

fainted and Yudhiṣṭhira wept bitterly. (Chapter 145, Vana Parva).

(23) From Gandhamādana Dharmaputra with his wife and brothers reached Badarikāśrama and from there they returned to Dvaitavana.

(24) When they went to Kāmyaka vana Śrī Kṛṣṇa visited Dharmaputra there. (Chapter 153, Vana Parva).

(25) Duryodhana and his followers made a grand march to Kāmyaka vana to see the Pāṇḍavas in sad plight and there the Gandharva Citrasena bound them all by ropes. Arjuna on the orders of Dharmaputra got them all released. (Chapter 246, Vana Parva).

(26) While the Pāṇḍavas were in exile in the forest Duśśāsana went and invited Yudhiṣṭhira to attend a Vaiṣṇava sacrifice conducted by Duryodhana. But Dharmaputra sent him away saying that it was not proper to come to the country before the expiry of the period of exile. (Chapter 256, Vana Parva).

(27) Yudhiṣṭhira received the sage Durvāsas with respect and after offering homage sent him away contented. (Chapter 262, Vana Parva).

(28) Jayadratha kidnapped Pāñcālī and in the battle that ensued Dharmaputra slew the King of Trigarta but left free Jayadratha. (Chapter 272, Vana Parva).

(29) At a time when Yudhiṣṭhira was plunged in sorrow the sage Mārkaṇḍeya narrated the story of Śrī Rāma to console him. (Chapters 273 to 291, Vana Parva).

7) *How Dharmadeva tested Yudhiṣṭhira.* The Pāṇḍavas travelling through the forests reached Dvaitavana. A brahmin among their group was making fire by the araṇi sticks when a deer rushed at him and took the araṇi sticks away, carrying them on its horns. The Pāṇḍavas ran after the deer and they travelled far away from their place, still not getting scent of it. They were all tired and thirsty. Yudhiṣṭhira directed Nakula to climb on the top of a tree and investigate whether there was any water anywhere nearby. Nakula did so and reported that he could see a pond not far from the place where they were sitting. Yudhiṣṭhira asked Nakula to go and fetch water. Nakula did not return for a long time and Sahadeva was asked to go and enquire. Sahadeva also did not return and Arjuna was sent in search of them. When Arjuna did not return Bhīmasena went to enquire. Bhīmasena also did not return and finally Yudhiṣṭhira himself set out in search of them. On reaching the pond Yudhiṣṭhira was dumbfounded to see his brothers lying dead on the banks of the pond. Weeping bitterly Yudhiṣṭhira entered the pond and to his surprise he heard a voice from the air addressed to him thus: "Ho, Yudhiṣṭhira, I am a stork living on the small fishes of this pond. This pond is my hereditary property. It was I who killed your brothers. I will ask you certain questions. If you answer them correctly you can drink from this pond. If not, you will also die.

Dharmaputra:—"I do not believe that you are simply a bird. My brothers are renowned for their valour and have defeated not only the devas, dānavas, gandharvas and rākṣasas but also the four huge mountains like Himālaya Pāriyātra, Vindhya and Malaya. I am eager to know your true self who have slain such brave brothers of mine."

Yakṣa:—"I am a Yakṣa and not merely a bird. I objected to your brothers' taking water from the pond.

But waving aside my objections they started taking water from the pond and then I slew them. Now, hear my questions: Who carries the Sun? Who are his followers? Who makes the sun set? On whom does the sun exist?"

Dharmaputra:—"It is Brahman who carries the Sun. Devas are his followers. Dharma makes him set. He exists on Satya.

Yakṣa:—"How does Mahāsiddhi come to the Śrotriyas? (those who study the Vedas).

Yudhiṣṭhira:—"It happens by deep penance.

Yakṣa:—"What is the reason for a brahmin getting divinity? What deed is equal to good conduct? What makes a brahmin mortal and what makes him evil?"

Yudhiṣṭhira:—"The Brahmin gets divinity by meditation. Austerity is equal to good conduct. Death makes a brahmin mortal and abusive words make him evil.

Yakṣa:—"What is the divinity of Kṣatriyas? What is equal to good nature? What makes them mortal and what makes them evil?"

Dharmaputra:—"The divinity of a Kṣatriya is weapon. Sacrifice is equal to good conduct. Fear makes him mortal and non-sacrifice makes him evil.

Yakṣa:—"What is the best thing for agriculture? What is the most important thing for agriculture? What are the installations of the atmosphere and child-birth?"

Dharmaputra:—"The best thing for agriculture is rain. The important thing for agriculture is seed. The installation of atmosphere is rays and that of child-birth is child.

Yakṣa:—"Who is lifeless even though he breathes?"

Dharmaputra:—"He who never offers oblations to a deva, a guest or a servant is like the dead even though he breathes.

Yakṣa:—"What is bigger than the earth? What is higher than the sky? What is swifter than the wind? What are greater in number than grass?"

Dharmaputra:—"Mother is bigger than the earth. Father is taller than the sky. Mind is swifter than the wind. Thoughts are greater in number than grass.

Yakṣa:—"What is it that does not shut its eyes when asleep? What is it that does not grow after birth? What is heartless? What grows very quickly?"

Dharmaputra:—"A fish does not shut its eyes when asleep. An egg does not grow after its birth. A stone is heartless. A river grows very quickly.

Yakṣa:—"Who is a friend to one who lives outside his country? Who is a friend to a householder, to a patient and to one dead?"

Dharmaputra:—"For one who leaves his country the friend he gets on his way is the best friend. To a householder his wife is his friend, to a patient his doctor and to one dead, charity.

Yakṣa:—"Who is a guest of all? What is Neectar? What is spread throughout the world?"

Dharmaputra:—"Agni (fire) is the guest of all. Moon (Candra) is the nectar. Air is that which is spread throughout the world.

Yakṣa:—"Who circles around solo? Who is born again? What is the remedy for cold? What gives the maximum yield?"

Dharmaputra:—"The Sun circles solo. Candra is born again. Fire is the remedy for cold. Earth gives the maximum yield.