

It was at this juncture that the Yādava dynasty ended and Śrī Kṛṣṇa was killed, and some of Kṛṣṇa's consorts were abducted. Arjuna could not save them, and they jumped into the river and died. Arjuna, who lost all his power began the great journey with his brothers. On their way Agnideva advised him to deposit reputed bow, Gāṇḍīva in the sea, and Arjuna did so. (Mahā-prasthāna Parva, Chapter 1, Verses 1-42). The Pāṇḍavas continued their journey, Yudhiṣṭhira leading them. They reached the Himālayas, and there Pāñcālī expired. To Bhīma's query as to why Pāñcālī expired first, Yudhiṣṭhira replied that it was due to her having been more partial to Arjuna. The others continued their journey and then Sahadeva died. Yudhiṣṭhira explained that Sahadeva died second due to his arrogance and conceit. And, the others continued going forward. An emaciated dog was already with the Pāṇḍavas during their journey. Nakula was the third to die, and Yudhiṣṭhira attributed it to his (Nakula) extreme conceit about his beauty. And, Arjuna's death next, Yudhiṣṭhira said, was due to his having not kept his vow, once made, to kill the whole lot of enemies in a day. After proceeding a short distance further Bhīma also fell dead, and Yudhiṣṭhira thought to himself that it was due to Bhīma's voracious eating. And, then Devendra came in his chariot of gold and welcomed Yudhiṣṭhira to Svarga. But, he refused the offer saying that he would not do go alone, leaving his brothers behind. When Indra assured him that his brothers were already there, in Svarga, Yudhiṣṭhira got into the chariot and reached Svarga, and he was elated to find his brothers there happy with Pāñcālī. (Mahā-prasthāna Parva and Svargārohaṇa).

32) *The meanings of the word, Arjuna.*

(1) White.

Śuklaśubhraśucīśveta-

Viśadaśvetapāṇḍavāḥ

Avadātassito gauro

Valakṣo dhavalorjunah

Hariṇah pāṇḍurah.

(Amarakośa)

(2) The plant called vīrataru.

Nadīsarjo vīrataru-

Rindrādruḥ kakubhor'junah.

(Do)

(3) Grass.

Śaṣpam bālatiṇam ghāso

yavasam ṛṇamarjunam.

(Do)

(4) Indra.

(Rgveda, Chapter 1, Anuvāka 7, Sūkta 112).

33) *Synonyms used in the Mahābhārata of Arjuna.* Aindri, Bhārata, Bhīmānuja, Bhīmasenānuja, Bibhatsu, Bṛhanala, Śākhāmḥgadhvaja, Śakraja, Śakranandana, Śakra-sūnu, Śakrātmaja, Śakrasuta, Śvetāśva, Śvetahaya, Śvetavāha, Devendratana, Dhanañjaya, Gāṇḍīvabhṛt, Gāṇḍīvadhanvā, Gāṇḍīvadhāri, Gāṇḍīvi, Guḍākeśa, Indrarūpa, Indrasuta, Indrātmaja, Indrāvaraja, Jaya, Jīṣṇu, Kapidhvaja, Kapiketana, Kapipravara, Kapivaradhvaja, Kaunteya, Kaurava, Kauravaśreṣṭha, Kauravya, Kirīṭamāli, Kauraveya, Kirīṭabhṛt, Kirīṭavān, Kirīṭi, Kṛṣṇa, Kṛṣṇasārathi, Kuntīputra, Mahendrasūnu, Mahendrātmaja, Nara, Pākāśāsani, Pāṇḍava, Pāṇḍaveya, Pāṇḍunandana, Pārtha, Paurava, Phālguna, Prabhañjanasutānuja, Savyasāci, Tāpatya, Tridaśeśvarātmaja, Vānaradhvaja, Vānaraketana, Vānaraketu, Vānaravaryaketana, Vāsavaja, Vāsavanandana, Vāsavātmaja, Vāsavi, Vijaya.

34) *Origin of certain words.* Towards the close of his life incognito, Arjuna went to the Śami tree to take out Gāṇḍīva kept in its hollow. Uttarā also was with Arjuna. Then Arjuna revealed himself to Uttarā, and also elaborated the meaning of his various names as follows:—

I shall tell you my ten names. Arjuna, Phālguna, Jīṣṇu, Kirīṭi, Śvetavāhana, Bhībhatsu, Vijaya, Kṛṣṇa, Savyasāci and Dhanañjaya.....I am called Dhanañjaya, because even after having conquered all the lands and amassed wealth I stand in the centre of righteousnessI am called Vijaya because in fights with haughty opponents I always succeed.....I am called Śvetavāhana because white horses are harnessed in war to my chariot decked with golden ornaments.....I am called Phālguna because I was born in the month of Phālguna and under the star, Phālguna... I am kirīṭi because during my fight with the Daityas I put on my head crown glowing as Sun...I am called Bibhatsu by men and Devas because I never resort to revolting means during war...Devas and men call me Savyasāci because both my hands are adept in using the bow, Gāṇḍīva...I am Arjuna because, in the world people are rare who possess such fair colour as I do, and moreover I do only white (just and ethical) acts...I am called Jīṣṇu, because I am unassailable and unconquerable, and I subjugate and conquer, and also because I am the son of Indra...My father gave me the tenth name of Kṛṣṇa because I was very attractive (Kṛṣṇa=attractive). [Mahābhārata (Malayalam)].

35) *Wives of Arjuna.*

(1) Pāñcālī (2) Ulūpi (3) Citrāngadā (4) Subhadrā.

36) *Sons of Arjuna.* Śṛṭakirīṭi, Irāvān, Babhravāhana, Abhimanyu.

ARJUNA II. A son of Emperor, Nimi.

One Arjuna, son of emperor Nimi, got philosophical advice from a Muni named Asita (Brahmāṇḍapurāṇa, Chapter 47).

ARJUNA III. (See Kārttavīryārjuna).

ARJUNA IV. A member of Yama's assembly. The other members are : Kapotaroma, Ṭṛṇaka, Sahadeva, Viśva, Sāśva, Kṛṣāśva, Śaśabindu and Mahīśvara. (M.B., Sabhā Parva, Chapter 8, Verse 17).

ARJUNĀBHIGAMANAPARVA. A sub Parva in Mahābhārata. (See Mahābhārata).

ARJUNAKA. A hunter. Dharmaputra was called to his side by Bhīṣma his body torn by arrows in fight and he felt very sad and sorry to see Bhīṣma in that state. To console Dharmaputra Bhīṣma related a story and this hunter was one of the characters in the story. The story may be summarised as follows:—

Once, the son of an old Brahmin woman Gautamī, died on account of snake-bite. A hunter caught and brought before Gautamī the snake. His object was to kill it immediately. But the serpent proved its innocence by pleading that it bit the boy impelled and prompted by Death. At once death (mṛtyu) appeared on the scene and explained that it was prompted by the God of Death. And, it was the child who was responsible for the cause of death, and Gautamī was the cause for the birth of the child. Ultimately Gautamī herself assumed responsibility for the sin. Bhīṣma consoled Dharmaputra by telling that as in the case of Gautamī in the story, the cause for every effect was the chain of Karma. (M.B., Anuśāsana Parva, Chapter 1).