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## **Mahabharata Tatparya Nirnaya BhavaSangraha**

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महाभारत तात्पर्य निर्णय भावसंग्रह

**Mahabharata Tatparya Nirnaya  
BhavaSangraha**

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**Sri Raghavendra teertha shrIpadangalu**

(English translation by Hunsur Sriprasad)

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## Mahabharata Tatparya Nirnaya BhavaSangraha

### **mahAbhArata – the fifth veda:**

The Mahabharata's eminence as a literary work is well known - "yadihasti tadanyatra yannEhasti na tat kvacit" (things here can be found elsewhere and if it is not here it is nowhere). It is considered to be the quintessence of all scriptures ("shAstrEShu bhArataM sArAM") and venerated as the fifth veda. It also contains universally renowned gems like the Bhagavad gita, Vishnu Sahasranaama etc.

However a superficial reading of Mahabharata can confuse people as it employs multiple literary styles, some of which are cryptic in nature and need the guidance of a guru to be properly understood. There are many incidents and concepts that appear to contradict established principles of doctrine like the supremacy of Lord Vishnu or gradation of souls. These incidents are basically designed to confuse vile souls and lead them astray. Almost all the existing commentaries on Mahabharata fall into this trap and none of them captures its true spirit. As a result, even worthy souls are misled, defeating the very purpose of creating such an epic. To resolve this, Lord Vedavyasa and Badrinarayana ordered Acharya Madhva to compose a work that would clear the doubts of virtuous devotees and explain these incidents in accordance with the principles of tattvavada. Acharya responded by composing "mahAbhArata tAtparyanirNaya" (MBTN).

### **mahAbhArata tAtparya nirnaya (MBTN) :**

MBTN is Acharya Madhva's magnum opus - his largest work with over 5200 verses. In Sumadhva Vijaya (15.76) Sri Trivikrama Panditacharya praises this work as follows (while addressing Acharya Madhva):

itihAsa purANAbdhEH bhavachittAdrilOLitAt  
jAtAM bhArata tAtparya sudhAM kaH sanna sEvatE || 15.76||

(Using your intellect as the mandara parvata you churned the milky ocean of Itihasa and Puranas to obtain the nectar called bhArata tAtparya. Which satvik person will not fail to partake this?)

The first chapter of MBTN contains the gist of all scriptures and is aptly titled "**sarva shAstrArtha nirNayaH**". The second chapter describes the main tenets underlying Mahabharata to illustrate that this was composed by Lord Vedavyasa to supplement the message contained in our holy scriptures. The next seven chapters focus on Rama and key incidents from Ramayana. Acharya does this to show the identical nature of Rama and Krishna and of Hanumanta and Bhima. He also shows how the foundation for Mahabharata was laid in Ramayana. The tenth chapter describes the incarnation of Lord Vedavyasa. The remaining 22 chapters describe briefly the main events of Mahabharata. The way he has integrated incidents and characters from Ramayana, Mahabharata, Hari Vamsha and Bhagavata into one coherent narrative is a marvel in itself. In addition, he tackles every one of the issues that confused other commentators and provides wonderful explanations for each of them.

### **mahAbhArata tAtparya nirnaya bhAva sangraha (MBTNBS) :**

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The MBTN is a work that every maadhva should read. But it is 5200+ verses long and not everybody is blessed enough to be able to read it and understand it. There are commentaries on MBTN by other Madhva luminaries but there is no work which brings it within the grasp of the common man. This lacuna has been addressed by Sri Raghavendra Swamiji (Rayaru). He has condensed MBTN into a short work of thirty two verses called "shrI mahAbhArata tAtparyanirNaya bhAvasangrahaH"(MBTNBS) with the sole intent of providing correct knowledge of MBTN to virtuous people ("sajjana samvide"). He has taken each chapter or adhyAya in the MBTN and captured its soul in a single verse of 4 lines! In addition, he has worded it in such a way that each verse is actually a prayer to the Lord. It takes a lot scholarship, intelligence and courage to take Acharya Madhva's work and provide a condensed summary! Only a great savant, blessed with a super intellect and armed with divine grace could have successfully completed such a monumental task.

Guruguna Stavana describes this work in the following manner "In succinct and concise words you have described the many wonderful exploits of Lord Rama and Krishna. This is not surprising because nothing is impossible for truly great souls. Didn't Sage Agastya drink the entire ocean in one gulp?"

The holy nature of MBTN and its efficacy in fulfilling all desires is well known. It is regarded as a pratima (icon) of Acharya Madhva. In a similar manner, this bhAva sangraha may be considered as an icon of Rayaru, worthy of veneration and worship.

In terms of the subject matter covered - Ramayana, Mahabharata, Bhagavata and other holy works - there is no other work that can match this. We should consider ourselves blessed to be able to read this priceless gem.

### **Overview of Chandas (Sanskrit metre);**

Rayaru has used three Chandas in this work and has chosen them with a lot of care and fore thought. This will become clear after the following discussion. The three Chandas are ShArdUla-vikrIdita, Sragdhara and MandAkrAntA.

ShArdUla-vikrIditaM : 19 syllables : (GGG/LLG/LGL/LLG/GGL/GGL/G : ma, sa, ja, sa, na, na, gu)

A well known example of this metre is the first verse of nakha stuti (pAntvasmAn puruhUta vairi ...). Rayaru uses this metre in verses where the emphasis is on events or incidents. There are 22 such verses in this work: 3-8, 10-12, 16-21, 23,25-30.

Sragdhara : 21 syllables : (GGG/GLG/GLL/LLL/LGG/LGG/LGG: ma, ra, bha, na, ya, ya, ya)

The second verse of nakha stuti (Lakshmikanta samantatopi ...) and the rest of Vayu stuti is in this metre. Rayaru uses this metre in verses where the emphasis is on concepts. There are 9 such verses in this work: 1-2, 9, 13-15, 22, 31-32.

MandAkrAntA: 17 syllables : GGG/GLL/LLL/GGL/GGL/GG: ma, ba, na, ta, ta, gu, gu

An example can be found in VSN – "shAntAkAram bhujagashayanayam padmanabhama suresham". Rayaru uses this metre just once, for verse 24 .

The two metres used in nakha stuti - ShArdUla-vikrIdita and Sragdhara - are used in 31 out of the 32 verses. By doing this, Rayaru is symbolically telling us that he has remained true to the spirit of MBTN and is merely following in the footsteps of his beloved AchArya and mUla guru. Just as Acharya Madhva faithfully represented the views of Lord Vedavyasa in MBTN and did not add anything of his own! Another point to

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remember is that nakha stuti is a prayer to Lord Narasimha. In the same vein, the entire MBTNBS may be considered a prayer to Lord Narasimha. This view is further reinforced by the fact that Rayaru has worded each verse as a prayer.

In summation, through his choice of metres, Rayaru displays his great humility and his pristine devotion towards Acharya Madhva and Lord Narasimha. This is his priceless gift to humanity.

### Verse 1 : sarvashAstrArthanirNayaH bhAvasangrah

The first chapter of MBTN is called ``SarvashAstrArthanirNayaH" (final summation of the essence of all shAstras). It has been condensed into the following verse by Rayaru.

योऽग्रैःभूद्विश्वगर्भः सुखनिधिरमितैः वासुदेवादिरूपैः क्रीडन् देवैरजाद्यैः अगणितसुगुणो  
नित्यनीचोच्चभावैः । वैदैर्वद्योऽस्तदोषोऽप्यसुरजनमनो मोहयन् मर्त्यवृत्या भक्तानां  
मुक्तिदाता द्विषदसुखकरः पातु सौऽस्मान् रमेशः ॥ १ ॥

ಯೋಽಗ್ರೈಃಭೂದ್ವಿಶ್ವಗರ್ಭಃ ಸುಖನಿಧಿರಮಿತೈಃ ವಾಸುದೇವಾದಿರೂಪೈಃ  
ಕ್ರೀಡನ್ ದೇವೈರಜಾದ್ಯೈಃ ಅಗಣಿತಸುಗುಣೋ ನಿತ್ಯನೀಚೋಚ್ಚಭಾವೈಃ |  
ವೇದೈವೇದ್ಯೋಽಸ್ತದೋಷೋಽಪ್ಯಸುರಜನಮನೋ ಮೋಹಯನ್ ಮರ್ತ್ಯವೃತ್ಯಾ  
ಭಕ್ತಾನಾಂ ಮುಕ್ತಿದಾತಾ ದ್ವಿಷದಸುಖಕರಃ ಪಾತು ಸೋಽಸ್ಮಾನ್ ರಮೇಶಃ ॥ ೧ ॥

yO&grE&bhUdvishvagarbhaH sukhanihiramitaiH vAsudEvAdirUpaiH  
krIDan dEvairajAdyaiH agaNitasuguNO nityanIchaOchchabhAvaiH |  
vEdairvEdyO&stadOSHO&pyasurajanamanO mOhayan martyavRutyA  
bhaktAnAM muktidAtA dviShadasukhakarAH pAtu sO&smAn ramEshaH || 1 ||

### Word-by-word Meaning:

**yaH** = one who (is); **agre** = before, in the very beginning; **vishvagarbhaH** = one who has the Universe (or every thing) in his womb; **sukhanidhiH** = a repository of infinite bliss; **abhUt** = existed; **agaNita suguNaH** = having countless auspicious qualities; **nitya nIcha uchcha bhAvaiH** = svabhava that is eternally graded lower or higher (i.e, their svabhavas follow a hierarchy, based on yogyata); **devaiH ajAdyaiH** = gods like Brahma and others; **amitaiH** = limitless; **vAsudeva Adi rUpaiH** = forms like vAsudeva etc.; **krIDan** = sporting or playing; **vedaiH vedyaH** = known through vedas; **asta doShaH** = devoid of all flaws; **api** = even though; **martya vRutyA** = through human like actions; **asura jana manaH** = minds of the vile and wicked people; **mohayan** = deluding; **bhaktAnAM** = to the devotees; **muktidAtA** = giver of salvation; **dviShat asukha karaH** = giver of sorrow to the hateful ones; **pAtu** = may protect; **saH** = that; **asmAn** = us; **rameshaH** = Lord of rama (LakShmi);

### Translation:

May this Lord of ramA protect us, who

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- existed in the beginning (before everything),
- has the entire universe in his womb,
- is the repository of infinite bliss,
- sports with His limitless forms like vAsudeva and
- plays with gods like Brahma and others whose inherent natures follow a hierarchy and have an eternal gradation,
- has countless auspicious qualities,
- is known through vedas,
- is totally flawless
- yet deludes vile and wicked people through his human like actions
- grants mokSha to His devotees, and
- gives sorrow to those who hate Him

#### Notes :

Rayaru begins the stotra with the words ‘yo agre abUt’ – one who was in the beginning. How appropriate! ‘agre’ can also mean ‘Supreme or primordial’. So this phrase tells us that the Lord existed before everything and existed as the Supreme Lord. This is based on several veda vAkyas that stipulate Lord Narayana existed before all of creation (“eko ha vai nArAyaNa AsInna brahma na IshAno”)

The word ‘Vishva’ has several meanings – Universe, Everything, Brahma/Vayu, Ordinary jeevas, and Hari (Vishvambhara). The term ‘vishvagarbhaH’ tells us that the Lord had everything in His womb – the universe, all jeevas including Brahma and Vayu. In addition, He had His own forms of Aniruddha, Pradyumna, Sankarshana and Vasudeva.

As the first chapter is supposed to contain the essence of all shAstras, Rayaru includes the notion of "tAratamya", a unique characteristic of the Madhva school of thought. He uses "nityanIchochchabhAvaiH" to indicate that gradation is eternal and not temporal. Since it is eternal it prevails in both "amukta" (unliberated) as well as "mukta"(liberated) states. This is the point where dvaita or tattvAda differs significantly from other doctrines.

The phrase ‘bhaktAnAM muktidAtA dviShadasukhakarAH’ is a concise statement of the treatment meted by the Lord to virtuous and wicked people respectively. Lord Krishna says the same in the Gita ‘paritrANaya sadhUnAm vinAShAya cha duShkRutAm’.

In one verse, Rayaru lists some of the core or fundamental arguments used to establish Hari sarvottamva (the Supremacy of Lord Vishnu). They are inviolable, eternal and timeless concepts that form the essence of indian Shastra and represent a framework that all religious works should conform to. If by chance, a work appears to contradict one or more of these concepts, then either the work is suspect or the meaning has not been clearly understood. *There are no exceptions to this rule.*

It is customary to pay obeisance to the Lord and His consort Lakshmi in the first verse. Rayaru accomplishes this through the word ‘ramEsha’ – the Lord of Rama.

#### Verse 2 : bhAratavAkyoddhAraH bhAvasangrah

The second chapter of MBTN, called Bharatavakyoddharah" (reestablishment of statements from MahaBharata), is condensed into the following verse by Rayaru.

सद्ग्रंथानां समूहे जगति विलुलिते येन तद्भावमुच्चैः वक्तुं मध्वो नियुक्तो व्यधित  
सुवचसामुद्धृतिं भारतस्य । वेदोत्कृष्टस्य विष्णोः परमपुरुषतां तारतम्यं सुराणां  
वायोर्जीवोत्तमत्वादिकमपि वदतां व्यासमीडे तमीशं ॥ २ ॥

ಸದ್ಗ್ರಂಥಾನಾಂ ಸಮೂಹೇ ಜಗತಿ ವಿಲುಲಿತೇ ಯೇನ ತದ್ಭಾವಮುಚ್ಛೈಃ  
ವಕ್ತುಂ ಮಧ್ವೋ ನಿಯುಕ್ತೋ ವ್ಯಧಿತ ಸುವಚಸಾಮುದ್ಧೃತಿಂ ಭಾರತಸ್ಯ ।  
ವೇದೋತ್ಕೃಷ್ಟಸ್ಯ ವಿಷ್ಣೋಃ ಪರಮಪುರುಷತಾಂ ತಾರತಮ್ಯಂ ಸುರಾಣಾಮ್  
ವಾಯೋರ್ಜೀವೋತ್ತಮತ್ವಾದಿಕಮಪಿ ವದತಾಂ ವ್ಯಾಸಮೀಡೇ ತಮೀಶಮ್ ॥ ೨ ॥

sadgraMthAnAM samUhe jagati vilulite yEna tadbhAvamuchchaiH  
vaktuM madhvO niyuktO vyadhita suvachasAmuddhRutiM bhAratasya |  
vEdOtkRuShTasya viShNOH paramapuruShatAM tAratamyAM surANAM  
vAyOrjIvOttamatvAdikamapi vadatAM vyAsamIDE tamIshaM || 2 ||

#### Word-by-word Meaning:

**sadgranthAnAM** = revered works (like vedas, Mahabharata, puranas); **samUhe** = collection; **jagati** = in this world; **vilulite** = mutilated (through misinterpretations etc.); **yena** = by whom; **tat bhAvaM** = their true meaning; **uchchaiH vaktuM** = authoritatively stating (in an unambiguous manner); **madhvaH** = Acharya Madhva; **niyuktaH** = deployed or appointed; **veda utkRuShTasya** = of the Lord who is extolled in vedas; **viShnoH** = of Vishnu; **parama puruShatAM** = total supremacy or sarvottamatva; **surANam** = of other gods; **tAratamyAM** = gradation or hierarchy of souls; **vAyoH** = of Vayu; **jIvottamatvAdikam api** = preeminence among jIvas and other concepts; **vadatAM** = proclaiming; **suvachasAM** = great verses; **uddhRutiM** = reestablishment; **vyadhita** = did; **taM Isham** = that Lord; **vyAsaM** = Lord Vedavyasa; **IDe** = (I) worship;;

#### Translation:

I worship Lord Vedavyasa

- who commanded Acharya Madhva to proclaim in an unambiguous manner (quoting proper references) the true meaning of revered works (like vedas, Mahabharata and Puranas) which had been mutilated and rendered ineffective in this world (through misinterpretations etc.)
- at whose behest Acharya Madhva composed the MBTN which reestablished references from Mahabharata itself that show the supremacy of Lord Vishnu as extolled in the vedas, the gradation of other gods and the preeminence of Vayu amongst jIvas

#### Notes :

This explains the background leading to the birth of the MBTN. It should be noted that Acharya did not create it on his own; he did so in response to a direct command from His beloved Lord. The fact that this work was created by the Jeevottama at the behest of the Sarvottama should give us an idea of its greatness.



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Another greatness of MBTN is that it derives its authenticity from Bharata itself. In other words, Acharya Madhva uses quotes from Bharata itself to buttress his statements, thus ensuring that he remains true and faithful to Vedavyasa's intent.

### Verse 3 : sargAnusargapralayaprAdurbhAvanirNAyaH bhAvasangrah

The third chapter of MBTN focuses on the events leading to the advent of Lord Ramachandra. It is condensed into the following verse by Rayaru.

आदौ रूपचतुष्टयीं सृजति यो देवान् पुरानुक्रमात् ब्रह्मांडं पुरमब्जजादिविबुधान् सृष्ट्वा  
हरत्यंततः । स्रष्टा पूर्ववदस्य सर्वजगतो मत्स्यादिरूपैर्भवन् रामोऽभूदनुजान्वितो  
दशरथात् पायात् स नः श्रीपतिः ॥ ३ ॥

ಆದೌ ರೂಪಚತುಷ್ಟಯೀಂ ಸೃಜತಿ ಯೋ ದೇವಾನ್ ಪುರಾನುಕ್ರಮಾತ್  
ಬ್ರಹ್ಮಾಂಡಂ ಪುರಮಬ್ಜಜಾದಿವಿಬುಧಾನ್ ಸೃಷ್ಟ್ವಾ ಹರತ್ಯಂತತಃ |  
ಸ್ರಷ್ಟಾ ಪೂರ್ವವದಸ್ಯ ಸರ್ವಜಗತೋ ಮತ್ಸ್ಯಾದಿರೂಪೈರ್ಭವನ್  
ರಾಮೋಽಭೂದನುಜಾನ್ವಿತೋ ದಶರಥಾತ್ ಪಾಯಾತ್ ಸ ನಃ ಶ್ರೀಪತಿಃ ॥ ೩ ॥

Adau rUpachatuShTayIM sRujati yO dEvAn purAnukramAt  
brahmAMDaM puramabjajAdivibudhAn sRuShTvA haratyaMtataH |  
sraShTA pUrvavadasya sarvajagatO matsyAdirUpairbhavan  
rAmO&bhUdanujAnvitO dasharathAt pAyAt sa naH shrIpatiH || 3 ||

### Word-by-word Meaning:

**yaH** = who; **Adau** = before (the commencement of creation); (assumes) **rUpa chatuShTayIM** = the four forms (aniruddha, Pradyumna, Sankarshana, vAsudeva); **purAnukramAt** = in the same order as the previous kalpa; **devAn** = gods; **sRujati** = creates; **abjaja Adi** = Brahma and other; **vibudhAn** = gods; **puram** = the dwelling place; **brahmANDaM** = the universe; **sRuShTva** = having created; **antataH** = finally (at the end); **harati** = destroys; **pUrvavat** = like before; **asya** = this; **sarva jagataH** = of the entire universe; **sraShTa** = creator; **matsya Adi rUpaiH bhavan** = incarnating in various forms like Matsya etc.; **dasharathAt** = through the king Dasharatha; **anujAnvito** = followed by His younger brothers; **rAmah** = Lord Rama; **abhUt** = incarnated; **sa shrIpatiH** = That Lord of Shridevi; **naH** = us; **pAyAt** = may protect

### Translation:

May the Lord of shrIdEvi protect us, who

- takes on the four primordial forms (aniruddha, pradyumna, sankarshana and vAsudeva), before the commencement of creation
- creates all the gods in the same order as he did in the previous kalpas
- creates the universe as the dwelling place for Brahma and other gods
- annihilates the entire creation, in the end
- incarnates in Matsya and other forms to create and sustain this universe, as he did in the previous kalpas

- incarnated as Lord Rama through king Dasharatha, along with His younger brothers,

**Notes :**

In Pratah sankalpa Gadya, Rayaru outlines the four forms and their main focus as follows – aniruddha (sustenance), pradyumna (creation), sankarshana (destruction) and vasudeva (liberation). Narayana is the mUla rUpa from which these 4 forms emanate. All the activities performed by the Lord and Lakshmi are on behalf of jIvas and the divine couple stands to gain or lose nothing from them (“yatra tri sargO mRusha”). Other gods participate in this divine drama and perform the roles assigned to them; this is their sAdhana and their way of serving and pleasing Him.

The Lord creates brahma and other gods in the descending order of their inherent svabhAva and position in the tAratamyA (hierarchy), starting with Brahma and Vayu. In the end, however, destruction happens in the ascending order of tAratamyA and ends with Vayu and Brahma. Thus creation and destruction follow a Last in First Out (LIFO) order.

Rayaru mentions the four forms for a reason. Through other sources we know that Vasudeva incarnated as Rama. Sesa incarnated as Lakshmana but there was an Avesha of Sankarshana in him. Similarly, Manmatha or Kama, the Lord’s son, incarnated as Bharata, with an Avesha of Pradyumna. Aniruddha, the grandson of the Lord, incarnated as Shatrughna, with an Avesha of Aniruddha.

**Verse 4 : shrIrAmacharite ayodhyApraveshaH bhAvasangrah**

The fourth chapter of MBTN describes events in Ramayana related to the childhood of Rama, leading up to his wedding and his return to Ayodhya. It is condensed into the following verse by Rayaru.

यद् वृद्धिर्जनमोहिनी मुदमिता यद्दर्शनात् सज्जनाः येनर्षिप्रियकारिणा निशिचरीहंत्रा क्रतू  
रक्षितः । योऽहल्यां सपतिं व्यधात् हरधनुर्भक्त्वाऽवहज्जानकीं जेता वर्त्मनि भार्गवस्य  
नगरीं रामो गतोऽव्यात् स मां ॥ ४ ॥ .

ಯದ್ ವೃದ್ಧಿರ್ಜನಮೋಹಿನೀ ಮುದಮಿತಾ ಯದ್ದರ್ಶನಾತ್ ಸಜ್ಜನಾಃ

ಯೇನರ್ಷಿಪ್ರಿಯಕಾರಿಣಾ ನಿಶಿಚರೀಹಂತ್ರಾ ಕ್ರತೂ ರಕ್ಷಿತಃ ।

ಯೋಽಹಲ್ಯಾಂ ಸಪತಿಂ ವ್ಯಧಾತ್ ಹರಧನುರ್ಭಕ್ತ್ವಾಽವಹಜ್ಜಾನಕೀಮ್

ಜೇತಾ ವರ್ತಮನಿ ಭಾರ್ಗವಸ್ಯ ನಗರೀಂ ರಾಮೋ ಗತೋಽವ್ಯಾತ್ ಸ ಮಾಮ್ ॥ ೪ ॥

yad vRuddhirjanamOhini mudamita yaddarshanAt sajjanAH

yEnarShipriyakAriNA nishicharIhaMtrA kratU rakShitaH |

yO&halyAM sapatiM vyadhAt haradhanurbhaMktvA&vahajjAnakIM

jEtA vartmani bhArgavasya nagarIM rAmO gatO&vyAt sa mAM || 4 ||

**Word-by-word Meaning:**

**yat** = Whose; **vRuddhiH** = growth; **jana mohinI** = deludes (undeserving) people; **yat** = whose; **darshanAt** = from the sight or appearance; **sajjanAH** = the virtuous (devotees); **mudamita** = derive enormous joy; **yena** = by whom; **RuShi priya kAriNA** = actions that pleased the sage (Vishvamitra); **nishicharIhantra** =

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killing the evil demon (tATaka); (nishicharI means 'one who prowls in the nights'); **kratU rakShitaH** = the sacred sacrifice was protected; **yaH** = who; **vyadhAt** = sanctified; **ahalyAM** = Ahalya Devi; **sapatiM** = along with her husband (Gautama muni); **hara dhanuH** = the mighty bow of Lord Shiva; **bhaNktvA** = by breaking; **jAnakIm** = Sita Devi; **avahat** = married; **vartmani** = on the way (back to Ayodhya); **bhArgavasya** = (of) Lord Parashurama; **jetA** = conqueror; **nagarIM gataH** = going to His kingdom (Ayodhya); **sa** = that Lord; **rAmo** = Lord Rama; **mAm** = me; **avyAt** = may protect.

### Translation:

May Lord Rama protect me,

- whose growth deluded the wicked
- whose darshana gave enormous joy to His devotees
- who performed actions that pleased sage Vishvamitra, like killing the evil demon (tATaki) and protecting the sacred sacrifice
- who sanctified Ahalya Devi and united her with her husband Gautama muni
- who broke the mighty bow of Lord Shiva and married Sita Devi
- who on the way back conquered Lord Parashurama
- who returned to Ayodhya

### Notes :

All the incarnations of the Lord are infinite, perfect and equal to one another in all aspects. Yet he indulges in human proclivities like eating, sleeping, fighting only in order to delight His devotees and delude wicked souls (into thinking that He is a human like everybody else). The Vayu stuti describes this nicely - "pramadada sudhiyAM mohaka dveShabhAjAm". In this verse, Rayaru mentions two such activities – his growth as a child and his make-believe victory over Lord Parashurama.

In the MBTN, Acharya Madhva provides references from other puranas to give the real story behind the "confrontation" between Rama and Parasurama. Atula, a demon got a boon that he could not be killed until the Lord was defeated and another boon that allowed him to reside in Lord Parasurama's stomach. Parasurama pretended to be angry at Rama's action of breaking Shiva's bow and confronted Rama on his way back to Ayodhya. He handed the Vaishnava bow to Rama and asked him to string it. The real intent of Parasurama was to show the world that Rama is an incarnation of Lord Vishnu. When Rama was able to do this, Parasurama accepted his "defeat", thereby fooling Atula into thinking that his end is near. Atula fled out of Parasurama's stomach thereby giving Rama a chance to kill him.

### Verse 5 : shrIrAmacharite hanNumad.hdarshanaM bhAvasangrah

The fifth chapter of MBTN describes events in Ramayana leading upto Rama losing Sita and meeting with SugrIva. It is condensed into the following verse by Rayaru.

त्यक्त्वा राज्यमितो वनं वचनतो मातुश्च काकाक्षिगं दैत्यं व्यस्य विकर्णघोण खचरीबंधून्  
खरादीन् खलान् । मारीचं च निहत्य रावणहतां सीतां विचिन्वन्निव प्राप्तो वायुसुतेन  
सूर्यजयुजा रामोऽवताद्वंदितः ॥ ५ ॥

ತ್ಯಕ್ತ್ವಾ ರಾಜ್ಯಮಿತೋ ವನಂ ವಚನತೋ ಮಾತುಶ್ಚ ಕಾಕಾಕ್ಷಿಗಮ್  
ದೈತ್ಯಂ ವ್ಯಸ್ಯ ವಿಕರ್ಣಘೋಣ ಖಚರೀಬಂಧೂನ್ ಖರಾದೀನ್ ಖಲಾನ್ |  
ಮಾರೀಚಂ ಚ ನಿಹತ್ಯ ರಾವಣಹೃತಾಂ ಸೀತಾಂ ವಿಚಿನ್ವನ್ನಿವ  
ಪ್ರಾಪ್ತೋ ವಾಯುಸುತೇನ ಸೂರ್ಯಜಯುಜಾ ರಾಮೋಽವತಾದ್ವಂದಿತಃ || ೫ ||

tyaktvA rAjyamiTO vanaM vachanato mAtushcha kAkAkShigaM  
daityaM vyasya vikarNaghONa khacharIbAMdhUn kharAdIn khalAn |  
mArIchaM cha nihatya rAvaNahRutAM sItAM vichinvanniva  
prAptO vAyusutEna sUryajayujA rAmO&vatAdvaMditah || 5 ||

### Word-by-word Meaning:

**yaH** = who; **mAtuH cha** = of His mother (kaikeyi) and also (of His father); **vachanataH** = for the sake of the word (promise); **rAjyaM** = the kingdom; **tyaktvA** = renouncing or discarding; **vanaM itaH** = went to the forest; **kAkAkShigam** = present in the eyes of the crows; **daityaM** = the demon; **vyasya** = killing; **vikarNa ghoNa** = one with disfigured ears and nose; **khacharI** = rAkshasi, demoness; **bandhUn** = relatives; **kharAdIn khalAn** = evil demons like khara and others; **mArIchaM cha** = and Maricha too; **nihatya** = killing; **rAvaNahRutAM** = abducted by Ravana; **sItAM** = Sita Devi; **vichinvan iva** = as if searching for; **vAyusutena** = by Hanuman; **sUryajayujA** = along with the son of sun god(Sugriva); **prAptaH** = reached; **vanditaH** = prostrated to; **rAmaH** = Lord Rama; **avatAt** = may protect;

### Translation:

May Lord Rama protect us, who

- renounced the kingdom on his mother's (and father's) word and went to the forest
- killed the demon (kAkasura or turangAsura) residing in the eyes of crows,
- destroyed Khara, dUshaNa and other evil relatives of the demoness with the disfigured nose and ears
- and killed mArIcha too
- pretended to search for Sita, abducted by Ravana
- met Sugriva, the son of Sun god, and Hanumanta, the son of Vayu, and was worshipped by them

### Notes :

Rayaru uses the term "khachari" (one travelling through the sky) to describe Shurpanakha. This is because she discovered Rama when travelling through the sky. Rama asked LakShmana to cut off her nose and ears (vikarna ghona) because she wanted to kill Sita..

The humiliated Shurpanakha went to the Rakshasa outpost under the command of her brothers Khara and Dooshana and instigated them to attack Rama. When they did so, Rama killed them and their entire army, which had Trishiras and other formidable warriors. The disfiguration of Shoorpanakha triggered the events that led to the downfall of the entire Rakshasa clan, with the exception of pious Vibhishana and his followers

Rayaru uses the term "mAtushcha" to indicate that Rama went to the forest to honor the promise given by his father and also to satisfy the desire of his mother. The word 'mAtuH' is to indicate that Rama harbored no ill-will towards Kaikeyi and still revered her as His mother, despite her despicable acts.

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Acharya explains the background behind the crow incident. There was an asura who had obtained a boon from Shiva that he could not be killed as long as crows had two eyes. He convinced crows to provide him refuge in their eyes after promising to make them invincible. Jayanta, the son of Indra, was cursed to become a crow. He came under the influence of this asura and troubled Sita devi. Lord Rama took a blade of grass, converted it into a brahmastra and hurled it at the crow. When Jayanta tried to flee, the blade of grass chased him through all the worlds. Finally, Jayanta surrendered to Rama, who forgave him for his trespass. However, he took out one eye of all crows, thereby killing the asura. The crows, who were otherwise innocent, were punished because they had given refuge to the asura in the hope of becoming invincible.

Ramayana mentions this incident in passing but only MBTN goes into the reasons behind Rama's action. This incident is known only to Rama and Sita. When Hanuman met Sita Devi in the Ashoka vana she narrated this incident to him, so that he could prove to Rama that he had indeed met Sita.

Rayaru uses the term "vichinva iva" to indicate that Rama's action in searching for Sita was only pretense and not reality. There are several reasons for this. First, there is no viyoga or separation between Narayana and Lakshmi, in their moola roopa or incarnations. So, Sita was there with Rama, albeit in a form invisible to others. Second, the Lord is Sarvagna or Omniscient. There is nothing that is unknown to him; nothing that he has to look for. Third, no matter wherever Sita was, Rama was already there as he is Sarvagata or Omnipresent.

#### Verse 6 : samudrataraNanishchayaH bhAvasangrah

The sixth chapter of MBTN describes events in Ramayana leading up to Hanuman deciding to jump across the ocean. It is condensed into the following verse by Rayaru.

सुग्रीवेण सखित्वमाप्य शपथं कृत्वा वधे वालिनः तालान् सप्तविभिद्य वालिनिधनं कृत्वा  
स्वराज्ये स्थितं । मार्ताण्डिं च विधाय मारुतियुजा याम्यां दिशं गच्छता सीतान्वेषणम्  
इच्छताब्धितरणे रामोऽवतात् संस्तुतः ॥ ६ ॥

सुग्रीवैण सखित्वमाप्य शपथं कृत्वा वधे वालिनः  
तालान् सप्तविभिद्य वालिनिधनं कृत्वा स्वराज्ये स्थितम् ।  
मारुतियुजा च विधाय मारुतियुजा याम्यां दिशं गच्छता  
सीतान्वेषणम् इच्छताब्धितरणे रामोऽवतात् संस्तुतः ॥ ६ ॥

sugrIvENa sakhitvamApya shapathaM kRutvA vadhE vAlinaH  
tAlAn saptavibhidya vAlinidhanaM kRutvA svarAjyE sthitaM |  
mArtAMDiM cha vidhAya mArutiyujA yAmyAM dishaM gachChatA  
sItAnvEShaNam ichChatAbdhitaraNE rAmO&vatAt saMstutaH || 6 ||

#### Word-by-word Meaning:

**sugrIvENa** = with Sugriva; **sakhitvaM** = friendship; **Apya** = having obtained; (having blessed Sugriva with His friendship); **vAlinaH vadhE** = (regarding) killing of Vali; **shapathaM** = oath; **kRutvA** = having made; **sapta tAlAn** = seven palm trees; **vibhidya** = having severed; **vAlinidhanaM** = slaying of Vali; **kRutvA** =

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having done; **cha** = also; **mArtANDiM** = Sugriva; **svarAjye** = in his own kingdom (of monkeys); **sthitam vidhAya** = having crowned (as King); **yAmyAM dishaM** = southern direction; **gachChatA** = going; **sItA anveShaNaM** = searching for Sita; **ichChatA** = desiring; **mArutiyujA** = the monkey army going with Hanuman; **abdhitarane** = crossing the ocean; **saMstutaH** = extolled; **rAmaH** = Lord Rama; **avataAt** = may protect;

### Translation:

May Lord Rama protect us, who

- obtained Sugriva's friendship and took a vow to kill Vali
- severed seven palm trees (with one arrow)
- killed Vali and established Sugriva as the king of the monkey kingdom
- sent Maruti in the southern direction, along with other prominent monkeys, to look for Sita
- was extolled by the monkey army, when they saw the vast ocean and sought his blessings to cross it

### Notes :

The southern direction is called "yAmyA" because Yama is the ruler of southern direction. By making Hanuman the leader of the search in the Southern direction Rama indicated that He knew where Sita was. Though the Lord is capable of doing every thing Himself by merely desiring it, he gets things done through others, thereby allowing them a chance to earn His grace and lots of punya (merit).

Rama showed that He is Sarvagna (Omniscient or all knowing) and Sarvasamartha (infinitely capable) by promising and delivering the kingdom of the monkeys to Sugriva. He did the same thing with Vibhishana too – he crowned him the King of Lanka despite the fact that the war with Ravana had not even begun!

The first time Sugriva challenged Vali to a fight, he was thoroughly defeated. Rama gave the excuse that he could not distinguish between the two identical looking brothers. In the MBTN, Acharya Madhva explains Rama's true reason – he wanted to see if Sugriva would have a change of heart after seeing his brother on death's doorstep. It is also a lesson to third parties who adjudicate in family disputes to avoid acting in haste and to give love and affection a chance to prevail over anger and hatred. Acharya also explains the rationale behind Rama's action in hiding behind a tree in order to kill Vali. He successfully answers all the objections levelled against Rama for this act.

In the MBTN, Acharya Madhva explains that the seven palm trees severed by Lord Rama were in fact asuras who had obtained a boon of invincibility from Brahma.

### Verse 7 : hanUmatpratiyanam bhAvasangrah

The seventh chapter of MBTN focuses on the Sundara Kanda of Ramayana and the exploits of Hanuman. It is known by several names – "hanUmatpratiyanam", "sundarakANDakathAnirUpaNaM", "sundara kANDa nirnaya" It has been condensed into the following verse by Rayaru.

यस्य श्रीहनुमाननुग्रहबलात् तीर्णाब्धिः लीलया लंकां प्राप्य निशाम्य रामदयितां भंक्त्वा  
वनं राक्षसान् । अक्षादीन् विनिहत्य वीक्ष्य दशकं दग्ध्वा पुरीं तां पुनः तीर्णाब्धिः  
कपिभिर्युतो यमनमत् तं रामचंद्रं भजे ॥ ७ ॥

ಯಸ್ಯ ಶ್ರೀಹನುಮಾನನುಗ್ರಹಬಲಾತ್ ತೀರ್ಣಾಂಬುಧಿಃ ಲೀಲಯಾ

ಲಂಕಾಂ ಪ್ರಾಪ್ಯ ನಿಶಾಮ್ಯ ರಾಮದಯಿತಾಂ ಭಂಕ್ತ್ವಾ ವನಂ ರಾಕ್ಷಸಾನ್ |

ಅಕ್ಷಾದೀನ್ ವಿನಿಹತ್ಯ ವೀಕ್ಷ್ಯ ದಶಕಂ ದಗ್ಧ್ವಾ ಪುರೀಂ ತಾಂ ಪುನಃ

ತೀರ್ಣಾಬ್ಧಿಃ ಕಪಿಭಿಯುತೋ ಯಮನಮತ್ ತಂ ರಾಮಚಂದ್ರಂ ಭಜೇ ॥ ೭ ॥

yasya shrIhanumAnanugrahabalAt tIrNAMbudhiH IlayA

laMkAM prApya nishAmya rAmadayitAM bhaMktvA vanaM rAkShasAn |

akShAdIn vinihatya vIkShya dashakAM dagdhvA purIM tAM punaH

tIrNAbdhiH kapibhiryutO yamanamat taM rAmachaMdram bhajE || 7 ||

### Word-by-word Meaning:

**yasya** = whose; **anugrahabalAt** = by the strength of grace; **shrI hanumAn** = Sri Hanuman; **IlayA** = easily (like a sport); **tIrNa ambudhiH** = crossing the ocean; **lankAM** = Lanka; **prApya** = having reached; **rAmAdayitAM** = Rama's spouse; **nishAmya** = having seen; **vanaM** = Ashokavana; **bhaNktvA** = having demolished; **akShAdIn rAkShasAn** = Akshakumara and other rAkshas; **vinihatya** = having killed; **dashakam** = the ten headed Ravana; **vIkShya** = having seen; **dagdhvA** = having burnt; **purIm tAM** = that (Lanka) purI; **punaH** = again; **tIrNa abdhiH** = crossed the ocean; **kapibhiH yutaH** = accompanied by the monkeys; **yam** = whom; **anamat** = bowed to; **taM** = that; **rAmachandraM** = Ramachandra; **bhaje** = (I) worship;

### Translation:

I worship Lord Ramachandra by the strength of whose grace Hanuman

- crossed the ocean with ease and reached Lanka
- saw Rama's spouse
- destroyed the Ashoka vana
- killed demons like Akshakumara and his followers
- met Ravana (and warned him)
- destroyed the town of Lanka
- crossed the ocean and
- along with other monkeys prostrated before Rama

### Notes :

Sundara Kanda is supposed to be most beautiful part of Valmiki Ramayana. It consists of hundreds of verses spread over 68 sargas. Acharya Madhva has condensed that into 50 verses! In addition to eliminating fluff he also corrects some (seeming) misconceptions embedded in Valmiki Ramayana and supplies key information missing there!

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Ravana ordered Hanuman's tail to be set on fire. This failed and Hanuman used this fire to gut Lanka. All these super-normal deeds performed by Hanuman are not surprising because as the vAyustuti says “kiMchitraM atra, trAtA yasya tridhAmA jagat uta vashagaM kinkarAH shankarAdyAH”? (What is suprising here? The Lord of the three worlds is his protector and all the gods like Shiva and others are his servants).

In the Ramayana, Sita reasons that the fire on his tail did not harm Hanuman because of the close friendship between Agni and Vayu. While this friendship is true, the actual reason is that Agni is very inferior to Vayu and there is no way he can harm Vayu or would even desire such a heinous thing..

### Verse 8 : hanUmati shrIrAmadayAdAnam bhAvasangrah

The eighth chapter of MBTN describes events in the Ramayana like the building of the bridge, the destruction of Indrajit, Ravana, Kumbhakarana and ends with the return of Rama to Ayodhya. It is condensed into the following verse by Rayaru.

सिंधुं दक्षिणमागतो दशमुखभ्रात्रिष्टदोऽब्ध्यर्थितो बध्वा सेतुमवाप्य राक्षसपुरीं सैन्यैः  
कपीनां युतः । हत्वेंद्रारि करीरकर्णदशकादीन् राक्षसान् जानकीं आदायाप्य पुरीं  
स्वराज्यपदवीं प्राप्तोऽवताद्राघवः ॥ ८ ॥

ಸಿಂಧುಂ ದಕ್ಷಿಣಮಾಗತೋ ದಶಮುಖಭ್ರಾತ್ರಿಷ್ಟದೋಽಬ್ಧ್ಯರ್ಥಿತೋ  
ಬಧ್ವಾ ಸೇತುಮವಾಪ್ಯ ರಾಕ್ಷಸಪುರೀಂ ಸೈನ್ಯೈಃ ಕಪೀನಾಂ ಯುತಃ ।

ಹತ್ವೇಂದ್ರಾರಿ ಕರೀರಕರ್ಣದಶಕಾದೀನ್ ರಾಕ್ಷಸಾನ್ ಜಾನಕೀಮ್

ಆದಾಯಾಪ್ಯ ಪುರೀಂ ಸ್ವರಾಜ್ಯಪದವೀಂ ಪ್ರಾಪ್ತೋಽವತಾದ್ರಾಘವಃ ॥ ೮ ॥

siMdhUM dakShiNamAgatO dashamukhabhrAtriShTadO&bdhyarthitO  
badhvA sEtumavApya rAkShasapurIM sainyaiH kapInAM yutaH |  
hatvEMdrAri karIrakarNadashakAdIn rAkShasAn jAnakIM  
AdAyApya purIM svarAjyapadavIM prAptO&vatAdrAghavaH || 8 ||

### Word-by-word Meaning:

**yaH** = who; **dakShiNam sindhuM** = the southern ocean; **AgataH** = having arrived; **dasha mukha bhrAtriShTadaH** = granted the brother of ten headed Ravana his heart's desires; **abdhi arthitaH** = requested by Varuna (the king of the ocean); **setum badhvA** = having built the bridge; **rAkShasa puriM** = the city of the demons (Lanka); **avApya** = having reached; **kapinAM sainyaiH yutaH** = accompanied by the monkey army; **indrAri** = Indrajit; **karIrakarNa** = Kumbhakarna; **dashaka AdIn** = Ravana and other; **rAkShasAn** = demons; **hatvA** = (having) killed; **jAnakIM** = Sita Devi; **AdAya** = received or retrieved; **Apya** = reached; **purIM** = Ayodhya; **svarAjya padavIM** = lordship over His kingdom (i.e., be crowned the king); **prAptaH** = acquired or attained; **rAghavaH** = Lord Rama; **avatAt** = may protect (us).

### Translation:

May Lord Raghava protect us, who



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- having reached the southern ocean, granted Vibhishana, the brother of ten headed Ravana, his desires (by giving refuge to him and promising him the kingdom of Lanka),
- built the bridge to Lanka as requested by Varuna, the king of the ocean
- reached Lanka, accompanied by the monkey army
- killed demons like Indrajit, Kumbhakarna, Ravana and others
- retrieved or reacquired Janaki
- reached Ayodhya and was crowned the king of Ayodhya

**Notes :**

When Rama's army reached the Ocean, He patiently waited three days for the Lord of Ocean (Varuna) to show up and grant passage to his army to Lanka. When this did not happen, he feigned anger and took up His bow and arrow to wither the Ocean. A penitent Varuna arrived quickly and sought Rama's forgiveness. He asked Rama to build a bridge and take His army to Lanka. Rama asked him "What about my drawn bow? Once drawn, I have to discharge it". Varuna asked him to discharge the arrow at the innumerable demons who had assembled on the shores and had become invincible because of Shiva's boon.

When Vibhishana sought refuge under Rama's protection, he was opposed by all the leading luminaries in Rama's army. The only exception was Hanuman, who argued that Vibhishana was a sAtvika soul, worthy of Rama's protection. Rama took Hanuman's advice and accepted Vibhishana as his devotee. This fact is extolled in several haridasa compositions. Both Sugriva and Vibhishana got Rama's grace only because Hanuman interceded on their behalf.

**Verse 9 : rAmasvadhAmapraveshaH bhAvasangrah**

The ninth chapter of MBTN contains key incidents from Ramayana, ending with Rama's return to his heavenly abode. It is condensed into the following verse by Rayaru.

प्राप्तः साम्राज्यलक्ष्मीं प्रियतमभरतं यौवराज्येऽभिषिच्य स्वियान् रक्षन् सुतौ द्वौ  
जनकदुहितरि प्राप्य यज्ञैर्यजन् स्वं । सीताहेतोर्विमोहय क्षितिजदितिसुतनार्थितो देवसंघैः  
सद्भिर्युक्तो हनूमद्वरद उपगतः स्वं पदं पातु रामः ॥ ९ ॥

ಪ್ರಾಪ್ತಃ ಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಂ ಪ್ರಿಯತಮಭರತಂ ಯೌವರಾಜ್ಯೇಽಭಿಷಿಚ್ಯ  
ಸ್ವಿಯಾನ್ ರಕ್ಷನ್ ಸುತೌ ದ್ವೌ ಜನಕದುಹಿತರಿ ಪ್ರಾಪ್ಯ ಯಜ್ಞೈರ್ಯಜನ್ ಸ್ವಮ್ |  
ಸೀತಾಹೇತೋರ್ವಿಮೋಹಯ ಕ್ಷಿತಿಜದಿತಿಸುತನಾರ್ಥಿತೋ ದೇವಸಂಘೈಃ  
ಸದ್ಭಿರ್ಯುಕ್ತೋ ಹನೂಮದ್ವರದ ಉಪಗತಃ ಸ್ವಂ ಪದಂ ಪಾತು ರಾಮಃ ॥ ೯ ॥

prAptaH sAmrAjjalakShmIM priyatamabharataM yauvarAjyE&bhiShichya  
sviyAn rakShan sutau dvau janakaduhitari prApya yaj~jairyajan svam |  
sItAhEtOrvimOhya kShitijaditisutanArthitO dEvasaMghaiH  
sadbhiryuktO hanUmadvarada upagataH svam padaM pAtu rAmah ॥ 9 ॥

**Word-by-word Meaning:**

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**sAmrAjjalShmIM** = lordhip of the kingdom; **prAptaH** = Having obtained; **yauvarAjye** = in the post of crown prince; **priyatamabharataM** = dearest Bharata; **abhiShichya** = having coronated; **svIyAn** = His own people; **rakShan** = protecting; **janaka duhitari** = through Janaka's daughter (Janaki); **dvau sutau** = two sons; **prApya** = (having) obtained; **yagnaiH** = sacred sacrifices; **svam** = directed towards Himself; **yajan** = performing; **sItAhEtOH** = in the matter regarding Sita Devi; **kShitija ditisutAn** = the demons (or evil natured people) born on Earth; **vimohya** = deluding; **devasaNghaiH** = assemblage of gods; **arthitaH** = requested or pleaded; **sadbhiiH yuktaH** = accompanied by good people; **hanUmad varada** = the lord of Hanuman; **svaM padaM** = His own abode (VaikunTha); **upagataH** = having reached; **RAmaH** = Rama; **pAtu** = may protect

### Translation:

May Lord Rama protect us, who

- after becoming the king of Ayodhya, had his beloved brother Bharata coronated as the Crown prince
- protected everybody as his own near and dear
- begat two sons from Janaka's daughter (Janaki or Sita)
- performed many sacred sacrifices directed towards Himself
- deluded vile demons born on Earth in the matter regarding Sita
- was requested by the assemblage of gods (to return back to Vaikuntha)
- granted Hanumanta his desire (of ever increasing devotion) and went to his abode (Vaikuntha), accompanied by good people

### Notes :

There is no vyiOga or separation between LakShmi and Narayana, in their moola roopas and their incarnations. This is one of the cardinal principles of shaastra. So the act of Rama abandoning Sita is only pretense and meant to delude evil souls. The MBTN clarifies that Sita stayed with Rama, in a form invisible to humans. Rama had to do this only because some asuras had obtained a boon from Brahma that their death could only happen when there was a separation between LakShmi and Narayana.

By using the phrase 'sviyaan', Rayaru gives us a glimpse into the magnanimity of Lord Ramachandra. Most kings draw a distinction between the subjects they rule over and the members of their inner circle (family members, close friends etc). There was no such distinction in Rama's rule. He protected everybody, treating them with the same love and affection as a dear family member. Everybody was 'sviyaa' (mine), there was no 'paraayaa' (somebody else's).

One of the many duties of a king is to perform many yagnas for the sake of the benefit of the kingdom. Rama too did this, as he had to set a good example for other kings. However, since he is the Almighty Lord and there is nobody equal or above Him, all his yagnas were directed towards Himself!

Acharya ends the description of Ramaavataara here and moves on to Vyaasa and Krishna avataaras.

### Verse 10 : vyAsAvatArAnuvarNanam bhAvasangrah

The tenth chapter of MBTN describes the advent of Lord Vedavyasa and is condensed into the following verse by Rayaru.

क्षीराब्ध्युन्मथनादिकात्मचरितं देवैर्गृणद्भिः स्तुतः सज्ञानाय पराशराख्यमुनिना यः  
सत्यवत्यामभूत् । व्यासत्वेन विधाय वेदविवृतिं शास्त्राणि सर्वाण्यपि ज्ञानं सत्सु निधाय  
सद्गतकलिं निघ्नन् स नोऽव्याद्धरिः ॥ १० ॥

ಕ್ಷೀರಾಬ್ಧ್ಯುನ್ಮಥನಾದಿಕಾತ್ಮಚರಿತಂ ದೇವೈರ್ಗೃಣದ್ಭಿಃ ಸ್ತುತಃ  
ಸಜ್ಞಾನಾಯ ಪರಾಶರಾಖ್ಯಮುನಿನಾ ಯಃ ಸತ್ಯವತ್ಯಾಮಭೂತ್ |

ವ್ಯಾಸತ್ವೇನ ವಿಧಾಯ ವೇದವಿವೃತಿಂ ಶಾಸ್ತ್ರಾಣಿ ಸರ್ವಾಣ್ಯಪಿ  
ಜ್ಞಾನಂ ಸತ್ಸು ನಿಧಾಯ ಸದ್ಗತಕಲಿಂ ನಿಘ್ನನ್ ಸ ನೋಽವ್ಯಾಡ್ಧರಿಃ ॥ ೧೦ ॥

kShIrAbdhyunmathanAdikAtmacharitaM dEvaigRuNadbhiH stutaH  
saj~jAnAya parAsharAkhyamuninA yaH satyavatyAmabhUt |  
vyAsatvEna vidhAya vEdavivRutiM shAstrANi sarvANyapi  
j~jAnaM satsu nidhAya sadgatakaliM nighnan sa nO&vyAddhariH || 10 ||

### Word-by-word Meaning:

**yaH** = who; **kShIrAbdhi** = milk ocean; **unmathana** = churning; **Adika** = and other; **Atma charitaM** = own exploits; **gRuNadbhiH** = extolling; **devaiH** = gods; **stutaH** = prayed (requested); **satyavatyAm** = through Satyavati; **parAshara Akhya muninA** = from the great saint known as Parashara; **sagnAnAya** = for the sake of establishing correct knowledge; **yaH** = who; **vyAsatvena** = as Vedavyasa; **abhUt** = appeared or incarnated; **vidhAya** = having established; **vedavivRutiM** = classification of vedas; **sarvANi** = all; **shAstrANi** = shAstrAs; **api** = also; **satsu** = in good (deserving) people; **gyAnaM** = knowledge; **nidhAya** = having placed; **sadgata kaliM** = the evil kali present in the hearts of good people; **nighnan** = destroying; **sa** = that; **hariH** = Hari; **naH** = us; **avyAt** = may protect;

### Translation:

May Vedavyasatmaka Sri Hari protect us,

- whose glorious exploits like the churning of the milk ocean etc were extolled by the gods
- who was requested by the gods to establish correct knowledge on earth
- who incarnated as Vedavyasa through Satyavati and the great Parashara Muni
- who established the classification of Vedas
- who composed all the Shastras needed to impart right knowledge to good people
- who destroyed the evil Kali, lurking in the hearts of good people

### Notes:

In the Brahmasootra Bhashya, Acharya Madhva gives the circumstances leading to the advent of Lord Vedavyasa. The gods approached Brahma to request the Lord to incarnate on earth and reinstate knowledge, which had been badly afflicted due to a curse by Sage Goutama. Lord Narayana incarnated as Vedavyasa to do this. He built the entire edifice of Vedanta as we know today. He classified the Vedas and trained special disciples to propagate them. He composed the Brahma sootras to convey the essence of the Vedas. He composed Mahabharata, the fifth veda, to supplement the vedas and bring their message to life. He composed

18 Maha Puranas. That is why they say “vyasochistam Jagat Sarwam” (every form of knowledge comes from his mouth).

The Harivamsha purana gives us the circumstances behind Satyavati’s advent. She was the maanasa-putri (daughter) of a group of pitru devatas (Agni-shvaattas) She mistook some other celestial being as her true parents and as a result was cursed to take birth on Earth. However, the Agni-shvaattsa modified the curse by saying that in her earthly form she would give birth to the Lord Himself and yet retain her virginity, marry King Shantanu and give birth to two sons, before finally returning back to her original heavenly abode.

There is a popular misconception that Lord Vedavyasa was born to Satyavati out of wedlock. The MBTN denies this and clarifies that a proper marriage took place between Sage Parashara and Satyavati in the presence of celestial beings. Lord Vedavyasa incarnated as a fully grown person, in complete ascetic garb, thus proving His divinity. He gave His mother a boon that He would appear whenever she remembered Him.

### Verse 11 : bhagavadavatArapratij~jA bhAvasangrah

The eleventh chapter of MBTN is condensed into the following verse by Rayaru.

भूपा यत्र पुरुरवः प्रभृतयो जाता विधोरन्वये यद्वाद्या भरतादयः

कुरुमुखा भीष्मांबिकेयादयः ।

भूभारक्षयकांक्षिभिः सुरवरैरभ्यर्थितः श्रीपतिः

तत्राविर्भवितुं सहामरवरैरिच्छन् हरिः पातु मां ॥ ११ ॥

ಭೂಪಾ ಯತ್ರ ಪುರೂರವಃ ಪ್ರಭೃತಯೋ ಜಾತಾ ವಿಧೋರನ್ವಯೇ

ಯದ್ವಾದ್ಯಾ ಭರತಾದಯಃ ಕುರುಮುಖಾ ಭೀಷ್ಮಾಂಬಿಕೇಯಾದಯಃ ।

ಭೂಭಾರಕ್ಷಯಕಾಂಕ್ಷಿಭಿಃ ಸುರವರೈರಭ್ಯರ್ಥಿತಃ ಶ್ರೀಪತಿಃ

ತತ್ರಾವಿರ್ಭವಿತುಂ ಸಹಾಮರವರೈರಿಚ್ಛನ್ ಹರಿಃ ಪಾತು ಮಾಮ್ ॥ ೧೧ ॥

bhUpA yatra purUravaH prabhRutayO jAtA vidhOranvayE

yadvAdyA bharatAdayaH kurumukhA bhIShmAMBikEyAdayaH |

bhUbhArakShayakAMkShibhiH suravarairabhyarthitaH shrIpatiH

tatrAvirbhavituM sahAmaravarairichChan hariH pAtu mAM || 11 ||

### Word-by-word Meaning:

**yatra** = where; **purUravaH prabhRutayaH** = Pururava and others; **yadvAdyA** = Yadu and others; **bharata AdayaH** = Bharata and others; **kuru mukhA** = Kuru and others; **bhUpA** = kings; **bhIShma AmbikeyAdayaH** = Bhishma, Dhritarashtra and others; **jAtA** = were born; **tatra** = in that; **vidhoH anvaye** = in the clan of Moon; **bhUbhAra kShaya kANKShibhiH** = desirous of reducing the burden on earth (due to sinful acts of the evil ones); **suravaraiH** = eminent gods (like Brahma, Shiva, Indra etc); **abhyarthitaH** = requested; **amaravaraiH saha** = along with all eminent gods; **AvirbhavituM** = to incarnate; **ichChan** = desirous; **shrIpatiH** = Consort of LakShmi; **hariH** = Lord Hari; **mAm** = me; **pAtu** = may protect.

### Translation:

May Lord Hari protect me, who

- was requested by eminent gods (like Brahma, Shiva etc.) to reduce the burden of the earth
- desired to incarnate long with other gods in the lineage of the Moon, where kings like Pururava, Yadu, Bharata, Kuru, and others like Bhishma and Dhritarashtra were born

**Notes:**

During Rama avataara a large number of celestials incarnated on Earth in order to serve Lord Rama; however, there were a few celestials (like Lord Shiva) who did not incarnate. However, during Krishna avataara all the celestials, barring a few, incarnated on Earth to serve Him. Lakshmi incarnated in all Her three forms – Shri (Rukmini), Bhu (Satyabhama) and Durga (Krishna’s sister). This did not happen during any other incarnation. Similarly, the Lord’s shan-mahishis (Jambuvathi, Neela, Mitravinda, Bhadra, kaaLindi, Lakshmana) incarnated as Krishna’s wives. Some celestials even took two forms; for example, Lord Shiva (Ashwaththama and Shuka), Yama (Yudhishtira and Vidura) and Bruhaspati (Drona and Uddhava). That is why Rayaru says “tatra amaravarai saha AvirbhavituM ichChan” (He desired to incarnate on Earth along with all the eminent gods).

In MBTN, Acharya Madhva explains that Bhu-devi (Mother Earth) felt a huge burden not necessarily because of the quantum of the population but primarily because of the quality of the people who were on Earth. A lot of evil souls, enemical to Lord Hari, were born on earth and were carrying on evil deeds. It was these acts, along with constant hatred towards Hari and other gods that Bhu-devi could not tolerate. She took on the form of a cow and went to Brahma, who along with other gods went to Vaikuntha and prayed to Hari to incarnate on Earth and reduce her burden by killing evil people.

Our Shastras say that Lord Krishna had over sixteen thousand wives, but He had physical contact with them only when there was a special presence of Lakshmi in them. Rayaru uses ‘shripatiH’ to indicate this.

**Verse 12 : pANDavotpattiH bhAvasangrah**

The twelfth chapter of MBTN is condensed into the following verse by Rayaru.

ದೇವಕ्याಂ ವಸುದೇವತೋಽಗ್ರಜಯುತೋ ಜಾತೋ ವ್ರಜಂ ಯೋ ಗತೋ  
ಬಾಲಧ್ನಿಶಕಟಾಕ್ಷಹಾ ಸ್ವಜನನಿಮಾನ್ಯಸ್ತೃಣಾವರ್ತಹಾ |  
ಯತ್ಪೂರ್ವಂ ಪರತಶ್ಚ ಪಾಂಡುತನಯಾ ಯತ್ಸೇವನಂ ಜಜಿರೇ  
ಕರ್ತುಂ ಧರ್ಮಮರುದ್ ವೃಷಾಶಿವನ ಇಮಂ ನಂದಾತ್ಮಜಂ ನೌಮಿ ತಂ || ೧೨ ||  
ದೇವಕ್ಯಾಂ ವಸುದೇವತೋಽಗ್ರಜಯುತೋ ಜಾತೋ ವ್ರಜಂ ಯೋ ಗತೋ  
ಬಾಲಧ್ನಿಶಕಟಾಕ್ಷಹಾ ಸ್ವಜನನಿಮಾನ್ಯಸ್ತೃಣಾವರ್ತಹಾ |  
ಯತ್ಪೂರ್ವಂ ಪರತಶ್ಚ ಪಾಂಡುತನಯಾ ಯತ್ಸೇವನಂ ಜಜಿರೇ  
ಕರ್ತುಂ ಧರ್ಮಮರುದ್ವೃಷಾಶಿವನ ಇಮಂ ನಂದಾತ್ಮಜಂ ನೌಮಿ ತಮ್ || ೧೨ ||

dEvakyAM vasudEvatO&grajayutO jAtO vrajaM yO gatO  
bAlaghniShakaTAKShahA svajananImAnyastRuNAvartahA |

yatpUrvaM paratashcha pAMDutanayA yatsEvanaM jaj~jirE  
kartuM dharmamarud vRuShAshvina imaM naMdAtmajaM naumi taM || 12 ||

### Word-by-word Meaning:

**yaH** = who; **devakyAM** = through Devaki; **vasudevataH** = from vasudeva; **agraja yutaH** = accompanied by the elder brother (Balarama); **jAtaH** = incarnated; **vrajaM** = to the village known as "Nandavraja"; **gataH** = went; **bAlaghni shakaTAkShaha** = destroyer of the infant killer (Putana) and the demon Shakatasura (who came in the form of a bullock cart); **svajananI mAnyah** = very dear to His mother (Yashoda); **tRuNAvartahA** = killer of the demon Trinavarta (who came in the form of a whirl wind); **yatpUrvaM paratashcha** = before and after whose "birth"; **pANDutanayA** = the sons of Panduraja; **dharmamarut vRuSha ashvina** = Yama, Vayu, Indra and Ashvini; **yat sevanaM kartuM** = to do service ; **imaM** = here (in this world); **jaj~jire** = incarnated; **tam** = to Him. **nanda AtmajaM** = son of Nanda; **naumi** = I bow.

### Translation:

I bow to the son of Nanda (Lord Krishna), who

- was born to Devaki and Vasudeva along with His elder brother {Balarama),
- went to "Nandavraja"
- destroyed the infant killer (Putana) and Shakatasura (who came as a bullock cart)
- was very dear to His mother Yashoda
- killed the demon Trinavarta (who came in the form of whirl wind)
- whose birth was preceeded and succeeded by celestials like Yama, Vayu, Indra and Ashvini who incarnated on earth as sons of Panduraja, with the express desire of serving Krishna

### Notes :

Rayaru does not mention Ravi (sun god) who incarnated as Karna. We can surmise two reasons for this. He does not meet the qualification "yatsEvanaM kartuM jaj~jirE" (wanting to serve the Lord). He was Duryodhana's best friend and labored his entire life trying to serve his friend and benefactor. The second reason is that technically he is not a PanDava because he was born to Kunti before she got married. All the other 5 were conceived by Kunti and Madri at the express request of their husband - King Pandu. Thus they became PanDavas, even though none of them were directly born to him.

For any child or being to grow in its mother's womb the Lord's presence (and that of Vayu devaru) is mandatory. Thus the Lord has 'garbha vAsa' but not the attendant sorrow ("garbhavAsAdi duHkha"). A jailor resides in the jail, but the quality of his life is far, far superior to those of convicts staying the same jail. As the Vayu stuti emphatically states, He does not have a prAkruta body like us ('na khalu prAkruta dEha'); He has His own "aprAkRuta sharIra". Whenever it is said that He took birth, it has to be understood in the right perspective - He is not physically born, but physically reveals Himself at His own will.

The bond between Krishna and Yashoda was unique and unparalleled. In none of his incarnations do we see the Lord having such interactions with his mother. He even allowed her liberties like punishing him, tying him to a mortar and so on. This bond between Yashoda and Krishna is described in thousands of haridasa compositions. In one song, Purandara dasaru wonders what punya Yashoda must have accumulated in her previous births to be able to feed him, bathe him, clothe him and play with him. Rayaru reminds us of this unique relationship by using the phrase "svajananI mAnyah".

**Verse 13 : kaMsavadhaH bhAvasangrah**

The thirteenth chapter of MBTN is condensed into the following verse by Rayaru.

संस्कारान् प्राप्य गर्गात् बहुशिशुचरितैः प्रीणयन् गोपगोपीः  
वत्सान् धेनूश्च रक्षन्नहिपतिदमनो यः पपौ काननाग्निं ।  
विप्रस्त्रीप्रीतिकारी धृतधरणिधरो गोपिकाभिर्निशासु  
क्रीडन् मल्लांश्च कंसं न्यहनदुपगतोऽव्यात्स कृष्णः पुरीं स्वां ॥ १३ ॥  
ಸಂಸ್ಕಾರಾನ್ ಪ್ರಾಪ್ಯ ಗರ್ಗಾತ್ ಬಹುಶಿಶುಚರಿತೈಃ ಪ್ರೀಣಯನ್ ಗೋಪಗೋಪೀಃ  
ವತ್ಸಾನ್ ಧೇನೂಶ್ಚ ರಕ್ಷನ್ನಹಿಪತಿದಮನೋ ಯಃ ಪಪೌ ಕಾನನಾಗ್ನಿಮ್ ।  
ವಿಪ್ರಸ್ತ್ರೀಪ್ರೀತಿಕಾರೀ ಧೃತಧರಣಿಧರೋ ಗೋಪಿಕಾಭಿರ್ನಿಶಾಸು  
ಕ್ರೀಡನ್ ಮಲ್ಲಾಂಶ್ಚ ಕಂಸಂ ನ್ಯಹನದುಪಗತೋಽವ್ಯಾತ್ಸ ಕೃಷ್ಣಃ ಪುರೀಂ ಸ್ವಾಮ್ ॥ ೧೩ ॥  
saMskArAn prApya gargAt bahushishucharitaiH prINayan gOpagOpIH  
vatsAn dhEnUshcha rakShannahipatidamanO yaH papau kAnanAgniM |  
viprastrIprItikArI dhRutadharaNidharO gOpikAbhirmishAsu  
krIDan mallAMshcha kaMsam nyahanadupagataO&vyAtsa kRuShNaH purIM svAM ॥ 13 ॥

**Word-by-word Meaning:**

**yaH** = one who; **gargAt** = from Gargacharya; **samskArAn** = Samskaras (like Jatakarma, Namakarana etc.); **prApya** = having obtained; **bahu shishu charitaiH** = by many exploits as a child; **gopa gopIH** = male and female cowherds; **prINayan** = pleasing; **vatsAn** = calves; **dhenUH cha** = and also cows; **rakShan** = protecting; **ahipati damanaH** = subduer of the king of serpents (Kaliya); **yaH** = one who; **kAnanAgnim** = the forest fire; **papau** = drank/swallowed; **vipra strI prItikArI** = pleased the Brahmin women (by consuming the food offered); **dhRuta dharaNidharaH** = lifted and held the (Govardhana) mountain; **nishAsu** = in the nights; **gopikAbhiH** = with gopikas; **krIDan** = sporting/playing/dancing; **svAm purIM** = His own (birth) town (Mathura); **upagataH** = by going to; **mallAn** = wrestlers (chAnUra etc); **kaMsam** = demon Kamsa; **cha** = and also; **nyahanat** = killed; **sa** = that; **kRuShNa** = Lord Krishna; **avyAt** = may protect (us)

**Translation:**

May Lord Sri Krishna protect us, who

- obtained samskaras (like jaatakarma, naamakaraNa etc.) from Gargacharya
- pleased the gopas and gopis with His many captivating exploits as a child
- protected cows and their calves
- subdued the king of serpents (Kaliya)
- drank/swallowed the forest fire
- pleased the Brahmin women (by consuming the food offered by them)
- lifted and held the (Govardhana) mountain

- sported/danced with gopikas in the nights
- went to His own town (Mathura) and killed wrestlers (chAnUra and others), and Kamsa too

#### Notes:

The Bhagavata lists all of Krishna's exploits. The Krishna ashtottarashatanama summarizes the major ones nicely. For brevity, Rayaru has included only a few in the previous stotra and this one. This verse covers all the incidents in Krishna's life from early childhood to the time he killed Kamsa.

The bhagavata tells us that Krishna saved the gopas from forest fire several times. In 'Rukmineesha Vijaya' Sri Vadirajaru adds a poetic twist to Krishna's act of swallowing the forest fire; he says that Krishna wanted to give Agni a glimpse of his birth place! He is referring to the verse from Purusha sookta which says that Indra and Agni originated from the Lord's mouth ('mukhaad indrashcha agnishcha').

#### Verse 14 : uddhavapratyAnam bhAvasangrah

The fourteenth chapter of MBTN is condensed into the following verse by Rayaru.

पित्रोर्बंधं निरस्य क्षितिपतिमकरोदुग्रसेनं गुरोर्यः  
पुत्रं प्रादात्परेतं युधि विजितजरासंधपूर्वारिवर्गः ।  
पार्थान् पित्रा विहीनानुपगतनगरान् यस्त्वजोऽपाद्विपद्भ्यः  
नन्दादिनुद्धवोक्त्या गतविरहशुचः कारयन् सोऽवतान्मां ॥ १४ ॥  
ಪಿತ್ರೋರ್ಬಂಧಂ ನಿರಸ್ಯ ಕ್ಷಿತಿಪತಿಮಕರೋದುಗ್ರಸೇನಂ ಗುರೋರ್ಯಃ  
ಪುತ್ರಂ ಪ್ರಾದಾತ್ಪರೇತಂ ಯುಧಿ ವಿಜಿತಜರಾಸಂಧಪೂರ್ವಾರಿವರ್ಗಃ ।  
ಪಾರ್ಥಾನ್ ಪಿತ್ರಾ ವಿಹೀನಾನುಪಗತನಗರಾನ್ ಯಸ್ತ್ವಜೋಽಪಾದ್ವಿಪದ್ಭ್ಯಃ  
ನಂದಾದಿನುದ್ಧವೋಕ್ತ್ಯಾ ಗತವಿರಹಶುಚಃ ಕಾರಯನ್ ಸೋಽವತಾನ್ಮಾಮ್ ॥ ೧೪ ॥

pitroRbaMdhaM nirasya kShitipatimakarOdugrasEnaM gurOryaH  
putraM prAdAtparEtaM yudhi vijitajarAsaMdhapUrvArivargaH |  
pArthAn pitra vihInAnupagatanagarAn yastvajO&pAdvipadbhyaH  
naMdAdinuddhavOktyA gatavirahashuchaH kArayan sO&vatAnmAM || 14 ||

#### Word-by-word Meaning:

**yaH** = who; **ajaH** = birthless (Hari); **pitroH** = of the parents; **bandhaM** = prison fetters; **nirasya** = removing; **ugrasenaM** = Ugrasena; **kShitipatim** = the king; **akarot** = made; **yaH** = one who; **guroH** = Teacher (Sandipani's); **paretaM** = deceased; **putraM** = son; **prAdAt** = (brought to life and) gave; **yudhi** = in the battlefield; **vijita** = defeated; **jarAsandha pUrva** = Jarasandha and other; **arivargaH** = enemy groups; **pitra vihInAn** = the fatherless; **upagata nagarAn** = returning to their city; **pArthAn** = Pandavas (sons of Prithu); **vipadbhyaH** = from dangers; **apAt** = protected; **uddhava uktyA** = through Uddhava's words; **nandAdIN** = Nanda and others; **gata viraha shuchaH kArayan** = removed sorrow and the pains of separation; **saH** = that Lord; **mAm** = me; **avatAt** = may protect;



**Translation:**

May that birthless Lord protect us, who

- removed the prison fetters of His parents and made Ugrasena the king
- revived and handed back to His Guru (Sandipani Acharya) his long deceased son
- defeated Jarasandha and other enemy groups in the battlefield
- protected the fatherless Pandavas, who returned to their native city, through all their ordeals
- made Nanda and others lose the sorrow and pains of separation, through Uddhava's words

**Notes:**

After Kamsa's death the yadavas wanted Krishna to be their king. He resisted this and reinstated Ugrasena (Kamsa's father) as the king. He then spent 64 days in Sandipani acharya's guru-kula, to underscore the importance of obtaining education from a guru. He patiently listened to Sandipani acharya's discourse on the 64 vidyas for 64 days. Sandipani acharya, on the prompting of his wife, requested that his son who had died several years ago in a river accident be brought back to life as Krishna's guru dakshina. Krishna dove into the river and killed an asura (Paanchajanya) and obtained the Paanchajanya conch from his body. He later went to Yamaloka and ordered Yama to restore the dead boy to life and recreate the body he had a few years ago! He then handed off the boy to Sandipani acharya as his guru dakshina. The entire incident establishes the supremacy of Krishna and his ability to transcend time and death.

When Pandu and Madri passed away, Kunti was left with the burden of bringing up 5 young boys. She returned to Hastinapura to get the children proper education and care. Duryodhana and his evil associates opposed this and questioned whether the children were really Pandu's sons! At this critical juncture, Lord Vedavyasa appeared and led Kunti and her sons into the palace, endorsing their legitimacy. Without his intervention, the Pandavas would have been denied entry into the palace and left by the wayside as orphans.

Duryodhana and his evil associates tried their best to kill the Pandavas, especially Bhima, in their childhood itself. He fed them poisoned laddus and had Bhima bitten by vicious and highly poisonous snakes. He had Bhima bound with strong iron chains and dropped into the deepest part of Ganga. However, none of his machinations succeeded and the Pandavas survived and flourished because of Krishna's care and protection.

Krishna did not return to Brindavan for many years. He sent his dear friend Uddhava to meet with Nanda and the rest of the gopa clan and assuage the wounds caused by his separation. Uddhava met the gopas and soothed their feelings by describing Krishna's love for them and his fond remembrances of his childhood friends. This interaction is immortalized as the 'bhramara gita'.

**Verse 15 : pANDavashAstrAbhyAsaH bhAvasangrah**

The fifteenth chapter of MBTN is condensed into the following verse by Rayaru.

यस्मात् व्यासस्वरूपादपि विदितसुविद्या अवापुः प्रमोदं  
पार्था द्रोणः सुतार्थं प्रतिगतभृगुपो यन्नियत्याऽर्थकामः ।  
तस्मादाप्तोरुविद्यो द्रुपदमुपगतोऽनाप्तकामोऽस्त्रविद्याः

शिष्येभ्यः कौरवेभ्यो रविजनिरसनोऽदात्सनोऽव्यान्मुरारिः ॥ १५ ॥

ಯಸ್ಮಾತ್ ವ್ಯಾಸಸ್ವರೂಪಾದಪಿ ವಿದಿತಸುವಿದ್ಯಾ ಅವಾಪುಃ ಪ್ರಮೋದಮ್

ಪಾರ್ಥಾ ದ್ರೋಣಃ ಸುತಾರ್ಥಂ ಪ್ರತಿಗತಭೃಗುಪೋ ಯನ್ನಿಯತ್ಯಾರ್ಥಕಾಮಃ |

ತಸ್ಮಾದಾಪ್ತೋರುವಿದ್ಯೋ ದ್ರುಪದಮುಪಗತೋಽನಾಪ್ತಕಾಮೋಽಸ್ಮವಿದ್ಯಾಃ

ಶಿಷ್ಯೇಭ್ಯಃ ಕೌರವೇಭ್ಯೋ ರವಿಜನಿರಸನೋಽದಾತ್ಸನೋಽವ್ಯಾನ್ಮುರಾರಿಃ ॥ ೧೫ ॥

yasmAt vyAsasvarUpAdapi viditasuvidyA avApuH pramOdaM

pArthA drONaH sutArthaM pratigatabhRugupO yanniyatyA&rthakAmaH |

tasmAdAptOruvidyO drupadamupagatO&nAptakAmO&stravidyAH

shiShyEbhyaH kauravEbhyO ravijanirasanaO&dAtsanaO&vyAnmurAriH || 15 ||

### Word-by-word Meaning:

**vyAsasvarUpAt** = from the form of Vedavyasa; **yasmAt api** = from Krishna too; **vidita suvidyA** = having acquired good knowledge; **api** = also; **pArthAH** = Pandavas; **pramodam** = happiness; **avApuH** = attained; **yat niyatyA** = by whose will; **droNaH** = Dronacharya; **sutArthaM** = for the sake of his son Ashvatthama; **pratigata bhRugupaH** = approached Parashurama; **tasmAt** = from him (Parashurama); **Apta uruvidyAH** = obtained great knowledge (of arms); **arthakAmaH** = desirous of wealth; **drupadam upagataH** = approached king Drupada; **anAptakAmaH** = not obtaining his desires; **shiShyebhyaH** = to his disciples; **kauravebhyaH** = Kauravas; **astravidyAH** = the knowledge of arms; **adAt** = gave; **ravija nirasanaH** = rejected the son of the sun (Karna on the ground that he was not kShatriya); **saH** = that Lord; **murAri** = enemy of demon Mura; **naH** = us; **avyAt** = may protect

### Translation:

May that Lord Murari protect us, by whose Prerane (inspiration/prompting)

- Pandavas experienced happiness after acquiring precious knowledge from Vedavyasa and Krishna
- Drona sought wealth from Parashurama the sake of his son Ashvatthama and ended up acquiring great knowledge of arms
- Drona asked king Drupada for help but did not get his desire fulfilled
- Drona gave knowledge of arms to all Kauravas and Pandavas but rejected Karna

### Notes:

In the singular, "Partha" means "arjuna", whereas the plural "Parthas" means "Pandavas". In common parlance, the phrase "Kauravas" normally refers to sons of Dhritarashtra. However, in this verse Rayaru uses it to represent the sons of both Dhritarashtra and Pandu, as both were from the clan of Kuru. The name "Kauravas" stayed with the sons of Dhritarashtra as their lineage ended in the Kurukshetra war, whereas their cousins are commonly known as the Pandavas because of Pandu maharaja.

Dronacharya followed 'shiloncha vrutti' lifestyle, which is a very austere form of living. He refused to ask or accept alms and survived on grains left in fields after harvest. As they could not afford a cow, his son Ashwatthama was fed water mixed with flour instead of milk. But this changed after Ashwatthama drank real milk at the Kaurava camp; he demanded real milk at home too. Drona went to Parashurama to get money for his son's upbringing. However, Parashurama told him that he had given away all his wealth and only had

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knowledge left to give. Dronacharya agreed and studied with him for twelve years and learnt shastra as well as shaastra. He later went to his schoolmate Drupada, seeking financial help. Drupada had studied with Drona under Drona's father Bharadvaja and had promised Drona half of his kingdom. However, Drupada insulted him by asking how a poor Brahamana could be a friend of a king. Drona was upset and decided to teach him a lesson. He went to Hastinapura to become the guru of the Pandavas and Kauravas. Bheeshma appointed him to this post and his financial struggles ended after that. Eventually, most of the princes in the land came to him for studies. When Karna wanted to become a disciple, he rejected Karna saying he was not a Kshatriya. Karna went to Parashurama and learnt from him, pretending to be a Brahmin. At the end of the studies when Parashurama discovered that Karna was not a Brahmin, he cursed him saying that his knowledge would desert him when he needed it the most.

### Verse 16 : sRugAlavadhaH bhAvasangrah

The sixteenth chapter of MBTN is condensed into the following verse by Rayaru.

ಭ್ಯುಸ್ತ್ವಾಗತಮಾಹವೇ ಸಹ ಜರಾಸಂಧಂ ನೃಪೈರ್ನಿತಯೇ  
ಜ್ಞಾತ್ವಾ ಯಸ್ಸಹಜಾನ್ವಿತೋಽತಿಗಹನಂ ಗೋಮಂತಮತ್ರಾಗತಾತ್ |  
ತಾಕ್ಷ್ಯಾಲ್ಲಬ್ಧಕಿರೀಟ ಉನ್ನತ ಗಿರೇರಾಪ್ಲುತಯ ಜಿತ್ವಾ ರಿಪುನ್  
ಹತ್ವಾ ಸ್ವೀಯಸೃಗಾಲಮಾತ್ಮನಗರೀಂ ಪ್ರಾಪ್ತಃ ಸ ನೋಽವ್ಯಾಧರಿಃ || ೧೬ ||  
ಭೂಯಸ್ತ್ವಾಗತಮಾಹವೇ ಸಹ ಜರಾಸಂಧಂ ನೃಪೈರ್ನಿತಯೇ  
ಜ್ಞಾತ್ವಾ ಯಸ್ಸಹಜಾನ್ವಿತೋಽತಿಗಹನಂ ಗೋಮಂತಮತ್ರಾಗತಾತ್ |  
ತಾಕ್ಷ್ಯಾಲ್ಲಬ್ಧಕಿರೀಟ ಉನ್ನತ ಗಿರೇರಾಪ್ಲುತಯ ಜಿತ್ವಾ ರಿಪುನ್  
ಹತ್ವಾ ಸ್ವೀಯಸೃಗಾಲಮಾತ್ಮನಗರೀಂ ಪ್ರಾಪ್ತಃ ಸ ನೋಽವ್ಯಾಧರಿಃ || ೧೬ ||  
bhUyastvAgatamAhavE saha jarAsaMdhaM nRupairnItayE  
j~jAtvA yassahajAnvitO&tigahanaM gOmaMtamatrAgatAt |  
tArkShyAllabdhakirITa unnata girErAplutya jitvA ripUn  
hatvA svIyasRugAlamAtmanagarIM prAptaH sa nO&vyAddhariH || 16 ||

### Word-by-word Meaning:

**yaH** = one who; **sahajAnvitaH** = along with his brother; **nRupaiH saha** = along with kings; **Ahave** = to battle; **bhUyaH tu** = once again; **Agatam** = one who has come; **jarAsandhaM** = Jarasandha; **gnyAtvA** = having learnt; **nItaye** = as a matter of principle; **atigahanaM** = dense and wild; **gomantaM** = Gomanta mountain; **atra** = here; **AgatAt tArkShyAt** = from Garuda who came; **labdha kirITa** = obtained the crown; **unnata gireH** = from the tall mountain; **Aplutya** = by jumping; **ripUn** = enemies; **jitvA** = by winning; **svIya sRugAlaM** = sRugAla Vasudeva; **hatvA** = by killing; **AtmanagarIM** = His own town (Mathura); **prAptaH** = returned; **sa hariH** = that Lord Hari; **naH** = us; **avyAt** = may protect

### Translation:

May that Lord Hari protect us, who

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- learnt that Jarasandha, accompanied by several kings, had come again to battle with him
- went to the dense and wild Gomanta mountain along with his brother, as a matter of principle
- got back His crown from Garuda who came there (Gomanta)
- jumped from the tall mountain and defeated his enemies
- killed sRugAla Vasudeva and returned to His town (Mathura).

#### Notes:

Krishna knew that the Yadavas were very tired after fighting multiple battles with Jarasandha. So when he heard that Jarasandha was back again with a large army, he decided to do something different. He knew that if he and Balarama moved away from Mathura, Jarasandha would come after them, thus sparing the people of Mathura the rigors of fighting one more war. When Jarasandha learnt that Krishna and Balarama were on top of the Gomanta mountain, he had his people set fire to the entire forest, without worrying about the collateral damage it would cause. Krishna and Balarama jumped down from the tall mountain. The impact of their jump was so high that it released water underneath the soil, thereby dousing the fire and saving the flora and fauna in that mountain that were threatened by the fire. He later defeated Jarasandha and his army.

Once Bali went to kShIrasAgara to pray to Lord Vishnu. The Lord pretended to be asleep, as did his attendants. On seeing the magnificent crown on the Lord's head, Bali yielded to temptation and stole the crown and fled to pATHala. The whole intent of the Lord was to make Bali aware that he had not fully overcome his baser instincts. Garuda went to Patala, defeated Bali and recovered the crown. On the way back Garuda saw Krishna; he immediately placed the crown on Sri Krishna's head and bowed to him. He then went back to the kShIrasAgara, where he saw that the crown was back on the Lord's head! MBTN clarifies that as the crown was 'chinmayaatmaka' in nature (made of divine sentient material) it could replicate itself. MBTN also says that Vishnu's crown fit Krishna perfectly because as there is no distinction between the Lord and His incarnations.

One of the wives of Vasudeva was Danu, the daughter of the king of Karavira (modern day Kolhapur). Her son was SrigAla vAsudeva, an incarnation of a raksha named Dhundhu, son of the Madhu (the one killed by Lord Vishnu). He hated Krishna deeply and when he learnt that Krishna had come to Karavira, he fought with him. Krishna cut off his head and tore his body into two. He placed Srigala's son Shakradeva on the throne and returned home to Mathura.

#### Verse 17 : haMsaDibhakavadhaH bhAvasangrah

The seventeenth chapter of MBTN is condensed into the following verse by Rayaru.

भगनाशान् नृपतीनरीन् व्यधित यः स्वर्गाधिपाग्र्यासने  
लग्नो भीष्मकसत्कृतोऽथ यवनं जघ्ने सतीमात्मनः ।  
निघ्नां योऽकृत रुक्मिणीं समजयद् दुर्गविरुक्म्यादिकान्  
विघ्नं सत्रजिदात्मजापतिरसौ मे घ्नन् भवेत्सर्वदा ॥ १७ ॥  
ಭಗ್ನಾಶಾನ್ ನೃಪತೀನರೀನ್ ವ್ಯಧಿತ ಯಃ ಸ್ವರ್ಗಾಧಿಪಾಗ್ರ್ಯಾಸನೇ  
ಲಗ್ನೋ ಭೀಷ್ಮಕಸತ್ಕೃತೋಽಥ ಯವನಂ ಜಘ್ನೇ ಸತೀಮಾತ್ಮನಃ ।

ನಿಘ್ನಾಂ ಯೋಽಕೃತ ರುಕ್ಮಿಣೀಂ ಸಮಜಯದ್ ದುರ್ಗವಿರುಕ್ಮ್ಯಾದಿಕಾನ್  
ವಿಘ್ನಂ ಸತ್ರಜಿದಾತ್ಮಜಾಪತಿರಸೌ ಮೇ ಘ್ನನ್ ಭವೇತ್ಸರ್ವದಾ || ೧೭ ||

bhagnAshAn nRupatinIn vyadhita yaH svargAdhipAgryAsane  
lagnO bhISHmakasatkRutaH&tha yavanaM jaghnE satImAtmanaH |  
nighnAM yO&kRuta rukmiNIM samajayad durgarvirukmyAdikAn  
vighnaM satrajidAtmajApatirasau mE ghnan bhavEtsarvadA || 17 ||

### Word-by-word Meaning:

**yaH** = who; **arIn** = hostile; **nRupatin** = kings; **bhagnAshAn** = shattered hopes; **vyadhita** = did or made; **svargAdhipa** = the king of the heaven (Indra); **AgryAsane** = in the highly prestigious throne; **lagnah** = to be seated; **bhISHmaka satkRutaH** = greatly honored by Bhishmaka; **atha** = there after; **yavanaM** = the demon Yavana; **jaghne** = killed; **yaH** = who; **Atmana** = to him; **nighnAM** = ever attached; **rukmiNIM** = Rukmini; **satIm** = His consort; **akRuta** = made; **durgarvi** = highly haughty; **rukmyAdikAn** = Rukmi and others; **samajayat** = thoroughly conquered; **asau** = this; **satrajit AtmajA patiH** = the consort of the daughter of Satrajit (Satyabhama); **sarvada** = always; **me** = my; **vighnaM** = obstacles; **ghnan bhavet** = be the destroyer;

### Translation:

May this consort of Satyabhama always be the destroyer of my obstacles, who

- shattered the hopes of enemy kings (who wanted to deny him a seat)
- sat on the highly prestigious throne sent by Indra, the king of heaven
- was greatly honored by Bhishmaka
- killed the demon Yavana
- made the ever devoted Rukmini his wife
- thoroughly conquered the highly haughty Rukmi and others

### Notes:

Bheeshmaka was the king of Vidarbha. He had a daughter and a son - Rukmini and Rukma. He arranged for the swayamvara of his daughter. Jarasandha and his evil accomplices Shishupala, Dantavakra, Rukma and others hatched a conspiracy to prevent Lord Krishna from participating in the swayamvara. Their plan was to occupy all seats in the assembly hall, thus giving Krishna the choice of either sitting on the floor or walking out of the swayamvara. Indra got wind of this plot and sent an emissary to their assemblage. He commanded them to perform Pooja of Lord Krishna and threatened to strike them with his thunderbolt if they failed to comply with his orders!! Krishna arrived on Garuda and the force of Garuda's wings created such a wind gust that all the assembled kings fell off their seats! Indra sent a prestigious throne from devaloka for Krishna to sit on and all the kings, with the exception of the 4 ring leaders, crowned him as a king and performed his Pooja!! Krishna showed his Vishwaroopa to Bheeshmaka to prove that Rukmini was Lakshmi, his eternal wife. Bheeshmaka cancelled the swayamvara and all the kings departed. However, Rukma arranged a wedding of Rukmini with Shishupala. Rukmini sent an emissary to Krishna, declaring her love for him and asking him to come and rescue her. Krishna came to the temple and took Rukmini in his chariot. Later, he and Balarama defeated all the kings who attacked them. Krishna defeated Rukma but spared his life, as requested by Rukmini. He defaced Rukma and sent him back, bereft of all dignity.

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Gargacharya was a revered priest amongst the yadavas. However, when some yadavas made fun of him, he became angry and decide to punish them. He performed tapas, pleased Lord Shiva and asked for a son who could kill “Krishna”. He begot a son through a vile asura woman and called him ‘kaala yavana’. kaala yavana assembled an army and attacked the Yadavas. Krishna sent him a black cobra to warn him that he was playing with death. Kaala yavana put the snake in a vessel filled with ants. When the ants killed the snake, kaala yavana sent the vessel back to Krishna as his reply to Krishna’s threat. He did not realize that by killing a black snake he had fulfilled the boon granted to his father by Shiva (“Krishna” in Sanskrit also means “black”). When kaala yavana came searching for him, Krishna went into a dark cave where Muchukunda was sleeping. Kaala yavana mistook Muchukunda for Krishna and kicked him with his feet. Muchukunda woke up and saw Kaala yavana, reducing him to ashes in an instant. Muchukunda had been granted a boon by the gods that the person who woke him up from deep sleep would be burnt to ashes! Krishna blessed Muchukunda and granted him salvation.

King Satrajit pleased the Sun god and obtained Shyamantaka mani from him. Satrajit’s brother wore the gem and went hunting. He was killed by a lion, which was in turn killed by a bear (Jambavanta). When Satrajit realized the gem was missing, he falsely accused Krishna of stealing it. Krishna went into the forest and discovered the gem in Jambuvantha’s cave. He challenged Jambuvantha and the two fought for 18 days before Krishna showed Jambuvantha His Rama avatara. When Jambuvantha realized that Krishna was none other than his beloved Lord Rama he immediately prostrated before him and offered him the gem. He also offered his daughter Jambuvathi in marriage to Krishna. Krishna returned and gave the gem back to Satrajit, who felt guilty for falsely accusing Krishna. To make amends, he offered his daughter Satyabhama to Krishna in marriage.

#### Verse 18 : bhImArjunadigvijayaH bhAvasangrah

The eighteenth chapter of MBTN is condensed into the following verse by Rayaru.

अस्त्रज्ञेष्वधिकोऽर्जुनोऽथ यदनुक्रोशेन भीमं विना

सद्धर्मं निरतं ददौ स्वगुरवे बध्वा नृपं पार्षतं ।

पुत्रौ स द्रुपदोऽपि वह्निविबुधात् स्त्रीरूपकं प्राप्तवान्

इष्टां धर्मज आप राज्यपदवीं स प्रीयतां मे हरिः ॥ १८ ॥

ಅಸ್ತ್ರಜ್ಞೇಷ್ವಧಿಕೋಽರ್ಜುನೋಽಥ ಯದನುಕ್ರೋಶೇನ ಭೀಮಂ ವಿನಾ

ಸದ್ಧರ್ಮೇ ನಿರತಂ ದದೌ ಸ್ವಗುರವೇ ಬಧ್ವಾ ನೃಪಂ ಪಾರ್ಷತಮ್ ।

ಪುತ್ರೌ ಸ ದ್ರುಪದೋಽಪಿ ವಹ್ನಿವಿಬುಧಾತ್ ಸ್ತ್ರೀರೂಪಕಂ ಪ್ರಾಪ್ತವಾನ್

ಇಷ್ಟಾಂ ಧರ್ಮಜ ಆಪ ರಾಜ್ಯಪದವೀಂ ಸ ಪ್ರೀಯತಾಂ ಮೇ ಹರಿಃ ॥ ೧೮ ॥

astraj~jEShavadhikO&rjunO&tha yadanukrOshEna bhImaM vinA

saddharmE nirataM dadau svaguravE badhvA nRupaM pArShataM |

putrau sa drupadO&pi vahnivibudhAt strIrUpakaM prAptavAn

iShTAM dharmaja Apa rAjyapadavIM sa prIyatAM mE hariH || 18 ||

#### Word-by-word Meaning:

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**yat** = whose; **anukroshena** = grace; **saddharme** = in good dharma; **nirataM** = steadfast; **bhImaM vinA** = apart from Bhima; **astraj~jeShu** = among the knowers of the astravidya; **adhikaH** = the greatest; **arjunaH** = Arjuna; **atha** = then (indicates that the next act is Arjuna's gurudakShina); **pArShatam** = Drupada; **nRupaM** = king; **badhvA** = by tying; **svagurave** = to his teacher (Dronacharya); **dadau** = gave (as gurudakShina); **sa drupadaH** = that Drupada; **api** = also (indicates that in order to take revenge on Drona, Drupada performed the sacrificial fire); **vahni vibudhAt** = from the deity that emerged from the sacrificial fire; **strIrUpakaM** = one in the form of a woman (Draupadi); **putrau** = two children; **prAptavAn** = obtained; **dharmaja** = Dharmaraja; **iShTAM** = desired; **rAjyapadavIM** = kingdom (Varanavata); **Apa** = obtained; **sa hariH** = that Hari; **me prIyatAM** = may be pleased with me;

### Translation:

May that Lord Hari be pleased with me, by whose grace

- Arjuna became the greatest among those who knew the astravidya except Bhima, who was steadfast in good dharma
- Arjuna gave the bound (and defeated) king Drupada to his teacher Dronacharya (as gurudakShina)
- Drupada procured two children from the sacrificial fire deity – a son and a daughter
- Dharmaraja obtained his desired kingdom ((Varanavata)

### Notes:

Arjuna was the foremost exponent of astras amongst his peers, with the exception of Krishna and Bhima. Bhima was steadfast in his dharma which meant that he did not bow to gods other than Krishna (Narayana). Since usage of astras meant praying to other gods like Agni, Varuna etc, they were not his preferred method of combat, even though he was far superior to Arjuna in their usage. Instead, he preferred methods like wrestling or fighting with maces, that leveraged his inherent physical strength.

As guru dakshina, Dronacharya asked his disciples (Pandavas and Kauravas) to defeat King Drupada. The Kauravas failed miserably in this test, whereas the Pandavas succeeded. They defeated Drupada, bound him and brought him as a captive to Dronacharya, who released him after taking over half of his kingdom. Angered by this defeat Drupada decided to perform a yagna to obtain a son who could defeat Dronacharya. However, God had something different in mind! When a yagna is performed to obtain progeny, the usual procedure is to offer the wife of the yajamana (the person on whose behalf the yagna is performed ) some yagna-shesha (by-product of the yagna) at the end. This did not happen in this case, as Drupada's wife deliberately delayed coming to the yagna mantapa, just to show her importance. As the auspicious time window time to consume the yagna shesha was coming to an end, the priests performing the yagna knew they had to do something drastic in order to prevent the yagna from being a failure. They threw the yagna shesha into the fire itself. Two children – one boy and one girl – came out of the fire! The girl was Draupadi and the boy was Dhruvadyumna, an incarnation of Agni, the fire god. By using the 'vahnivibudhAt' Rayaru is implying two things – the children came *directly* from the fire and one of them was Agni (fire god) himself!

### Verse 19 : pANDavarAjyalAbhaH bhAvasangrah

The nineteenth chapter of MBTN is condensed into the following verse by Rayaru.

यत्कारुण्यबलेन पांडुतनया निस्तीर्य नानापदो

भिक्षान्नाशिन आगमाभ्यसनिनो हत्वा बकं द्रौपदीं ।

उद्वाहयाखिलभूपतीनपि रणे जित्वागताः स्वां पुरीं

इंद्रप्रस्थपुरेऽवसन् कृतधरारक्षाः स नोऽव्याद्धरिः ॥ १९

ಯತ್ಕಾರುಣ್ಯಬಲೇನ ಪಾಂಡುತನಯಾ ನಿಸ್ತೀರ್ಯ ನಾನಾಪದೋ

ಭಿಕ್ಷಾನ್ನಾಶಿನ ಆಗಮಾಭ್ಯಸನಿನೋ ಹತ್ವಾ ಬಕಂ ದ್ರೌಪದೀಮ್ ।

ಉದ್ವಾಹ್ಯಾಖಿಲಭೂಪತೀನಪಿ ರಣೇ ಜಿತ್ವಾಗತಾಃ ಸ್ವಾಂ ಪುರೀಮ್

ಇಂದ್ರಪ್ರಸ್ಥಪುರೇಽವಸನ್ ಕೃತಧರಾರಕ್ಷಾಃ ಸ ನೋಽವ್ಯಾಧರೀಃ ॥ ೧೯ ॥

yatkAruNyabalEna pAMDutanayA nistIrya nAnApadO

bhikShAnnAshina AgamAbhyasaninO hatvA bakaM draupadIM |

udvAhyAkhilabhUpatInapi raNE jitvAgatAH svAM purIM

iMdraprasthapurE&vasan kRutadharArakShAH sa nO&vyAddhariH || 19 ||

### Word-by-word Meaning:

**pANDutanayA** = Pandavas; **yat kAruNyabalena** = By the strength derived from whose grace; **nAnA ApadaH** = various hardships, dangers; **nistIrya** = overcoming; **bhikShAnnAshina** = eating the food obtained as alms; **Agama abhyasaninaH** = students of vedas and other sacred scriptures; **bakaM** = Bakasura; **hatvA** = killing; **draupadIm** = Draupadi; **udvAhya** = marrying; **api** = also; **raNe** = in the battle (that ensued afer this); **Akhila bhUpatIn** = all the enemy kings; **jitvA** = by conquering; **svAM purIm** = to their own land; **AgatAH** = returned; **indraprastha pure** = In the town of Indraprastha; **dharArakShAH** **kRuta** = as protectors of their kingdom; **avasana** = lived; **sa hariH** = that Lord Hari; **naH avyAt** = protect us.

### Translation:

May that Lord Hari protect us, by the strength of whose grace the Pandavas

- overcame many hardships like eating the food obtained as alms (and adversities like poison, fire, etc)
- studied vedas and other sacred scriptures (in ekachakranagar, when they were disguised as brahmins)
- killed Bakasura, married Draupadi, defeated all the enemy kings in the battle that ensued later
- returned back to their land and reigned in the town of Indraprastha as protectors of their kingdom

### Notes:

Despite encountering failure in his many attempts to eliminate the Pandavas, Duryodhana did not give up, He kept coming up with new schemes to kill them. One such attempt was sending them to the palace made up of lac in Varanavrata with the intent of burning it down stealthily. Bhima thwarted this attempt by fleeing from the palace in the middle of the night while carrying his sleeping mother and brothers on his shoulders and reaching the banks of the Ganga. There he killed Hidimbaasura and married Hidimba (as ordered by Vedavyasa) and sired a son, Ghatodkacha. Later the Pandavas disguised themselves as Brahmins and sought safety in the house of a Brahmin in the town of Ekachakranagara. Bhima killed Bakasura, who was tormenting the people of that town.



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When Drupada declared a swayamvara for his daughter Draupadi, Arjuna participated and won the contest and claimed Draupadi's hand in marriage. This was resented by the assemblage of kshatriya who felt insulted that a Brahmin had won over them. In the ensuing battle, Arjuna and Bhima easily defeated all the kings. Later, as commanded by Vedavyasa and Kunti, all the five Pandavas married Draupadi. When the Pandavas went back to Hastinapura, Dhritarashtra was forced by Vidura, Vedavyasa and Krishna to carve out a separate kingdom for the Pandavas, with Indraprastha as the capital.

### Verse 20 : khANDavadAhaH bhAvasangrah

The twentieth chapter of MBTN is condensed into the following verse by Rayaru.

यः पार्थान् परिपालयन् हरिपुरे स्त्रीपुत्रसंपद्युतान्  
संहर्ता शतधन्वनोऽष्टमहिषीभर्ता सुरर्षिस्तुतः ।

हत्वा भौममपाहरत्सुरतरुं बहवीरुवाहांगनाः

प्रायच्छद्वरिसूनवे स्वसहजां पायात्स नः केशवः ॥ २० ॥

ಯಃ ಪಾರ್ಥಾನ್ ಪರಿಪಾಲಯನ್ ಹರಿಪುರೇ ಸ್ತ್ರೀಪುತ್ರಸಂಪದ್ಯುತಾನ್

ಸಂಹರ್ತಾ ಶತಧನ್ವನೋಽಷ್ಟಮಹಿಷೀಭರ್ತಾ ಸುರರ್ಷಿಸ್ತುತಃ ।

ಹತ್ವಾ ಭೌಮಮಪಾಹರತ್ಸುರತರುಂ ಬಹ್ವೀರುವಾಹಾಂಗನಾಃ

ಪ್ರಾಯಚ್ಛದ್ವರಿಸೂನವೇ ಸ್ವಸಹಜಾಂ ಪಾಯಾತ್ಸ ನಃ ಕೇಶವಃ ॥ ೨೦ ॥

yaH pArthAn paripAlayan haripurE strIputrasaMpadyutAn

saMhartA shatadhanvanO&ShTamahiShIbhartA surarShistutaH |

hatvA bhaumamapAharatsurataruM bahvIruvAhAMganAH

prAyachChaddharisUnavE svasahajAM pAyAtsa naH kEshavaH || 20 ||

### Word-by-word Meaning:

**yaH** = One who; **haripure** = in Indraprastha; **strI putra sampadyutAn** = along with wives, children and prosperity; **pArthAn** = Pandavas; **paripAlayan** = by protecting; **shatadhanvanaH saMhartA** = killer of Shatadhanva; **aShTamahiShIbhartA** = husband of eight queens; **surarShi stutaH** = extolled by Narada (known as sage of the gods); **bhaumam** = Narakasura; **hatvA** = by killing; **surataruM** = the heavenly Parijata tree; **apAharat** = brought over; **bahvIH** = many (sixteen thousand and one hundred); **aNganAH** = women; **uvAha** = married; **harisUnave** = to (Arjuna) son of Indra; **svasahajAM** = own sister (Subhadra); **prAyachChat** = gave (in marriage); **sa** = that; **keshavaH** = Keshava; **naH** = us; **pAyAt** = may protect.

### Translation:

May such Lord Keshava protect us, who

- protected Pandavas, in Indraprastha along with their wives and children
- blessed Pandavas with prosperity
- killed Shatadhanva
- became the husband of aShTa mahiSis

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- was extolled by Narada, the divine sage
- killed demon Naraka and married sixteen thousand and one hundred maidens (imprisoned by him)
- brought the heavenly Parijata tree to earth
- gave in marriage his own sister Subhadra to Arjuna, the son of Indra.

#### Notes :

The word 'hari' has many meanings like monkey, lion, horse, Indra etc. In this verse, Rayaru has used this word with the meaning of Indra twice. "haripura" thus means Indraprastha. "harisUnuH" means the son of Indra (Arjuna).

Narakaasura was the son of Lord Varaha and Bhudevi. He ruled over Pragjyotisha (modern day Assam). He had stolen Varuna's umbrella and the earrings of Aditi, Indra's mother. He had also forcibly imprisoned 16,100 princesses with the intent of marrying them. Their parents sent word to Krishna and asked him to free their daughters. Krishna and Satyabhama got onto Garuda and flew towards Pragjyotishapura. On the way, Krishna killed many of Narakasura's generals like Muru and his sons, Hayagriva and Panchajana and finally arrived at Pragjyotishapura. A terrible war raged between Narakasura and Krishna. Krishna sliced Narakasura in two with his chakra. Inside Narakasura's palace Krishna found the imprisoned princesses as well as six thousand elephants with four tusks each. Krishna sent all of these to Dvaraka. He put the goods stolen by Naraka on Garuda and went to Indraloka to return them to their rightful owners. Satyabhama saw the Parijata flowers in the Nandana vana in heaven and wanted the tree brought down to Earth. Krishna loaded up the tree on Garuda and as they were about to leave, they were challenged by Indra and other gods. Krishna defeated them easily and after a while their good senses returned to them and they regretted their actions in attacking Krishna.

Subhadra was the sister of Krishna and Balarama. She had heard of Arjuna and had set her heart on marrying him. Balarama wanted to marry her off to Duryodhana. Arjuna visited Dwaraka, disguised as a sanyasi and was invited by Balarama to come and stay at his palace. When Krishna opposed this move, Balarama overruled him. Subhadra was asked to serve the monk. One day Balarama and other yadavas went out of town for a big festival, leaving Arjuna and Subhadra behind. Arjuna revealed his identity and proposed to marry Subhadra in the Gandharva way. She said that she needed Krishna's consent and blessings to do so. At this juncture Krishna arrived with his parents, Indra, Satyaki, Narada and others. Arjuna's marriage with Subhadra was duly celebrated. Krishna left his chariot for Arjuna and returned back to Balarama. Arjuna left for Indraprastha with Subhadra. When Balarama came to know about it he was enraged. However Krishna pacified Balarama and other Yadavas and convinced them that the sensible thing was to visit Indraprastha and bless the newly married couple. Abhimanyu was later born to Subhadra.

#### Verse 21 : pANDavavanapraveshaH bhAvasangrah

The twentyfirst chapter of MBTN is condensed into the following verse by Rayaru.

पार्थान् लब्धसभान् विधाय मयतः प्राप्तः पुरं स्वां गतः  
क्षेत्रं कौरवमर्कपर्वणि पुरीं संप्राप्य कर्ता क्रतोः ।  
पांडून् प्राप्य जरासुते विनिहते तैः कारयित्वाऽध्वरं  
प्राप्तः स्वं पुरमच्युतो विजयते द्यूते जितैश्च स्मृतः ॥ २१ ॥

ಪಾರ್ಥಾನ್ ಲಬ್ಧಸಭಾನ್ ವಿಧಾಯ ಮಯತಃ ಪ್ರಾಪ್ತಃ ಪುರಂ ಸ್ವಾಂ ಗತಃ  
ಕ್ಷೇತ್ರಂ ಕೌರವಮರ್ಕಪರ್ವಣಿ ಪುರೀಂ ಸಂಪ್ರಾಪ್ಯ ಕರ್ತಾ ಕ್ರತೋಃ |  
ಪಾಂಡೂನ್ ಪ್ರಾಪ್ಯ ಜರಾಸುತೇ ವಿನಿಹತೇ ತೈಃ ಕಾರಯಿತ್ವಾಧ್ವರಮ್  
ಪ್ರಾಪ್ತಃ ಸ್ವಂ ಪುರಮಚ್ಯುತೋ ವಿಜಯತೇ ದ್ಯುತೇ ಜಿತೈಶ್ಚ ಸ್ಮೃತಃ || ೨೧ ||  
pArthAn labdhasabhAn vidhAya mayataH prAptaH puraM svAM gataH  
kShEtraM kauravamarkaparvaNi purIM saMprApya kartA kratOH |  
pAMDUn prApya jarAsute vinihate taiH kArayitvA&dhvaram  
prAptaH svAM puramachyutO vijayatE dyUte jitaishcha smRutaH || 21 ||

### Word-by-word Meaning:

**pArthAn** = Pandavas; **mayataH** = through the heavenly sculptor Maya; **labdhasabhAn** = obtaining the magical assembly room; **vidhAya** = making; **svAM puraM** = own city (Dvaraka); **prAptaH** = reached; **arkaparvaNi** = on a solar eclipse day; **kauravam kShetraM** = kurukShetra; **gataH** = went; **purIM samprApya** = having reached Dvaraka again; **kratoH kartA** = performed a sacred sacrifice; **pANDUn prApya** = by visiting Pandavas; **jarAsute vinihate** = got Jarasandha killed; **adhvaram** = Rajasuya yajna; **kArayitvA** = making perform; **svAM** = own; **puram** = city (Dvaraka); **prAptaH** = reached; **cha** = also; **dyUte** = in gambling; **jitaiH** = who were defeated (Pandavas); **taiH** = by them (Pandavas); **smRutaH** = remembered; **achyutaH** = never diminishing ever complete Lord; **vijayate** = is victorious;

### Translation:

The never diminishing and ever complete Lord Achyuta always reigns supreme, who

- made Pandavas acquire the magical, wonderful assembly hall from the heavenly sculptor Maya
- reached Dvaraka and on a day of "suryagrahana" went to KurukShetra
- returned to Dvaraka to perform a sacred sacrifice
- visited Pandavas again and helped them perform Rajasuya yajna,
- got Jarasandha killed (by Bhima) as part of the proceedings and returned to Dwaraka again
- was remembered by Pandavas after they were defeated in the gambling

### Notes:

Agni approached Krishna and Arjuna and requested them for food in the form of Khandava vana, a large forest under the protection of Indra. Arjuna replied that he did not have the bow or quiver to do this. Agni went to other gods and borrowed Gandheeva bow and a celestial quiver that never ran out of arrows and gave them to Arjuna. Indra created a huge deluge of rain to prevent the forest from burning but Arjuna countered this by creating an impenetrable covering of arrows above the forest that did not allow a drop of rain to go through. Agni consumed the forest and destroyed all the trees and beings within it, with a few exceptions. One of these was Maya, the architect of the asuras. In return for Krishna's and Arjuna's gesture in sparing his life, he promised to do their bidding when summoned. When the Pandavas built their capital in Indraprastha, Krishna summoned Maya and asked him to build a magical, celestial assembly room (sabha) for their palace. It may be noted that it was this magical sabha that confused Duryodhana and caused him to make so many mistakes, triggering all the incidents that followed there after, ending with the Kuruksheta war.

### Verse 22 : araNIprAptiH bhAvasangrah

The twentysecond chapter of MBTN is condensed into the following verse by Rayaru.

पार्थाः याता अरण्यं निहतनिशिचराः प्रीणयंतो द्विजौघान्  
वार्तां श्रुत्वा स्वकीयामुपगतहरिणा मानिता सिंधुराजं ।  
जित्वा दुर्योधनादीन् हरिहयपुरुषव्रातबद्धान्विमोच्य  
प्राप्ता धर्मप्रसादं यमथ मधुरिपुं तुष्टुवुस्तं प्रपद्ये ॥ २२ ॥  
ಪಾರ್ಥಾಃ ಯಾತಾ ಅರಣ್ಯಂ ನಿಹತನಿಶಿಚರಾಃ ಪ್ರೀಣಯಂತೋ ದ್ವಿಜೌಘಾನ್  
ವಾರ್ತಾಂ ಶ್ರುತ್ವಾ ಸ್ವಕೀಯಾಮುಪಗತಹರಿಣಾ ಮಾನಿತಾ ಸಿಂಧುರಾಜಮ್ ।  
ಜಿತ್ವಾ ದುರ್ಯೋಧನಾದೀನ್ ಹರಿಹಯಪುರುಷವ್ರಾತಬದ್ಧಾನ್ವಿಮೋಚ್ಯ  
ಪ್ರಾಪ್ತಾ ಧರ್ಮಪ್ರಸಾದಂ ಯಮಥ ಮಧುರಿಪುಂ ತುಷ್ಟುವುಸ್ತಂ ಪ್ರಪದ್ಯೇ ॥ ೨೨ ॥

pArthAH yAtA araNyaM nihatanishicharAH prINayaMtO dvijaughAn  
vArtAM shrutvA svakIyAmupagatahariNA mAnitA siMdhurAjaM |  
jitvA duryOdhanAdIn harihayapuruShavrAtabaddhAnvimOchya  
prAptA dharmaprasAdaM yamatha madhuripuM tuShTuvustaM prapadyE || 22 ||

#### Word-by-word Meaning:

**pArthAH** = Pandavas; **araNyaM** = to the forest; **yAtA** = went; **nihata nishicharAH** = killed the demons (proglers in the night); **dvija oghAn** = groups of Brahmins, saints and sages; **prINayantaH** = pleasing (with food and other things procured from the akShayapatra); **svakIyAm** = their own; **vArtAM** = the news of Pandavas going to the forest; **shrutvA** = on hearing; **upagata hariNA** = by their dear Hari who went to them; **mAnitA** = consoled; **sindhurAjam** = the king of Sindhu kingdom (Jayadratha); **jitvA** = having defeated; **harihaya puruSha vrAta** = by the Gandharva group; **baddhAn** = bound; **duryodhanAdIn** = Duryodhana and others; **vimochya** = liberating; **dharm prasAdaM** = the grace of Yamadharmaraja; **prAptA** = obtained; **atha** = thus; **yam** = whom; **madhuripuM** = the enemy of Madhu (Lord Krishna); **tuShTuvuH** = pleased; **taM** = Him; **prapadye** = (I) seek refuge.

#### Translation:

I seek refuge in Lord Madhusudana, whom the Pandavas pleased with their service and through whose grace Pandavas went to the forest and performed many feats like

- killing demons such as Kirmira
- pleasing many groups of saints and sages with the royal food procured from akShayapatra
- getting consoled by their dear Hari who went to them on hearing the news of their vanavasa
- defeating the king of Sindhu (Jayadratha),
- humiliating Duryodhana by freeing him from the imprisonment by the armies of the Gandharvas,
- obtaining the grace of Yamadharmaraja (who came in the guise of YakSha).

#### Notes:

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At the start of the exile, in the woods of Kamyaka, the Pandavas encountered the demon Kirmira, the brother of Bakasura and a friend of Hidimba. A fierce battle ensued between Bhima and the demon, where the two equally matched fighters hurled rocks and trees at each other. Eventually Bhima emerged victorious.

When Dharmaraja reached the forest with his brothers, he was followed by a huge retinue of saints, learned scholars and savants who had adorned his court. He was sad that he would be unable to support them in the forest and became despondent. He was then advised by the sages to pray to Narayana within the Sun and obtain His grace. He got upadesha from his purohita Dhomyaachaarya and prayed to the Suryanarayana. By his grace he acquired the akShayapAtra, which gave on a daily basis inexhaustible quantities of desired food in addition to gold, jewels etc. As a result of this pAtra , Dharmaraja was able to support his retinue and live a life more luxurious than the one he had in the palace!

The evil Duryodhana wanted to taunt the Pandavas in the forest by showing off his wealth. So he went there with his courtiers and retinue and had a regal tent put up in the forest to demonstrate the grandeur the Pandavas were missing. Indra did not like this and sent the gandharvas led by Chitrasena to stop this taunting. Chitrasena and the gandharvas easily defeated Duryodhana and his army. They bound him hand and foot and started dragging him to indraloka. Duryodhana's screams for help were heard by Dharmaraja, who felt sorry for his cousin. So he sent Bhima and Arjuna to fight with the Gandharvas and release Duryodhana. Thus, by God's grace, Duryodhana's plan to insult the Pandavas boomeranged on him and he had to undergo the humiliation of getting defeated by the gandharvas and having to seek the help of those whom he had come to ridicule.

The MBTN clarifies that Bhima knew all the answers to the questions posed by the Yaksha but did not want to use his gyAna to save his life! When Dharmaraja answered the questions and chose to revive Nakula the yaksha revealed himself to be Yama. He revived all the remaining Pandavas and also gave a boon to them that their agnata vAsa would remain anonymous and undetected by the Kauravas.

Incidentally, a similar thing happened when Bhima was captured by Nahusha in the form of a python; he preferred to stay in the snake's clasp rather than use his gyAna to free himself. Dharmaraja answered Nahusha's questions and freed Bhima.

### Verse 23 : aj~jAtavAsasamAptiH bhAvasangrah

The twentythird chapter of MBTN is condensed into the following verse by Rayaru.

अन्यं वेषमुपागताः पृथगितो गत्वा विराटालयं  
तद्देहस्थहरेर्निषेवणपरा मल्लं तथा कीचकान् ।  
हत्वा गोग्रहणोद्यतानपि कुरुन् जित्वा विराटार्चिताः  
पार्थाः स्वांतिकमागतं यमजितं भैजुस्तमीडेऽच्युतं ॥ २३ ॥  
ಅನ್ಯಂ ವೇಷಮುಪಾಗತಾಃ ಪೃಥಗಿತೋ ಗತ್ವಾ ವಿರಾಟಾಲಯಮ್  
ತದ್ದೇಹಸ್ಥಹರೇರ್ನಿಷೇವಣಪರಾ ಮಲ್ಲಂ ತಥಾ ಕೀಚಕಾನ್ ।  
ಹತ್ವಾ ಗೋಗ್ರಹಣೋದ್ಯತಾನಪಿ ಕುರುನ್ ಜಿತ್ವಾ ವಿರಾಟಾರ್ಚಿತಾಃ

ಪಾರ್ಥಾಃ ಸ್ವಾಂತಿಕಮಾಗತಂ ಯಮಜಿತಂ ಭೇಜುಸ್ತಮೀಡೇಽಚ್ಯುತಮ್ || ೨೩ ||

anyaM vEShamupAgatAH pRuthagitO gatvA virATALayaM  
taddEhastaharErniShEvaNaparA mallaM tathA kIchakAn |  
hatvA gOgrahaNOdyatAnapi kurun jitvA virATArchitAH  
pArthAH svAMtikamAgataM yamajitaM bhEjustamIDE&chyutaM || 23 ||

### Word-by-word Meaning:

**pArthAH** = Pandavas; **anyaM veSham upAgatAH** = Disguised (having taken a guise other than their own); **itaH** = from the forest; **virATALayam** = to the palace of king Virata; **pRuthak** = individually; **gatvA** = going; **taddehastha** = present in his (king Virata's) body; **hareH** = Hari; **niShEvaNaparA** = dedicated to the service; **mallaM** = the wrestler (who had the boon from Shiva); **tathA** = also; **kIchakAn** = the evil Kichaka and his 105 younger brothers; **hatvA** = having killed; **gograhana udyatAn** = those who came with the pretext of stealing cows; **kurun api** = Kauravas also; **jitvA** = having vanquished; **virATArchitAH** = (after agnAtavAsa) worshipped by the king Virata; **svAntikam** = towards them; **AgataM** = coming; **yam** = that (Lord Krishna); **bhejuH** = served; **tam** = that; **ajitaM** = invincible; **achyutam** = Lord Achyuta (never diminishing); **IDE** = (I) extoll.

### Translation:

I extoll that invincible Lord Achyuta through whose Grace,

- Pandavas went disguised separately to the palace of king Virata (so as not to arouse suspicion)
- Pandavas dedicated themselves to the service of Lord Hari present in king Virata's body
- Bhima killed the wrestler (who had the boon from Shiva) and Kichaka and his 105 younger brothers
- Pandavas vanquished the Kauravas who stole the cows (of Virata) to expose the Pandavas
- Pandavas were worshipped by king Virata after completing their agnAta vAsa

### Notes:

The Pandavas were forced to take service under King Virata, who was one of the regional chieftains paying homage to them when they ruled over Indraprastha. They did not view this as service to King Virata at all, they only saw thousands of forms of Lord Hari within Virata and dedicated themselves to His service. Incidentally, this is how gods function in our bodies too. They manage our mind and body and direct their functioning, but do it as their seva to Lord Hari.

A wrestler who was invincible due Lord Shiva's boon and was thus victorious came to King Virata's court and challenged all their wrestlers to fight with him. At that time, Dharmaraja was in the guise of Kanka, an advisor to Virata. When none of Virata's wrestlers came forward to accept the wrestler's challenge and rescue the king's honor, Kanka advised Virata to ask Vallala, the new cook in his palace (who was Bhima in disguise), to accept the wrestler's challenge. Vallala did so and easily defeated and killed the wrestler.

Kichaka was one of the foremost warriors of the land. He was Virata's brother-in-law. He was attracted to Sairindhari (Droupadi in disguise) and tried to assault her. On Bhima's advice, Sairindhari enticed Kichaka to the nartana shaala (dancing hall) where Bhima killed him and stuffed his head into his stomach. When Kichaka's one hundred and five younger brothers saw that Kichaka was dead because of Sairindhari they tied her up with Kichaka's body to burn her alive. Bhima heard her crying as she was being taken away by them. He uprooted a tree and killed all of them with it and returned to the city with Draupadi.

When Duryodhana heard that the fierce Kichaka had been killed by someone, he immediately suspected Bhima. He said “bhImashcha balabhadrashcha madrarAjashcha vIryavAn | chaturthaH kIchakasteshhAM paJNchamaM nAnushushrumaH” (Bhima, Balarama, Shalya (king of Madra) are the greatest warriors. Kichaka is the fourth in that list; we have not heard of the fifth”). As a ploy to force the Pandavas to come out of hiding during their agnAta vaasa, they launched a double attack. First, one of their vassal kings attacked Virata’s kingdom; Virata and his entire army including Bhima, Dharmaraja, Nakula, Sahadeva rode out to face this attack. At the same time, the Kauravas attacked from the opposite direction and stole Virata’s cows. At that time, Prince Uttara was the only defender left in the palace. He went to face this army, with Bruhannala the eunuch (Arjuna in disguise) as his charioteer. Arjuna later switched places with Uttara and single handedly defeated the entire Kaurava army including its leading warriors like Bhishma, Drona, Karna, Duryodhana etc.

The day after the victory the Pandavas went to Virata’s court in their true, original attire and occupied the throne and other prominent positions. When Virata realized that the 6 people serving in his court were the 5 Pandavas and Draupadi, he was remorse stricken and prostrated before them with reverence. He also offered his daughter Uttara’s hand in marriage to Arjuna, who accepted her as his daughter-in-law (Abhimanyu’s wife). This Uttara later gave birth to Parikshit Maharajah, the primary audience for bhagavata.

#### Verse 24 : yuddhodyogaH bhAvasangrah

The twentyfourth chapter of MBTN is condensed into the following verse by Rayaru.

यत्सम्मत्या पृषततनुजप्रेषितब्राह्मणोक्त्या  
राज्यं नादादनुजजनितस्यांबिकेयोऽर्जुनस्य ।  
यः साहाय्यं व्यधित नगरीं कौरवाणामवाप्तः  
स्वोक्ते कृष्णस्तदनभिमतोऽवाप्तपार्थः स नोऽव्यात् ॥ २४ ॥  
ಯತ್ಸಮ್ಮತ್ಯಾ ಪೃಷತತನುಜಪ್ರೇಷಿತಬ್ರಾಹ್ಮಣೋಕ್ತಿಯಾ  
ರಾಜ್ಯಂ ನಾದಾದನುಜಜನಿತಸ್ಯಾಂಬಿಕೇಯೋಽರ್ಜುನಸ್ಯ ।  
ಯಃ ಸಾಹಾಯ್ಯಂ ವ್ಯಧಿತ ನಗರೀಂ ಕೌರವಾಣಾಮವಾಪ್ತಃ  
ಸ್ವೋಕ್ತೇ ಕೃಷ್ಣಸ್ತದನಭಿಮತೇಽವಾಪ್ತಪಾರ್ಥಃ ಸ ನೋಽವ್ಯಾತ್ ॥ ೨೪ ॥  
yatsammatyA pRuShatatanujaprEShitabrAhmaNOktyA  
rAjyaM nAdAdanujajanitasyAMBikEyO&rjunasya |  
yaH sAhAyyaM vyadhita nagarIM kauravANAmavAptaH  
svOktE kRuShNastadanabhimatE&vAptapArthaH sa nO&vyAt || 24 ||

#### Word-by-word Meaning:

yat = whose; sammatyA = consent; pRuShatatanuja = King Drupada; preShita = sent; brAhmaNa uktyA = Brahmin’s words; yaH = that; ambikeyaH = Dhritarashtra (son of Ambika); anuja janitasya = of the son of his younger brother (Dharmaraja); rAjyaM = kingdom; nAdAt = did not give; kauravANAm = of the Kauravas; nagarIM = kingdom; avAptaH = reached; sva ukte = (even) from His words of advice;

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**tadanabhimate** = when Dhritarashtra did not agree; **yat** = who; **arjunasya** = to Arjuna; **sAhAyyaM** = help; **vyadhita** = offered; **avApta pArthaH** = joined the Pandavas; **sa** = that Lord; **naH** = us; **avyAt** = may protect;

**Translation:**

May the Lord who helped the Pandavas protect us,

- On whose approval king Drupada sent a message through a Brahmin to king Dhritarashtra
- On whose prerone, Dhritarashtra who did not give the kingdom that belonged rightfully to Dharmaraja, the son of his younger brother (Pandu)
- Who accepted Arjuna's request for help (by becoming his charioteer)
- Who reached Hastinapuri with a peace message, but whose advice was rejected by Dhritarashtra
- Who joined the Pandavas (in their battle against kauravas)

**Notes:**

After completing the agnAta vaasa, the pandavas came to Drupada's court and sent word to Dhritarashtra, through a Brahmin in Drupada's court. Even though Dhritarashtra knew that he needed to return the Pandavas' kingdom back to them, he was blinded by his putra-moha (attachment to Duryodhana) and refused to do the right thing

Both Duryodhana and Arjuna reached Dwaraka, seeking Krishna's help in the ensuing war. Even though Duryodhana arrived first, Krishna saw Arjuna first and gave him the right to choose between two options – Krishna's army including his sons, or an unarmed Krishna who would not participate in the fighting. Acharya Madhva says that if Duryodhana had been given the first choice, he would have chosen the army and so the final outcome would not have changed. However, by giving Arjuna the first choice Krishna proved to the world that Arjuna was a true devotee who preferred the Lord over material wealth.

**Verse 25 : bhIShmapAtaH bhAvasangrah**

The twentyfifth chapter of MBTN is condensed into the following verse by Rayaru.

सेनां वीक्ष्य रणोन्मुखे करुणया शस्त्रोज्झितं फल्गुनं

सद्गीतामुपदिश्य कार्मुकधरं चक्रेऽस्य यः सारथिः ।

अन्योन्यं कुरुपांडवैश्च पृतनां योऽजीघनत् स्यंदनात्

यो भीष्मं निरपातयत् सुतशरैः पांडोस्तमीडेऽच्युतं ॥ २५ ॥

ಸೇನಾಂ ವೀಕ್ಷ್ಯ ರಣೋನ್ಮುಖೇ ಕರುಣಯಾ ಶಸ್ತ್ರೋಜ್ಜಿತಂ ಫಲ್ಗುನಮ್

ಸದ್ಗೀತಾಮುಪದಿಶ್ಯ ಕಾರ್ಮುಕಧರಂ ಚಕ್ರೇಽಸ್ಯ ಯಃ ಸಾರಥಿಃ ।

ಅನ್ಯೋನ್ಯಂ ಕುರುಪಾಂಡವೈಶ್ಚ ಪೃತನಾಂ ಯೋಽಜೀಘನತ್ ಸ್ಯಂದನಾತ್

ಯೋ ಭೀಷ್ಮಂ ನಿರಪಾತಯತ್ ಸುತಶರೈಃ ಪಾಂಡೋಸ್ತಮೀಡೇಽಚ್ಯುತಮ್ ॥ ೨೫ ॥

sEnAM vIkShya raNOnmukhE karuNayA shastrOjjhitaM phalgunaM



sadgItAmupadishya kArmukadharaM chakrE&sya yaH sArathiH |  
anyOnyaM kurupAMDavaishcha pRutanAM yO&jIghanat syaMdanAt  
yO bhIShmaM nirapAtayat sutasharaiH pAMDOstamIDE&chyutaM || 25 ||

### Word-by-word Meaning:

**raNa unmukhe** = on the verge of the battle; **sEnAM** = army (the opponent army consisting of gurus like Dronacharya and kRupAcharya, elders like Bhishma and other relatives); **vikShya** = on seeing; **karuNayA** = with compassion (which caused grief also); **shastra ujjhitaM** = abandoning weapons (bow and arrows); **phalgunam** = Arjuna; **yaH** = who ; **sadgItAM** = revered Geeta; **upadishya** = teaching; **kArmukadharaM** = a warrior (with bows and arrows); **chakre** = made; **asya** = this one's (Arjuna's); **sArathiH** = charioteer; **yaH** = who; **kurupANDavaiH cha** = by both Kauravas and Pandavas; **anyonyaM** = mutual; **pRutanAM** = armies; **ajIghanat** = made kill; **yaH** = who; **syandanAt** = from the chariot; **pANDoH sutasharaiH** = by the arrows of Arjuna (the son of Pandu); **bhIShmaM nirapAtayat** = toppled Bhishma; **tam** = to that; **achyutam** = Lord Achyuta; **IDE** = (I) extoll;

### Translation:

I extol Lord Achyuta, who

- preached the revered Gita to Arjuna, who had abandoned his weapons on the verge of the battle as he was overcome with compassion and grief on seeing the opposing army (consisting of his teachers like Dronacharya and Kripacharya, elders like Bhishma and other relatives)
- motivated Arjuna to take up his weapons (become a warrior), prepared to fight in the war
- who made the Kauravas and Pandavas destroy each other's armies
- who toppled Bhishma from his chariot through the arrows of Pandu's son (Arjuna).

### Notes:

One of the key goals of Krishna's avatara was bhu-bhAra-haraNa i.e, reducing Earth's burden. This was accomplished through the Kurukshetra war where a total of 18 Akshohinis were destroyed (11 from the Kauravas and 7 from the Pandavas). An Akshohini consists of 21,870 chariots, 21,870 elephants, 65,610 cavalry and 109,350 infantry. In turn, each chariot and elephant was manned by multiple people.

This destruction was announced before hand by Krishna in the Gita (11.32) - "kaIO&smi loka kShaya kRut pravRuddhO" (I am Death, the destroyer of all beings).

### Verse 26 : nArAyaNAstropashamanam bhAvasangrah

The twenty-sixth chapter of MBTN is condensed into the following verse by Rayaru.

द्रोणे युध्यति पांडवैर्विनिहतं प्राग्ज्योतिषं पार्थतः  
कृत्वा तस्य सुते हते निशि शिवं नीत्वार्जुनं सैंधवं ।  
तद्धत्तास्त्रबलादजीघनदतो द्रोणे हते द्रौपदेः  
यो भीमं च निजास्त्रनम्र मकरोत् तं नौमि नारायणं ॥ २६ ॥

ದ್ರೋಣೇ ಯುಧ್ಯತಿ ಪಾಂಡವೈರ್ವಿನಿಹತಂ ಪ್ರಾಗ್ಜ್ಯೋತಿಷಂ ಪಾರ್ಥತಃ  
ಕೃತ್ವಾ ತಸ್ಯ ಸುತೇ ಹತೇ ನಿಶಿ ಶಿವಂ ನೀತ್ವಾಜುನಂ ಸೈಂಧವಮ್ |  
ತದ್ಧತ್ತಾಸ್ತ್ರಬಲಾದಜೀಘನದತೋ ದ್ರೋಣೇ ಹತೇ ದ್ರೌಪದೇಃ  
ಯೋ ಭೀಮಂ ಚ ನಿಜಾಸ್ತ್ರನಮ್ರ ಮಕರೋತ್ ತಂ ನೌಮಿ ನಾರಾಯಣಮ್ || ೨೬ ||

drONE yudhyati pAMDavairvinihataM prAgjyOtiShaM pArthataH  
kRutvA tasya sutE hatE nishi shivaM nItvArjunaM saiMdhavaM |  
taddattAstrabalAdajIghanadatO drONE hatE draupadeH  
yO bhImaM cha nijAstranamra makarOt taM naumi nArAyaNaM || 26 ||

### Word-by-word Meaning:

**droNe** = (while) Drona; **pANDavaiH** = with Pandavas; **yudhyati** = was fighting; **prAgjyotiShaM** = the king of prAgjyotiSha pura (Bhagadatta, son of Narakasura); **pArthataH** = through Arjuna; **vinihataM** **kRutvA** = having made him kill; **tasya** = his (Arjuna's); **sute hate** = when the son was killed; **arjunaM** = Arjuna; **nishi** = in the night; **shivaM** = to Shiva; **nItvA** = leading; **taddata astrabalAt** = from the strength of the arrow given by him (Shiva); **saindhavaM** = Saindhava (jayadratha); **ajIghanat** = made (Arjuna) kill; **ataH** = thereafter; **draupadeH** = through Dhristadyumna; **droNe hate** = when Drona was killed; **yaH** = one who; **bhImaM cha** = Bhima also; **nija astra namraM** = to show respect to Narayanastra; **akarot** = made; **taM nArAyaNam** = to that Lord Narayana; **naumi** = (I) bow;

### Translation:

I bow to Lord Narayana, who

- made Arjuna kill the king of prAgjyotiSha pura (Bhagadatta, son of Narakasura), while Drona was fighting with the Pandavas
- led Arjuna to Shiva on the night Arjuna's son (Abhimanyu) was killed
- prompted Shiva to give Arjuna the divine weapon (paashupataastra), using which Arjuna killed Saindhava (Jayadratha)
- made Drupada's son (Dhrushtadyumna) kill Dronacharya
- made Bhima show respect to Narayanastra

### Notes:

When Abhimanyu was killed in an adharmic manner that was totally against the rules of war, Arjuna was furious. He took an oath to kill Jayadratha, who had prevented the Pandavas from helping Abhimanyu, before the sun set the next day. That night Krishna took Arjuna in an astral form to Kailasa where under his prompting Shiva blessed Arjuna and gave him the paashupataastra. The MBTN says that Krishna made Shiva bless Arjuna because Shiva is Indra's guru (arjuna's mula roopa) and God always uses the guru as the medium or channel for his grace.

Under Krishna's prompting the Pandavas led by Dharmaraja told Dronacharya that his son Ashwaththama had been killed. The totally disheartened Drona shed his weapons and went into a trance in order to end his life. Dhruvadyumna used this opportunity to behead Drona and thus end a major threat to the Pandavas. It must be remembered that Drupada had obtained Dhruvadyumna through a yagna with the primary objective of defeating and killing Drona. That objective was fulfilled in the war.

On hearing that his father had been killed through a subterfuge and that too when he was in a trance, Ashvatthama took an oath to wipe off the entire Pandava army and discharged the Narayanastra in anger. This scared everybody in the Pandava army as there is no defence against this astra. Krishna then showed them a way out, he asked them to bow to the Astra in a gesture of surrender and thus escape its fury. Arjuna and everybody in the Pandava army immediately did so to save their lives. Bhima did not bow because he believed that a Kshatriya should not bow to an enemy's weapon. As a true Vaishnava he had no qualms in bowing to the Narayana astra but wanted to do this out of devotion and not out of fear and certainly not to save his life! The astra fell on the top of the head of Bhima like fire falling on fire. (meaning it did not hurt him). Krishna entered Bhima's chariot, snatched away his weapons and pushed him away from the chariot, thereby making him pay respect to Narayanastra.

### Verse 27 : karNavadhaH bhAvasangrah

The twenty-seventh chapter of MBTN is condensed into the following verse by Rayaru.

यत्सामर्थ्यबलेन सूर्यतनुजे पार्थेन युद्धे जिते  
पश्चाच्छल्यमवाप्य सारथिवरं धर्मात्मजं सायकैः ।  
शीर्णागं कृतवत्यमुं शिबिरगं पार्थं च मृत्योरपात्  
यः पार्थेन हतेऽर्कजे नृपनुतः पायात्स नः केशवः ॥ २७ ॥  
ಯತ್ಸಾಮರ್ಥ್ಯಬಲೇನ ಸೂರ್ಯತನುಜೇ ಪಾರ್ಥೇನ ಯುದ್ಧೇ ಜಿತೇ  
ಪಶ್ಚಾಚ್ಛಲ್ಯಮವಾಪ್ಯ ಸಾರಥಿವರಂ ಧರ್ಮಾತ್ಮಜಂ ಸಾಯಕೈಃ ।  
ಶೀರ್ಣಾಗಂ ಕೃತವತ್ಯಮುಂ ಶಿಬಿರಗಂ ಪಾರ್ಥಂ ಚ ಮೃತ್ಯೋರಪಾತ್  
ಯಃ ಪಾರ್ಥೇನ ಹತೇಽರ್ಕಜೇ ನೃಪನುತಃ ಪಾಯಾತ್ಸ ನಃ ಕೇಶವಃ ॥ ೨೭ ॥  
yatsAmarthyabalena sUryatanujE pArthEna yuddhE jitE  
pashchAchChalyamavApya sArathivaraM dharmAtmajaM sAyakaiH |  
shIrNAMgaM kRutavatyamuM shibiragaM pArthaM cha mRutyOrapAt  
yaH pArthEna hatE&rkajE nRupanutaH pAyAtsa naH kEshavaH || 27 ||

### Word-by-word Meaning:

**yat** = whose; **sAmarthya balena** = strength of grace; **sUryatanuje** = the son of sun (Karna); **parthena** = by Arjuna; **yuddhe jite** = was defeated in the battle; **pashchAt** = after that; **sArathivaraM** = as proficient charioteer; **shalyaM** = Shalya; **avApya** = getting; **dharmAtmajaM** = Dharmaraja; **sAyakaiH** = by the arrows; **shIrNA-NgaM** = a person with badly bruised body; **kRutavati** = when made; **yaH** = who; **shibiragaM** = who went to the tent (of Dharmaraja); **amuM** = this (dharmaraja); **pArthaM cha** = Arjuna also; **mRutyoH** = from death; **apAt** = saved; **pArthena** = by Arjuna; **arkaje hate** = when the son of sun (Karna) was killed; **nRupanutaH** = praised by Dharmaraja; **sa keshavaH** = that Lord Keshava; **naH** = us; **pAyAt** = may protect

### Translation:

May Lord Keshava protect us, by the strength of whose grace

- Arjuna defeated Karna in the battle field
- Karna secured Shalya as his good and efficient charioteer
- Karna badly wounded Dharmaraja with his arrows
- Arjuna, who went to Dharamaja's camp, was saved from an untimely death, as was Dharmaraja
- Karna was killed by Arjuna,
- Dharmaraja praised the Lord (for all that he had done)

**Note:**

When Dharmaraja retreated to his tent after getting badly wounded by Karna, Krishna and Arjuna went to his tent to see him. Dharmaraja assumed that Arjuna had come to inform him that he had killed Karna and when he learnt that this was not true he flew into a rage. He angrily asked Arjuna to give his Gandiva to Krishna so that he could kill Karna. This enraged Arjuna because he had taken a vow that he would kill any one who asked him to give away his Gandiva bow. Krishna suggested a way out of this dilemma by asking Arjuna to insult Dharamaraja, as our shastras say that insulting an elder is equivalent to killing him. Arjuna did this but immediately wanted to kill himself as atonement for insulting his elder brother. Krishna again gave him a way out and asked Arjuna to indulge in self praise as our shastras say that self praise is equivalent to committing suicide. Thus Krishna averted a major crisis in the Pandava camp and prevented the untimely deaths of Arjuna and Dharmaraja.

**Verse 28 : pANDavarAjyalAbhaH bhAvasangrah**

The twenty-eighth chapter of MBTN is condensed into the following verse by Rayaru.

ಶಲ್ಯೇ ಧರ್ಮಸುತಾದ್ಧತೇ ಕುರುಬಲೇ ಪಾರ್ಥಃ ಸಮಸ್ತೇ ಹತೇ  
ಭೀಮೇನಾನುಜಸಂಯುತೇ ವಿನಿಹತೇ ದುರ್ಯೋಧನೇ ದ್ರೌಣಿನಾ |  
ಸುಪ್ತಾನಾಂ ನಿಧನೇ ಕೃತೇ ನಿಶಿ ತತೋ ಮುಕ್ತ್ವಾ ವಿಧೇರಸ್ತ್ರತಃ  
ಪಾರ್ಥಾನ್ ರಾಜ್ಯಮಿತಾಂಶ್ಚ ತತ್ಸುತಸುತಂ ಯೋಽಪಾತ್ಸ ನೋಽವ್ಯಾಧರೀಃ || ೨೮ ||  
ಶಲ್ಯೇ ಧರ್ಮಸುತಾದ್ಧತೇ ಕುರುಬಲೇ ಪಾರ್ಥೇಃ ಸಮಸ್ತೇ ಹತೇ  
ಭೀಮೇನಾನುಜಸಂಯುತೇ ವಿನಿಹತೇ ದುರ್ಯೋಧನೇ ದ್ರೌಣಿನಾ |  
ಸುಪ್ತಾನಾಂ ನಿಧನೇ ಕೃತೇ ನಿಶಿ ತತೋ ಮುಕ್ತ್ವಾ ವಿಧೇರಸ್ತ್ರತಃ  
ಪಾರ್ಥಾನ್ ರಾಜ್ಯಮಿತಾಂಶ್ಚ ತತ್ಸುತಸುತಂ ಯೋಽಪಾತ್ಸ ನೋಽವ್ಯಾಧರೀಃ || ೨೮ ||

shalyE dharmasutAddhatE kurubalE pArthaiH samastE hatE  
bhImEnAnujasaMyutE vinihatE duryOdhanE drauNinA |  
suptAnAM nidhanE kRutE nishi tatO muktvA vidhErastrataH  
pArthAn rAjyamitAMshcha tatsutasutaM yO&pAtsa nO&vyAddhariH || 28 ||

**Word-by-word Meaning:**

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**shalye** = When Shalya; **dharmasutAt hate** = was killed by Dharmaraja; **samaste kurubale** = when the entire army of Kauravas was killed; **pArthaiH** = by Pandavas; **hate** = killed; **bhImena** = by Bhima; **anuja saMyute** = along with brothers; **duryodhane vinihate** = Duryodhana was killed; **drauNinA** = by Ashvatthama; **nishi** = in the night; **suptAnAM** = sleepers; **nidhane** = slaughter; **kRute** = done; **tataH** = after that; **vidheH astrataH** = from the BrahmAstra (discharged by Ashvatthama); **muktvA** = by protecting; **rAjyamitAn cha** = well established in the kingdom; **pArthAn** = Pandavas; **tat suta sutaM** = their grandson (Parikshit); **yaH** = one who; **apAt** = protected; **sa hariH** = that Lord Hari; **naH** = us; **avyAyAt** = may protect

### Translation:

May Lord hari protect us, by whose prerane

- Shalya was killed by Dharmaraja
- Pandavas destroyed the entire Kaurava army
- Bhimasena killed Duryodhana along with all his brothers
- Ashvatthama killed all the sleeping persons (including Drishtadyumna) in the tents of Pandavas
- Pandavas and their grandson (Parikshit) were saved from the Brahmastra, discharged by Ashwatthaama
- Pandavas were crowned as the rulers of the land

### Verse 29 : samastadharmasaNgrahaH bhAvasangrah

The twenty-ninth chapter of MBTN is condensed into the following verse by Rayaru.

ಕೃಷ್ಣಾಭ್ಯಾಮಪಿ ಭೂಸುರೈರ್ನೃಪಸುತೌ ರಾಜ್ಯೇಽಭಿಷಿಕ್ತೌ ದ್ವಿಜೈಃ  
ದಗ್ಧೇ ನಿಂದತಿ ಭಿಕ್ಷುಕೇ ಖಲತರೇ ಸ್ವಂ ವಿಪ್ರತೀಸಾರತಃ |  
ರಾಜ್ಯಂ ತ್ಯಕ್ತುಮಥೋದ್ಯತೌ ವಚನತೌ ಯಸ್ಯಾಪ್ತ ಭಿಷ್ಮಾತ್ತತಃ  
ಶುಶ್ರಾವಖಿಲಧರ್ಮನಿರ್ಣಯಮದಃ ಕೃಷ್ಣಾದ್ವಯಂ ಧೀಮಹಿ || ೨೯ ||  
ಕೃಷ್ಣಾಭ್ಯಾಮಪಿ ಭೂಸುರೈರ್ನೃಪಸುತೌ ರಾಜ್ಯೇಽಭಿಷಿಕ್ತೌ ದ್ವಿಜೈಃ  
ದಗ್ಧೇ ನಿಂದತಿ ಭಿಕ್ಷುಕೇ ಖಲತರೇ ಸ್ವಂ ವಿಪ್ರತೀಸಾರತಃ |  
ರಾಜ್ಯಂ ತ್ಯಕ್ತುಮಥೋದ್ಯತೌ ವಚನತೌ ಯಸ್ಯಾಪ್ತ ಭಿಷ್ಮಾತ್ತತಃ  
ಶುಶ್ರಾವಖಿಲಧರ್ಮನಿರ್ಣಯಮದಃ ಕೃಷ್ಣಾದ್ವಯಂ ಧೀಮಹಿ || ೨೯ ||

kRuShNAbhyAmapi bhUsurairnRupasutO rAjyE&bhiShiktO dvijaiH  
dagdhE niMdati bhikShukE khalatarE svaM vipratIsArataH |  
rAjyaM tyaktumathOdyatO vachanatO yasyApta bhIShmAttataH  
shushrAvakhiladharmanirNayamadaH kRuShNadvayaM dhImahi || 29 ||

### Word-by-word Meaning:

**kRuShNabhyAm** = by both the Krishnas (Krishnadvaipayana aka Vedavyasa and Gopala Krishna);  
**bhUsuraiH api** = by the learned brahmins also; **rAjye** = in the kingdom; **abhiShiktaH** = coronated as the

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king in that kingdom; **nRupasutaH** = the son of king Panduraja (dharmaraja); **khalatare** = very evil; **vipratIsArataH** = from a hostile viewpoint; **nindati** = condemning; **bhikShuke** = a bhikShu or sanyasi (chArvAka who came in disguise); **dvijaiH** = by brahmins; **dagdhe** = (that bhikShu) was burnt for his evil behavior; **svaM** = his own; **rAjyaM** = kingdom; **tyaktum** = abandoning; **udyataH** = on the verge; **atha** = thereafter; **yasya** = by whose; **vachanatah** = from the words (order); **Apta bhIShmAt** = from his beloved grandfather Bhishma; **tataH** = then; **akhila dharma nirNayaM** = final verdict of all dharmas; **shushrAva** = made (Dharmaraja) listen; **kRuShNadvayaM** = these two Krishnas (Vedvyasa and Krishna); **adaH** = humbly; **dhImahi** = (I) meditate upon.

### Translation:

I humbly meditate on the Krishna duo (Vedavyasa and Krishna)

- who crowned Dharmaraja as the king in the kingdom (of Hastinapura) along with learned brahmins
- on whose instigation, the brahmins cursed and burnt the evil bhikShu (chArvAka) who reprimanded Dharmaraja
- on whose orders Bhishma taught the various tenets of dharma to the grieving Dharmaraja, who wanted to abandon the kingdom

### Note:

At the time of Dharmaraja's coronation a RakShasa (chArvAka) came in the guise of a tridaNDi sanyasi and chastised Dharmaraja saying that his sinful acts (like killing his cousins and elders) were worthy of universal condemnation. Since Dharmaraja too had similar guilty feelings in his heart, he became highly despondent. Seeing this turn of events, all the knowledgeable brahmins assembled there cursed the chArvAka saying "Oh sinner ! this righteous Dharmaraja is always noble and revered by us. How dare you speak like this? We curse you to burn down to ashes". Their curse worked and the sinner chArvAka was burnt down to ashes instantly. However, Dharmaraja was not convinced totally. So Krishna took him and the other Pandavas to hear Bhishma's thoughts on this. Bhishma convinced Dharmaraja that his actions were righteous and rooted in dharma. On Krishna's prompting, Bhishma taught the Pandavas everything that he had learnt in his lifetime. This portion of the Mahabharata is a compendium of the tenets of dharma.

### Verse 30 : yAgasamAptiH bhAvasangrah

The thirtieth chapter of MBTN is condensed into the following verse by Rayaru.

स्मृत्वा यं द्युसरित्सुतो वसुरभूद्राजा यदाशासितो  
निर्दुःखोऽथ जुगोप धर्मनिरतो जित्वा स्वराज्ये कलिं ।  
यः पार्थ समबोधयत् मृतशिशुं योऽजीवयत्पांडवैः  
यो यज्ञं समकारयत् बहुधनैः ध्यायामि तं केशवं ॥ ३० ॥  
ಸ್ಮೃತ್ವಾ ಯಂ ದ್ಯುಸರಿತ್ಸುತೋ ವಸುರಭೂದ್ರಾಜಾ ಯದಾಶಾಸಿತೋ  
ನಿರ್ದುಃಖೋಽಥ ಜುಗೋಪ ಧರ್ಮನಿರತೋ ಜಿತ್ವಾ ಸ್ವರಾಜ್ಯೇ ಕಲಿಮ್ ।  
ಯಃ ಪಾರ್ಥಂ ಸಮಬೋಧಯತ್ ಮೃತಶಿಶುಂ ಯೋಽಜೀವಯತ್ಪಾಂಡವೈಃ

ಯೋ ಯಜ್ಞಂ ಸಮಕಾರಯತ್ ಬಹುಧನೈಃ ಧ್ಯಾಯಾಮಿ ತಂ ಕೇಶವಮ್ || ೩೦ ||

smRutvA yaM dyusaritsutO vasurabhUdrAjA yadAshAsitO  
nirduHkhO&tha jugOpa dharmaniratO jivA svarAjyE kaliM |  
yaH pArthaM samabOdhayat mRutashishuM yO&jIvayatpAMDavaiH  
yO yaj~jaM samakArayat bahudhanaiH dhyAyAmi taM kEshavaM || 30 ||

### Word-by-word Meaning:

**dyusaritsutaH** = son of Akashaganga (Bhishma); **yaM** = whom; **smRutvA** = by meditating upon; **vasuH abhUt** = became a vasu (returned to his original vasu roopa); **rAjA** = king (Yudhisthira); **yat** = (from) whose; **AshAsitaH** = consolation; **nirduHkhaH** = gave up the depression; **atha** = there after; **svarAjye** = in his own kingdom; **kalim** = the evil Kali; **jivA** = winning; **dharmanirataH** = by following the path of righteousness; **jugopa** = ruled and protected (the kingdom); **yaH** = who; **pArthaM** = to Arjuna; **samabodhayat** = retaught; **yaH** = who; **mRuta shishuM** = dead infant (Parikshit); **ajIvayat** = brought back to life; **yaH** = who; **pANDavaiH** = by Pandavas; **bahudhanaiH** = utilizing lot of wealth; **yagnaM** = sacred sacrifice; **samakArayat** = made perform; **taM keshavam** = that Keshava; **dhyAyAmi** = (I) meditate upon;

### Translation:

I meditate upon Lord Keshava,

- by meditating upon whom, the son of Akashaganga (Bhishma) became a vasu (i.e, returned to his original vasu roopa)
- by whose consolation king Yudhishtira discarded his depression and ruled and protected (the kingdom) in a righteousness manner and defeated the evil Kali
- who retaught (the concepts of Gita) to Arjuna (which he had forgotten)
- who brought back to life the dead infant (Parikshit)
- who made Pandavas perform the yagna (Ashvamedha) that needed a lot of wealth

### Note:

After the war Dharmaraja was advised to perform Rajasuya yaaga for the benefit of the kingdom. However, he was reluctant to do so as the whole country was devastated by the kurukshetra war and collecting wealth for the yaaga would have imposed a huge burden on an already weary population. Vedavyasa understood this and suggested a way out. He directed the Pandavas to retrieve wealth from a treasure hidden in a secret part of the Himalayas. Once this was done, He and Krishna personally supervised the completion of the yaaga.

Once when Arjuna and Krishna were resting in the palace, Arjuna asked Krishna to reteach the principles of Gita. He said he had forgotten portions of the teaching due to the exigencies and pressures of the war. Krishna chided him mildly for forgetting the invaluable advice given to him, but repeated the key concepts of the Gita for his benefit. This portion of Mahabharata is called 'anu gIta'.

In his original form, Bheeshmaachaarya was Dyu, one of the 8 vasus. At the time of his death, God gave him remembrance of his moola roopa and sent him back to his original form. Ambaalika, who fought against Bheeshma throughout his life and eventually caused his death, was the incarnation of Varaangi, the wife of Dyu. After her death, she joined her husband in her original form. Thus Lord Parashurama kept his promise of uniting Ambaalika with Bheeshma, albeit in their moola roopas and not in their earthly forms.

**Verse 31 : dhRutarAShTrAdisvargaprAptiH bhAvasangrah**

The thirty-first chapter of MBTN is condensed into the following verse by Rayaru.

यद्युक्ताः पांडुपुत्राः क्षितिमथ जुगुपुः धर्मराजः त्वरावान्  
धर्मे यत्प्रीतयेऽभूत् पवनजवचनैरांबिकेयं विरक्तं ।  
व्यासात्मा यो वनस्थं त्वकृत निजमनोऽभीष्टवंतं गतं स्वं  
नाथं पार्थाः स्मरंतो मुमुदुरपि पदं यस्य कृष्णं तमीडे ॥ ३१  
ಯದ್ಯುಕ್ತಾಃ ಪಾಂಡುಪುತ್ರಾಃ ಕ್ಷಿತಿಮಥ ಜುಗುಪುಃ ಧರ್ಮರಾಜಃ ತ್ವರಾವಾನ್  
ಧರ್ಮೇ ಯತ್ಪ್ರೀತಯೇಽಭೂತ್ ಪವನಜವಚನೈರಾಂಬಿಕೇಯಂ ವಿರಕ್ತಮ್ |  
ವ್ಯಾಸಾತ್ಮಾ ಯೋ ವನಸ್ಥಂ ತ್ವಕೃತ ನಿಜಮನೋಽಭೀಷ್ಟವಂತಂ ಗತಂ ಸ್ವಮ್  
ನಾಥಂ ಪಾರ್ಥಾಃ ಸ್ಮರಂತೋ ಮುಮುದುರಪಿ ಪದಂ ಯಸ್ಯ ಕೃಷ್ಣಂ ತಮೀಡೇ ॥ ೩೧ ॥

yadyuktAH pAMDuputrAH kShitimatha jugupuH dharmarAjaH tvarAvAn  
dharmE yatprItayE&bhUt pavanajavachanairAMBikEyaM viraktaM |  
vyAsAtmA yO vanasthaM tvakRuta nijamanO&bhIShTavaMtaM gataM svaM  
nAthaM pArthAH smaraMtO mumudurapi padaM yasya kRuShNaM tamIDE || 31 ||

**Word-by-word Meaning:**

**atha** = after (the war); **yat yuktAH** = being with whom (in whose company); **pANDuputrAH** = Pandavas; **kShitim** = the earth; **jugupuH** = ruled and protected; **dharmarAjaH** = Dharmaraja; ); **pavanaja vachanaiH** = by the words of Bhimasena; **yat prItaye** = for pleasing whom; **dharme** = in performing religious ceremonies (like yagnas); **tvarAvAn** = quick; **abhUt** = became; **yaH** = who; **vyAsAtmA** = in the form of Vedavyasa; **AmbikeyaM** = Dhritarashtra; **viraktam** = out of detachment; **vanasthaM tu akRuta** = made to go to the forest; **nijamanaH abhIShTavantaM** = as per his own desire; **nAthaM** = the Lord; **smarantaH** = by meditating upon; **svaM gataM** = went to his own position (as gandharva); **api** = also; **yasya** = whose; **padaM** = feet; **pArthAH** = the Pandavas; **mumuduH** = rejoiced; **tam kRuShNaM** = to that Lord Krishna; **IDE** = (I) extol;

**Translation:**

I extol Lord Krishna,

- in whose company Pandavas ruled and protected the earth
- for pleasing whom Dharmaraja hastened to perform religious ceremonies (like yagnas) after being prompted by Bhima
- by whose instigation, Bhima spoke words of wisdom to Dhritarashtra
- who (Vedavyasa) made Dhritarashtra retire to the forest with detachment,
- by whose grace Dhritarashtra, of his own accord, went back to his moola roopa (as a gandharva)
- by meditating upon whose feet, the Pandavas rejoiced

**Notes:**



One night Dharmaraja was approached by a Brahmin seeking wealth to perform a yagna. He asked the Brahmin to come back in the morning. The Brahmin was worried that the auspicious muhurtha to perform the yagna would pass and so went to Bhima, the crown prince, asking for help. Bhima immediately gave him ornaments adorning his body and sent him on his way. Later Bhima ordered the nagari (royal drums) to be sounded. Dharmaraja was intrigued by this and sent his emissaries to Bhima to find out the reason for the untimely nagari. Bhima told them that he wanted the world to know that despite being a mortal Dharmaraja was sure he would live till the morning to give the Brahmin the wealth he desired! Dharmaraja understood the true meaning of Bhima's sarcasm and from then on performed his acts of charity with alacrity.

In general, Bhima spared no opportunity to remind Dhritarashtra of the horrible way in which his sons had died. When Dhritarashtra sought money from Bhima to perform the shrAddha of his sons, Bhima refused saying that the money in the royal exchequer was to be spent only on projects benefiting the kingdom and not for the emancipation of the vile kauravas. Dharmaraja agreed with Bhima's stand but gave his personal money to Dhritarashtra to perform the shrAddha. When Dhritarashtra discussed this with Vidura, the latter explained that Bhima's intention was not to hurt Dhritarashtra but to engender vairagya and turn his mind towards God in preparation for the final journey. Dhritarashtra saw the wisdom in this and decided to go to the forest to perform penance. Even though Dharmaraja attempted to dissuade him, Dhritarashtra undertook a fast to persuade the Pandavas to let him go. He went to the forest accompanied by Gandhari, Vidura, Sanjaya and Kunti. After a few years, the Pandavas received word that all four had died in a forest fire. By virtue of the penance performed in the final part of his life, Dhritarashtra was able to regain his moola roopa as a Gandharva. This was the sole intention behind Bhima's actions in taunting him.

### Verse 32 : pANDavasvargArohaNam bhAvasangrah

The thirty-second chapter of MBTN is condensed into the following verse by Rayaru.

yae yòà ivàzapa\*Èkulmvxlt! AiwRtae=gat! Svlaekm!  
devE-%R:Mya\*upetae ydnu injpm! pa{fva APyvapu> ,

यो यष्टा विप्रशापाद्यदुकुलमवधीत् अर्थितोऽगात् स्वलोकं

दैवैर्भिक्ष्याद्युपेतो यदनु निजपदं पांडवा अप्यवापुः ।

दैत्या यद्वेषतोऽंधी तमसि निपतिता बुद्धरूपोऽभवद्यः

कल्क्यात्मांते कलेर्यः कुजननिधनकृत् पातु सौऽस्मान् मुकुंदः ॥ ३२ ॥

ಯೋ ಯಷ್ಟಾ ವಿಪ್ರಶಾಪಾದ್ಯದುಕುಲಮವಧೀತ್ ಅರ್ಥಿತೋಽಗಾತ್ ಸ್ವಲೋಕಮ್

ದೇವೈರ್ಭಿಕ್ಷ್ಯಾದ್ಯುಪೇತೋ ಯದನು ನಿಜಪದಂ ಪಾಂಡವಾ ಅಪ್ಯವಾಪುಃ ।

ದೈತ್ಯಾ ಯದ್ವೇಷತೋಽಂಧೇ ತಮಸಿ ನಿಪತಿತಾ ಬುದ್ಧರೂಪೋಽಭವದ್ಯಃ

ಕಲ್ಕ್ಯಾತ್ಮಾಂತೇ ಕಲೇರ್ಯಃ ಕುಜನನಿಧನಕೃತ್ ಪಾತು ಸೋಽಸ್ಮಾನ್ ಮುಕುಂದಃ ॥ ೩೨ ॥

yO yaShTA viprashApAdyadukulamavadhIt arthitO&gAt svalOkaM

dEvairbhaiShmyAdyupEtO yadanu nijapadaM pAMDavA apyavApuH |

daityA yadvEShatO&MdhE tamasi nipatitA buddharUpO&bhavadyaH

kalkyAtmAMtE kalEryaH kujananidhanakRut pAtu sO&smAn mukuMdaH || 32 ||

### Word-by-word Meaning:

**yaH** = One who; **yaShTA** = performed yagnAs; **viprashApAt** = from the curse of a Brahmin; **yadukulam** = the clan of yadus; **avadhIt** = killed; **devaiH arthitaH** = prayed by the gods; **bhaiShmya Adi upetaH** = along with Rukmini and other consorts; **svalokam** = His abode; **agAt** = went back to; **yadanu** = following which; **pANDavA** = Pandavas; **api** = also; **nijapadaM** = their own abodes; **avApuH** = obtained; **yat** = (from) whose; **dveshataH** = hatred; **daityA** = the demons; **andhe tamasi** = in andhatamas (eternal hell); **nipatitA** = fell; **yaH** = who; **buddharUpaH abhavat** = incarnated as Buddha (to delude the undeserving); **yaH** = who; **kaleH ante** = at the end of Kali yuga; **kalkyAtmA** = in the incarnation of Kalki; **kujana nidhanakRut** = killed the evil ones; **saH mukundaH** = that Lord Mukunda (one who gives mokSha to muktivyogya jIvAs); **asmAn** = us; **pAtu** = may protect;

### Translation:

May Lord Mukunda protect us,

- who performed yagnAs (in a very unique manner)
- who brought an end to the clan of yadus, using the curse of Brahmins as a pretext
- who went back to His abode along with Rukmini and other consorts, as requested by the gods,
- whose departure triggered the return of Pandavas back to their respective abodes
- whose hatred caused demons to fall into eternal hell
- who incarnated as Buddha (to delude the undeserving)
- who will incarnate as Kalki at the end of Kali yuga to destroy evil people

### Notes:

In order to set an example for others, Krishna performed a yagna in kuru-kshetra for 12 years. Many renowned sages like Daksha, Bhrgu, Narada, Kashyapa, Vishwamitra participated in this. The final ceremony itself - where guests are honored, given gifts and sent off with full honors – lasted one full year!

Afer the Kurukshetra war, Gandhari cursed Krishna saying that just as He had caused her family to be destroyed, so would His family (the yadavas) be destroyed. Krishna gladly accepted her curse and used it as a pretext to drain the excess punya Gandhari had accumulated by serving her husband. Later, the Gods led by Brahma approached Krishna and requested him to end his avatara. He promised to do so in due course.

Some of the younger yadavas decided to have a little fun with the sages who were visiting Krishna. They dressed up Samba (Jambuvati's son) as a pregnant lady and asked the sages to predict the sex of the baby. The sages were angered by this affront and cursed them saying that the girl would give birth to a pestle (onake in kannada) that would destroy the entire yadava clan. When Samba did give birth to a pestle, the yadavas were scared. They pounded the pestle into fine dust and threw that into the ocean. Unfortunately for them, the dust came back and settled on the weeds growing on the seashore. Many years later, during a drunken orgy, the yadavas used these to fight amongst themselves and kill each other off. Thus the curse of sages came true.

Acharya Madhva says that both the curses (by Gandhari and the sages) were in accordance with Krishna's divine will to end the yadava clan quickly so that Kali-yuga could begin in right earnest.

When the Pandavas discovered that the yadavas clan had been destroyed and that Krishna too had departed for his heavenly above, they decided to end their stay on Earth. They crowned Parikshit as the king and

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ascended the Himalayas. As they climbed the mountain, they discarded their bodies one by one, until Dharmaraja was the only one left.

Acharya Madhva provides us the correct factual picture about the Buddha incarnation in the MBTN (Chapter 32, verses 130 – 148).

The budhdhAvatAra happened twice. In the first incarnation He aided the gods in a very special way in their battle with the demons of Tripura. The background to the second incarnation is as follows.

In the early stages of kaliyuga, just after Krishna avatAra had completed, the whole world was full of correct knowledge thanks to the efforts of Krishna and Vedavyasa. However, many of the demons (asuras) slain by Shiva in Tripura also took their births and started learning and practising this knowledge. Just as a good person will not tolerate a dog eating prasada from a yagna, the celestials could not bear to see correct knowledge falling into wrong hands. Hence they approached Lord Vishnu for a solution to this problem.

The king of Shakya was Shuddhodhana. He had a baby son. The Lord entered this baby and started spouting concepts that were (seemingly) opposed to vedas. In order to prove the divinity of the baby and engender confidence in its words, the Lord ordered all the devatas to attack the baby. He even appeared as Vishnu and threw the Sudarshana chakra at the baby. Since the baby was Vishnu Himself, none of the attacks made any dent on it. This convinced the king and his followers that the baby was superior to all Hindu gods and, by inference, the new philosophy preached by the baby was superior to vedic concepts. After a while the Lord withdrew from the baby's body and went to heaven. Acharya Madhva aptly describes this avatara in the dvAdasha stotra as “daityavimohaka nityasukhAde devasubodhaka buddhasvarUpa”.

According to the MBTN, Kalki will appear at the end of Kaliyuga as the son of Vishnuyasa in Sambala village. He will destroy all wicked people, eradicate all evil and re-establish vedic dharma. The name “kalki” indicates this. It also means one who is pure bliss and pure knowledge”.

**Sign off Verse :**

महाभारत तात्पर्यनिर्णयाशय संग्रहः ।

राघवेद्रेण यतिना कृतः सज्जनसंविदे ॥

ಮಹಾಭಾರತ ತಾತ್ಪರ್ಯನಿರ್ಣಯಾಶಯ ಸಂಗ್ರಹಃ ।

ರಾಘವೇಂದ್ರೇಣ ಯತಿನಾ ಕೃತಃ ಸಜ್ಜನಸಂವಿದೇ ॥

mahAbhArata tAtparyanirNayAshaya saMgrahaH |

rAghavEMdrENa yatinA kRutaH sajjanasaMvidE ॥

**Word-by-word Meaning:**

**mahAbhArata tAtparyanirNayA** = mahAbhArata tAtparyanirNayA (composed by Acharya Madhva); **Ashaya** = intent or purport; **sangraha** = compilation or collection; **Raghavendra yatina** = by Sri Raghavendra Yati; **kRutaH** = done; **sajjana** = Virtuous people, can also mean followers of Vayu devaru (Upanishad defines the word ‘sat’ to mean Vayu devaru – “saditi praanah”); **sam** = good, is also one of the secret names of the Lord; **vide** = knowledge, can also mean attaining (from the root ‘vida’ laabhe).

**Translation:**

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By choosing his words with care, Rayaru lists two benefits, based on the level of the person reading or reciting this stotra. Here is the meaning:

This compilation of the purport (Ashaya) of mahAbhArata tAtparyanirNayA was done by Raghavendra yati:

- In order to provide virtuous people with good knowledge
- In order to help devotees of Vayu devaru attain the feet of the Lord (i.e, attain moksha)

**Notes:**

In constructing the verse this way, Rayaru is indicating that the fruits depend on the type of person. Those who are merely good natured and not devotees of Vayu devaru attain good knowledge about MBTN. However, those who in addition to being virtuous are also staunch devotees of Vayu devaru, derive a much higher benefit – they attain salvation by pleasing the Lord.

**Sri Raghavendra guruvantargata  
Sri Bhaarati Ramana Mukhyapraantargata  
shrI narasimha rAma vedavyAsAtmaka  
|| shrI kRuShNArpaNamastu ||**