

Yudhishthira with his mace, was himself killed by *Yudhishthira*, who then, together with *Indrasena*, mounted the chariot of *Sahadeva*. *Nakula* killed *Kahemānkara* and *Mahāmukha*, and was compelled by the Trigarta king *Suratha* (whom he killed?) to mount *Bhīma*'s chariot. *Bhīma* put *Kotikāśya* to flight and slew him. *Arjuna* killed the twelve *Sauvira* heroes, etc.; *Jayadratha* put *Draupadī* down and fled. *Yudhishthira*, seeing *Draupadī* and *Dhaumya* walking in front, caused her to be taken up on the chariot of *Sahadeva*. *Arjuna* advised *Bhīma* to refrain from slaying the remnant of the *Saindhava* host. *Bhīma* prevailed upon *Yudhishthira* to return to the hermitage with the twins and *Draupadī* and *Dhaumya*, while he himself would find out and slay *Jayadratha*. *Yudhishthira* entreated him not to slay him, remembering *Duṣṣala* and *Gāndhārī*; but *Draupadī* indignantly required that he should be slain, and *Bhīma* and *Arjuna* went in search of him. In the hermitage *Yudhishthira* found *Mārkaṇḍeya* and many other *brahmins* and ascetics, who were greatly bewailing the lot of *Draupadī*. Meanwhile *Arjuna* killed the horses of *Jayadratha*, though they were a full *kroṣa* ahead of him. *Jayadratha* was then overtaken by *Bhīma*, but *Arjuna* entreated *Bhīma* not to kill him (III, 271).

Draupadīja, pl. (°āḥ) ("sons of *Draupadī*") = *Draupadeya*, pl.: VIII, †4202.

[**Draupadiparītāpavākya(m)**] ("the complaints of *Draupadī*"; cf. *Arjunābhigamanaparvan*). § 325: While they were conversing in the evening, filled with sorrow, *Kṛṣṇā*, who wondered at the hardheartedness of *Duryodhana*, *Karṇa*, *Çakuni*, and *Duṣṣasana*, who were the only four that did not shed tears at their being exiled, and who lamented their present state so different from their former happiness, tried to excite *Yudhishthira* to revenge himself (III, 27).—§ 326: *Draupadī* related the old story of the conversation between *Prahlāda* (the chief of the *Asuras* and the *Dānavas*, well versed in the mysteries of the science of duty) and his grandson *Bali Vairocana*, in which *Prahlāda* told *Bali* that neither might nor forgiveness is invariably meritorious, and then she said: "I therefore consider, O king! that time has come for thee to put forth thy might" (III, 28).—§ 327: *Yudhishthira* maintained that a wise man should ever forgive his persecutor; that wrath has been given to man for the destruction of the world; and cited *gāthas* of the forgiving *Kācya*: "Forgiveness is virtue, sacrifice, the *Vedas*, etc.; men of forgiveness obtain regions in the *Brahmaloka*; when one forgives everything, then he becomes *brāhman* (*brahma sampadyate*); this and the other world belongs to him who forgives, etc." (III, 29). From the fact that pious persons are often unhappy (v. 1133, *Yudhishthira* is said to have performed the *aśvamedha* (!), *rājasūya*, *pūṇḍarīka*, and *gosava* sacrifices) and vicious persons happy, *Draupadī* concludes that *Dhātṛ* and *Vidhātṛ* have clouded *Yudhishthira*'s senses, that it is folly to aspire to final emancipation (*mokṣa*), that the consequences of acts are inevitable, that God (*Īcvara*, *Dhātṛ*, *Śrāyambhu* *Prapitāmaha*) makes creatures to work as a wooden doll is made to move its limbs by a wire-puller, etc., and causes them to destroy each other, that God does not behave towards his creatures like a father or mother, but like a vicious person; either God is sinful, or Might (and not God) is the true cause of acts, and then those are to be pitied that have no might (III, 30). *Yudhishthira* censured *Kṛṣṇā* for her atheism (*nāstikya*), saying that one should not act virtuously from the desire of reaping fruits, but

because it is ordained so by the *Veda*, the ancient religion revealed by the *ṛṣis*, and because it is the conduct of the good and wise; neither should one doubt virtue or religion nor censure God, by whose grace mortal man, by piety, acquires immortality. For though we may not see the results, being mysterious even to the gods, and the illusion (*māyā*) of the gods is mysterious to us, yet virtue and vice are not fruitless, as may be seen from the examples of *Vyāsa*, *Vasistha*, *Maitreya*, *Nārada*, *Lomaśa*, *Çuka*, and other *ṛṣis*, who by virtue have become superior even to the gods; as also from her own and *Dhṛṣṭadyumna*'s birth; nor would men have practised virtue, generation after generation, if asceticism, etc., were useless, and no one would pursue salvation (*nirvāṇa*), but they would live like beasts, and why should *ṛṣis*, gods, *Gandharvas*, *Rākṣasas*, and *Asuras*, who are above human conditions (*īcvara*), cherish virtue? He who, trusting the proofs of his own reasoning, rejects other authority or doubts religion and virtue, loses this and yonder world, and is lower than even *çūdras* and robbers (III, 31). *Kṛṣṇā* said that she did not slander religion nor disregard God (*Īcvara*, *Prajāpati*, *Maheçvara*); it was affliction that had extorted these words from her. She maintained that besides what a man obtains from Necessity (*hattha*), Fate (*daiva*), Accident (*svabhāva*), and deeds in a former life (*karman*) (all of which might be reduced to the last item, also called *adrçya*), which God distributes, there are also things of which man himself is the cause, working through his own intelligence and exertion. It is by exertion (*utthāna*; the explanation of *Nīl* here seems to be inadmissible) that all creatures live, even *Dhātṛ* and *Vidhātṛ*, as well as the crane on the water. Those who believe only in Destiny (*dishṭa*) or Necessity are both the meanest among men. On the other hand, if God were not the giver of good and bad fruits, there would not be any creature that was miserable, and all exertions would be successful. *Manu* himself declares that a man should act; and if he works, even if he be not successful, his debt is cancelled. "Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tills the soil with the plough, and sows the seed thereon; he then sits silent, for the clouds are now the cause; and if no rain favours him, the tiller is without blame . . . If, however, no exertion is made, there can be no success . . . All this, uttered by *Bṛhaspati* himself, a learned brahman said to my father and my brothers; from them I heard it" (III, 32). *Bhīma* tried to prevail upon *Yudhishthira* that (especially as they had lost the sovereignty by his carelessness) he should make war with the *Dhārtarāṣṭras*, aided by the *Srñjayas* and *Kaikeyas* and *Kṛṣṇā*, maintaining that a man should practise virtue (*dharma*) for the sake of gaining wealth (*artha*), and acquire wealth for the sake of pleasure (*kāma*), but neither for its own sake; that might and energy (and the protecting of the subjects) constitute the virtue of the *Kṣatriya*, and that deviation from the virtues of one's own order is never laudable; that the *Asuras*, though elder brothers in possession of power and abundance, were all vanquished by the gods through stratagem; that as wealth should be spent by one who wishes to increase his wealth, just as seeds are scattered on the ground, thus a person who throws away a little of his virtue like seeds (*dharma*) in order to gain a larger measure of virtue is regarded as wise, and that whatever sin a monarch commits in acquiring dominion, he cancels it all afterwards by sacrifices and by bestowing