachaarya

As King Dhitarashtra queried Sanjaya that as Dronacharya during the 'maha samara' had smashed off Panchalas were frightened and overthrown away! Indeed what a shame that from the Pandava side, there was none at all to retort or snap back as of mere cowards! What a shame on the so called 'shura veera pandavaas' as none could even face the Acharya boldly! After all, Bharadwaaja nandana Acharya had all along been ever grateful to kouravaas and no wonder he had been truly performing his duty ever truthfully, especially to most earnestly following Duryodhana's demand to him to fetch Yudhishtara to him as the 'pramaana paraakashtha' or of the full reward for the Acharyas swearing to Duryodhana!! Sanjaya! Do please explain to me in detail! Sanjaya described: 'Maha Raja!Kouravaas had therefore noticed that Panchaala, Pandava, Matsya, Srinjaya, Chedi and Kekayadesha yoddhaas in the war with Dronaachaarya were overwhelmed with his 'baana peedita vichalaas' and were beaten black and blue. As he watched the timid movement of Pandavas as against the ever challenging and taunting style of kourava senaas, Duryodhana was amused and addressed Karna! ' Radha nandana! The manner in which Panchaala bunch was treated by the Acharya was like a lion who hunted jungle deers and even while knowingly enough had been still aspiring for success; indeed the Acharya had uprooted them like grass and tender plants! As mahatmana Drona having been freely releasing his suvarna pankha yukta maanaas

even casually moving around the so called pandava veeraas were hit to the grounds. Bhramara samaana Drona had been picking mere pecks of honey as the pandavas were lurking honey bees and when hit by his baanaas nonchalantly relaxed yet the bhramaras were hit to instantaneous collapses. Then Karna commented as follows: Raja! Notice this maha baahu Bhimasena would not be able to leave the yuddha bhumi even as kourava senaas were ecstatic as unbearable for him! Let us now watch the fun as pandavas are as of now humiliated by the Acharya! *Vishaagnidyutasankleshaan vanavaasam cha Pandavaah, smaranaanaana haasyanti sangraamamitam me matih./ My gut feeling would be that the kind of poison and 'agni daaha' that kouravaas had subjected to them at the time of the 'dyuta kaala klesha' of 'vana vaasa and agjnaana vaasa' should be of that severity as that should be such as they would never leave this maha sangrama as to be really vengeance oriented!* Amita tejasvi maha baahu Kuntiputra Vrikodara had sinc returned and surely he would be taking his vengeance on select heros of our kourava sena as he is fully armed wirh khadga,dhanush,shakti, horses, elephants, rathikas and sainikas and start off his veera samhaaraas. Look!-continued Karna to Duryodhana!- Just behind Bhimasena was Satyaki aadi pandava maharathis like of Panchaala-Keyaya-Matsya and other specialised pandava yoddhaas. As Bhimasena had been truly puffed up with furious revenge and reprisal, all those pandava yoddhaas were right behind to invade and in a way to protect and support the most aggrieved Bhimasena while seeking to surruond and attack Dronaachaarya like clouds around Surtadeva! (*Samareshu tu nirdishthaah Pandavaah Krishna bandhavaah, hreemantah shatrumarane nipunaah punyalakshanaah/ Bahavah Parthivaa raajam - steshaam vashagataa rane, maavamamsthaah paadavaamstvam Naraayana purogamaan) Raja Duryodhana!-continued Karna- Pandava sahayaka and bandhu had all along been Shri Krishna as he had all along been providing you constant advice and 'karthavya nirdeshana'; indeed he surely knows as to how to tackle with the shatrus who might be rather tricky opponents and basically of a 'dharma paraayana'. You need therefore neither underestimate nor take too lightly of that solid support factor for pandavaas. Ekaayanagaraa hyotampeedayeyuryayavratam, arakshyamaanam shalabhaa yathaa deepam mumuurshavah/ Asamshayam kritaashchaarshcha paryaptaashchapi vaarane, atibhaaramaham manye Bharadwaaje samaahitam/ Sheeghramanupymo yatra Drono vyavasthitah, kokaa iva mahaanaagam maa vai hanyuryatacratam/ As advised by Krishna, the entire pandava sena would all be abided by and similiary we should follow Dronaachaarya's manner, besides the Acharaya's raksha too as our joint responsibility too. There should be any wavering in truthfully following this dictum and suerely enough the Acharya would most certainly take us all of us the kouravas to the glorious path of accomplishment and victory!' Then Sanjaya informed the Maha Rajaa Dhrtitarashtra that Duryodhana proceeded ahead with his brothers and the maha kouravasena with the twin objective of kourava vijaya and the Dronaacharya raksha.*

Chapters Twenty three and Twenty four provide an over view of pandava-kourva sena maharathika's as also of radha- radhika-rathaashvaas-radha dhawajaas and dhanush adi astra shastra vivarana and Dhritarashtra expresses his singular concern

Dhritarashtra detailed as to how Dronacharya smashed up or even killed off countless Pandava Rajaas and their yoddhaas then how were they able to distinguish them as to who was who! Sanjaya replied: ' Maha Raja! Reeccha varna or of ash like colored horses are of Bhimasena; rajata or silveren type of horses are of Satyaki; saaranga samaana or of the mix of white- blue and red horses of Yudhaamanyu had all surrounded Dronaacharya as all those durjaya veeraas were surfiert with reddish anger. Panchala kumara Dhrihstadyumna taken to the rashaashvaas of kabootara or pigeon like samaana varna of white and blue mix. These pandava veeraas were to safeguard Yudhishtara. Shikhandi putra Kshatradeva was with 'kamalapatra samaana varna nirmala netra yuktaashvaas' while Kaamboja desheeyaashvaas were of the speedy runs always running to their respective riders. Thus astra shastra sampanna Sahadeva was present by the tittiri samaana or of partridge color like horses appeared speedily. Nareashvara Yudhishtara would always appear at the rana bhumi with white coloured teeth and black tail horses dwawn rathaashwaas. Just following Yuhdhishthara would be Panchala Raja Drupada as accompanied by his

chhatra sena andwith the rathaashvaas of harika lakshanaas ie. as with their necks full of huge hairs in the gardanas or necklines of 'peetaambara silk lakshanas' thus called as of 'hari varna' and he had actually arrived to most fearlessly encounter Dronaacharya. Well behind Drupada was King Virat as further followed with Kekaya Rajakumara, Shikhandi and Dhrishthaketu along with their respective senaas backed up. Shatrusudana Matsya Raja was along with King Virat as the Raja's horses were of paandara pushpasamaana red and white varnaas. Virata putras followed the king by yellow and suvarna maala dharaashvasa of paandara pushpa samaanas. Kekayaraaja pancha rajakumaaraas arrived too by Indragopasamaanavanaashvaas. Thus arrived Shikhanadi with six thousand strong senaas. Similarly besides Bhima were Shi Krishnaarjunaas, Nakula Saha Dea, Veeraabhimanyu were positioned. In the same manner of Kourava yoddhas too.

Dhritaraashtra then addressed Sanjaya: As Bhimasenaadi pancha pandavaas as also their followers who had since returned could indeed torment our kourava yoddhaa now. Yet there had been the factor of daivika kaarya. *Samprayuktah kilaivaayam dishtairbhavati puurushah, tasminneva cha sarvaarthaah pradrishyante prudhagvidhaah/ Deergham viproshitaah kaalamarasnye jatilojinee, aggnaanaschava lokasya vijahaara Yudhishtharah/ Sa eva mahateem senanaam samaavartam yadaayadaahave, kimanyad Daivasamyogam mama putrasya chaabhavat/ Yuktaevahi bhaagyaen dhruvamudpradyate naraah, sa tathaa krishyatee tena n yathaa swayamicchati/ Dyutavyasanamaasaadya kleshito hi Yudhishtharah sapunabhaagadheyena sahaanupalabhavaan/ Surely Sanjaya! Human beings are all as per being Daivaprearitaas or as per one's own 'praarabhdha'!* As Raja Yudhishthara was destined to assume 'jataa mrigacharmaas' for the twelve year long 'aranya vaasa' and for a year long 'agjnaata vaasa'. And now there displaying their bravado. Indeed, human beings are born either suffer or otherwise. What else could be the reason, that be explained to me after all! One view be that we kouravas were the 'cause'- little raising the 'effect'. Yudhishthara has had the weakness of 'dhyuta' or the vyasana of playing the coins and we had won as the mutually agreed bet of the ananya and gnaata vaasas as th bet terms be four the mahasabha where Bhishma Dona- Kripaadi elders were all present too. Thus Yudhishthra himself be held responsible and why blame us! Sanjaya! Long ago, Duryodhana confided with me that Kekaya-Kaashi-Kosala and Chedi Rajas were all highly cooperative with him but certainly not with Arjuna as he was arrogant and self centered ignoring them all. *Tasya senaasamuhasya madhye Drinah surakshिताh nihtah paarsha tenaajou kimanyad bhagadheyatah/ Madhye raagjnaam bahabahum sadaa yudhaabhinandinam sarsaasthra paaragam Dronam katham mrityu roopeyivaan/ Samanupraapta krucchoham moham paramamaagatah, Bhishma Dronou hatou shrutvaa naaham jeevitumutsahe/* That was the time when Dronachara was in the midst of the vishaala sena even as he was safe surrounded by kourava magarithis and yoddhaas too, how indeed that abhorable Dhrishthadumna was able to turn the Acharya down to his chariot. What else was rge impact of fate or the praarbdha! Dronacharya be the unique yoddha esteemed both kourava and pandava raajaas alike as the 'astrashastra vidya parangata vidvaan' and maha bahu the unique, hadfallen to 'mrityu mukha'! On hearing the saddest instances of my life of Bhisma Dronaacharyas ends, how indeed be by being on earth worthwhile! Sanjaya! What my dear brother Vidura had professed as to happen to Duryodhana by such losses of Bhishma Dronaas had been ringing in my ears! *Yo hi Dharmam partyajya bhavadhyarthaparo narah, sosmaachha heeyate lokaan kshudhrabhaavamcha gacchhati/ Adhya chaapyaya raashtrasya hyatotsaahasya Sanjaya, avashesham na p-ashyaami katude mridite sati/ Those humans who discard the cardinal principles of dharma and take to extreme materialism would tend to 'loukika swaartha' and having slipped down to 'bhrasshatatva and neecha gati'. Sanjaya! To day this Kuru raashtra- (as also of Dhritaraashtra)-be noticing 'utsaaha bhanga' and the 'jeevana shesha' would appear to be a sheer drag of fulility! Sanjaya! Now do please repotr to*

the actual happenings on the yuddha bhumi without nuances or hinting touches of your commentary. Who are the veeraas on either side of the opponents and who would nor be. Tell me specifically about the movements of Dhananjaya Arjun and of Bhimasna as am ever concerned of them both mosrly. Also detail to me about my sons as to whom there are halting and thrashing or vice versa too!

Chapter Twenty Five details Kourava Pandava Sena dwandhva yuddha for either Dronacharya's termination or protection as never heard of so far!

Sanjaya addressed Maha Raja Dhritarashtra that as the Pandava Sena advanced as 'Suryaastama' was nearing too and similarly Dronaacharyaa's 'baana parampara' had over cast all across the sky thus appearing that the 'maha sangrama' was hitting the climax. Duryodhana then instructed his sena to apply their very best by utilising their shakti-utsaaha-and paraakrama to prevent the attacking the shatrusenaas. Meanwhile Bhimaseva became irresistible and 'maha bhayankara yuddha' had followed. Meanwhile, Satyaki resolved to prevent Drona to go berserk and out of control and speeded up but Krutavearma halted Satyaki as two 'matthebhaas' or supercilious wild elephants had confronted. Meanwhile, the bhayankara dhaushdhara Sindhuraja Jayadratha halted Kshatravarma of Pandavas to cutshort his effort to progress towards Dronaacharya. The incensed up Kashatravarma thumped off the radha dhawaja as also the dhanush of Jayadratha who having changed over to a fresh dhanush issued 'loha baana paramparaas' and had grievously hurt Kshatravarma. Bharatavamsi Maharathi Yuyutsa had cutshort the progress Subahu as the latter was desirous of access to Yudhishtara, yet as in fact Yuyutsa was desirous of attacking Dronacharya! As Subahu lashed off his parighasamaana baanaas on Yuyutsa, the latter released two strong kshura baanaas which had severed off Subahu's 'bahudvaya' instantly. Then followed the mutual yuddha of Yudhishtara and Maharaja Shalya. Dharmarja hurled off several marmabhikdi baanaas on Shalya as the latter gashed off as many as forty six forceful arrows and wounded Yudhishtara and raised victoty yellings. Even as the jaha jaya ninaadaas were still on, Yudhishtara issued two kshura baanaas as their impact was such as to crash down Shalya's radha dhawaja and dhanush too as there was loud cheers on the pandava paksha as mahatma Dharma Raja who was otherwise well composed had a hearty beam. Then Raja Vahnika the Kourava Maha Rathi halted with his mighty arrows Raja Drupada as both were backed up by their respective senaas of strength and valor. Then followed a 'bhayankara dwanda yuddha of baana parampara pradarshana.' mutually. Avanti Raja Kumaaraas viz. Vinda and Anuvinda as backed by their senaasa had then assualted Matsya Raja Virat as of Agni and Indra against Bali Chakravarti who was ultimately humbled by Maha Vishnu Himself in the Vamanaavataara. At that very time the vishaala Matsyadesheeyasena was engaged in the battle with Kekadeshieeya yoddhaas as of Devaasura sangraama. Nakula putra Shataaneeka while raining away on kouravasenaas sought to reach Dronaacharya as Bhutakarma Sabhaapati halted him. Nakula putra then released threed teevra bhallaas and had Bhutakarma's hands and head too. Paraakrama Sutasoma of Pandavas while showering off his baana samuhaas was nearly reaching Dronaacharya for a face to face while Vivimshati stopped Sutasoma. Sutasoma had blazed off countless saayakas and injured his paternal uncle Vivimshati whose kavach too was damaged and stood straight again. Meanwhile Bhimaratha [not Bhimasena] lashed off six lohamaya baanaas on 'Shaalva' [not Shalya] and despatched the latter to yamaloka along with the victim's saarathi too. Then Shrutasharma the grandson of Dhritarashtra as riding peacock like ashvaas countered Chitrasena putra and continued their assults on and on. Then in the ongoing dwandwa yuddhaas the pandava paksha Prativindya reached Dronacharya and faced him as Ahwatthaama the Dronaputra issued bana paramparaas and halted Prativandya. Yet the latter with his hundred strong arrows tied Ashvatthaama tight. But the Dronaputra wriggled out himself and released baana varshaas on the Droupadi Putra Prativandya as of farmers were seeking to seed the farm lands in rows! Then Maha Rathi

Shrutakeerti the Arjuna-Droupadi putra stood before Dronacharya as Dusshaasana putra, but the duo Prativansya and Shrutakirti shattered the Dusshaasana putra's dhanush, dhwja and sarathi too and sought to stand before Dronaacharya. Then Sanjaya conveyed to Dhritarashtra: Maha Raja! as from both the generations of maha yoddhaas as to be considered being Duryodhana and Lakshmana, who play a key role of halting pirates and marauders or raiders were halted by each other. As Lakshmana's dhanush was shattered as also his 'dwaja chihna' too, he looked not ashamed but graceful. Then Vikarna was stopped by Shikhandi from further encounters in the sangrama. Shikhandi made a bana samuha on the skies to frighten Vikarna who had lashed off the arrow rains and stood gracefully. Then both the purusha simhaas were engaged in a bhayankara yuddha as both the respective senaas too were seriously engaged prolongingly. Then maha dhanurdhara Durmukha was seen to have faced Dronacharya as Purujit was stalled having made a bana prahaara on Vasantadanta. Then Purujit issued just one naaraacha as Vasantadanda was hurt at his bhrumadhya or in between the eyebrows. Then Purujit was elated and faced Karna and made baana varshas, as Karna and the five rajakumaasaas had issued baama prahas mutually in a manner that their radhaas, radhaashvaas, saradhis and dhvajas were not visible mutually. Then kourava veeraas the Dhritarashtras sons Durjaya, Jaya and Vijaya had halted Neela, Kaashya and Jayatsenaas of pandava sena yoddhaas. There their mutual yuddha was like of simha-vyaghraa as against bears and bulls. Kshemadhurti and Brihanta brothers as protecting Dronacharya lashed off Satyaki's offensive like gaja rajas and a simha. Then Raja of Chedi did not allow Raja Ambashtha to reach Dronaacharya by anger and desperation with his sayakaas. Then Ambashtha hurled off a 'shalaaka shastra' on Chedi Raja as the latter dropped off his dhanush and collapsed on earth. Meanwhile Sharadaana putra shreshtha Kripaacharya was angered and halted Krishnavamsheeya Vaardhakshemi who had proved himself ineffective. Meanwhile Somadatta kumara Bhurishrama stopped Rajamanimaan to reach any where near Dronaacharya. But the latter had vengefully smashed off Bhurishrava's dhanush, dhwaja pataaka, saradhi and chhatra down to dust. On noting this insult, Bhurishrava jumped off from his chariot and flashed off his sword and killed, saarathi, dhwaja and rathasahita Raja Manimaan too. Then Bharishrava returned to his chariot, managed his own horses, changed to a fresh dhanush and started off 'veera pandava sena shamhaara.' Then Ghakatotkacha along with his gada-parigha-khadga- pattisha-loha nirmita ghana, bhrushundi, praasa, tomara- saayaka-musala-mudgara-chakra-bhindipaala-pharasa- dust-air, agni- jala-bhasma and vrisha samidaaya which for the use of kourava senaas and anga-bhanga-killings- throwings-and maasacrings had arrived to attack Dronacharya. Simultaneously, the kourava sena rakshasa Alambhusha too had arrived like Shambaasura to tackle Indra. At the same time the Pandava senaapati Dhritadyumna too was spotted to reach Dronaacharya. *Naitaadrusho drishtapurvah sangraamo naivacha shgrutah, Dronasyaabhaava bhava tu prasaktaanaam yathaabhavat/* Dronaacharya's killing or contrarily his protection scene of Pandavakourava Veeraas respectively was never witnessed so far not heard about.

Chapters Twenty Six and Seven on Bhimasena's 'maha yuddha' versus Bhagadatta as mounted on a 'gaja raja' - Bhagadatta's parakrama in slaughtering the pandavasenaas and controlling their maharathis.

Dhritarashtra was curious to know an update of the ongoing Kourava Pandava yuddha, how the kunti kumaras were waging the battle, especially about Arjuna Samshapta Sena. Sanjaya replied that the ongoing highlight Duryodhana while leading kourava yoddhaas along with his gajasena assaulted Bhimasena who had systematically devastated the gajasena and described the vishala kaaya gajas as were alarmed and started running away. Having thus ravaged the maha gaja sena, Bhimasena then attacked Duryodhana such swiftness and revengeful temper as of a hissing serpent and blasted him with vigorous baana parampara and fastened the prime villain of the sangrama tight. While so doing the Pavana Putra's

looks were blood red as of the ‘kshana bhangura Duryodhana vinaasha vannchha’. Duryodhana’s sarvaangaas were ‘baana maya’ yet forbearing the twinge of the arrow shots of Bhimasena, presented false smiles released potent arrows and injured Bhimasena. Then the Poanbdunandana Bhima then issued two bhallaas and - one Duryodhana’s radha dhawaja and another with the latter’s dhanush to pieces. As thus Bhimasena was harassing Duryodhana not only by smashing off his gajasena and now with the dwvaja and dhnush too, Raja Anga as mounted by a huge elephant countered Bhimasena. That gajaraja was like a megha garjana like of dhvani and speeded up to assault Bhimasena’s chariot while the latter flashed off ‘naaraachaasa’ aiming at the mad elephant’s ‘kumbhasthala’ as the gajaraja crumbled down to dust. Then that mlechha jaateeya gaja’s gigantic ‘deha bhagaas’ were slashed off as his colossal head was rolled off by another bhalla of Bhimasena. No sooner this had occurred than the kourava sevaas were shaken up with awe and panic and the rest of the kourava’s elephantry, cavalry and foot soldiers ran directionless. This was how the kourava vyuha so meticulously planned and fabricated for the day under the leadership of Dronaacharya himself was proved futile as a failure. Then the Pragjiosita Raja Bhagadatta who was mounted on a ‘mattebha’ of renown had readily confronted Bhimasena. Bhagadatta’s curious ‘netra dwaya’ were rolling all around with his singular thought of how to control, humiliate and possibly overcome Bhimasena the ‘aitihaasika maha paraakrami’. Then Bhagadatta did indeed destroy his ratha- ratha dhawaja-rataashvaas too! Then Bhimasena ran by foot and as he was fully aware of the art of ‘anjali vedha’ hid himself beside his gajaraja for a while by cajoling and caressing the gaja raja of Bhagadatta; under the massive ‘mattebha’ of Bhagadatta, there was a cool and safe place as those who would be aware of the ‘anjali vedha parigjinaana’. Most unexpectedly, Bhimasena had suddenly jumped off and out as hid himself; yet, the gajaraja having understood the intention of Bhimasena sought to trample him. Then Bhimasena leaped out with alacrity and promptness and jumped up from its most powerful grip of its trunk. *Punatgaatraani naagasya pravivesha Vrikodrah, yaavat pratigajaayaatam svabale pratyavekshta/ Bheepompi naagagaatrebhyo vinisrutyaapayaajjvavaat, tatah sarvasya sainyasya naaah samabhavanmahaan/ Aho dhidam nihato Bheemah kunjarenetgik maarisha, tena naag na samtastaa Paandyavaanaamaneekinee, sahasaabhyadravad raajan yatra tastho Vrikodarah/ Tam ratham rathinaam shreshthaah parivaarya paramtapaah, avaakiransharaihteekshnaih shatashotha sahasashah/ Sa vighaatam prushatkaanaamangakushena samaaharan, gajena paandupanchaalaan vyadhamat parteshvarah/* Subsequently, Bhimasena hid himself right under the huge elephant king of Bhagadatta and waited for another elephant to passby. After some time, he ran away disappearing as the pandava senaas in the vicinity raised a huge alarm: ‘Aho! Bhimasena was trampled under Rala Bhagadatta’s maha gaja! What a horror had happened to us all! What indeed an irreplaceable calamity had befallen to Panduraja kumaaraas!’ Then the entire Pandava Yoddhaas and Panchaala desheewya sanikaas surrounded Bhagadatta on all the sides and rained off thousands and lakhs of baana prahaaraas. In instant response, Raja Bhagadatta had displayed his adbhuta parakrama and lashed off mighty display of his ‘astra-shastra vinyaasa’ with unseen composure couched in ‘mahaa dhairya sahasaas’. Then ‘Dashaarna Raja’ of among Maha Pandava Yoddhaas had from Bhagadatta’s ‘paarshva bhaaga’ as mounted on a similar mammoth elephant as of Bhagadatta. Both the mighty yoddhaas were then crashing each other as in the ancient times there were clashes of ‘pankhayukta and maha vriksha sampurna parvataas!’

[Vishleshana on Flying Mountains vide Valmiki Sundara Khanda-as explained by Garuda to Anjaneya

In the remote past of Satya Yuga, all the mountains used to have wings and like Garuda Deva had the ability to fly as they wished. But Indra was unhappy and clipped off the wings of the mountains with his ‘vajraayudha’ and were stayed placed as they were. *sa mām upagataḥ kruddho vajram udyamya devarāt,*

tato 'ham sahasā kṣiptaḥ śvasanena mahātmanā/ asmiṃl lavaṇatoye ca prakṣiptaḥ plavagottama, guptapakṣaḥ samagraś ca tava pitrābhirakṣitaḥ/ tato 'ham mānayāmi tvām mānyo hi mama mārutaḥ, tvayā me hy eṣa sambandhaḥ kapimukhya mahāguṇaḥ/ At that very time Indra raised his vajraayudha on me too, but your father Vaayu Deva had carried me off and I fell in the 'kshaara sumudra' and saved me as a great exception. And hence I am ever grateful to him eversince! *asminn evaṃgate kārye sāgarasya mamaiva ca, prītiṃ prītamanā kartuṃ tvam arhasi mahākape/ śramaṃ mokṣaya pūjāṃ ca gṛhāṇa kapisattama, prītiṃ ca bahumanyasva prīto 'smi tava darśanāt/* Thus after a long gap of time, I have the honour of repaying the debt and please accept this offer. Kindly oblige me. Then Kapi shrestha Hanuman replied that he was very pleased as his offer to rest was quite welcome and could not be negated in any case, but in the presence of a huge multitude of Veera Vaanaraas, he made a 'pratigina' and as such he would not be spare much time. Having thus stated by Maina Parvata, he touched Maina with affection, received his atithya with veneration, and flew in continuation of Shri Rama Karya of Sitanveshana.]

Stanzas of Chap. 27 onward

Praagjyotisha naresha Bhagadatta reversed his gaja raja and attacked Darshana Raja and killed the latter as was dropped dead. Then Yudhishtars smashed off his arrows and wounded Bhahadatta even ad the pandava mahasena surruounded Bhagadatta who had made baana varshaas as his gajaraja was made to revolved all the sides . Having wriggled out from the fury of panadava maha sena some how, Bhagadatha hurried his gajaraja towards where Yuyudhaana Satyaki's chariot. Then Satyaki having jumped out of his chariot and twisted and coiled the elephant's tail as the gajaraja reached Satyaki and Bhagadutta attacked Satyaki and other pandava raajaas and their sainikaas too nearby. This was like Indra seated on Irvata was resorting to 'daanava vinaashana'. Reacting to this, Bhimasena as from 'pandava's agjnaata vaasa punar darshana' reassailed Bhagadatta. But the gajaraja of Bhagatatta had suddenly started pumping off jalapaata like water falls from its trunk on the rathhshvaas of Satyaki whose radhaashvaas took Satyaki ratha away our of fright. Bhimasena had mounted horses only and caught hold of Bhgagadatta's gajaraja's trunk and speeded his mighty horses as the elephant was frightened and ran away with Bhagadatta mounted there on. Then Aakruti putra Ruchiparva then assaulted that gajaraja as the latter was nodoubt hurt as he was like saakshaas Yamaraja himself. But Bhagadatta still remaining atop the gajaraja which was nodoubt hurt seriously by Bhimasena's kushalata, had still smashed off arrows steel arrows which had srtaightaway sent Ruchiparva to yamaloka. As Ruchiparva of Pandavas was dropped dead, Abhimanyu, Draupadi kumaaraas, Chekitaana, Dhirishthaketu and Yuyutsa had assaulted the 'gajaa peeda' as they decided to take the task systematically. Yet Bhagadutta advanced the gajasena to overpower the maha rathikaas. The gajasena then smothered the rathaashvaas of Yuyutsa and the ratha sarathi too. Then Yuyutsa shifted himself to the chariot of Abhimanyu. Then the Arjuna Kumaara ripped off twelve mighty arrows, Yuyutsa ten, while Droupadi putraas and Dhrishthaketu three each while the arrogant and mountain like Bhagadutta's gajaraja was wounded severely. The mahout of the Bhagadutta gaja raaja had dexterously managed by seeking to save the gajaraja and himself too by the onslaught of the baana paramparaas of the opponents. Meanwhile Bhagadatta kept on rushing his baana varshaas on the padavasena and their artanaadaas were reveberating while the dust raised by the ongoing maha sangrama was such as to distinguish the pandava-kouravasenaas!

Chapters 28 and 29 on Arjuna's vow to kill Bhahaga dutta- Samshaptaka Sena's yuddha as their sena was slaughtered by Arjuna- then the latter attacked Susharmaadi kouravas and Bhagatatta too.

Sanjaya then described as to how Arjuna had fought the Samshaptaka sena as Dhritarashtra was inquisitive. As Bhagadatta had been displaying his remarkable tactics and strategies of gaja yudha, Arjuna addressed Shri Krishna thus: ‘ Madhusudana! This kolaahala and harshanaadaas on the rana bhumi as of now by the kouravasena had been owing to Bhagadatta’s domination of his gajasena especially by his own gaja raja. I do believe that his domination be even comparable to Indra samaana gaja yuddhs. Yet, let me declare now: *Druptam sankhye dwipabalaa vayasaa chaapi vivismitam, adyainam preshamishyaami balahastuh priyaatitham/* Having been obsessed with his domination of gaja sena, Bhagadatta’s ahankara and uppishmess had been overestimated repeatedly. But soon enough I do take a vow to send him soon enough to send him as the guest of Yama Raja! So saying, Arjuna was anxious to take care of some fourteen thousand strong Samshaptaka Maha rathis. Of those maha rathis, Trigarta desheeyas besides four thousand Naraayani sevakaas too bring Krishna sevakaas. Even the pull of Bhagadatta gajasena was hard to resist, Arjuna felt that the priority be of Samshaptakaas. *Tatah Shatasahasraani sharaanaam nataparvanaam, Asrujaannajune Rajan Samshaptaka mahaarahaah/ Tadaa mohamanupraaptah sishvide hi Janaarjanah, na hataa na ratho Rajan drishyante sma sharaichitaah/ Tadaa mohamanupraaptah sishvide hi janaardanah, tatastaan praayashah paartho brahmaasrena nijaghniwaan/ Shataashah paanayaschhinnaah samakaayaah sashujyaatalakaarmukaah, tetavo vaajinah suutaa rathinasgvaapatan kshitou/* Savyasaachi then lashed off some one thousand energetic baana paramparaas. Then none indeed visible-as neither Arjuna himself, nor the ratha sarathi Shri Krishna himself, neither horses nor rathaas, as the entire aakaasha was covered y baana samuhaas only. Then Krishna too was profusely sweating wondering whether Arjuna had not utilised his brahmaastra! Then as the impact was truly extensive and fearsome, thousands of mighty hands with well drawn up arrows had blown up while radha dhwaja- saaradhi-radha were all crashed to earth. Then vriksha-parvata shikhira-meghasamaana vishaala deha dhrida sena yoddhaas , well decorated gajaas were all collapsed at once. Kireeti Arjuna’s bhaalla baanaas had sliced off innumerable hands of the Samshaptaka veeraas with trishti-praasa-khaga- nakhara- mudgara-pharaasaadi mahaayudhhaas. Samshaptaka yoddhaa mastakaas rolled off . Thus Arjuna had devastated the best part of Samshaptaka and Triharta senaas, Bhagavan Shri Krishna himself admired Arjuna and remarked: ‘Paartha! What all you had accomplished now even without the aid of maahastraas- be truly commendable as even difficult for Indra-Yama and Kuberaa even! I had only noticed that in this short duration of time, I have had only witnessed thousands of ‘ mastaka-angabhangaas’ only . Now let us proceed to Bhagadatta straightaway!

On the way to Bhagadatta, Arjuna addressed Shri Krishna: ‘Achyuta! Susharma of kouravas along with his brothers the Trigarta Raja had just now challenged me repeatedly. Should we not reply them! Then Arjuna reached Susharma and blasted off seven arrows which injured Susharma, besides shattering his radha dhwaja and dhanush too. Simultaneously Arjuna issued Trigarta Raja’s brothers six more arrows as they-their saradhis, horses and them all too to yamaloka. Then Susharma hissing like a serpent shot off his shakti along with it his ‘tomara’ too. His shakti baana on Arjuna and the tomara of Bhagavan Krishna were aimed at. Then Arjuna with three baanaas reversed the baanaas with shakti and three more with tomara as Susharma had left and attack. Then Arjuna like Indra shattered the Susharma sena as neither he nor his brothers and much less his sena could sustain Arjuna as had abandoned the yuddha. Then having unleashed his grand baana pradarsana had further carried on his arrow rains on the kourava maha rathis with garuda samaana vega proceeded to Bhagadatta and the rashaashvaa of Arjuna and and gajaaroha Bhagadatta’s clash was flashed off. Then Indra samana shakti shaali Bhagadatta and Indrakumara Arjuna’s mutual baana varshas got ever enhancing momentum. Then the Parjjoshika naresha Bhagadatta took the breakthrough initiative and flashed off his baana parampara and hurt Shri Krishna and

advanced his gaja raja ahead. As of Yama Raja with his unusual krodha swarupa, Bahagadatta had attacked the Arjuna's chariot as Bhagavan Shri Krishna had immediately had driven his chariot right across the right side of Bhagadatta's gaja raja. Arjuna then noticed that gaja raja had trampled several rathikas and rathaashvaas right ahead and hence the Bhagavan's mercurial shift of his chariot's positioning.

Chapters 30, 31 and 33 on Arjuna and Bhagadatta sangrama-Shri Krishna provides safety by Vaishnavaastra prayoga as Arjuna slaughters the Gaja Raja sahita Bhagadatta too- and Shri Krishna's Vishva Swarupa

King Dhritarashtra was curious to learn the detailing of Bhagadatta- Arjuna 'dwaandva yuddha' and Sanjaya detailed as follows. Shaktishaali Bhagadatta as engaged in fierce sangraama with Arjuna as backed by Shri Krishna as the charioteer initiated baana varshaas. He had stretched his mighty dhanush fully and fixed and injured Shri Krishna's body. Then Arjuna smashed off Bhagadatta's dhanush and also killed his body guards standing alert behind thus adding momentum to the sangrama. Bhagadatta then selected mid-day 'Surya kirana samaana' fourteen teekshana tomaraas were smashed off, but Savyasaachi Arjuna had cut them off into pieces. Then Arjuna flashed off baana varshas as the body kavacha of the gaja raja of Bhagadatta was sliced off to pieces Bhagadatta had aimed at Shri Krishna and hurled off lohamaya shaktis which Arjuna hacked off to bits. Further Arjuna by his arrows destroyed Bhagadatta's ratha dhvaja and chhatra and smiled issuing kankapatra yukta pankha baanaas and injured Bhagadatta as the latter was infuriated severely and in turn hit Arjuna's tomara as the tomara hit Arjuna's kireera which was reversed and fell back to his head again topsy turvey. Then Arjuna having placed his kirita in position shouted at Bhagadatta: 'Rajan! Better look this samsaara again for good again.' As Arjuna taunted, Bhagadatta then got terribly maddened and made baana varshaas on Krishna sahita Arjuna's too but the Savyasaachi had in return severed Bhagadatta's 'dhanush tuuneeraas' at once and also hit the Raja's 'marmashaanaa' too. Then the King then had utilised Vaishnavaastra and flashed it on Arjuna's chest. *Visrushtam Bhagadattena tadastram sarva ghaati vai, urasaa pratijagraah aartham samschaadya Keshavah/ Vayjayanyasya bhavan maala tadastram Keshavorasi, padmakosha vichitraadya sarvaskusumotkataa /Jvalanaarkenduvarnaabhaa paavakojjvala pallavaa, tathaa padmapalaashinyaa vaatakampitapatrayaa/ Shushupebhyadhikam shouristashmeepushpasannibhah, sandhyaabhairiva samcchinnah praavritkaalee nahittamah/* Indeed that mahastra was a typical vinaasha kaari as it hit Arjuna's lips and rested on Krishna's chest which was injured no doubt but got converted instantly as a 'Vaijayanti maala' and had displayed 'Agni-Surya-Chandra samaana prabha'. The flower garland's each by each flower was of distinct exquisiteness and charm as the multi color combination was of Shyamalavarna's 'Keshihanta, Shurasena nandana, Shankhadhanva, Shatrusudana' Bhagavan was then of 'adhikaadhika shoba sahita yukta'. Then Arjuna was severely concerned with a rattled mind and inward feelings and confessed: 'Keshava ! you had only made a pratigjna that you would control these 'yudhaashavaas' and would be the best ever saaradhi, but now to have never declared that you would never expose and prove my inability as a competent yoddha yet still keep me alive and kicking yet again. *Sa baanaah sadhanishchaaham sasuraasuramaanushaanaan, shakto lokaanimaanjetum tacchaapi viditam tava/* This is thus well proved and clarified that once I pick up my dhannush and fix up arrows attacking any other shatru yoddha- be a devata-asura-manushya in sampurna lokaas -would secure my vijaya!' Then Bhagavan Krishna replied: 'Anagha! Kunti nandana: do share this 'gopaneea rahasya' as of the ancient times. *Chaturmurtiraham shasvalloka traaraarthamudhya -tah, aatmaanam pravibbhajjyeha lokaanaam hitamaadathe/ Ekaa murtistapaschaarthaam kurute me bhuvisthitaa, aparaa pashyati jagat*

*kurvaanaam saadhya saadhinee/ I as of Vishnu Swarupa originally had four swarupas of Srishti-Sthiti- Laya-Punah Srishti'*My second manifestation or paramaarthaswarupa is Artha Nari Prakriti or the Shakti, Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth.

[Vishleshana on Universal Creation vide Vishnu Purana

Maha Vishnu Himself assumed the Swarupa of Brahma of Rajo Guna and was engaged in scripting the Creation of the Universe, took over the task of Satvika Guna in administering the Universe so created Yuga-after Yuga and by transforming himself with Tamo Guna destroys the Universe as Rudra Deva at the termination of each Kalpa! After taking to Yoga Nidra on the comfortable Sessa- Shayya or the bed of Sessa Naga, Vishnu would once again assume the Brahma Swarupa to create the Universe once again thus cycling and recycling Srishti- Sthiti- Samhaara: *Srishti Sthityanta karaneem Brahma Vishnu Shivaatmikaam, Sa Sanjnaam yaati Bhagavaaneka eva Janaardana!*(Bhagavan Janardana thus performs all the tasks of Creation, Preservation and Destruction as Brahma, Vishnu and Maheswara! *Sa yeva Srujyah sa cha Sarga Kartaa sa yeva Paatyatti cha Paalyatecha, Brahmaadywavasthaabhi rasesha Murtir Vishnur Varishto Varado Varenyah/* Bhagavan Vishnu alone scripts, secures and smashes the Samsara!)]

Bhagavan Krishna continued : From Satpatha upward the mountainous terrain is extremely difficult to ascend and once one could do so would find a circular shaped Soma Tirtha might be visible but probably as a sheet of ice and its vicinity one might find if fortunate the Nara Narayana Mountain. On way from Satpatha to Badarinath occurs Alaknanda's another bank and Vasudhara which is about five miles from Badarinath is the Sangam Place of Sarastati leads to Keshava Prayag and Managram where Veda Vyas cave is accessible inside which Vyas scripted Eighteen Maha Puranas; a few meters away is situated Ganesh Guha /cave. *The Legendary background states that while Veda Vyasa was mentally scripting the Puranas, Ganesh agreed to write with his trunk on Taala Patras on the mutual agreement that Vyasa should pronounce in a non stop flow while Ganesh should write down in a non stop manner too simultaneously with no slips or interruptions on either side!* There is also the Muchukunda Guha or cave: here again a legendary background is attributed to it: Muchukunda of Iskshvaku Dynasty helped Devas in a tough battle with Daityas under the commandership of Lord Kartikeya; being pleased with the help, Kartikeya asked Muchukunda for a boon and the latter desired to have long rest. Kartikeya granted long rest which lasted from the then Treta Yuga end to Dwapara Yuga and blessed that Lord Vishnu would assume the Avatara as Krishna and till when he would enjoy uninterrupted sleep and would find Krishna but on opening his eyes a Daitya called Kala Yavana would be burnt to death. Exactly on these lines, Krishna, when faced with a battle with Kala Yavana and Jarasandha, misled Kalayanana to chase Krishna and led into the same mountain Cave near Dwaraka where Muchukunda was sleeping and in darkness of the cave made Kalayavana trample Muchukunda who was disturbed and with vision Kalayavana was burnt to death. On recognising Krishna Muchukunda prayed to him profusely and Krishna instructed Muchukunda to stay at the Cave near Managram near Badari Tirtha!]

Bhagavan Shri Krishna continues

Aparaa kurute karma maanusham lokamaashritaam, shete chaturtheem tvaparaa nidraam varsha sahastrikam/ Yaasou varsha sahasraante muttamucchishthate mam varaahairbh varaaamng shreshthaamstitasmin kaale dadaatisaa/ The third swarupa of mine is the manushya loka as humans are

the cause of karta-karma-kriya while I as the Paramatma Bhagavan would be the mute spectator as the Antaratma! The fourth swaupa of mine is of ekarnava jaja swarupa in yoganidra and as and when the maharshis or even normal humans in the chaturvarna prapancha too might make appeals to me by way of 'mano vaakaya karmma shuddhi with 'sthitapragjnasthva' would respond to them individually either by 'aihika or paaramaathika' blessings and boons accordingly.

[Vishleshana On Jalasaayi Bhagavan vide Varaha Purana

Before the conception of the basic canons of Creation as described below, the Supreme Force manifested as Lord Narayana-'Nara' meaning water and 'ayana' denoting abode- who in turn created Earth. Together, Narayan and Earth produced an Egg and from the navel of the Lord, who was lying in yogic sleep, sprouted a lotus; on the top of the lotus stem appeared Lord Brahma who was asked to commence Creation. Lord Brahma could not succeed and out of anger and frustration appeared Lord Rudra who too entered water to perform penance. Brahma executed severe penance too and eventually attained the powers of Creation. He created Prajapathi from the left toe of his right foot and also created the latter's consort from the right toe of his left foot. The copulative action of Prajapati and his consort had thus paved the way of 'Srishti' in a formal manner. Swayambhu Manu who was born from the Prajapathis had thus launched the creation in a regular manner

The Supernatural Power is indeed singular and eternal. Once this fundamental fact is recognised, explanations on the above queries would not be far to seek. At the commencement of Creation, the Supreme Energy created 'Pancha Bhuthas' (The Five Elements) of Air, Sky, Fire, Water and Earth; 'Ahamkara' (Ego or the Sense of Self or Personality); the Maha Tatva (The Great Element); Nature; the Collective and Individual Consciousness reflected in the 'Tri-Gunas' or Three Aspects or qualities of Behaviour viz. 'Satva' (Pure as coloured white), 'Rajas' (Passion as coloured red) and 'Tamas' (Ignorance as coloured dark) in varying permutations and combinations; the 'Atman' or 'Kshetrajna' (Soul) and 'Prakriti' or Maya (Illusion); the 'Tanmatras' or the subtle forms of Matter as produced by the interaction of the Three Gunas; the 'Pancha- Indriyas' (Sense Organs) which are created by Tanmatras viz. Eyes, Ears, Nose, Tongue and Skin; the extensions of the Five Sense Organs or the 'Jnanendriyas' (Cognitive) as perceived in the forms of Vision, Sound, Smell, Taste and Touch as also the further extensions viz. the 'Karmendriyas' or the Active Expressions of Speaking, Grasping, Moving, Eliminating and Reproducing. (Together, the Jnanendriyas constitute the Entrance Doors of the Sense Organs and the Karmendriyas constitute the Exit Doors)]

Further stanzas as continued: *Tamtu kaalamanupraaptaam vidtvaa prithivee tadaa, ayaachata varam yanmaam Narakaardhhaya tacchunu/ Devaanaam Daanavaanaam cha avadhyastatanayostume, upeto vaishnavastrena tanme twam dadaatumarhasi/ Evam varamaham shrutvaa jagastyastanaye tadaa, amoghamastram praayaccham Vaishnavam paramam puraa/ Avichyamchaitadastram vaihyaamogham bhavatu kshame, Narakashaabhirakshaatham naunam kaschid vadishyati/ Ananaastraanena te guptah sutah parabalaardanah, bhavishyati duraadharshah sarva lokeshu sarvadaa/ Tathtyuktvaa gataa Devee kritakaamaa manasvinee sa chaapyaaseed duraadharsha Narakah shatru taapanah/ Tasmaad Praajoshitam praaptam tadastram Paarthaa maamakam, naasyaavadhyosti lokeeshasendru ruuruudresha marisha/ Tanmakaa swakrite chaitadanyathaa vyapanaasmitam, vimuktam paramaastrena jahi paartha mahaasuram/ Vairinam jkahi durdharsham Bhagadattaam suradvisham, tathaaham jaghinivaan purvm hitaatham Narakam tathaa/ Arjuna! -addressed Shri Krishna-once upon a time, Prithvi Devi requested me to give a boon for her son Narakaasura, do listen to me. She stated that her son be kindly bestowed a*

boon to enable him to be a vijeta against deva daanavaas by the Naraayana mahaastra. As Devi Prithvi Herself requested me in person, I had obliged her assuring her he should be ever triumphant by thar astra. Then she was too happy for her son's victory ever by this astra. Partha! obviously the asura had in turn given this astra to this Praagjotisha Naresha Bhagadat as Indra or even Rudra in trilokaas too should be ajeyaas as now in the case of Bhagatatha. Now that this utkrishtha naraayaasthra had been discarded by me myself, I ought to be able to terminate the King as I myself terminated Narakaasura before this maha yuddha.

[Vishleshana on Shri Krishna's killing Narakaasura or Bhoumika

The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali' (The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assaam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha'- thousand miles-long deadly and sturdy wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni'- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to 'Naraka' and hence his ignominious title as Narakasura. [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth]. It was at Indra's distress call that received Krishna's attention was that the Asura appropriated Varuna Deva's Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and 'Mani Parvata' (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son's sins and reiterated her own devotion to Krishna. She said : 'I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds!]

Further Stanzas continued:

As Bhagavan Vaasudeva explained about the mahatmya of Narayanaasstra and Narakaasura vadha while encouraging Arjuna to terminate Bhagadatta, Paartha them smashed off pankha yukta naraachaas on the kumbasthala of the arrogant Gajaraja as those got pierced right through the kumbasthala Then the gajaraaja was unabke ti bear the extreme pain and throbbing crashed down making thunderous screeches. Then Shri Krishna advised Phalguna to shatter the bhrigu or the forehead with asdha chadraalaara baanas

as Bhagadattas eyes were almost blinded but for hazy looks, yet the resolute Bhagadatta aimed at Arjuna's vakshshala and injured deeply. Having done so on sheer desperation, Bhagadatha was almost swooned as his shirastraana, dhuanush and and pattisha had lost his mighty grip and fell down the prithvi as pandava sena went literally crazy with 'jaya bheri nissvanaas' skyhigh.

Chapter Thirty Four on the killings of Vrishaka and Achala of Kouravas by Arjuna-'Maaya pradarshana' by Shakuni and 'Kourava paraajaya' and their 'senaa palaayana'

Having destroyed Bhagadatta and his Gaja Raja too Arjuna Ratha took a right side as Gandhara raja Subala's two sons named Vrishaka and Achala brothers commenced attacking Arjuna and even hurt him bodily. By his severe baanaahgaataas Subala putra Vrishaka had truly tormented the Savysaachi as the latter issued banaparamparas and shattered Vrishak's rathaashvaas, sarathi, radha, dhanush, cchatra, and dhvaja too as smithereens. Further some five hundred Gandharva desheeya senaas were all forwarded to yamaloka. Then Vrishaka ascended onto the chariot of Achala and took up a feesh dhanush. Then both the brothers had simultaneously hurled off their baana varshaas and succeeded in hurting Arjuna. Further thier teevra baanaparamparas in quick succession and of alternations did have a magical effect on Arjuna like Indra against Vrititraasra and Balaasura as their baana samuhas had wounded Phalguna severely enough. It was in that kind of senario Arjuna decided to hit them both in one singular go as they both were fallen down from their chariot down collapsed and dead. Having been distressed that his younger brothers were no more, Shakuni the maha maayaavi desired to take revenge on Arjuna and made maya prayogaas on Arjuna and there after hurled on dandaas, loha golaas, boulders, shataghnis, shaktis, maces, parighas, khadga, shula, mudgara, pattisha, kampana, trushthi, nakhara, musala, pharasa, kshurapra, naaleeka- varsadanta, asthisandhi, chakra, baana, praasaado naanaa prakaara astra-shastra sampurna disha-vidishaas. Shakuni had resolved to torture Arjuna. Further the Sabala putra Shakuni had created the illusions of attacks of vanya mrigaahaataas as of donkeys, camels, lions, tigers, bears, dogs, monkeys, visha pooraka serpent hisings, and rakshasaas and pishaashaas too. Arjuna was kept busy shattering off the images and the mayaprayogaas seeking to pounce on him with his relentless bana paravaahaas as of the aayudha-jantu-jaalaaadi bhayankara maya pradarshanaas systematically. Out of desperation, Shakuni crafted generation of 'maayaadhakaara' in the yuddha bhumi all over. But the Yuddha kushala Pandava Madhya Savysaachi shattered the andhakara by his prayoga of 'Adityaastra' which illuminated the sangrama bhumi as never before. Thus Arjuna shattered off the mayaavi Shakuni's pragogaas to teach him a befitting lesson smilingly and rather casually while the outsmarted Shakuni as of 'adhama manushya' was disgraced and disppreared by yet another maha prayoga! There after the astra shastra maha vigjnata Partha lashed off baana varshaas on the vishaala shatru sena which had clearly distinguished itself from the pandava sena as of Maha Ganga having reached gigantic himalayas made a clear two directional partition- one of roaring and glittering pravaha of Pandavas and another of a subdued and noiseless pravaha of Kouravas seperated. Then Sanjaya annotated to King Dhritarashtra further: Maha Raja! At that juncture, Kiriti Arjuna peedita kourava narashreshthaas as backed up by respective senas had been humiliated as having reached behind the back of Dronaachaarya and some behind Durodhana too. Then Maha Raja! from the side of Kouravas we were hardly able to sight Arjuna in the dust caused by the rush and run on their retreat yet the dundhubhi dhvanis, vaadya shabdaas and of the gandeava dhanush 's gambhaara ghosha were even beyond aakaassa nearing swarga even! Maha Raja!- continued Sanjaya- Arjuna baana pravaahaas quite apart from the senaas inclusive of their horses, rathikas, elephants and foot soldiers, were sliced and ripped off as your suputraas were gazing stunned.

Chapter Thirty Five details Pandava Kourava's 'bhishana sangrama' - Ashvatthaama kills Pandava Raja Neela

As Bhagatatha fell down dead despite his narayanasthra on Arjuna thanks to Shri Krishna's courtesy and the kourava sena's disappointment was felt for a while, the latter had somewhat pulled up their zest for success and fought albeit in desperation again under the overall leadership of Dronacharya as the Kourava senapati. Then it was in that context, Bhimasna, Satyaki, and veera Dhrishtadyumna had commenced thrashing the opponents with renewed vigor. Panchaala yoddhaas in their nataural instinct due to the enmity of their King Drupada and Dronaacharya kept on alerting among themselves shouting: 'run aftert Drona, hold up the Acharya as a prized catch and kill him atonce!'. Thus the momentum had taken off severely. The counter reaction by koudava yoddhaas was equally vociferous - 'none could ever dare even to reach the Acharya, let alone face him!' Then the Panchala Kumara Dhrishthadyumna was making several efforts to reach the Acharya repetitively. This in the course of the renewed attacks bhahankara bhairava garjanas were resounded again and again. Then the panda veeraas were reminded of the merciless and shameless manner of kouravas and with utmost vengeance were sharpening their yudhha kushalata for retribution. As the bhayankara yuddha was in full force, none of pandavas ever cared a bit for their life as the exchange of astra shastras reached pinnacle and culminations. Swift exchanges of rocks and even boulders were stepped up as the reveberations of high pitched noises were eardrum shattering and truly alarming. *Ghurnatopi baloughasya divam stambdheva nissvanah, jaatashatrosstasyainyamaavishesha subhairavah/ Samaasaadyatu paandunaamaneekaani sahasrashah, Dronena charataa sankheye rabhavaagni shatai sharaih/ Teshu pramathyamaaneshu Drononaadbhuta - karmanaa, paryavaaradaasaadya Dronam senapatih svayam/ adadbhutabhuud yuddhhaam Drona paanchaalayostathaa,naiva syopamaakaachiditi me nisshvataa matih/* There then the sainya samuhaas having run 'thither and hither' with unimaginable speed raised and hit the skies the 'atyantaara bhayankara kolaahala' having spread across the Yudhishtara sena. Then Maha Kourava Senapati Dronaachaarya ripped off his baana varshas and thosuands of foot soldiers had their feet hacked off. Then there was pandava senaa mandhana had followed by the Acharya while Pandava senapathi Dhrishtha - dyumna halted the Acharya. Then followed such 'adbhuta yuddha' followed between the Acharya and Drupata putra racalling the deeprooted Drupada-Drona hatred and vengeance, as Sanjaya confessed to convince King Dhritatasthra about. *Tam dahantamaneekaani Dronaputrah prataapavaan, poorvaabhibhaashee sulakshanam smayamaanobhyabhaashat/ Neela kim bhahurbhirdaghdhaistava yodhaih sharaashchisha, mayaikena hi yudhyasva kruddhhah prahara chaashumaam/ Tampadmanikaraa -kaaram padmapatra nibhekshanam vyaakoshapadmampadmaabhimukho Neelo vivyaaadha saayakaih/ Tenaai vidhvah sahasaadrounnibhillaaih shathaustribhah, dhanudharvajam cha chhatram cha dvishatah sa nyakrunat/ Sa plutah syandanaatthasmaanneelascharmavaraasibhrit, Dronaayanaih shirah kaayaadbhutmairmicchaat patarivat/ Tasyonnataamsmam sunasam hurah kaayaat sakundalam, bhallenaapaaharad Droiuinih smayamaan ivaanagha/ Sampurnachandraabhimukhah padmapatra nibhekshanah, praamshurootpalapataabhau nihato nyapadad bhuvi/* Then RajaNeela of Pandavas srarted off agnisamaana shara paramparaas intiaded the kourava sena in agni jwaalaas. But being unable to bear the havoc to the kouravas, Ashnatthaama addressed the King rather sweetly in pretentiousness with smiles said : Raja! why do you not taste the 'sweetness' of my arrows too! Of what avail killing the hapless kourava soldiers! Then the King Neela made a grimace and fastened off Ashvatthaama with his ever sharp bana parampara. Puffed up by the King's initial victory, as his lotus like looks were glittering with victory, Ashsvattama wriggled off from the king's arrow hold , and flashed off three bhalla baanaas as the King Neela's dhanush, radha dhawaja, and chhatra too were shattered. Then King Neela pulled off

his sword and jumped out of his chariot with the decisiveness of slicing off Ashvatthaama's head straightaway. While once again smiling Ashswathama had issued a fiery bhalla which had sliced off King Neela's broad shoulders, his sundara naasika, and kundalasaahita mastaka too as rolled off as of streams of blood. The 'Purnachandra samaana kaantimaan mukha' and 'kamaladala samaana sundara netraas' of Raja Neela rolled off down to a gutter on the earth. Then as the Acharya Putra was still smiling away with his precious triumph, Pandava Maha Radhi Arjuna was vindicating his endless journeys of victories elsewhere on the battle sports grounds.

Chapter Thirty Six continues the maha yudhha especially Bhimasena's attack on Kourava Maharathis- Pandava's attack on Dronaacharya- Arjuna Karna yuddha- Karna's brothers killed-Karna vs. Satyaki

Bhimasena in the spree of assaulting kourava sena hit off Dronacharya by releasing sixty arrows and on Karna by ten as both were injured. In return Dronacharya ripped off sharp baana paramparas instantly - neously as Bhima's marmashaanaas were wounded as the Acharya's actual intention was to finish him off actually. Further, the Acharya released twenty six further again, at the same time Karna released twelve arrows while Ashvatthama an additional seven. Raja Duryodhana too took up the opportunity and released six arrows further. Once again the collective attack had hit Bhimasema who with extraordinary skill and ready response enabled Bhima to injure them all at once. Vrikodara then hacked off in quick response fifty arrows on Drona, ten on Karna, twelve on Duryodhana and finally eight on Ashvatthaama with unimaginable agility. There after Bhimasena made a bhayankara garjana and stood firm and erect facing all of the maha rathis with fuming looks gnashing his teeth with vengeance. Meanwhile Yuddhishtara was flustered with great anxiety that Bhimasena was exposed by Dronaashvathamaas, Karna Duryodhanaas in a climactic danger and sent 'sink or sail' signals to Nakula Saha Devas nearby and yelled for Bhimasena raksha! Nakula Saha Devas then further signalled Satyaki and collectively they had all speeded up to destroy the root cause viz. Dronaacharya who in turn was backed by kourava sena and thus exploded them all with vengeful anger. Dronacharya then stood firm and halted Satyaki and Madri putraas. Then the charioteers, elephantry, cavalry and footsoldiers on both the kourava Pandava senaas had broken off wrecklessly. There were arthanaadaas and cryings like 'ha putra, ha janaka, ha sakha, and desperations like: 'whip him, thrash him, lash him' and so on. At that time, the dust and din by the senas as was caused was far beyond the frontiers of maryaada paalana indeed. Then pandavasenapati Dhrishthadyumna had hastened his ratha to assault Dronacharya while the pandava sena raised sky high shoutings to howl 'run fast that way, seize the Acharya, shatter off the kouravas courageously and with guts! Then Dronacharya, Kripacharya, Karna, Ashwatthaama, Raja Jayadratha, Avantika Raja Kumaras Vinda-Anu vindas and Raja Shalya had all collectively faced Dhrishthadyumna. Then pandavasahita Panchaaladi veeraas sought to earnestly follow the Arya dharmaanusaara vijay prapti and indeed found difficult to halt the collectivity of Kourava Maharathis yet were leave Dronacharya alone all the same. Then Dronacharya had released thoshads of baana samuhaas on Chedi, Panchaaladi pandava yoddhaas as pandava sena maha samhara was kicked off as the pandava sena was stunned and overawed. That was the time when Arjuna having smashed off Samsaptas with victory and joined in the Pandava paksha while Drona was at the acme of pandava sena samhara. Just like pralaya kaala Surya with his 'astramayi mahakiranaas' would flash off 'sampurna pancha bhutaas' of 'prithivi -aapas-tejas-vaayu-akaashaas' would, Savyasaachi had arrived to blaze off the koursava maha sainika-yoddhaas. Elephants, horses and radhaarudhaas were blistered off to bits as had been rolled to dust. *Kechidartasvanam chakrur vineshurapare punah, Paarthabaana hataah kechinnipeturvigataasavah/ Tessaamuaptitaan kaamschit patitaamscha paraanmukhaan, na jaghaanaarjuno yodhaan yodhavvratamanusmaran/ Te vikeernarathaaschhinnah praayashascha paraanmukhaah, kuravah Karna karneti haayeti cha*

vichukrushuh// Tamaadhirathi -kraandam vikshaaya sharanaishinaam, maa bhaishtethi pratishrutya yayaavabhimukhorjunam/ Sa bharata rathashreshthah sarva harata harshanah, praayaduschakre tadaagneyamastramastravidaam varah/ Tasya deeptasharoughasya deeptachaapadharasyacha, sharougaanccharajaalena vidughaava Dhannjayah/ Tathaivaadhirathisya baanaajjalita tejasah, astramaastrena samvaartham praanadd visryujanccaraan/ Some of the kourava were raising artanaadaas, some cried off shouting: oh I am dying,-and several were dead by Arjuna's baana prahaaraas and fallen to dust. Yet Arjuna had always spared those maharathis who jumped off the rathaas, or those who had been displaying their backs yelling 'haa Arjuna' and ' spare me Arjuna'! In the process, indeed how many Kourava ratha chakraas crashed down and how many voices were resounded stating: ' Haa Karna do fast come and save our lives! Then Athiratha putra Karna replied by raising his hands asserting 'fear not- leave the sangrama to me' and having assured like wise, the astravettha shreshtha had slashed off 'agneyaastra' as kourava sena went in rhapsody. But, alas! Arjuna made Karna's astra quite ineffective , but the dauntless Karna too had reversed each of Arjunaasras too relentlessly and made simhanaadaas. That was the time when pandava pramukhaas viz. Dhrishthadyumna Bhimasena and Maha Rathi Satyaki reached Karna and issued three each of their ever mighty arrows and injured Karna. Radhaanandanaa Karna had inturn smashed off each of the pandava trays of their dhanunush baanaas and made bhayankara simha garjanas. The saptaakaara maha shakti baanaas as released by the pandava veeras against Karna were ward off by the latter and again made simha naadaas. *Arjunasyaaschaapi Radheyam vidudhvaas aptabhuraashugauh, karnaavadavarajam baanaairjaghaana vishutaysharaih/ Tatah shatrujayam harvaa paarthah shad bhirajignahaih, jahaara sadyo bhallena vipatasya shiro rathaad/ Pashyataam Dhartaraashtraanaamaiva Kireetinaa, pramukhe Sutaputrasya sodarya nihataastrayah/* Arjuna then smashed off Karna with seven sheeghra gamana baanaas tied off Karna tight and further with speedy arrows killed off his younger brother. Further Arjuna issued six saayakaas killed Shatrunjaya and with one bhalla kicked off the head of Vipataa. Thus Dhritaraashtra putras were killed besides three Karna's brothers too. Then Bhimasena like a maha garuda jumped off from his chariot and with his khargaayudha had sliced off karnapakska maha yoddhaas of fifteen in number. Having mounted his chariot again dashed off then arrows and hit Karna to injuries, five more with sarathi and horses too to wounds.Dhrishthadumna too picked his khadga and exterminated Chandravarma and Nishada Raja Brihadradha. Dhruishthadyumna then having returned to his chariot and hit Karna with baana paramparaas as the latter was tied up with wounds. Satyaki's dhairya saahasa pradarsana was no less insignificant as rth suta putra Karna issued sixty four arrows and succeeded in Karna's 'anga bhanga' and roared loke a lion. Further Satyaki released bhalla bana dwaya smashed off Karna's dhanush and with additional three damaged Karna's chest and bhujaa's too. Later on Duryodhana and Dronaacharya as also Raja Jayadratha had hurried up to save Karna who was on deep distress especially from Satyaki. Then Dhrishthadyumna, Bhimasena, Abhimanu, Arjuna and Nakula Sahadevaas too joined Satyaki's pariraksha. That was the time when mutual senas took to harass each other as horses to horses, elephants to elephants, rathikaas to rathikas besides soldiers to soldiers while bhayankara jana samhaaraaka jantupakshi rahshasaas were thrilled with samptuous food , while the mutual senas retired to their shibiras for their night rest.

ABHIMANYU VADHA PARVA

Chapter Thirty Seven details Duryodhana's anxious concern to Dronaacharya as the Acharya took pratigjna declaring 'shatru vinaasana' - as indicated in brief account about 'Abhimanyu Vadha'

Sanjaya addressed King Dhritarashtra that the amita tejasvi Arjuna was shutting off the Kourava sena and Dronacharya's parakrama sankalpa was being negated as even the Maharathis of Kourava were tending to be dumb. Then at the early hours of the subsequent day's maha yuddha, Duryodhana had even on the presence of Kourava Maha Yodhaas, Duryodhana addressed Dronacharya: 'Dvija shreshtha acharya! It is most unfortunate that despite our best endeavors we have not been successful to seize Raja Yudhishtara as yet! He further jibed: On the battle field if any shatru were to be sighted then all our efforts would need to be mobilised even all the devataas be backed up but no excuses be discovered and no enemy what so ever be allowed for a senapati! Dronacharya was none too happy as Duryodhana taunted likewise and replied: 'Raja Duryodhana! Kindly not take me to have disregarded my pratigjna in this manner as I have been putting in my all out efforts, yet do remember one essential reality that Kireetadhaari Arjuna had been saved at each and every mode of the battle and as such Devatas, Asuras, Gandharvas, Yakshas, Naagaas and Rakshasaas and the entire jagat even might do so. As and when jagatsrashtra Bhagavan Shri Krishna and his 'saannihita' were to be with Arjuna, then excepting Bhagavan Shankara, no bala purusha could ever be superseded. *Satyam taata! Braveemyadyay naitajjvaantvathaa bhabet, adyakam pravaram kanchit paataishye Maha ratham/ Tam cha vyuham vidhaasyaami yo bhedyatridashairapi, Y ogena kenachit raajaannarjunaatwntavapaneeyataam/ Na hyaagjaanamasaadhyam vaa tasya samkyosti kimchana, tena hyupaattam sakalam sarvajnaanamiitas - tah/* 'Let me confess to you Raja! -and this be not an exaggeration but a Reality and of utmost Authenticity! To day, I am going to devastate the pandava maharathis and shreshthaas. Raja Duryodhana, rightaway I should be able to plan and construct such a 'vyuha' as even devataas too be not able to destroy and also most decidedly keep away Arjuna. This decisiveness of mine be such as even Arjuna be complecent about'. Having asserted thus, the Acharya planned that the Samshapta ganaas from the southern disha challenged Arjuna. Then Arjuna was kept busy ravaging the daring shatru ganas. Meanwhile, Dronacharya had impovided sech an impregnable vyuha. The Chakra Vyuha bhedana be indeed an 'atyanta dushkara kaarya' yet Abhimanyu having followed Yudhishtra's command had initiated the 'vyuha bhedana'. He assualted six shatru veeraas all by himself simultaneously and had crushed down Dusshaasana putra too to dust. There after followed as the unbelievable happening: *Soudhadrah prithivi paala jahou praanaan parantapah, vayam parama sandrushthaah paadavaah shoka karshitaah, Soubhadre nihate Raajanvahaaramakurmahi/* Sanjaya then addressed King Dhritarashtra: 'Bhupaala! Sharu santaapakara Subhadraakumara had made the 'Praana tyaga as kourava sena were berserk while Pandavaas were of dazed visages being 'shoka vyaakulaas' ! Then King Dhritarashtra stated: 'Sanjaya! It is the most unfortunate event of the day that Arjuna was not present at that time of Abhimanyu's fall to earth and to learn of this cruel eventuality my heart is shattered! Haa! Dharma Shastra Nirmaataas had made the Kshariya Dharma as of 'atyanta kathorata' indeed as rajya and yashokanksha veeraas had truly been exposed to Abhimanyu a mere baala yodha' as he had vindicated his kshaatra dharma now! Sanjaya! Look at that 'atyanta prasanna baalaka' has had proved himself as a 'nirbhaya yuddha vihaara' and destroyed how many 'ghora yuddha nipunaas' amazingly indeed!' Then Sanjaya addressed the King! 'Rajendra! As you are seeking to hailing the maha paraakrama of Veeraabhimanyu, let me detail the 'purna rupa' of Abimanuyu's very distressing termination. With his daring act of vyuha bhedana, the maha yashasvi baala yodha, the memorable 'pralayakaala daaaaalana tejasvi' -had truly declared his outstanding kshaatra dharma as of creating shock waves among the kourava maha yodhaas, indeed!

Chapter Thirty Eight describes Sanjaya's high tributes about the parakrama of Veeraabhimanyu-Dronacharya's Chakra Vyuha while collectively Kouravamaharathis were trapped attacked Abhimanyu.

Sanjaya detailed to King Dhritarashtra at the unfortunate premature termination of the Subhadra kumara Abhimanyu's life and explained that Shri Krishna sahita pancha pandavaas would be invincible even to devaas. At the ongoing battle they had been experiencing the 'atyanta bhayankara karma' as clearly reflected by their day to day 'parishrama' or labor inputs and experiences. A personality of the stature of Yuddhishtara and his characteristic 'stavaguna-karma-kula-buddhi-keerti, yashas and Shri or auspicious prosperity be ever unparalleled. They say that Raja Yudhishtara the satya dharma paraayana and jitendriya ve typical and unique with brahmana pujaadi suguna sampanna ever qualified for swarga loka prapti. Maha Raja! Bhimasena is like a pralayakaala Yamaraja, parakrami Parashu Rama and the radhaaroha Bhimasena are alike. On the 'rana bhumi' be Kuntikumara Arjuna the 'pratiginaa purvaka katma kushala gaadeevadhari' is simply matchless and distinctive on the face of earth. Loyalty and commitment, indriya samyama, self effacement, and parakrama are the qualities of Nakula. Vedaadhyayana, gambhirata, pleasantness, truthfulness, presentability and bravery as of Ashnikumaaraas like popularity. [Ashwini Kumaras are usually depicted as two handsome males – always together. In very rare instances they are shown with horse heads as the Divine Physicians serving the other Devas invoked to avert misfortune or illness. Ashwini Kumaras are associated with the twilight of Sunrise and are also the twin brothers viz. Yama and Yami, who were fathered by Surya with Chhaya, the shadow-form of Sanjaadevi] The kind of the inherent features of Yudhishtara Parakrama, Shri Krishna's utama charitra, bhayankara karma karta Bhimasena and of Arjuna's paraakrama and shastrajnaana besides Nakula Saha Deva's Vidya-Vinaya-Sahana shakti were the admixture of Abhimanyu.' As Sanjaya tried to sum up the inherent family traits of Abhimanyu, King Dhritarashtra replied: Sanjaya! I am more interested in knowing as to how Abhimanyu was killed in this great battle. Then Sanjaya replied! Yes, I would detail the manner in which Abhimnyu was finished off and be steady minded to hear now. Dronacharya had formulated the chakra vyuha as all the Kings and theor senaas were involved. Then the Rajakumara too was present. Abhimanyu made a dharma pratigina that he should 'do or die'! All the rathiska were having unfurled blood red dhwajas hoisted on their chariots. As Abhimanyu advanced his chariot too and attacked the shatru yoddhaas as they were ten thousand strong. Then then Lakshmana the King Dhritarashtra's grandson challenged Abhimanyua and there broke a 'dwandwa yuddha'. Lakshmana was firmed up as he was right in the middle of Karna-Dusshaasana- Kripaacharyaas with their back up senaas while Dronacharya was leading. Sindhuraja Jayadratha was standing there like 'meru parvata' and side by side were Gandhara raja, Shalya, and Bhurishrava. Then all the Kourava Mahaanubhaava Maharathis raised a chorus like screech: 'Kill! Kill Abimanyu! Kill Arjuna putra the 'dussaahasi'! How dares he to attack us all!' Thus followed a One- against several sangrama, which was well expected by Abhimanyu!

Chaper Thirty Nine on Yudhishtara- Abhimanyu 'samvaada' and Abhimanyu's 'pratigina' for Vyuha bhedana

Under the leadership of Dronaacharya as the Kourava Senapati, Bhimasena was standing firm and ever dauntless. Then Satyaki-Chekitaana-Drupadakumara Dhrishtadyumna, parakrami Kuntibhoja, maha rathi Drupada, Abhimanyu, Kshatradharma, Shaktishaali Brihatkshatra, Chedi Raja Dhrishtaketu, Madrikumaaraas Nakula Saha Devas, Ghatotkacha, Paraakrami Yudhaamanyu, ever invincible Shikhandi, Durdharshaveera Uttamoujja, Maha Rathi Virat, ever krodhabhara Droupadiputra, balavan Sishupaalakumara, maha parakrami Kekaya raaja kumaara and thousands of Srinjayavamshi kshatriyaas- all being astravidyaa paarangataas- rana durmada suura veeraas had all attacked Dronaachaarya. Yet Bharadvaajanandana Drona was replete with confidence had brought to a halt as like a gigantic maha parvata stopped the 'nadi pravahas'. As the torrential arrow rains released by the Acharya's dhanush was indeed unbearable for Pandava Maha Yoddhaas as aforementioned as they had truly witnessed the

Acharya's might and capability. Krodha purvaka Acharya then spotted Yudhishtara and having recalled the erstwhile 'veera pratigjna' made by him to Duryodhana desired to halt the Dharma Raja. Meanwhile, Yudhishtara witnessed Abhimanyu. He felt that the Arjunakumara was no less of a parakrami like Arjuna and addressed the Subhadrakumara as follows: *Twamvaarjuno vaa Krishna vaa bhiknmaat Pradyumna eva vaa Chakravyuham maha baaho panchamo nopapadyate/ Abhimanyo vatam taata yaashataam daatumarhasi, pitruunaam maatulaanaam cha sainyaanaam chiv a sarvashah/ Dhananjayo hinastaat gaarhayedyedetya samyugaa, khipramastram samaadaaya Dronaaneekam vishatyaya/ Dear Abhimanyu! Arjuna had since left for Samshaptakaas of kouravas who had challenged him to fight him, and now on his return he should not blame me that we pandavas had not yet fully taken control of boldly entering the chakravyuha. Maha baho, You Veeraabhimanyu, let it be known well that Arjuna- Shri Krishna or you or else Pradyumna- could be the only four maha purushas who could execute the 'Chakra Vyuha Vicchedana' and hence you are the one who be able to do so. Now therefore may I ask to do so, nay entreat you do so. My dear, in case once having accomplished the due success now, Arjuna should on his return from his attack would definitely get annoyed with us all and hence attack Drona -achaaya sena atonce!* Abhimanyu replied: Maha Raja! I am straight away jumping into the 'atyanta bhayankara sena' of kouravas under the command of Dronacharya for the sake of 'Pitruvarga vijayaakaansha'. Then Yudhishtara replied: Yodhaa shershta veera! Do make way for facilitating our entry and we should be all able to follow you. Beloved champion of victory, me dear grand son! I am indeed aware that on any battle arena you are like Arjuna and we should all follow you and be with you without faltering. Then Bhimasena assured: dearmost son! I am too just beside you and so would Dhrishthadyumna-Satyaki-Panchadesheeya maha yoddshaas, Kekaya raja kumara and Matsyadeshasainikas ought to be able to tear off the vyuha to pieces. Then Veeraabhimanya asserted: *Ahametat pravekshaami Dronaaneekam duraasadam, patanga iva samkrudho jvalitgam jaatavedasam/ Tat karmaadya karishyaami hitam yad vamshayodvayo, maatulasya cha yat preetim karishyati pituschame/ Shishunekaina sangraamed kaalyamaanaanisamghashah, drakshyanti sarva bhutaanni dvishasainyaani vai maya/ Naaham Subhadrayaa, yadime samyuge kjaschijeevito naadyamuchyate/ Yadi chakarathenaaham samagram kshatramandalam, na karomyashtadhaa yuddhed nba bhavaanarjunaatmajah/* I would now forcefully display my breakthrough jump into the Dronaacharya's 'durgama sainya vyuha' as a fly forces its way into flames. To day, here and now, I will most certainly display my guts and daring which my parents and the 'swakula jaataas' be truly proud of, especially my father and Bhgavan Shri Krishna . Mistake me not that I am a mere baalaka but right in the presence of sena samuhas and the outstanding Maha Rathikas of either of sides ought to appreciate and admire at as the unique sensation of Subhadraarjuna putra worthy of universal expletives.If only I were not to hop and leap in with a single support of a chariot and rip off into shreds of the kshatria kings and their followers of kouravas, then I ought to be worthy of naming me as a worthy Arjuna Putra!' Then as Abhimanyu announced his open pratigjna likewise, King Yudhishtara hailed the veera putra; ' Subhadra nandana: may your tejoparakrama be heightened further and further as you are truthfully declaring your 'dhairya sahasa and mahotsaahas' with unparalleled and supreme as you are ebullient and buoyant too. This Dronaacharya maha sena be well balanced by the singular mahabali's Purusha simha's dhairya sahasaas as of Saadhya-Rudra-Marud gana samaana balavan Ashtaa Vasus and Agni Suryaas. Then Sanjaya explained to Maharaja Dhritarashtra that Veeraabhimanyu instructed his Saradhi Sumitra to enter right into the Padma Vyuha where Dronacharya sena was facing!

Vishleshana as sourced from Padma Purana

Srishti by Shashtitama(60) Daksha Putraas : Creation of Eight Vasus, Eleven Rudras, Twelve Adityas, Forty nine Marudganas and Fourteen Manus.

The initial lot of 'Prajavarga' was created by 'Sankalpa' (Thought), 'Darshana' (Vision) and 'Sparsha' (Touch). But, the process of creation adopted by the aforesaid methodology was not quick enough as Daksha Pajapati initiated man-woman body contact by which means the process of Srishti became faster and more definitive; by adopting this technique, his wife 'Veerini' gave birth to ten Dharmas, thirteen Kashyapas, twenty seven Chadramas, four Agnishtomikaas, two 'Bhrigu Putras', two Kushashvas and two Maharshi 'Angeeras'. The broadening the family base took place henceforth. Dharma's wives were Arundhati, Vasu, Jaami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta, Sandhya, and Vishwa. Devas were born as follows: Vishwa begot Vishwadeva; Sandhya -naamak Devatas were born of Sandhya; Marutvati gave birth to Marut Devas; Vasu begot 'Ashta Vasus'; Bhanu gave birth to Bhanu; Muhurtamani Devas were born to Muhurta Devi; from Lamba was born Ghosh; Jaami gave birth to Nagavidhi Kanya; from Arundhati were born all the 'Praanis' on Earth and Sankalpas were born Sankalpa. These Devas were spread over and illuminated. The Ashta Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Prathyusha, and Prabhasa. Aapa had four sons viz. Shanta, Vaitanda, Saamba and Muni Babhru and these are 'Yajna Rakshaka Adhikaaris' or the Security Officials of Yajnas. Dhruva's son was called Kaal and Soma's son was Varcha; Dhara's sons were Dravina and Havyavaaha; Anil's putras were Praana, Ramana and Sharira. Anal had several sons and were like Agni; they were born of 'Sarkhandhis' (sea shore grass); significant ones of these were Shaakha, Upashaakha and Naigameya. As 'Krittikas' as well as Agni were responsible in the birth of Skanda Deva, he is also known as Kartikeya. Prathysha's son was Devala Muni and Vishwakarma Prajapati was the son of Prabhasa and the Architect and Builder of Devas. Ekadasha Rudras viz. Ajaikapaada, Ahirbhudhnya, Virupaaksdha, Raivata, Hara, Bahurupa, Thraimbaka, Saavitra, Jayanta, Pinaki, and Aparajita are the Chiefs of Rudra ganas numbering eighty four crore Ganas, each wearing Trishuls. Kashyapa's progeny from his wives Aditi, Diti, Danu, Arishta, Surasa, Surabhi, Vinata, Taamna, Krodhavasha, Ira, Kadru, Khasa and Muni was in multitudes. During the present Vaivaswata Manvantara, there are Twelve Adityas viz. Indra, Dhata, Bhaga, Twashta, Mitra, Varuna, Aryama, Viviswan, Savita, Pusha, Amshuman and Vishnu. These Aditya's were born to Kashyap and Aditi. As regards the origin of Danavas born of Kashyapa and Diti viz. Hiranyakashipu and Hiranyaksha. Hiranyakashipu had four sons-Ayushmaan, Shibi, Vaashkali and Virochan. The last mentioned had an illustrious son called Bali who had in turn hundred sons of whom Banasura was a mighty warrior with expertise in 'Astras' or the Science of Archery. Maha Shiva was so satisfied with Banasura's Tapasya the he agreed to reside in the Asura's Nagari. Shiva bestowed the title of Mahakaal to Banasura who was Shiva's companion. Hiranyaksha had four sons, viz. Uluk, Shakuni, Bhutasantaapan and Maha Bheem, who among them produced twenty seven crore Danavas in their generations. Danu had from Kashyap hundred sons who were virtuous and mighty, important among them being Viprachit, Swarbhanu, Maya, Vrishaparva, and Vaishwanara; Mandodari was born to Maya; Vaiswanara's daughter named Puloma gave birth to Paoloma and Kalakeya who created havoc among in the world on securing Brahma's boons of invincibility and was finally killed by Arjuna of Maha Bharatha. Viprachit married Simhika and their son Rahu is the famous Planet who was stated to have tasted 'Amrit' and became deathless like Devas. Tamra was among the wives of Sage Kashyap who had six daughters who all gave birth to various birds viz. Shuki who created Shuka or parrots and Ullu or owls; Shaini created the birds of the same name; Bhasi created 'Krr' named bird; Grudhri created Grudhra or Kite; Sumrughni created Kabutar or Doves; Shuchi created Hamsa, Saras, Karanda and Plava birds. Devi Vinati who was the religiously inclined wife of Kashyap created two celebrated sons viz. Garuda the 'Pakshi Raja' who was the Carrier of Maha Vishnu and Aruna the Carrier of Surya Deva. Vinati also gave birth to Saudamini who appears on the Sky occasionally as a fleeting lightning. Aruna had two sons viz. Sampaati and Jataayu. Surasa, another daughter of Kashyap and Diti, gave birth to thousands of serpents;

but Kadru observed a noble Vrata and begot thousand-hooded Nagas of whom twenty six famous ones were Sessa, Vasuki, Karkotaka, Shankha, Itavata, Kambal, Dhananjaya, Mahanila, Padma, Ashwatara, Takshak, Ilapatra, Maha Padma, Dhritarashtra, Balahaka, Shankhapala, Nahusha, Ramana, Panini, Kapila, Durmukha and Patanjalmukha. Not many of the Nagas survived since Janamejaya the last reputed Pandava avenged Parikshit-his father's- untimely death in the Sarpa Yagna and thousands of poisonous snakes perished in the fire-pit. Surabhi with the Amsa of Kashyap created Aprasas, the beautiful celestial damsels. Arishta gave birth to Kinnaras and Gandharvas. Ira Devi created trees, creepers, grass and the like, while Khasa gave birth to crores of Rakshasas and Yakshas. As innumerable Daityas were killed in the series of Deva-Danava battles, especially at the time of 'Samudra-Manthan' (Churning of the Ocean) and 'Amrita Prapti' (Emergence of Amrita), Devi Diti was mentally shattered and performed severe Tapasya on the banks of River Sarasvati to Surya Deva with the singular objective of killing Indra and Devas. Kashyap assured that her objective should be fulfilled and that she should observe regulations such as reside in a Tapovana, take ample care of her 'Garbha', observe single meal a day, never go near a tree, never enter water nor a house/ shadow, keep calm, never hear bad news nor quarrel, never be overjoyed, keep engaged in propitious acts, and so on. As her confinement stage was nearing, Indra entered Diti's garbha when she was asleep and cut the embryo of the boy about to be born into seven pieces, with each piece being cut into seven further pieces thus making a lot of forty nine pieces. As these pieces started crying, Indra tried to console the, saying : 'ma rudah' (do not cry); Indra realised that Devi Diti was blessed due to the power of a Vrata that she was asked by Kashyap to perform; he apologised for his heinous act of entering her womb and cutting forty-nine pieces of the baby, named the forty nine boys as Marudganas, elevated their status of Devas and made them eligible for sharing the 'Havis' or the 'Yagna Phal' and with veneration gave all the facilities due to Devas; and flew them across to Swargaloka along with Diti Devi, the Daitya Mata. Having described the Adi Sarga (Creation) and Pratisarga (Reabsorption), Sage Pulastya provided an overview of Manvantaras to King Bhishma. Swayambhu, Swarochisha, Uouttama, Tamasa, Raivata and Chakshusa were the earlier six Manus and the on-going Seventh Manvantara is of Vaivaswata. During this period the Sapta Rishis are Atri, Vasishtha, Kashyapa, Gautama, Bharadwaja, Vishwamitra and Jamadagni. The future Manus are scheduled to be Sanavarnya, Rouchya, Bhoutya, Meru Savarnya, Ribhu, Veetadhama and Vishvaksena, thus totalling fourteen Manus.

In brief, Daksha's while Daksha Prajapati was gifted with sixty daughters he married off ten of them to Dharma and as per the 'Amshas' of Planets the progeny were as follows: Bhanu Devi gave birth to Dwadasha Adityas; Sadhya Devi to twelve Sadhyas or Concepts of Achievement with Chandraamshaviz. Bhava, Prabhava, Kurushaashwa, Suvaha, Aruna, Varuna, Vishvamitra, Chala, Dhruva, Havisman, Tanuja and Vidhana; Ashta Vasus from Vasu Devi with Mangalaamsha; Devi Arundhati gave birth to Prithvi Tatwa with Budhaamsha-this Arundhati is stated to be different from Vasishtha's wife the famed Pativrata; Devi Muhurta begot thirty Muhurta Ganas with the Amsha of Deva Guru; Vishwa Devi gave birth to ten Vishwa Ganas with Shukraamsha viz. Kratu, Daksha, Vasu, Satya, Kaala, Kaama, Dhriti, Kuru, Shankumatra and Vamana.; Thirty Marud Ganas were born to Marud Devi with the Amsha of Shanaischara; Lamba Devi begot Rahu and Yami gave birth to Ketu; Muhurta Deva begot thirty Muhurta Manis and Sankalpa Devi to Sankalpa Ganas]

Chapter Forty describes the Mahotsaahi Abhimanyu initiated Kourava Chaturanga senaa samhara

Abhimanyu Saradhi Sumitra had cautioned Abhimanyu who was rather over enthusiastic and over confident shouting ' let us hurry, let us go fast!' He said : ' Veeraabhimanu! Pandavas had accorded a very heavy responsibility on you and your duty be of dependability and conscientiously with assiduousness

and your yuddha be performed accordingly. Indeed, Dronacharya is well known as astra vidya vidvaan having learnt and practised assiduously. On the other hand your learning albeit diligently yet with family indulgence and your 'yuddha kala' and performance might not be wholly idealistic'. Then Abhinay smiled and replied: ' Sarathi! You have mentioned of Dronaacharya's excellence of kshatriyamandali; yet not mentioned of Iravata-mounted Mahendra nor of Sarveshvara Rudra Deva but only of kshatriya samuha yuddha merely. Be this amply clarified that my 'shodasha kalaas' are of I my inner self conciousness. Suta! Therefore just like uncle Shri Krishna or Arjuna, my dearmost and respected father, I am ever gutsy and daring spirited. Now, let us therefore jump too soon as to attack the Acharya and his sena right through the Chakra vyuha.

[Vishleshana on Shodasha Kalas vide Upanishads such as Prashnopanishad

16 Kalas of Individual Conciousness exists in 1) Prana - To create egocentric energy, dynamic in creation and destruction as required. 2) Faith - It can come to play and express itself only when it is self – 3) conscious of its own potential strength. 4) Self conscious prana must have faith in itself to Rudiments of mind are born.5) the Five Elements / Senses express in an individual as Sense organs. - 6) When in play, mind is the focal point. 7) Mind - Provides experiences of outer world made of pancha bhutaas or the five elements , 8) Food - To nourish mind, get food 9) Strength - Comes from within , 10) Thoughts - Can be wasted or used in right channels 11) Mantra - Gives Manah shakti - 12) Can raise levels of Conciousness and vision. -13)Through consistent mananam, one would order quality of actions. 15) Karma - Evolves out of thought patterns 16) World - Created as a result of actions ; thus as per ones's actions the Shodasha Kalas]

Further stanzas as follow:

Then as Abhimanyu broke through the Vyuha the Pandava Veeraas like Bhimasenaadi pandava maharathis and their senas as having backed up had readily followed. Having pierced through the Vyuha, MahaBali Abhimanyu displayed his 'astra shastra vinyaasa' and devastated the gajaarohi-ashvaarohi-rathika- pada vinyaasa maha kourva senaas from all the sides. ' Naanaa prakara vadya dhvanis-kolaahala-garjana-humkaara-simha naadaas- bellows and screams like: 'wait waits-stand still shrieks-come close yelps- 'am your janma shatru' and keen on lesson teachings with merciless smashings to death, and all mixed up with elephant and horse shriekings prevailed as Veraabhimanyu was making signal contributions to the mass killings with neither mercy nor pity. Then Arjuna kumara Abhimanyu ripped of thousands of kourava sainika's mighty hands and broad shoulders as by chariots, gajaasvaas, or otherwise. Yet the sheer immensity and mammoth size of the kourava sena was of such as of maha samudra waves comprising vanaayuja-parvateeya- Kamboja- Vaahnika desheeya chaturanga senaas as fully armed with shakti-musala-praasaa-aadi aayudha yukta maha sagara tarangaas as nevere ever ending as the Veraabhimanyu was patiently yet with mahotsaaha dharirya sahasaas handling even as the sangrama looked inteminable with further additions to the maha padma vyuha all with ever arriving kourava sennas being replenished interminably. *Ravamekenataamn senaam Soubhadrena shataih sharaih, bhrusham viprahataam drushthaa Skandenevaasreem chanuum, tadiyaastava putraascha veekshamnaanaa dishodasha/ Samshushkaashyaaschalanetraah prasinaa romaharshinah palaayaa kritot-saahaa niruutsaahaa dvishajjaye/* Just as Kartikeya had devastated the maasuraas, Subhadraakumara Veeraabhimanyu too with his teevra baana paramparaas shattered off the kourava senaas as the kourava putraas were bewildered peeking at the ten directions while the kouravasena had taken to heels far off in the reverse side of the Padma vyuha!

[Vishleshana on Kartikeya killing Kalanemi-Tarakasuras vide Padma Purana

‘As soon as a Krittika drank the water drops, there emerged a handsome and healthy boy from Devi Parvati’s right abdomen with Sun-like luster and a powerful Physique wearing a ‘Shula’ and ‘Ankush’ in both of his hands. He was called ‘Kumara’ as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya. Brahma, Vishnu, Indra and various Devas gifted the Child several valuable souvenirs like Chandan, Maalas, Dhup, Toys, Umbrellas, and Bhushans and instantly appointed him as the Senapati or the Commander-in-Chief of Devas. Lord Vishnu presented several ‘Ayudhas’ or Arms; Kubera provided ten lakh of Yaksha Sena; Agni gave his Tej (Radiance) and Vayu provided speed as his ‘Vahan’ (Chariot). Kumara desired to ascertain as to what he could do for them and in one voice they wanted the demon Tarakasura to be killed and Kumara assured saying: So be it! Inspired by what Skanda Deva guaranteed, Indra sent an emissary to Tarakasura saying that soon Indra and Devas would arrive to destroy the demon and his followers. Danavas wondered that an additional Shakti must have joined the Deva Sena as otherwise they would not dare send a messenger alerting them to come prepared for a battle! Tarakasura remembered Brahma’s boon to him with the qualification of the risk of his death in the hands of a boy! Even Kalanemi and other Daityas had creepy feelings about the might of the stranger who joined the Deva Sena. As Tarakasura finally saw the so-called additional Shakti, he laughed away and made fun of the baby boy; he said that Devas did great injustice in projecting him ahead of them so that they could conveniently run away if need be! Kumara replied that there was no need to make fun of us since in a battle of ‘Shastras’, there was the brain power that was important but not the brute force; moreover, one did not require a huge serpent to kill an opponent but even a tiny snake could finish off the enemy by a small bite of poison! Bala Surya was always difficult to look at and never under-estimate a boy! Even as Kumara’s reply was over, the Asura threw a maula but the reply by way of a mighty Chakra from Kumara was instantaneous. The Daitya threw a metallic Bhindipal which Kumara stopped merely by one of his hands. Kartikeya targeted a ferocious mace which made ear-blowing sound and the demon was hardly able to escape its impact. The demon then realised that this boy was not an ordinary kid and one had to be tough with him; he used a very powerful Shastra which was undone by Kartikeya instantly. Then Kartikeya came into his form and massacred thousands of demons and the so-called mighty demons like Kalanemi could hardly defend themselves and ran away to save their skins. As a last resort, Tarakasura hit Kumar’s vahana of Peacock and going wild with this act, Kumara finally used the ‘Nirmal Shakti’ in his hands and threw it with force and speed and the Shakti dazzled the demon’s vision; he tried his best but could not evade it since it flew behind wherever he went and ultimately pierced into his heart as the mountain-like Tarakasura fell making a thud, like a cloud-burst and the handful soldiers of the huge army of Danavas left behind alive ran for their lives. Devas went into a state of ecstasy with loud shouts and battle-cries of relief showering fragrant flowers all around, Gandharvas sang earsplitting songs of victory, Apsaras danced with gay abandon and the whole Universe wore a memorable look of unprecedented carnival. Vishnu and Brahma were highly satisfied that finally Dharma and Nyaya were vindicated by Kumara. Maha Deva and Devi Parvati seated on Nandi with Ganesha and Kartikeya flew across to Kailasa Mountain witnessing festivities all along the route!]

Chapter Forty one further depicts Abhimanyu’s gallantry by demolishing Ashmaka putra as Shalya too was turned unconscious as Kourava sena was frightened and rushed off from the battle as shocked.

Duryodhana noticed his kourava senas were frightened and were running away out of the fright of Abhimanyu's veera praaakrama had decided himself to attack the over enthusiastic youth Abhimanyu. Then the co kourava maharathikas near by Duryodhana's chariot had signalled and had collectively warned among themselves and tried to safeguard Durodhana, lest Abhimanyu might not hurt Duryodhana. Then, Drona, Ashvatthaama, Kripaacharya, Karna, Kritavarma, Subalaputra Shakuni, Bhihaduula, Madraraaja Shalya Bhuri, Bhurishrava, Shala, Pourava, and Vrishasena had all together assaulted Kumara Abhimanyu as the latter had released teevra baana varshaas on all of the kourava maharathis afore mentioned even as they were all able to save Duryodhana by their diversionary tactics. All the same, by his ever non stop baana varshas, Abhimanyu succeeded in frighteningly chasing away the saraadhis and the rathaashvaas of the kourava maharathis concerned and made simha garjanaas. As the fresh flesh loving simhagarjanas as were shouted by Abhimanyu were unbearable by the kourava maha rathis especially Dronaacharya, lashed off sumuuha-samuuha teevra baanavarshas on the singular veeraarjuna kimaara who in return resisted and replied back with confidence and vajayaakaansha. Meanwhile having noted the alert and ever confident Abhimanyu's paraakrama, the kourava maharathis concerned took a common decisivness of releasing 'sarpasamana bhayankara baana prahaaraas' all collecrively on the single target of Veeraabhikmanyu even as the everdaring Arjunakumaara was fearless and replied back vehemently with redoubled energy. Thus the maha sangraama was in fully swing with terrible action- reaction-and action yet again. Thus the bhayankara-ghora sangraama was in progress as the Dussaha the Kourava Putra with nine, Dusshaasana with twalve, Sharadwaana putra Kripaacharya with thgree and Dronaacharya's vishadhara sarpa saзмаana bhayanhara seventeen were all lashed off simultaneously and their combined vengeance had impacted tying Abhimanyu tight together physically. In the same manner Kourama maharathis Vivimshati with seventy, Kritavarna seven, Brihaduula eight, Ashvattaama with seven, Bhurishrava three, Madraraaja Shalya six, Shakuni twoo and Raja Duryodhana thtee arrows which had severely damaged the singular Veeraabhimanyu grievously. Yet the Veera Subhadra kumara Prataapi Abhimanyu had lacerated three each replies against each and every kourava mahbarathis and injured them all and assumed 'natya bhangimaas'. Then Ashmaka putra of kouravas instructed his radha saradhii to speed up as the latter like Garuda Deva or even Vaayudeva samama vegashali reached Abhimanyu and screamed at Veeraabhimanya and asserted: 'Arre Abhimanyu! Wait and stop if you have guts!' Arjuna Kumara smiled and lacerated Ashmaka putra's horses, saarathi, dhawaja, dhanush and filally alas his head too were severed and rolled off down on the laps of Mother Earth even as his sena disappeared running away. Then, Karna-Kripacharya-Dronacharya-Ashvatthaama, Gandhaara Raja Shakuni- Shala- Shalya- Bhurishrava- Kraatha- Somadatta- Vivimshati-Vrishasena- Sushena- Krudbhedi- Pratardana-Vrindaaraka-Lalitya-Prabaahu-Deerghalochana and most significantly Duryodhana made bhayabheeta megha garjanaas. Astravetta Abhimanyu then hacked off marmabhedi baanaas and Raja Shalya from his most aggressive position of standing erect got swooned and sat crumbled on his chariot seat. As the indefatigable Raja Shalya himself was hurt retired, the Dronacharyaas sena itself got flustered and had taken to heels. Even as Mahabahu Shahya himelf was shocked and got hurt while having been quietened, his own mahaa senaa too got nonplussed and disappeared.

Chapter Forty Two details how Veeraabhimamyu destroyed Shalya sahodara too as Dronacharya's ratha sena ran off

As Abhimanyu had pounded the never unfaltering Madra Raja himself, the younger brother of Shalya was reddened with vengeance and settling the score and assaulted Abhimanyu and battered the rathaashvaas-radhika-and Abimanyu too as the lattrer were all hurt with severe wounds and yelled jaya ninaadaas. In

return, the hastalaaghava Savyasaachiputra Veeraabhimanyu ripped off his teevra saayakaas and tossed off Shalya sahodara's mastaka-greeva-hasta- paada dvaya-dhanush-ashva-chhatra-dhwaja-saarathi-trivenu-talpa-tarkasa-anukarsha-pataaka-chakrarakshaka-and samasta upakaranaas into pieces as the Shalya sahodara's body remains were in smithereens as scattered on the sangraama bhumi while the Shalya sena being desperate in vengeance as their King was humbled and the King's own brother was most brutally killed and yelled in distress as indeed how many 'veera rathaas- ashvaas- maha gajaas and prachanda balashaali pada yoddhaas' attacked Abhimanyu - with ever unbearable hatred, fury, distress and vengeance! They roared with huge blares : 'It is high time you are slaughtered to bits and better count your minutes and seconds' ! Then Subhadraa kumaara laughed boisterously and hacked off pakhayukta baana paramparaas on the Madra Raja yoddhaas initially and further with sheeghraastra pradarshana on the maha Madra sena. As Bhagavan Shri Krishna had himself bestowed astra jnaana to Arjuna, the latter had taught to his dear son Abhimanyu selectivly and some flashes were crashed off on Madra Raja sena yoddhaas as they had soon realised that the impact of their challenge to Abhimanyu had truly boomeranged while closing their breathings for ever! Then as the Veeraarjuna Kumaara had turned his dhanush ever releasing his teevra baana pradarshana as per his volition. And subsequently Abhimanyu kept on releasing on his kourava sena maha rathikaas with his kshupra- vastadanta-vipaatha-naaraacha-arthachandraakaara baana-bhalla-anjalikaadi baana paramaparas as of Veera Vihaara as there was mass scale slaughter as that sana was not able to bear any futher and ran away in utter panic, and indeed all this had happened right in the presence of Dronaacharya himself!

Chapter Forty Three on Dronaacharya's 'prashamsha' on Veera Abhimanyu paraakrama- Duryodhana commands Dushashana to attack Abhimanyu as the mutual yuddha was initiated

King Dhritarashtra having recalled Sanjaya's earlier reference of Abhimanyu paraakrama as of Kumaara Kartikeya [vide Chapter Thirty Six], stated that indeed he was pleased that the Arjunakumaara was indeed worthy of that reference as Sanjaya narrated further: ' As Abhimanyu was still, relentlessly releasing his baama praharaas, Drona-Karna-Krup;a- Shalya-Ashvattaama-Bhojavamshee Kritavarma-Brijadula- Duryodhana-Bhurishrana-Maha Bali Shakuni-and several otherNareshaas- Raajakumaaraas and their back up senaas had all collectively assaulted Subhadra kumaara yet the dauntless Abhimanyu utilised his divyaastraas as those were readily realisable havoc in all the directions as the shatrusenaas were shivering with utter fright. Then Dronacharya's netra dwaya were brightened with excitement and even thrilled notwithstanding the reality of Ashvattaama the famed Drona kumara had been severely affected at his marmashaanaa by Abhimanyu's bhallaas! Then the Achaarya addressed Kripaacharya as follows: *Yesha gacchati Soubhadrah Paarthaanaam ptathito yuvaa, nandayan suhridah sarvaan raajaanaam cha Yudhishtaram/ Nakulam Sahadevam cha Bhimasenam chapaandavaam, bandhuun sambadhinashaanyaam madhyasthaan suhrudastathaa/ Naasya yuddhe samam manyed kinchidanyam dhanurdharam, icchan hanyaadimam senaam kimathamapi necchati/* This 'parsiddha taruna veera Subhadhra kumara Abhimanyu' did shine among the Panduputraas viz. Raja Yudhishtara, Nakula Sahadeva and Bhimasena and other fraternal and friendly relatives for sure bestows excellent joy and pride. Certainly other veeraas on this battle ground delin to accept this reality. As Dronaacharya expressed his heartfelt feelings, Duryodhana was furious yet with affected 'narma garbha parishaasa' glanced at Karna-Vahnika- Dusshaasana- Madra Raja Shalya and such Maharathis in the vicinity and stated: Among these 'sampurna moordhaabhisikta Raja mandali madhya', Dronaacharya seeks to confess that this Arjuna's 'moodha putra' be not worthy of being killed! Priya kourava sainikaas! I am going to express my truthful words: In case you are dedicated to die in this maha sangrama, even Yama Raja be faced. Then none else, indeed none else of manushyaas, be of which purpose! Yet this Acharya

seeks to decline to Abhimanyu vadha, even as being the Kourava a senapati! This were to be so as Arjuna is his priya shishya and hence the latter's progeny ought not to be killed! *Samrakshyamaano Dronena manyate veeryamaatmanah, aatmasambaavito muudhastampramatheet maa chiram/* Be this known by all of you, Kourava yoddhas! 'Dronaacharya rakshita kaarana' and your 'paraakrama abhimaana' are juxtaposed. Hence all of you altogether kill this moorkha Abhimanyu who keeps indulging in 'atmashlaagha' or self bravado ought to deserve his immediate death, even as your senapati Dronaacharya might decline to do so!'. As Duryodhana had addressed the kourava yoddhas as above, they rushed off to attack Veerabhimanyu, even Dronaacharya was witnessing them all. Then Dusshaasana addressed Duryodhana: Maha Raja! Here and now, may I make a 'prutigjna' to murder Abhimanyu even right before Panachalaas and Pandavas. Like Rahu Deva would perform 'grahana' on Bhaskara, I too should do likewise. Once Krishna and Arjuna would receive this news of my success of Abhimanyu hatya, then they should get transferred from martya loka to preta loka! This Abhimanyu hatya in my hands, should realize that this ugly Bharata yuddha be as good as terminated and all our enemies would vanish as there might not be our enemies at all! Having roared like a lion, Dusshaasana flashed off his baana pravaahaas on the pandavasena to make way Subhadraakumaara the ever 'conceited' Abimanyu! Then having noticed as to who was seeking to assault him, the Arjuna Putra released twenty six teekshna baanaas on Dusshaasana- a parcel of 'dushtachatushtaya' the ill famed bunch of criminals viz. Karna Shakunis besides Duryodhana! Thus was initiated the Abhimanyu Dusshaasana dwandva yuddha as both the kourava pandava sevas were excited with dhol-mridanga-dundubhi- krakcha-dhol-bheri-simha naada dhwanis.

Chapter Forty Four details Abhimanyu Parakrama as his vijaya was vindicated against Dusshaasana and later on Karna too.

As the Dusshaasana-Abhimanyu Yuddha picked up momentum, Abhimanyu blazed of very mighty arrows Dusshaasana's baana sahita dhanush was severed and with further bhayankara banaas Dusshaasana who was just a while ago was indulging in blustering his fanciful thoughts of transferring Krishnaarjunas from 'martyaloka to pretaloka' was wounded mortally. Abhimanyu smiled off and asserted as follows: 'Indeed this is my great good fortune that you had encountered me now as I am able to have a typically psychiatric personality as you had always been fanciful to be a 'shuraveera' but being a typical 'paranindaa paraayana prataksha shatru'! *Yat sabhaayaam tvaya raagjno Dhritaraashtrasya shunvatah kopitah parushairvaakyaar Dharmaraajo Yudhishtharah/ Jayonmattena Bheemascha bahvabaddhaam prabhaashitah/ Akshakuutam samaashitya Soubalasyaan mano balam, tat tvayedamanupraaptam tasya kopaan mahaatmanah/ Paravitaapahaarasya krodhasyaaprashamasya cha, lobhasya jnaananaashyasya drohasyaatmyaahitasya cha pitruunaammamaraayasya ha ranasydogradhanvinaam, tat tyayemanu - praaptam prakopaad vai mahaatmanaam/ Sa tasyogramadharmasya phalam praapnuhi durmate, shaasitaasyamyadya te baanaih sarvasainyasya pashyatah, adyaahamanrunasastasya kopasya bhavitaarane/ Aho murkha! You had become boisterous and over unruly at the unfortunate dyuta kreeda kaala and went wild like an animal and shouted at Dharmaatma Dharmaraaja knowing fully aware that Shakuni's kapatabudhi and also yelled at Maha Bali Bhimasena with maha daaruna vyangya vakyaas, yet to day you should reap this token pratiphala as the kourava putraas are fast approaching your doom too soon! 'Taditara dhaanaapaharana, krodha vivashata, lobha, jnaana lopa, droha, dussaahasapurna buddhi yuktaas and Pitru raajya apaharanas' be surfeit in your manastatva.' Hence your near few days you ought to reap your destiny of destruction.*

[Vishleshana on own's own 'manasastatva' from 'Bhagavad Gita' as follows

Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.]

Further stanzas follow:

Amarshitaayaah krishnaah kaankshitasasyacha te pituh, adya kouravya Bhimasya bhavitaasyan rune yudhi/ Nahime mokshya sya jeevan yadi nostrujase ranam, yevamuktvaa mahaa baahur baanam Dusshaashanantakam, sandhadhe paraveeraghnah kaalaagnyanilavarchasam/ Tasyostuurnamaasaadya jahnudeshe vibhidhya tam, jagaama saha pungkhena valmeekamiva pannagah, athainam panchavimshat -yaa punareva samaarpayat/ Sharairagnisamasparshairakarna samachoditaih, sa gaadhavidhvo vyathito rathopastha upaavishat Dusshaasano mahaa raaja kashmalamchaavishanmahat/

Durmati Dusshaasana! Right away be your adhrama karma prapti as besides you, your sena too be punished and pay back my pitru runa at least somewhat.’ Kurukulakalana!, to day my longstanding desire of mother Devi Subhadra and of my dear father’s elder brother Bhimasena be satisfied with my gallantry and heroism; indeed if only you might not leave me and run away, I could bare my patience for you for now.’ So asserting, the ‘shatru veera naashana kara Mahaahu Abhmanyu’ was like kaala-agni-vaayu samana tejasvi was ready to kill Dusshaasana and set his dhanush and baanas as indeed he was ready to execute Dusshaasana; then he hit off twenty five arrows on Dusshaasana further more as the latter was further pestered and fell unconscious and fell on the chariot base itself as having been fainted away and collapsed as the Dusshaasana’s ratha sarathi had hurriedly removed his charit from the ran abhumi, as the Kourava pramukhaas were put to shame and their sena too to heels while Pandava sana was dancing away with ‘paravasha tanmayata’ while pancha Pandavas, pancha Druupadi putras, Raja Virata , Panchaala Kekaya maharadhis were raising simha naadaas repeatedly at the Dushta Dusshaasana’s hairsplit like mrithyu mukha like paraajaya only owing to the merciful consideration of Viraabhimanyu. Having been puffed up by the Abhimaanyu’s parakrama, Maharathis Droupadi Kumara, Satyaki, Chekitaana, Dhrishthadyumna, Shikhandi, Kekaya Raja Kumara, Dhrishthaketu, Matsya- Panchala-Srinjaya and Yudhishtara aadi pandavaas had sought to smash down the Dronaacharya nirmita Vyuha and kicked off their decisive yuddhaarambha. As the Pandava yoddhaa sangrama was stepped up, Duryodhana asked Karna to get acitivated severely and seriously as Karna took to desisive assault on the Arjuna Putra who was actually paying his attentiuon on the kouravasena in general seeking to make way towards Dronaacharya as of then. Karna in fury made varshas of teevra baanaas as Abhimanyu had merely taunted Karna and by dashed off thirty eight arrows which had injured Karna whereafter started off making way further towards Drona while none else of the kourava sena could dare to halt him. Parashurama sishya Karna could hardly tolerate Abhimanyu’s non chalant attitude and hacked off his astra vijgnaana pradarshana which had immobilised the Arjunaputra. Thereafter, Abhimanyua slashed off bhalla baanaas which pierced through Karna’s dhanush and tortured the Radhaakumara severally. He having taken to a mandalaakaara dhanush smilingly, Abhimanyu released ‘vishadhara sarpasamaana bhayaanaka baanaas’ which Karnaratha chhatra-dhvaja-ashva- saarathi were crushed besides injuring Karna yet again. Even within two more minutes further, Abhimanyu with one more such mighty arrow had forced Karna to be physically thrown off his chariot besides the dhvajasahita dhanush on the earth. As Karna was in dire misery, Karna’s younger brother was worked up with burning fume and vengeance and attacked dramatically, even as the Pandava sena backing up Abhimanyu specifically had bellowed simha garjanas and vijaya naadaas for the incredible victory against an ever boastful Karna himself!

Chapters Forty Five and Six on Abhimanyu's killing of Karna's younger brother-Kourava sena samhaara and palaayana-King Jayadratha had however resisted Abhimanyu's advance due his boon from Ishvara

As Karna's 'bhraatra' attacked Abhimanyu with mad fury and released ten arrows shattering off Abhimanyu's ratha- chhatra-dhvajas-too. Sanjaya then explained to King Dhishtara that Veeraabhimanyu had indeed imbibed his father- grandfather and great grandfather's parakrama viz of Arjuna, Vichitraveerya and Shantanu and merely smiled even after Radheya's younger brother had destroyed his belongings and having drawn his dhanush long and straight and with just one severe arrow got Karna bhraata's swollen head rolled off as of the sky-scraping and high velocity winds had blasted off! Karna got agitated and upset at his brother's fall while the maha dhanurdhara Veeraabhimanyu then gashed off Karna with 'kamkapatri baanaas' and made Karna run away from the arena and pandava yoddhaas attacked other renowned kourava maharathis as well as the elephantry-cavalry and the foot soldiers as of 'chaturangasena videerna'.

Chapter Forty Six opens with Yudhishtira advancing further into the padma vyuha having planned by Dronacharya Samshaptaganas challenged Arjuna and while Veeabhimanyu had not only pierced through the Vyuha but kept on smashing down to kouravas left and right. Yudhishtara was followed by Bhimasena, Shikhandi, Satyaki, Nakula Sahadevas, Dhrishtadyumna, Virata, Drupada, Kekaya Raja Kumara and the rosha bhara Dhrishtaketu and Mastyadesheeya yoddhaas. Thus Abhimanyu's elder and younger and paternal uncles, and pandava maharathis were accompanying, for his safety he had kept on piercing through the Drona nirmita vyuha by left-right-and center. Then Sindhuraja Maharaja desirous seeking to assist his son Raja Jayadratha had initiated assaulting Abhimanya with divyaastraraa. King Dhritarashtra got inquisitive as to how amazing that the Sindhu Raja was issuing divyaastras on behalf of his son and stopped the pandava kumaaras and maharathis all together by himself with his divyaastraas! Dhritarashtra further queried Sanjaya as to what all types of daana-homa- yajna and such uttama tapas that Sindhu Raja was able to hold singly the rushing advances of Pandavas! I am curious to learn by your divyadrishti due as to which kind of 'indriya samyamana' and 'brahmacharya paripaalana' that facilitated the aaraadhana of Brahma-Vishnu Maheshwaraas due to which Sindhuraja halted the attack by Abhimanyu and the other Yudhishtaraadhi 'maha balees'! ' Sanjaya then replied to King Dhritarashtra: 'In the context of 'Draupadi vastra harana', Jayadratha was humiliated and got severely injured by Bhimasena and it was on that reason had taken to severe tapasya and discarded all luxuries, comforts, and even fundamental and bearest necessities of living discarding hunger and thirst, rain-heat and cold severely and eventually with that kind of extreme living had become weak to skin and bones with shareera nasa-naadi existence. *Devamaaraadhayacchaarvam grunaan Brahma sanaatanam, bhaltaanukampee Bhagaamstasya chakre tato damaam/ Sapraprapnotepyatha chaovaah harah Sundhupateh sutam, varam vrineeshya preetosmi Jayadratha kimarchasi/Evamuktastusharvena Sindhuraajo Jayadradhah, uvaacha pranato Rudram praanjaalaimrniyataatmavaan/ Pandanenaaham sankhye Bhimaveeryaparaakramaan, vaarayeyam rathenaikah samastaniti Bharata/ Evamuktastu Devesho Jayadrathamathaabraveeteem, dadaami te varam soumnya vinaapaartham Dhananjayam/ Vaarayishyaasi sangraame chaturah Pandunandanaan evamastvati, evamastvati Deveshamuktvaa buddhyayat paarthivah/ Sa tena varadena divyanaastra balenacha, ekah samvaarayaamaasa paadavaanaamaneekineekneem/* Then Sindhuraaja Jayadratha had uttermost Sanaatana Brahma Swarupa Bhagavan Shankara stuti and aaraadhana had performed for very long. Then bhakta vashankara Shankara was kind to have blessed the King with His darshana and varadaana in the King's swapna asked for the fulfillment of his wish as Jayadratha prostrated and stated: Deva Deva! May I be blessed that in the maha sangrama of kourava pandavaas, I should be able to halt pancha paandavas except Arjuna though on a

single day even! Then as Bhagavan Shankara replied to say; 'let that be so' and the king woke up atonce. It was with that 'vaara daana' as bestowed by Maha Deva that with his astra shastra vidya that King Jayadratha had totally halted the maha pandavas-exclusive of Arjuna although for once. Thus the maha veerata of pandava putras was halted and blunted as the Kourava sena went amuck with celebrations.

Chapter Forty Seven on Pandavas of Yudhishtara-Bhima- Nakula-Sahadevas were paused and frozen in making advances inside the Padma Vyuh

As the Maha Raja Radha Chihnas or symbolic signs normally were of 'shveta chhatra-pataaka-chavara and normally glitters like full moon on the high skies as the chariots are normally descriptive of nakshatra mandali of mukta-vajra-suvarnaas. Raja Jayadratha having drawn his vishaala dhanush initiated his baana varshaas in his characteristic spree and extravaganza and hacked off the Pandavasena as the latter had been thus far victorious and trend was reversed. King Jayadratha had issued his teevra baanaas by turns viz. on Satyaki three, Bhimasena eight, Dhrishthadumna sixty, Virata ten, Drupada five, Shishkhandi seven, Keyaya Rajakumaaraas twentyfive, Draupadi putraas by three each, and Yudhishtara seventy as all of these illustrative pandava maharathis. Then something of interest occurred that after quickly regained normalcy, Yudhishtara had smilingly issued one bhalla baana and smashed off King Jayadratha's mighty dhanush. Having selected yet another dhanush had released ten arrows on Yudhishtara and three each on the rest as there were all tied up tight. Bhimasena having admired the agility and smartness of Jayadratha demolished the latter's dhanush, dhvaja, and chhatra with his three each of bhalla baanaas. Balavana Jayadratha with another dhanush had ripped off Bhimasen's dhanush, dhvaja, and rathsaashvaas too had been crashed to earth. Bhimasena then had atonce leapt onto the chariot of Satyaki, as of a bhayankara simha jumped off like a purusha simha reached a parvata shikhara with a thud. Kourava senaas clapped off raucously at the Sindhu Raja's competence and facile manner of Pandurajaputraas. *Samkruddhaan panadavaaneko yad dadhaataastratejasaa, tat tasya karma bhutaani sarvaanyevaabhuyapujan/* King Jayadratha had singly-yet singularly brought Pandavass to a standstill as the latter made desperate exertions and thus earnestly acknowledged by kouravas and pandava senaas alike as understandably, kouravas went berserk anyway. Meanwhile, Subhadrakumara Veeraabhimanyu having just then massacred 'gajaarohasahita gajaraajaas' were shattered and was seeking further inroads into the padma vyuha and desired to reach where the Panduputraas had unitedly penetrated further into the vyuha. But that route was stalled by the Sindhu Raja.Matsya-Panchala-Kekayas too were totally failed to do so. Indeed this huge and ever memorable success was due to Maheshwara Vara Prasaada!

Chapters Forty Eight and Forty Nine on Abhimanyu Parakrama-Vasaateeyaadi Kourava yoddhaas killed and so were Satyashrava-Kshatirya samuhas-Rukmaratha and his Mitraganaas and hundreds of Kourava Raja kumaaraas- and Duryodhana Paraajaya

Vijayaabhilaashi Sindhuraja Jayadratha having successfully halted the Pandava putras then faced Abhimanyu and a mutual sangrama had followed. As the kourava yoddhaas and Abimanyu's paraspara sangraama had assumed frightful scene., meanwhile Vrishasena too surrounded Abhimanyu and mutual yuddha was further intensified Thus Abhimanyu was trapped yet he managed to injure Vrishasena's satathi and the latter's dhanush was sliced off. Balavan Vrishaena with vengeance made Abhinayu rathsaasvaas trapped as the horses were running hither and thither. Thus Abhimanu karya siddhi was unfulfilled as the Vrishasena and of Jayadratha senaas were hilarious. Krodhabhara Abhimanyu's karya bhanga since then having been gradually settled, he had then issued 'suvaramaya pangkha banaas' of sixtysome on Vaasateeya senaas as were all dropped dead. As Kshatriya shiromani veeraas and

Dhritarashtra's sons had all collectively attacked Abhimanyu then. The latter had then assumed Roudra swarupa and lacerated the dhanush-baana-shaaras of kundala yukta mastakas of the Dhritarashtra's sons. Thereafter the Yuddha bhumi drishya was such as of the mere hurled off kavachas, abhushanas, dhanush baaras were only visible in different directions. *Tam tadaa naashakat kaschikchakshubhyaamabhiveekshitum, aadadaanam shrairyodhaan madhyed Suryamiva sthitam/* As Abhimanyu at that time was slaughtering at the middle of the Padma Vyuha he was like the 'madhaahna Surya samaana' as none of the Kourava Maha Rathis and their charuranga bala yoddhas could ever look up and dare to stare at!

Sanjaya then described that at the Mrityukaalasana praanis ought to face Yamadharma Raja and thus, Abhimanyu had to assume the form of Yamaraja. He then forced his way further and farther into the Dronaacharya's nirmita Padma vyuha. Kshatriya shiromani Satyashrava was since killed by Abhimanyu already, the Kshatriya yoddhas were restless to settle scores against Abhimanyu and were striving each other competing to attack Abhimanyu who was like a 'timingila' or a huge whale like sea mammal seeking to devour smaller fishes, had readily attacked and killed in thousands in record time. The Madra Raja balavan Putra Rukmaradha faced the Subhadra Kumara and thumped three teevra baaras and managed to hit Abhimanyu's broad chest and made 'simha naadaas'. Three each further rips and slits of sharp baaras each on either side of Abhimanyu's shoulders too were severely injured. Then the Arjuna - kumara having suffered by the wounds for a while issued sharp arrows which crashed Veera Rukmaradha's dhanush, both the right and left shoulders, and pierced through his eyelids and the head too systematically down to earth. Thus as Raja Shalya's veeraabhimaani putra Rukmadha was agitated and and was overanxious to earn name and fame by facing the so called Pandava Veera Abhimanyu had ended up in veer swarga, Shalya's other sons too were unable to suppress their rage and distress and surrounded unitedly and showered baara paramparaas from all the sides truly overwhelming the so called Vira Arjunakumara Abhimanyu as Duryodhana was too excited as the Shalya sons had all together attacked simultaneously and indeed they were all of being shiksha-bala sampannas- tarunaavasthis or of youthful vigor and gusto- and amarsha sheela suura veera rajakumaaras. The latter had collectively crashed Abhimanyu such baara paramparaas and crushed the saradhi- rathasvaas-ratha dhvaja and Abhimanyu in person too. Abhimanyu had truly experienced such bodily wretchedness as of a gajaraja was subjected to lacerations of ankushas. Then Abhimanyu realised that his dear father Arjuna who out of deep tapasya to Tumbura Nadaadaadi gandhravadi swarupis bestowed Gandharvastra called Alaatachakra which demonstrates one-hundreds-thousands formulations and once that spell lasts the opponents physiques would get scattered on to earth as smithereens. Veeraabhimaani had having vindicated his paraakrama, then rushed across the Shalya putra mahasena and ripped them off in various directions. As Abhimanyu was like 'krodha-visha bhara sarpa bhayanbakra swarupa' was thus ripping off Shalya putra chaturanga baaras having closed the chapters too, Duryodhana was frightened as he was then in hilariously heckling clappings thus far, had rushed off from the scene of Abhimanyu's lively and exuberant looks.

Chapters Fifty and Fifty One on Abhimanyu succeeds in killing Kuru putra Lakshmana besides Kraatha putra, Brihaaraka, twelve Kourava Maharathis, besides thousand other Kings incl. Kosala Raja Brihadoola

King Dhritarashtra wondered that Abhimanyu made Duryodhana to run away and hundreds of kourava raja kumaaras were slain but what indeed be the way of getting rid of him! Sanjaya replied: 'Maha Raja! all the kourava sainikas had been showing dried up visages, their looks were wavering with fright and shaky, their physiques with tired up exhaustion collapsing and seemed to have forgotten the words viz

enthusiasm and fervor. They had been reminiscing about the sacrifices of like of their brothers, fathers, close relatives and dear friends. On noticing the ongoing spells of disaster, Dronacharya-Ashvathaama-Brihadula-Kripacharya-Duryodhana-Karna-Kritavarma- and Shakuni were incensed and exasperated and all of them assaulted collectively on Abhimanyu who indeed flashed quick replies by his baana varshaas by left-right-and center as all the kourava maharathis were dispersed with the amazing speed-precision-and skill. On noticing this amazing collapse of the select kourava yodha's quintessence, the dhanurveda vigjnaata-mahatejasvi- praraakrana shura youvanashaali Lakshmana, the son of Duryodhana had assailed and hit his baana pravaahaas on Abhimanyu. Duryodhana had readily and spontaneously backed up his dear son while the rest of aforementioned kourava maha rathis too joined to supplement Kumara Lakshmana's baana paramparaas. Like dense clouds were knotting away varsha dhaaraas on a parvata, Abhimanyu was the least concened and had readily resisted, while moreso hit back with spontaneous agility. Lakshmana Kumara was then getting restless and nervous yet managed to punch non stop baana varshaas wrecklessly and Subhadrakumaara's broad shoulders and chest were pierced through. Then Arjuna putra Veeraabhimanyu addressed Duryodhana putra Lakshmana: *Suhrishtah kriyataam loko hyamum lokam gamisyasi, pashyataam baandhavaanaam twaam nayaami yamasaadanam/ Evamatvaa tato bhallam Soubhadram paraveerahaa, uduubarha mahaabaahurnirmuktorragsam nibham/ Sa tasya bhujanirmukto Lakshmanasya sudarshanam, sunasam subhrukshaantam shirohaarsheet sakundalam/* Lakshmana! Do see this universe once for all as you ought to be forwarded to the next loka right now. In the presence of your 'bandhu baandhavaas' I should assist you for your 'paraloka praapti'. Having asserted thus, Abhimanyu's released bhalla baana, Lakshmana's handsome profile, strong nose, pretty visage, well dressed head hairs, and his sturdy head with glittering karna kundalaas had all got crashed and rolled off. As this unexpected tragehy had befallen, the kourava yodhaas were stunned for a while as Duryodhana sahita kshatiya maharathis screamed in one voice: 'kill Abhimanyu, kill him ruthlessly straightaway!' Then Dronaacharya, Kripaacharya, Karna, Ashvatthaana, Brihadula, and Kritavarma had all surrounded by their respective chariots and gushed off their baana pravaahaas all together and at once. Simultaneously, Kalinga desheeya sainikaas, Nishadaganaas and most essentially the maha paraakrami Kaatha putra along with his gaja sena had all assaulted Arjuna the singular Savyasaachi Putra. Then 'atyanta sannihita ghora yuddhaarambha' was indeed picturesque since it was truly unbelievable. Yet Arjuna kumara flashed off his baanaas on the gajasena to startwith and destroyed them all systematically. Concurrently he poured off baana varshaas, as Dronaadi kourava pamukhaas utilised their superior astra payogaas which were all negated by Veraabhimanyu. Suddenly Abhimanyu decided the ever nagging Kaathaputra to be removed from the yuddha bhumi and with 'asankhya baana samuhaas' the victim was removed as keyurasahita bhujadwaya, mukutamandita mastaka, chhatra, dhawaja saarathi sahita ratha-ashvas were all removed to dust. As Kaatha putra was of 'kula-sheela-shaatra jnaana-bala - keerti-astrabala sampanna veera Kaatha putra' was killed, his sainya fled away atonce.

Following this occurrence, Abhimanyu dashed off right into Jayaadradha sena and encountered the youthful shura veeraas as they had all fought but got dispersed. Then Drona-Kripaachaaryaas, Karna, Ashvathaama, Brihaduula, and Hridikaputra Kritavarma the six renowned Maha Rathis had all decidedly surrounded Veeraabhimanyu. At that very time, Sindhuraja Jayadradha asaulted Yudhishtara. Then Abhimanyu desired to face the six maharathis foremost and bahu rupee bana dhaaraas were initiated. Abhimanyu then decided to pay individual attention and picked up a foursome dhanush and issued fifty suvarnamaya pankha yukta teevra baanaas on Dronaachaarya, twentysome on Brihadula, eighty on Kritavarma, sixty on Kripaachaarya, and ten on Ashvattaama as having drawn rightup to his ears and slashed off as the 'ashta diggaja maha kourava prasiddhaas' were all severely wounded. Further,

Kripaacharyaa's foursome rathaashvaas, and 'parshva rakshaka dvayaas' were collapsed dead while additional ten severe arrows thumped his chest with an additional ten. Then Kurukula keerti enhancer Veera Brindaaraka and Dhritarastra putras too were dropped dead all of a sudden. Later on Abhinanyu issued twenty five arrows on Ashvattaama and further again slashed which Ashvattaama reversed as Abhimanyu got tightened with. Veeraabhinanyu was least worried and reversed the trend by his suvarnamaya pankha yukta thirty eight issues got Aashvadhama ambushed. Soon enough Dronaacharya exploded hundred arrows for his putra Ashvathaama's raksha, even as Ashvathaama had again desiruous of Pitru raksha smacked off eight arrows. Side by side, Karna blasted twenty one, Kritavarma twenty, Brihaduula fifty and Sharadwaana putra Kripaachaarya ten bhalla baanaas. As all the collective pandava maharathis had kept on beleaguered against the solitary unique Abhimanyu, the latter blasted ten each and injured them all collectively. Then Kosala Naresha Brihadula reacted furiously and shot just one straight yet almighty and pointed arrow concentrating on Abhimanyu's chest as there indeed was a smash up damage. The infuriated Arjuna putra had nodoubt got hurt yet let off his speedy hits which shattered Brihadula's foursome horses, the ratha dhawaja, the Raja's dhanush and sarathi altogether. The ratha heena kosala naresha flashed off his khadga and fancied to slice off Abhimanyu mastaka. Well realising the wishful thought process of the Naresha, the highly ingenious and imaginative Veeraabhimanyu had blazed off a single and well pointed arrow aiming at the heart of Brihadula as that got punctured and got split off as the victim fell dead. Having then heard the abuses of the 'co raja brinda mandali', Veera Arjuna Kumara Abhimanyu had blasted off then thousand arrows and thus succeeded Veera samhaara truly vindicating his historic victory! Thus Veeraabhimanyu succeeded in killing Kuru poutra Lakshmana besides Kraatha putra, Brihadaraka and twelve Maharathis, besides thousand other Kings incl. Kosala Raja Brihadoola.

Chapter Fifty Two details the killings of Ashvaketu, Bhoja and Karna mantri by Abhimanyu but Kourava sixsome maya radhis succeed in demolishing Abhimanyu's dhanush-ratha-shield and sword

Abhimanyu had then ripped off only one teevra baana and Ashvaketu and injured his ear and with further twenty five and wounded his body. Radhaputra Karna retorted with his arrow rains and Abhimanyu's 'anga bhanga' as considerable blood flows were caused as of 'sharadkaala Surya sandhya samaya rakta varna'! While this mutual 'anga bhanagaas' were occurring Karna's six ministers attacked Abhimanyu as the latter smashed off their horses, charioteers, dhawaja sahita rathas too. Abhinanyu had then systematically destroyed them all. Then Magadha Raja Putra Ashvaketu assailed Abhimanyu who had instantly thumped six severe arrows as the ratha-ashva-sarathi- dhawaja sahita Raja putra was crashed down. Further the Martikavataka Naresha Bhoja hit Abhimanyu with a kshura baana as Abhimanyu released a baana varsha and hit him down and made a simhanaada. Dushaasana Kumara had released four powerful hits and damaged Abhimanyu rathaashvaas and the radha saradhi too, besides with another tensome of arrows had tightened Abhinanyu tight. Then the veeraarjuna kumara was enraged with red eyes and shouted at the Dusshaasana putra and asserted that his 'mrityu samayaasna' had arrived and punched three commanding arrows while Ahsvatthama demolished the arrows of Abhimanyu on way and saved the Dusshaasana putra. Then Abhimanyu then hit Ashvatthama ratha dhawaja and simattaneously flashed three arrows on Shalya too. Shalya was unflattered the least and crashed nine garuda pankhayukta banaasa on Abhimanyu as the latter was amazed at the sponataneity on Shalya, yet being unnerved had hit six arrows and fastened Shalya who shifted himself by running the neighbour kourava maha yoddha's chariot. Mean while Shatrujaya, Chandrajetu, Meghaveya, Suvarcha and Suryabhasa of Kourava veeraas too having been killed, Abhimanyu attacked Subalaputra Shakuni too as Shakuni had been injured. Shakuni too had hit back Abhimanya and addressed Duryodhana: Raja! Abhimanyu had so far been

engaged in one to one of our maharathis so far. Why not all of kourava veeraas attack Abhimanyu collectively!’ Then Karnna asked Dronaacharya: ‘ Acharya! I am afraid that Abhinanyu seemed to be bent on killing all of us one by one. Do advise as to how to get rid of him. Then mahadhanurdhara Dronaacharya looked all of the Kourava maha balis and replied: ‘ Do note whether there be any kind of weakness of the Arjuna putra Abhinanyu! You think he is small and easily defeatable or killed! Look at his ‘samaya sphurti’ and alacrity of mind. As he hits an object we could merely see the mandalaakaara parithi and the object to slash on. I have had experienced the type of agony at his bana praharaa’s consequence, yet the way in which he would move about and conduct by the purusha simha be unimaginable as had always been a matter of envy and of secretive pleasure. Indeed I never had felt the difference of Arjuna and Abhimanyu on the battle grounds.’ As Dronaacharya had been praising Abhimanyu on and on, Karna replied: ‘ Acharya! Even as I have had been tormented by the sharpness of his arrows too myself, I am still standing from as that indeed be the kshatriya dharma, any way and had never fled away. Yet have you not seen that this Abhinanyu had severely hit and hurt my vakshathala and still still keep admiring him!’ Then Dronacharya smiled and replied Karna: ‘ Karna! Abhimanu’s kavacha is ‘abhedyaa’ as being ever indestructible and hence this youthful veera has been invincible. Decidedly, he has the ability and agility to smash off by his dhanush baanaas. All the same, his rathasvaas and parshva rakshakas could be perhaps not that untenable. Maha dhanurdhara Radhaputra! You may possibly try that opportunity, if you could. As Abhimanyu might ever leave off the battle ground and turn back, then he could perhaps hit from his rear side but once he would lift up his dhanush, then sampurna devaasura ganaas too might not withstand his courage and gallantry. In case, you decide to humble him, try to smash down to his dhanush first of all.’ As Dronacharya sought to explain the methodology to harness Abhimanyu, Karna had forthwith rushed off his ‘teevra baanaapraavaahaas’ and ‘astra prayogaas’ which smashed off Abhimanyu’s dhanush. Then Bhojavamsheeya Kritavarma made Abhimanyu’s rathaashvaas and Kripaacharya killed Abhimanyu’s paarshva rakshakaas. The rest of kourava maharathis made baana varshaas. As his dhanush was smashed and the ratha was immobilised, Abhimanyu while respecting the raja dharma jumped off his shattered chariot and had taken his sword and shield as of Garudadeva jumped off from the sky to his preys and commenced slaughtering the kourava yoddhaas. Then Dronaacharya had let off a kshurapra and punched off Abhimanyu’s khadga. Ratha nandana Karna had released his selected arrows which shattered Abhimanyu’s sparkling shield. As Abimanyu was full of teevra baana prahaaraas had taken his chakra and ran towards Dronaachaarya, while his physical robes were full of red hot blood.

Chapter Fifty Three describes the killings by Abhimanyu by his chakra of Kalikeya, Vasaati and Kaikeya, but six kourava maharathis together executed the Arjuna Putra as Pandava sena was bewildered while Yudhishtara pacified them

Just as Bhagavan Shri Krishna, his sister Devi Subhadra blessed and gave a replica of His Chakraayudha to Abhinanyu with which the chakra naama ayudha but samasta kourava bhupaala ganaas sliced off the replica charaayudha. Then the Purusha Simha Abhimanu with a vishaala gadhaayudha leapt right onto the kourava pramukhyas. He then had encountered Ashvattaama and had straightaway killed his rataashvaas and paarshva rakshakaas even as the pandava maha veeraas body was dribbling with his red blood flows. Then the Subhadra’s veera kumara bumped into Subala Putra Kaalakeya and kicked him to death as he was seated in his chariot by his gadaayudha and further on as seventy five Gandharva veeraas there behind were slashed off too. Further the tensome Vasaateeya rathikaas were sliced off, besides seven kaikeya rathikas too were hit to death besides their ten gaarajaas too. Later on Dusshaana kumara was thumped to death along with rataashvaas and sarathi alltogether by his gadaaprahaaraas. Then Dushhasana

chased Abhimanyu shouting: ‘Arre! Stay there, be there’. Indeed both Abhimanyu and Dusshaasana were ‘baddha shatrus’ and gadaadharees too and both were like Andhakaasura and Maheshwara.’

[Vishleshana on Andhakasura’s vadha by Maheshvara vide Vamana Purana

Devoid of his chariot, Andhaka shouted at Mahadeva and said that he was alone and without his chariot would still defeat Shiva; Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura’s heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called ‘Vidya Raaj’ with his neck adorned with lotus flowers; from the Southern direction appeared ‘Kala Raaj’ Bhairava looking like a ‘Preta’ with dense black colour; from the Western direction was materialised a Bhairava named ‘Kamaraj’; from the Northern direction was caused a fourth Bhairava named ‘Soma Raaj’; a fifth Bhairava emerged from the wound near the demon’s heart where Maha Deva pierced his Trishula and his name was ‘Swacchanda Raja’ with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was ‘Lalit Raaj’ who appeared from the gush of the Asura’s blood on Earth; the Seventh Bhairava was ‘Vighna Raaj’ and including Maha Bhairava there were thus Ashta Bhairavas. As there was sweat from Maha Deva’s forehead after the extermination of the Asura, especially since his body was covered with armoury, a Kanya got formed from his sweat and spills of the Rakshasa’s blood and Maha Deva named her ‘Charchika’ and gave her the boon of a Symbol of Propitiusness to be worshipped by Devas, Rishis, Pitaras, Yaksha, Vidyaadhas etc as also Sarpas, and Manavaas. There was also a boy who appeared from the sweat drops which were like sparks of fire dropped on Bhumi and Maha Deva named him ‘Kuja’ or ‘Mangala’ and made him a Senior of ‘Grahas’ (Planets) with the responsibility of providing ‘Shubha’ or Auspiciousness and ‘Ashubha’ or Inauspiciousness.]

Further stanzas continued

Both Abhimanyu and Dusshaasana had kicked off their respective ‘gadaaprahaaraas’ and both were hit and got injured and dropped down to earth as of two Indra dhwaajaas. Then Dusshaana putra who was already downed by Abhimanyu’s gadaaprahaara earlier had stood up and hurled his vengeful gadaaghata on Abhimanyu’s head as the latter was stunned staringly as six kourava maharathis viz. Ashvattaama-Dronaachaarya-Dusshaasana- Dusshaasana kumara- Karna and and Shakuni had all collectively managed to murder the Veeraabhimanyu. *Gadaavegena mahataa vyaayaamena cha mohitah, vichetaa nyapatad bhumou Soubhadrah paraveeraha, evam vnihato raajaanneko bahubhiraahave/---Aaaseet paramako harshastaavakaanaam vishaampate, itareshaam tu veeraanaam netrebhyah praapatjjalam/ Antarikshe cha bhutaani praakroshant vishaampate, drishthaa nipatitam veeram chyutam chandramivaambaraat/ **Drona Karna mukhah shadbhirdhaartaraashtraimharathih, ekoyam nihatah shete naisha dharmo mato hi nah/ Tasmin vinihate veere bahvashobhika medinee, dyouryathaa purnachandrena nakshatragana maalinee/** Maddened with rage and speed was readied to crush the shatru veeraas of sixsome had alas been thumped down senseless to earth thus the single yet the yashasvi singular Abhimanyu was destroyed. Like an almighty Gajaraja in the deep sarovara was destroying big and small fishes the latter had all collectively destroyed the Gajaraja! Sanjaya then explained that the Kourava Putras and the vast multitude of the Kourava senaas went wild bellowing simha naadaas while pandava veeraas were collapsed with howling lamentations. Then the high sky Deva Gandharvaadi ganaas had been staring dazed as Purna Chandra had fallen down to earth ever cursing away loudly the sixsome maharathis. Drona Karnaadis had all collectively killed a baala veera was not justifiable nor permissible as per the basic principles of Dharma and Nyaya- the Vitue and Justice. Thus Abhimanya having fallen be like the Purna Chandrama as decorated with Nakshatra maala glittering away on the high skies. *Abhimanyu hate raajanshishukepraapta youne, sampraadravachamuuh sarvaa harmaraajasya pashyatah/ Deergamaanana balam drishtaa Soubhadre vinipaatite, agjnaatashatrutaan veeraanidam**

vachanamapraveet/ Swargamesha gatah shuro yo hato na paraanmukhah, samtavhayat maa bhishttha vijeshaamo rane ripun/ Iteyevam samaha teja dhkhitebhyo mahaa dyutih, Dharmarajo yudhaam sheshtho bruvan duhkhamapaanodat/ Yuddhe hyaasheevishaakaaraan rajaputraan rane ripuun, purve nihatya sangraame panchaadaarjunirbhayaat/ As the Pandava yoddhaas and the chaturanga balaas were extremely distressed and even horrified and started off running away from the ‘rana bhumi’ as the boylike youthful Abhimanyu was most cruelly and unjustifiedly killed by as many as maharathis of kouravaas, much against the fundamental ethical norms. Then Dharmaraja addressed the pandava senaas thus: ‘ This shura veera Abhimanyu who ideed was playful even with his praanaas but was unble to last long due to his youthful ebullience, but never ever showed his back always displaying his valor and guts, where as you are all trying to run away with timidity and shameful defeatism! Fie on you the nervous cowards! May I assure you with thunderous triumph too soon as **‘Dharmo Rakshati Rakshitah’ or (Dharma protects those who protect it) .** Thus the mahatejasvi, parama yoddha Dharanma Raja was able to assuage the feelings of the panadava veeraas while Veeraabhimanyu had sparkled on to Swarga Loka; indeed ‘Krishnaarjuna samaana parakrami Abhimanyu’ had assuredly dazzled in Indra Loka to reach his grandfather Indra!

Chapters Fifty Four and Fifty Five detail the conclusion of the Thirteenth day battle, as both the senas return to their shibiras- the distressed ‘Yudhishtara vilaapa’

Even as both the kourava-Pandava senaas returned to their respective shibiraas for their night long rest, their respective physiques were full of blood and cracked up as of ‘anga bhanga’ distress. Pandava paksha sena was psychologically expressive addedly and of ‘shokagrastaachetanata’. As the day fall had reached, dog barkings, donkey brayings, bat flyings, noises of rakta pakshis, garudas, foxen, wolves were intensified while pishacha rakshasaganaas too looked to dominate gradually at that ‘sandhyaa samaya’. At that time, ‘mritaka dehas’ were lying helter skelter with their skins peeled off and ‘deha nirmita majjaa-maamsa-rakta dhaaraas’ were flowing as the ‘mriga pakshi samudaayaas’ appeared to have been immersed with rapturous dance and ‘song tanmayata’ and of festivities. At that time the mrita yoddha shareera rakta pravaahaas were of the comparability of Vaitarani nadee pravaahaas’; indeed the dead bodies assume ‘sukshma rupaas’ and would have to necessarily cross over the river Vaitaraini which is very frighteningly inspiring misery as being full of blood and pus, with a bank made of bone. For the sinful, it is impossible to cross the river. They are obstructed by hairy moss, crocodiles, flesh-eating birds, and a great many insects. When a sinner comes near the river, in an attempt to cross, it seethes and becomes overspread with smoke and flames as the sinful are hungry and thirsty with no rescue to cross, as the banks become illusory. Happily the depated person who commits good deeds in his life would not have to cross this river. *Tathaa tadaayodhanamugradarshanam, nishaamukhe pitrupatiraashstra vardhanam, nireekshanamaanaah shaanairjahnurnaraah samustutaa nritta kabandhsamkulam/ Apetavidshvstamahaarbhusanam nipaaitam Shakrasamam mahaa balam/ Ranebhimanyum dadrushustadaa janaa vyapodhahavyam sadaseeva paavakam/* At that pradasha kaala, the yuddha bhumi was like of Yama rajya vriddhi kaaraka yuddha bhumi was indeed frightening and scary as at that time the dancing thudlike thumpy sounds get reverberated as the remnant ubhaya paksha sevanaas were gradyally withdrawn back from the ‘rana kshetra’. At that time the samara bhumi prekshaka samuhaas found the Indra samaana Maha bali Abhimanyu had noticed the mrita deha with his kavacha-aabhushanas torn off to pieces and of chhinna- bhinna sharira as of an ‘ yajna vedi havishya rahitha agni samaana’!

As the Subhadra kumara was executed by the collective conspiracy of ‘shashta’ Kourava Leaders, Yudhishtara removed his kavacha, downed his dhanush and joined the Pandava maha rathis who were deliberating the nuances of Ambhimanyu paraakrama. He expressed: ‘ Aho! Kreipacharya-Shalya-

Duryodhana- Dronacharya-Ahvatthaama were all defeated by Veeraabhumanyu yet was cruelly fallen and now sleeping peacefully on the rana kshetra. That astravidya vidwaan- yuddha kushalbala sheela-sadguna yukta-shura veera paraakrami who had been humbled maha dhanurdhara rathikaas of the kouravaas successively in a manner that even deva samuhas too might be able to be defeated. He had taken the dauntless initiative to pierce through the Drona nirmita chakra vyuha being the darling youth of Shri Krishma and chased like a simha after groups of cows. Indeed in that rana kshetra, there were pramukha pramukha sharu veeraas were slain displaying ‘adbhuta rana kreeda’ as even the shatrupaksha astravidya visharada yuddha durmadas’ too became stunned and had quietly left out of disgrace as for instance the shura veera Karna! As that Veeraarjuna kumara sighted our ‘atyanta shatru Dusshaasana’ was faced by him he flashed off his teevra baana parampara and got him bamboozled; it was right in that very maha sagara samana sedna havin g crossed succeeded in forwarding Dushaasana kumara to Yamaloka. *Katham drakshyaami kounteyam Siubhadre naharejunam, Subhadraam vaa mahaabhagaam priyam putramapashyateem/ Kimsvid vaampetaarthamashilashtasamanjasam, taavubhou prativakshyaamo Hrisheeksha Dhananjayou/ Ahameva Subhadraayaah Keshavarjunayorapi, priya kaamo jayaakaankshee krutavaanidamappriyam/ Na lubhdho brudhyaye doshaamillobhaanmohaata pravartate, madhullipsurhi naapashyam prataatamahameedrisham/ Yohi bhojye puraskaarto yaaneshu shayaneshucha, bhushaneshucha sosmaabhirbaaloyudhi puraskritah/ Katham hi baalastaruno yuddhaanaam vishaaradah sadashva iva sambhaade vishamr kshemamarhati/ No chedvi vayamapyenam maheeman shaheemahi, Bheebatsoh kopadeeptasya dagdhaah kjripanachakshushaa/ Bhayam tu sumaht praapatam Dhaatraraashtraan mahaabalaan, Paarthah putrfavdhaazt kruddhah kouravaanshoshamisyatih/ Kshudrah kjshudra sahaayascha swapakshakshayamaaturah, vyaktam Duryodhano drishtaashocchan haasyati jeevitam/ Name jayah preetikaro na rajyam nachaamaratvam na suraih salokata, imam sameedksyhayaa - prativeeryapourusham, nipaaitam Devavaraatmajaatmajam/* This Abhimanyu was a mere lad and in the yuddha kala had yet to learn, and had yet like a flying colt on the gagana vana mandali got unfortunately got involved in thia vishama sangraama and how indeed be not ambushed and still remain safe! Once Arjuna might realise that Vaaraabhimanyu was lying in the yuddhabhumi for good, his eyes ought to be flared up as of agni jwalaas with krodhaaveshaas most certainly. He who had ever been ‘lobha rahita-buddhimaan-lajja sheela- kshamaavaan- rupaveen-balavan-sundara shareeradhaaree- veera satya paraakramee’- and whose karma karyaas had ever been extolled by samasta deva ganaas whose karma sabala mahaanatya had been praised by one and all, who had uprooted kalakeya daityas for ever, whose eyelid flaps had destroyed Indrashastru Pouloma naamaka danava and his vishala krura sena sahita samhara was proved as a child play, that Veera Arjuna popular as ‘Phalguna- Partha- Savyasaashi Dananjaya being ever merciful to the honer had lost his veera putra but could not be saved by us all, alas! Aho! Mahabali Dhritaraashtra putras ought to be shivering of Arjuna’s revengeful retribution as Arjuna ought to be decisive of ‘mulaccheda karya karana’ soon enough! That neecha Duryodhana sahita dushta chatusthaya ought to discard their jeevita kaankasha and so have to the sahaaka raja mandali and their senas too. Indeed that famed balayukta purushardha be just not measurable once Arjuna would become aware that his veera putra was killed collectively in the rana bhumi by adharma unjustly would pave the way to Vijaya-Swarajya-Amaratva-and Devalokaprapti Prasannata for Veera Panadavas, most assuredly!

Chapter Fifty Six and Seven describe ‘Yudhishtara Vilapa’ when Veda Vyasa arrives and cites King Akampana-Narada explains ‘Mrityu Utpathi’-Shankara and Brahma samvaada, and Mrityu Devata was entrusted with the duty for praja samhaara

As Yudhishthara was crying away of Subhaadraarjuna kumara Abhinanyu's death, Maharshi Dyaishampaayana Vyasa arrived to pacify the king as latter conveyed to Vyasa: ' Maharshi! as group of Kourava Maharathis being 'adharma parayanans' had all collectively surrounded Veeraabhimanyu in his helpless situation executed him quite contrary to the basic tenets of Kshatriya dharma. Indeed Abminanyu being a merey of youthful excitement had been exhibiting his characteristic valor and spree of victories strictly adhering to the kshatra dharma as of shatru senaas were displaying their abilities and the kourava maharahis too were engaged in one to one exchange of their respctive abilities. In fact, when I had prevailed upon Abhimanyu to pierce through the Drona nirmita padma vyuha as Arjuna was engaged elsewhere and assuring that youthful ebullience would make a breakthrough as we the rest panvaas be right behind and as expected Veeraabhimanyu had very successfully did exhibit his gallantry. At that time Sindhiraja attacked as Abhimanyu displayed his yuddha kushalata whereaftter killed Vasaateeya-Satyashrava-Rukmada-Lalshmana-Krathaputra were killed while Duryodhana, Karnaadi kourava mahatis were humbled Yet, the select kourava maharathis had all displayed their mean narrowmindedness shamefully , unethicably and unprofessionally and tortured and finally sent him to veera swarga! Hence my agony Maharshi!' Then Vyasa Maharshi replied: Yudhishthara! You indeed are 'sumpurna shastra vishesheshagnya- parama buddhimaan- Bharata kula bhushana and maha purusha like you should not be rattled bt passing phases of yur life. Further purushottaama Abhimanyu was a shura veera and on the yussha bhumi he indeed had displayed his veera parakrama and having successfully killed or defeated scores of enemy yoddhaas and had finally attained veera swarga. Bharat nandana Yudhishthara ! this vighatta is vishana poora. None indeed could infringe this natural principle, as Mrityu Devata should spare Deva Danava Gandharvaas and of course maanavaa too.

[Vishleshana on the inevitability of death vide Bhagavad Gita -Sankhya Yoga

Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar -yerthe na tvam shochitumarhasi/ Avyaktaadeeni bhutaani vyaktamamdhyaani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aascharyavatpashyati kashchidenam aashcharyavadvadati tathavachanyah/ Aashcharyavacchainamanyah shrunoti, sharutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/ That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Arjuna! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. Only the present scene of what occurs right at the moment would be seen, thought of and heard about. Thus is this momentary existence worthwhile to ponder over and declared about! One visions about death and mutual affinities as of the moment and suprisingly talked about and express one's views but is there one to predict as to what occurs thereafter! Hence, Arjuna! There is no meaning in pondering over such minute -to minute- life and there could be none to precisely predict. Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co- human!]

Then Yudhishthara replied: Maharshi! As all the Maha Bali Bhupaalaganaa sena madhya had unethically mudered collectively and unethicallly and lying with the word of 'death' and taking to permanent lifelessness. And most unfortunately using the expression of 'mrita' be most unfotunate! *Atra me shamshayah praaptah kritah sangjnyaa mritaa iti, masya rityuh krito mrityuh kjena mrityurimaah prajaah, haratyamarasankaasha tanme bruuhi pitaamah/* I wonder why expressions like death and invitabilites in this context are being expressed. Does death happen to a Being daily each and everyday even to one and all. Kindly do not quote like this. Then Vyasa replied: ' Nareshvara Yudhishthara! Being

well aware of this truism too let me let you describe an old itishasika drishtanta of what Brahmarshi Narada told Raja Akampana: the Raja too was immensely aggrieved at his son's premature death and the Brahmarshi explained the Utpatti of Mrityu Devata and you too might be convinced accordingly. Indeed this narration be relevant to all kings like you should be aware of what Narada explained: ' In the days of the yore in the Satya Yuga, Akampana was under the duress of his shatrus. He had a son named Hari who in his parakama and keerti was like of Narayana himself as with astra paarangata- medhaani- and hree sampanna. In his rana kshetraas he was the unusual courage and daring were exemplary like Indra Deva and of Narayana Himself ever devastating ratha-ashva-gajaroha raja shatrus and their senaas in multitudes. *Sa karma dushkaram kritvaa sangraame shatru taapanah, shatrubhirnihitah sannkhye pritanaayaam Yudhishthara/ Tasya shokam viditvaa tu putravyasanasambhavam, aajagaamatha evarshisnaadadosya sameepatah/Yudhishthara!* That rajakumara Hari displayed dushkara parakrama and finally in the hands of shatrus was killed. Raja Akampana broke down and having performed 'antyashtaadi samskaaraas' continued having been 'shoka magna' for long as he never had his 'antaraama shanti'. Having noticed this, Brahmarshi Narada paid a visit to him. Having duly performed 'atithya pujaat satkaaraas' the King explained about the veera putra's 'mrityu' and enquired of the Maharshi as to what indeed was 'mrityu'. Brahmarshi explained: *Prajaa srashtaa tadaa Brahmaaddi sarge pitaamahah, asmahritam maha tejaa drishthaa jagadiramn prabhuh/ Tasya chintaa sukampanna samhaaram prati Parthiva, chintayatra hyaaso veda samhaaram Vasudhaadhipa/ Tasya roshaanmahaaraja kebhyognirudatishthat, tena sarvaadisho vcyaptaah saantardistaa didhakshataa/ Tato divam bhuvamchaiva jwaalaamaalaasamaakulam, charaacharam jagassarvem dadaaha Bhagavan prabhuh/ Tato hataani bhutaani charaani sthaavaraanicha, mahataa krodhavegena traasayanniva veeryavaan/ Tato Rudro jatee sthaanurnishaacharapatirharah, jagaama sharanam Devam Brahmaanam parameshthinam/ Tasminnaaparite sthaanow prajaanaam hitakaamya yaa, abraveet paramo Devo jvalanniva Maha Munih/ Kim kurmam kaamam kaamaarha kaamaajjitosi putrakaq, karishyaami priyam sarce bruuhi sthaano yadacchasi/* At the very beginning of creation process, Pitamaha Brahma had manifested 'prajavarga shrishthi', yet did not make a provision for their 'samhaara' and kept on meditating about the process of elimination and had intensified his tapasya for a solution as from his 'shravana-netraadi panchandriyas', there was noticeable a mahagni as of sampurana 'disha vidishaas' had enveloped the Universe in such a manner as had covered the earth and the sky and was speading all across the universe and the 'sthaavara-janga praanis' or the Beings of Moveable and Immmobiles. (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be 'svedajas' or born of mire and body warmth like bugs and lice but these too are stated to have been born of 'udbhujas' basically) 'Then Rakshasa Swami Jatadaari- duhkha haari- sthaanu naamaka- Bhagavan Rudra appeared before Brahma Deva and assured: Parama Brahma Deva the supreme creator of this charaachara jagat! Do kindly instruct me as what be expected of me to perform!'.As Sthaanu Rudra Deva 'the Immovable', made an appeal to Brahma, the latter replied: 'Rudra! My intention is certainly not to resort to devastatating this 'charaachara jagat' right away as the 'Pralaya Kaarana' but to ascertain the possible methodology and tactics of 'vasudha hita manas krodha' or to gradually lessening the 'bhubhaara' as 'Prithvi Maata' had been oppressed since there nodoubt had been inrceased tempo of 'Srishti' as per kalamana by 'kshana kshanaas' yet no way of syphoning or draining off as well in the same manner.' Then Rudra Deva replied : 'Paramatma the Unknown had entrusted the responsibility of Srishti to you, as in the case of Sthiti to Maha Vishnu and Samhaara to Maheshvara. Now the secondary Rudra who is me. This 'charaachara jagat and the kaalamaana or the Time Cycle of the Present-Past-and the Future too have been under your

care. By your angry ‘agni jvaalaas’ are right now all spreading as parvata shikaraas- jalaashayas and so on had been in flames along with the charaachara jagat of your own creation. Brahma Deva! your own creation had been gradually getting devastated and hence it be the high time that you soothen your anger and hence may I beg you to be merciful to your own creation and lessen your krodhaagni for now!’ Then Narada explained that as the Prajahita Rudradeva made an appeal likewise, Brahma Deva had cooled down and intensified his thought process and directed Agni Deva to resort to take to Pravritti and Nivritthi means or of Karma and Jnaana Shaktis. *Upasamhaaratastasya tamaagnim roshajam tathaa, praavurbhuva vishvebhoyo gibhvo Naraam mahatmanah/ Krishnarakta tathaa pinga rakta jihvaasyalochanaa, kundalaabhyaam cha Rajeandra taptaabhyaam tapta bhushanaa/ Saa nishkritya tathaa svebhyo dakshinaam dishamaashrita, svayamaanaa cha saavekshya Devou vishveshsharaa vubhou/ Tamaahuuya tadaa Devo Lokaadinidhaneshvarah,(uktavaan madhuram vcaakyam saantvayitvaa punah punah Mrityo iti Maheepaala jahichemaah prajaa iti/ Twamhi samhaara buddhadyaaya praadbhuto rupomama, tasmaat sammhara sarvaasvam prajaaah sajadpeeditaah. Mama tvam hi niyogena tathah shroyo hyavaashyasi/* As Brahmadeva having totally self restrained with his panchedriyas, he witnessed a female figure with a dark and blood red profile as her throat, visage and eyes of thick yellow and red colours. She had golded kundalas, and Her shapely physique with ever sparkling ‘aabhushanaas’ standing erect on dakshina disha with Her glittering looks with one eye replete with Deva samuhas and another of Jagadeeshwari with ‘mandahaasas’. Then Brahma Deva beckoned near to him and commanded to destroy all the pranis in the Universe. He further commanded: Devi, you were generated from my samhaara buddhi and hence kill each and every body, be they papaatmaas or punyaatmas and as you be blessed. Then Mrityu Devata broke into tears crying away, when Brahma Deva solaced Her.

Chapter Fifty Eight details Mrityu Devata’s ‘atyanta ghora tapasya’- Brahma explains in detail about the prajaharana kaarya as instructed to Mrityu Devata and Her ‘universal popularity in a negativity’-

Mrityu Devata had then very earnestly folded Her hands and appealed to Shreshktha Prajapte! You had created me as female, how indeed had you made to be so cruel and heartless to perform such karmaacharana as I am afraid of such degraded sinfulness. Do kindly be gratify me with affection as the love and affectionate putra-mitra-bandhu- maata- pita-pati janaas be spared from death and am frightened to be merciless that manner am frightened to act with manner. Bhagavan! I am frightened to withstand the unremitting cryings of ‘deena-duhkhi-praani netra jala bindus’ be such as to shatter by mind-heart-and imagination. Thus my prostrative appeals seeking your refuge. *Yamasya bhananam deva gaccheyam na surottama, kaayena vinayopetaa muurthodagnakhenacha, etacchaamyaham kaamam tvatto Loka Pitaamah/ Iccheyam tvatprasaadaadvi tapastaptum Prajeshwara, pradishemam varam deva twam mahyam Bhagavan Prabho/ Tvaya hyutta gamishyaam dhenukaashramamuttamam tatra tapasye tapasveevram tavairaaraadhan rataa/ Na hi shakshyaami devesha praanaan praanabhrirrtam priyaan, hartum vilapamaanaamadharmaadabhiraksha maam/* ‘Deva! Surashreshtha! Loka Pitaamaha, may I bend down and with saashtaanaga namaskaaraas as your sharanaartha with my humble appeal as be nor prepared to dare enter into the ‘Yamaraja Bhavana’. Prajeshwara, do very kindly allow me to perform deep tapasya and thus bestow your boons’. Deveshvara! I might not be able to execute this task of adharma karma of forcibly taking away the pancha praanaas as that ‘dushtaadharma kaaryas’ be ever possible for me’. Then Brahma Deva replied: ‘Mrityu Devata! I had manifested you to destroy you only of my own creation of the lokaas and hence do obey my instructions.’ Then Brahma Manasa Putra Narada explained that no doubt Mrityu Devi nodded her head as her agreement, yet Brahma was hardly liked Her gesture as that perhaps looked half cooked. Then Mrityu Devata initiated her deep tapasya even as She was on Her feet for as many as twentyone padma samvatsaraas. Thereafter She was in into the

Nandaanadi's sheetala jalaas and the vrata yukta Devi stood up for over an additional eight thousand years and thus finally became totally turned as 'nishpaapinee'. Further she shifted to pushpamayee Koushikeemayee nadee banks as of vaayu-jalaahaarini with ever more intensified 'kathora niyama paanani' as She a 'durbala kathora niyama paalini'. Then She shifted to Maha Meru Shikharaara pravaahini Ganga a Prastara Murti like teerthaas and pratised **Praanayaama** as of Prastura Murti Bhavanamurti bhaava as of Nischesta Bhava was seated firmly.

[Vishleshana on Ashtanga Yoga

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood, and flow of

sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya' or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaa (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by 'Asana' leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyaasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyaas should be initiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana ; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: *Nirmalam Nishkalam Brahmaa Sushantim Jnaana Rupinam, Alakshanamanirdeshya Manoralpataram Shubham/ Niraalambamatarkai cha Vinashotpatti varjitam, Kaivalyam chaiva Nirvaanam Nishreya samanuttamam Amritamchaaksharam Brahmam hyapunarbhavamadbhutam/ Mahaanandam Parama -anandam Yoganandamanaamaam, Heyopaadeyarahitam Shukshaatsukmataram Shivam/ Swayam Vedyamavedyam taacchivam Janamayam Param/ Ateendriyamanaabhaasam Parama tatwa Paratparam, Sarvopaadhi Nirmuktam Jnaanagamyam Vicharatah/Adwayam Tamasaschaiva parastaat samsthitam param* (Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of

Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health]

Further stanzas to follow

Pushakrena Gokarne Naimishe Malaye tathaa, apaakarshat svakamn deham niyamaimaanasa priye/
Thereafter Mrityu Devi had taken dips in the Maha Puyu Tirthaas like Pushkara-Gokarna-Naimisharanya

with the Ashtanga Bhakti Bhava as Her body was of ‘atyanta ksheena yukta’ as Brahma Deva was heartily delighted and addressed the Mrityu Devi: why indeed you had been practising ‘ atyana kathora’ tapasya! Then She replied: Parama Deva! Sarveshvara! This had been so as the evet crying prajaaneekaas ought not be killed as per your command as that be tantamount to cruelty and of blatant ‘adharma’. Devaadhi Deva! I require to demonstrate and prove that sarva praanis -be they human beings-animals-birds or jalacharaas be not ‘mrityu vasha’ as these deha dharis be subjected to the ‘arishad vargas’ of ‘kaama-krodha-lobha- moha-mada-matsaryaas’.

[Vishleshana on Arishad Vargas vide Bhagavad Gita-Sankhya Yoga

Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.]

Mrityu Devata continued to Brahma : Devaadhi Deva! I happen to be a mere ‘asahaayi’ or helpless. I am truly frightened to tread the path of adharma and am a niraparadhi stree begging you to protect me. ’Then Brahma Deva who was indeed aware of the kaala maana of the ‘Bhuta- Vartamaana-Bhavishyad’ replied: ‘Mrityo! Your killing the praja samhara as being unaware of the fundamental truism of ‘ reap as you sow’ due to the impact the arishad vargas is certainly not against ‘adharmaacharna’. He therefore suggested to Devi Mrityu to follow His Instruction to follow as it should be His prerogative to command.

[Vishleshana on the need for following Instructions to the Almighty Brahma to Mrityu Devata vide Bhagavad Gita- Sankhya Yoga

Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/ You do only the liberty to ‘do’ but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading belief of your own. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva’ or total lack of initiative!]

Brahma Deva continued His counselling to Mrityu Devata: ‘ Kalyani: Hence you may commence the samhara karyakrama of various praanis be dividing them as ‘atayathadhama- adhama- madhya- uttamas’ . In the context of prajaa vibhajana the norms of age consideration of the pranis as per the principles of Karma’;[Karma is of three kinds, viz., Sanchita (accumulated works), Prarabdha (fructifying works) and Kriyamana or Agami (current works). Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of person, the personal tendencies and aptitudes, capacities, inclinations and desires, etc. Prarabdha is that portion of the past Karma which is responsible for the present body. That portion of the Sanchita Karma which influences human life in the present tense is called Prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. One should pay ones own past deeds. Prarabdha Karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the Sanchita Karma. Kriyamana is that Karma which is now being made for the future called Agami or Vartamana. Brahma further continued to Mrityu Devi: ‘The Ashta Loka Paalakas viz Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana - besides Yama Deva and naanaa prakaara deha vyadhis, samasta Deva ganaas too be ever vigilant assisting you and indeed be you ought to be Loka Vidhaayani as of nirmala swarupi and the Supreme Loka Vidhayani .

[Vishleshana on Dikpalakas vide Devi Bhagavata Purana

The ‘Dikpalakas’ include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his ‘Yama danda’ (his Symbol the Celestial Rod) along with Chitragupta; **Nirruti in the South West** with his axe and wife representing Rakshasas’; **Varuna Deva in the West** with his wife Varuni and ‘Pasa’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on.]

Further stanzas as continued: Thereater Mrityu Devata folded Her hands on to her head and said politely and replied : Maha Prabho! In case this task would need to be exercised by me necessarily, I ought to obey your command. Lobha- krodha-asuya- irshya-droha-nirlajjata-paraspara kathora vaani and such dosha dehadhari dehas be necessarily deserve deha bhedanaas’. Then Brahma Deva replied: ‘yes indeed to perform like wise without and hesitation. As you had been shedding your tears thus far be collected and get transformed as diseases for all the praani koti in my srishti. Be assured repeatedly that your karyacharana be never ever sinful at all. In fact the essence dharmacharana be applicable to only to Beings in my shrishti but not to Swaminis of your suprememost kind. Hence having been relieved from kama krodhas, jagat samasta pranis be worthy of death as of the dictum viz. *jaatasya maranam dhruvam* is birth and death are the both sides of the same ‘think up’ and hence now on as per my dictum.

[Vishleshana on an Ode on Mrityu Deva and the Process of Death from Upanishads

Samasta Devas are stated to accompany the Mrityu Devata the Unique Devi of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aarthanaadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life! Prashnopanishad explains the **process of death**: The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub-branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to 'manushya loka if it is 'ubdhaabhyameva'; or as a result of paapa-punyaas or sins and virtues) Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the 'apaana' in a human being. The Antariksha as signified by Vayu Deva is 'Samaana' and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life. Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and 'praana yuktah tejasaa nayati lokam yathaasankalpitam' or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one's own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!]

Stanzas Fifty Nine as continued: Brahmarshi Narada then addressed King Yudhishtara who was heart broken at Abhimanyu's death re emphasizing as *Jatasya maranam dhuvam* and death be certain to the born as mrityu at the time of the destined departure of life ought to take away one's breathing and hence vyardha shoka be not resorted to.

Sarvedevah praanaibhih praayananti gatvaa vritaah sannivrittaastathaiva, evam sarve praaninastatra gatvaa vritaah devaa martyavad R ajasimha/ Vaayur bheemo bheemanaado maoujaa bhetaa dehaan praaninaam sarvagisou/ Novaavritthim naiva vritthim kadaachid praatptotuygronantatejovishishtah/ Sarve devaah martyasamgjaavishisthastasmaat putram maashucho Rajasimha/ Swargam praapto modite te tanuujo nityam ramyaan veeralokaanaanvaapy/ Tyaktvaa duhkham sangatah punyakruddhbhireshaa Mrityudaivadishtaa prajaanaam/ Prapte kaale samharantee yathaavat swayam kritaa praanaharaa prajaanaan, praate kale samharantee yathaavat swayam kritaa praanaharaa prajaanaam/ Aatmaanam vai praanino ghnanti sarve naitaan mrityur dandapaanirnihanti, tasmaan mritaan naanushochanti dheeraa mrityum jnaatvaa nishchayam Brahmashishtam, ithyam sarishthimdevakluptaam viditvaa, putraanaashthaacchokamaashu tya jasva/ As any 'Praani' or Being's 'aayurdaaya' or the Life's Term gets closed, then 'indriya sahita jeevana' ought to have Paraloka Prapti and having enjoyed or suffered and return back as per 'karma phala', but at the time of death, the 'bhayankara shabdha praanavaayu' would depart forcefully by severely from the body, thoughnot the 'antaratma / paramatma' be everlasting. Rajasimha Yudhishtara. Sampurna Devas too be should have to necesarily obey the manana dharma most certainly, yet the Arjuna Putra would have by now be in veera swarga being joyful by now. And by now having been rid of negativities, punyatma purushaas of your example be experiencing celestial pleasures and hence do please get rid of these foamlke jala dharas and harden your body and soul withstanding this 'manovedana' even by now. All the living beings do tend to kill the self as that be a normal phenomenon of doing so in the respect of the depature of loved ones but out of control beyond the levels be avoided most essentially. And do therefore pacify withis yourself.' As Vyasa Maharshi sought to pacify King Yudhishtata, Dwipayana Muni assured Brahma Manasa Putra Narada affirmed: 'Muni shreshtha! Your 'itihaka vachanaas' had indeed pacified us- that is Yudhidhthara and certainly me too'. Meanwhile as per the 'divya drishti' of Narada M aharshi, the Antaratma of Veeraabhimanyu had since reached Chandra Loka while enjoying the pleasures of Nandana Vana Vihara.' Then Brahmarshi Narada asked King Yudhishtara to resume his 'kavachaadi ayudha dharana' and get readied for the continuation of the Maha Bharata Yuddha instantly.

PRATIGJNA PARVA

Chapter Sixty details Arjuna's instant anger and anguish on hearing of Veeraabhimanu's life's end-and enquired of the root-cause of the tragedy querying as to who were all respnscible for the tragedy.

Dhitarashra asked Sanjaya as follows: As Arjuna was waging a fierce battle, Abhimanyu was killed and Veda Vyasa arrived and sought and pacify. The latter replied that as Arjuna while returning after he used divyastras and routed the Samshaptaka sumuha, he said with gadgada swara: 'Keshava! I am not aware as to why my heart had been trembling as I feel that some 'anishta suchakaas' are visible and that it appears my body was getting stilled by and by. Pujya Sheshtha bhraatha Yudhishtara as surrounded my pandava yoddhaas ought to be safe hopefully! Shi Krishna replied " ' Arjuna! Your jyeshtha bhrata is safe, yet am also noticing some some apashakunaas and posiibly might have taken place!' Having stated thus, they halted the chariot for a while and performed the sandhya vandana as having returned to the shibira. Later on Arjuna returned with 'atyanta shunya mukha' and again addressd Shri Krishna: '

Janardana! How was this that in my shibira, I had not heard ‘mangla vadya dhanis’ as being normal as of ‘dudhibhi nissvanaas or shankha naada dhwanis’. My shainikas on looking at me were looking down and were not with the usual cheereful greetings to me. Shri Krishna! Am now terribly concerned as the Rajas Drupada- Virata-and other Pandava Maha Rathis be safe. Normally, as of each of these days of the maha sangrama, Subhadrakumara Abhimanyu and his brothers had always been hilarious and ever active jovially crossing our ways! I had been aware that Dronaacharya had taken to Padmmavyuha and I do know that except Abhimanyu and me none pandavas who could break through and display our paraakramas. Yet, I had not taught him to pass though the vyuha any way. Janardana! Kindly to inform me thereabout where hopefully he was safe or no more! God forbid, whether he be alive and survive the hard reality and if so how and who had perpetrated the unfortunat. You had been not keeping quiet unanswering my volly of queries! Indeed Abhimanyu had all along been the darling boyish youth of Subhadra and Droupadi alike. Further Abhimanyu had been the beloved of yourself and Devi Kunti maataa too. Indeed, ‘ Vrishnikulaveera Mahatma Kesava samana parakrami- shastragjni’-and ‘mahatvashaali’ Abhimanyu in the battle was if had fallen down then the particular yoddha as responsible had indeed be forwarded to Yama Loka forthwith. Abhimanyu was of ‘shaala vruksha samaana’s’ height and physical strength, ‘gurujana aagjyna palana karta, manoshanta prasanna mukha, sadaa priya vachana vakta, mahotsaahi, irshya dwesha rahita indriya nigraha, bhuja parakrama kamala samaana sundara vadana, the kritagjna-jnaanavaan, astravidya parangata, swajana priya, shatru maha bhayankara karaka’. Let this be realised that who ever be indeed responsible for that misadventure then that heinous and wicked monster be readied for yamaloka yatra, and that indeed be my veera pratigjna! In my estimation, among the calculations of top Maha Rathis be Pradyuma, Shri Krishna and besides me. Indeed, Abhimanyu too be counted in that selected few, as a hero of stature to be added too and that wretched villianish rogue of desperation be most certainly be forwarded to yamaloka and this be my avowed pratigjna. How indeed could I be reconciled to his permanent absence realizing his ‘sundara vadana- lalaata- netra-oshtha and bhru’- are outstanding as my very heart would sink. His voice was like madhuta veenaa dhvani as of kokila nisvana as its absence my very being wound shrivel with disquiet. Ha putra, how misfortunat am I as akaala mrityu had forcibly taken hin away at this blossoming stage of his life! Most unfortunately today the Vaivasvata Yama, Varuna, Indra and Kubera prabhritis be bestowing his aadara-sanmaana-satkaaraas’! Then Arjuna addressed Yudhishtara: Dear Kurunandana! Having truthfully displayed his valor and initiative to breakthrough the padmavyuha with unparalleled mano-nischaya and commitment had fallen in the trap and attained veera swarga! Most decidely at that most critical moment he must have urged fot timely assistance indeed. As Karna-Drona-Kripacharya and such stalwarts had all conspired a mighty plan to get rid of my son, he must have no doubt remembered of me and the rest our pandava brothers. Understandably, the opposing maha yoddhaas had conspiringly knocked down to earth at the critical twist of time. How heartlessly other wise had all together smashed marmabhedi baana praaahas wantonly and as programmed unitedly! As I was returning to my shibira for a brief break, Abhimanyu had always been greeting me pleasantly and as of date he was missing as I could hardly imagine that he was no more! When I might return to the rani vaasas of Subhadra and of Droupadi, what indeed should I convey to them alone without Abhimanyu what could I convey to them!’ Then Sanjaya explained that Shri Krishna intervened and having held Arjuna’s both the shoulders hands said softly: ‘ Don’t you lose your valor and breakdown in this manner. This had been the manner of never displaying the backs in battles, especially of Kshatriya maha veeraas as prescribed in bold letters . Most assuredly Abhimanyu had proven his merit, ‘hasta laagavathata kushalata’ and peerless ‘parakrama pradارشana’ and that he was a ‘punya maha purusha’ was truly vindicated to the worlds. Purusha Simha! Never get dishearted in this manner.’ As Shri Krishna softened Arjuna’s eruptions of inner feelings,

Arjuna then with his 'gadgada vaani' asked his brothers; indeed that hefty shouldered, kamala sadrusa netra yukta maha veera Abhimanyu was downed to dust. I trust that Padnava Panchala Maha veeraas were displaying their 'asmarthatha' in saving his life. As you might have been engaged in releasing your baana varshaas as the shatru yoddhaas had conspired all together pounced all together and even all of you were busy had left Abhimanyu to his fate and when the tragedy did take place you were sheepish shedding crocodile tears. After all it was Abhimanyu who dared to pierce through the Padma Vyuha but never felt the responsibility of protecting him? Now you feel that you had never fulfilled your purushartha!' So stating that Arjuna stood up straight with his dhanurbanaas aloft and his sword by another hand like yama raja the enraged and frustrated too alike even as his hot tears were rolling down as being controlled gradually, while the pandava brothers put their heads down with penitent looks. It was at that juncture that Shri Krishna heaved a sigh while Yudhishtara broke the silence and stated thus.

Chapter Sixty One details Arjuna's instant anger and anguish on hearing of Veeraabhimanu's life's end- and enquired of the root-cause of the tragedy querying as to who were all responsible for the tragedy.

Yudhishtara explained to Arjuna as the latter had left elsewhere as the Samshaptaka Sena challenged him even as kouravaas were after him since Dronacharya and the dushtha kourava yuddhas were chasing himself even. It was against that background that Dronacharya crafted the Padma Vyuha. Then we wondered as to how to pierce through the vyuha and looked for Abhimanyu as apart from you, only the Subhadra Kumara Veerabhimanyu only could possibly execute the task succesfully. Then I myself requested Abhimanyu to take the lead so that we all including the self, Bhimasena and Nakula Saha Devaas apar from the other pandava poutraas nd the vast pandala senaa too as the back up. Indeed, most expectedly Abhimanyu had made a storny breakthrough slaughtering away the kourava sena maha radhikas, cavalry, elephantry and infantry. Abhimanyu dashed off right into Jayaadradha sena and encountered the youthful shura veeraas as they had all fought but got dispersed. Then Drona-Kripaachaaryaas, Karna, Ashvathaama, Brihaduula, and Hridikaputra Kritavarma the six renowned Maha Rathis had all decidedly surrounded Veeraabhimanyu. At that very time, Sindhuraja Jayadradha asaulted Yudhishtara . Then Abhimanyu desired to face the six maharathis foremost and bahu rupee bana dhaaraas were initiated. Abhimanyu then decided to pay individual attention and picked up a foursome dhanush and issued fifty suvarnamaya pankha yukta teevra baanaas on Dronaachaarya, twentysome on Brihadula, eighty on Kritavarma, sixty on Kripaachaarya, and ten on Ashvattaama as having drawn rightup to his ears and slashed off as the 'ashta diggaja maha kourava prasiddhaas' were all severely wounded. Further, Kripaacharyaa's foursome rathaashvaas, and 'parshva rakshaka dvayaas' were collapsed dead while additional ten severe arrows thumped his chest with an additional ten. Then Kurukula keerti enhancer Veera Brindaaraka and Dhritarastra putras too were dropped dead all of a sudden. Later on Abhinanyu issued twenty five arrows on Ashvattaama and further again slashed which Ashvataama reversed as Abhimanyu got tightened with. Veeraabhinanyu was least worried and reversed the trend by his suvarnamaya pankha yukta thirty eight issues got Aashvadhaama ambushed. Soon enough Dronaacharya exploded hundred arrows for his putra Ashvathaama's raksha, even as Ashvathaama had again desiruous of Pitru raksha smacked off eight arrows. Side by side, Karna blasted twenty one, Kritavarma twenty, Brihaduula fifty and Sharadwaana putra Kripaachaarya ten bhalla baanaas. As all the collective pandava maharathis had kept on beleaguered against the solitary unique Abhimanyu, the latter blasted ten each and injured them all collectively. Then Kosala Naresha Brihadula reacted furiously and shot just one straight yet almighty and pointed arrow concentrating on Abhimanyu's chest as there indeed was a smash up damage. The infuriated Arjuna putra had nodoubt got

hurt yet let off his speedy hits which shattered Brihadula's foursome horses, the ratha dhwaja, the Raja's dhanush and sarathi altogether. The ratha heena kosala naresha flashed off his khadga and fancied to slice off Abhimanyu mastaka. Well realising the wishful thought process of the Naresha, the highly ingenious and imaginative Veeraabhimanyu had blazed off a single and well pointed arrow aiming at the heart of Brihadula as that got punctured and got split off as the victim fell dead. Having then heard the abuses of the 'co raja brinda mandali', Veera Arjuna Kumara Abhimanyu had blasted off then thousand arrows and thus succeeded Veera samhaara truly vindicating his historic victory! Thus Veeraabhimanyu succeeded in killing Kuru poutra Lakshmana besides Kraatha putra, Brihadaaraka and twelve Maharathis, besides thousand other Kings including Kosala Raja Brihadoola. Then that was that neecha Sindhuraja Jayadratha who had the Parama Shankara Varadaana prabhava had stalled Veeraabhimanyu's progress and was succumbed to earth. There after, Drona-Kripacharya, Karna, Ashvatthaama, Brihaduula and Kritavarma- the sixsome maha rathis as a frightening combine had encircled the Subhadra Kumara from the four sides. Baalaabhimanyu when all the sixsome crushed the Abhimanyu rathika-rathaashvaas-and the ratha dwaja too as he was made chariotless. Then Dusshaasana putra was killed by Abhimanyu's gadaaprahara even at that most desperate state of Veeraabhimanyu. Indeed the latter had the just recent backdrop, Veeraabhimanyu had slaughtered thousands of rathikas, elephantry, cavalry and foot militia. Then Raja Brihaduula too was shattered to death. But there after, Abhimanyu was atlast alas the Parama Dharmatma Abhimanyu had himself to follow the Mriyu Devata. Indeed he was taken to punyaatmaka loka, by the strength of his punyaphala. That Veera Purusha even while losing grip of his 'pancha praanaas' wore an ever contented countenance, and started off his 'veera swarga prayaana' although the bhusankhaka bandhu baandhavaas were drowned deep in distress and utter misery.' As Yudhishtara had explained to Arjuna in some detail thus, the latter was shocked and collapsed unconsciously heaving 'haa putra!' On recovery whereafter, Indra Putra Arjuna stood up firm and asserted thus: *Satyam vah pratijaanaami shosmi hantaa Jayadratham, na ched vashabhyayaad bheeto Dhaartaraashtraan prahaasyati/ Na chasmaangasharanam gachhet Krishnam vaa purushottamam, bhavantam mvaa mahaaraaja shosmi hantaa Jayadratham/ Dhaartaraashtra priyakaram mayi vismritasouhridam, paapam baalavadhe hetum shvosmi hantaa Jayadrathaam/ Rakshamaanaascha tam sankhye ye maam yotsyant kechana, aoi Drona Kripou Rajan chhaadamishyaami taacchharaih/ Yadyvikadevam sangtaame na kuryaam purusharshabhaah, maasma punyakritaam lokaan praapyuyaam shuurasammataam/ I am now making this veera pratigjna of mine, that I would most certainly by tomorrow's Suryastama Jayadratha be killed most certainly. In case, if he were to be frightened of my pratigna and take the shield of Dhritarashtra putraas, then I must also swear not to leave them too. Further, if Jayadratha were to take to my 'sharana' or that of Shri Krishna too, then again he ought to be killed too! If he were to seek the assistance of Dronacharya or Kripacharya even, I should cover the sky with my bana pravahaas. Purusha shreshtha veeraas! If I were not to do so in the samara bhumi, then should I not perform my atmaarpana and join the punyaatma purusha lokaas which be the beloved 'veera shura lokaas' like the veera swarga! If I were not to duly succeed in 'Jayadratha Vadha' by tomorrow, then atonce perform my atmaahuti and reach veera swarga. Imaamn chaapyaparaam bhuyyah pratigjnaam me nibodhata, yadyasminnihate pape suryostamupayaasyati, ihaiva sapraveshtaaham jvalitam jaatacedasam/ Asuraasuramanushyaah pakshinovoragaa vaa pitrurajanicharaavaa brahmnadevashayovaa/ Charamacharamapeedam yatparam chaapi tasmaat tadapi mama ripuntam rakshitum naiva shaktaah/ Yadi vishati rasaatalam tadagnyam viyadapi sharashatairaham prabhaate brushamabhimanyuripoh shirobhirhataa/ Now, do hear to my Second Pratigjna too: In case that paapi Jayadratha ought to me killed before the suryaasata kaala by tomorrow, I would jump into 'prajjalitaagni'. Even the combine of Devaasura- manushya-pakshi-naaga-pitru devata-nishachara- Brahmarshi-Devarshi, and this charaachara*

jagat might be united too be able to save Jayadratha. Even if he might reach Pataala-Rasaatalas or the high sky, Deva Loka, Daitya Nagaris even, yet I should avenge my dearmost son's death. So

saying, Veeraarjuna sounded his gandeeva dhanush with both the hands as its sound reverberated sky highs, even as Bhagavan Shri Krishna had sounded His panchajanya shankha while Arjuna followed suit his Devadathha shankha echo booms. As the Arjuna pratigjna was known all over, Pandava veraas had blown their own shankha naadaas too and thus there was a typical cacophony hitting the skies. Bhimasena then addressed Arjuna: 'Arjuna! this pratigjna of yours as evidenced by your Devadatta and of Shikrishna's panchajanya should have definitely sent shock waves to Dhitarashtra putas, especially to Duryodhana and the rest of kourava maharathis and senaas too.'

Chapter Sixty Two denotes Jayadratha's expression of dread and panic to Duryodhana and Dronaacharya and their assurance of active defence and support.

Sindhu Raja Jayadratha was scared of Arjuna's pratigjna to kill him because of Abimanyu vadha in his hands and addressed with disgrace and panic to Duryodhaadi maha radhis as also the fellow Kourava kings stating that Arjuna made a pratigjna to kill him as he was indeed responsible for Abhimanyu's vadha and as such he would like their cooperation to protect him. He further stated that no doubt Dronaacharya- Duryodhana-Kripaacharya-Madra Raja Shalya, Baahnika and Dusshasana and such maha balis would be there to protect him andt their proactive assistance be certainly solicited. Co Rajaas, the hilarious harsha naadaas of pandava senaas about Arjuna Pratigjna should tend to add fuel to the fire since the 'maranaasanna maanavaas' would be of my kind right now. Indeed, Arjuna's veera pratigna was of the kind of defiance even of even Devata-Gandharva, Asura, Naaga, Rakshasaas too and after all a Naresha even of my stature too be of which avail! Therefore, my dear Nara Shreshthaas! My hearty greetings to you, do kindly allow me to return back to my kingdom or atleast let me disappear incognito so that Pandavas should not have a clue as to where I could have been!' So stated thus, Duryodhana replied: ' Purusha Simha Narashreshtha! You ought no be disarmed and diffused in this manner. In this yuddhasthala, myself, Suryaputra Karna, Chitrasena, Vivimshati, Bhurishrava, Shala, Shgalya, Durdharsha veera Vrishasena, Purumitra, Bhoja, Kambhoja Raja Sudakshina, Satyavrata, Maha Bahu Vikarna, Durmukha, Dusshaasana, Subaahu, Astra-Shatra nisnaata Kalinga Raja, Avanti Raja kumaaraas inda-Aravindas, Dronaacharya, Ashvattaama, Shakuni, and numerous scores of other Kings be kicking anxiously to protect you in a careful and concentrated manner to supplement and provide a sturdy defence cover wrapped around you for safety. Hence, amita tejasvi Sindhu Raja! Do please realise that you yourself be a unique maha rathi shura veera and why have you been afraid of Arjuna's fake pralaapaas and pratigjnas as he might have uttred to give vent to his frustration and agitation of his dearmost Abhimanyu whom you have had the glory of smart and timely killing as like removing a thorn under our feet!' Duryodhana further asserted: 'Sindhu Raja! Believe me my eleven akshouhini sena is at your security consisting of 21,870 chariots, as many elephants, 65,610 horses and 109,350 infantry, as each akshauhini consisted accordingly as against the 7 akshauhini of Pandavas- after deductions of this Maha Bhrata Battle thus far. Hence, be brave!' As Duryodhana had boosted the 'mano dhairya' of Jahadratha, he moved on to Dronacharya's shibira, had touched his feet and addressed him: 'Acharya! You have the reputation of flinging arrows too far and mightily, for lakshya bhedana, and such enormous powers far surpassing Arjuna who was but a student of yours! Acharya! Could you very kindly explain to me of the extent of your training to Arjuna as he had been bragging away much too much about his unique mastery of his dhanur vidya and the nuances thereof! Then Dronacharya replied thus: ' Dear Jayadratha Raja! If only, you to like Arjuna had learnt divyastras, you might have been like Arjuna, and you too like Arjuna would never had been as courageous and even audacious due to his maturity of age. Yet having said thus,

let me assure you that I should be most certainly able to guard your every act of courage and daring which is your characteristic as I had been impressed about. Let me assure you further, my bhuja bala and daring which even Devatas be surely aware of, should protect you even by the minute of your .show up on the battle field. Hence, don't you worry, do participate in this sangrama with intrepidity and 'dhairya saahasas' as per the 'kshatriya dharma palana' being a King of your enormous reputation, besides of your fathers and grandfathers and to upkeep the keerti dhvaja of your ancestry's 'raja dharma'. Indeed I am aware that you had successfully accomplished veadaadhyayana and agni karyas too, having performed 'yagjnaanushtaanas' and as such never should be flustered with 'mrityu bhaya' as you be fully aware of the 'kshaatradharma' and its resultant sweet fruit be reaped at the Veera swarga!' As Dronacharya had encouraged and truly enlightened Jayadratha, he got emboldened enormously and boosted his morale and initiated his thinking process to jump into the fray while his sena raised 'harsha dhvanis' and 'simha naadaas'.

Chapter Sixty Three is about Shri Krishna's information to Arjuna about King Jayadratha's preparedness to participate in the battle as Kourava maha yoddhas had unitedly given assurances of protection.

As Veeraarjuna made a firm pratigjna to kill Jayadratha, Bhagavan Shri Krishna had then apprised Arjuna about the happenings of the Kourava's side and exclaimed that his pratigjna had enormous ripple effect. He further stated that his guptacharas reported that the kourava maha rathis had firmly resolved to fight Arjuna back firmly and unitedly to save Jayadratha and there were jaya jaya ninaadaas from the kourava shibiraas. Then from the kourava dalaas, the elephantry- cavalry-and rathikaas besides the foot soldiers were commanded to be readied instantly. Arjuna having been alerted thus by Shri Krishna, was totally got fumed up and even by that very midnight time desired to attack the kourava senaas. Having been realised of Arjuna's decisiveness to attack kouravas even straightaway, Duryodhana's minister and Jayadratha too were alarmed even as Duryodhana was making impeccable arrangements for the dawn of the following day's maha sangrama. Then the dishearted Sindhu souveera swami Jayadratha was disheartened and disillusioned and returned to his shibira along with his mantris. Having waited for a while, Jayadratha being restless reached Duryodhana again and stated: 'Raja Duryodhana! Tomorrow morning itself, Arjuna should be attacking me as he made the pratigjna to kill me even if Devata-Gandharva-Asura- Naaga-Rakshasas could not save me, and as such, you ought to assure making such impeccable arrangements, lest I might better leave back home without any participation in this maha sangrama. Raja! I might not imagine of any kourava yoddha could save me against Arjuna's parakrama and decisiveness to kill me.!' Duryodhana then sought to soften the restless and frightened inner psyche of fright and nervousness as Jayadratha further queried: Raja Duryodhana! I am not able to visualize even one parakrami dhanurdhara who could respond to Arjuna's astra maha vidya let alone defending me. Once with the backing of Shri Krishna as his charioteer, when he stands erect with amazing invincibility and resolve to kill me as the singlemost target, who indeed could resist him. I had heard that in the remote past, Arjuna by foot reached Himalaya parvata's peak and fought with Maheshvara Himself with audacity and in turn the latter was impressed and gifted Arjuna. Under the instructions of Devendra, Arjuna rode chariot all by himself under the instructions from Indra and devastated Hiranyapura vaasi danavas in huge numbers !

Samaayukto hi Kounteyo Vaasudevena dheemataa, saamaraanapi lokaamstreen hanyaaditi matirmam/ Sohamicchaanyanujnaatam rakshitum vaa mahatmana, Dronena saha putrena veerenayadi manyase/ - Hence, Raja Duryodhana, I am earnestly requesting you to let me leave this maha sangrama and return to my kingdom, unless you assure me my safety as I had been repeatedly emphasizing.' Thus Vaasudeva Krishna conveyed to Arjuna. He further conveyed to Arjuna thus: ' Tomorrow, at the maha sangrama the kourava maha rathis like Karna, Bhurishrava, Ashwattaama, durjaya veera Vrishasena, Kripaacharya and

Madra Raja Shalya- these six should provide you the security coverage head of Jayadratha. Dronacharya had made such a vyuha nirmaana as of 'shakataakaara' and there behind the 'padmaakaara' while the madhyama the karnikaantara the 'soochee vyuha' and Jayadratha would be the uddha durmada Sindhu Raja Jayadratha be standing firm with the six aforementioned Kourava Maharathis therearound. Partha! Be this well realised that the six kourava maharathis are reputed as of dhanush-baana-parakrama-praana shakti and high mental agility yukta six maharathis and it ought to be wellnigh reach Jayadratha be surely not possible. Purusha simha Arjuna! Each of these reputed kourava maha dhanurdhara paraakramis might be invincible while being collectively providing 'raksha' to Jayadratha be next to impossible! Yet, as per each sithation of your daring parakrama pradarsana by you be suitably advised by me as per the denands of each mode of criticality, as be rest assured- thus advised Shri Krishna to Partha.

Chapter Sixty Four delineates Arjuna's 'Veerochita Vachanaas'-his plan for systematic attacks on Dronacharya foremost- then Karna, Bhurishrava, Ashwattaama, Vrishasena, Kripaacharya and Shalya- and finally Jayadratha

' Madhusoodana Shri Krishna!- asserted Arjuna-as Duryodhana had apparently selected the Kourava Maharathis viz, Karna, Bhurishrava, Ashwattaama, durjaya veera Vrishasena, Kripaacharya and Madra Raja Shalya be perhaps half of my parakrama as per my 'dhriddha vishvaasa'. Bhagavan! Do kindly recall that when I made the assertion of Jayadratha Vadha I had turned their astra prahaaraas to pieces by the might of my astras. Even as Dronacharya be realising I ought to be flinging the Jayadratha mastaka down to earth. Devaki Nandana, even Saadhya -Rudra- Vasu-Ashvini Kumaras-Indra sahita Marudganaas, Vishvedevaas, Deveshvara ganaas- Pitru-Gandharva-Garuda-Samudra-Parvata-Swarga- Aakaasha- this Prithvi-Dishaas- Dikpalaas-Go samulas-ranya nivaasa pranis-sampurna charaachara jeevaas be collectively defy me, my satya shapadha and by swearing on my gaandeeva dhanush, Jayadratha mastaka ought to be crumbled to dust! Keshava! That durbuddhi paapi Jayadratha's 'peeda' be eliminated by my the foremost attack on Dronacharya. Do recall that Drochacharya was the one who crafted the viscous padmavyuha at the entrance point and hence should attack him foremost and thereafter having humbled him should tear right through the 'dushta shashtakaas' of Karna, Bhurishrava, Ashwattthama, Vrishasena, Kripaacharya and Madra Raja Shalya- whereater the maha dushtaatma 'Ja-ya-dra-tha' to yamaloka. Just as Indra with his vajraayudha smashed off the flying mountain shikharas of the yore, I should shatter the dushta shashtakas enroute. As my vaayu teekshana banaas be released- then the blood of manushya-gaja-ashva shareeraas would spill all over as the astra paramparas released my gaandeeva dhanush would truly delight Yama-Kubera-Varuna- Indra- Rudras be delighted to witness the power of their own astras. Jayadratha and the dushtaashtaka prayogita astras be sliced off by my brahmaasstra, as hri Krishna! you would witness soon enough. Keshava! You could witness as to how the heads of shatru raja mastakas be flung all across. My the day break yuddha tomorrow, the maamsa bhoji pranis like birds and bhutala pranis too would have a feast even as Jayadratha too should be crashed down. Shri Krishna! By tomorrow early morning, do kindly witness how Jayadratha be shivering along with co-rajass too of kouravas. My gaandeeva be such a celestial dhanush and here I be your divya saarathi, then tell me which maha dhanurdhari could ever dare to face us pointedly excepting starily dying away! Janardana! Just as the chandrama's black spot be steady or samudra deva jala pravahaas are well defined never to cross the outer limits, my pratigjna too is well determined. Just as brahma nishtha brahmana vaakyaas be ever truthful, saadhu purushaas namrata be truthful, and Devi Lakshmi's presence in Maha Yagjnaas be truthful then my decisiveness to kill Jayadratha by the time of tomorrow's suryastama be as truthful certainty. Shri Krishna Vaasudeva! Do kindly get my divya ratha readied by tomorrow's ushakaala as we both have to succesfully exercise an urgent 'kaarya nirvahana' as early as possible!

Chapters Sixty Five and Sixty Six one indicate ‘naanaa prakaara ashubha suchanaas’ as kouravas shivered with fright while Shri Krishna had sought to console his sister Devi Subhadra at the loss of her dearmost Veeraabhimanu-as Shubhadra continues her ‘vilapa’ along with others too, Krishna pacified them all.

As both Arjuna and Shri Krishna too could not sleep through the night as of Nara Narayanaas on both the accounts of the misery of Veeraabhimanyu’s death by Jayadratha and as to what all was to follow on the next day proceedings. Meanwhile there were numerous ashubha soochanaas were visible by way of furious sweeps of ‘teekshna vaayu prahaaraas’, ‘vajraghaataas’ having been rolled off down the skies even without rains, resounding megha garjanas, tremors of earth, reverse flows of rivers without being destined to the seas as normal, and such sahaja upadravaas. It looked that ‘maamsabhakshi praanis’ were getting delighted as though the Yamadharmarajyaabhivridhi was around the corner. Elephants, horses and the sainikaas were suffering from excessive ‘mutra mala visarjanaas’ especially owing to the pratigjna made by Arjuna to slaughter and butcher the kourava sena by the day break battle on the following day. Even as such ‘bhayankara - ashubha suuchanas’ were too many and too prominently repetitive, Indrakumara Veeraarjuna addressed Shri Krishna: ‘ Madhava! Abhimanyu’s wife Uttara Devi and his mother Devi Subhadra my dear wife are aghast at the tragedy by now! Kindly let us pacify them as they are your own sister and her daughter in law. Prabho! Your ‘ shaanti purna- satya- yukti yukta vachanas’ be soothened their ‘aavesha poorva maanasika aavedanaas’ be soothened for now.’ Then both Arjuna and Sri Krishna approached Devi Subhadra and Uttara and soothened their psyche as Vaasudeva stated thus: *Maa shokam kuru Vaarshneyi kumaram pratisasnushaa, sarveshaam praaninaam bheeruu nishthaishaa kaalanirmitaa/ Kule jaatasya dheerasya kshatriyasya visheshatah, sadrusham maranam hyotat tava putrasya maa shuchah/ Dishtyaa maha radho dheerah, pitustulyaparaakramah, kshaatrena vidhina prapto veeraabhilashitaam gatim/ Jitvaa subahushah shatruun preshiyatvaacha mrityave, gatahponya kritaam lokaan sarvakaamaduyokshayaan/ Tapasaa brahmacharyena shrutena prajgnayaapi cha, santoyaam gatimicchhanti taam praaptastava putrakah/ Veerassurveerapatneetwam veerajaa veerabandhavaa, maa shuchastanayam bhadre gata sa paramaam gatim/ Praapsyate chaapyasou paapah saindhavo baala ghatakah, asyaabakepasya phalam sasuhridganabaandavah/ Vyushtaayaam tu varaarohe rajanyaam paapakarmakrit, nahi mokshyati paartha sa pravrishtopya- maraavateem/ Shvah shirah shreshayase tasya Saindhavasya rane hrutam, samantapanchakaad baahyaam vishokaa bhava maa rudah/ Kshatradharmam puraskritya gatah shuurah sataam gatim yaam gatim praapnuyaameha ye chaanye shashtrajeevinah// Vyudhorasko maha baahunirvateedm rathapranut, gatasva varaarohe putrah swargam jvaram jahi/ Anuyaatascha pitaram maatrupaksham cha veeryavaan, sahastrasho reipuun hatvaa hatah shuro mahaaratah/ Aashvaasaya snushaam raagjni maa shuchah kjshatriye bhrusham, shvah priyam sumahachhutvaa vishokaa bhava nandinee/ Yat Parthena pratigjaatam tat tathaa na tadanyathaa, chikeershitam hi te bhartun bhavajjaatu nishphalam/ Yadicha manuja pannagaah pishaashaa rajanicharaah patagaah Suraasuraascha, ranamabhiyaanti Sindhuraajam, na sa bhavitaa saha tairapi prabhaate/* Bhagavan Krishna stated: ‘ Vrishninandini! Do please control your acute and irresistible anguish of this extraordinary tragedy. Kaala devata had decided one day in this way as once born be so destined to close the eyes forever. Your glorious son born of noble kshatriya family background had passed away with ‘keerti pratishthaas’ as a veera purusha. He had the reputation of devastating countless maha rathis and their chaturanga balaas assiduously and consistently. Most fortunately, he proved to be a prototype of his father’s paraakrama, dhairyasahasas, and never relenting ‘vijaya sadhana’. He had ravaged and ruined ‘ maha bala sampanna shatru maharathis’ and lakhs of their ‘senaa samuhaas’ of ‘rathikas, gajaashva pada sainikaas’ with his

‘astrashastra pravaahaas’ to the heart’s contentment of his supporting raja samuhas and the utter disheartenings and of acute shock and panic of the kourava mahayoddhaas. The outstanding features of tapasya-brahmacharya-shaastrajnaana and sadbuddhi janita saadhya purusha manastatva were the unfailing virtues of his inheritance of the proud of Arjunaputra. Subhadre! You are a veera maata-veera patni-veera kanya and veerabhraatra sahita maha stree. Your veera putra being the pride and illustrious fame and name of his heritage. Kindly not resort to ‘shoka manastatva’ for now or ever as He had already climbed up too veera swarga as of ‘the uttamottama gati’ and hence do pray for His Atma Shanti. Be this wellknown now Varaarohe! This balaka hatyaakara dushta paapakarmi Sindhuraja Jayadratha marana be destined by the praatahkaala samaya itself as per Veeraarjuna’s ‘pramaana purvaka pratishtha’, as being the golden retribution of natural justice. Even that paapaatma might seek to escape to Amaraavati still he ought not to get away with his brutal death. By the next morning you should be hearing that the ‘paapaatma’s mastaka’ had been severed, and hence control your self for now. Shuraveera Abhimanyu had stood firm by his kshatriya dharma and attained ‘Satpurushagati’. Devi! Such broad chested, vishala baahu mahaveera having truly distressed the shatrupaksha maharathis to their destinations and thus sacrificed His being heriocially and hence kindly keep self restraint. Arjuna veera pratigna be such that even manushya-naaga-pishaacha-nishaachara devattasuraas be too attack him and fail miserably to save dushta Sindhu Raja Jayadratha, yet the perpetrator be slashed to pieces.

As Keshava sought to assuage Devi Subhadra’s feelings, she remained uncontrollable and kept on crying away as shouting ‘ ha putra, ha Abhimanyu! How had you emerged from my garbha unfotunately and still imbibed your father’s parakrama and fought as a maha veera. Your are of such magnificence as you never aware of timidity and nervousness as your body frame of ‘mastaka-greeva-baahu-kandha’ was a rare example of Brahma srishti of sundarata. Fie with my ‘drishti’ when I happened to place you to bed softly and with unusual care as you were like the Purna Chandra with enticing smiles. But alas, now in the yuddha bhumi you must have lied with disheveled hair and with mutilated body parts. Thus far the vandeejanaas were always sought to awaken you from the soft bed, but now maamsabhakshi jantu pakshi samudaaya be surrounded admiring and tasting your anga pushti. Anagha, my dearest son, which kind of a manda bhagini I am, be this decisive that I should rightway reach Yama loka! Dihkhaara to Bhimasena’s deha bala, dihkhaara to Arjuna’s danush dhaarana vidhi, dihkhaara to Vrishni vamshee veera paraakrama, dihkhaara to panchaala maha veeraas bala. How unfortunate thar Kekaya- Chedi- Matsyadesha maharathis failed to protect you my darling Abhimanyu! Vasudeva nandana Shri Krishna was lulled at Abhimanyu’s miserable fall, and worse still the gaandeeva dhaari too failed to prevent this catastrophe. Dearnost son! Your youthful wife Uttara Devi is right now senseless like a way lost calf at this astonishment of her husband’s permanent loss. How dare could I console her after her recovery of senses! This Utaara Devi is of excellent vamsha and upbringing-susheela-priyabhashini- yashaswini and above all my daughter in law as of my own daughter. Son Abhimanyu! How indeed I could imagine that you could possibly hug her and embrace even she were in a state of unconsciousness. Vatsa! Be ever blissful in that veera swarga open only to vrataparaayanaas, dharma sheelaas, gurusevakaas and those who would not have to return back to this bhutala! *Maataa pitroscha shushrusham kalpahanteeha ye sadaa, svadaaranirataanaam cha yaa gatistaamavaapnuhi/--Hreemantah sarva shastragjnaa jnaanbatripta jitendriyaah, yaam gatim saadhavo yaanti taam gatim vraja putraka/’* He who be always engaged in Maatru- Pitru sevaa niranantara nimnagna, nija bharyaaasakatha baddhata be blessed to reach such loka never to return to life. Dear son! You being sampurna shaastra jnaataa- lazzaasheela- jnaanaparitripta-jetendriya shreshtha purusha be forwarded to such loka never to return to life.’ This Devi Subhadra was overwhelmed with her passionate cryings, Bhagavan Shri Krishna solaced his sister and

stated: ‘ Subhadre! Weep not for your son. You have the duty of solacing Uttara Devi as Veeraabhimanyu being a kshartiya shiromani ought to have accomplished sarvashrshtha gati praapti already.’ Meanwhile as Devi Uttaraa too recovered, she too took to incessant and hoarse and guttural weepings, even as Devi Droupadi joined and the three some had brought paralokaas down to earth in their raucous cryings. Then Shri Krishna Krishna had really entreated Devi Subhadra in a low and husky tone: ‘Subhadre! Kindly not weep for Abhimanyu by digesting the reality of the situation. Devi Droupadi! You too must not lose your self control now at this critical moment; indeed the kshatriya shiromani had proved his dhairya saahasaaas and attained the uttamottama gati. Thus Shri Krishna sought to assuage the feelings of anguish and approached Arjuna and having pacified the Padava Raja samuhas, bandhujanaas, as the latter had all retired for the night sleep at their respective shibiraas.

Chapter Sixty Seven describes how Shri Krishna guides Arjuna to perform Bhagavan Shiva Puja and later puts him to sleep for a while and enabled him to reach Shiva in his dream as Arjuna extols Shiva- and even in the dream stage Arjuna succeeded Parameshwarara’s Paashupataastra!

Subsequently, Shri Krishna led Arjuna to an ‘anupama bhavana’ and made him wash his feet and face leading to a lavish and well decorated soft bed for Arjuna’s undisturbed sleep as his- kavacha shirastraana sahita aayudhaas’ too were removed. He asked Arjuna to rest for the night as he would have to be fresh for the ‘kalyaana sadhana’ and asked his sarathi Daaruka to proceed to his own shibira at the yuddha bhumi. Arjuna having been rested thus for the night sleep mused as to how the Kamala nayana Shri Krishna was indeed sakshat Vishnu swarupa and of Maheshwara and had always been an Arjunapriya and ‘duhka doora nija karta’. Meanwhile Sanjaya informed King Dhritarashtra that none of the pandavas in their shibiraas had any sleep and were full of anguish and anxiety as to how and of what result be of Arjuna’s maha pratigjna. They felt ‘ indeed Jayadraddha’s parakrama be not minimised especially buttressed with the kourava maharathis as having named already . If , may God forbid, Arjuna might fail to fulfill his pratigjna, then what could be the next consequence! Could Yudhishthara might again miss his desire to be the King at all! Pandunandana Yudhishthara had thus kept on Arjuna’s action tomorrow and the finality of the Pandava-Kourava maha samgrama would thus get hinged on Arjuna’s success tomorrow!’ Thus the pandavas having mused of the pros and cons had gradually slipped into their disturbed sleep. Meanwhile, Bhagavan Shri Krishna by the midnight hours was suddenly reminded of Arjuna’s pratigjna and woke up his sarathi Daaruka and said: ‘Daruka! Arjuna made the pratigjna of killing Jayadradda tomorrow and Duryodhanaadi kourava maharathis too ought to be concerned and convening of their procedural and technical detailings by now as the entire kourava sena of akshougini strength under the senaadhipaty of Dronacharya be framing the methodology of the sangrama by now. Daruka! Be this clear: *Na hi daaraa na mitraani jnaatayo naha bandhavaah, haschidanyah priyatarah Kunteeputraanmamaarjunam/ As of myself, my dear wives, associates, family and close relatives be not as significant for me and lovable to me as Arjuna!* Daruka! In this entire ‘samsaara’, I would not tolerate anything negative occurring to Arjuna. I could devastate elephantry-cavalry-foot soldiers and ‘ Karna-Duryodhanaadi kourava samasta shatrus’ in minutes for the sake of Arjuna. Daruka! Do witness my parakrama for the sake of Dhanajaya tomorrow ! Daruka! At the maha sangrama tomorrow thousands of kourava paksha rajas, rajakumaaraas and their horses-elephants-and maharathis. For the sake of my dearmost Arjuna, the shatru parakrama be put to smithereens. Tomorrow you should witness as of Arjuna swaroopa, the kourava nirmita padma vyuha be ravages to pieces even as devata-gandharva-pishaachanaaga-rakshasaas be witnessing as indeed I am as Arujuna’s hitishi mitra! *Yastam dveshisa maam dhvesi yastam chaanu sa maamanu, iti sankalpatayaam bddhvathyaaa shareeraadwim mamaarjunah/ Sarathe!* What and whomsoever Arjuna might dislike be disliked by me also, which ever would be decided by him

be decided by me too as surely Arjuna be like half of by body too! Suta Daruka, when I be leaving my shibira, make sure to keep my kourmudhi gada-divya Shakyayudha- Sudarshana Chakra and such significant 'saamagris' in my ratha with Vinataanandana Garuda as my 'ratha dhawaja'. Further Daaruka! The Vishvakarma nirmita foursome shreshthaashvaas named Balaahaka- Meghapushpa- Shavya- add Sugreevaka after you yourself_ do the dressings of kavachas too. As sounding my Panchajanya shankha in my favorite Rishabha swara, I should reach Arjuna 's 'anupama bhavana' post-hastily! Daruka! I have decided to cool down the 'krodhaagni' being tormented by Arjuna as his veera putra veeraabhimanyu's absence now but that torture of his indeed be my own too ought to be cooled by tomorrow! I must explore all permutations and combinations of 'samastopaayaas' to kill Jayadratha to be received at the Yamaloka to most definitely tomorrow'. As Daaruka shared Bhagavan Shri Krishna's 'aaloochanaa paramparaasa' as his self generated musings, he replied as follows: 'Purusha Simha Maha Prabho! As I am your blessed Sarathi, so be the 'vijata praapti, ever and most certainly ever again. Arjuna Vijaya is most definite and assured now and ever! Indeed I ought to be reporting to you, Bhagavan!, as per your instructions.

Meanwhile Veeraarjuna in the luxurious bed as provided Bhagavan Shri Krishna was chanting the Shiva sambandhi maha mantra which Veda Vyasa made upadesha to him during the Pandava Vana Vaasa. As the Shiva Mantra was kept on chanting, Arjuna was gradually slipped into deep sleep and had dreamt that 'Garudadhvaja Bhagavan Krishna' reached the 'Kapidwaja ratharoha Arjuna' as he made his darshana of Shri Krishna in his dream stage. Then Shri Krishna addressed Arjuna not to keep on brooding as kaala devata as per the directive of Brahma ought to obey and as per the prescribed procedure laid the tragedy had taken place. All the same what all ne required to be performed be done successfully but your persistent menacing should be only leading to the delight of the enemies but lessens the sense of resolution and disrupts the action plan. Then Arjuna replied: 'Keshava! I had indeed made a veera pratigjna of Jayadratha Vadha and indeed I am decisive on the pratigjna no doubt. Yet, Kourava paksha maharathis altogether had been forcefully vocal against my resolution. Madhava! They are equipped with a massive sena of eleven akshouhini senaas backed by numberless maharathis and this kashtasaadhya maha karya, notwithstanding my veera pratigjna!' Then Shri Krishna recommended as follows while Arjuna's dream stage continued: 'Partha! Be aware that the 'Paashupata namaka paramottama sanaatana astra' was gloried as having uprooted 'samasta daitya ganaas' by Maheshwara instataneously. *Yadi tad viditamtedhy svo hantaasi Jayadratham, athaajnataam prapadyasva manasaa Vrishabhadhwajam/ Tam Devam manasaa dhyaatvaa joshamaasva Dhananjaya, tatastasya prasadaat tvam bhaktah praapyasi tanmahat/* 'If only you could acquire that paashupataastra then your 'shapatha' of crushing Jayadratha and all his ekaadashakshouhini sahita kourava maharathis be fulfilled. Hence do concentrate on Bhagavan Vrishabhadhwaja Parameshwara seeking His grace and shelter by being seated resolutely in padmaasana by the means of ashtanga yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. Once you perform thus with the Panchaakshri nidhi dhyaasa with extreme hkti vishvaasaas then you could sight Vrishabhadhwaja Parama Shiva's dayaapraada, you be blessed with the Mahaastra.' Even during the dream stage as per the transcendence of Arjuna's self at the brahma muhurta, he witnessed Shri Krishna and Maheshwara on the 'akaasha maarga'.

[Vishleshana on transcendence as explained vide Mandukyopanishad's Goudapaada Karakas as follows:

While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleities or nuances of the internal features of all the entities and Pragjna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a largefish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any

of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one's own mind as the motivating and thinking power; Pragjna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built-in features of Existence. Thus Gaudapada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragjna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: 'Sthula' or gross yielding fulfillment, the subtle satisfies the Taijasa, whiler Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the thre phases of satisfaction. But since ignorance is covered by Maya or 'Make Believe', each and every Being has its own origin, species, name, form and feature. But Praana the alternat of Brahman is manifested in every being as Antaratma pronouncing as it were as 'Ahamasmi' or I am Myself!]

Further stanzas as followed:

Arjuna in that dream-deep sleep or sushupti stages, witnessed pavitra Himalaya Shikhiraas of tejopunja vyaptas where Siddha-Chaaranaganas were visible as also the Manimaana Parvata where Shri Krishna sahita vaayusamaana teevra gati was visible. Then Kubera's udyaanavana too was witnessed besides pavitra Gangaa sahita Mandaraachala too was visible with 'paramoshadhi sampatti'. Then Arjuna on his trance witnessed prithvi-antariksha- aakaasha as of an areal view. *Samaasaadya tru tam shailam shailagre samavasthitam, taponityam mahatmaanampashyad Vrishabhadhwajam*/Having thus reached the parvata shikhira, Arjuna had the sparkling darshan of 'nitya tapasyaaparaayana paramatma vrishabhadhvaja bhagavan. *Sahasramiva Suryaanaam deepyamaanam svatejasaa, shuulinam jatilam gouram valkalaajinavaasasam*/ He was of the 'prajjalita sahasra Surya samaana swarupa' with His hands holding Trishula, He being 'Jataa mastaka, with 'Shri Angopari Valkala Mrigacharmavastraaseena shobha' and of 'gouravarna kaanti prakaasha'. *Nayanaamaam sahasrascha vichitraangam mahoujasam, Parvatya sahitam Devam bhutasamdhaishcha bhaasvaraih*/ Parama Shiva's 'sahasra netra yukta Shri Vighraha' was spreading 'vichitra shobha' all around Him as that Tejasvi Maha Deva was with His dharmapatni Jagadamba Devi Parvati too while several 'tejomaya bhuta samudaaya' were at His ready service. *Geetavaadinnaamaadairhasya laasya samanvitam, valgtaasphotitotkrishtaah punyargandhaishaischa sevitam*/ Even as He was in deep tapasya, His sammukha geeta vaadya madhura dhvanis were prominent, and so were haasya-laasya-nritya pradarshanaas were prominent in ucchaisvara prasangas were predominant while such pradarshanaas were providing Maheshvara's manoranjana while they were also serving pavitra sugandhita padaardhaas were being offered as His maha naivedyas. Then Arjuna sahita Vasudevanandana Shri Krishna were deeply engrossed in 'pranaama sahitha stutis' even as Brahmavaadi Maharshi gana divya stotras had readily inspired them. *Lokaadim Vishvakarmaanaamajam -eshaanamavyayam, manasah paramam yonim swam vaayum jyotishaam nidhim/ Srashtaaram vaaridhaaraanaam bhuvasha prakritim paraam, Deva Daanava Yakshaanaam maanavaanaam cha saadhanam/ Yogaanaam cha paramdhaam drishtam Brahmavidaam nidhim, charaacharasya srashtaaram pratihartaarameva cha/ Kaalakopam mahaatmaanam Shakra Suryagunodayam, vavande tam krishno vaagmanobuddhikarmavhih*/ He being the Jagat's 'aadikaarana- Lokashrashta-Ajanma-Ishvara-Avinaashi-Manotpatti pradhaana Kaarana- Aakaasha- Vaayu Swarupa, Tejasaashraya- Jala srishtikara- Prithiveeprathama kaarana- Sampurna yogeshaparamaashraya- Brahmavettaa pratyaksha

nidhi- Jaraachara Srishti-Samhaara kaaraka- Indraishvarya-Surya prataapa guna prakarakaarana Paramatma- Krodha-Kaala Nivaasa and such Shri Krishna made pranaamaas with mano- vaacha-buddhi sahita vandana to Parama Shiva. Then Arjuna too joined as being sukshma adhyaatma padaabhilaasi too to tha kaarya-kaarana swarupa Maha Deva's charanapranaama. As both the Nara Narayanaas had reached Him prostrating Him, Bhagava Shankara smiled being of atyanta prasanna chitta and stated: ' Nara - shreshtho! Welcome to you, be your 'manovaancha' be fulfilled as am prepared to fructify the same. Then both Krishnaarjunaas extolled Parama Shiva as follows:

Namo Bhavaaya Sharvaaya Rudraaya Varadaayacha, Pashhumaam pataye nityamugraaya cha Kapardinane/ Maha Devaaya Bheemaaya Traimbakaaya cha Shantaye, Ishaanaaya Makhaghnaaya namostvandaghaghaatune/ Kumaara gurave tubhyam Neelagreevaaya vedhase, Pinaakine Havishyaaya Sataaya Vibhave sadaa/ Vilohitaaya Dhuumraaya Vyadhaayaanaparaajite, Nitya Neelashikhandaya Shuuline Divya chakshushe/ Hantre Goptre Trinetraaya Vhyaadhaaya Vasuretase, Achinyaayaam - bikaabhatre Sarvadevastutaayacha/ Vriishabhadhwajaaya Mundaaya Jarine Brahmachaarine, Tapyamaanaaya salile Brahmanaayaajitaayacha/ Vishvaatmane Vishvasruje Vishvamaavritya tishthate,namo namaste Sevyaya bhutaanaam orabhava sadaa/Brahma vaktraaya Saevaaya Shankaraaya Shivaayacha, Namostu Vaachaspataye Prajaanaam Pataye nanah/ Brahmavakraaya sarvaaya Shankaraaya Shivaayacha namostu Vaachaspataye prajaanaam patayenamah/ Namovishvasya pataye mahataam pataye namah, namah sahasrashirase sahasrabhujamrityave, Sahasra netra paadaaya namosankhyayakarmane/ Nano Hiranya varnaaya Hiranya kavachaayacha, bhaktaanukampine nityam sindhyataam no varah prabho/

Shri Krishnaarjunas prayed to Bhagavan Shankara as follows: 'Bhava-the Shrishti kaarana, Sharva-Samhaara Kaarana, Rudra-the dukkha kaarana, Vradaata- the boon provider, Pashupati the jeevana kaarana-Sada Ugra Rupa-the ever furious, Jataajutachaari,our humble pranaanaas. You are the Maha Deva, Bhayankara Rupadhaari, Trinetradhaari of Satva- Rajo-Tamasika guna netri, Shanti swarupa, Sarva shaashana karta, Daksha Yajna maha naashaka, Adhakaasura vinaasha kaari, Bhagavan Shankara, our prostrations to you. Prabho! You are the dear father of Kartikeya- Neela Kanthadhaari-Loka shrashtha-Pinaakadhaari-Havishyaadhikaari, Satya Swarupa,- Sarvatra vyaapaka and Sadaa Namaskrita. Indeed, Maha Deva! Visheshishita Lohita Dhumrayukta Varnanayukta, Mriga Vyaadhaswarpa, Samasta Praana Paraajita, Mula Kaaraka, Neelakeshadhara, Trishuladhaari, Divya Lochana, Samharaka, Paalaka, Trinetradhaari, Hiranyaagni Retaa, Achintya, Ambikaapati, Sampurna Devataaprashamshita, Vrishabha chihna rathadhwaja, Manudika Mastaka, Jataadhari, Brahmachaari, Jalatapakara, Brahmana bhakta, Aparajita, Vishvatma, Vishva vyaaptakarasthita, Sarva senanakarayogya, Samsta pranikarana bhuta, Bhagavan Parama Shiva, our most earnest prostrations to you. Suvarna samana,suvanamaya kavacha dhaari, Bhaktavatsala! Our prostrations again and again! We beseech you to grant our 'varasiddhi'.' As Krishnarjunas extolled and had humbly appealed to Maha Deva, the latter was indeed pleased to bestow Paashupaaastra.'

Chapter Sixty Nine then details as to how Krishnarjuna's formal puja was performed in detail and beseeched Maha Deva to bless them to bestow the 'Maha Paashupataastra' to Arjuna.

Then Mahadeva had smiled and stated that He was indeed aware of their 'Manovancaha' and stated that not far from here, there would be an 'Amritamaya Sarovara' and there would be the Divya Bhanush and a 'Baana' with which all the Devashatru's were completely uprooted and hence both of you Krishnaarjunas be instructed to fetch the same from the Sarovara. As indicated by Maha Deva as to how to reach the

Sarovara, both Krishnarjunas proceeded as Nara Narayana Rishis would with neither fear nor hesitation. On the banks of the Sarovara there was a Bhayankara Naga Devata glittering with Surya Samana Prakaasha. There itself there was another Maha Naaga too being of Ahnisamaana Tejasvi Naaga with Sahasrashiraas with prachanda agni jvaalaas. Krishnarjunaas then had duly performed jalaachamaqnas from the Divya Sarovara and having made pranaama in the name of Maha Shankara and stood firm straight and maha 'dhairya saahasaa' facing the Maha Nagaas. Both of them were indeed Veda Vidvaans and performed Shata Rudreeya Mantra paatha and saakshaat Parabrahma Swarupi Maheshwara.

[Vishleshana on Shata Rudreeyam:

Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanam/ Maha Devam Haram Sthaanum Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/ Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishyasrujam Vishvamurtim Yashasvinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram, Sarva-shrashtham Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Lokatrayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaa Hrasvagreeva Maho - daraah/ (10)

Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aaananaairvikritaih Paadaih, Paartha Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata Tejasvi prasaadaadyaatitegratah/ Tasmin ghore sadaa Paartha Sangraame rohamarshane, Drounikarna kripairguptaam Maheshvaasaih prahaaribih/ Kastaam Senaam tadaa Paartha manasaapi pradhar - shayet, Rite Devaanmeheshvaasaad bahurupaam Maheshvaraat/ Sthaatumutsahate kaschinnatasminn – agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi sangraame tasya kruddhasya shatravah, Visangjnaa hata bhuyishthaa vepanti cha patatimcha/ T asmai namastu kurvanto Devaattishthanti Vaidivi, ye chaanyee maanavaa lokeyecha swargajito naraah/ Ye bhaktaa varadam Devam Shivam Rudram Umaapatim, iha loka sukham praapyate yaanti paramaam gatim/ Namaskuru - shva kounteya tasmai shaantaaya va sadaa, Rudraaya Shitikanthaaya Kanishthaaya Suvarchase/ Kapardine Karaalaaya Harayaksha Varadaaya cha, Yaamyayaaraktakeshaaya Sadvritte Shankaraa - yacha/ (20)

Kaamyayaaraktakeshaaya Mundaaya Kanishthaaya Suvarchase, Bhaskaraaya Suteer -thaaya Devadevaayaramhase/ Ushneeshane Suvaktraaya Sahasaakshaaya meedhushe, Girishaaya Sushaantaayapataye Cheeravaasase/ Hiranya baahave Raajannugraaya pataye dishaam, Parjanya patayechaiva bhutaanaam pataye namah/ Vrikshaanaampataye chaiva Gavaam pataye tathaa, vrikshair - aavritakaayaaya sevanye madhyamaayacha/ Sruvahastaaya Devaaya Dhanvine Bhargavaayacha, Bahurupaaya Vushvasyapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram, Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam - patam Avyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam

*Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham
Vrishabhekshanam/ (30)*

*Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram Mahakaayam
Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam Braahmanapriyam, Trishula
paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam Khadgadhararam Lokaanaam
Patimeeshvaram, prapadye sharanam Devam sharanyam Cheeravaasanam/ Namastasmai Sureshaaya
yasyavaishavanassakhaa , Suvaasase namo nityam Suprataaya Sudhanvine/ Dhanurdharaaya Devaaya
Priyadhanvaaya Dhanvine, Dhanvantaraaya Dhanushe Dhanvaachaaryaaya te namah/ Ugraayudhaaya
Devaaya namassuravaraaya cha, Namostu Bahurupaaya namaste Bahudhanvine/ Namostu Sthaanave
Nityam namastasmai Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/
Vanaspateenaam Pataye Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam
patayenamah/ Gavaamcha pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya
TryakshaayaVaradaayacha, Haraaya Neelakanthaaya Svarnakshaayavai namah/*

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- *Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadaashimom/-* was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah. Parama Shiva is notable as of Maha Bhuja- Rudra- Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus ‘Jagat- pradhaanamadhikam’ or of superiority to the head of the ‘Prajā’. He as Jagadyoni or seed of Jagat as the Root Cause, Jagad Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He is Vishvesvara-Vishva vara or the Greatest Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya - bhobodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha- Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most- Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-‘jnaana gamyam jnaana shreshtham’ or the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaan varaan or the sole distributor boons to the well deserved devotees; such highest celestial vaanmna-jatila-munda- hrasvagreeva- madodara or of unstarred- crude – shaven- short necked- and big bellied – huge figured – high spirited- giant eared- deformed bodied Mahadeva Maheshwara. He is of ‘Aananairvikritaih’ or of deform faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva- Pujyamaana- Maheshwara- ‘Sashivastaata tejasvi prasaadaadyaatitegratah’ or of the most auspicious radiance far excellence far superior to that of Aditya. ‘Tasmin ghore sadaa paartha sangraame romaharshane’ - He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. ‘Tasmai namastu kurvanto devaastishthanti vaidivi,’ from the high skies the

‘deva samuhas’ shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of ‘shaanta’ the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ‘ Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada’ : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive.,, and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta keshaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamyaya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thousnads of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya- Pataye – cheeravaasine ‘/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North – Yama South- Indra – Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairaavritaaya or the entire trees and plants as surrounded ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldiery and of Armies, Sruva hastaaya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries ‘paashupataastra’ in his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya pati-Munjavaasa or the skin dressed, Sahasra shirase, sahatra nayane, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha-Daksha Yagjna destroyer! Maha Deva is known as ‘ bhuta pati- avyaya- kapadina-vrishaavarta or he as surroundef by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisha shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to deatroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokesh-Varada-Munda or shaven-Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya-Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! ‘Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsaara saagara paraaya!’ Parama Shiva is also acclaimed as Maatrana- Ganaamna- Gavaamna-Yagjnaana-Apaamna- Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and furure-Trikarana of mano vaachaa shravana- Tryayaavasthaa hara of baalya, youvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Mokshaprada of Jnaana, Karma and Upasana; Trividha Kankshas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical - Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Anger and Kshudha or Hunger.

Note: Sankalpa of Shata Rudreeya Paaraayana and anantara pujaa naivedya and pradaksina is recommended.

Reference of ‘ Shata Rudreeyam’ as detailed in Skanda Purana follows:

1) Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva’s head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to ‘Dharbhaankura maya’ (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive ‘Aakash’ (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara* 10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu* 15) ‘Ashtavasu’ execute ‘Aradhana’ to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense ‘Japa’ to ‘Vidyunmani’ Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatranyakara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatranyashrita* 28) Sani Deva performs ‘Japa’ on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phenaj did Upasana to Phenaj Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva’s Head made a ‘Vamsankura’ Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of

Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganaas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikias and prayed to *Chira Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita* 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya* 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha*. 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka*. 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu*. 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan*. 92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha*. 93) Sesha Nag worships to 'Gorochanamaya' Linga named *Pashupathi*. 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara*. 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup*. 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha*. 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Siva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*.

Phalasaruti : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment. (Skanda Purana)]

Further stanzas as followed:

Pleased by the Krishnaarjuna dhyana of the Shata Rudreeya due to Maha Deva Mahima, the Maha Nagas disappeared and the Paashupataashtra prakatana was materialised and Krishnarjunas had carried the Divyaastra to Mahadeva. By the side of Maha Deva, there was a brahmachaari appeared with 'pingala

netradwaya maha balavan of neela lohita varna' and had taken the ever glowing 'paashupata dhanushbaana' and demonstrated the 'divya vidhaana' of fixing the astra baana and the perfect methodology of the vidhi to release the peerless paashupata by the required 'mantra pathana' before releasing the same. The brahmachari had then released at the divya sarovara none too far. Just as Vishnu and Indra had in the past were blessed by securing the paashupatastra for Indra to demolish Jambhaasura, Krishmaarjunas too were blessed by Maha Deva similarly and having prostrated at the feet of Pashupati naadha returned back to the shibira with madadaananda for accomplishing the most outstanding paashupata mahastra during the course of the deep sleep- vishva- tajasa and pragnya and back to the deep sleep and dream.

Chapters Seveny One- Two- Three and Four on Yudhishtara's pratahkaala nitya karmas- received Shri Krishna with his puja-Arjuna seeks Yuddishtara's blessings for Arjuna Vijaya- Pandava sahridayaas were joyful as Krishanajanas proceeded- Satyaki decided on Yudhishtara raksha

As Yudhishtara woke up the next most eventful morning, 'vandimaagadhaas' showered praises, vadya nissvanaas of mridanga-bheri-pravava-gomukha-shankha-dundubhi nissvanaas, nritya vinodas as to honour a King as per daily routine, where after he performed his 'nitya krityaas' and was seated on his simhaasana and received Krishnaarjunaas.

Then next chapter details King Yudhishtara's abhinandana and provision of 'samasta aadhitya vidhaanaas, formally as his 'mantri-senaapati sahita sabhaasada' was in progress enen as King Virata-Bhimasena-Dhrishthadyumna-Satyaki-Chediraja Dhrishthakeyu-Maha Rathi Drupada-Shikhand-Nakula Sahadevaas-Chetikaana-Kekaya Rajakumara-Kuruvamshee Yuyutsu-Panchalaveera Uttamouja-Yuthaamanyu- Subaahu-and Draupadi pancha putraas were all present.Further innumerable kshatriya shiromanis too were in the attendance of Yudhishtara's sabha. Then Yudhishtara addressed: ' Prabho! Just as all the Devaas seek your guidance and shelter, we pandavas and our co Rajas, Maharathis and senaas too seek your protection. The dushta shatru kouravaas and their followers too had been treating us cruelly and vengefully on one pretext or another and seek to forcibly take away our royal rights and hence all our hopes and aspirations are squarely hinged on you and you alone. Varshneya, now adding insult to injury, the Dhritharaashtra putras and all their evil and highly materialistic oriented selfish, ambitious and self motivated rajaas and their unjust and unreasonable 'dushta samudaaya' coupled with arrogant actions had all conspired and killed the ever youthful maha veera Abhimanyu in a truly dastardly and disgraceful conspiracy. Bhagavan Shri Krishna! we are all beholden to you to materialising our most earnest appeal to you to fulfill Veeraarjuna's pratigina to mercilessly destroy the 'neecha mahadushta Brihadradha' **to day** most certainly. Shri Krishna! In this Maha Sangrama what all the Maharathika Veeraarjuna had sworn to materialise be fully backed up by the stature of the Maha Sarathi like you only as your association to Arjuna be of the eternal truism of ' na bhuto na bhavkshyati/ Janaardana! It is well famed as Vrishni Vamsheeyaas could relieve of 'sarvaapadeeyaas'; indeed we are faced with the most critical and decisive situation right now here and today and save our prestige for now, as only - and indeed You only let us pass this crisis here and now. Shankha-Chakra- Gadaadhaari Parameshvara! In this 'noukaa rahita agaadha kourava maha saagara' we seek you to be the ideal navigator and save us to safety shores. *Namaste Deva Devesha Sanaatana visshaatana, Vishno Jishno Hare Krishna Vaikuntha Purushottama/ Naaradastvaam samaachakhyou puraanamrishisattamam, varadam sharanganam shreshtham tat satyam kuru Maadhava/ 'Shatru Nashaka! Sanaatana Deva Deveshvara! Vishno! Jishno! Hare! Krishna! Vaikuntha! Purushottama!'* My obeisances to you. Madhava! As Devarshi Narada assured the world that You are the 'Sharanga Dhanurdhara Savottama Varadaayaka Puraatana Rishikesa

Narayana' Himself. Now hence You ought to truly justify and prove that as a confirmed truism' As Dharma Raja in his Raja Sabha stated thus, Vaasudeva replied: Dharma Raja! Be this ver well noted that among the 'Devataasahita sumpurna lokaas' there could ever be a 'mahadhanurdhara' like the Kunti Kumara Dhananjaya. He is the 'maha shakti shaali', 'astrajnaana sampanna', 'paraakrami', 'mahabali', 'yuddha kushala', 'sadaa amarsha sheela' and 'manushyottama parama tejasvi'! Arjuna's bhuja sandhaas be of 'vrishabha samaana supushtaas'' his bhuja dvandvanaas' are massive and even colossal; his movement pattern are of Simha sadrusha; indeed he is a maha balavan and Shrisampanna Yuvaka and a decisive 'shatru naashaka'. *Aham tam tat karishyaam yathaa Kuntrrsutorjunah, Dhaartaraashrtasya sainuaanidhakshatyagnirivendhanam/ Adya tam paapakarmaanaam kshudram Sobhadraghaatinam, apunardarshanam maargamishubhih kshopsyaterjunah/ Tasyaadya grudhaah shyenaascha chandamaayavastathaa, bhakshayishyanti maamsaani ye chaanye purushaadakaah/ Yadyasya Devaa goptaarah sendraah save tathaapyasou, raajadhaaneem yamasyaadya hatah praapsyati samkule/ Nihatya Saindhavam Jishnuradya tvaapupaasyati, vishoko vijjvaro Rajan bhava bhutipuraskrutah/* My supplementary action pattern be as per the Savyasaachi's proactivity like jvalitaagni to supply dry grass. Right today the 'neecha paapi Jayadratha' be killed by Veeraarjuna by his mighty arrows in such a manner as never to return from the Yama loka and unlikely to return back to earth. Indeed, the 'gridhra-shyanaad carnivorous birds and such other 'narabhaksha jeevajantus' be today celebrate Jayadratha's dead body remains soon today itself. Even if Indra sahita sampurna Deva Ganaas too, would be save the tuccha Jayadratha to atonce reach yamaloka never to return to this martya loka. Raja Yudhishtara, we both should be killed and then we would return to you after vijaya prapti and till then be kindly patient and with confidence; but neither be with brooding nor agitation.

Next Chapter then describes Yudhishtara's 'aasheervaadaas' to Arjuna who reached him and touched his feet as he was full of smiles and embraced him with appreciation and admiration. He addressed Arjuna thus: 'Arjuna! To day at the sangrama, your dharma vijaya be awaiting you with certainty as Bhagavan Krishna too nodded His hear with ready confirmation.' Then the Jayasheeli Arjuna too was happy and stated! Raja Dharma Raja! To day in the earlier hours I had memorable and astonishing dream thanks to my close association of Bhagava Shri Krishna I had dreamt of the mahattara darshana of Bhagavan Parameshwara and secured the pashupataastra as you were already aware of.' Then as per the instruction of King Yudhishtara, Arjuna got readied with kavacha and the gandeevaadis and emerged from the Shibira with 'mahotsaaha' as Sataki sahita Shri Krishna too accompanied. After Arjuna got into the maha ratha with Veera Hanuman as the Rathadhvaja. *Anvaaruuruuhatuh Parthe yuwoodhanajanaaddanoy Sharyeryagjnamaayaantam yathendram devamashvinou/* As Arjuna ascended and settled down in the chariot, Satyaki and Shri Krishna too ascended Asvhini Kumaaras and Indradeva to attend King Sharyati's maha Yagjna.

[Vishleshana King Sharyati Yagjna attended by Indra and Ashvini Kumaras.

One day, King Saryati visited the place with his daughter, Sukanya. While she was wandering around, she saw two bulbs flashing inside the anthill. She got attracted to the lustre and pierced them with a sharp instrument. A stream of blood started pouring out of his half closed eyes. Chyavana got furious and cursed the entire army of the King Saryati with a stoppage of urine and necessary functions of the body.

When the king found out the cause of infliction, he became sad and pleaded the Maharshi for its removal. Sage Chyavana asked King Saryati to offer his daughter in marriage as a penance for the sin committed. This way Sukanya got married to Chyavana. Sukanya was a loyal and a faithful wife. She had fully dedicated herself in the service of her spouse,. One day Ashwanikumars, a celestial physicians

visited the ashram of Sage Chyavana. Sukanya honoured and worshipped them as befitting guests. Seeing her devotion towards her husband, they blessed Chyavana with a gift of youth. The Sage Chyavana promised Ashwanikumars, that he would make them drink the divine nectar offered in yagna, to which they were not eligible. Ashwinikumars were very happy and blessed both of them before leaving. Meanwhile King Saryati came to know of the miraculous transformation in Sage Chyavana and visited him. The sage welcomed the King and asked him to take up a yagna. He offered some portion of soma of Yagna to Ashwanikumars. But, Indra manifested himself there and objected. Chyavana ignored the objection and went ahead to fulfill his promise. Indra got angry and lifted his right arm to strike the Sage with his Vajra weapon. Chyavana was able to defeat the Vajra with his strength. He created a demon, named Mada to Kill Indra. As the demon advanced towards Indra, he realized the strength of the great Maharshi and pleaded him an apology. He also assured that Ashwanikumars would be treated on par with all other gods and will get their due share in the Soma of every yagna. Hearing this, Chyavana got calm and destroyed the self-made demon into ashes. This was all about Asvini Kumaaras and Indradeva to attend King Sharyati's maha Yajna.]

Further stanzas

As Arjuna and Satyaki were together on the ratha they were like Budha and Shukra seeking to smash off darkness to enrich the glitter of Chandra Deva. Then mangalika stotras by vandeejanas, as followed by ranavadya dhvanis ensued. There were at that time, there were plentiful of shubha soochanas. Then Arjuna addressed Satyaki and stated: *Yathaa paramakam kityam Saudhavasya vasho mama, tathaiva samuhat krittam Dharmarajasya rakshanam/ Sa tvamadya mahabaaho raajaanaasm paripaayaya, yathiva hi maya guptastvaya gupto bhavet tathaa/---Mayyapekshaa na kartavyaa kathamdhidapi saatvata, Raajanyeva paraa guptih kaaryaa sarvaatmanaa tvayaa/ Nahi yatra mahaabaahurvasudevo vcyavasthitah, kimchid vyaapadyate tatra yatraahamapi cha dhruvam/* For me today my maha karya be to kill Jayadratha and for you Veera Satyaki! Be your maha katavya be Yudhishthara Raksha on today's maha yuddha. Just as Shri Krishna be my unique source of shelter, you be so for Dharma Raja. Saatvata veera, I beseech you not to follow me or accompany me, but kindly make sure to provide a full cover of Yudhishthara's 'paripurna raksha'. As Arjuna made an appeal to Satyaki, recalling that Dronaachaarya made a promise to Duryodhana in the past to somehow seize Yudhishthara and it might indeed be opportune for Dharmaraja be not harmed any way. Satyaki had readily agreed and parted the way for Yudhishthara raksha.

JAYADRATHA PARVA

Chapters Seventy Five, Six, and Seven, on Dhritarashtra's distress on the ongoing developments and Sanjay's assuaging his feelings- Kourava sena's 'utsaaha' as 'Chakra Vyuhanimana' by Dronaacharya

King Dhritarashtra enquired of Sanjaya as to what was the reaction of Pandavas as Abhimayu mrityu as he had been hearing the resounding vilaapa dhwanis from Pandava shibiras. Yet, there had not been the pleasurable reaction of Duryodhana and kourava veeraas, especially from the Sindhuraja shibira and none from Somadatta- Vimimshati, Durmukha, Chitrasena, Vikarnaadi kourava veeraas and indeed from Dronaadi shibiraas where the normal early hours of vedaghosha normally followed by 'geetavadyas' and 'nrityollaasaas' were normal. Indeed he had asked Duryodhana to think and rethink about the maha sangrama especially as Shri Krishna had been a 'pandava paksha paati' anyway but to no avail. *Karna*

Dushaasanamate Soubalasya cha durmateh, pratyakthyapate mahabaahuhu kulanrakaranename/ Karna, Dusshaasana and the evil minded Shakuni had pressurised the psychology of Duryodhana and negated Shri Krishna's mahatmya. Sanjaya! I was against the dyuta karya nor Vidura, Bhishma Pitamaha and not even Sindhuraja Jayadratha, while Shalya, Bhurishrava, Purumitra, Jaya, Ashvathaama, Dronacharya too. If only Duryodhana had the restraint to listen to other wellwishers he would have been contented and peaceful for long life without these kinds of ups and downs. Pandavas had all along been united and ever composed and would surely be happy in the none too future. *Dharmaapekshi nato nityam sarvatra labhate sukham, pretya bhaavo cha kalyaanam prasaadam pratipadyate/* Those who seek to preserve 'dharma paripalana' do certainly deserve 'sarvatra sukha shanti' and even after mrityu they be ever peaceful and contented. Indeed Pandavas be well prepared to assume bhuparipalana what with their discipline and controlled authority all over the Prithvi even for generations. In fact the dharmapakshapaati kouravas like Shalya-Somadatta-Mahatma Bhishma-Dronacharya-Vikarna-Vahneeka-Kripachaya and such mature elders do certainly fall in line with Padava's psyche and action pattern. Sanjaya! I had pleaded a lot with Duryodhana to change his behaviour with Pandavas but fell on dead ears as per his own 'kalacakra prabhava'. I had been crying away and pleading Duryodhana for long, long time to adjust but the more that I pleaded the further he had resisted and became stiffer in negativity. On the Pandava's side, Bhimasena, Arjuna, Vrishniveera Satyaki, Panchala veera Utaamouja, Durjaya Yudhaamanyu, Durdharsha Dhrishthadyumna, Aparajita Veera Shikhandi, Kekayarajakumara, Somaka putra Kshatradharma, Chediraja Dhrishthaketu, Chetikaana, Kashirajaputra Abhibhu, Droupadi Pancha Putras, Raja Viratha, Maharadhi Drupada, Nakula Sahadevas, and above all the Mantradaata Madhusudana, are present and what kind of maha sangrama be possible ever! Could Duryodhana, Karna, Subalaputra Shakuni, and Dusshasana who are equipped with some divyastraas balance the might of Pandavaas! Sanjaya! Even now Duryodhana had still not realised when stalwarts like Bhishma Pitamaha had fallen to dust. Eversince Abhimanyu was killed, my trepidation had increased thesence. *Najaatu tasya karmaani yudhi gaandeevadhanvanah, apakritya mahat taat sodhum shakshyanti maamakaah/* Sanjaya! As Gandeevadhari Arjuna having been subjected to the fall of Abhimanyu how indeed he would take revenge be truly weakening the pace of my heart's trepidation and foreboding. What is Duryodhana planning at this critical timing, and how indeed are Karna-Dusshaasana- Shakuni be advising him!

Sanjaya then replied: Maha Raja! I am able to witness the entire proceedings and be not get alarmed for now as the erstwhile 'prarabdha karma phala'. Earlier, Yudhishtara too was rattled like wise at the loss of Abhimanyu and your concern was truly negligible. If only you had instructed Duryodhana not to start all this confusion and chaos, these type of fall out syndrome could have been avoided. You could have imprisoned Duryodhana and these criticalities would not be arisen. *Tat te buddhivayabhee chaaramu - phalashyanti pandavaah, panchaalaa vrishnayah sarveyechaanyepi naraadhupaah/ Sakritvaa pitrukarma twam putrah samshtaapya satpathe, vartethaa yadi dharmena na twaam vyanamaavrajat/ Twam tu praagjnatamo loke hitvaa dharmam sanaatanam, Duryodhanasya Karnasya Shakuneschaanvagaa matam/ Tattam vilaapitam sarvam mayaa Rajan nishaamitam, arthe nimishaamanyasya vishamishram yasthaa madhu/* This was all due to your own 'vaipareetya buddhi phala' that caused the pandemonium to Pandavas, Panchaalaa, the samasta vrishni vamshiyaas and the multitude of kings and their sainyas had been suffering. If only you had brought up in 'sanaatana dharma', then Duryodhana would not have the the identity Karna-Shakunis whose 'buddhi heenata' was evident. Now! Rajan! I had been noticing your musings of 'vichaara- vilaapa-kalaapaas' patiently but would this not be like burnt fingers as of 'visha - mishrita madhu samaana' or poisoned honey dharaas. Indeed, your progeny headed by Duryodhana had

totally ignored Shri Krishna mahima as not only Pandu putraas but Bhisma Dronaadi kourava maha veeraas too. Shri Krishna too be fully aware that your sons and his blind followers be steeped in selfishness and egotism. The ‘ maha samrajya’ of your erstwhile generations was by the trick of ‘mayaa jooda’ was retained with you wholly and shamelessly. Still, you ought not to blame your progeny and their selfish friends, but you about you your self sir! Is that fair and justifiable at all. Indeed, ‘dharma saves dhamatmaas’ as the eternal truism asserts : ‘dharmo rakshati rakshitah’. Indeed, when Shri Krishna, Arjuna, Satyaki, Bhimasena and such maha manushyaas take to one side, could any twisted brains or brute force be balanced at all. Now, do listen to the detailing of the emerging positioning of Kourava-Senas.

Sanjaya continued his ‘divya drishti’ addressing King Dhritarashtra that as Dronacharya at the very early morning had made the construction of Chakrashakata Vyuha even as Kourava maha rathis and their senas were over enthusiastic and even overwhelmed. Some were screaming with dhanush thamkaaraas yelling where was Arjuna with his pratigjna bravados! Some were yelling with swords pulled out from their sheaths, some were ready to hurl their huge maces shouting where was Arjuna with empty ‘pragalbhas’! Some shura veera yoddhaas were decorated with vichitra maalaa alankritas with their astra shastra pradarshanaas shrieking contemptibly ‘where was Arjuna and where was the mayaavi Krishna the Arjuna Sarathi’! Meanwhile, Dronacharya had blown off his shankha as the elephantry, cavalry, and infantry were alerted. Then the Acharya addressed Jayadratha: ‘ Raja! you, Bhurishrava, maha rathi Karna, Ashvatthaama, Shalya, Vrishasena and Kripaacharya, some one lakh of cavalry, sixty thousand rathikaas, fourteen thousand madashraavi gaja rajas, twenty thousand kavacha dhari foot soldiers be readied at a distance of approx. 12 km away. Sindhuraja, once you be away thus far away, even Indra and Deva samuhaasa be unable to harm you. Be brave and courageous.’ As Dronacharya gave assurances thus, the Gandhara Maharathis proceeded swiftly to attack the pandavaas. Sindhu desheeya jayadrathaashvaas of some ten thousand number, besides yuddhakushala gajaadoodhas of two and half thousands too were on the move along with the rest of Kouravas too ready for attack. Then Dushaasana and Vikarna were standing ahead of Sidhu Raja Jayadratha’s safety. The Drona nirmita chakra garbha shakata vyuha was of twenty four koshaas length and ten koshas of width [Kosha may also refer to roughly 1.8 km (1.18 mile) or 3.2 km (2 miles).] At the face of the Vyuha was Dronacharya himself as Mahadhanurdhara Kritavarma was ready at the ‘suchee mukha’ and there behind was Kambojaraja and Jalasangha as followed by Duryodhana and Karna backed up by one lakh maha yoddhaas faned as never showing back reputation of do or die only. Behind Bharadwaaja Nandana Dronaachaarya was the Bhoja Raja to back up the Acharya who was worked of with fury like Yama Raja Himself.

Chapters Seventy Eight, and Nine describe ‘apashakunas’ as felt by Kouravas-Arjuna’s gusto -his shankha naada- Durmarshana gaja sena samhara-kourava senaa palaayana-Senasahita Dusshaasana palaayana

Thus far the kourava sena was truly overjoyed and ecstatic with shankha naadaas, trumpeting, and in extremely engaged in rana vaadyaas, till such time that the Savasachi Ratha was sighted. Most suddenly they experienced shock waves and stunned silence while they experienced severe ‘apashakunas’ of thousands of crows and koels were swaggering and howering near their heads with alarming sounds while bhayankara shabd as deafened them as of braying of donkeys and hissings of snakes. Indeed, the ‘apashakunas’ as experienced by kouravas appeared to be the ‘shubha suchaka shakunas’ to the Pandavas especially by Arjunaadi ‘parama yoddhaas’. At that time, on the skies above, there were ulkaapaatas and bhukampanas indicative of some significant happenings ahead of the day. That very timing Nakula putra

Shataaneeka and rupada Kumara Dhrishtadyumna made a quick Pandava Vyuh to trap and smash down the Kourava enemies. Then Durmarshana of Kouravas heading one thousand rathikas, hundred elephantry, three thousand of cavalry, and ten thousand foot soldiers and made a public announcement: ‘ Like the seashore could hold up the ‘maha samudra tarangaas’ of unimaginable speed and ferocity, my courage and tenacity must hold up Arjuna’s ‘maha veeratva’ and velocity . Kourava Maha Rathis! Do please standby for a while, let me now possess the greatest honour of stalling Arjuna as my name and fame be well recognised all over the universe, indeed!’ Then the Krodha purva Yamaraja, Vajradhari Indra, Dandadhari Antaka, Kala preraka Mrityu, Kshubhdhika Trishulapani Rudra, Paasha dhari Varuna, Pralayakaala samasta pralayakaala Agni Deva samaana Durdharsha blew up his ‘shankha maha nishvana’ and attacked Arjuna. Then Shri Krishna raised panchajanya shanka while Arjuna raised his Devadutta as the Kourava senas were terrorised in panic while several of them fell unconscious too.

Then Arjuna addressed Shri Krishna: ‘ Hrishiksha! As Durmarshana had been awaiting me challenging, do please take the chariot.’ Having reached there, Arjuna released ‘baana varshaas’ as thousands of ‘shatru sena mastakaas’ were raised so high and hit down the earth with ‘haa haakaaraas’. Similarly the sangrama vijayaabhilaashi Durmarshana’s head too was dropped to dust in minutes. Then the heads of horses, the trunks of Durmarshana’s elephantry, and the horsemen and the foot soldiery had been slashed to pieces. The same Kourava sainya and shura veera yoddhaas who were decorated with vichitra maalaa alankritas with their astra shastra pradarshanaas shrieking contemptibly ‘where was Arjuna and where was the mayaavi Krishna’! got the reply back now: *Ayam Parthah kutah Partha esha Partha iti Prabho, tava sainyedshu yodhaanaam Paarthabhutamivaa bhavat/ Anoynyamapi chaajaghnuraatmaanapi chaapare, Paartha bhuta mamapyanta jagat kaalena mohitaah/* ‘ This is Arjuna, where is Arjuna, here is Arjuna’ was the spontaneous reaction of the Pandava Sainikaas! Several Kourava yoddha shareeraas had their fallen dead and the survivors sat still without further attacks, while some were hailing shouts for help and assistance. As Arjuna’s shreshtha baana paramparaas had severed hands and shoulders were with parighas, sarpa samaana bhindhapaala, praasa, shakti, rushti, parasaas, nivyuhas, khadga, dhanush, tomara baana, kavacha, aabhushana, gadaa, bhujja keertis as were dropped to dust. *Yattasya ghatamaanasya kshipram vikshipatah sharaan, laagavaat Panduputrasya vyasmayant pared janaah/* Panduputra Arjuna was with ‘purna saavadhaana’ with a cool mindedness released the ‘baana paramparaas’ as the Pandava yoddhaas as also the survivor Kouravas wondered as to how equanimous be the Panduputra!

King Dhritarashtra enquired of Sanjaya whether Arjuna having smashed off the large chunks of Kourava yoddhaas were either killed or taken to heels, did or not enter the Shakata Vyuh or what! Sanjaya replied: Maha Raja! as the remnant survivors dared not to raise their heads up as Dusshaasana was fumed up and got readied to attack the Savyasaachi. Dusshaasana was in suvarnamaya vichitra kavacha, as his shirastraana was glittering too and indeed he had the grand reputation of being a ‘dussaha parakrama shura veera.’ Dusshaasana with his vishaala gaja sena had then surrounded Arjuna as of the samasta prithvi was surrounded himself. The madonmatta gaja rajaas with their ghanta dhvanis, and the mounted yoddhaas with their shankha naadaas were reverberating sky high, while Dusshaasana was seething with rage and for a minute or two jumped up and provoked the gaja sena yoddhaas as Arjuna made a simhanaada and smashed off the gajaaroha yoddhaas in pieces. Then Arjuna like a ‘makara samaana gaja sainya sarovara’. *Te gajaavishitraitataakshanairyudhi gaandeevacheditaih, aneka shata sahastriah sarvaanheshu samarpitaah/* Arjuna by his gaandeeva dhanush flashed lakhs of baanaas as the maha gaja senawas crashed down collapsed as the surviving Dusshaasana gaja sena raised earth shattering grumbings. Kireetadhari Arjuna then released bhalla naamaka maha baanaas as the Kourava purusha simhas got sliced off their respective heads as the padma samuuhas on the ponds of red hot blood! *Evam*

Dusshaasana balam vyadhamaanam Kireetinaa, sampraadravanmahaaraaja vyathitam sahan aayakam/ Thus Maha Raja! Your putra Dusshaasana was severely hurt of his self pride besides of smashing of his gaja sena by Kireetadhari Arjuna had taken to heels from there along with the remaining senas. Then he ran towards Dronacharya and managed to enter the Shakata Vyuha.

Chapter Eighty on Arjuna-Dronacharya's conversation- Arjuna's attack on Kourava sena initially

On learning of Arjuna's massacre of Dusshaasana's gajasena and of the latter's palaayana seeking refuge from Dronacharya, then Arjuna addressed the Acharya after taking permission from Shri Krishna as follows: *Shivena dhyahhimaam Brahman swastichaiva vadasvame, bhavadpasaadaamicchaami paveshtum dubhidaam chamuum/Bhavaan pitusamo mahyam Dhamaajasamopicha, tathaahamapi te akshyah sadaiva dwijasatthamam/ Tava pasaadamiccheyam Sindhu rajaanmahaahave, nihantum dwipadaam shreshtha pratigjaam akshame pabho/* Bahman Acharya! Do kindly think of my 'kalyaana' and auspiciousness in my favor as I am approaching you seeking your blessings for me. May I enter this 'durbhedyo vyuha' for my sake. You are like my father Panduraja, and my elder brother Dharma Raja and like of my darling friend Shri Krishna, thus making by sincerest supplication to your greatself. As you would always provide security and putra vatsalya to Ashwatthama, may I too be made available for me. With your benign blessings for me, do vey kindly allow me to fulfill my patigjna for killing Sindhu raja Jayadratha'. Then Dronacharya then smilingly replied: 'Arjuna! Unless you could defeat me, it ought not be possible to even think of Jayadratha Vadha.' So saying the Acharya commenced releasing arrows on Arjuna, his ratha dhawaja and the Sarthi too. *Tatojunah shaavaataan Dronasyaavaarya saayakaaih, Dronamabhyadravad baanaaighorarupairmahattarah/ Vivyaadha charane Dronamanunmaaya vishaampate, kshatradhamam samaasyaaya navamabhih saayakaaih punaih/* Arjuna having evaded the Acharya's arrows, and as per 'kshaatra dharma' issued nine arrows at the Acharya's feet. Then, Drona like 'prajjalitaagni' shattered teevra baanaas as not only Arjuna but Shri Krishna too were injured. Not only that but smilingly Dronacharya released baana varshaas as Arjuna flashed off six hundred teevra banaas besides seven hundred more on the Acharya and further ten-ten thousand banaas on Kourava sena as there followed mayhem of kouava senaavadha of the rathikas, elephantry, cavalry and foot soldiers. *Rathaasvadipapatyoghaah salioughaah ivaadbhutaah, yugaantaadityarashmyaabhih pandavaastra sharair hataah/* Pralayakaala Surya kirana samaana Arjuna with his tejasvi baanas devastated countless ratha-ashva- gaja-samuhaas in the 'kaala pravahaas'. Then Dronacharya ripped off a 'shatrupranaaghaata baana' on Arjuna's chest as the latter felt such a sensation of a parvata swirled at a massive earth quake. Yet on recovery, with his characteristic dhairya dharana flashed off a pankha yukta baana was able to injure the Acharya but the latter hacked off on Shri Krishna with five, eighty three on Arjuna, and three on the radha dhawaja as all were damaged. Then Bhagavan Shri Krishna addressed Arjuna not to prolong the mutual altercation with the Acharya any further but skip him for now. Drona then heckled Arjuna: Pandunandana, you seem to be leaving me away as of running away from me!' Arjuna replied: Sire, you are my guru anyway and no shishya could ever beat the guru!' Then Arjuna moved forward as Panchaala Veeraas and Yudhamanyu followed too. Then, Jaya-Kritavarma-Kambhoja King and Shritayu stopped him as they had the backing of ten thousand maha rathis, and gopala ganaas like abheeshhah-sura sena-shibi, vasanti, maavalleka, laalitya, kekaya, madraka, narayana and so on. As Arjuna was already in putra shoka was indeed unstoppable anyway as topped with revenge to kill Jayadratha! Then there was shouting be the opposite side as Savyasaachi was challenged and stopped.

Chapter Eighty One on Arjuna's yuddha with Dronacharya and Kritavarma while entering the Vyuha while Shrutayudha attacks with his gadaayudha was killed by him and so was Sudakshina too.

At that very time as Arjuna was seeking to break into the vyuha, Dronaacharya followed and showered baana varshas as pandava sena's several horses were hurt and ratha samuhaas, gajaaroahaas were fallen crashed. On the otherhand as per his pratigjna Arjuna had attacked Dronaacharya who in turn issued twenty five marmabhedi banaas injured Arjuna severely. This followed Arjuna's smashing of 'bhalla baana prakatita Bahmaastra'. Yet while admiring the 'astra vidyaapaarangata' of Arjuna, the Acharya remained stabilised and issued 'maha megha jala sahasradhaaraas' of baanaas on the 'Arjuna swarupi maha parvata'! As Arjuna was engaged in systematically severing the same, the Acharya lashed off with his bahmaastra baana varsha as Arjuna cleared them yet again. Then the Acharya lost his patience issued further more twentyfive extraordinary potent shakti baanaas which injured Arjuna while seventy more such yet another arrows offended Shri Krishna bhujas and vakshasthaala. Buddhiman Arjuna smiled off and stopped off further baanaas of the Acharya and proceeded further on and initiated attacking Kritavarma sena and further like Mainaaka Parvata with 'avichala bhaava' moved on through the chariots of Krita varma and King of Kamboja Sudakshina and flashed off kankapatrayukta dasa baanaas and damaged Kritavarma who too smiled off and hit Arjuna with twentyfive and an equal number on Shri Krishna too . In return Arjuna got furious and released visha sarpa samaana bhayankara agni jwaalaa sahita banaas fo twenty some and severed Kritavarma's dhanush. Then the latter picked up another dhanush and aimed at Arjuna's broad chest and injured the same while in return the latter too did the same. Then Shri Krishna intervened and asked Phalaguna not to be merciful to Kritavarma and leaving any kind of hesitation kill him instantly. Then Arjuna with his arrows made Kritavarma senseless had attacked the vegashaali mahaaashvas of Kamboja sena. As Shwetavahana Arjuna was seeking to beakthrough the Vyuha, Kritavarma on recovery got fumed up even as Panchala rajakumara Yudhaamanyu attacked Arjuna with his Uttaamouja sena. Even as the bhoja vamshee Kritvarma attacked Arjuna while simultaneously Yudhaamanyu too attacked the Uttamouja sena and then Arjuna had crumbled Kritavarma's radha dhvaja and his dhanush too. Kritavarma having picked up another dhanush decided to hit Arjuna while the Panchaalaas had severely injured Kritavarma. Then Arjuna spared Kritavarma. Yet Shritaayudha the kourva yoddha then meanwhile got furious and smashed three severmost arrows on Arjuna and seventy on Shri Krishna and futher hit Arjuna dhvaja which was however was missed. Then Arjuna got wild with unusual fury and lashed on King Shritaayudha as the latter was grievously damaged yet desired to return back and succeeded doing so by hitting Arjuna bhujas and his vakshasthala too. Smilingly the shatrudamana Arjuna issued seventy naaraachas and hit Shritaayudha to become rathaheena as the Maharathi jumped out and took to his gadaayudha and attacked Arjuna. Indeed Shritaayudha was the Varuna Putra and his mother was the Sheetalalitha Mahanadis Parnadha was his own mother. She asked Varuna Deva and go the boon of deathlessness for their son as he said that death was inescapable anyway but could bless the son with the caution of not indulging in baana prahaaraas but to take to gadaaprahaaraas which could hit devasamana purushaas too. *Na chaakarot sa tadvaakyam praptekaale Shritaayudhah, sa thaa veeraghaatinya Janaardanamataadyayat/ Patijagraaha taa Krishnah pounenaamsena veeryavaan, naakampayat Shourim saa vindhyam girimivaarnilah/ Pratyudhyaantee tameveshaa ku tyeva duraadhishthataa, jaghaana chaastitham veeram Shr taayidhamamarshanam/* Yet, not realising the 'kaala mahima', Shritaayu did not heed Varunadeva's 'agjna' and thus neither Viindhyachala and much less of Shri Krishna were disturbed. Just of 'doshayukta Abhichaarika kaarya' ought to get bounced back, the Shritaayudha 's own gadaayudha and killed the Varuna putra Shritaayudha instantly as his fell down dead as his sena had made 'haahaakaaras'. As Varuna Deva warned so had happened and as following the tragedy , the Kamboja raja's son Sudakshina by his 'vegashaali ashva dalaah sahita' attacked Arjuna as the latter by hitting with seven amogha vegashaali banaas as the upstart was halted and fell down yet on recovery released ten kankapankha

baanaas and injured Arjuna became as a of a 'kshata vikshita' while Phalguna retorted with 'atyanta teevra bhalla namaka baanaas and Sudakshina fell down for ever as by Arjuna, as the Sudakshina sena was on run away from the yuddha bhumi.

Chapter Eighty Two details as to how Arjuna killed Shritaayu- Achyutaayu- Niyataayu- Deergaayu- Mleccha Sainikaas and Ambashthaadi kourava yoddhaas

As Kamboja raja Sudakshina and Shritaayu were killed by Arjuna, the vast Kourava Maha Veeras and their respective senaas resorted to massive furore and anyeka baana varshaas on Arjuna, especially by Abheeshaaha, Shurasena, Shibi and Vasanta desheeyaa sainika ganaas. In turn, Arjuna too resorted to kourava sena 'vidhvamsa' with spontaneous alacrity when the shatru sena was aghast as a tiger chased mrigaas and went helter skelter. Then there emerged Shritaayu and Achyutaayu and rained off sahasra baana varshaas and of tomaraas as even Shri Krishna and Arjuna were aghast and even for a while confused and bewildered for sometime as the maha kourava senaas raised simha naadaas. Then Arjuna and Shri Krishna were of 'atyanta santapta manasaas' as the two maha veeras of Shritaayu and Achyutaayu surrounded and having made baana varshaas as the kourava senaasa hurled off' naanaa prakara aayudhaas' on Arjuna Shri Krishnaas in one massive attack. Then suddenly Veeraajuna as per Krishna's advice resorted to utilise 'Aindravaastra'. As a result, Arjuna was comfortably ease the situation and further Arjuna baanaas had suddenly got reversed the criticality of situation as the Kourava yoddhaas had lost their grip suddenly. *Tou cha Phalgunabaanourdhairvadhatbaahu shiraasou kritou, vasudhaamanva-padhyetaam vaatanunnaaviva drumou/* Arjuna baana samuhaas had thus got severed and rolled off the arrogant heads of Shritaatu and Achyutaayu and their shoulders and hands were cut off. Then as having killed off the kourava heros, Arjuna made a search for other kourava shreshtha maha rathikaas by close and intent search and having killed them too made constant inrouds in to the maha vyuha. Then as both Shritaayu and Achyutaayu were eliminated their sons Niyutaayu and Deeghaayu were worked up and challenged Arjuna. *Taavarjunou muhuurtena shaaih samnataparvabhih, praishayat parama krudhdhou Yamasya sadavam prati/* Then Arjuna became being of 'atyanta kupita manas' issued potent arrows and forwarded them too to 'Yama raaja sadana' Then like a giant like elephant king having been let loose in a sarovara of fragrant lotuses, the Kshatriya Shiromani Arjuna became irresistible in the maha yuddha right through the Vyuha deeper and deeper inside. Then as per the directive of Duryodhana the poorva-dakshina desha kalingaadi nareshas and their respective chaturanga bala senaas attacked the single yet the singular Arjuna. Ugra rupadhaari Arjuna being a Savyashaachi with the 'nipunatva' of releasing baana prahaaraas with both his mighty hands and shoulders aloft had resorted to severing the heads and shoulders of shatru senaas. The teevrata of the gaandeeva baanas was such as a maha vriksha had fallen crumbled and the large pakshi samuhaas were fallen dead as the kourava sainikas mastakaas and the bhushana bhushita bhujaaas were slashed off instantly as the bhumi was glittering as mani bhushita aneka sarpa brindaas. Arjuna baana paramparaas were presenting the mleccha sainika gajaaroohaas had crumbled dead as the maha gajaas too had the same fate. As atop of the survived gajaas any way, some of the mlecchha sainikas who were well familiar with aasuri maayaa prayogaas were of bhayankara netras, of dark eyes, black crow samaana duraachaaris, stree lampataas and kalaha priyas and were of the origin of yavana, paarada, shaka and vaahneekas always ever ready for yuddha sthiti. Thousands of Ambashtha Daavaartisaara. Darada and Pundraaadi samkaaraheena mlecchaas of countless koura senaas. Yet, mahaa veera Arjuna was surrounded by them. Then Arjuna had utilised divyaastaas like Mundita, Adhamundita, Jataadhaari, Apavitra and such baanas and resorted to wholesale samhaaraas. Arjunaastraas then caused bhayankara 'rakta pravaahaas' for the bellyful bliss of wolves and foxes. Krodha purva Dhananjaya appeared to have filled up the yuddha bhumi with bloodsheds with his kankha pankha teevra baanaas as

King Ambashtha's ashva maha dalaas were shattered. Ambashtha got fumed up and made gadaa prahaaras on Arjuna and Shri Krishna too. He stopped the Arjuna's chariot and made his gadaaghaataas on them. Then Arjuna then spread his pankha baanaas all over and further Ambashtha's gada too was destroyed into pieces. Ambashtha then asked for another mighty gadaa and kept on hitting both Arjuna and Shri Krishna too. *Tasyaarjunah khurapraabhyaam sagadaavadyou bhujou, chicchendrou shiraschaaryen patrinaa/ Sa pataat hatoraajan vasudhmanunaadayan, Indradhvaj ivotsrushto yantranirmukta bandhanah/* Further the gadaa sahita Indradhwaja samaana raised hands both were severed Ambashtha's mastaka with Arjunaa's 'kshura prahaaraas' even as the yantra yukta bandana mukti of the king's ratha dhwaja too crashed down to dust.

Chapter Eighty Three on Duryodhana's appeal to Dronaachaarya to let him face Arjuna himself and attack as Dronaacharya equips him with 'abhedyava' and sends Duryodhana

As distressed by the series of Arjuna's vijayaas by the killings of Shritaayu- Achyutaayu- Niyataayu- Deerghaayu- Mleccha Sainikaas and Ambashthaadi kourava yoddhaas, Duryodhana approached Dronaachaarya and wailed: ' Gurudeva! Arjuna had already killed our kourana maha balies one after another and had initiated to proceed further and further deeper into the Vyuha to be able to kill King Jayadratha as per his pratigjna before the day. Acharya! You are indeed our single source of help. Bahman! I am now getting more and more convinced that you are a pandava 'hita tatpara'. *Yathaa shakti cha te Bahman vataye vriktimuktimaam, preenaamicha yathaashakti tacchatwam naavavidhyase/ Asmaatra twam sadaa bhaktaanicchhasyamtavikrama, paandavaan satatam preenaasyasmaakam vipraye ataan/ Asmaanevopijeevamstvaakam vipaye atah, na hyaayam tvaam vijaanaami madhudigdhamiva kshuam/ Naadaasyacched varam maham , naavaarayishyam gacchhaanmaham Sindhupatim grihaan/ Vipravara!* I am too to my 'yathaashakti' keep performing for you the 'uttama jeeva vyavastha' and you too have been responding, yet do keep in mind the same too, but may be that you have been always performing 'nirantara pandava paksha prasannita'. You have been enjoying at our cost, as of a sword dipped deep in honey. In case you would not save the Sindhu Raja and allow Arjuna to halt further then Rit would be like betraying a 'moorkha' like me. Indeed, may the manushya jaati be destroyed ever by Yama raja, but my prestige be not to let Arjuna be the cause for Jayadradha Vadha. Oh the red horse driven ratha Guru Acharya, do very kindly help me that Arjuna pratigjna be falsified.' Then Dronaachaarya replied: 'Raja Duryodhana! Do kindly seek to agree that you are to me what my son Ashvattaama had been. Yet, I am being ever truthful and do please hear to me carefully. Shri Krishna is Arjuna's saaradhi and having taken a little leeway Arjuna had made his way somewhat and don't you not realise that was not even a kosha away from Jayadadhradha [Drona nirmita chakra garbha shakata vyuha was of twenty four koshaas length and ten koshas of width, Kosha may also refer to roughly 1.8 km (1.18 mile) or 3.2 km (2 miles).] Indeed I had become of old age and do confirm this fact. Yet, I had taken a Kshatriya patigjna although realising that I could imprison for you that Yudhishtara. The latter was away from Arjuna yet would not be able to leave this key positioning to forestall the speed and gusto of Arjuna even as he be for more superior to you. He had been denied of his due possession of the kingdom and thus desperate. Why do you not your self face him to assault! You are a youthful maha yoddha your self!' Then Duryodhana had been quietened and cornered by Acharya and replied: ' Acharya! You are the most distinguished ' sampurna astra shastra dhaari shreshthaa and how indeed I could ever imagine of stopping Arjuna ever! In the yuddhhaas like this, even vajradhaari Indra be even surpassed, but not Arjuna most surely. He had even humbled Bhojavamshi Kritavarma, had done Shritaayu samhaara and so did the killings of Shriyaayudha, Shritaayu, Achyutaayu and sahasras of Mleccha sainikaas just now. Do kindly hence may I make an humble supplication to safeguard my prestige and stature fo now.' Then

Drona replied: ‘ Kurunandana! As you had explained that Arjuna had always been an ‘avashya durjaya veera, yet may I offer one ‘upaaya’ and could you speedily follow the same! I should be able to provide you a suvanamaya kavacha and any number of Arjuna baana pramparaas could ham you the least. Then manushya sahita Deva-Asura-Yaksha-Naaga-rakshasaas and the triloka beings too be unable to harm you. Duryodhana raja! once you wear this maha kavacha do jump against Krishnaarjunaas atonce.’ Then accordingly, the vedavetta sheshtha Dronacharya made the appropriate mantra japaas and made the kavacha dhaarana to Duryodhana. Drona then stated: ‘ Bharatanandana, may Para Brahma Paramaatma bestow you ‘mangala karana’. Nahusha puta Yayaati, undhumaaa and Bhageerathi aadi rajarshis be pleased to bless you. In this maha yuddha may the single footed, two feet and many footed praanis bless you. May the Swaha - Svadha-Shachi aadi Devis too bless you with vijaja. Naeshwaa, may Asita-Devala-Vishvaamitra-Angeera- Vashishtha-Kashyapaadi Maharshi ganaas be pleased to bestow their blessings. May Dhaata-Vidhata-Lokanaadha Brahma, Dwashasha Dishas, Ashta Dikpaalaas and Kartikeya too bless you. Drona further stated: Raja Duryodhana! Bhagavan Shankara bestowed this Kavacha Mantra to Indra Deva to destroy Vritarasura and now dear Raja this mantra prabhaava be such as to destroy Arjuna for good. So saying Dronacharya dispatched Duryodhana to the maha sangraama.

[Brief Vishleshana on Indras killing Vritrasura based on Devi Bhagavata amd Maha Bhaganvata Puranas:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trishira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira’s rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra’s dreadful deed, Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni’s sacrificing his life to serve a deva karya; Dadhichi obliged and Devata’s architect Vishvakarma made a thunderbolt like ‘vajraayudha’ with the help of which Vritrasura was killed]

Chapters Eighty Five and Six on Drona and Dhrishthadyumna bheeshana sangrama and ‘ubhaya paksha veeraas dwardva yuddha’

As Shri Krishna and Arjuna delved deeper through the Kourava Senaas, the Purusha pravara Duryodhana too followed them closely and then the Somaka sahita Pandavaas made simha gajanaas and attacked Donaachaarya. At the Vyuha dwaara Kourava Pandavaas were engaged in atyanta teevra bhayankara sangrama. That indeed was the madhaahna kaala which had thus far never witnessed thus far. Dhrishtha - dyumna blasted off his baana paramparaas on Dronaacharya sena as the latter too made apaara baana

varshaas, as both the senaas were hitting each other as the 'greeshma rityanta bhayankara vaayu praahaaraas' added to the severity. Pandava Yoddhaas with all their shakti had assaulted on Dronaachaarya who got smoldered and molested Pandava-Panchala-Kekayaas while Panchalaas hit the Acharya in return fiercely. The Acharya released baana vrishthi on Dhrishthadyumna and vice versa. The latter too was an expert of Shakti- Praasa-Rishti aadi astra shastraas and had been hitting the Acharya with his full might. Then the Acharya made three divisions of kourava sena and reached Dhrishtha - dyumana. Pandava Yoddhaas having been alarmed by Drona turned to maharathi Kritavarma. Meanwhile Dhrishthadyumna was slaughtering the kourava yoddhaas..Dronacharya was smashing off Panchaala sena like pralaya kaalaagni. Drona in the yuddhasthala was slashing off rathikaas, ashva dhaaris, elephantry and foot sanikaas helter skelter. At that time Vivimshati- Chitrasena- and Maha rathi Vikarna attacked Bhimasena while Droupadi Putras made quick hits on Vaahneeka raja. Shibi desheeya Raja Govaasana with an estimated thousand yoddhaas attacked Kashi raja Abhibhu's parakrami putra. Then the prajjvalitha agni samaana tejashvi Ajaata shatru Yudhishtara had encountered Madra desheeya raja Shalya while Dusshaasana while seeking to bring back and cajoling his sena samuha made an 'aakramana' on Satyaki whose rathika veeraas were extremely vengeful. Then the kourava sena and mahadhanurdharas with due kavacha dhaarana countered Chetitaana, while along with his gandhaara sena, Shakuni countered Maadri putras Nakula Sahadevaas yet the latter shattered Shakuni and his senaa too. Elsewhere Ghatotkacha the Bhima Putra assaulted kourava's rakshasa Alambusha, while Kourava Putras Vivimshati, Chitrasena and Vikarana were deeply engrossed with Bhimasena.

Then both the Kourava-Pandava dwandhva yuddha got intensified futher and further. While standing firm at the vyuha dwaara, Dronaachaarya was making all out efforts to let not breakthrough disregard of those parama pandava maha rathis who had sliced through already. He was thus engrossed maha yuddha with Pandava putras already. Then the pro kourava Avanti raja kumaaraas Vinda and Aravindaas shattered ten arrows on raja Virat as the latter gave mighty replies on them as also their rathikaas and the kourava chaturanga balaas too. Shikhandi hit off 'marmasthaana banaas' on Vahnika brothers and the soldiery became fumed up Vahnikas having been distressed had issued 'suvarna maya pankha banaas' and damaged Shikhandi's forceful hands and shoulders. Their mutual assault then took to 'bhayankara dhaarana' with 'shakti baana parampaas' as the sky and the directions were overcast totally. Elsewhere, Shibidesheeya Govaasana with his sena sahita attack on Kashi raja along with his princes, especially of their gaja senaas was truly memorable. Druapadi putraas surrounded Vahnika raja and attacked such unimaginable speed and assertive vigour that both pandava and kourava yoddhaas were stunned. Meanwhile Dusshaasana shattered off teekshna banaas on the Vrishni vamsheeya Satyaki and injured him forcefully as there followed a quick 'quid pro quo' as both were stunned and got quietened gasping. As Raja Kuntibhoja was badly hurt by Alambusharakshasa as the former shovered loha baana parampara and made simhagarjanaas like of Devendra- Jambhaasura yuddha. In that manner as there broke off the maha yuddha, meanwhile Pandukumaaraas Nakula- Sahadevaas had issued such severe baanas of speed and potency that Shakuni was unable to bear and had quietly disappeared . Yet the massive duel of Ghototkacha and Aambusha's was indeed historic. *Tayor yuddhaam Maha raja chitrarupamivaavhavat, yaadrisham hi puua Vrittam Rama Raavana yomrudham/* It was in this manner was like the Yuddha of Rama and of Ravana of both the Rakshasaas which indeed was truly picturesque. There followed the yuddha of Yudhishtara and Madraaja Shalya as of Devaraja Indra and Jambhaasura, while Dhitarashtra putras Vimvimshati, Chitrasena and Vikarna continued their sangraama with Bhimasena, as thus the Pandava- Kourava continued on and on all through the madhyaahana kaala of that most suspenseful day as Arjuna had asserted his veera pratigjna to smash down Jayadratha on that very day!

Chapters Eighty Seven and Eight on Dronacharya and Drishthadyumna Yuddha as also of Satyaki provides raksha of Drishthadyumna -Donaacharya and Satyaki's adbhuta yuddha

As Bhimasena attacked on Jalasanga the Kourava maha yoddha then his senasahita Yudhishtara assaulted Maha Bali Kritavarma, while at the same time Dhrishthadyumna crashed off his baana varshaas on Dronacharya even as with the characteristic paaspara krodhaas the Kourava Pandavaas were fighting in full swing. Thus followed maha bhayankara jana samhaara ensued mutually. That was the time when the balavan Dronacharya and the shakti shaali Panchaala Rajakumara Dhrishthadyumna's mahaadbudha dwandwa yuddha had ensued. The Acharya had at once slaughtered the pandava sena's heads and hands and legs as the pandava veera vastra-aabhushana, astra shastras, radha dhwaajas, kavacha-ayudhaas were thrown far and wide off. Astravidya jnaataas having abided by their deekshaas in the rana yajna were identifiable only for Vijayaakaanksha from both the sides of the attackers and attacked. *Rathine Rathibhih saardhamashvaaroscha saadibhih, maatanga varamatangaih padaataascha padaatibhih/* Maha rathikaas-ashva dhaaries-mattebhaabhaas-foot soldiers were facing and assaulting each other with rishti-shakti-praasa-shula- tomara-pattisha-gadaa-parigha and anyaayudhaas were slicing off or being sliced off. Thus the totally maryada shunya yuddha was taking place when Dronacharya rathaashvaas were of red colour while Dhrishthadyumnaas were of kabutara varna. Having literally reached face to face they gazed at each other with their respective dhunush-swords. Then Dhrishthadyumana jumped off onto the chariot of Dronacharya and back again as the Acharya in split seconds released hundred and odd teevra banaas of 'chandraakaara chinaas' and sliced off the mighty sword of Dhrishthadyumna. Then the Acharya shot off forty six saayakaas and killed Dhrishthadyumna's rathaashvaas and with two bhallaas had brought down the dhvaja -chhatra and with additional ones had cleared his parshva rakshakas too. Then the Acharya released praanaanta kaari banaas like Vajradhaari Indra had shattered vajraastra. Meanwhile Satyaki came all out and crashed off the paanaantakaari banaas in seconds and saved Dhrishthadyumna. That indeed was miraculous like a naasimha Dronacharya was saved from the mrityumukha. Thus Satyaki had actually saved the life of Dhrishthadyumana. Then the Acharya had turned his attention and flashed off twenty one prahaaraas but the Shini Maharaja poutra Satyaki had aimed at the Acharya's chest and returned twenty six teevra banaas and had injured the Acharya with unusual 'samaya sphurti'. Meanwhile Satyaki made Dhrishthadyumna sit on his chariot for a while only to return. '

King Dhritarashtra then enquired of Sanjaya that Dhrishthadyumana having been injured by Dronacharya while Satyaki saved him, what happened further. Sanjaya continued his narration: Drona kept on hissing like a venomous cobra and assaulted Satyaki lashing off his naaraacha pamramparas and kept Satyaki on the defensive for a while.. Meanwhile, the Acharya then with mahotsaah made his 'aakramana' on Yuyudhaana. Then the ranadurmada shuraveera Satyaki having been revived shouted on his ratha sarathi stating that the Acharya under the pressure of Duryodhana had been feeling that all the imagination of all Pandava Kshatriya yoddhaas and maharathis were useless, and hence let us proceed as speedily as possible and assault the Acharya. Then both Satyaki and the Acharya crashed off thousands of baana varshaas on each other as 'dasha dishaas' were camouflaged and darkness prevailed at that madhaahna kaala. *Andhakaareekrite loka Dronashaneyayoh shaaih, tayoh sheeghrastravdusho Drona saatvatayostadaa, naanantarah sharavarsheenaam tadrishenarasimhayoh/* Both Drona and Satyaki being of highgraded expert masters of superiority in the astra shastra vinyaasa, little wonder the midday skies were darkened. Their ratha- ashva-naagas were increasingly dropped crashed down and so were the

chhatra-dhwajas and the praana heena veeras and their vahanas and especially of the foot soldiery. As both the Yudhishtaa sena and that of Kouravas were stunned standing stilled excepting seeking to avoid the Acharya- Satyaki's respective 'astra prahaaraas'. *Tato Dronasya daashaaryaha shaaamschischedah samyuge, patribhiih sudrudhaairaashu dhanuschaiva mahaadyutaih/ Nimeshaantara maatrena Bhaaradhvaajoparam dhanuh, sajyam chakaara tadapi chicchhedaasya cha Saatyakih/ Tatasvaran punar Drono dhanurhasto vyatishata, sajyam sajyam dhanuschaasya chiccheeda nishitaih sharaih/ Evamevaskatam chhinnam dhanushaam didhadhanvnaa, na chaantaram tayodrishtam samdhaane chhedanepicha/* In the midst of the mutual 'astra prahaaraas', Satyaki in the course had severed off the Acharya's dhanush as with pankha yukta baanaas. Then again, the Acharya had changed over to a new dhanush and stood up straight and tried to straighten the fresh dhanush yet Satyaki with his teerva teekhaas smashed that one too instantly. Then Satyaki flashed off fresh baanaas again and again repeatedly on the Acharya's attempts to change over hundred dhanush paramparas! Then Acharya felt: *Etad astrabalam Ramo Kaartaveeryo Dananjaye, Bheeshme cha purusha vyaaghre yadudam saatvataam vare, tam taasya manasaa Dronah pujayaamaasa vikramam/* Saatvaakula kula sheshtha veera Satyaki who had so far displaying his astrabala sampannata thus far be comparable to Parshurama, Kaartaveerya - arjuna and Purusha Simha Bhishmaacharya and this indeed be laudable. Finally, the Acharya the mahaastra vetta was able to pick up a dhanush and initiated vibhinna astra yuddha while Satyaki too was able to demolish those mahaastraas too. Then Drona got vexed up and issued a maha divyaastra yet Satyaki flashed off Varunaastra and thus were the pradarshanaas of divyaastraas was non stop while Raja Yudhishtara, Bheemasena, Nakula Sahadevaas came forward to protect Satyaki while Dhishtadyumna, King Virata, Kekaya rajakumaras, Mashya desheeya sainikaas and of Shaalavadesha senaas had unitedly attacked the Achaarya whose singular interest got dissipated.

Chapters Eighty Seven and Eighty on Arjuna's 'teevragati pravesha' into Kourava senaa- Vinda and Anuvinda vadha and his 'adbhuta jalaashaya nirmaana' - Krishna's 'paricharya' of his rathaashvaas while Arjuna's intense attack on Kourava yoddhaas and his fast move towards Jayadratha

As Dronacharya had been dragging the day with his varied encounters by the chakra shakata vyuha with Arjuna, as the latter followed Dumasharna gajasenaasamhara, Dusshaasana palaayana, Sudakshina - Shritayu-Achyutaayu-Niyataayu-Deeghaayu-Mlecchaas-Ambashthaa adi vadha and the Acharya's yuddha with his balancing act of Satyaki and so on, Surya Deva had reached asthaachala shikhara. On realising that the day was nearing the close and he ought to finish the sangrama soon to be able to fulfill his veera pratigjna on that very day and advanced deeper to be able to each Jayadratha, Arjuna speeded up hia baana prahaaraas up to a kosha or thee kilo meters ahead as there were kourava veera samhara had was deeper and instantaneous. Bhagavan Hrisheeksha was galloping his chariot with the rediance and speed of Surya-Indra-Rudra- Kuberaas. Then the Krishnaarjuna rathaashvaas were tired off due to thirst as were dragging their feet even as on their way through were lying heaps of parvataakaara gajas- ashvaas- rathikaas- and the bodies of numberless foot soldiers. Then meanwhile the two kourava veera brothers Vinda- Anuvindaas attacked by shattering sixty four teevra baanaas on Arjuna besides seventy more on Shri Krishna as also on the rathaahvaas too as those were all got injured. Arjuna who being a master of 'marma baana prayogaas' had hacked off marma baanas and had both were grievously damaged as both the brothers were enraged and crowded up with a number less sky high baana varshaas on Krishnaarjunaas. Then Shvetavaahana Ajuna had smashed off their vichitra dhanushes and hit their respective rathadhajaas too. Yet the two veeras were not taunted and having replaced the dhanush dwandaas had hit Arjuna with their baana paramparaas and hurt the Savyasaachi. Then Arjuna lost all his

patience and systematically killed their sarathis, parshva rakshakaas, their follower sainikaas and with his kshura baanaas their mastakaas too. Then the Kourava sainikaas were no doubt were frightened for good time yet having realised that after all Arjuna was far far away from Jayadratha, had picked up renewed 'saahasollaasa' for victory and displayed their 'veera pradarsanaas'. Further, they had noticed that Arjuna too looked tired and hence made simhanaadaas. Then Arjuna addressed Shri Krishna: The rathaashvaas too seem to be exhausted and Jayadadha is far away too. Now what indeed would you think now. Shri Krishna you are indeed the sarva jnaani and I should abide by your decision. Shall I reduce our tempo and allow some relaxation for the horses as no doubt keep a vigil with my gandeeva baana pahaaraas be kept ready anyway. Then Shri Krishna too nodded his head with affirmation. Then the kourava maha rathis and sena felt that there and now be an opportunity with their ratha samuhaas surrounded the gandeeva dhaari. They had then displayed their astra shastra padarshanaas. Then the shaktishaali Arjuna met their Astras with his Astraas and his shatrunaashaka mahaastras shattered the gajaashvas no to mention of foot soldiers. He had then being a Savyasaachi exploded the asankhya-apaara-akshobhya shatru sena samudra. Then Shri Krishna conveyed that his rataashvaas had not the availability of jala samridhi, let alone a provision for their refreshing bathing. Then Arjuna addressed Shri Krishna and smiled and stated: 'Here is plentiful water' and broke off deep into the earth and a sundara sarovara was sprouted and Devarshi Narada too appeared and along with Krishna congratulated and blessed Arjuna for his miraculous act!

Next chapter deals with Shri Krishna's seeking to provide resting the rathaashvaas, as Arjuna kept on proceeding by foot forward fast while slashing kourava sena and the maha yoddhaas with his relentless 'baahu bala yukta shastaastra prahaaraas'. Meanwhile, the Kamalanayhana Shri Krishna did the ashva chikitsa by way of the ashva parishrama- glaani-vamana, kampana and such ksashtaas were healed up besides providing them a refreshing massage and bath. *Satam rathavaam Shourih sarvashastrabhrtam varah, samaasyaaya maha tejaa saajunah prayayou drutam/ ratham rathavarasyajou yuktam lkabhyedhakourahayeh, dishtaa kuubala shashtaah punarvimanasobhavan/* Thereafter as 'sampurna shaastradhaari shreshthaa' Shri Krishna's ratha moved forward with refreshed horses and with 'vijayee bhava maha gandeevadhari' Arjuna, the Kourava Sena yoddhaas were truly disappointed even as the Pandavaas were exhilarated and excited. As in the past, in the Deva_Daanava Sangraama, Indra with the support of Vishnu crushed down Jambhaasura as a child's play and in the same way Arjuna with the assistance of Krishna proceeded ahead to Jayadratha Vadha. Then was flashed a 'chetaavani' afraid of or anxious that something unpleasant might happen. This feeling is called an alarm signal by Kourava senaas even as Arjuna was determined to destroy the opponent senaas who were not even prepared to lift up their eye lidd, let alone attack Shrishnaarjunaas.

Chapters Eighty Nine-Ninety-Ninety One and Ninety Two on Shri Krishnaarjunaas proceeding to kill Jayadratha soon that very day as Kourava yoddhaas were passive out of scare as Duryodhana got readied - Krishna praised Arjuna encouragingly- Duryodhana challenged Arjuna and Duryodhana's paraajaya

Arjuna as directed by Vasudeva was proceeding ahead towards Jayadratha as soon as possible while those kouravas even being half heartedly were fighting as the various rivers were no doubt reaching the mahasaagara yet still not merging into it. This be as 'naastika purushaas' seek to keep away from veda purushas and on their deaths tend to reach narakas but never the veeraswargas. Shri Krishnaarjunas were like 'udita pralaya kaala Suryasamaanaas' seeking to kill Jayadratha, as the possibilities of saving his life span were gradually fading away. Yet, Dhritaashtras six mahaahi putras were hiding away safeguarding

the Saindhava raja Jayadratha as was mused. Then some of the kourava raja pramukhaas felt as follows: *Sarva sainyaani raajaa cha Dritarashtra swayam gatah, Duyopanaaparadeena kshatam kutsnaa cha medini, vilayam samunuprataa taccha aajaa nba bushyate/ Ityeyam kshatriyaastatra brivanaastanye cha Bharata, Sindhu raajasya yat krityam gatasya Yamasaadanam, tat karotu vridhaadrishthir dhaartaraashtronupaayavit/* Just because of the misdemeanor of Duryodhana, the enure Dhritarashtra senaas and the associates were trapped in mrityu mukha and the entire kshatriya samaaja at the brink of disaster yet King Dhritarashtra had not constantly ignoring this truism. Thus Sanjaya conveyed the inner feelings of the senaas and their pramukhaas as follows; ‘may the ‘yogyopa agjnaanis’ like King Dhritarashtra with his ‘midhya drishti’ too follow Jayadratha to naraka lokaas! Thereafter with his ever contented rathaashvaas had picked up speed to rapidly reaching Jayadratha the villian of the ongoing Bharata maha sangraama. Just like the Yama raja be unstoppable thus the samasta shastastra dhaari Arjuna too was neither resistible no stoppable by the kouravaas then especially as the Suryaasta samaya was rond the corner. *Divaaakaretha ajasaa sarvatah samvritebhrusham, sharaastraascha ake yoddhaah shekuh Krishnaanoun veekshutum/* That indeed was the most critical and nerve shaking time when the shastra astra vikshita kourava yoddhaas and their endless senaas might even look up at Krishnaarjunaas, far less than attack them.

At the same time, some of the Kourava yoddhaas did attack as of a ‘maha saahasa karma’ just as of riverse were seeking merger into the maha saagara and like naastika purushaas discarded dhamra kayas as per Veda Shastras who indeed were destined to naraka praapti sooner than later. That was the time when both Krishnaarjunaas were like Chandra Suryas respectively. Both were ‘klesharahita mahaa shura veeraas engaged in catching small, big and huge fishes in their maha jaalaas. *Akshobhayetaam sevaam tou samudram makaraariva, taavakaastava putraascha Dronaaneekasthayostayoh, naitou tarushyato Dronamitichatustadaa matim/ Tou tu dishtaa vyatikaantou Dronaaneekam mahadyutee, naashashamsur mahaaaja Sindhu raajasya jeevitam/* Just as two whales would charge and maassacre huge and small fishes in a maha sagara, the Krishnaarjuna dwaya were rapidly and most aggressively destroying the kouarvaas tearing though the ‘Drona nirmita sainya vyuha’ as the kourava putraas were gradually sinking the possibilities of the survaval of the Sindhuraja Jayadratha. Maha raja, said Sanjaya that the Krishnaarjunaas might then pass through the mighty hands of Kritavarma now. Then Krishnaarjunaas muttered to each other in regard to Kritavarma even being with half humor, *Asou madhye kritahshadbhirdhaartaraashtrairmahaarathih chakshurvishaya sampraptou na me mokshyati Saindhavah/ Yadasya samae goptaa Shakro devaganai saha, tathaapyenam nihamstaava iti Krishnaava bhaashatgaam/* Even as Dhritarashtra putra six maha rathi putras be surrounding Jayadratha, even so while they be seen before us and they could hadly save the eventual fulfillment of the Arjuna shapatha of killing Jayadratha even if deva sahita Mahendra too might assault us, so mused Krishnaarjunaas with their words. As they were exchanging their thoughts thus, both Krishnaarjunaas were of ‘prasannasaa chittha’ in their hunt for the Sindhu raja while Dronaacharya was like a ‘bhayankara vishadhara sarpa samaana’ and si were the rest of kourava putras and their aaja sahita chaturmukha maha kourava senas as well. Meanwhile, Krishnaarkunaas were being of prasanna chithaas passing and shlasing through the vyaaghra-simha gajaakaara kouravasenas. Along with Drona, Kritavarmanma too was animated with ‘astra shashtra prayogaas’ as Kishnaarjunaas were systematically smashing and ever reversing them back coolly and with firm fortitued. Then Sanjaya remarked to King Dhritarashtra: as Krishna with his hand whip to controlling the rathaashvaas and Arjuna with his mighty gandeeva dhanush with arrows were like Surya and Agni Deva while Donacharya was contented that Jayadratha was still alive as saved from Arjuna’s banaas yet. *Tou tu Saidhavamaalo vartamaanamivaantake, sahasaa petatuh krudhou kshipram*

shenaavivaakisham/ Tou drishtvaa tu vyatikrantou Hrisheekeshzasa Dhanajaayou Sindhu raajasya rakshaarthai paraakraantah sutastava/ As both Krishnaarjunaas like hawks waiting for the raw flesh of Sindhuraja, were advancing further and further and on seeing this, Duryodhana initiated his all out efforts to display his parkrama with far more intensity. As indeed be fully seized of the ashva samskaara vigjnaana, Duryodhana had then adorned himself with the 'Dronaacharya prasaaditha veera kavacha' and got readied for the maha yuddha on Arjuna to be able to somehow save Jayadrtha's praanaas and encountered Arjuna along with his maha saarathi while there were kouravasena's 'mahaarshanaadaas' and raised sky raised standibg ovations and enthusiastic applauses from the Kourava yoddhaas and their respective maha seanaas alike. *Drishtaa Duryodhanam Kishno vyatikraantamsahaagam, abraveed - arjunam rajan praaptakaalamidam vachah/* As his mahakourava senaa sahita Duryodhana having jumped off his maha sena and encountered Shri Krishnaarjunaas thus then Krishna commented to Arjuna as follows.

Kunti kumara! Maharathi Duryodhana had been an 'atyanta sukha jeevana sammanita vidvaan' and as such as even his close bandhu jana did not had much of any trust and heed for him and had been of 'nitya nirantara dweshaasuya bhaava' for him. Arjuna! now you are having to face him for an encounter and the consequent jayaaparjayas be experienced by you personally and as such a do or die situation for you. *Tena yuddhamaham manye praptakaalam tavaanagha, atra vo dyutamaayattam vijaayetaraaya vaa/ Atra krodhavisham Paardha vimuccha chirasambhrutam, esha moolamanarathaanaam paandavaanaammahaarathah/ Soyampraapthastavaakshepam pashya saaphalyamaatmanah, katham hi raajaa raajyatheem tvayaa gacchet samyugam/ Dishtyaa tvidaaneem sampraaprata esha te baana gocharam, yathaayam jeevitam jahnaat tathaa kuru Dhananjaya/ Ishvaryamadasammuudho nasha dukhhamupeyivaan puusharshabha/ Tvaam hi lokaastayah Partha sasuraasuramaanushaah, notshahante rane jetum kimurtaikah suyodhanah/* Nishpaapa Arjuna! I do feel that right at this time, the need for actual attack had arrived, and what all would need to be performed be surely done right now resulting our vijaya or paraajaya kaarana. Partha! What all 'krodha rupee visha' had thus far been retained and stored all these days of the maha yuddha be thrown off on this Duryodhana the 'pandavaaanartha kashta kaarana'. Rightnow, Duryodhana had arrived on the path of your fierce arrow path had arrived and you should consider as your great opening and possibility as how fortunate could you indeed be, since the rajyaabhilaashi Duryodhana had arrived on his own here and now at the yuddha bhumi to challenge you! Dhaanjaya! This golden chance be fully utilised to as he be readied for his own praana tyaaga now and hence do make this opportunity. Purusha ratna ! This arrogant durmada Duryodhana had been intoxicated with 'aishvarya madonmattata' thus far and this be hightime to flush it out and purge it off as he never had tasted your bala paraakrama all by himself. Partha! How dare he had now thrown a challenge on you to as he be not realised that even Devaasuras let alone manushyaas be able to overpower you and how dare to have the guts to confront you now! It be your great prospect for you finish off Duryodhana for good and terminate this maha yuddha here and now. Anagha! He had always been responsible to seek your downfall as the innocent nishaapi Yudhishtara was never aware of his 'kapata nataka vidhaanas' as he had been ever malicious, cruel and vindictive to all of Pandavas. Partha! It should be the 'bhagyha vasha' that at the samaranga this adventure had occurred that in the ancient times Indra killed Jambhaasura and today Duryodhana the Dhitaashtra putra be worthy slasing down. Then Arjuna replied to Krishna: Madhava, he who was hardly worthy of touching Devi Droupadis 'kesha' be today be not worthy of under going the 'klesha' and hence be time for his miserable death. Meanwhile as Duryodhana got readied to hit Arjuna the kouravaas made sky hitting ninaadaas for their own respective reasons of relief and despair Then with harsh bhara magna ninaadaa were raised by

Pandavas while conversely the shokabhara haahaakaaas of Kouravas wailing ‘ haa raja Duryodhana had been finished and had been killed fo ever! Meanwhile, Duryodhana addressed Arjuna as follows: *Paartha yacchakshitam testram divyam paratha mayi kshipram yadi jaatosi Pandunaa/ Yad balam tava veerya cha keshavasya tathivacha, that kuushva mahi kshipam pashyaamata poursham/* Paartha! If only if you were to be the worthy Pandu raja’s progeny with the jnaana of loukika-divyaastra shiksha prapta, then here be the time and opportunity for its ‘pradarshana’ or display. What all the ‘parama shakti bala parakrama ’ as bequeathed from Shri Krishna be demonstrated here and right now as of how much of your purushartha be exhibited as our ‘pareekshaa samaya satkaara karma varnana’ had arrived.

As having asserted likewise, Duryodhana had ripped off three ‘vegashali marma bhedi baanaas’ and tied Arjuna tight for a while besides the four Krishnaajuna rathaashvaas were hurt too. Duryodhana had further shattered ten more baanaas which injured Krishna’s ‘vishala vakshastala’. Then Ajuna got infuriated and released vichitra pankha banaas of fourteensome on Duryodhana’s body kavacha which got stuck and slipped off. He then having failed thus issued twenty eight such arrows further which too were slipped off as Shri Krishna addressed Arjuna: ‘ Partha! your gaandeeva dhanush shakti would appear to have been repeatedly failing. ‘Kuntinandana! How is it that in this yuddhasthala your hacking powers appear to become ineffective now!’ Then Arjuna remarked: *Dronenaishaa matih Krishma Dhaartarashtre niveshita, abhedyaa hi mamaastraanaameva kavachadhaanaa/ Na shakya metat kavacham baanaibhektuh kathamchana, api vajrena Govinda swayam Maghavataa yudhi/* Shri Krishna! Even I should be wondering as to how my repeated gaandeeva pahaaraas had been proving useless and my suspicion and doubt be that Dronaacharya being an expert ‘astra shastra maha nishnaata’ would appear to have provided such a body kavacha to Duryodhana that even saakshaat Deva raaja Indra even could possibly tear through and that was Duryodhana be able to fail my astra vidya. *Pashya baahvoscha me veeryam dhanuscha Janaardana, parajayeshye kouravyam kavachenaapi rakshitam/* Even so, Janardana, do see my bhuja shakti and the dhanush bala be noted and Duryodhana ought to humbled and even destroyed. Deveshvara, Brahma had originally bestowed that tejasvi maha kavacha to Angeera Maharshi who in turn conferred to Brihaspati and thereby to Mahendra: *Punardadou Surapatirmahyam varma sangraham, Daivam yadyasyavarmaitad Brahmanaa vaa svayam kitam, nainam gopyasyati durbuddhya baana hatam mayaa/* Then Deva raja Indra had given to me as of ‘ vidhi poorvaka rahasya sahita kavacha pradaana’ to me.’ Having sated, maananeeya Arjuna had resorted to such ‘kathora aavarana bhedana’ and utilised ‘Maanavaastra karana’ to his gaandeeva as once before Dronaachaarya Putra Ashvatthaama utilised in the past! Then Savyasaachi Arjuna was then advised by Ashvattaama that this mahastra be ineffective if utilised twice since that astra prayoga could have indeed destroyed me and my entire sena too!’ While Arjuna was addressing Krishna thus, Duryodhana slashed off ‘vishadhaa sarpasamaana bhayakara navabhir baanaas’ on Arjuna and Krishna too who were bodily injured. Then Duryodhana made baana varshaas on Krishnarjunaas again as the kouravaas made simha naadaas. Then the infuriated Arjuna spared no body part despite Duryodhana’s ‘kavacha dhaarana’. Later he sliced off Duryodhan’s rathaashvaas and prishtha rakshakaas. Then the Savyasaachi Arjuna with his gaandeeva dhanush baanaas had gashed off Duryodhana’s dhanush and baanaas and his chariot too. *Prayatnagino hi Kounteyo nakhamaamsaantareshubhih sa vedanaabhiraavignah palaayanaparaayanah/* As the ‘ratha heena’ Duryodhana had got his nail’s ‘maamsa’ was tortured by Arjuna baanaas, he was too helpless and had no alternative either to get killed or take to heels. Then the Kouava Maha rathis with their ‘chaturanga sena balaas’ had surrounded Arjuna as tha latter made his all out efforts with the help of his astra shastra vinyaasaas as Shri Krishna too sounded his panchajanya shankha repeatedly, while asura lokas of atala-vitala-sutala-mahatala-paataalaas too were shattered, besides antariksha- devaloka-lokapaalaka sahita

dashadishaas too were reverberated, let alone Jayadrtha raksha yukta kourava yoddhaas and their respective senaas. Then the kavachadhaari kouravas too were literally got shivered with Krishinaarjunas.

Chapters Ninety Three and Ninety Four on Arjuna's ghora yuddha with Kourava Maha rathis-the maha dhvaja varnana of Pandava Kouravas and Arjuna's singular maha yuddha with nine kourava maharathis

At the same time however eight Kourava Maha rathis viz. Bhurishrava, Shala, Karna, Vishasena, Jayadratha, Kripacharya and Maadri raja Shalya and Ashvatthaama were readied to attack Arjuna and shattered baana varshaas which were spread off 'dasha dishaas' riding off by their respective maha vega shaali ashvaas of the origin of Arjaneya, Parvateeya, Nadeerjai and Sindhu desheeyas. Then Kunti kumaara Arjuna blew off his Devadatta Shankha while Shri Krishna his Paanchajanya Shankha as having spread off the entire bhutala and the dasha dishaas. In this manner, the shankha shabdaas were of pralaya kaala samaana shabdaas as having spread off far and wide, then Duryodhana too joined once again eight the kourava maharathis afore mentioned and surrounded Krishnarjunas in a mighty collective strength. Then Ashvathaama lashed off on Shrikrishna seventy three arrows and three bhallas on Arjuna as both were injured and their rathaashvaas were injured too besides their ratha dhvaja.. As Shri Krishna was hurt, Arjuna became furious and demolished off some six hundred baanaas on Ashvatthaama who got as of being a 'kshata vikshita'. Then paraakrami Arjuna lacerated twelve teevra banaas on Karna and three more on Vrishasena as both were wounded too, besides King Shalya's knuckles were hurt as his dhanush was slipped off as by changing a new dhanush Shalya tried to hit again but failed.. Then Arjuna hit three on Bhurishrava and on Shalya with ten agni jvaalaa samaanas, and eight teekhaas on Ashvatthaama as all the kourava mahabalis were severely hurt too. There after the Shvetavaahana Arjuna with considerable fury as of prachanda vayu meghaas hit off thousands of arrows and proceeded further.

Then King Dhritarashtra desired Sanjaya to describe the various kinds of rathadhvajjas of the maha rathis out of sheer curiosity. All the suvarna dhvajjas were of 'pushpa maalaalankritaas' and of Indra dhanush types of colour combinations as of VIBGYOR of Violet- Indigo-Blue-Green-Yellow-Orange and Red. In that maha sangrama Arjuna's bhayankara dhvaja was of Vaanara Chihna with the Vaanara's tail was of 'bhiravaakaara simha'. Dronaputra Ashvattaama's shreshtha dhvaja was of ushahkaala Surya samaana simha pumccha chihna. Atiratha Putra Karna Dhvaja was of suvarmamayi maalaa vibhushita pataakayukta vayu nritta samaana sushobhita.' Kripaachaarya the tapasvee brahmana dhvaja was of Vrishabha- china Maha Deva while Vishasena's 'maniratna vibhushita suvaranamaya Mayurashobhita Skandadeva samaana' Madraraja Shalyadhvaja's agrabhaagagaami was of Agnishikhaa samaana while of s Then King Dhitarashtra desired Sanjaya to describe the various kinds of rathadhvajjas of the maha rathis out of sheer curiosity. All the suvarna dhvajjas were of 'pushpa maalaalankritaas' and of Indra dhanush types of colour combinations as of VIBGYOR of Violet- Indigo-Blue-Green-Yellow-Orange and Red. In that maha sangrama Arjuna's bhayankara dhvaja was of Vaanara Chihna with the Vaanara's tail was of 'bhiravaakaara simha'. Dronaputra Ashvattaama's shreshtha dhvaja was of ushahkaala Surya samaana simha pumccha chihna. Atiratha Putra Karna Dhvaja was of suvarmamayi maalaa vibhushita pataaka yukta vayu nritta samaana sushobhita.' Kripaachaarya the tapasvee brahmana dhvaja was of Vrishabha- china Maha Deva while Vrishasena's 'maniratna vibhushita suvaranamaya Mayurashobhita Skandadeva samaana' Madraraja Shalyadhvaja's agrabhaagagaami was of Agnishikhaa samaana while of Sindhu raja Jayadratha dhvaja was of varaaha chihna shobhita. Duryodhana rathadhvaja was of 'kshudraghantika dhvani samaana'. *Tataarjuno nara vyaaghrasaharairmuktaah sahasrashah, adrishyaamstaavakaan yodhaan prachakre shatrutaamanah/ Samvri Narasimhaistu kurunaamrisha bherjune , mahaanaaseet*

samdudbhutasyadbhutasya sainyasya nissvanah/ Then in the mahaaratha of Shi Krishnaarjunas moved of fast displaying adbhuta paraakrama made nirbhaya yudhaarambha with his gaandeeva dhanush as pandava senaa was excited.

Chapters Ninety Five and Six on Drona and pandava's maha sena yuddha as Yudhishtara's palaayana - Kourava senaa yodhaas viz. Kshemadhurti- Veeradhanvaa-Niramiitra and Vyaaghradutta were killed- and Durmukha and of Vikarna's were of palaayana

As Ajuna was getting nearer and nearer Jayadaratha, the Panchaalas of Pandavaas waged a ferocious battle on Kouravaas, as Dronacharya on them as of Devaasura veera samhaara. Then Panchaalas attacked Drona, took to kourava vyuha bhedana and utilised mahaastra pradarshana mutually and faced Dona's maha ratha. 'Atyanta bala vikhyaata' Chedi raja Dhrishthaketu of Pandavaas had battered Drona and so did maha dshanurdhara Veeradhanvaas too. Then Parakrami Drona with his vijayotsaaha did not allow Yudhishtara to proceed . Likewise the yuddha kushala Nakula too provoked the Acharya. Similarly the shatrusudana Durmukha lashed off a thousand baana prahaaras on Sahadeva. Then Vyaghradutta of kouravaas kept on releasing sharp baana varshas and halted Satyaki the pandava maha rathi fom his speed. Likewise, the 'shreshtha manushya vyaghra samaana parakramis' of Droupadi's pancha Putras kept on releasing baana varshaas on kourava senas as the kourava maha rathi Somadatta kumaara Shala was halted. Then the bhayankara rupadhari Rishyashringa kumaara Alambusha faced Bhimasena and halted as of Rama Raavana sangrama. Then the Bharata bhushana shreshtha Yudhishtara lashed off 'marmana sthnaaghaata teevra baanaas' of ninety some on the Acharya as those were returned by twentyfive sharp arrows on the chest of Dharma raja. Then Drona the sampoorna dhanurdhara shot off twentysome arrows and severed Yudhishtaras ratha dhvajaja, ashvaas, and sarathi too as the jyeshtha Pandunandana issued baana varshaas with extreme fury and covered a thousandsome arrow rains while in the confusion some on both sides prevailed that Yodhishtara an away fom the rana bhumi and some had even was fearedd that he was killed! But in reality, Yudhhishtara go wild with rage and sliced off Drona's countless bana varshas on him and having tossed a shakti baana made simha ninaadas loudly which made kouravas were confounded : *Shaktim smaadyataam drishtaa Dharma raajena samjuge, swasti Dronaaya sahasaa sarvabhritaanyathaabuvan/--Taamaapanteem sahasaa dishthaa Drono vishaampate, praaduschake tato Brahmaastravidaam varah/ Tadastram bhasmasaasaatkrunva taam Shaktim ghoradarshanaam, jagaama sayandanam tunam Pandavasya yashasvinah/ T ato Yudhishtaro aajaa Donaastam tat samudyatam, ashaamanyahaapraagjno Bahmaastainaiva maarishaa/ Vidudhvaa tam c ha ane Donam panchabhirnataparvabhiih, kshuraprena suteekshneena chcheedaasya mahad dhanuh/* As Dharmaraja hurled off the shakti ayudha, the samasta pandavaas made the ninaadaas shouting *DRONAYYA SWASTI or* May Drona be finished off!' Then asthed Shakti aahudha was released, the mahaastra vettaa Acharya released Brahmaastra as Yudhishtaras Shakti was negatived. But Yudhishtara released 'suteekshna khshurapra' which severed off the Acharya's dhanush besides impacted his body parts too when Drona hit his gadaayudha on Yudhishtara as the latter too did likewise. Then Dronaachaarya with irresistible anger hit off his sharp arrows killed off Dharmarajaa's rathaashvaas and with his bhalla baana had smashed off Yudhishtara's ratha dhvaja besides injuring his ayudha yukta hastas too . Then the helpless Yudhishtara was chased by the Acharya as he jumped off into the Sahadeva's chariot near by as the Pandava sena was shouting off saying ' may our Raja Yudhishtara be saved some how indeed.

Then the Pandava's maha paraakrami Kekaya raja Brihatkshatra attacked Kshemadhurti of Kouravas as the latter was injured yet having been infuriated flashed off bhalla banaas and smashed off the Kekayaraja's dhanush. Then Brihatkshatra having picked up another dhanush smiled off and killed the rathaashvaas, the saarathi, and the ratha too of Kshemadhurmurti and further his prajjavalita kundala sahita mastaka too. Later on the Kekaya raja was pleased and halted Dhishtaketu of the Dronaacharya's priya raja Veeradhanva halted Chedi raja Drishthaketu of Pandavaas as both were engaged in a fierce battle hitting each other and injuring mutually. Eventually Veeradhanva lashed off a bhalla which severed Dhrishthaketu's dhanush in two parts as the latter was unable to control himself and jumped off right onto Veeradhanva's chariot and started off hitting him bodily on his vakshbasthala thus severely manhandling him as Veeradhanva fell down to earth and died. Now, Trigartadesha mahaarathi kourava veeraas had surrounded pandava sainikaas from all the directions while Durmukha hit the pandava putra Sahadeva with sixty arrows and made simha garjana as the Madri kumaara released a bhalla and severed off Durmukha's ratha dhvaja and with further arrows his four ashvaas and sarathi too and finally his mastaka as was rolled off to dust. Then Nakula within even a little while humbled Kourava Putra Vikarna. But Vyaghradatta with his chakra baanaas made Satyaki's ratha sarathi, dhvaja and bruised Satyaki too as the Shini nandana Satyaki like a siddha hasta purusha smashed off Vyaghradatta's athaashvaas, saarathi, the dhvaja and Vyaghadatta too systematically. As the Magadha naresha putra Vyaghradatta was killed the Magadha desheeya veeraas with their mighty arrows, thousands of tomaras, bhindipaalaas, praasaas, mudgaraas, and musalaas made speedy 'prahaaras' as the balavan yuddha durmada purusha pravara Satyaki was smiling away and slaughtered them off, besides making speedy advances through the Vyuha to be able to reach Jayadratha but Dochaacharya had accorded stiff resistance.

Chapters Ninety Seven and Eight on Droupadi putras kill Somadatta kumara Shala and Alambusha rakshasa's parajaya by Bhimasena while Ghatotkacha kills Alambusha rakshasa as Pandava sena's 'harsha dhvanis'

Maha yashasvi Somadattakumara Shala of Kouravas attacked maha dhanurthara Droupadi putras by releasing five arrows as by each of them injured them all. Nakula putra Shatrusudana Shataaneeka issued two sharp arrows on Shala and having injured made simha naadaas. Shala then issued five forceful arrows as each of them hacked off their bosoms severely. Arjuna kumara Shrutakeerti then got furious and killed off Shala's rathaashvaas. Then Bhimasena putra Sutasoma sliced off the Somadatta kumaara's dhanush as Yudhishtara Kumara Prativindhya smashed off Shala's ratha dhvaja. Then Nakulaputra Shataaneeka dropped off Shala's ratha sarathi as dead. Then Shala too had his suvarnabhushita mastaka rolled off as his senaas were dismayed and got dispersed. Then as of Ravana Kumara Meghanaada in the Epic of Ramayana the Rakshasa Alambusha attacked Bhimasena and with his 'atyanta krodha swarupa' had injured Bhimasena who in turn smiled off, wounded the rakshasas and killed them off by three hundreds. Further the rakshasa made maha garjanaas and blasted five maha rakshasa baanaas and injured Bhimasena in a greivous and outrageous manner as he bacame senseless and fell down. Thereafter after gradual recovery, the Vayu Putra Bhima had pulled up his courage and ability had lacerated the wicked rakshasa Alambusha who disappeared by his 'rakshasa maya' and thundered that he should take revenge on his having killed Bakaasura and covered the sky with baana varshaas.

[Vishleshana on Bakaasura Vadha by Bhima as follows:

The Pandavas along with their mother went to the town Ekachakra, and lived there incognito in the house of a Brahmin, getting along by begging alms. There lived a cannibal giant Baka in the thick woods on the outskirts of the town. As he protected that land, in return, every householder, when his turn came, supplied him with a cartful of food, two bullocks, and one member of the family towards his meals. On that day it was the turn of that Brahmin in whose house the Pandavas stayed. Hence the Brahmin couple and their son and daughter started wailing uncontrollably. On learning the matter, Kunti consulted with Bhima, and having decided to send him to Baka, consoled the Brahmin. Bhima went to Baka with the food, fought with him and killed him. The citizens of Ekachakra felt delighted. After killing Bakasura, the Pandavas continued to stay at the Brahmin's house peacefully thereafter]

As Bhimasena thundered addressing the 'mayaantardhaana' Alambusha rakshasa who slashed off 'aakaasha bharita baana varshaas' on Bhimasena even as the rakshasa thundered his shakti-kapana-praasa-shula-pattisha-tomara-shataghni-parigha-bhindipaala-pharasa- shila- khadga-shrishti- vajraadi astra-shastra varshaas. Yet most vigourously and systematically, Bhimasena's pandava sainyaas were killed as their chaturanga balaas were decimated with rakta dhaaraas were flowing relentlessly as Kourava senaasamuhaas were truly went joyfull as Pandava senaas were in 'haa haakaaraas'. *Tam shrurtvaa ninadam ghoram tava sainyasya pandavah, naa mishtat yathaa naagastala shabdham sameeditam/ Tatah kodhaabhitaamaaksho nidahannina paavakah, sandadhe thvaashtamastam sa svayam tvashteva maarutih/ Tatah sharasahasraani praaduraasan samantatah, tauh shaaistava sainyasya viduvah samuhaanbhut/ Tadastram preritam tena Bhimasenena samyuge, rakshasasya mnahaamaayaamn hatvaa akshasamaadayah/ Sa vadhamaano bahudhaa Bhimasenena rakshasah samtyajya samarebhimam Droneeneekamupaadravat/* As Bhimasena was not able to endure the hasha naadaas of kouravaas nor of the kourava gaja senaa's ghanta ninaadaas, Vayukumara Bhimasena was of the full flames of 'agni jvaalaas' and fixed up 'Twaashtaastra' as of Twashta Brahma had himself fixed up ready fo thbe prayoga. Then on the 'dasha dishaas' the maha samhara of the kourava senaa samhaara had happened and the Alambusha rakshasa sena samhaara had taken place straightaway and the rakshasa maya had withered away instantaneously. Then the rakshasa then reached running away to Dronaacharya as the Pandava sena was thrilled blissfully.

Further as Alambusha rakshasa was on the move away from Bhimasena, th latter's son Ghatokacha flashed off twenty bhakankara baanaas on Alambusha and made simha garjanas, as the latter too assaulted similarly. Indeed, both of them were experts in their maya prayogaas mutually. As Ghatokacha was displaying his prayogaas, Alambusha was seeking to surpass while Bhimasenaadi pandava yoddhaas were seeking to surpass. While Bhimasena slashed off twenty maya prayogaas, Ghatokacha ripped of five even as Yudhishtaa three, Sahadeva seven, Nakula eighty three while Droupadi putraas five each and made veera garjanaas. Further, Bhimasen a's nine more, Sahadeva's five and Yudhishtaraas hundred slashes damaged Alambusha's pysical parts. Then Nalula's sixty fou and Droupadi kumaaraas three each had succeeded on tying up Alambusha as they all maded simha garjanaas. Then Ghatokacha lacerated suvarnamaya pankha baana prayogaas sliced off Alambusha and also jumped right on to the maya nirmita maha ratha and made attacked Alambusha's 'sarvaanga vikshebhana'. *Taavakaascha hatam drishta raashasendram mahabalamn, Alambusham tathaa shuuraa visheernamiva parvatam, haahaakaara - makaar shuscha sainyaanani Bharatarshabha/ janaascha tad dasa shie rakshah kotuulvaanitaah yadracchayaa nipatitam bhuumaavangaakam yathaa/ Ghatokachastu tadvtvaa raksho balavataam vaam, muocha balavannaadam balam hatyeva Vaasavah/* Sanjaya reported to Dhritarashtra, just as a mountain was broken down to pieces, the Balavaanrakshasasraja Alambusha was killed down while the death of the shuraveera yoddha was witnessed by them, the kourava senaas made haahaakaaras, while the

paandavaas in particular and the public in general were displaying awe and relief. Just as Indra killed Balasura, the admirers of Ghatotkacha were in joyous screamings at the Alambusha Vadha. Then Dharma putra Raja Yudhishthara reached Ghatotkacha and blessed the Bhimaputra as the entire Pandava sena went berserk in bliss.

[Vishleshana on Ghatotkacha the Bhimasena Putra as follows

Ghatotkacha the son of Bhima and Hidimbi with his maternal parentage as half-Rakshasa had magical powers and fought with the gadaayudha. His wife was Ahilawati and his son was Barbarika. He was summoned by Bhima to fight on the Pandava side in the Kurukshetra battle. Invoking his magical powers, he wrought great havoc in the Kaurava army. In particular after the death of Jayadratha, when the battle continued on past sunset, his powers were at their most effective especially at night. At this point in the battle, the Kaurava leader Duryodhana appealed to his best fighter, Karna, to kill Ghatotkacha as the whole Kaurava army was coming close to annihilation due to his ceaseless strikes from the air. Karna possessed a divine weapon, or shakti, granted by the Indra. It could be used only once, and Karna had been saving it to use on his arch-enemy, the best Pandava fighter, Arjuna. Loyal Karna, unable to refuse the request of Duryodhana whose cause he had pledged himself to serve, hurled the missile at Ghatotkacha, killing him. This is considered to be the turning point of the war. After his death, the Pandava counselor Krishna smiled, as he considered the war to have been won for the Pandavas now that Karna no longer had a divine weapon to use in fighting Arjuna.]

Chapters Ninety Nine- Hundred- Hundred One on Dronaacharya and Satyaki yuddha as Yushishthara euologizes Satyaki and helps Arjuna to move farther into the Vyuha -Satyaki and Yuddhishthaa samvaada- Satyaki reassuring Arjuna while pleading Bhima and a strong mainline Pandavas for raksha to Yuddhishthara

As Yuyudhana the Pandava yoddha was fighting Dronaacharya, Satyaki intervened and assaulted the Acharya as the latter released twenty five arrows and Satyaki's 'sudrudha kavacha' was smashed. In turn, the 'agni jvaalaa sahita Satyaki's' baana prahaaraas of fiftysome had hurt the Acharya who paid back as Satyaki retaliated too. Mean while Yudhishthara addressed the Pandava Yoddhaas alerting them to assist Satyaki against Dronaacharya. Then Panchaala rajakumara Dhrishishthadyumna was demanded to assault the Acharya forthwith as the latter was playful with Yuyudhaana the Pandava maharathi. Then the Bhimasahita Pandava mahabalis attacked the Acharya as the shastadhaari Drona had fired off his baana samuhaas like the Amshumaali Surya Deva with jagat kiranaa would at the pandava maha yoddhaas. Thus the Acharya killed as many as twenty five 'suprasiddha panchaala maha rathika veeraas', Kekaya yoddhaas, and a multitude of Pandava mahabalis. Thus as the maha sangraama was in full swing, Yudhishthara addressed Satyaki: ' Shaineya! As the Saadhu purushaas in the days of yore in the purva kaala at the 'vipatti samayaas', there be a suhridaya who would become aware of the 'kartavyaas' and as such 'dharma saakshaatkaara samayaas' had arisen. *Sarveshyapi cha yodheshu chintayanshinipngva, tvattah suhuttamam kanchinnabhijaanaami Satyake/ Shini pravara Satyake!* As of now, in my 'dristis gochara vidhi vichaara', there be none else excepting you who could save this criticality. *Yathaacha Keshavo nityam Paandavaanaam paraayanam, tathaa tvamapi Vaarshneya Krishnatulya paraakramah/ Vaarshneya,* just as Shri Krishna be dependable at each criticality, so be with you too as of Krishna samaana. As the kaaryabhaara kartavya be on you now, then you ought to vindicate the duty somehow. Indeed, Arjuna be like your brother like and hence your duty be to some how perform as even by

‘shareera tyaaga’ if need be. Satyake! Like Shri Krishna be ever prepared for Arjuna, so be you too!’ Then Yudhishtara had taken to Satyaki’s physical abilities as well as his mental resolve too. Further Dhama raja asserted: *Shishyo mama sakhaachaiva priyoshyaaham priyaschame, Yuyudhaanah sahaayo me pramathikshyati kouravaan/* Satyaki be my shishya and sakhaa too as he be dear to me and so be he. Yuyudhana my ‘sahaayaka’ and these be the ‘kourava samhaarakaas’ alike. Vaarshneya! As I do esteem as of being Arjuna, myself, Bhimasena and Maadri kumaaraas , so be you and you must not ever negative that firm belief. You are of ‘uttama kula janma’, Arjuna’s ‘bhakti and sneha bhaava, maitri, guru bhava souhaardata, paraakrama, and satyarupa.’ Thus Yudhishtara having readied Satyaki then slipped back on to his memory screen and his ‘manastatva’ or of his inner feelings as follows: ‘Shatruveea samhaara kaaraka Arjuna’ had by now been surrounded by Sindhu Souveeradesha shura veeras readied for Arjuna samhaara in ‘asankhyas’ with their ‘chaturanga maha balas’. *Naitad balamasamvaaya sahakyo jetum Jayadarathah, eto hi Saindhavasayaathe save santyaktajeevitaah/* It ought to be impossible to defeat the Kouarva sena as it might be as of now and manage JayadrathaVadha. Look at the durjaya sena on the other side with their ‘baana-shakti-dhvaja sushobhitaashsva gaja samritthi’ with their ‘shankhaarnava sahita simha naadaas’. Are you not hearing the ‘karna bhedi nissvanaas’ right ahead of Arjuna the Sindhu raja sena backed up by that of Dronaachaarya’s chaturanga balaas in such gigantic numbers which might even defy the crores of Deva Sena. Varshneya! In this maha saagara, how indeed Arjuna could ever dare to swim and reach the shores of ‘vijayaakaansha’ . *Arjunastvaisha Vaarshneya peedito bahubhiyudhi, prajahyaat samare praanaastasmaad vindaami kashmalam/* All the same Varshneya! As Arjuna had since had made the breakthrough right deep into this samaraanga, may I too be readied for ‘praanatyaga’ and the shoka duhkha samudra with fainted hopes and ambitious ‘vijaya kaanksha’! Dear Shiniupavara! Dharmatma Arjuna be your Guru and Bhagavan Shri Krishna be Arjuna’s maha guru. May it be for these reasons be not ignored that might I not be the guru to gurus. Hence, you better follow the ‘kathina maarga’ of Arjuna into this ‘durbuddhi Duryodhana senaa samudra pravesha’.

Then followed Satyaki-Yudhishtara ‘samvaada’ as Arjuna had repeatedly asserted his resolve even to defy Devaasuras yet be decisive to kill Jayadratha. Yet, Arjuna requested Krishna: ‘ Madhava! Till such time that I be on the mission to kill Jayadratha, you should safeguard Yudhishtara. Krishna! you be indeed aware that the ‘Sarva sammaanita Acharya Drona be how much of such a vegashaali and he. too made a pratigjna to imprison Yudhishtara. In such critical situation, Madhava! *Jayadratham cha htvaaham drutameshyaami Madhava! Dharmarajam na ched Drononigruuhyaad raned balaat/* If Dronacharya were not able to imprison Yudhishtara by the time I could kill Jayadratha, I ought be deeply distressed. Hence, Shri Krishna, do kindly keep Dharmaraja safe and sound. Dronacharya be of ‘abhedyava kavacha surakshita’ and am thus not be able to leave me too. Hence do please make a foolproof arrangement to safeguard Yudhishtara.’ As Savyachaachi was greatly concerned of his personal safety in so many words, Yudhishtara expressed his confidence to Madhava! I should be extremely careful of my personal safety myself, and moreover, mahabali Bhimasena should be here too, besides Dhrishthadyumna, mahabali Bhupaala ganaas and Droupadi’s pancha putras too be there to for my raksha. Moreover, the pancha braahatru Kekaya raja kumaras, Rakshasa Ghatokkacha, Virata, Drupada, Maha Rathi Shikhandi, Dhrishthaketu, uncle Kuntibhoja Purujit, Nakula, Sahadeva, and Paanchaala and Srinjaya veera ganaas be all alert and eveready to keep me safe and secure’. *Yatra sthaasyati sangaame paarshatah para veeaha, Dronona sainyam balavat kraamet tatra kathamchana/ Esha Drona vinaashaaya samutpanno hutaashayaat, kavachee sa khadgee dhanvee cha varbhushanah/* As long as the ‘shatruveea samhaara kaarana Drupada kumaara be standing firmed up on the ‘sangraama bhumi’, Dronaachaarya could not be of much impact. Indeed, Dhrishthadyumna the ‘shatru veeva samhaara

kaaraka', was readied being the 'Dronaachaarya naashana prayukta' with his being of 'kavacha-dhanush-baana- khadgaaayukta'. Thus the Shiti nandana Satyaki made his confident declarations, assertively to Arjuna in the presence of Shi Krishna.

Then having made adequate arrangements for Yudhishthara raksha, Satyaki addressed the latter that he would like to join Arjuna for the 'dubhedyo sainya vyuha' for the fulfillment of Jayadratha vadha. He further stated that Jayadratha be of a distance of some three yojanaas. He stated that he would seek to reach that very spot of the greatest risk where there ought to be the high point of plentiful shastraas like hala-shakti- praasa-khadga- rishti-tomaras besides shreshtha danush baanaas and the 'paripurna shatru sainya maha sagara' as being surfiet with thousands of elephantry and 'madonmattha prahaarakushala mleccha yodhaas' in thousands. Further, thousands of rathika raja kumaaras headed by Rukma ratha naamaka maharathi rajakumaara with 'rathaashva sanchalana naipunatva'. His 'dhanurveda paarangata vidya, gadaa yuddha praveenata, and above all 'malla yuddha kushalata' besides 'astra shastra prajoga naipunyata' be extraordinary. Added to that, Maharathis Karna and Dusshaasana were right behind the ruthless mleccha sena. Karna had faced Arjuna as his famed Karna kavacha was never be indeed unbreakable and so be his dhanush. As per Duryodhana's directive, Karna was readied to defy the offensive yet determined Ajuna thus. *Etad Duryodhano labhva samagram aajamandalam, Kripamcha Soumadattimcha Dronamcha rathinaam varam/ Sindhurajam tathaa Karanamivanyat Pandavaan, krtarthamatha chaatmaanam manyate kaalachodiktah/* As had been of the 'kaala prerana', Duryodhana was able to manage a number of Kourava raja samuhaas, besides kourava maharathikas like Dronaachaarya, Kripaachaarya, Bhurishrava, Jayadratha and Karna and felt elated as of a kritaatha yoddha! Then Duryodhana being of 'krodhabhara paripurnata' had then incensed up several akshohini senaas and declared: *Kambojairhi sameshyaami teekshnairaasheevishopamaih, naanaashastra samaavaiyir vividhaayudhayodhibhih/* Here and right now join the 'vishadhara sarpa samaana krura swabhaavi Kamboja sainikaas' who are of 'naanaa prakaara shastra samudaaya sampanna kiraatha yoddhaas' as being of my own 'poshana' or my care!' Meanwhile, Satyaki folded his hands before Yudhishthara who in turn blessed by touching his head by parental type of affection as Satyaki ascended his chariot towards Sindhyedesheeya's cavalry. Likewise, Bhimasena too made his 'pranaamaas' to Yudhishthara and joined Satyaki as the latter requested to provide 'raksha' to Yudhishthara . Further subsequently as per Dharmarajaagna Satyaki joined Shri Krishnaarjunaas.

Chapter Hundred Two on Satyaki's maha yuddha with Dronaachaarya and Kritaverma and making further in- roads through Kambhoja sena

As Yuyudhana of Pandavaas sought to speed up his senaas, Panchaala kumaara Dhrishthadyumna and also of Raja Vasudaana hailed their respective sainikaas to run faster and add to the speed of Yuyudhaana. Then Satyaki hastened and covered his baana varshaas and none of kourava poutraas could dare to withstand Satyaki. Then the entire kourava sena was routed as of 'chinna-bhinna' pieces as their chariots were in smithereens and their flags, anukarshas, shirastranaas, 'suvarna bhushita angada yukta chandanachartita bhujya dwayaas', elephant trunks, 'vrishabha samaana netra veeras' were dropped as closed forever, while 'kundala mandita chandramukha' visages were glittering scattered all across the battle field. That was how, Satyaki's 'kourava veera samhaara' was progressive making fast inroads in the Dronaachaarya's vyuha. Then the Satyaka nandana maharathi Yuyudhana reached up to Dronaachaarya yet not forestalled. *Nivaarya tu rane Drono Yuyudhaanam Maharatham, vivyaadha nishitair baanaih panchabirmarmabhedibhih/ Satyakistu rane Dronam Raajan vivyaadha saptabhih, hemapungaih*

shilaadhoutaih kjakabarhinavaajitaih/ Tam shadbhiih saayakair Dronah saashvayantaaramaardayat, sa tam na mamrushe Dronam Yuyudhaano maharathah/ Simhanaadam tatah kritvaa Dronam vivyaadha Saatyahih, dashabhiih Saatyakaishvaanyah shadbhirashthaabhireva cha/ Dronaacharya then halted Maharathi Yuyudhana and fastened off five ‘marmasthala videerna banaas’ and injured him when Satyaki lashed off ‘suvarnamaya pankha banaas’, besides ‘pankha and mayura pankha samyukta sapta banaas’ as Dronaacharya was subjected as of ‘kshata vikshata shareera’. Further, the Acharya issued smashed off sixsome arrows and injured Satyaki’s rathaashvaas and saarathi too as Yuyudhaana was unable to bear and having made simha naadaas released ten, six, and eight banaas and had severely injured the Acharya’s shareera bhaagaas. Further, Yuyudhaana shot off ten banaas and damaged the Acharya’s body. Further more with one arrow tied off the Acharya’s sarathi, four each with the rathaashvaas and atha dhvaja too. The infuriated Drona fastened off baana paramparaas covered off Satyaki’s rathaashvaas, saarathi, atha and the dhvaja and shouted on Satyaki stating: ‘Satyaki! Your Arjuna like a coward moved away from me once before when he tried to break through the vyuha a while ago, yet you should not be let off from me now! Then Satyaki replied: ‘Brahman! As per Yuddhishtara’s directive, I am actually following the Dhananjaya Maarga as of now’. Having so said, Satyaki addressed his ratha sarathi and directed him thus: Sarathi! Dronaacharya must be making his all out efforts to halt me; now, listen to me carefully! Look at the Avanti maha sena nearby and adjacent thereto the Vahnika sena. There Suta putra Karna by the southward there to. Let us go there.’ As having crossed, Satyaki having by passed Dronacharya and reached Karna’s bhayankara vishal vahnika sena. Meanwhile, Satyaki attacked Karna. Even as Satyaki thus entered the kouravasenaas with anger assaulted Kitavarma and with his sharp six some arrows had bruised Kritavarma’s rathaashvaas and fast enough had released sixteen potent arrows and damaged Kritavama’s robust chest rather deeply. Satyaki’s prachana teja bahu sankhya banaas were such as Kritavarma was unable to withstand t all. Yet, Kritavarma managed to issue the ‘vakragati agni jvaala samaana Vasantanaamaka’ banaas having drawn ‘aakarnaataas’ as Satyaki’s robust chest was deeply bruised. As Satyaki’s shareera kavacha too was smashed off and rolled off down to the dust. Indeed, Kitavarma was an ‘uttamaastra vigjnaata’ and his speedy arrows had impacted Ssatyaki’s ‘shirastraana’ too. Meanwhile Satyaki rushed off a bhalla baana which had instantly slashed off Kritavarma’s ratha saarathi’s head as the latter was nodoubt got stunned but bypaased Satyki. But at the same time Dronacharya having collected and composed his kourava sena had desired to run behind Satyaki once again.

Chapter Hundred Three on Dhritaaashtra’s ‘vishaada vachanaas’ and Sanjaya’s befitting replies- Kritavama’s yuddha with Bhimasena, Shikhandi and other Pandava Veeras were stunned as the latter’s ‘paraajaya’ was glaringly noticed

King Dhritaraashtra expressed that the senaas were all well trained, well equipped and well prepared to sacrifice themselves. *Arohe paryavaskande sarany saantaraplute, samyakpraharane yaane vyapaayane cha kovidam/* Sanjaya! They are all eveready to jump up and down, expand and compress, advance fast or recede if needed too. Their expertise had been wellproven to mount elephants, horses, and chariots with swifty alacrity while they were all be of ‘kuleena-shreshtha- hrishta pustha, uddandataa sunya, sammaanita-yashasvi-manasvees’ too. ‘Sampurna dishaa bhara nadee pravaaha maha saagara samaana senaas’ of countless kings and maha rathis too had been enjoined in a highly disciplined manner! Would this not be admirable. Sanjaya! My sena is like a ‘bhayankara samudra samaana akshaya jala tarangaas’ with khadga-gada-shakti-baana-praasa adi astra shastra- ratha-dhvajaas. Indeed, Dronaacharya be of the deep depths of maha samudra. Sanjaya! Into this kind of sainya rupee mahasaagara, Pandava shreshtha

Savyasaachi Arjuna, Saatvatavamshi maharathi Yuyudhaana might jump in and swim through be a matter of fanciful conjecture or what! *Tou tatra smatikrantou dishtaateeva tarasvinou, Sindhuraajam tu sampr kshy gaandeevasyeshugochare/ Kim nu vaa kuravah kityam vidudhudhuh kaalachoditaah, daarunaikaayaba kaale katham vaa pratipedire/* Indeed , how did Sindhu Raja Jayadratha had infringed the Kaalachakra Prerepana and now been exposed bt gaandeeva baanaas. That kind of mrityu prerepana appears to have been subjected to hereafter! Sanjaya! Excepting Shri Krishnaarjunaas none indeed could be defied in this maha yuddha. In my kourava sena, there be none indeed who else could otherwise been surpassed! In the samaranga, what afterall, what wrong had been done by Duryodhana. How dare that Satyaki had performed his entry into and even wade through!’ Then Sanjaya replied: *Puraa yaduchyase praagjnaaih suhighbhirviduraadhibhiih, maa haasheeh paandavaan raajanniti tatra tvayaashrutam/ suhridaam hitakaamaanaam vaakyam yo na shrunetiha, sa mahad vyaasanam praapya shochate vai yathaabhavaan/yaachitosi puraa ajan daashaarhena shamam prati, na hatam labdhavaan kaamam tvattah Krishno mahaa yashaah/* Even in the days of the past, the buddhimaan suhrida hitoshi Vidura and such learned men counselled long ago but were turned to deaf ears then, as never to steal their raajya and now this criticality had followed. Bhagavan Shri Krishna too had literally begged of peace but that too was never heeded too. Nripa shreshtha! Sampurna loka tatvagjna was aware that unfortunately you had always been your own putra pakshapaati and being of kutila purna mano bandhana hridaya and had been ever proactive of this maha yuddhaayojana right fom the very beginnings. *Atmaaparaadhat suhamaan praaptaste vipulah kshayah, nainam Duryodhane dosham kartumarhasi maanadaa/ Na hi te sukritam kinchidaadou madhya cha Bhaata, drishyate prishthatashchaiva tvanmulo hi paraajayah/*Maha Raja! This entire ‘jana samhaara prapti’ had occurred due to your own weakness of not being able resist but to yield away to Duryodhana. I am indeed unable to visualize either to lead or follow any shubha karma and most assertively stated that your parajaya be the finality. Hence, Maha Raja, now do concentrate on the present proceedings: ‘ Satya Paraakrami Satyaki had since firmed deep through the kourava maha sena and as of now, made firm inroads. At that time, Kritavarma’s adbhuta paraakrama be noteworthy as he had stalled pandava sena, whereafter, Bhimasena lashed off three powered arrows and pandava senaas made harsha dhwanis. Meanwhile, Sahadeva with his twenty, Dharmaraja’s five and Nakula’s hundred arrows had totally disabled Kritavarma even as Droupadi putraas issued eighty three, Gatotkacha’s seven and Dhrishthadyumnas three made serious injuries. Virata, Drupada, Dhrishthadyumna, Shikhandi had finally suppressed Kritavarma vociferously Thereafter, the trend got reversed totally. Kritavarma had gradually recovered as of a mauled lion and replied back all the pandava maha rathis who tormented him thus far. He got Bhimasena bruised with seven effective arrows and again atonce with his dhanush and rathadhvaja, besides his broad and hefty chest. Kritavarma’s very highly concentrated baana varshas made Bhimasena’s ratha- rathika, the ashvaas- atha dhvaja had all got wobbled as of a mountain had shaken off by a massive earth quake. Then even as the pandava maharathis had rallied down on to the Bhimasena’s chariot had lashed off their arrow rains. Thereafter, Bhimasena had pulled up himself and uptook a suvarnamaya loha shakti danda and dashed it off on Kritavarma’s chariot. Yet, the latter resisted the same and sliced it off. Bhimasena got furious and ripped off Kritavarma’s ‘anga bhanga kshata vikshata’. Meanwhile, Pandava Maha Rathi Shikhandi too joined Bhimasena and both the Pandava Maha Bali Kunti Kumaaras had indeed displayed their maha paraakramaas together. *Tatraadbhutam param chakre Kritavarmaa maha rathaah yadekah samare paarthaan vaarayaamaasa saanugaan/ Paarthaajitvaajayaschedeen paanchaalaan srijayaanapi, kekayaamshcha mahaavederyaan Krita varmaa maharathaah/ Te vandamaanaah samare haardikyena sma paandavaah, itaschaitascha dhaavanto naiva chakrurdhritam rane/* At the same time however Maharathi Kritavarma had displayed his atyanta- adbhuta- paraakrama all by himself and faced the entire group of Pandavaas and their mighty

senaas too most successfully and effectively. As maharathi Kritavarma had singularly smashed off the Chedidesheeya Paanchaala-Srinjaya-and mahaparaakrami Kekayaas too all together, the Pandavas as remaining were bewildered and were not steadied and stabled. On the samaranga, Bhimasenaadi Pandava maha rathis were stunned as of facing the Kritavarma naamaka agni jwalaas were surrounding all around on the maha sangaama bhumi!

Chapters Hundred Four and Five describe Kritavarma's paraajaya by Satyaki-Trigarta 'Gaja samhaara'-
Jalasangha Vadha-Satyaki Paraakrama- Duryodhana's parajaya and so of Kritavama's repeat feat!

Sanjaya thus explained that as Kritavarma was devastating very many pandava maharathis and their respective senaa samuhaas, then Satyaki attacked Kritavarma with one sharp bhalla and four further arrows, as the four baanaas killed off Kritavama's rathaashvaas while the bhalla severed off Kritavarma's dhanush. Then further baanaas tied down Kritavarma's 'prishtha rakshakaas' and his saarathi too were severely injured. As Kritavama was made to be chariotless, then Satyaki had truly humbled him and initiated smashing off the shatru senaa while pushing ahead deeper into the vyuha and asked his saarathi to gradually push ahead towards Rukmaratha with his Trigarta desheeyaa gaja sena since the Kourava maha yoddha who indeed was rather difficult to be subdued as he was under the personal command of Duryodhana as his hold back was easy to reach Jayadratha. Then the saarathi of Satyaki enabled Satyaki to break through the gaja sena as the latter was smashed away as their 'kumbhasthalaas and gandasthalaas' were shattered, maha dantaas were broken down, mahouts were flung far away as the rest of the gaja sena ran off. As Satyaki's prahaaraas got intensified his naaraachaas, vatsa dantaas, bhallia-jjulikas, kshurapra- artha chandra baana prahaaraas raised sky high mournings of the gaja senaas. Then Malabali Jalasangha of Kouravaas was unable to endure any further and hit off Satyaki's broad chest and further more with bhalla- painaadi teevra baanaas smashed off his dhanush; further more while smilingly got him bruised of his physical parts too. By enduring his severe injuries, Satyaki took over another dhanush and had thumped off Jalasangha's broad chest in quick return even as the kourava maha bali having discarded his dhanush had made his 'tomara prahaaras' like a hissing serpent and had hit off Satyaki's shoulders as were bruised severely as Satyaki had let off as many as thirty sharp returns and damaged Jalasangha's bhujaa dhwaajaas. As was having been severely provoked Jalasangha had rotated his mighty sword and knocked off Satyaki's dhanush yet again. *Tatah saabharanou baahu kshuraabhyaam maaghavottamah Satyakirjalasanghamya chiccheed prahasinniva/ Tou baahu parighaprakhou petaturgajasattamaat, vasundharaadharaad bhrashtou panchasheershaavivoragou/ Tatah sudrishtam sumahcchaaru kundalamanditam, kshurenaasya triteeyena shirashcched Saatyakih/* Thereafter the Madhuvamshee Shiromani Satyaki smiled off and lashed two kshuraas on Jalasangha's 'aabhushana bhushita bhujaa dwayaas' as were sliced off as his parighasamana strong bhujaaas fell off from the gaja raja's way behind. Further more Satyaki's further chhura baanaas had cut off five five elephant heads as were dropped off too. Then was heard the thud sound of Jalasangha's kireeta yukta mastaka too as the hot blood ozed of the head. As Jalasangha was having been killed, his gaja raja too collapsed dead. Then the entire gaja sena ran off with many numbers of kourava sena was of helter skeltered nature.

Then Satyaki faced Dronaacharya as the latter shot off seventy seven sharp baana varshaas on Satyaki and got bruised by the Acharya, even as Durmarshana with twelve, Dusshaha with ten had tightened Satyaki tight. Furthermore the kourava veeraas Durmukha with ten, Dusshaasana with eight, and Chitrasena with two had subjected Satyaki to get hurt severely. Then Duryodhana and other kourava maha rathis too had tormented Satyaki by turns and made the best of the opportunity. Satyaki having been no doubt hurt, had

gradually come to action as a patient reaction, had then released his arrows as of three on Drona, nine on Dussaha, twenty five on Vikarna, seven on Chitrasena, twelve on Durmarshana, eight on Vivimshati, nine on Satyavrata, and ten on Vijaya and had all of the kourava veeraas were respectively got bruised physically and got demoralised psychologically. Then Satyaki onslaughted Duryodhana as their baana paramparaas were such as not be able to recognize each other. In course of time, Satyaki was excited and smilingly lashed off kshura baana prahaaras and had severed off Duryodhana's dhanush. Duryodhana was unable to bear the insult as there ought not to be even a minimal slur on him and having changed to a new dhanush had succeeded in lashing off hundred arrows with speed and might and caused damage to Satyaki. Yet each arrow that Duryodhana had released was smashed off by five five ones was injured and thus Duryodhana had added injuries and more so to the humiliating insults. Meanwhile, Yuyudhaana had smilingly and even playfully severed off Duryodhana's dhanush besides his 'naaga chihita dhvaja' too and with further arrows, even as Satyaki killed Duryodhana's rathaashvaas and the ratha saarathi too. *Etasminnantare chaiva Kururaajam maharatham, avaakiraccharaihrishtho bahubhirmarmabhedhibhih/ Sa vadhyamaanah samare shaineyasya sharottamaaih, praadravat sahasaa raajan putro Duryodhanas - tava, aaplutascha tato yaanam chitrasenasya dhanvinah/ Haahaabhutam jagacchhaaseed drishta raajaanamaahave, grasyamaanam Saatyakinaasve somamiva raahunaa/* Later on Satyaki having become too happy had flung off several 'marma bhedi baana varshaas' on Duryodhana who had become disabled and had jumped off onto the chariot of Chitrasena the dhanurdhara, while the kourava sena shouted 'haa haa kaaraas' as if Suya Deva was consumed of by Rahu at the time of Surya grahana. At that critical cruciality on hearing the desperations, Maharathi Kritavarma reached there noticing at the audacity of Satyaki and shot off tejadhara twenty sixsome baanaas on Satyaki's charioteer who was wounded and further his rathaashvaas too besides the ratha dhvaja too. Then Satyaki retorted with baana prahaaraas of as many as eightysome as of an earthquake shaking off a mountain. Further Satyaki killed off Kritavarma's rathaashvaas and bodily damaged the ratha sarathi too. Later, Satyaki fixed on his dhanush and released his 'yamadanda samaana bhayankara baana' fell down on the earth with blood sheds as seated on his knees and with difficulty moved off from the yuddha bhumi with humiliation and shame.

Chapters Hundred Six and Seven on Satyaki's yuddha with Dronaacharya- the Acharya's paraajaya- Kourava sena's 'palaayana'- Satyaki's killing of kourava's maha yoddha Sudarshana

Dronaacharya then faced Satyaki and their mutual 'bhakankara yuddha' was reminiscent of Bali Chakravarti vs. Indra. The Acharya then initiated releasing 'vishadhara sarpa samaana bhayankara baanaas' as of three some on Satyaki's forehead who was nodoubt injured yet retaliated as of 'uttama pankha yukta baanaas' on the Acharya as the latter appreciated the 'paramaasthra vetta' Sathyaki no doubt lashed off fiftysome arrows and had wounded him again. Then followed lakhs of 'rudhira bhoji baana paamparaas' as of blood sucking food arrows by Yududhaana as incessent rains on the Acharya's chariot. Then Satyaki lost his patience and issued teevra banaas of ninesome and got the Acharya's ratha dwaja destroyed and thereafter the Acharya's rathasaarathi the rathaashvaas too were injured. By noticing the rapidity with which Yuyudhaana was acting, Drona smashed off 'suvarnamaya pankha and bhalla baanaas' with speed and severed off Satyaki's dhanush as the pandava maha yoddha picked up his gadaayudha and assaulted the Acharya while the latter had continued his baana varshaas. Meanwhile, Satyaki having picked up another dhanush had released 'bahusankhya baanas' and tied off the Acharya tight. Having wriggled off, Drona shot off a 'loha shakti' with unimaginable speed and expertise on Satyaki by his chariot and the same had some how not reached the Satyaki ratha and fell off most fortunately. As the kaala samaana shakti got misfired thus, Shini's poutra Satyaki released on 'artha

chandraakaara shakti baana prahaara’ on the Acharya’s saarathi who got senseless for sometime. In that enthusiasm Satyaki lashed off hundred arrows and caused body injuries to the Acharya who in return severed off Satyaki’s loha kavacha. Then the krodha purna Satyaki had thrown off the Acharya ratha saarathi down to earth as the rataashvaas had gone awry and off-center skewed up. Then the Acharya Ratha on the yuddha sthala was running in thousands of circles as the kourava sainikaas were trying away to some how stop to twirl around again and again! *Te Satyakimapaasyashu rajan yudhi maharathaah, yato Dronasthatah sarve sahasaasamupavaadravan/ Taan drishtaah pradyutaan sankhye saatvatena sharaarditaan, prabhagnam punarevaaseet tava sainyam samaakulam/ Vyuhasaiva punardwaaram gatvaa Drono vyavasthitah, vaataayamaanaishthairashvairneto vrishnisharaarditaih/ Sanjaya then reported to King Dhritarashtra that maha dhanurdhara Dronaachaarya had sought to run away from the terror of Satyaki. The Acharya had quietly moved back and slipped off to the mukha dwaara of the Vyuha as he was just not able to bear the baana prahaaras of Satyaki any further. Thus the maha paraakrami Acharya was quietened to stall his efforts to panchalaas in particular and pandava sena in general any longer!*

Then Satyaki had laughed off and addressed his sarathi: ‘ we are now be the ‘nimitramaatra kaaranaas’ of this ‘vijayotsaaha’ as basically this should be due to Shri Krishnaarjunaas ongoing endeavour to be the ‘shatru dagdha kaaranaas’. Indeed, having affirmed thus, the dhanurdhaa shiromani Shinipravara Satyaki had then resumed his baana prahaara varshaas on the kourava shatru senaas as of huge garuda pakshi would smash of the birds on the skies.Indeed Satyaki’s paraakrama was unbearable. *Taan veekshya baanaan nihantaasta daarnaan Sudarshanah Satyaki baana vegaih/ krodhaat didhakshanniva tigmatejaah sharaanmunchit tapaneeyachitaan/* That was indeed the time when Satyaki with his teekshna vegashaali baanaas was devastating the kouava senaas , then the prachanda tejasvi Raja Sudarshana appeared on the kourava sena madhya who was of ‘agni samaana swarupa’ and lashed off his ‘suvarna jatita vichitra baana prahaaraas’ right on Satyaki who had thus far having a lasting laugh in assaulting a famed personality of the outstanding stature of Drona Himself! Then King Sudarshana having drawn his mighty dhanush right up to his ears released his sundara pankha baanaas of three some and shattered Satyaki’s kavacha. There after the king released silveren arrows and had extremely tormented Satyaki’s rathaashvaas and severely bruising them. As Sudarshana was thus far successeful, the Shini poutra Satyaki had dashed off the king’s rathaashvaas and made a simha naada. *Ataasya sutasya shio nikirtya bhallena Shakraashani sammibhena, Sudarshanaapi Shinipraveerah kshiuren kalaanalamnibhen/ Sakundalam purna shashi prakaasham Bhrajishnu vaktram vichachakrat dehaat/ Yataa puraa vajradharah prasahya balasya sankhyetibalasya rajan/*Thereafter he had delivered a vajratulya bhalla and had severed the king’s saarathi’s head and like the ‘kaalaagni samaana tejasvi’s’ sword like kshura baana had shashed off King Sudarshana’s ‘ purnachandra samaana kundala mandita mastaka’ was cut off. Then Satuaki was pleased at the King’s relief of life and proceeded right on to the very path by which the Savyasaachi too proceeded for the epic like death of the Sindhu Raja Jayadratha.

Chapters Hundred Eight and Nine on Satyaki’s samhaara of kambhoja and yavanaas- yuddha with Duryodhana and brothers and their palaayana- Satyaki’s samhaara of paashaana mlecchaas as Dusshaasana’s senasahita palaayana

Replying to his sarathi’s remarks Satyaki of praises, the latter asked him to take to Kamboja- Yavana- Kirata -Darada- Barbara- Tamraliptha senaas with their gaja senaas too were present where Duryodhana too was there behind, the Sarathi replied: ‘ Satya Parakrami Vrishni nandana, your krodhaaveshaas had

been such that even Jamadagni nandana Parashu Rama be be alike. Maharahis like Dronacharya, Kripaacharya and even Madra raja Shalya be there even, what if Shaka- Kiraataadis and their gaja senaas be! Today, and rightaway, let us see the Duryodhana sahita kourava samastaas and their paraakramaas be seen as King Duryodhana should soon hear the artanaadaas of his senaas be heard.

Then King Dhritarashtra was curious to know of the proceedings and queried : You had been thus far describing to be thus far about the ‘atyanta vichitra varnana’ that the single Satyaki had smashed down ‘bahu sankhya maha kourava rathikaas’ *Vipareetamaham mandabhagyam sutam prati, yatraavadhyanta samare saatvatena maha rathaah/ Ekasyahina paryaaptam yatsainyamtasya Sanjaya, krudhasya Yuyudhaanasya save tishthantu pandavaah/ Nirjatya samare Dronam kritinam chitrayodhinam, yathaa pashuganaan simhastadvandvanta sutaam mama/* Sanjaya! My bhagyaheena putraas apart, Satyaki had also either killed or put to shame many kourava maharathis thus far. Is there be no end to this as Satyaki made a maha veera of the Acharyas stature and of Kritavarma put to palaayana, let alone my putra vadhaas consistently, as a fright full lion to cattle!’ Then Sanjaya described: ‘ Raja! your distorted advices and Duryodhana’s ill justified actions had landed all of us into this miserable mess. Listen now further : As per the command the paraajita Duryodhana, some three thousands each of elephantry and cavalry back up, were followed by Shaka- Kamboja-Vaahneeka- Yavana- Parada-Kulinda- Tangana-Ambashtha- Paishaacha-Barbara and Parvateeya yoddhaas made massive inroads challenging a single Satyaki and his pandava senaas too as of flies entering agni jwaalaas. The parvateeya yuddha kaarakas attacked Satyaki and so did a thousand rathikaas, hundred maharathgis, thousand of elephantry, two thousand cavalry, and numberless foot soldiers all at once. Then Dusshaasana shouted at the kouravas to kill Satyaki who was hardly unnerved and faced them all systematiacally the ratha sena, gaja sena, ashva dalaas, all by himself and especially the mlecchasamhaaraas. The collective assaults were turned to smithereens and the every attack was well retorted as the shatru aayudhas, gajaashva senaas, ratha dhvajjas, were all crashed. The Ajnana Vaamana naamaka gaja senaas were crumbled to dust. Supateeka, Maha Padma, Iraavata, Pundareeka, Pushpadanta, Sarvabhouna kuleena diggajaas were all dashed down dead. Then Satyaki with his poiosonous baana varshaas screamed at them asserting: ‘Dharmaagjnaana krura karmacharana mriga-pa shu samaana yoddhaas!’ , be prepared to die with your bahu dwayaas sliced off, mastakaas rolled away and praana vayus blown out too’. Then the attacked survivors and the kourava senaas in general raised ‘ haa haa kaaraas’. Thereafter, huge Prastarakhanda veeraas of five hundreds had again attacked Satyaki who had lacerated their shoulders. Satyaki’s bhalla baanaas pounded off the mleccchas as their bhayankara mountain boulders were rolled off on Satyaki. Then as having been armed with loha trishulaas, the mleccchaas of Darada, Tangana, Khasa, Lampaaka, Kulindaas attacked Satyaki who with baana vashaas were smashed away as the Prastara khanda vaasis along with their ratha- gaja- ashvas and foot soldiers had run way as disappeared. Then Dronachaarya addressed his saarathi thus that the survivors of the parvateeya sena was running away directionless as the sarathi replied that the entire kourava sena too was running directionless as the vyuha was being broken off and pandavas were on a winning spree. Then the Acharya realised that the Dusshasana’s chariot was sighted nearby and hailed Dusshaasana stating that already Dusshasana was sponsoring the mleccchaas and had taken to heels as could never face Satyaki.

Chapter Hundred Ten on Dronaacharya’s heckling of Dusshaasana- Dronaacharya’s killing off panchala raja kumaaaaas as followed by Dhishtadhumna’s yuddha with the Acharya’s ‘antima vijaya’

‘Dusshaasana! Rathaah sarve kasmaacchaite pravidrutaah, kaschit kshemam nu nripaceh kaschidjjeevati Sайдhavah/ Raaja putro bhavaannatra raaja bhraataa maharathah, kimartham davate yuddhe youvaraajasyamavaapyahi/ Daasee jeetaasi dyute twam yathaakaamachareebhava, vaasasaam vahnikaarajo bhraaturjeshthasya me bhava/ na santi patayah sarve tedia shanthatilaith samaa, Dusshhasanaivam kasmaat tvam purvamuktvaa palaayase/ Dusshaasana! Where are these kourava rathis like you are running away in this manner! Hope, Raja Duryodhana be safe. Hope Sindhu raja Jayadratha be still alive! You are the Maha raja’s son and King Duryodhana’s brother being a Maharathi yourself as being a yuvaraja too! why are you running hither thither in this manner! Dussashana! Did you not blabber to Droupadi at one time shouting: ‘ you have now become our ‘daasi’ as your husband had lost our game of dice!’ Now why are you tired of taking off her endless vastra vahini! Did you not shout at her that her husband was like that of fried oil of ‘mustard’. Having boasted like then, why are you running away from Satyaki now! Did you not realise that there be a day of retribution as his vishadhara baanaas would put to run directionless as Droupadi had been made her helpless too. Kkaate maanascha darpascha kka te veeryam kka garjitam, aasheevisha samaana Paarthaan kopaitvaa kka yaasyasi/Shochyeyam Bhaarattee senaa raajyan chiva Suyodhanah, yasya tvam karkasho bhraataa palaayana paraayanah/ Nanu naama thwayaa veera deerghamaanaa bhayaardhitaa, swabaahubalamaasyaaya rakshitavyaa hayaaneekinee/ Sa tvamadya ranam hitvaa bheeto harshayase paraan, vidyute tvayi sainyasya naayake shatrusudana, kjonayah sthaasyati sangraame bheeto bheete vyapaashraya/ Abhimaan Dusshaasana! What indeed has now happened to your ‘darpa and abhimaana’ or the boastful self pride! Where is you paraakrama! Where is your simha garjana now! Now with visha poorvaka sarpa’s hissings when you saw the Kunti kumaaraas appear to be blanked for now when you are running away! Now this kourava sena, this rajya, and Raja Duryodhana have all become repugnant to you now, Dusshaasana! This was indeed your own King Duryodhana was in such a miserable plight now as he had taken to ‘palaayana’! Indeed, Dusshaasana! When you are facing Satyaki the single one your mindset be not to yield to the enemy with cowardice but to resist as far as possible lest would happen to you while facing the gaandeevadhari Arjuna, Bhimasena or even Nakula Sahadevaas. In this rana kshetra, Arjuna baanaas are of the kind of Surya of Agni samaana tejas, and his arrows be not less potent as from those of Satyaki. Yadi taavat kritaa buddhih palaayanaparaayanaa, prithivee Dhamaraajaaya shamenaiva pradeeyataam/ Yaavat Phaalgunanaaraachaa nimuktorgasamnibhaah, naavishanta shareeram te taavat samshamya paandavaih/Yaavat kridhyate raajaa Dharma putro Yudhishttharah, Krishnaschasamaranlaaghee taavat samshamya Pandavaih/ Yaavad Bhimo mahaabaahurvigaahyaa mahatee chamuum, sodaraamste na grihnati taavati taavat samshamya paandavaih/ In case, you feel agitated and seek to run away from Satyaki or other Pandava veeraas, then Dusshaasana, why don’t you peacefully give away the Samrajya to Yudhishtthara and be done away with! Let this be clearly understood that well before you taste the experience of Phalguna’s sarpa samaana arrows enter your body, would you not wish to agree for Sandhi and forestall this maha yuddhaa! Even well before your brothers are hurt and vanished and forcibly taken away the entire maha raajya of yours, let sandhi be accorded and the battle be concluded as Bhagavan Shri Krishna might be pleased to the terms of the sandhi and of this yuddha samaapti. Better let sandhi be made well before Bhimasena could forcibly breakthrough this maha sangrama and Pandavas become invincible. I do recall that Bhimasena made a patigjna to lap up your thigh’s rakta pravahaas and then only tie up the long head hairs of Droupadi. May that pratigjna be ever not falsified!’. Then Dronachaya addressed Dusshaasana further : ‘ Moorkha Dusshaasana! better become aware of Bhimasena’s paraakrama! Why are you still defiantly seeking to participate in this maha sangrama with such defiant background foolishly!’ Even as the Acharya taunted even shoutingly likewise, Dusshaasana had kept silent yet still gathered the remnant mlechha sena and sought to attack Satyaki again as

Dronacharya too initiated his sangraama with pandava vishaala sena especially the panchaala and matsya desheeya sainika samhaari yet again. Then the panchala raja kumara Veeraketu faced the Acharya and bruised the Acharya, smashed his ratha dhvaja and with seven more got his sarathi hurt too. Then the ‘shatrusamhaara kaaraka Acharya’ smashed off his bhayankara baanaas on Veerakethu’s chariot as the pointed arrows the Panchala rajakumara fell down on to the earth as his blood was flushed out as of a sweeping maha vriksha with vega vaayu was swept him off. As the panchaala raja was no more, the panchala sainikaas surrounded the Acharya’s maha ratha out of vengeance especially led by the raja bhratrus viz. Chitraketu, Sudhanva, Chitraverma and Chitraratha as of with ‘varshaakaala megha varsha baana paramparas’. Smiling away, the Acharya had swept off the ‘kim kartavya muudha raja kumaaraas’ as their rathaashvaas, saarathi, and their heads too rolled off. As the panchala rathikas were thus killed like flowers by maha prachanda vaayu vegaas of the Acharya baana teevrata, the Panchala Drupada Kumaara Dhrishthadyumna had speeded up his chariot and assaulted the Acharya with as many as ninety baana prahaaraas aimed at the Acharya’s chest as the latter had fallen senseless and was seated quietly for a while. Then Dhrishthadyumna having kept his dhanush aside had pulled off his mighty sword and jumped across on to the Acharya’s chariot with such maha krodha was desirous of beheading the Acharya just at that very moment had swept off his Vaitastikastra naama baana as Dhrishthadyumna became as of kshata vikshata deha instantly. Having jumped back to his chariot, Dhrishthadyumna had lacerated his baana varshaas as a ‘mahaadbhuta dwandva-pratidwandwa sangrama’ had ensued. *Mandalaani vichitraani yamakaareetaraani cha, charantou yuddhamargakshou tatakshaturatheshubhih./* Both the maha yoddhaas were aware of mutual ‘yuddha pranaalikaas’ and were thus making ‘vichitra mandala-yamaka- and anya pradarshanaas’ and thus were both making ‘kshata-vikshita pranaalikaas’ in turns. Finally, the Acharya succeeded in slitting off Dhrishthadyumna’s saarathi’s head as the latter’s chariot was diven off into circles and hence Dhrishthadyumna had to finally jumped off his chariot, acceded to his paraajaya while the Acharya had vindicated his victory finally.

Chapter Hundred Eleven on Satyaki’s ‘ghora yuddha’ and Dusshaasana’s miserable ‘paraajaya’ once again individually

Shini poutra Satyaki then blazed of lakhs of baana varshas on Dusshasana individually, as though he had humbled him indirectly as having sponsored the Paashaana Mlecchaas who were smothered them to dust. Dusshaasana had collected lakhs of ‘naanaa desheeya senas’ who too were flinging off their baana varshaas form ‘dasha dishaas’ all on one Satyaki the truly unique. Even as there was a situation of ‘maha maari’, Satyaki the singular lashed off astra prahaaraas despatching fitting answers against several of the ever ruthless baana-khadgaadi shastras like shulas of the mighty Dusshasana and his elephantry-cavalry-rathikas plus the countless collection of parvateeyas. It was truly amazing and unbelievable that the outstanding pandana maha yoddha named Satyaki had given most befitting and amazing fling backs to the Dusshasana senaasamudra’s uproarings. Yet, Dusshasana was fearlessly standing firm and fearless and initiated rushing sharp astraas and kept on tormenting Satyaki’s body from all the foursides. Thereafter, Dusshasana forwarded four astra baanaas on Satyaki’s rathaashvaas, three the saarathi and as many as hundred on Satyaki too as all concerned were very acutely wounded and as he made simha garjanaas. *Tatha kruddho maharaja Maaghavastasya samyuge, ratham suutam dhvajam tam chakredrishyam - jihyagaih/ Sa tu Dusshaasanam shuuram Satyakairaavrinod bhrusham, sa shankham samanupraapta - mooraanaabhirivornayaa, tvaran samaavrinod baanairdusshaashanamamitrajit/* Further, the Madhuvamshee Satyaki had hit off Dusshaasana’s ratha-saarathi-dhvaja besides with several baana paramparaas covered up Dusshaasana too and made his complete coverage. Meanwhile as Satyaki did so

to Dusshaasana, Duryodhana attacked the Trigarta's Yuyudhana as the latter was equipped with three thousand charioteers, as the latter being a master yuddha kushala by himself. Yet, Satyaki succeeded in killing off several Trigarta yoddhaas very swiftly and faced three thousand yuddha kushala Yuyudhana Sena sameepa and devastated them all like a visha sarpa being tormented by Garuda pakshi and sought to proceed to Dhanjaya's ratha. This was so when Dusshaasana lashed off 'turna sharaas' on Satyaki as the 'maha dhanurdhara' Satyaki released golden pankha panchaka baanaas and tormented Dusshaasana while the latter smashed off Satyaki and humbled him. In the continued mutual assaults thus Satyaki had vindicated his mighty presence and three further shakti baanaas damaged Dusshaasana's chest, even as Yuhudhana took revenge by killing Satyaki's ratha saarathi. In pursuance, the astravetta Satyaki released one bhalla and smashed off Dusshaasana's dhanush, five on the latter's dhvaja and the rathikaa too besides the two paarshva rakshgakaas too. *Tamabhidriya Shainey muhuurtamiva Bharata, na jaghaan mahabaahurbhimasenavachah smaran/ Bhimasenena tu vadhaah sutaanaam tava bharata, pratigjnaatasabhaamadhye sarveshaameva smyuge/* Thus Sanjaya addressed King Dhritarashtra that at that time Satyaki chased Dusshaasana with a firm resolve to kill Dusshaasana for good, yet while recalling Bhimasena's pratigjna to kill the fugitive Dusshaasana himself had spared him by Satyaki. .

Chapters Hundred Twelve and Thirteen on kourava-pandava ghora sangraama with special reference to Duryodhana- Dronacharya kills Brihatkshatra, Dhrishtaketu- Jaraasanga putra Sahadeva and Kashatradharma while Chekitaana faced paraajaya

As Sanjaya addressed King Dhritarashtra at great length as to how Satyaki was at his peak creating havoc of the kourava mahasena even as compared to Indra to daitya senaas, the King was indeed agitated extremely. Then Yudhishtara hailed Bhimasena, Dhrishtadyumna, Nakula Sahadevas, and Pandava poutras to enjoin Satyaki on one side and Arjuna on the other. Bhimasena and Dhrishtadyumna had accelerated the maha sangrama vehemently and speeded up kourava yoddhaa samhara. Asked by King Dhritarashtra Sanjaya then explained that Duryodhana was then attacking Bhimasena with ten arrows, Nakula Sahadevas with three each besides Yudhishtara with seven arrows and injuring them all. Furthermore, he tied off the Kings Virat and Drupada with six each, and wounded Sikhandi with hundred, Dhrishtadyumna with twenty and Droupadi Putras with three each. Then in the rana kshetra lacerated bhayankara baanaas, he severed off hundreds of pandava yoddhaas, elephants, rathas as of Yamaraja himself. Duryodhana with his dhanush as elongated in 'mandalaakaara vidhi', displayed his astra vidya in a manner to kill off the pandava sena treacherously. Then Yudhishtara smashed off two bhalla's and severed Duryodhana's dhanush, besides being of vijaya kaanksha his kavacha too was dropped to dust. Then the kourava maha balis had surrounded Yudhishtara like Vritraasura sena around Deva- Maharshi-Indras shouting away at Yudhishtara: 'stand still, stand still' ! Panchaala sainikaas assaulted the kouravas and averted the critical moments while Dronacharya made simhanadaas and the rakta varnaashva radha made a forceful entry into the thick of the maha sangrama again.

As the aparahna kaala, the maha sangrama got accelerated again as Drona ratha was the most prominent as his vichitra pankha baanaas proceeded with the forceful killings of Somaka-Srinjaya-Kekayaa. The Kekaya Maha Rathis Brihatkshatra and his five brothers advanced against the Acharya who got fumed up and shot off suvarna pankha fifteen baanaas on Brihatkshatra who in turn the rosha bhara vishadhara sarpa samaana five- five prahaaras on the Acharya. But then Drona issued the Divya Brahmastra yet the mahaastravetta Brihatkshatra had pacified the brahmastra by his mahaastra jnaana and released suvarna pankha yukta baanaas of sixtysome in retaliation which the viprottama Drona was bodily hurt. Then the

Acharya was alerted and having concentrated rather seriously hit the Brihatskhatra kavacha as was readily torn off. The nonplussed Kekayaraaja kumaara had smashed back seventysome suvarna pankjha yukta baanaas which had not only tied off tight the Acharya but had grievously damaged the marmasthaanas of his ratha saarathi severely. Drona then tormented Brihatskhatra by slashing off his dhanush and four rathaashvaas thus immobilising him, then killing the sarathi and dhvaja chhatraas too. Further the Acharya pounded off Brihatskhatra's chest and raised simhanaadaas. Then Shishupaalaputra [whom Shri Krishna nominated as the successor King] Chedi raja Dhrishthaketu the Pandava Yoddha flashed off his sixty arrows on the Acharya's rathaashvaas, ratha, and the Acharya too as were all severely damaged. In turn, the Acharya returned with kshura pankha yukta prahaaraas as Dhrishthaketu dhanush broke off. On realising this, the Shishupaalakumaara having changed a fresh dhanush flashed off kankha-mayura pankha yukta baanaas and hit off and injured the Acharya who in turn removed off the saarathi mastaka and the rathaashvaas too in one thud. Then Dhrishthaketu jumped off his chariot and smashed off the Acharya by his gadaayudha and in return the Acharya released a thousand baana varshaas which broke off the enemy's kavacha-vakshasthala- and his mighty body too. As the Chediraja was thus got killed, his son Amarsha assaulted the Acharya who too was despatched to yamaloka. As thus the Pandava yoddhaas were being killed in a row, Jaraasandha veera putra Sahadevaa too attacked the Acharya and he too had met similar fateful death. Then subsequently, the very utterance of the name of Acharya had sent shivers down the spines of Pandava senaas as their rathikas-elephantry-cavalry became a nightmare even at that madhyaahna samaya of the historic day of Arjuna's shapadha for Jayadratha Vadha! All the same, the Panchala Veera Maharathis as well as Chedi-Srinjaya- Kaashi-Kosala veeraas and their chaturanga bala senaas were not able to contain themselves and attached Dronacharya. Yet, the Purusha simha veera Acharya with his baana varshaas had forwarded innumerable pandava maha rathis as aforementioned to yamaloka. That was the time when Bhimasena and Dhishthadyumna shouted stating: *Braahmanena tapo nyunam charitam dushcharam mahat, tathaahi yudhi samkuddho dahati kshatiyarshabhaan/ Dharmo yuddham kshatriyasya braahmanasya param tapah, tapasvee kriktaavidhvascha prekshitonaapi nirdahet/* This Dronacharya being a brahmana would appear to have performed great tapasya and had learnt the art of fighting and had thus been slashing away his opponent kshatriya veeraas. Indeed, waging battles be a kshaatra dharma, but this so called tapsvi would appear to be an 'astravidya vidvan brahmana' and even by his ferocious looks had been burning off his opponents in the battle to ashes!' Then Dhrishthadyumna kumaaraas were fallen dead and the Panchala sainikas were shivering to face the Acharya. Maha Bali Chekitaana was however able to injure the Acharya on his chest and his sarathi and rathaashvaas too yet the revengeful Acharya lashed back and made him runaway and so did Chedi-Panchala and Srinjaaaas too.

Chapters hundred fourteen and fifteen described Bhimasena's attack on Dronaacharya damaging his ratha and sarathi- Dhritarashtra's eleven sons killed too - Acharya's eighth time 'ratha dhvamsa' by Bhimasena being praiseworthy- Yudhishtara was happy too recalling how Arjuna contributed to Pandava Vijaya! - yet exclaimed how he should succeed in Jayadratha vadha now!

Even as Yuddhishtara was wondering as to where indeed were Satyaki and Arjuna, Bhimasena entered the maha sangraama having entrusted the duty of safeguarding Yudhishtara to Drishatadyumna as the latter replied to Bhima: ' Kunti nandana! Do you not worry as I should do as you decide. After all, Dronaacharya would have to kill me first and then only he could threaten Yuddhishtara. Then as having received brahmana swasti vachanaas, Bhimasena had ascended on to his maha ratha on his vijaya yatra as a number of shubha soochanaas were predominant. Then Bhimasena had straightened his dhanush uptill

his ears and shot off his mighty arrows as his shatru senaas were smothered down dead instantly. *Tam sametya maharaja taavakaah paryavaarayan, Dusshalaschitrasenaschaiva Vikarnascha Shaalastathaa, Vindaanuvindyou Sudarshanah Vindaarakah Suhustascha Sushreno Deerghalochanah, Abhaya Roudrakarmacha Suvarmaa Durvimochanah, shobhyanto rathinaam shreshthaah saha sainyapadaanugaah, samyaktaah samare veeaa Bhimasenamupaadravan/* Sanjaya had then reported to Dhritaraashtra that his sons viz. Dusshala- Chitrasena, Kundabhedhi, Vivimshati, Durmukha, Dussaha, Vikarna Shala, Vinda, Anuvinda, Sumukha, Deerghabaahu, Sudarshana, Vrindaaraka, Suhustascha, Sushrena Deerghalochanah, Abhaya, Roudrakarma, Suvarma, and Durvimochanah as the rathishreshthaas along with their senaas had assaulted Bhimasena like kshudra mrigaas around a huge lion. Then Vaayu Putra Bhimasena lashed off his divyaastra pradarshanaas as they were all dead, besides their senaas especially of thei larde gaja senaas were all brutally killed as their aartanaadaasa were hit skyhigh. Subsequently, Bhimasna had assaulted Dronaacharya who had smilingly hit off Bhimasenaas forehead and addressed him: ‘ Maha bali Bhimasena! Here and now, you should not be able to jump on to my senaas without facing me. *Yadi te sorjunah Krishnah pravishthonumate mama, aneekam natu shakyam me praveshthumiha vai tvayaa/* Indeed, your younger brother had somehow escaped from my grip, but certainly not you. In case you too might do so surreptitiously then you be then a shameful coward too and thus you would not be otherwise able to breakthrough my vyuha!’ On hearing the statement of the Guru, Bhimasena had reddened his eyes and replied: Arjuna had never taken your permission to enter this samaraanga, and indeed he be invincible and he could even breakthrough this battle, let alone even the Devendra sena. Now, Acharya, I am not Arjuna anyway but am indeed the Bhimasena. I had always esteemed you as a father figure, a guru, and as a bandhu. But your insinuating and frivolous remarks are indeed shameful truly unbecoming of your stature.’ So stating, Bhimasena raised his gadaayudha as of Yamaraja of his kaala danda. Having revolved it, he jumped off onto the Acharya’s chariot most suddenly and hit the Acharya, the Sarathi, the horses and the dhvaja too as the Acharya’s ratha was smashed off into pieces while the latter was stunned and having ascended on to another ratha had leapt near the vyuha dwaara and got readied to resume flinging off baana varshaas even as Dusshaasana relased off loha baanaas on Bhimasena as the maha pandava veera as those were all cut to pieces. Meanwhile Drhitarashtra putraas viz. Kundabhedhi, Sushena, Deergha - lochana attacked Bhimasena as they were all killed, as Brindaraka, Abhaya, Roudrakarma and Durvimochana too followed suit as the kouravasenas had taken to heels too quickly. Then followed the attacks on Bhimasena by the two distigushed rajakumaraas famed s Vinda-Aravindaas, besides putra Suvarma too wee despatched to yama loka as the totally demoralised kourava putra sevanas had quickly taken to heels. *Taamstu nirjitya samare Bhimaseno mahaabalaha, simhanaadaravam chakre baahushabdam cha paandavvah/* Thus having won the battle against Dronaacharya and as many as eleven Dhritaraashtra putraas, the pandava senaas had literally lifted up Bhimasena on to the shoulders of pandava yoddhaas and made simha garjanaas while the concerned kourava yoddhaas had disappeared.

Taunting away the Acharya, Bhimasena provoked him and the kourava nareshaas around him too. As they too gathered against him with their dhanush baana prahaaraas, Bhimasena had smilingly lifted his ‘atyanta bhayankara gadaayudha’ and had instantly hit the kourava rajaas and their senaas too as they were all smashed away to pulp as of a maha vyaaghra to mrigaas. Then followed the mutual Drona-Bhima maha yuddha that was like of ‘Devaasura samaana bhayankara’. In that manner as Drona dhanush baana paramparaas were relentless, Bhima jumped off and ran by foot to Drona’s maharatha even while bearing the pain of the Acharya’s sharp baanaas and tilted off the Drona’s chariot in such a manner that the ‘ishaadanda’ of the chariot was broken and got collapsed down to dust! The amazing baahu bala of Bhimasena that he could lift up the chariot and destroy it off was truly frightening felt the bewildered

Acharya. Then the Acharya summoned for another much heavier and sturdier chariot. But as of kids seeking to lift and break, the maha Bhimasena had wreaked off as many as eight maha ratha paramparaas to the bewilderment of the Acharya, and the kourava pandava maha rathis as well! Thereafter, Bhimasena got back on to his ratha and hastened off to kourava putraas making simha naadaas. On his way were the Bhojavamshee senaas, Daradaa' vishaala vaahinis- yuddha visharada mleccchhaas were all slain like fruit pulp. *Bhimaseno maharaaja! Drishtakaamo Dhananjayam, ateetya samare yodhaamstaavakaan Pandunandanah/ Sopashyadarjunam tatra yudhyamaanam maharatham, Saindhavasya vadhaartham hi paraakraantam paraakramee/* Sanjaya continued his narration to King Dhritarashtra that as parakrami Bhimasena passed through the kourava yoddhaas, he was indeed fond of some clues about the whereabouts of Krishnaarjunaas, and lo and behold he was too happy to see them and being truly unable to find Arjuna was overjoyed and like the varshaakaala megha garjanaas had made simhanaadaas. Then Arjuna too responded too likewise, and from a distance, Yudhishtthara too was overjoyed and felt within himself that while Bhimasena had vindicated his paraakrama as 'Dharmo rakshati rakshitah', may Arjuna be blessed to be for 'vijayaakansha praapti'! Further, Satya parakrami Satyaki be bestowed further vijaya prapti too!' Having introspected further and further, Yudhishtthara had switched on his memory screen and recalled how Arjuna had been consistently contributing for Panava Vijaya as follows: *Yena Shakram rane jitvaa tarpito havyavaahanah sa hantaa dvishataam sankhye dishtyaa jeevati Phaalgunah/ Yasya baahubalam sarve vayamaastitya jeevitaah, sa hantaa ripusainyaanaam dishtyaa jeevati Phalgunah/ Nivaatakavachaa yena devairapi sudurjayaah, nirjitaa dhanushaikena dishtyaa Paarthah sa jeevati/ Kouravaan sahitaan sarvaan gograhanaarthe samaagataan, yo jayanmatsyanagare dishtyaa Paarthah sajeevati/ Kaalaketa sahasraani chaturdasha maharane, yovadheed bhujaveeryana dishtyaa Paarthah sa jeevati/ Gandharvaraajam balinam Duryodhana krite cha vai, jitvaanyostraveeryena dishtyaa Paarthah sa jeevati/ Kireetamaalee balavaancchavetaashvah Krishna saarathih, mama priyascha satatam dishtyaa paarthah sa jeevati/* It is this Arjuna who had humbled Indra Deva and contented Agni Deva and is present at this maha sangrama fortunately. It is this Arjuna on whose baahu bala that we continue to exist and sustain us as the entirety of Pandava Sena who is present at this maha sangrama fortunately. It is this Kunti kumara Arjuna who by whose strength of his dhanush that the 'atyanta durjaya Kavacha naamaka daanava' was decimated as be present on the Pandava paksha as is present at this maha sangrama fortunately. It is this Arjuna who during the Pandava's 'agjnaata nivaasa' who saved 'go grahana' of Masya desheeya King Virat single handedly by his gaandeeva dhanush and subsequently put to shame on Kourava Maha Rathis is present at this maha sangrama fortunately. It is this Paartha naamaka Arjuna who saved Duryodhana from the Gandharva Raja Chitrasena as is present with us at this maha sangrama with us fortunately. It is this Kireeti whose golden headgear sparkles on his head as driven by no less than Bhagavan Shri Krishna as the sarathi that is present with us at this maha sangrama with us fortunately.' Having extolled Arjuna likewise, Yudhishtthara got agitated: 'Can Arjuna be relieved of his putra Abhimanyu's mrityu shoka by avenging the killing of his acrh enemy now viz. Jayadratha by the 'Suryastamaya kaala' today as per his maha pratigjna! Would Duryodhana's personal ego be contained contrary to Arjuna's pratigjna likewise. Could once the Sindhu raja be killed as per the Arjuna pratigjna today by this evening, then would Duryodhana offer the 'sandhi' proposal and terminate this maha sangrama then as his 'manda buddhi' get enlightdened eventually with repentance with shame.' Thus as Yddhishtthara was pondering over even the difficult probabilities thus, the maha yuddha was in fact getting intensified instead having been pacified.

Chapters hundred sixteen to twenty one on Bhimasena- Karna yuddha as the latter's paraajaya and kourava Dusshala's hatya; Duryodhana-Drona's hot exchange of views as Panchala raja kumaaras

Yudhaamanyu vs Uttamouja' fought with Duryodhana for mutual defeats; and Karna's repeat yuddhas and as Karna's palaayana as caused by Bhimasena- further Bhimasena and Karna repetitive yuddhaas witnessed Karna Saarathi sahita ratha vinaashaas and Dhritarashtra putraas Durjaya and Durmukha

Reverting back about Bhimasena as he not only humiliated Dronacharya but killed his own eleven sons, King Dhritarashtra enquired of Sanjaya as to who of the kourava maha rathis would control him. Sanjaya replied: 'As maha bali Bhimasena was reveberating his simha nadaas, then the 'atyanta amarsha sheela' Kana too challenged Bhimasena as the latter started off bala purvaka baana prahaaras as the onlooker senaas of both sides got shivers in their guts. On the samaraanga, the both sides of chaturanga senaas were literally bevildered as of 'santraptita mala-muutra tyaagis', while 'bhayankara apashakuna prakatanas' had loomed large and resounded again and again as donkeys kept on braying, group collections of crows were crowing and bats were flying across hither and thither. As the maha dhanurdhara Karna released four sharp banaas, Bhimasena had displayed his 'hasta phurthi' and replied with kshura banaas as Karma severed then at once and covered with a multitude of baana paramparaas which were shattered by Bhimasena at once and having streched his danush smashed off Karna's dhaush with his teevra baanaas. In turn having changed to a new dhanush, Karna released a pratyancha and injured Bhimasena. The Pandava veera sent off a crooked and twisted threesome arrows at Karna's chest was damaged and incessant flows of blood gushed out. In the action-reaction syndrome, Karna issued a bhalla which had tied of Bhimasena, while the latter with a Kshura cut off Karma's dhanush's pratyancha, and with further bhallas of Bhimasena killed off Karna's saarathi and rathashwaas too. The ratha heena Karna then tagged on to Vrishsena's chariot as Bhimasena made simha nadaas as Veera Karna was humiliated by Bhimasena. Yuddhishtthara then having heard the 'harsha naadaas' of the pandava senaas was excited while at that very time he heard the gaandeeva dhanush thankaara too along while Bhagavan Krishna's panchajanya too. Then Duryodhana having realised that Karna was humiliated by Bhimasena had then addressed Dusshala to reach Karna as the latter was in distress. As Dusshala ran towards Karna, Bhimasena having realised that Dusshala was seeking to help Karna, had despatched ten baanaas on Dussahala and injured him severely and further with just one baana had sliced off Dusshala's head too subsequently.

The highly infuriated Duryodhana reached Dronacharya and stated harshly that Arjuna, Bhimasena and Satyaki had been destroying kouravaas and making advances towards Sindhu Raja Jayaratha too fast and kouravas had not been to stall them off. Indeed at this fast rate, Vipravara, the Pandava Maha Veeras would now appear floating comfortably as the public of Hastinapura had been discussing of kourava paraajaya notwithstanding the dhanurveda paarangata Acharya Drona too be with the kouravaas. Indeed, my misfortune would be glaring now and in such cirmumstances, what could be my fate as the rest of the sangraama be a written off. Brahman! At this very juncture, what further step be taken up for the safety of Sindhuraaja, for heaven's sake!' The Drona replied to the highly agitated Duroydhana: Dear Duryodhana! One would have to think and rethink quite a lot, but we should plan out our 'takshana kartavya' as pandavaas had by now on a winning spree. Indeed, the safety of Jayadratha be of our top priority. Jayadratha is as of now shivering of instant death in a matter of hours. Bhayankara Veeraas Satyaki and Bhimasena are after his blood as their instant targets. Shakuni in the kourava mahasabha had played the game of dice but now in the present reality there be such 'durdharsha baana' at this most critical crisis! Dear Duryodhana! You do possess quite a few Kourava Yoddhaas and you might consider them as the pawns or wagers in the game of dice. Duryodhana! To save the life of Sindhu raja, hence do let the heavy dyuta kreeda to be upheld. My suggestion there be to keep fowarding one after another of kourava

yoddhaas to keep on engaged with Pandava Maha rathis while the Srinjaya sahita Panchalaas be simultaneously controlled never to cross the barriers of the Vyuha.’ As having been convinced of what the Acharya had thus counselled, Durodhana left off the place to let the Acharya to proceed with his plans. Arjuna’s chakra rakshaka Panchala raja kumaaras Yudhamanyu and Uttamouja had then sought to reach the outer portion of Savyasaachi Arjuna’s nearby. Both the maha yoddhaas had lifted their dhanush baanaas to readily assault Duryodhana. Yudhamanyu released thirty kankapatra yukta banaas numbering thirty and injured Duryodhana as twenty more such banaas his saarathi and rathaashvaas were tightened. In return, Duryodhana forwarded one arrow each on Yudhamanyu’s dhawaja and his dhanush too and got them shattered. Further more Duryodhana sent bhalla baanaas as Yuyudhamanyu’s saarathi and rathaasvaas were bruised. The infuriated Yudhamanyu shot off a thirty some on Duryodhana’s chest. Likewise Uttamouja despatched Duryodhan’s saarathi to yama loka. Meanwhile, Duryodhana killed off Panchalaraja Uttamouja’s four horses and both the paarsharakshasa sahita saarathis too were dropped dead. Having transferred himself to Yudhamanyu’s ratha, Uttamouja hit off with several baana prahaaraas as Duryodhana’s rathaashvaas got dropped off dead, while the latter jumped off from the chariot and with his gadaayudha had ran after both the Panchala raja kumaaraas as the latter’s ratha, ashvaas, saarathi, dhawaja. to pieces and mounted on to the chariot of Maadra raaja Shalya while the Panchala raja kumaaras Yudhamanyu and Uttamouja had taken to another Pandava ratha and sought to approach Arjuna.

King Dhirtarashtra asked Sanjaya that as Karna was approaching Bhimasena, what was the kind of their mutual battle. Afterall, Yudhishtthara had always realised that barring Bhishma and Drona, only Karna was a tough enemy to Pandavaas. Devi Kunti was always of the opinion that Karna was of Arjuna’s parakrama on both the sides. Now how be Karna versus Bhimasena! Sanjaya! My son Duryodhana had been of the belief that Karna be the real hero of kouravas as Arjuna be of Pandavaas! Then Sanjaya replied providing the ongoing picturisation as follows: ‘ Karna addressed Bhimasena: Bhima! your admirers had always been of the confirmed view that you would never display your back in this sangrama! Is that so!’ Thus stating, he shouted and made baana varshaas as Bhimasena dashing off ‘ardha mandali gati’ baanaas on Karna as Bhimasena being the sumpurna shastra nipuna forwarded potent arrows on kavachadhari dwairatha yuddhi Karna having made aneka baana varshaas. Kuntikumaara Bhima being unble to contain himself then issued suvarnamaya pankhaas of twentysome on the vichitra kavacha of the Suta putra and further on with Vatsa naamaka baanaas on Karna’s robust chest as Karna became a ‘kshata vikshata peedita’. Further, Bhimasena issued golden arrows of five each and damaged Karna rathaashvaas. Then Karna shot off sixtyfour forceful baanaas and severed Bhima’s ratha dhawaja as the latter’s saradhi was severely damaged too, besides with ‘marma bhedi naaraachaas’ Bhima’s body was injured. *Tato dwaatrimshataa bhallernishitaistigmatejanah, vivaadhya samae Karnam Bhimasenah prataapavaa/* Thereafter, Bhimasena lacerated off thirty two sharp bhallaas on Karna in a manner that he could not be able to recover soon enough. There after realising that his main target being Jayadratha and desired to quicken the tempo of the time of the day, Bhimasena had splashed off heavy baana varshaas on Karna. *Tat Bhimo mahaabaahoh Karnasya charitam ane, naamrishyat mahaa baahuh krodhaadbhuta - lochanah/ Sa Karnam panchavimshatyaa naaraachaanaam samaarpayat, maheedharamiva shvetam guudhamaapaadairvisholbanaih/ Punareva cha vivyaadha shatbhiraashtabhiravacha, marmasvamara - vikraantah Sutaputram tanuyajam/ Punaranyena baanena Bhgeemasenah prataapavaan, chicchheda kaarmukam tuurnam Karnasya prahasanniva/ Jaghaana chaturashaashvaan sutam cha twaritam sharaih, naaraachairarkashyaamabhaih Karne vivyaadha chorasi/ Sa klaivyam mahat praapya cchhinnadhanvaa sharaahatah, tathaa purushamaanee sa pratyapaayaad rathaantararam/* As Mahabaahu Bhimasena on

the rana bhumi was unable to digest Karna charitra, had then splashed off twenty five naaraachaas on Karna as the latter had hidden his feet as of poisonous serpents were crushed by a mountain. Then Bhimasena was with infuriated looks, had hit off eight poisonous arrows as Karna's marma sthaanaas were injured and smilingly broke off Karna's dhanush too. There at once, Bhimasena killed of Karna rathas sarathi and horses also. Thereafter, Bhimasena had deeply damaged Karna's robust chest also. Just as Surya kiranaas of the midday would smash off the clouds, the sharp arrows of Bhimasena had thus deeply injured Karna's body and fell on the ground. Even while Karna was greatly proud of his purushatva or of memorable manhood, he had to severely suffer ignominy and disgraceful humiliation of the his battle with Bhimasena fo now being chariot less and dhanurbaanaas less and had thus had to run away from the battle field.

Realising that Karna had been waging an all out battle against Bhimasena yet having been disgraced, King Dhritarashtra was inquisitive of Karna's movements especially of Bhimasena, since after all, Karna was indeed the glorious disciple of Parashurama himself. As, Karna was unfortunately defeated by Bhimasena he was indeed infuriated and had reattacked on him. Both of them like two ferocious tigers were fighting as of 'kshata-vikshita parspara sharabhas'. Bhimasena was recalling his unforgettable and unforgivable memories like the pandava's agjnaata vaasa, the 'chathustha dushta kaaryas' of kouravas like Dusshaasana's Droupadi vastraapaharanas, Karna's proactive and notorious deeds and the like due to which he had lost interest in life and hence was at once desperate in the one-to-one fight. Then as Bhimasena flashed off his arrow rains, Karna had smilingly issued panhkayukta baanaas and cleared them all instantly.. Then Karna had sent nine sharp banaas and injured Bhimasena. Like of two arrogant elephant kings, the Vrikodara and the Suta Putra had showed up their mutual one upmanship on each other. As both kouravas and Pandava senaas were reverberating with their mutual jaya jaya ninaadaas at their ups and downs while the elephantry-cavalry- rathikaass and foot soldiers of both the sides were at stand still on either sides. 'Roshaavesha bhara krodha yukta' both Karna Bhimasenaas were staring by the maha rahthis being truly non plussed as of 'preta raaja puri nivaasis'. Sanjaya then addressed King Dhritarashtra that the 'kumantra yukta kourava santaana' too were of stand still posture as Karna and Bhimasena's dwandva yuddha was in active progress. Both the paraakramis were exchanging teevra baanaas as had covered up all over the sky. *Tatradhirathi bheemaabhyaam sharair muktrairdhridham hataah, eeshupaatamatikramya peturashvanekashah, krito raajan maharaajaputraanaam te janakshayah/ Manushyaashvagajaanaam cha shaaigatajeevitaai, kshanena bhumih sanjagnye samvritaai Bharatarshabha, (aakreedamiva Rudrasya Daksha yagjna nibarhane/* In that yuddhasthala, both Karna and Bhimasena was shlashing off horses-manushyas and gajaas in several lots and groups as having been swept away dead in such a way that kourava sena was subjected to nara samhaara in kshana kshanaas as of Dakshayagjna samhaara kaala was reminiscent of 'Rudra kreeda bhumi samana prateeka vidha' !

Karna saarathi sahita Dhritarashtra putra Durjaya vadha be further described in the subsequent chapter as follows: Sanjaya had then reported to King Dhritarashtra that like mahaaranya gaja pramukhas both Karna and Bhimasena attacked each other as Karna was like prajjvalita agni jwaalaas attacked Bhimasena with severe baana prayogaas of thirtysome and tied him off and injured him rather hurtfully while Bhimasena taught precisely likewise. *Tasyaasyato dhanurbhimaschakarta nishitaistribhah, rathaneedyancha yantaaram bhallenaapatayat kshitou/* Thus while forwarding his threesome sharp arrows Bhimasena had smashed off Karna's dhanush and with a bhalla had pulled off his sarathi's seat and dropped it off to down to dust. Then being a Bhimasena's vadhaabhilaashi Karna had picked up a shakti and threw off on Bhima while the latter having negatived the shakti had released 'yamadanda

samaana bhayankara mayura pankha swarna vibhushita baanaarambha visarjanas' on Karna as the latter too reciprocated likewise. *Tasya Bheemah punaschaapam mushtou chiccheda Maarisha, shankhavanaascha taanashvaan baanairanye ymakshayam, Saarathim cha tathaapyasya rathaneedaadpatayat/* Sanjaya then addressed King Dhritarashtra: ' Uncle! Then Bhimasena having straightened his dhanush had hit off the foursome rathaashvaas of Karna and forwarded them to yamaloka and Karna sarathi too followed like wise. Then maharathi Karna got alarmed as Duryojana shouted at his younge brother Durjaya to as follows: *Gaccha Durjaya Radheyam purograsati Paandavah, jahi tuvarakam kshipram Karnasya balamaadadhat/* Go atonce Durjaya, my brother, as Radhaanandana Karna is facing extremely critical moment as he be facing near death, and hence do atonce kill Bhimasena atonce ! ' As Durjaya got his instruction fom his eldest brother, then he assaulted Bhimasena instantaneously by his baana varshaas on Bhimasena. *Sa Bhimam navabhir baanairashvaana nashtabhi - raarparyat shadbhih Sutam tribhih ketum punastam saptavhih/ Bhimasenopi sakruddhah saashvantara maashugaih, Durjaya bhinna marmaanayad Yamasaadanam/ Swlankitam kshitou kshunaam cheshtamaanam yathoragam, rrundannaartastva sutam Karnaschakre pradakshinam/ Satutam viratham kritvaa smayannatyantavairinam, samaachinod baanaganaih shatagnibhischa shankubhih/ Tathaapya nirathah Karno bhidyamaanosya saayakaih, nas jahou samare Bhimam kriddharupam parantapah/* Durjaya then released nine arrows on Bhimasena, eight on Bhima rathaashvaas and six more on the saarathi as they were all injured deeply. Further, Durjaya issued Bhmasena's ratha dhwaja too got crashed. Then Bhimasena was extremely got wild with fury and lashed off on Durjaya's 'marmasthaanaas', as his saarathi and chaturaashvaas were killed. As Durjaya with his aabhushanaas fell down dead as of a hissing serpent while Karna was crying away helplessly as Bhimasena was smiling away, even as the kshata-vikshita Atiratha Karna had no other recourse expect to run away from the battle with Bhimasena with shame!

The vengeful Karna having been put to shame again and again in his repetitive episodes of paraajayas against Bhimasena, had reappeared seeking to assault Bhimasena once more and having drawn his dhanush succeeded to injure Bhima's broad chest and roared like a purusha simha. All the same, Bhimasena had returned ten severe arrows and further with as many as seventy which had tied off Karna tight rigidly. Further, Bhimasena hammered off Karna's chest with nine and with one on Karna's ratha dhwaja, as followed by sixty three on Karna himself as the latter was bruised. As the Yashasvi Panduputra did so, Karna started off grinding his dasstras and smashed off pankhayukta baana prahaaraas on Bhimasena. As having been reddened with his eyes Maha baahu Bhimasena lifted off his six angled suvarnamaya bhushita gada and hurled off on Suta putra Karna and to start with Karna rathaashvaas and killed them off. Later on Karna ratha dwaja and his saarathi too were slashed. *Tatraadbhyutam pashyaam Ratheyasya paraakramam, viratho rathinaam shreshthamdrishthimaahave, Duryodhanastato raajannabhyabhaashat Durmukham/ Esha Durmukha Ratheyo Bhimana virathikritah, tam rathana Nara shreshtham sampadya maharatham/ Tato Duryodhana vachah shrutvaa bharaata Durmukhah, tvaramaanobhyayaat Karne Bhimam chaavarayacchharaih, Durmukham prekshya sangraame Sutaputrapadaanugam, Vaayu putrah prahrashthobhut srakkinee parisamhilaan/* Then Sanjaya reported to King Dhritaraashtra that as Karna had lost his ratha, the ratha shreshtha Ratheya was totally disabled to proceed, much less attack. Then Duryodhana hailed his brother Durmukha and instructed him to accommodate Karna on his ratha. As Bhimasena shouted on Durmukha and tried to reach Karna as the latter sought to let him reach Durmukha yet Bhima flashed off nine all powerful arrows on Durmukha who was forwarded to Yamaloka. As this tragedy had occurred, Karna smashed off pankha baanaas as Bhimasena sent off garuda samaana vegashaali baanaas which Karna as also his rathika were severly

hurt. *Sa vihvalo maha raja Karno Bimasharaahatah, praadvajjavanairashyai ranam hitvaa mahaabhayaat/* Thus concluded that as Bhimasena's 'suvarna bhushita dhanush' was radiant as of 'prajjvalitaagni samaanana', as he stood firm and steady at the yuddhasthala with pride and 'svaabhimaana'.

Chapters One Hundred Twenty Two, Three, Four and Five on Dhritaraashtra's distress on Bhimasena's parakrama vs. Karna while his five more sons were killed- Bhimasena-Karna yuddha again as Karna's palaayana as his seven more sons died still-Bhimasena vs. Karna's sangrama yet again as mutual vijayaa-paraajayaas- while Arjuna gandeeva baanaas made Karna and Ashvatthaamas to run away!

King Dhritarashtra had been repeatedly praising Karna by moorkha Duryodhana as Karna being a balavan, shuraveera, sudhrudha dhanurdhara and always as a yuddha vijaya. 'Yet, being Duryodhana mohita, I had lost my sons like flies in flames. Alas! Even Ashvattaama, Madraaja Shalya, Kripaachaarya and Karna too might not be able to face Bhimasena! Could even Yama-Kaala- Antaka too could face this Vayu Putra. Indeed, manushyas would return from Yama loka, but not having assailed with Bhimasena! Alas, my manda buddhi putras like Durjaya and Durmukha were tempted to attack Bhimasena and jumped like flies into the agni jvaalaas of Bhimasena. Sanjaya!-continued Dhitarashtra- the stupid minded Duryodhana had heckled shouting blabberingly : ' Karna-Dusshaasana and myself are adequate to destroy the pancha pandavaas!' But now Karna has been humbled by Bhimasena now!' Then Sanjaya replied: ' Maharaaja! Most assuredly, you be the 'jagat vinaashana kaarana'. You had shaken hands and hugged them handing over the sweet poison by yourself to your dear sons and their advisers. Indeed it be difficult to swallow the kaalakuta visha and its after effects would certainly need to be experienced now. Anyway, let me report to you as to the highlight of what is occurring right now: As Karna had been repeatedly put to shame and runnings away against Bhimasena, your other sons had been getting readied: *Durmarshano Duhsakhascha Durmado Durdaro Jayah, Pandavam chitrasamnaahasam prateepamupaadravan/* These are named as Dumarshana-Dussah-Durmada- Durdhara (Duraadhaara) and Jaya [Durjaya and Durmakha apart who died earlier] after wearing vichitra kavachaas had surrounded Bhimasena's chariot and had all together smashed off their baana varshaas as Bhimasena was able to suffer the punches. Then Karna too joined the fray. Together, they all lacerated crooked baana varshas on Bhimasena. *Taan baanaaih panchavimshaty saashvaan raajan nararshabhaan, sa suutaan Bhiima dhanusho Bhimo ninye yamakshayam/ Praapatan syandsanebhyaste saardham suutairtaastavah, chitrapushpadharaa bhgnaa vaatneva mahadrumaah/ TatraabbhutamapashyaamaBhimasenasya vikramamsamvaardhirathim baanaiyajjaaghaana tavaatmajaan/* Having witnessed thus, Bhimasena had issued twentyfive baana prahaaraas as the saarathi- rathaashvaas sahita raaja kumaaraas were all forwarded to Yamaloka. As they were all fallen being of 'praana shunyaas' it seemed as if 'prachanda vaayu prahaaraas' had caused the full blown sugandha pushpaas were dropped off to dust by a fierce wind storm. Meanwhile, as Bhimasena had displayed his paraakrama, Suta Putra Karna had nodoubt tried but failed despite of his severe baana prahaaras. There followed that both Karna and Bhimasena stared mutually with red looks as one with frustration and another with pride respectively.

As the Dhritaraashtra putraas viz. Dumarshana-Dussah-Durmada- Durdhara and Jaya now besides Durjaya and Durmakha earlier had been dropped off dead, Karna got frustrated being of 'atyanta jeevana virakta' and as of an ashamed 'aparaathi'. Meanwhile, Bhimasena had provocatively teased and had issued a few taunting arrows as Rathanandana Karna smiled five baanaas and hurt Bhimasena and further with suvarnamaya pankha baanaas as as many as seventy which had bruised the Vayu Putra while

the latter returned with a hundred some and hurt Karna, with another pointed five arrows of Karna's marma sthaanaas and still with a bhalla had broken off Karna's dhanush too all in a quick row. Shatru santaapi famed Karna having changed his dhanush then made baana varshaas on Bhimasena. Unfortunately for Karna, as Bhimasena smashed of Karna's changed dhanush yet again, as Karna had then resorted to his gadaayudha and dashed it off on Bhimasena who in turn with his baana pravaahaas had turned the gada to pieces. Not only that! The atyanta krodha bhara Bhimasena had sliced off Karna's deha kavacha and damaged his right shoulder. As Bhimasena's dhanush baana samuhaas were spread far and wide, Karna was again disheartened yet again and had become being of 'yuddha vimukha' or of 'palaayana chitta'. Then on noticing this cowardly attitude of Karna, Duryodhana accosted his brothers: Chitropachitraacchaaruchitrah Sharaasanah, Chitrayudhaschitra varmaa samae Chitrayodhinah/ Duryodhana's rest of brothers named Chitra, Upachitra, Chitraaksha, Chaaruchitra, Sharaasana, Chitraayudha and Chitraverma who were distinctive pattern of their own yuddha kaaryas. *Taanaapatat evaashu Bhimaseno maharathah, ekaikena sharainaajou paatayaamaasa te sutaan, te hataa nyapatan bhumou vaatargunaa iva drumaah/* Maharathi Bhimasena had smacked off one after another arrows in quick succession and made the unfortunate Dhritarashtra putraas were drowned to earth as of a dust storm would pull off fresh flowers off from a 'maha vriksha'. As the veera sahodaraas of Duryodhana were sacrificed thus, Karna wept aloud and had emboldened once again and having taken to another set of ratha had vengefully - albeit shamelessly- had released his baana varshaas on Bhimasena as followed by fiftysome crooked and sharp fifty on him. In return, Bhimasena hacked off the Sutaputra's kavacha was torn off and Karna's body was full of red blood and eventually the body kavacha of Bhimasena too had followed suit. As the one to one maha sangraama continued, Kuntikumaara Arjuna, Yashasvi Shri Krishna and Satyaki were admiring Bhimasena's paraakrama, while the kourava seva was getting more and more frustrated increasingly.

Sanjaya then continued his narration that as Bhimasena's dhanush thankaara was unable to hear by Karna, especially as an egotistical gaja raja would not bear the garjana of another gajaraaja. At that time the Atiratha Karna baana was aimed at Bhimasena's dhanush-dhvaja-chhatra-rathaa's ishaadanda only and nothing else. Then the Atirathaputra Karna smashed off 'grudhra pankha yukta suvarna vichitra baana' on Bhimasena. Paraakami Panduputra Bhima had readily retorted the Karna baana samuha. As Karna had overshadowed his mighty baana prahaaraas, so did Bhimasena's too. As initiated by the miserable paraajaya of Karna which had led to Duryodhana's desperate appeal to his own brothers and the consequent sacrifice of theirs, Bhimasena was applauded even by Kourava and Pandava Maharathis such as Bhurishrava, Kripacharya, Ashvatthaama, Madra raaja Shalya, Jayadratha, Uttamouja, Yudhaamanyu, Satyaki, and even Krishnaarjunaas had hailed and made simhanaadaas. Meanwhile as per the directive of Duryodhana his seven brothers had surrounded Bhimasena as the latter felt that each time that the kourava putras were instructed likewise and there had been bloodshed. No sooner that the Kuntiputra released his swarna bhushita seven pankhayukta baanaas than that these impacted the gushing out of their red blood instantly. Those sharp banaas had severed their marmasthaanaas as the sevensome veera kourava putraas fell down dropped as of a huge elephant king had smothered seven vishaala vrikshaas. Thus, Duryodhanas seven brothers named Shatrujjaya- Shatrusaha, Chitra alias Chitrabaana, Chitraayudha alias Agraayudha, Dhridha alias Dhridhavarma, Chitrasena alias Ugrasena and Vikarna were all crushed to death by Bhimasena's seven baanaas ruthlessly. Sanjaya then annotated to the Kourava's Maharaja that Vikarna was the most beloved of the Kourava putras among all the Pandavas and as such Bhimasena cried aloud: ' Vikarna! I made a pratigjna to kill all the Dhritaraashtra Putras and indeed you too being the single kourava putra whom we pandava putras are unaniously fond of had now

enabled me to sustain my pratigjna by your death!. Bhimasena had further addressed the fallen Vikarna that indeed Kshatriya dharma be to fall in the yuddha bhumi or secure vijaya. Do realise and recall that the Brihaspati samaana Bhishma Pitaamaha had always followed the kshaatra dharma as that indeed be the ‘atyanta nishthura karma indeed as you too had proudly followed.’ Having asserted thus, Bhimasena made vijaya simhanaadaas as Dharmaraja Yudhishtara was too pleased and forwarded his joyous signals to Bhimasena. Dronacharya having received the exchanged signals of Bhimasena’s vijaya to Yudhishtara, had readily assaulted Bhimasena. At the same time Sanjaya having reminded of what Vidura told Duryodhana when the latter had lost the youthful lives of thirty younger brothers as follows: ‘At the time of ‘maayaa dyuta’ or the game of dice, the pay back returns time would appear to have commenced in favor of Pandavas! You durbuddhi Duryodhana was ecstatic when Droupadi’s eka vastra in her menses period was sought to be removed as Shri Krishna came to her rescue by extending her eka vastra to aneka vastraas which Dusshaasana was fatigued to remove. Pandavas begged of mutual peace but you delared war. NOW, THE TIME FOR PAY BACK HAD ARRIVED . Then Sanjaya added further wood sticks to the agni jwaalaas of the dukkhita Dhritaraashtra as follows: ‘Rajendra! Vikarna is dead, paraakrami Chitrasena did his ‘praana tyaaga’ and the rest of your veera putraas too were subjected to kaala chakra’. Now, Bhimasena had since made the rana bhumi as the mrityu bhumi of the kourava brothers as per his own shapadha!

Further King Dhitarashtra made his confession to Sanjaya and said: ‘What all had happened had happened as per the kaala chakra of as one would sow, so be reaped. At this moment what would be happening to Bhimasena and Karna yuddha to be resumed once again!’ As Karna made Bhimasena injured with three vichitra baanaas, the latter was hardly concerned and rejoined with one teevra baana named ‘Karna’ which had readily impaired the ‘karna’ of Karna! Then Bhimasena smashed off a bhalla which had readily injured the Sutaputra’s chest. Then got the mutual assaults of hits and return hits, as both of them mutual simha naadaas as the cycle of ups and downs were repetitive while in the process, the shatru samhaarakara maha baahu Bhimasena had lacerated a kshupra which had cut down Karnas dhanush. Having changed over a fresh dhanush, Karna sought to aim his baana varshaas, as even meanwhile, Bhimasena within half a minute ripped off Karna’s third-fourth-fifth-sixth and so on till sixteenth dhanush too with his amazing ‘hasta laaghava’ and ‘samaya sphurti’. Meanwhile the Kuru-Souveera-Sindhu desheeya veeraas had diverted the attention of Bhimasena and sought to attack him. Meanwhile Karna was able to select a strong dhanush as Bhimasena was able to resort to the kuru-souveera-sindhu desheeya sena vinasha. Then Karna baana pravaahaas were truly mesmerizing as pandava sena’s rathikas- elephantry-cavalry and foot sodiers were subjected to ruthless killings as of ‘agni chakra samaana dhanush baanaas.’ Bhimasena too returned with bhayaanaka astras. Then the Sutaputra kept on hitting Bhimasena with his ‘maayaastra vidya praveena baanaas’ as the yuddha paraayana Bhimasena’s tarkasa-dhanush prayancha, rathaashvaas and saarathi too were damaged. As Bhimasena’s saarathi had out of fright abandoned the chariot, he had upheld his shakti and hurled off hitting on Karna’s chariot. Thus followed the series Karna- Bhimasena’s ‘jayaaparaajayaas’ interminably While Bhimasena’s sarvashastraas were nearly exhausted, such was the similar situation of Karnaa too. In the series of mutual lock in and lock out situations, there followed Karna’s hecklings of Bhimasena stating that during the Pandava agjnaata vaasa he as Vallabha the royal cook kept on eating too much and scoffed that even duing his baalyaavasthaa too he was merely an eater and fat bodied without seeking to learn astra vidya.’ Then Bhimasena taunted Karna as a ‘neechakula’ as the Suta Putra! You had stealthily learnt astra vidya and eventually had come to gang up the bunch of hooligans as the ‘dushta chatusthaya’ or the Evil four some Duryodhana- Dusshaasana and the maayaaavi Shakuni. Are you not ashamed of your

origin, upbringing, and evil camaraderie of disgraceful ganging up!' Thus the ratha heena Bhinmasena was shouting away likewise, Krishnaarjuna maha ratha had since arrived even as Bhimasena was asserting his status and might, and had atonce taken to instant action. *Tatah Paarthabhujotsrashtaah sharaah kanaka bhushanaah gaandeeva prabhavaah Karnam hamsaah krounchamivaavishan/* Thus followed the action as Arjuna bhuja gaandeeva dhanush had shot off a golden arrow that had pierced through the body of Karna as like of krouncha parvata caves would have damaged Karna's body parts. Thus the Dhananjaya baana prahaara had surrendered himself out of disgrace and departed from the yuddha bhumi yet again and again from Bhimasena. As this had happened, Ashvattaama was unable to witness Karna's disgraceful departure from Bhimasena repetitively, and yelled at Arjuna furiously: 'wait wait, don't you run away from me!' and dashed off fifty baanaas in a quick row. Even as Ashvattaama challenged Arjuna thus, the latter being ever alert, flashed off his baana pravaahaas on Ashvattaama as the latter's chariot had returned back deep into the Vyuha. As Ashvattaama had unnecessarily asked for the trouble the kouravasena was confused and ran back too at this hasty challenge to Arjuna. There after followed the expected slaughter of kourava chaturanga balaas by Bhimaarjunaas for good time.

Chapters hundred six to ten on Satyaki's killing of King Alambusha and of Dushaasana's cavalry too- Satyaki's paraakrama-Bhurishrava and Satyaki's heated yuddha as Arjuna hack's off Bhurishrava's shoulders-Bhurishava killed by Satyaki-

King Dhritaraashtra expressed his inner feelings that although Ashvattaama was safe from his untimely interference and shame with Karna-Bhima- Arjuna yuddha, the return of Satyaki was not a welcome development! Indeed, even as Karna and Ashvattaama together be welcome, the union of Krishnaarjunaas and of Bhimasena- Satyakis would be disastrous for Kouravas! Now to day itself this strengthening of Pandavas might forebode the Sindhuraja's criticality of life! Then Sanjaya commented: even as Arjuna had realised that there was a criticality of Bhima and Karna, Krishnaarjunaas had realised and so did Satyaki too! Maharaja! Now the tempo of the true sangaama be visible rightaway. For a start now, the shreshtha raja Alambusha had released ten forceful ten arrows on the Shini pravara Satyaki, as the latter had sliced them off instantly. Then Alambusha having straightened his dhanush right up to his ears had issued 'agni samaana prajjvalita pankha baanaas' which pierced through Satyaki's kavacha and even through his body. Then followed King Alambusha's silveren foursome arrows had damaged Satyaki rathaashvaas. Satyaki in return had hacked off the King's four rathaashvaas by his speedy arrows. *Ataashya Sutasya shiro nikritya bhallena kaalaanasannibhena, sakundalam purna shashi prakaasham Bhraajishnu vaktram nichakarta dehaat/* Then followed the slicing of the King's saarathi's head , whereafter with a 'kaalaagni samaana bhalla' had followed King Ambusha's head along with his 'kundali mandita mukha mandala'. There after, the Yadukula tilaka veera Satyaki had slashed off the King's putra poutras too who made valiant fights. Then on learning of Satyaki's killing of the King Ambusha and his putra poutraas, Dushaasana with his endless cavalry had atonce surrounded Satyaki. The vishala ashvadala pramukhas were systematically butchered by Satyaki as Dushaashana was humiliated and had disappeared.

As he was desirous of quickening the tempo of the pandava-kourava yuddha with the single objective of Jayadratha vadha by Arjuna on that very day, Satyaki desired to rip off as many opponents as possible in all possible directions. Simha samaana paraakrama veera Satyaki then smashed off Trigarta desheeya yoddhas while Shurasena desheeya shura veera sainikaas too were cleared off too soon. Then Kalinga desheeya sainikaas were on a spree of resistance for a while. Meanwhile Yuyadhaana- Satyaki- the maha

pandava yoddha was delighted to witness as to how he was seeking to hastening the tempo of the maha yuddha. He said: ‘Partha! do notice that Satyaki had been right at your footsteps smashing off the kouravas and the allied several sena samuhaas Phalgun! That Satyaki by the virtue of his baana pravaahaas had even bypassed over Drona Kritavarmaas too . Partha! Do realise that that at the command of Yudhishtthara himself, Satyaki be soon arriving to assist you.’ Then Yuyudhana had further addressed Shri Krishna too: *Vyatikramamimam manye Dharmaraajasya Keshava, Aachaaryaad bhayamutsrijya yah praishayat Saatyakim/* Keshava! I do strongly feel that what Dharmaraja had done be fully justified as he be freed from the fear of Dronacharya and kept me for his safety! Is it not high time to destroy Jayadratha and fulfil Paartha’s pratigijna! Indeed, this Dronaachaarya would always like to keep Yudhishtthara vulnerable and hence I had been retained for his personal safety, but Yudhishtthara took his bold decision to spare me assisting me for his bold and irrovocable pratigijna of Arjuna!

On noticing the Kurunandana Bhurishrava the maharathi Satyaki had addressed ‘ Yuyudhana! I am indeed delighted to see you as you would not be spared from my mighty hands now for Duryodhana’s great delight. Today both Shri Krishna and Arjuna be burnt off from my arrows and fallen down to earth at once. Now you Dharma putra Yuddhishtthara should hear the bewildering news of Satyaki’s veera maraana from my mighty hands. May this bhaarata maha sangraama witness Devaasura sangraama as of Bhurishrana and Satyaki and as of Indra and Balichakravarti. Satyaki! Today you would witness here and now this ‘atyanta ghora sangraama avasara’ while tasting my bala- veerya-purushartha parichaya praapti. This mutual battle be like the recall of how Lakshmana and Indrajit was killed in the Ramayana Epic to fulfill the chaturvidha purushaarthaas of dharmaartha kaama mokshaas.. No doubt, Yudhishtthara be shattered of my vijaya’. Then Satyaki replied to Bhurishrava: ‘ Kuru nandana! Believe me that at the sagraama of this kind of magnitude, am never ever be afraid of any as by your sheer wasteful talk be neither ever impressed nor afraid off. In this sangraama, why would you not make me as astra heena or better still as dead, if you ever could. *Samaastu shaasvateerhanyaad yo maam hanyaaddhi samyuge, kim vrithgektena bahunaa karmanaatat samaachara/* Those of maha yoddhaas who could act and kill the opponents are indeed distinguished certainly, but why boast much and act less be disrespected as of mere bravados!’ As Satyaki addressed Bhurishrava tauntingly, the latter initiated the ‘ paraspara bhayankara baana varshaas’ mutually. The Somadatta putra Bhjurishrava and Shini pravara Satyaki were hitting their bodies bruisingly. Both were of utama kulaas as of violently hitting each other with their mutual astra-shatraas. As both of them were ripping off their baana prahaaraas , the Dhritaraashtra putraas were in ‘garjana tarjanaas’ and ‘harshabhara ninaadaas’. Both were attacking like the yudhapati gaja raajaas, and as of mutual crumbings of rathaashvas, ratha heenaas, khadga yuddhaas. Being ever angered shatru mardana veeraas were resorting to naanaa prakaara mandalaakaaraghaataas while mutually damaging their body parts, yet flashing their swords, yet again their kavacha bhedanaas. Both the shatru damana yashasvi veeraas were often resorting to the ‘ Bhranta- Udbhranta-Aavidya-Aapluta-Vipluta- Sruta-Sampaata-Samudeerna gati and paintara paraspaagaataas by their mighty steel rapiers, weapons, blades and mighty swords. While jumping, they both were making mutual ‘prahaaraas in vichitra reeti’ jumpings and hasta laaghavaas, both the shreshtha yoddhaas were displaying their respective yuddha kushalataas. They were also resorting to MALLA YUDDHA such as bhujaaghaataas-nigraha of hasta vinyasa-pragraha or holding each others necks and such balaanurupa prakatanas. Further damshtaagra bhaaga yuddha- bhujaapaashana bandhana- paada bandhana- udara bandana kushalata- udbhramana-gaanta- pratyagaanata-aakshepa- paantana- urthaantana-sanklupta pradarshana as follows:

[Vishleshana on ‘Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana’ by Bharata Muni.

Chatur Mandala: 1. Chaari Madala 2. Karana Mandala 3. Khanda Mandala and 4. Maha Mandala. The features of the Madalas respectively are jumping forward with a single foot self pradakshina and kick the opponent- self pradakshina by both the feet and kick the opponent-‘vividha pradakshina’ and kick-and fourthly the Maha Mandala with aneka pradakshna.

Shashtha Sthaana : Vaishnava-Sama Paada-Vaishakha-Mandala-Pratyaaalodha- Anaalodha or foot movements before the impending kicks as per placements of the foot steps forward or back ward before the start of kicks as of lions, tigers, bhallukas or leopards].

Then Bhagavan Shri Krishna exclaimed to Arjuna: ‘ Don’t you notice that Satyaki had appeared to have been tired and now would need to be spared for now’. Even as he was stating thus, the rana durmada Bhurishrava was getting readied to attack Satyaki yet again, while reaising that the time for Jayadrtha vadha was fast ticking away, Shri Krishna then signalled to Arjuna as he had then despatched a kshura baana. *Paartha baahuvishpushthah sa maholkeeva nabhaschyutaa, sa khandam yagnasheelasya saangrudam baahumacchinnat/* As released by the mighty hands of Arjuna, a single kshurapra had dropped off Bhurishrava’s right shoulder got dropped with his khadga too.

As he was hit by Arjuna while he was fully engrossed attacking Satyaki, Bhurishrana shouted at Arjuna: ‘ You had now performed an inexcusable and dastarly act, Kunti kumaara, since as I was totally seized of killing Satyaki by all means, you had done this act of cowardice. I had learnt this astra vidya’s upadesha from saakshaat Indra, Rudra, Drona and Kripaachaarya downwards. Kshaatra dharma would demand that that asaavadhaana- ratha heena-praana bhikshaa paraayanaas be not damaged of a shoulder in this manner!’ Then Arjuna replied: Bhurishrava! This becomes obvious that human beings do tend not behave in this way not only due to their age but also of the ‘kshaatra dharma jnaana’. At this time of your mentality of this age of yours what all had been blabbered by you be a wasted exercise. Kshatriyas are required to fight even with brothers, fathers, sons, and bandhu bandavas for their own causes. Satyaki be my disciple and relative and even by sacrificing his own ‘praana’ for my sake. Hence it ought to be my kshaatra dharma to slice off your shoulder.’ Meanwhile, Satyaki stood upright and decided to slice off Bhurishrava’s head even as the latter’s right shoulder was cut off. At that time, Bhurishrava’s maha sainya shouted off cryingly. Even Shri Krishna and Arjuna too were resisting severely and so did Bhimasena, Chakra rakshakas Udhamanyu and Uttamouja, besides Kripacharya, Ashvatthaama, Vishasena and even Jayadratha too as Bhurishrava’s endless rathikaas, elephantry, cavalry and infantry protested desperately. Then Satyaki had raised his voice: Having the false wrap up and concealment of Dharma and Nyaya, you all ‘adharmaa paraayana paapaatmaas!’ You are all shouting at me that ‘ this is not dharma and this be not nyaaya! I had even far back decided to kill this wretched kruraatma Bhurishrava who had been playing ducks and drakes with me including ‘musthi ghaataas’ and ‘malla yuddaas’ with me thus far . Now that the maha paraakrami Arjuna had taken the initial retribution of justice to this notorious duraatma Bhurishrava’s shoulder hacking, may this he be beheaded as the take off point for another vijaya yaatra of fulfilling Arjuna’s pratigjna of uprooting a far worse criminal Jayadratha’s historic killing for avenging his ugliest group killing of Abhimanyu! Thereafter: *Sa tejasaa shastrakritena pooto mahaahave dehavaram visrujya dharmena parena rodasee/* Thus the Kourava yodhaa varadaayaka Kuru Vamshee Bhurishrava had to be sacrificed of his ‘keerti yukta shareera parityaaga’ as his glorious head rolled off to earth while his antaratma had flown up onto the high skies!

Chapters hundred eleven and twelve on Arjuna's approaching Sindhuraaja Jayadratha as Duryodhana's thought process as Karnaarjuna yuddha and Karna paraajaya- there followed Arjuna's prachanda yuddha against Kourava Maha rathis- finally vindication of Arjuna Paraakrama and Sindhuraja Jayadratha Vadha!

Arjuna as having killed Bhurishrva addressed Shri Krishna to straightaway take him to Jayadratha to fulfill his pratigina lest Sun set was none too far. That was the time when Duryodhana, Karna, Vrshasena, Madraaja Shalya, Ashwatthaama, Kripacharya were all alert and redied. Then Duryodhana looked at Karna and said that the real battle time had arrived and let all out efforts be made as till the Suryaasta samaya be some how dragged on to let Arjuna to make his 'agni praayopavesha' as per his 'shapadha'. Indeed, Arjuna's mental balance was distorted and hence not realised his kartavya and akartavya shapadhaas. 'Karna! Now your time for the real and most prestigious yuddha had arrived. Is it possible for Arjuna to overcome you and such other durdharsha kourava maha rathis to be humbled down! More so, there be Madraaja Shalya, Mahaamana Kripaachaarya, myself, Dushaasana, Ashvattaama, and such several Kourava Maharathis too to be all defeated and defied before the Sunset today!' That was the kind of introspective kind of conversation by Duryodhana with Karna. *Karnakouravayorevam rane sambhaashanamaanayoh, Arjuno nishitairbaanaairjaghaana tava vaahinaam/* Thus Sanjaya informed King Dhritaraashtra that Duryodhana and Karna were exchanging their blusters, Arjuna had ripped off his nishita baanaas and commenced off kourava samhaara. As Karna was still exchanging his boastings, his dhanush was cut and chest was affected by nine of Arjuna baanaas. Prataapi Suta putra having quickly changed over to a fresh dhanush had splashed off a thousand arrows covering Arjuna. Then with instant alacrity the co kourava yodhaas too, especially by their elephantry and cavalry had issued thousands of arrows on the single Arjuna the Savyasaachi. That was the time when Arjuna had decided and issued a severe single Surya samaana baana on the Sutaputra. On realising the inner feeling of Arjuna, Ashvatthaama had sliced off the Arjuna baana even by midway on earth. Then Arjuna shouted on Karna: 'wait Karna wait' as Karna too with vociferous assersion shouted back 'wait Arjuna, wait! Then both of the heros were resorting to such 'maha daaruna astra pradardshanaas' mutually that 'siddha- chaarana-maha naagaas' too were resorting to admirable 'prashamshaas'. Then meanwhile as Arjuna was gaining momentum of his upper hand, Duryodhana summoned the kouravas : 'Veeraas! Do some how make all out efforts to assist Karna'. Then Shvetavaahana Arjuna had stretched his gaandeeva dhanush and smashed off four severmost select and sharp arrows on Karna's four rathaashvaas as were killed as his saarathis seat was shattered further where after Karna's ratha sarathi too was dropped dead thus Karna became chariotless. Then Ashvattaama had picked up Karna by his chariot and commenced his baana pradardshana on Arjuna. At the same time, Madraaja Shalya lashed off his three some teevra baanaas on Arjuna as the latter was injured. Simultaneousy, Kripaachaarya flashed off twenty arrows on Shri Krishna and twelve on Arjuna. Further Sindhu raja four more and Vrshasena seven too had released all simultaneously. Then Arjuna too returned as many baanaas on the respective attackers and made simhanaadaas. Dhritaraashtra putraas got bewildered by Arjuna's vaarunaastra thereafter. *Sa taanudeernaan sarathan savaaranaan padatisamkhyamscha maha dhanurdharah, vipanna -jeevitaan ranesarvaayudha chakaara veero yamaraashtravardhanaan/* Maha dhanurdhara veera Arjuna then smashed off the kourava veeraas as of a prachanda gati by destroying their aayudhaas and 'jeevana nashta gati yamaloka yaatras' to all those kourava veeraas in a manner of mass destruction!

Sanjaya had then explained to King Dhritaraashtra about Arjuna's 'adbhuta paraakrama' as his 'divyaastraa prahaara kushalata' was truly amazing and even frightening to all the Kourava Maha Rathis,

let alone the kourva senaas as drawn from the four directions of Bhaarata. Arjuna was then fumed up with his pent up feelings with his everlongtime flames of vengeance against Kouravas especially fanned up by his dear Abhimanyu mrityu and his irreversible pratigjna to kill Jayadratha on the same day. *Tatah kruddhho mahaabaahuraindramantram duraasadam, praaduschakre maha raaja traasayan sarva bhaarataan/* Then maha baahu Arjuna having been rattled up with anger and anguish had issued Indraastra whereby thousands of ‘agni jwaalabanaa prakatana’ be displayed atonce as the ability to see the enemy would be impossible for a duration of time As that divyaastra was also followed by Kourava Maha rathis too but Arjana being an ‘astra maha paarangata’ had made those astras got immunised by the relevant abhimanranana baanaas. There after, the divyaastra jnaata Arjuna used such divyaastra by which Surya rashmi could dry up the shatru sena with unimaginable thirst. *Ya enmeeyuh samare tvadyodhhaah shuuramaaninah, shalabhaa iva te deeptimagnim praapya yahuh kshayam/* In the samaranga he started off the torturing in a manner of flies exposed to agni jwaalaas. Then he devastated elephantry with tomara yuktaas, cavalry with praasa prahaaraas, foot soldiers with swords, and saarathis with bhuja khandanas. *Mahaastrasamplave tasminjijishnuna sampravartite, sudustare maha ghore mamujjiryodhana pungavaah/* In that vast yuddha bhumi, Arjuna had utilised mahaastra prayoga drishyaas as would indeed be presenting such ‘ghora drishyaas’ of huge and sizeable kourava yodhdhas were still being present yet! The maha sangraama bhumi appeared then as Arjuna’s mrityu kreedaa sthala indeed. *Tam drishtaa tasya vikraantamantakasyeva ruupinaah, abhuta puurvam kuruushu bhayamaagaad ranaajire/* At that samaranga, the kouravaas got so rattled up that Arjuna was like of Yama raja himself and dared not even look at him, let alone fight with him. That was how Savyasaachi in the rana kshetra had devastated samasta kourava rathikas as of ‘kadamba vriksha phala pushpaas’ and then assaulted Jayadratha. In that maha ghora sangraama, the pandava paksha veera yodhdhaas too had advanced towards Jayadratha while lashing off ‘praanaanta kaari baanaas’. Then as the kourava chaturaanga senaas were being massacred, Ashvatthaama - Vishasena-Kripacharya-Shalya-Karna and Sindhuraja Jayadratha had collectively attacked the singular Arjuna as he shattered off his almighty arrows numbering fifty to Ashwatthaama-and three to Kripaacharya as they were bodily hurt and tightened and so were to Shalya with sixteen, Karna with thirty two, and Sindhu raaja sixty four. *Saindhavastu tathaa viddhah sharai gaadeeva dhanvanaa, na chakshame sasamskrudhdhatatotraadita iva dvipah/* As gaandeeva dhaari Arjuna’s arrow varshaas had severely damaged, Sindhuraja’s immediate reaction was beserk and like an arrogant maha gaja was severely hurt by a shula weapon; then from his Vaaraahi chihna ratha dwaja, Jayadratha’s anger was of agni jwaalaas and smashed off gridhra pankha yukta -kupita vishadhara baana paramparaas on Krishnaarjuna maharatha. *Tribhistu vidudhva Govindam naaraachaih shadbhirarjunam ashtaabhirarjunavidhyad dhvajam chaikena patrinaa/ Savikshpyaarjunastphurti Saindhava prahitaanyasharaan, yugapastasya chicched sharaabhyaam Sandhavasya ha, saaradhaischa shirah kaayaad dhvajam cha samalankritam/ Sa cchinnyashtih sumahaan Dhananjayasharaahatah, Varaahah Sindhuraajasya papaataagnishikhopamah/* Three of Jayadratha’s arrows had caused hurt to Shri Krishna, six to Arjuna and eight on the rathaashvaas, besides one had damaged the dhwaja. Yet Arjuna due to is quickest reaction had smashed off Jayadratha’s arrows, then two more of his arrows had Jayadratha ratha saarthi’s head as severed while with one more had the ratha vaaraaha dhwaja got collapsed. That was the time when Suryadeva was fast seeking to reach the paschimaachala/ astamaachala, and Bhagavan Shri Krishna addressed Arjuna as follows: Partha! Now, this Saindhavaruaaja Jayadratha is frightened to the core while shivering of ‘praana bhaya’ as being surrounded by six kourava maha rathis for his protection and as such he be not possibly killed unless some type of ‘Maaya Prayoga’ *Yogamatra vidhaasyaami Suryasyaa -varanam prati, astangata iti vyartham drakshyatyekah sa Sindhuraat/.* May we plan such a vision that one might clearly feel that Suryaastamaya had actually taken place! Indeed, this durachari could not escape from his doom anyway but the in lookers need not be too inquisitive that the Arjuna shapatha was that Jayadratha vadha be before or at the Suryaasta samaya.’ As Shri Krishna had raised the finer point of ‘tarka meemaamsa’, Arjuna had readily nodded his head and thus the Karma Yogi Arjuna and the Yoga yukta Yogeshwara Krishna Bhagavan had made the clear impression that Jayadratha be actually killed by Arjuna as per his shapadha. Then the next step be of Indra kumara Arjuna’s bhayankara

baana varshaas, as of Samhaarakaaari Rudra would at the samasta praani samhaara as humans, elephants, horses, rathikas and the foot soldiers. *Rajasaa tamasaa chiva yodhaah sancchhanna chakshushah, kashmalam praavishaan ghoram naanvajaanam parasparam/ At that moment, heavy sand storm like skyfull Arjuna baana varshas had literally blinded whether the time was of the day or dusk or mignight!* As the bhayankara baana prahaaraas as flashed by Arjuna were so fast, so dense and so stormy that the marma staanaas were torn off, as the chaturanga balaas were so confusing as to who was fighting whom in circles, ups and down positions or even having been praana viheenaas as rakta pravaakaas were intensified, mrita dehaas being piled up and the stink of bones ever grotesque. That was how the kourava chaturangaas were at the precipice of life and death. This being so, Arjuna had hacked off his teekshna baanaas by his mandalaakaara dhanush on the distinguished kourava maha rathis viz. Ashvatthaama, Kripaachaarya, Karna, Shalya, Vrishasena and Duryodhana. He smashed off Karna and Vrishasena's dhanush baanaas, and forced a bhalla which had unseated down Shalya's saarathi. Then Arjuna's shakti baanaas tightened off Kripachaarya and Ashvatthaama in their respective seating postures. Further, Arjuna had taken the recourse of Brahmaastra fixing up by gaandeeva all the rest of Kourava Maha rathis as there was a maha kolaahala on the entire yudhaa bhumi. But, Shri Krishna had suddenly alerted Arjuna stating that the duratma Sindhuraja mastaka be severed off now as the Suryaastamaya be occurring any time now and quickly narrated Jayadratha's background as follows: ' Jayadrathas's father named Vridvakshatra was wellknown and he was sanctified with the birth of Jayadratha after a long time . Then there was an akaasha vaani stating that his son Jayadratha would be a popular kshatriya King and he would be killed by his mastaka viccheda by a famed kshatria yoddha. The akaasha vani further said that as the mastaka vicchedana would take place then that mastaka would fall on his lap and then break into shreds'. Later on Jayadratha became the Sindhuraja and Vridvaksatra proceeded to the vaanaprastha - ashrama' to forests while never allowing this occurrence to anybody including Jayadratha even. *Etacchrutvaa tu vachanam surkkinee parisamhilaan Indraashanisamasrushya divya mantraabhi-mantritam/ Sarva bhaarasaham Shasvad gandhamaalyaarchitam sharamvisasarjaarjunastruune Saidhavaasya vadhe dhurutam/ Satu gaandeevanirmuktah sharah shyena ivashgah, cchitvaa shirah Sindhupateruptapaat vihaayasam/* Thus Krishna explained to Arjuna, then Savyhasachi had straightened his gaandeeva dhanush and issued one 'vajra samaana kathora-divya mantraabhimantrita baana' which had been of ' pratidina pushpa pujita'. No sooner that maha baana was released than that had been sliced off the Sindhuaja's head as 'baaja pakshi samaana' and was flown off to the divyaakaasha. At that very time the vridha raja Vridvakshatra was performing his 'saayam sandyavandana' and the blood oozing and kundala sahita mastaka of his son had rolled down onto his lap. Then the Vridvakshatra raaja was shocked and stood up as the head fell down to dust and got broken to shreds. As Bhagavan Krishna had withdrawn his 'maya prayoga kritaandhakaara' the kourava putras were stunned into silence, and so were the kourava maha rathis, while the pandava putras were in blissful amazement as Krishna's panchajanya maha shabda was followed by the shankha ninaadaas of Arjuna sameta pandava putra poutraa and of the rest of pandava yoddhaas and senaas were in blissful tears of accomplishment. *Sa Deva shatruniva Deva raajah Kireetamaalee vyadhamat samantaat, yathaa tamaamsyabhyuditastamoghnaah, puurva pratigjnaam samavaapya veerah/* Just as Devaaaja Indra would perform Devashatru samhaara or just as Ushahkaana Surya prakaasha would destroy the pitch darkness, the Kireetadhaari Veeraarjuna had indeed fulfilled his veera patigjna and resumed kourava sena samhara while that day's maha yuddha was being terminated.

Chapters Hundren Thirteen and Fourteen on how Shri Krishna informed Yudhishttara of Arjuna's vijaya on Jayadratha vadha- Yudhishtthara extolled Shri Krishna as followed by Arjuna, while Bhima and Satyaki got readied for the further mahayuddha- Duryodhana was agitated and diaheartened as Dronaacharya had recalled his unpardonable misdoings yet encourages as the Yuddha resumed again

Bhagavan Shi Krishna approached Yudhishtthara and declared that Jayadratha was finally killed as Arjuna made his pratigjna to kill Sindhuraja Jayadatha within a day. Then Yudhishttharaa replied that

this indeed was of Krishna Mahima and stated: ‘ Kamala nayana Krishna! just as a ‘ purusha’ like Arjuna be not able to swim across even a ‘maha samudra’, I feel so happily excited that Arjuna had accomplished this difficult task but that indeed was able do so due to your constant directives and timely alerts. Today, I am indeed most fortunate to have with me two of maha rathis who have fulfilled their pratignass of slaughtering the sinful naraathama Sindhuraaja Jayadratha. Janaardana! It is due to his buddhi kushalata and bala paraakramas that Arjuna was no doubt able to execute this ‘asambhava kaarya’ no doubt which be not even Deva ganaas be difficult to perform. Shri Krishna! Govinda! What a thrilling news be this that is to be overjoyed with. All the same, Madhusudana! You are indeed the sampurna jagat guru and rakshaka and for you there be nothing that could be impossible to accomplish as you ought ever for your devotees. *Tvat prasaadadrishrisheeksha jagat sthaavarajangamam, svavartamaani sthitam veera japahomeshu vartate/ Ekaarnavamidam purvam sarvamaaseet tamomayam, tvatprasaadaanmahaabaho jagat praaptam narottama/ Srashtaaram sarvalokaanaam paramaatmaanamavyayam, ye pashyanti Hrisheeksham na te muhyant karhichit/* Hrishikesh! It was only due to your magnificence that this sthaavara jangama rupa jagat be ever established even with the ‘maryaadasthita japa homa satkarna sahita samlagna.’ Maha baaho! Nara shreshtha! In the never realizeable past tense of ‘kaala maana’ this universe was of pitch darkness as of ‘ekaranava jala nimagna’ yet with your kindness we be with the vartamaana kaala!

[Visleshana on Shri Krishna as at ‘Pralaya Baala Mukunda Swarupa’ vide Brahma Vaivarta and Brahma Puranas as follows:

As Bhagavan Krishna found that after ‘Pralaya’, the entire Universe was empty, dark, devoid of Sky, Air, Water, Earth and Fire and as he had none to assist, he created from his right side three ‘Gunas’ viz. Satvika, Rajasika and Tamasika and through these created ‘Maha Tatwa’, ‘Ahamkara’, ‘Pancha Tanmatras’ of ‘Rupa’(Form), ‘Rasa’(Taste), ‘Gandha’(smell), ‘Sparsha’(Touch) and ‘Shabda’(sound) and ‘Pancha Vishayas’/ Indriyas. Then Bhagavan Krishna materialised ‘**Narayana**’ whose body colour was ‘Shyama’ (black), ever-young, ‘Peetambaradhari’ (red silk robed) and ‘Vanamaali’ just like himself. Vishnu has four arms carrying Shankha (Conch-shell), Chakra (Wheel), Gada (Mace) and Padma (Lotus). Like himself, Bhagavan Krishna created Narayana with an alluring smile, a countenance like ‘Sharatkaala Purnima Chandra’ (the full moon night of Autumn season bringing out special joy), Koustubha Mani, ‘Shri Vatsa’/ birth spot on his ‘Vakshasthala’ (chest) where Devi Lakshmi resided as a near-replica of Bhagavan Krishna himself.]

Puraanam paramamam Devam sanaatanam, ye prapannaah Suragurum na te m uhyanti karhinchit/ Anaadinidhanam Devam lokakartaaramavyayam, ye bhakastwaam Hrisheeksha durgaanyatitaranti te! You indeed are the Puraana Purusha, Paramadeva, Deva Guru, Sanaatana Paramatma, we do all seek your refuge and be never falter in our earnest most devotees now and ever. You ae the adi-anta rahita vishva vidhaata and the adhikaari devata, as we are ever unfaltering bhaktaas as you make us swim through the hardest difficulties always! Nishpaapa Shri Krishna! In the praachinaa kaala, Maharshi Markandeya Charitra is popular and had delineated his heart felt prayers to you

[Brahma Puranna explains as follows : ‘Deva Deva! Mayaa Baala Murtidhara! Padmaaksha! Kindly save me as I am shattered. I have visualized the ‘Charaachara Jagat’ in your belly. I am indeed shocked and frightened. Please show me mercy as I am in a confused situation. You are the cause of existence. You are the Pancha Bhutaas of Earth-Water-Light and heat-Air and Sky; You are the Ahamkaara or Self-Recognition and Ego; You are the Maha-Tatwa and Buddhi; the Prakriti; You are the Triguna Swarupa or

of Satwa-Rajo-Tamo Gunaas; You are the Dikpaalakas or the Chiefs of the Ten-Direcrtions; the Ashtaa Vasus; Ekaadasha Rudras; Dwadasaadityas; Gandharvas; Devas and Danavas; Forty Nine Marudganaas; Pitru Devataas; Vaalakhilyaas; Prajaapatis; Sapta Rishis; two Ashvinis; Unimaginable number of Jeevas; the Visionary of Brahmaadi Beings; Bhuta-Bhavya-Bhavishya Rupa; and ‘Kutastha’ beyond imagination of even Brahma downward; the Nitya-Suddha-Buddha-Mukta-Swarupa; Avyakta- Shaswata-Ananta-Sarva Vyapi-Maheswara-Shanta and Aakaasha Rupa). As Markandeya completed his Stuti of Bala Mukunda, the Maharshi sought clarification from Bhagavan about Maha Tatwa, Maya and Bhagavan and the latter smiled and stated: Even Brahma and Devas could not comprehend about the Concepts but keeping in view the Supreme Pitru Bhakti, Deva Bhakti and the high-order of Brahmacharya of the Muni, the Lord granted the greatest dispensation to the Sage by way of ‘Sakshaatkaara’ and safety at the Pralaya; Bhagavan then outlined his clarifications in brief: At the beginning of Srishti, he created water and called it as *Naara* and since my *Ayana* or *Nivaasa* / residence was the *Naara*, Bhagavan was named as *Naara-Ayana* or **Naraayana**; Bhagavan Narayana was the Supreme Creator, the Sanaatana or the Most Ancient, Avinaashi (Indestructible), and Srashta and Samharta; He said that he was Vishnu, Brahma, Indra, Kuybera, Pretaraja Yama, Shiva, Chandrama, Prajapati Kashyapa, Dhata, Vidhata and Yajna. He stated that his Face was Agni, his Feet were Prithvi, his eyes were Surya and Chandra, Dyuloka his Mastaka or Head, Akaasha and Dashaas his ears, his sweat the Jala; the whole Universe was his Body, the Sky, Directions and Vayu. Veda Vidwans performing Deva Yagnaas worship Him only. He bore the brunt of the Universe in the form of Sesha Naga who in turn carried the weight of Samudras, Parvatas and so on; as the Varaha Rupa he salvaged the sinking Prithvi all by himself from Rasatala; He assumed the Form of Badabaagni to absorb Sea Water and gave it back in the Form of Rains from the Meghas; from his face were born Brahmanas, shoulders and hands were created the Kshatriyas, Vaishyas from his highs and Sudras from his feet; from him were created Jnaanarupi Sanyaasis, Jijnaasus, and Adhyatmika Vettas; He was the Script- Maker of Ruk-Yajur-Sama and Atharva Vedas; He was the Samvartaka (Code-Creator) Jyoti, Samvartaka Agni, Samvartaka Surya, and Samvartaka Vayu; the millions of Nakshatras /Stars on the Sky were his body hairs; the Oceans full of Ratnas and the Dasha-Dishaas were also own Form; the concepts of Satya, Daana, Tapasya and Ahimsa were all his creations; and the Antah- karana or the Inner Conscience of all Beings was also his own Form. Bala Mukunda further clarified that when ever Dharma or the Outlines of Virtuous Existence / Behaviour prescribed by Him got disturbed or distorted to extreme situations, He himself assumed Avatars or Incarnations as per the required exigencies to destroy the Evil Forces and restore Dharma again: *Yadaa yadaahi Dharmasya Glaanir bhavati Sattama, Abhyuttaana –madharmasya tadaatmaanam Srujaanmyaham*]

Dharmarja continued his prayers to and praises of Shri Krishna as follows: ‘Narayana! Besides, Maharshi Markandeya, Maha Munis like Asita, Devala, Naradas, and Pitamaha Vyasa too prayed to you, Shri Krishna in their own sarvottama vidhis. *Tvam tejasvam param Brahma tvam satyam tvam mahat tapah, tvam shreyasvam yashaaschaagram kaaranam jagastathaa/ Tvaya srishtamidam sarvam jagat sthaavara jangamam , pralaye samanupraapte tvaam vai nivishated punah./ Anaadi nidhanam Dewvam vishvashye -sham jagatpate, dhaataaramajamavyaktamaahurvedavido janaah, bhutaatmaanam mahaatmaanamanan - tam Vishvatomukham/ Api Devaa na jaananti guhyamaadyam jagatpatim, Naraayanam param devam paramaatmaanameesvaram/ Jnaana yonim Harim Vishmum mumukshunaam paraayanam, param puraanam purusham puraanaanaam param cha yat/* Indeed, you are the embodiment of Tejas, you are the Para Brahma, you are the essence of Truthfulness, you are the Tapas, you are the shreya, you are the ‘uttama yashas’ and you are the jagat kaarana. You are the sampurna shaavara jangama srishti and ultimately the ‘pralaya jaala punah srishti karta/. Jagatpate! You are visualized often as Veda vetaa

purusha, adyana rahita, divya swarupa, dhata, ajanma, avyakta, bhutaatma, mahatma, ananta, vishvatomukhaadi naama. You are od goodha rahasya, adi kaarana, jagat swami, paramadeva, Narayana, Paramatma and Parameshvara. You are the Jnaana swarupa Shrihari, mumuksha paramaashra Bhagavan Vishnu as none indeed even Devas be never aware of your yadhhaardha rupa. Indeed it os our purva janama- janmaadi sukrita that we pandava putraas that we have had your raksha!

As Shri Krishna was applauded by Dharmaraja thus, Bhagavan Janardana appreciated Yudhishtara's ugra tapasya, parama dharma nishtha and saadhu saralata only were responsible for the Paapi Jayadratha's Vadha. Then the kshata vikshata maha bahu Bhimasena as also Satyaki were extremely excited for the next phase of the 'maha sangraama'.

Meanwhile, Sanjaya added fuel to the fire to the blind King Dhritaraashtra and reported that Duryodhana was extremely humiliated and was even crying away shedding hot tears, as of his strong teeth were folded in and his ever shouting voice had fallen silent. Sanjaya reported that Duryodhana felt that apart from Arjuna having killed Jayadratha, even Bhimasena and Satyaki had displayed their 'atyanta ghora samhaaras' and too. Sanjaya had further commented: *Amanyataarjuna samo na yoddhaa bhuvi vidyate, na Drono na cha Raadheyo naashvatthaamo Kripo na cha, kriddhaasya samare sthaatum paryaptaa iti maarisha/* Maananeeya Naresha, now this is getting clear that on the face this earth there be that Arjuna as infuriated once could surpass any maha yoddha, be he Drona, Karna, Ashvatthaama, or Kripaacharya. Then Duryodhana addressed Dronaacharya: 'Look at such kourava kings whose rajaabhisakaaas were celebrated already had been sliced off their heads; if there be a count even as Bhishma pitaamaha's time of this maha yuddha. Napumsaka Shikhandi was responsible to drop a maha Bhishma pitaamaha down to dust. Now this Savyasachi Arjuna had made the samhaara of my seven akshouhinis and now this Jayadratha vadha! Indeed, Acharya, I am timid, fearful and nervous as all my near and dear ones had been sacrificed even by duly performing thousands of Ashmamedha Yajnaas too. My dearmost maha dhanurdhara Jalasanga was killed by Satyaki and so were Kamboja raja, Alambusha like kourava maha rathis had disappeared, my own brothers in countless numbers were butchered; what be the purpose of my life, indeed!'

As Duryodhana kept on getting highly agitated, Acharya Drona explained the invincibility of Arjuna who had got even Bhishmapitaamaha got fallen and of which avail was of others! The Acharya had then recalled of Duryodhana's repetitive misdemeanors. He stated: 'Mahatma Vidura at the time of the 'dyutakreedaa' had warned and too soon these miserable offshoots had taken place. Duryodhana! Vidura a mahatma purusha's vachanaas were at that time heckled at! *Yaschanah prekshamaanaanaam Krishnaamaanaayya tatsabhaam, anarhanteem kulke jaataam sarvadharmaanuchaarineem/ Tasyaam - adharmasya Gaandhaare phalam praaptamidam mahat, no chet paapam pareloke tvamarchhetaa - statodhikam/ Yaccha taan Paandavaan dyute vishamena vijityah, praavraajayastada -aranye rouravaavaajinavaasasah/* Thereafter and in the presence of all of us in the maha sabha you had the audacity of summoning the Drupada raaja putri and shamed her by seeking to trake off her 'eka vastra' as she cursed you for yamaloka prapti sooner or later as the dushta chatustayas had kept on teasing her further and further. Not only this, you had insisted that the Pandavas were forced to wear 'mriga charmaas'. Duryodhana! In this sinful deeds, Karna Dusshaasanaas too were with you. Of which avail now wailing that Sindhuraja had disappeared! Soon you might yell that Karna had gone, Kripacharya, Shayla too, and Drona. Hence, don't you get upset if Jayadratha had been smashed to dust!' Even as Dronaacharya was providing his apt replies to Duryodhana, Pandavaas along with Srinjaya senaas had come to attack Dronaacharya. I am not going to discard my kavacha yet. Meanwhile do please inform

Ashvatthaama too as am making my fierce entry rightaway. Duryodhana! If you too could pull up your courage you might also assault as let this be a Kourava- Srinjaya raatri yuddha!’

[**Further proceedings of Drona Parva as followings: Ghatokacha Vadha Parva-**

The Kourava-Pandava sena yuddha, especially Duryodhana and Yudhishtara sangraama and Duryodhana’s paraajaya-- Raatri Yuddha proceedings and Pandava Sena samhaara- Dronaachaarya kills Kekaya and Drishthadyumna samasta putras. There after Pandava Raja Kumaara Shibi’s vadha was followed by the Acharya as Bhimasena being vengeful killed Dhritarashtra putras viz. Dushkarshana and Durmada.- There followed Somadutta and Satyaki yuddha- Somadutha’s paraajaya-Ghatokacha and Ashvathaama Yuddha as the former’s paraajaya- one akshouhini rakshasa sena vadha by Drona - Drupada putra vadha and Pandava senaa paraajaya-Somadatta’s moorcha or senselessness-Bhimasena’s killing off Vaahneeka- Yudhishtara humbling off Dronaacharya’s kourava sena-Bhimasena and Arjuna sought to dominate kourava sena - Satyaki killed Somadatta-Both the Pandava and Kourava sena’s maha yuddha-Satyaki killed Bhurika- Ghatokacha and Ashvathaama ‘s ghora yuddha-Bheema’s sangrama with Duryodhana as the latter’s shameful retreat-Karna humbled Sahadeva- Shalya killed Shataaneeka the brother of King Viraat-Arjuna dominates Kourava Rakshasa Alambusha as the latter took to heels- Shakuni’s paraajaya by Nakula while Shikhandi vs. Kripacharya’s battle on balance- ‘ Paraajayaas’ by Satyaki against Duryodhana, Arjuna against Shakuni- and Drishthadyumna against Ulooka were registered- Ghatokacha’s severe battle against Jataasura putra Alambusha as leading to ‘Alambusha’ vadha-Rakshasa Raja ‘Alaayudha’ and Bhimasena’s ghora yuddha-Ghatokacha killed Alaayudha as Duryodhana’s ‘paschaattaapa’ as provoked Karna- Karna then followed ghora yuddha with his ‘Indra Pradattha Shakti’ had caused Ghatokacha Vadha finally.]

Drona Parva resumed again

Chapter 115 : Pandava Veeraas had gradually dominated Dronaacharya while on recovery the Acharya killed Drupada Poutras and soon thereafter killed Kings Drupada and Virat too as Dhrishtadyumna vowed to kill the Acharya and hence followed intensification thereafter

Sanjaya then described to King Dhritarashtra that the night long maha yuddha would be resumed again as the Suryodaya’s ushahkaala and the sainya’s ‘sandhya vandana kaala’ had resumed again. Then the division of Kouravas headed by Dronaachaarya with Duryodhana had assaulted Somakaas, Pandavaas and Panchalaas. Then Bhagavan Shri Krishna addressed Arjuna to keep the rest of the ‘anya shatrus’ to the left while the Dronaacharya to the right side so that the mid portion of the shatrus be arranged accordingly. Then as Arjuna followed the pattern as suggested, Bhimasena addressed Arjuna : ‘Arjuna! Bheebhatsa! Yuddha Veera! Is it possible for you to discharge your indebtedness to the excellence of Paraakrama or courage as of spirit and nerve vis-à-vis ‘Satya-Lakshmi- Dharma and Yasha’ or Truthfulness- Wealth- Virtuosity and Fame and tear through the shield of this battle!’’. As Bhimasena had posed the challenge thus, Duryodhana-Karna-and Subala putra Shakuni had all unleashed baana varshaas on Arjuna. With his outstanding finesse of astra vidya Arjuna had indeed surmounted their collective forces as the both pandava-kourava sides were truly alarmed with respective emotions of exuberance and anguish. It was in that type of psyche neither Kouravas nor of Pandavas there were awareness of earth-sky-direction nor much less of extreme darkness as of Arjuna’s ‘baana pravaahaas.’

Hence there was a chaotic mess of rathikaas with ratha heenaas, and of mutual kesha-kavacha- hasta paadaas. There prevailed utter bewilderment of disorderly elephantry- cavalry and of foot soldiery. Then Dronacharya being of 'uttara dishaaagni prajvalitaa' rana bhumi dominated as Paanchaala - Virat Kings and Sainkaas. Thereafter, King Drupada's three poutras and Chedidesheeya maha dhanurdhara yoddhaas had dominated the battle grounds as the Acharya by his teevra baanaas had downed them to earth as dead. There after Dronaacharya was humiliated by Chedi-Kekaya-Srinjaya-Matsya desheeya maharathis and was injured by him. The Acharya got infuriated and his teevra baana paramparas caused the three some Dropada poutras killed. In turn, the Kings Drupada and Virat smashed off their baana varshaas.and the intensification was such as to greivously damage the Acharya. Then Drona shattered his severe bhallas and cut off the dhanush baanaas of the Kings Drupada and Virat too . *Tato Viraatah kupitah samare tomaraan dhasha, dhasha chicchepa cha sharaan Dronasya vadha kaankshayaa/ Shatimcha Dripado ghoraamaayaseem swarna bhushitaam, chikshepa bhujagendraabhaam kruddhho Drina ratam prati/ Tato bhallaaih sunishataishcchitvaa taamstomaraan dasha, Shaktim kanakavaidooryaam Drona chichhed saayakaih/ Tato Dronah supeetaabhyaam bhalaabhyaam - arimardanah, Drupadamcha Viraatamcha preshayaamaadsa mrityave/* Then the truly infuriated King Virat crashed off ten tomaras and ten severe arrows, while the wild King Drupada threw off steel made bhayankara shakti on the Acharya . Then in turn having scrapped off with sharp bhallas and ten tomaras, the shatru mardana Acharya demolished off two mighty bhallaas on the kings of Virat and Drupada and finally forwarded to Yama puri. As the Kings of Drupada and Virat were dusted to earth, the senaas of Virat-Drupada-Kekaya-Chedi-Matsya- Panchala-yoddhaas were shattered off in bewilderment as the series of the Poutras and the grand parents too were crushed in quick successesion and in a chain. Then Dhrishthadyumna made a veera pratigjna as follows: *Ishtaapurtaat tathaa kshaatraad Braahmanaascha sa nashyatu, Drono yasyaadya muchyot yam vaa Dronah paraabavet/* 'Here and now if Dronaacharya were to be still alive or shamefully be animated with breathing , then the yagjna phala be doomed to get vanished , in such a manner like water wells would be dried up for ever and punya phala be ever evaporated as kshatriya and brahmana dharmas get fallen and submerged for ever too! Thus as Dhrishthadyumna had made the veera pratigjna, the panchaala senaa went berserk and wild as Duryodhana- Karna- Subala putra Shakuni-and Dhritarashtra kourava putras went into a huddle and surrounded the Acharya. Then Bhimasena had yelled stating that could a Drupada kula janma yukta sampurna astra vidvaan Dhrishthadyumna's pratigjna be indeed never wasted away! There in response, the 'kshaatra- brahmana astra paarangata vidvat' came up fot sharp balancing and pandava sena went out of control and thus and the 'atatyanta bhayankara pratihkaala yuddha sahita kshaatra dharmas' went wild and natural!

Chapters hundred sixteen and seventeen described on bheeshana yuddha, Duryodhana's paraajaya by Nakula- fierce battle between Dushaasana and Sahadeva, Karna vs. Bhimasena and Dronaacharya vs. Arjuna.

As the early morning hours of the battle had resumed with shankha-bheri-mridanga dhwani, gaja raja-ashva- ratha-dhanush thakaaras the sky raised resounds. Simultaneously, the astra-shastra dhanush thankaaraas, the kavacha-gadaa- vinyaasaas added to the uproar and commotion. As the bheeshana yuddha was initiated the flows of blood of the animals and humans were undistinguishable. That indeed was the frightful background when Duryodhana and his brother Dusshaasana had encountered with Nakula Sahadevaas, while Radha putra Karna with Bhimasena were engrossed with.mutual gadaayuddha concurrently. At the same time, Dronaacharya were with paraspara prahaaraas with their vichitra yuddhaas too against Arjuna. That was the senario . It was in that context, the mutual sena yoddhaas were

truly amazing as to whose hands and feet were sliced off and so were the ‘kundala manduta mastakas, dhanush-baana-praasa, khadga, parashu, pattisha, naaleeka, shakti, tomaraaadi aayudhaas-kavachaas, pieced up ratha-ashva, dhvajas and mrita shareeraas’. It was in that bewilderment and panic, the rosha purva Duryodhana had stumbled upon Nakula and encountered: *Sa sarvato nivaaryenan sharajaalena peewdayan, vimukham Nakulaschakre tat sainyaah samapeedayan/ Tishtha tishthati Nakulo vabhaashe tanayam tava, samsmritya sarva dukkhaani tava durmanitratam cha tat/* _Then Nakula had abruptly cornered Duryodhana with Nakula’s baana pravaahaas and was astonished having been stopped with puzzlement even as Duryodhana’s sena was taken aback too. Nakula then having truly recalled as flash back of Duryodhana’s misdeeds, had shouted on Duryodhana : ‘Arre, dushta Duryodhana, wait, wait, you do very specialised maltreatment ! [Thus implying disgraceful abuse to Duryodhana]

As Dusshaasana assaulted Sahadeva while the latter issued a bhalla and severed off Dusshaasana’s sarathi’s ‘shirastraana sahita mastaka’. Sahadeva too made a retaliation. *Sahadevastu taanashvaamsteekshnairbaanairvaakirat, peedyamaanaah sharishvaashu praadravamste tatastatah/* Sahadeva then flashed off teevra baana varshaas as Dusshaasana rathaashvaas went helter skelter. As Dusshaasana’s rathas were thus got confounded, Karna made a diversion and attacked Bhimasena by drawing three bhallaas as of his dhanush right upto his ears. After a while, they took to gadaa prahaaraas. Karna lifted his gada and smashed it off as in the exchange, Bhimasena’s ratha dhvaja was smashed off and so was so his rathika fell unconscious. Then having taken back to dhanush baanaas, Bhimasena smiled and issued eight arrows. . *Sa Karnam saayakaashtou vyasrujat krosha murchhitah, taistasya nishitairteekshnairbheemaseno mahaabalah/ chicched paraveeraghnah prahasanniva Bhaarata, dhvajam sharaasanam chiva sharaavaapam cha Bharata/* The arrows then smashed off Karna’s ratha dhaja, dhanush, and the tarkasha in one go. Elsewhere Dronaacharya and Arjuna were exchanging divtastra prakatana: *Aindram Pashupatam Twaashtram Vaayavyamatha Vaarunam, muktama muktam Dronaachaapaat tadjagaana Dhananjayah/* As the varied Divyaastraas as issued by Dronaacharya’s dhanush such as Aindra-Paashupata-Tvaashtra- Vaayavya- Vaarunaadis were instantly quietened as of Astra shanti eventually. Thus, Deva, Gandharva, Maharshi, Siddha samudaayaas, as also of Apsarasa, Yakshas were feeling thrilled about .

Chapters hundred Eighteen and Nineteen describe Dhrishthadymna’s defeating Dusshaasana and assaulting Dronaacharya while Arjuna’s domination of Kouravas- Dronaacharya’s threat by Rishi samudaaya for Astra Sanyaasa as Ashvathaama’s disheartening of the Acharya’s jeevana niraasha!

As a prelude to his pratigjna to Dronaacharya’s foreboding of very life, the Drupada Putra Drishtha - dyumna attacked Dusshaasana as the latter’s ratha dwaja-and saarathi were made to vanish. As of ‘prajjvatita agni jvalaas’, the Drupada putra’s pratigjna was hardly able to withstand Dusshaasaana even as Nakula Sahadevaas were backing it up.Indeed, that was the time when Satyaki sought to hold responsible Duryodhana who was not too far engaging in mutual ‘ nindaapanidaas’ or mutual blamings. Duryodhana then having drawn his dhanush elongated , had injured Satyaki and in turn the latter to did like wise. After a lull there after, Bhimasena attacked Karna and the latter having lifted up his gadaayudha had broke off Karna’s chariot wheel and rathaashvaas. Then, Karna was hardly able to bear this and kept on utilising the tactics and strategies endlessly. *Panchaastasvekatu Dronambhyaghnan nishitaisharaih, Bhgimasenapurogaaschaapyekatah paryavaarayan/ Aasamstu Panduputraanaam trayi jihva mahaarathaah, yamoocha Bhimaasenascha praakaroshamstey Dhananjayam, abhidravaarjuna kshipram kuruun Dronaadapaavuda/ Tat yevam hanishyasti Paanchaalaa hatareekshanam kouravestaamstatah Paarthah sahasaa samudaadravat/* From one side Panchaala veeraas were smashing away with severe arrows on Dronaachaarya while Bhimasena and others were surrounding the kourava veeraas. Then Pandava Maharathis, albeit with kutila swabhaava, viz.Nakula- Sahadeva and Bhimasena

were hailing at Arjuna with shouts : ‘ Arjuna, run, run fast and make sure Dronaacharya away. Since then only the defendents of Pandavas like Panchalaas would attack kouravaas!

Then Dronaacharya with angry vexation commenced off smashing Panchalaas as of Indra Deva to Daanavaas. Even so the yuddha paraayana Panchaalaas and Srinjaya Maha rathis were hardly able to withstand Dronaas unusual offensive. As having witnessed the display and devastation by the Acharya, Shri Krishna addressed Arjuna: *Naisha yuddhe na sangraame jetum shakyah katthanchana, sadhanur - dhanvinaam shreshtho Devairapi savaasavaih/ Nyastrashastrastu sangraame shakyo hantum bhavenrubhiih, aastheeyataam jaye yoge dharmastrujya paandavaah, yathaavah samyuge sarvaan na hanyaad rukmavaahanah/ Ashvatyaamni hate naish yuddhhetiti matirmama, tam hatam samyuge kaschidasmair shamshatu maanavah/ Etannaarochayad raajan kunteepuro Dhanamjayah, anye tvarochayan sarve krucchyena tu Yudhishttarah/ Tato Bheemo mahaabaahuraneeke sve mahaagajaam, jaghaana gadayaa raajannashvattaamaanmityutta, parapramathanam ghoram maalavasyendra - varmanah/ Bheemasenastu savreedmupetya Dronamaahave, Ashvattaamaa hata iti shabdamicchais- chakaarah/ Ashvatthaameti hi gajah khyatonaamnaa hatobhavat, kritvaa manasitam Bheemo mithyaa vyaahritavaamstataa/ Bheemasena vachah shrivaa Dronastat paramaapriyam, manasaa sannagaatrod bhud yathaa saikatamambhasi/ Shankhamaanah sa tanmitthyaa veeryagjnah svasutasya vai, hatasaha iti cha shrutvaa naiva dhairyaaad kampata/ Sa labdhvaa chetanaam Dronah kshanenaiva samaashvasat, anuchinyaatmanah putramavishyamaraatibhih/ Partha! Be it well realised that Dronaachaarya is a ‘sumpurana dhanurdhara shreshtha’ and as long he had his dhanush on hand, even Indradeva would find it difficult to resist him. Only when he might assume ‘astra sanyaasa’ then only Pandavas could possibly down him. Indeed, in case Guru hatya be not possible then this Acharya vadha be not as per the principles of dharma too. All the same however, there be other ways and means of subtle dharma be possibly explored. My feeling and even strong conviction be that once his dear son Ashvathaama be killed in the battle, then the Acharya ought not to take part in the battle; hence could there be a volunteer to assert that Ashvattaama were killed. Understandably you, Arjuna, you might not wish to state so, yet could a person of the stature of dharma viz. Yudhishtara might be persuaded to state so, when only the Acharya should stop the battle! Then Mahabaahu Bhimasena could perhaps pick up a pandava sena’s elephant, say of Malvaraja Indravarma, and name it as Ashvattama and kill it with his gadaayudha and shout in high pitch and Ashvattaama had been killed. After all, that assertive statement be neither untruthful nor a falsehood. Doubtless, Dronaachaarya’s apriya vachana by Bhimasena that Ashvatthaama was killed should have rattled momentarily no doubt the Acharya wished to think and formulate his action plan on his mental horizon. Most instantaneously, as these proceedings were shaping up, the mrityu swarupa Dhristhadyumna had lashed off the ‘kankapatrayukta sahasra baanaa paramparaas’ on the Acharya and so did the paanchaala veeraas. The situation was such that the baana varshaas had necessitated the Acharya’s ‘Brahmaastra prakatana’ and the Panchaala sena was put to flames. Then the Prataapi Bharadwaaja nandana Acharya of Agni Swarupa had devastated Matsya-Srinjaya senaas and their rathikaas- elephantry, cavalry, and foot soldiery. As the Acharya was ravaging the Kshatriya naashana in several thousands, scores of Maharshis seemed to have arrived from Brahma Lokaas like Vishvamitra, Jamadagni Bharadvaaja Goutama Vasishtha Kashyapa Atri aadis made appeals to Dronaacharya as follows even as Vaalakhilya, Bhrgu, Angeeraas in their sukshma swarupaas: ‘ Drona! Do atonce leave off your astra shastras, as your own ‘mrityu samaya’ be round the corner and hence do desist from krura karmaacharana any further. Indeed, you are the Veda- Vedaanga Vidvaan, and especially the Dharma tatpara Brahmana and should not behove of krura karmaacharana any further. *Twajaayudhamamoghesho tishtha vartamani shaashvate, paripurnascha kaalaste vcastum lokedyaa maanushe/ Amogha baana nipuna**

Dronaachaarya! It is hightime that you should discard astra shastraas and return to ‘sanaatana dharma sthitatva’. Do realise now that your time is over too soon in the manushya loka. On this ‘bhusthala’, those brahmanas who were unaware of Brahmaastra had indeed misused for waywardly and even flippant purposes! Vipravara Drona, do keep your astra shastra jnaana but seek to take up the immediate karma phala’. Thus having heard what the sukshma swarupi maharshis had underscored, then the Acharya had recapitulated what Bhimasena had shouted about viz. ‘Ashvattaama’s mrityu’. Then the Acharya felt that Yuddhishtara being a ‘triloka satyavaadi rupa vikhaata’ be approached. *Tasya tad vachanam shrutvaa Krishnavaakyaprachoditah, bhaav ityaacha maharaja vaktum samupachakrame/ Tamattayabhaye magno jaye satto Yuddhishtarah, (Ashvatthaamaa hata iti shabdamucchaischachaara ha) avyaktamabraveed raajan hatah kunjarah ityuta/* Sanjaya then explained Dhritaraashtra as follows: ‘As having heard of what Bhimasena had stated and as per Krishna’s instruction too King Yuddhishtara was agreeable that Ashvattaama was killed. On one side was the fear of uttering a blatant lie and on the other side was the prospective ‘vijaya praapti’; this was indeed the ‘sensitive balancing!’ Ashvatthaama was killed- yet that elephant named Ashvattaama was factual. It appeared that Yuddhishtar’s charoit was bumpy by four inches high when he stated that Ashvattaama was killed- but while the chariot was normalised, the statement was of a ‘kunjara’ or ‘an elephant only’! *Yuddhishtaraat tu tad vaakyam shrutvaa Drono mahaa rathah, putravyasana santapto niraasho jeevitebhavat/ Aagaskritamivaatmaa - nam paandavaanaam mahaatmanaam, rishi vaakyena manvaanah shrutvaacha nihitam sutam/* Once Yuddhishtara stated by himself and confirmed so then the maha rathi Dronaachaaraya had become subjected to ‘putra shoka samtapta’ and of ‘swayam jeevana niraasha yukta’. Thus the Acharya had indeed realised what all the Maharshis in their ‘sukshma swarupaas’ had asserted as the Absolute Truth indeed!

Chapter hundred twenty describes Dronaachaarya yuddha against Dhrishthadyumna

Sanjaya recalled that Raja Drupada had performed a maha yagjna for Dronaachaarya vinaashana and to beget a son, now the Dhrishthadyumna. Face to face, the Drupada putra with his ambitious plan to kill the Acharya lashed off a ‘visha sarpa samaana agni jwaalaa sahita baana’. The Drupada Putra baana appeared that Dronaachaarya seemed to have felt that his ‘panchendriya deha samaapti’ had been done. Even as he was already flustered and shocked owing to his putra shoka, the Acharya was not in his erstwhile and rudimentary form and as such was not able to issue his baana prahaaraas hardly in forceful manner, especially against the background of the reprimands of Maharshis. Meanwhile as per the instructions of Yuddhishtara, the Srinjaya Maharathis had assaulted the Acharya. At that time the ‘apashakunaas’ were experienced as the Acharya’s left eye-eye brows- and shoulders were shaken. All the same the Acharya had stretched his Aangeerasa dhanush and readied with Brahmadaanda samaana baanaas and had initiated against Dhrishthadyumna as the latter’s baana-dhvaja-dhanush-and saarathi were grounded. Then Dhrishthadyumna was unnerved and that type of repetitive exercises had recurred again and again. Even as Dhrishthadyumna was planning to release Brahmaastra, Maha bala sapmpanna Vipravara Acharya had smashed off the opponent’s ratha’s eeshaabandha-chakrabandha and ratha bandha . Then the Drupadaputra had forwarded his gadaa prahaaraas. *Virathah sa griheetvaa tu khadgam khadgabhritaam vara, Dronamabhyapatad rajan vainateya ivoragam/* Being chariotless, Dhrishthadyumna being the khadga dhaaris had smashed off the Acharya as of each other like Garuda and Maha Sarpaas. As of Hiranyakashipu and Nrisimha, both were thumping each other by sword and shield in several mandalaalaa vinyaasaas such as bhranta-udgaanta-aavidva-aalupta-prasuuta- suuta-parivritta- nirvittha-sampaata-samudeerna- bhaarata-koushika-saatvata aadi maargaas as per mutual shikshaanu saaras.

[* Swinging the sword and shield in a mandalaakaara is called ‘bhranta’ - keeping up on one’s eyebrows is ‘udbhaanta’ - turning the sword on all the four sides and hitting the opponent is ‘aavidhva’ - having done the erstwhile tasks is ‘aakramana’ or ‘aapluta’ - shatru shareera sparsha is called ‘Prasuuta’ - shatru aaghaata is denoted s ‘Suuta’ - swinging each other’s swords is denoted as ‘parivritta’ - withdrawal from each other is called ‘nivritta’ - paraspara aaghaata-pratyagkaata is noted as ‘sampaata’ - visheshita sthaapita karana is called ‘samudeerna’ - anga pratyanga bhaanjana is denoted as ‘Bhaarata’ - ‘vichitra vidha’ kala pradarshana is devoted as ‘koushika’ - while surreptitiously utilising the sword and shield is known as ‘saatvata’.]

As both Kourava and Pandavaas were keenly following the proceedings, then meanwhile the Acharya rained off thousands of his arrows and smashed off the silveren sword and shield of Dhrishthadyumna. The Acharya then thought of Vaitastika naamaka astra which was only known to Kripaachaarya-Arjuna-Ashvatthaama-Karna-and Satyaki and had hit it off on Dhrishthadhumna. But Satyaki intervened and had negatived the astra. As Satyaki did so then Nakula, Sahadeva-Bhimasena and Yudhishtara had congratulated and so were the Pandava Yoddhaas. Arjuna had then smilingly addressed Shri Krishna : This Satyaki would seem to steal the show of the Acharya - Dhrishthadyumna ‘s encounter by nagativing the ‘Vaitastika Astra’ like what a child- to- child play as having amused Yudhishtara, Bhimasena and Nakula Sahadevaas, besides the Pandava Yoddhaas too.

Chapter hundred twenty one detailing ‘ubhaya paksha maha rathi yuddha’ - dominance by Dhrishthadyumna- Bhimasena’s ‘hitopabodha to the Acharya of swadharma’ of Brahmana Kshatriyas- Drona’s astra tyaga- his intence yoga saadhana- his shirashchedana by Dhrishthadyumna and the Acharya’s ‘Brahmaloka gamana’.

As Satyaki sought to play ducks and drakes which amused Pandavaas, Kripaachaarya, Karna and Kourava Putraas had atonce attacked Satyaki, even as Yuddhishtara, Bhimasena and Nakula Sahadevaas provided safety to Satyaki. Suddenly, Satyaki came to action and had negatived the baana varshaas of the kourava maharathiswith his astra pradarshana. Then the yuddhasthala krurata was as of ‘Rudra Tandava of praana samhaara nirdyataa drishya’ as of the daaruna pradarshana of mutilated heads, hands, dhanush shastras and of ratha chakras, shields, and an unimaginable ‘rakta yukta kalebaras’. As of Devaasura samaana ghora sangraama was describable, then Dharmaraja Yuddhishtara made an announcement to Pandava maharathis: Get ready now to assault from all the directions as the single focal point of Dronaacharya *Taan samaapatatah sarvaan Bhaaradvaajo mahaarathaah, abhyadvartat veenamartavyamiti nishchitah/ Prayaate satyasandhetu samakampad medinee, vavurvataah sanirghaataastrasayaanaa varuudhinaam/* As maharathi Dronaacharya too got desperate even at the cost of his life had decided to attack the huge mass of pancdavaas at once. As the satya pratigjna Acharya had thundered as of bhukampana with vajraaghaata; or as an ulkaapaata originated from Surya mandala had rolled off down deep through the earth. *Hatoujaa iva chaapyaaseed Bhaaradwaajo mahaarathah, praspuura - nayanam chaasya vaamam baahuhasthaiva cha/* Maha rathi Acharya was at that time was indeed as of a tejoheena while his left eye and shoulder were shivering and shaky. On facing Dhrishthadyumna he felt highly retrospective especially recalling the forebodings of what Brahmarshis had prognosticated a while ago. Al the same as the Drupada sena had surrounded him, he smashad off his baana varshaas and sought to loitered freely with a feigned nonchalance ; he slaghtered some twenty thousand kshatriya senaas and a lach of elephantry. He then keeping his brahmaastra on hand was moving about restlessly like of prajjvalitaagni. There after the Acharya made the Panchalakumaara got chariotless, astra shastra viheena and addressed him as follows: *Na svadanya ihaachaaryam yodhusmutsahate pumaam, tvarashva praag*

vadhaayaivatvayi bhaarah samaahitah/ 'Hey Dhrishthadyumna, there be no veera purusha like you who had the audacity to attack and survive still! Now this be your turn to make an all out effort!' As the Acharya taunted the Drupada kumaara, Bhimasena had hinted the maha baahu Dhrishthadyumna to select a maha dhanush and got the frightful sangraama. Both the maharathis then had displayed naanaa prakaara divyaastraas even including Bramastra as hurled on each other; the mutual astra- pratyastra maha prayogaas were so stunning as both pandava-kourava maha rathis were bewildered. Then to supplement the tireless pradarshanas of the Acharya were the senaas of vasanti-shibi-vaahnaaka and kourava yoddhaas had joined in. Thereafter the Acharya had severed off Dhrishthadyumna's dhanush and also with his arrows the latter's marmasthaanaas. Then Bhimasena had drawn near to the Achaarya's chariot and addressed as follows with balanced pausings and with dignified tones: Yadi naama na yuddherani shikshita Brahmabandhavah, svakarmabhiratantushtaa na sma kshatram kshayam vrajet/ Ahimsaam sarabhuteshu dharmam jyaayastaram viduh, tasyachas Braahmano muulam bhavaamscha Brahmavittamah/ Svapaakavanmlecchhaganaan hatvaa chaanyaana prithigvidhaan, agjnaanaan moodhavah Brahman putradaaradhanesyayaa/ Ekasyaarthem bahuun hatvaa putrasyaadharmavidyayaa, sakarmasthaan vikarmastho na vyapatrapase katham/ In the event of a shikshita brahmana might feel frustrated and should seek to 'paradharmashraya' of kshatriya dharma viz. of kshatriya samhaara. [Bhagavad Gita is quoted: Shreyaan svadharmo nirgunah paradharmaatvanishthitaat, svadharme nidhanam shreyah paradhar -mobhayaapahah/ Even one's own the 'dharma' or way of life might appear listless and that of other's looks more attractive, one ought to firmly believe in one's own as that of others is fearful and least respected. Hence Swadharmo nidhanam shreyah- paradharo bhayaavapah/] Bhimasena had further annotated that ' ahimso paramodharmah' and that brahmana who be of 'jada padaardha' if he were never be an 'uttama brahmavetta! Acharya! Being a Brahmavetta of Brahmanaas of Veda- Dharma Jnaana how indeed could you be similar to a chandaala who be of the vyaamoha of stree-dhana- and putras and thus vociferously and even shamelessly resorting to Kshatriya samhaara. As Bhimasena had literally explained the basic principles of Varnaashrama vidhaanaas of a Vipravara to uphold and struggle for the Svadharmo, Dronaachaarya had instantly thrown his dhanush baanaas and declared as follows: Karna! Karna! Maheshvaasa Kripa Duryodhaneticha, sangraamekriyataam yatno vradheenmesha punah punah, Paandavyebhyah shivamyostu shastramubhyutsrujaanmivaam/ Iti tatra maharaja praakroshaad Drounimevacha, utsrija cha rane shastram rathopasthe nivishyacha, abhayam sarvabhutaanaam pradadou yogameeviyaan/ The Acharya then addressed in pitched up voice as follows: ' Karna! Karna! Mahadhanurdhara Kripaachaarya! and Duryodhana'! now this yuddha vijaya prapti be rested on your shoulders. May You or Pandavaas ought to be settled about this battle as I am hereby announcing my astra-shastra sanyaasa here and now.' Having so declared, the Acharya had screamed for Ashvattaama repeatedly and having thrown off his astra shastras and got seated at the rear side of his chariot and having greeted off the Pancha Butaas including of breathing had assumed the posture of '**yoga samaadhi**'.

[Vishlasshana on a) Yoga Sasdhana and b) : Yoga Siddhi ref. Markandeya Purana

Yoga Saadhana : As One be seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with 'dhyaana yogopaasana' or concentrated meditation and pratice of Yoga. Now, the person concerned needs to sit upright and steady without looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul! Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. The relevant definition is: Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyahaaro Dharana

Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/ While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the

Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

b) Yoga Siddhi (Achievement) ref. Markandeta Purana

Dattatreya explained:: *Yogecha shaktividusham yena shreyah param bhavet, Muktiyogaatatha yogah samyakjnaa mahipatheey /Sangaddoshod bhavah duhkha mamatwasakta chetasamam/* (Yogis are able to distinguish 'Gyan' from 'Agyan' and that is called 'Mukti'; manifestation of Parabrahma takes place despite the natural features of the illusory world. From Yoga emerges 'Moksha', 'Samyak Gyan' (detailed analysis) comes from Yoga, 'Duhkha' (Sorrow) springs from Gyan; 'Mamata' (Sense of Belonging) comes from 'Duhkha'. Further, Selflessness demolishes 'Mamata' and results in 'Viragya'; this is the state suitable for Yoga or configuration of the Self with the Super Force. Yoga comprises 'Pranaayaam' which eliminates slip-ups or mistakes; 'Dharana' enables reduction of sins or at any rate, not adding to them; 'Pratyahaara' resists material desires and 'Dhyaana' not only burns up the wavering thoughts and blemishes but retains the alignment with the Supreme. The foremost step thus is to practise Pranaayaam which actually denotes wind-control or the regulation of both 'Prana Vayu' (inhaling of breath) at the entry points of nose and 'Apana Vayu' (exhaling of breath) at the exit point. Pranaayaam is in three forms, viz. Laghu (of twelve matras or units), Madhyam (double of the matras or of twenty matras), and 'Uttareeya' (further double of matras or of forty eight). Each 'matra' or the unit comprises of one 'Nimesh' and 'Unmesha' (inhale and exhale) together. By the first Pranaayaam, one should get sweat; the second should experience shivers; and the third Pranaayaam should be able to knock down sorrows and imperfections. Just as a trainer tames wild animals like elephants or lions and bring them under full control, a Yogi would be able to take full control of the animals; an elephant would obey the commands of the 'Mahout' and a lion would be trained to kill deers but not the Ring Master. Then there are four kinds of Pranaayaams, viz. Dhawasti, Praapti, Samvit and Prasad. 'Dhawasti' is the stage when the sinful deeds of known or unknown nature of the Yoga practitioner are washed out and blemishes of the 'chitta' or the mind are cleaned up; in the second stage of 'Praapti', the Yogis experience that stage when they are indeed accessible to 'Ihika' and 'Amushmika' (worldly and extra-terrestrial) desires but voluntarily resist them; 'Samvita' is that superior stage of Yoga when exceptional Yogis enjoy an elevated status possessing that kind of 'Gyaan Shakti' with celestial vision and capacity like those of Sun, Moon and Stars and possessing the awareness of each and every thing in the Universe like the knowledge of 'Ateetha' (beyond one's imagination), 'Anaagata' (not possible to visualise but can be identified), 'Tirohita' (unmanifested) and 'Dooragrastha' (distantly available) entities; and finally the 'Prasad' type of Pranayaama when the most hallowed Yogis possess the chitta (mind), Pancha Vaayu (Prana, Apaana, Samaana, Udaana and Samaana Vayus), Indriyas (Eyes, Ears, Nose, Tongue and Skin).

After describing Pranaayam as an integral component of Yoga, Dattatreya explained about 'Asanas' (Seating Postures) among which the important ones are Padmaasana, Ardhaasana and Swastikaasana. While squatted with both the flat feet crossed on both the thighs, the Yoga Practitioner should focus on the tip of the nose; perform Pranaayama by controlling the breath or the life force; practise 'Pratyahara' or the process of abstraction by withdrawing the sense organs from worldly objects; then move on to the next stage of 'Dhaarana' by focussing the entire concentration on a single object; further on, get into the mode of 'Dhyana' by way of meditation or the most intense contemplation of the object and finally merge the total consciousness with Paramatma by way of 'Samadhi' or Liberation. This way, the Yogi's deficiencies are overcome, a state of peaceful contentment is arrived at and the vision of Parabrahma is attained. As he intakes air through the nostrils, first it touches the naval, next the heart, the chest, the neck, the mouth, the

tip of the nose, the eyes, the 'bhru', and the upper portion of the forehead. When Yoga is practised with pure heart and soul, the upkeep of the Body is automatically ensured and long standing disorders are rectified and health is completely toned up, for Physical fitness is the gateway to the accomplishment of the Four 'Purusharthas' of Dharma, Kama, Artha and Moksha.

Once 'Atma Darshan' (Vision of the Soul) is possible, the Yogi is able to fulfill all kinds of unfulfilled wishes that might have been missed in his erstwhile life, say, Stree, Daan, Vidya, Maya, Dhana, Swarga, Amaratva, Devendrathva, Yagna phal, Agnipravesha, Upavas phal, Shraddha phal etc. However, there could be 'Vighnas' (obstacles) to the Yogis in bestowing full advantage of the fruits of Yoga, but, there are five means of Upa Sarga Yogas Viz. Pratibha, Shravan, Daiva, Bhrama and Avartha which would be able to overcome the impediments. The Yogi's 'Pratibha' (Radiance) like that of a 'Daiva' (Deity) made popular by 'Shravan' (hearing) in the eight directions but is misunderstood by 'Bhrama' (misinterpretation) and hence the Yogi should protect himself by shrouding a white blanket viz. 'Guru Gyan' and highlight Parabrahma's singular thought; the Yogi ought to imagine the 'Sukshma' (the minutest) form of 'Panchabhutas' viz. Earth, Water, Fire, Wind and Sky, assume (do 'Dharana' or hold) these forms one after another, experience their features, and discard the forms and features of the Five Elements gradually. This process of rejection of the end-products of the Five Elements and their the multiple shapes, features, Gunas and characteristics; in other words, the taste of the Earthly products of food, fruits, and drinks; coolness, crops and bathing comfort of Water; the very many possibilities of cooking food, performing Yagnas, illumination, and so on by Fire; and similarly of Air and Sky. The possibilities of Creation, family life, and endless such ramifications of comfort and relief are all a part of the the effects of 'Panchabhutas' and their alternate forms. Therefore, the Yogi needs to control Panchabhutas and the never-ending varieties of their offshoots; instead of being controlled by the desires and that is what the Vasitva Shakti all about. Yogis would then be able to assume various powers like Anima, Laghima, Prapti, Prakamyā, Ishitva, Vasithva etc. But, true Yogis never satisfy themselves with the powers of 'Vasitva' and terminate their endeavour to pursue the path of Realisation of Brahma, since they are aware that the 'Visithva' Power is only a tool but certainly not the end by itself. As such, they continue the 'Yogacharya' (practice of the 'Yoga Marg') in the normal course of life, by observing the regulations of Varnashrama ranging from the 'Atithya' (honouring the guests, Shraddha, Yagna, Tirtha Yatra, charities, 'Asteya' (non-stealing), 'Brahmacharya' (celibacy), 'Tyaga' (Sacrifice), 'Alobha' (liberal attitude) and 'Ahimsa'; also 'Akrodha' (calmness and composure), 'Guru susrusha' (devotion and service to Guru), 'Shoucha' (Cleanliness), 'Ahara laghuta' (minimal food) and 'Nithya Vedadhyan' (constant Study of Vedas); 'Jnaanaajnaana vichakshana' (capacity to distinguish knowledge and ignorance), loneliness/ aloofness; 'jitendriyata' (self-control) and 'Nitya Dhyana' (Constant Meditation) of 'Omkaara' which comprises of the Three Words viz. 'A' kara representing Brahma of Satvika Guna; 'U' representing Rajo Guna of Vishnu; and 'Makara' of Tajo Guna representing Siva. While thus engaged in the recitation of Pranava Mantra and its 'Mananam' (Understanding of its far reaching implications), the Yogi finally breaks away from the shackles of 'Samsara' yet retaining the 'Jyatismrututa phala' or the awareness of previous births as a follow up by Siddhis and Yogitva.

[*Yoga Siddhis* The Nine Principal Yoga Siddhis are: 'Parakaya Pravesha' (One's Soul entering into the body of another being and reviving even a dead body); 'Haadi Vidya' (The Knowledge of overcoming hunger and thirst); 'Kaadi Vidya' (The knowledge of enduring all Seasons like Summer, Winter and Rain and the Power of immunity from the severities of heat, cold and rain); 'Vayu Gamana Siddhi' (The capacity to fly fast and far); 'Madalasa Vidya' (The art of increasing or decreasing one's physical size as per one's wish); 'Kanakadhara Siddhi' (Knowledge of acquiring unlimited wealth); 'Prakya Sadhana'

(The ability to direct a disciple to give birth to a child); and ‘Surya Vigyan’ (the potential of converting any substance to any other substance by applying Sun Rays). There is another version of ‘Ashta Siddhis’ as per the Purana of Maha Bhagavata, viz. ‘Anima’ (Conversion to an infinitesimal size); ‘Mahima’ (Expanding to an infinitely large size); ‘Garima’ (Turn any substance as an infinitely heavy object); ‘Laghima’ (Convert a substance as almost weightless); ‘Prapti’ (secure unrestricted access to any Place); ‘Prakamyā’ (Accomplish whatever is desired); Isitva (Attainment of absolute Sovereignty) and ‘Vasitva’ (Capacity to vanquish any body or anything). Maha Bhagavata Purana also referred to Ten Subsidiary Siddhis viz. ‘Anurmimattvam’ (Not bothered by hunger, thirst etc.); ‘Doora Shraavanam’ (Hearing from far); Doora Darshanam (Ability to see from far); ‘Mano Java’ (moving one’s body where thought goes or teleportation); ‘Kaamarupam’ (Assuming any type of body including animals, birds, flies etc.); ‘Parakaaya pravesham’ (entering other’s body); Swacchanda Maranam (voluntary death (Voluntary death); ‘Devanaam saha krida anudarshanam’ (Co-Play and Vision with Devas); ‘Yatha Samkalpa Samsiddhi’ (Achievement of one’s own desires as per thoughts) and ‘Agnaa apratihathi gati’ (Commands being obeyed). The Epic of Maha Bhagavata further gave Five more Siddhis viz. ‘Trikaala Jnaanatvam’ (The Knowledge of the Past, Present and the Future); ‘Advandam’ (Forbearance of heat, cold and rain); ‘Parachittadi abhijnaata’ (Knowing other’s mind); ‘Agni arka ambu visha adinaam pratisthubhah’ (Countering the power of Fire, Sun, Poison etc.); and ‘Aparaajaya’ (Invincible).]

Further stanzas of Dronaparva as continued

Tasya tacchhidramaaginyaaya Dhrishthadyumna prataapavaan, sa sharam tad dhanurdhoram sanyasyaatha rathe tatah, khadgee rathaadavaplutya sahasaa Dronamabhyayaat/ Haahaakritaani bhutaani maanusheeneetaraani cha, Dronam tathaagatam drishta Dhrishthadyumna vasham gatam/ Then prataapi Dhrishthadyumna had realized the most opportune time and having taken to his hands the bhayankara dhanush baanaas and jumped across the Achaaryas chariot, even as the onlookers had raised haahaakaaraas amid shoutings of ‘what a pity, what a pity.’ Then the Acharya being in the yoga samaadhi was intensely concentrating being of dhyana on the Puraana Purusha Vishnu Paada padmas.

Mukham kimchit samunnaamya vishthabhya uramagratah, nimeelitaakshah satvastho nikshipya hridi dhaaranam/ OM ityekaaksharam Brahma jyotirbhuto mahaatapaah, smaritvaa Deva Devesham aksharam Brahma paramam prabhum, divamaakraadaachaayah saakshaat sadbhirduraakramaam/ The Acharya had then lifted his face up his chest and kept the same firmed up steadily. Then with his innate ‘vishuddha tatva sthiraprnatvata’ he had closed his netra dvayaas having pierced right through to his inner consciousness, while severely concentrating and on THE SINGLE AND SINGULAR OMITYHEKA AKSHARA BRAHMA. JAPA while and making the Pranava naada with fixation on pancha koshaas on the Pancha Pranaas and gradually traversed up the Jyotirmanala and further to Brahma Loka which be not even imaginable , let alone attainable accomplishable.

[Vishleshana videMaandukya Upanishad VIII- XI:

Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/ (Omityedaksharam idam Sarvam! The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is Aatma-Adhyaksharam-Adhimaatram or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram

or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge par excellence namely!

Mandukya IX:*Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda*/(Vaishvaanara or the Virat Svarupa or the ‘Antaratma’ the Self / in his ‘jaagarita sthaana’ or in his sphere of activity of wakefulness represents the first syllable of ‘Akaara’ of the AUM shabda. Indeed the sound of ‘A’ is representative of the Head as described in Chhandogya Upanishad vide V.xviii.2: Vaishvanara’s Self has his head as heaven, Surya as his eyes, Vaauyu as his praana, Sky as the middle segment of the body, Water as his bladder, Earth as the feet, sacrificial altar as his chest, kusha grass as his hair, Gaarhatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and his mouth as the oblation of food into Ahavaneeya Agni. Having thus explained the ‘prathama maatra’ or the first letter of AUM being the status of awakeness, Vaishvanara is stated to attain all desirable things : sarvaan kaamaan aapnotih as he is ready to make fulfillment a possibility. Now, Vaishvanara is the Self in the individual context while He is so in the cosmic connotation or the Universal context. Similarly Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

Maandukya X & XI:*Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasyaabrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makaarastriteeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda*/(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna sthaana’ is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of ‘Brahman’; in fact, persons of this category do have that of jijnasa of Brahman: ‘asya kule na bhavati naansya abrahmavit’ or none is born in our line without the interest of Brahman. The third letter of OM is ‘M akaara’ signifying Prajnaa with the Self’s sphere of activity is in the sleep state. This is so stated since the analogy is of ‘mitih’ or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Praani that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna. Minoti ha vai idam sarvam or the individual being fully aware and cognisant of the Universe and then seeks merger.)

Gaudapaada Kaarikas on Mandukyaas X-XI -G.K.19-23: *Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujoyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praajnam naamaatre vidhyate gatih*/(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakeness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’

gets vindicated as agency of 'Praajna' the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding 'Antaratma' are highly worthy of meditation and worship !)

Maandukya XII-the Ultimate: *Amaatrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//* ('Amaatrascha turyo' or the totally integrated and unified Pranava Mantra A-U-M is thus the Grand Finale or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is Avyavahaaryah or beyond experiential or empirical situations, prapanchopashamah or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, Shivah or the Beginnings of Total Auspiciousness, Advaitam or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. Atmanaatmaanam eva and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII -G.K.24-26: *Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//*(As 'Omkaara' is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or 'yunjeeta cheta pranave brahma nirbhayam' or fix one's mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit:* or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededesignated as the

consummation of Bliss! Pranava signifies both the facets of Brahman viz. the ‘Para’ and ‘Apara’ as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is ‘Apurvah’ or no cause precedes it since It has no origin. It is also ‘anantarah’ and ‘abaahyayah’ It is dimensionless being nothing within and nothing without. Moreover, It is ‘aparam’ and ‘anaparam’ or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.) G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha divitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//* (OM is ‘sarvasya’ or ‘Adi-Madhyah-Anta’ of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. Pranavam Ishvaram vidyat/ or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one’s own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarshi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit; shrutam hyevame bhagavad drishtebyah, tarati shokam aatma vid iti; soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or ‘Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is ‘amaatrah’ or has no measures or dimensions, anantah or is Infinite, Shivah or the Embodiment of Auspiciousness, Advaitah or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahman Himself!)]

Further stanzas of Drona Parva as follows:

Dvou Suryaaviti no buddhiraaseet tasmistathaagat/ Ekaasmiva chaaseescha jyotirbhih puuriam nabhah, samadyhapatchaakrabhe Bhaardwaajadivaakare/ Nimeshamaatrena cha tajjotirantaradheeyat, aaseet kilakilaashabdah prahrishthaanaam divoukasaam, Brahmaloagate Drosh Dhrahtadyumneccha mohite/ 56 Vayameva tadaadraakshma pancha maanushayonayah, yoga yuktam mahatmaamaam gachhantam paramaam gatim/ Aham Dhananjayah Paartha Kripah Shaaradvastathaa, Vaasudevascha Vaarshnayo Dharmaputrascha Paandavah/ Anye tu sarve naapashyan Bhaardwaajasya dheematah, mahimaanam maharaja yogamuktasya gacchatah/ Acharya Drona had thus left this life on to the skies as though there be two Surya Devaas on the skies as one just left off now while another right up there already. As the Acharya along with the Sun atop was indeed totally resplendent as of a paripurna maha jyoti as had unified to magnificence indeed. There after gradually , the Acharya on way to Brahmaloaka as though the saturation of the Dhrishtadyumna’s anger got climaxed while Deva brindas got fluttered to receive His Atma. That was the time when Kuntiputra Arjuna, Sharadvaana Putra Kripaachaarya, Vrishni vamsheeya Bhagavan Shri Krishna and Dharmaputra Paandunandana Yuddhishtthara werethe pancha manushyaas who witnessed the yoga yukta divya jyoti of the Mahatma Acharya was en route towards the ‘Paramdhaama’. Yet all the others were simply unaware excepting of the realisation that the Acharya was

no more breathing. *Brahmalokam mahad divyam Devagrihaam hitat param, gatima paramikaam praapta- majaannato nruyonayah/ Naapashyan gacchamaanam hi tam saardha nrishi, pungavaih, Acharyam yogamaasthaaya Brahmalokamarindamam/* Indeed, the unimaginable be as of a ‘mahaan-divya-devagrihya- utkrishtha paramagati swarupa’. Now the shatru damana Acharya Drona having taken to the yoga maarga had since accompanied Maharshis and had accomplished Brahma Loka.

[Vishleshana vide the Essence of Brahma Sutras on Brahmaloaka Praapti vide Chapter Four on Accomplishment

Section I: Having discussed certain ‘Sadhanas’ or practices connected with meditations and other means of worship to the Supreme Self and the Individual Self or Absolute Brahman and the Embodied Self, further discussion ensues about the results or Fruits of such worship. Discussion on a few more other Sadhanas now are being further continued in the present chapter, as the fruits or end-results of the various means of such Vidyas and practices constitute purification of the senses and the realization of the Self itself as Brahman. Section II. In the earlier Section, the process of Jeevan Mukti has been discussed as at the termination of the fruits of Karmas or Actions of both the Prarabdha and Sanchita or the recent and ongoing and accumulated nature. Now, the ensuing Section describes the mode of departure of the Soul towards ‘Deva yaana’ or the Divine Course. The departure entails merger of organs into Mind, functions of Mind into Praana the Vital Force, Praana into the Individual Soul or the Jeevatma, the Soul into the Subtle Elements viz. Earth, Fire, Water, Air and Sky; and thereafter into the Rays of Surya. The time of the process of Merger during the course of Surya in Uttarayana is stated to be fruitful with beneficent and pro-active results to the concerned Individual thus departed and the the results are not encouraging in the Southern Course of the Sun. Section III: Devayaana or the Path of Gods connected to Brahma Loka is indeed a unique experience of the Individual Soul which is but the reflection of Brahman the Supreme who is Avyaktam-Shaswatam-Vishnum-Anantam-Ajam-Avyayam. However the ultimate that the Soul could traverse into the identity of that Supreme is perhaps to accomplish Saguna Brahma or the Embodied Brahma. Now that the Soul needs to achieve that Hiranyagarbha himself is almost non possible, if at all! Through that Divine Path which is at once possible or not possible has no dimensions of time, distance, direction, range of imagination and possibility. That Goal is purely based on Anubhuti or Experience. This is stated to visualize on way the inter-faces of the following Deities viz. Illumination, Vayu Deva, Varuna Deva, and halt at connected to Stations for worship them ‘en route’. Finally, the Soul merges into Brahma. The Siddhantha as believed by Badarayana Maharshi is that the ultimate merger of the Soul happens with the Saguna Brahma, while Maharshi Jaimini opines that the Soul merges into the Supreme Nirguna Brahman Itself. Section IV: The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as ‘Avibhaaga’ or Unseparated from the Self, ‘Apahata paapamatwa’ or Freedom from sins and blemishes, ‘Satya sankalpatwa’ or of Its own volition and thus totally Liberated, and ‘Chaitanya’ with Pure and Absolute Intelligence and Freedom. Badarayana thus feels that both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloaka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

TATVAMASI- THY ART THOU

