

Kamyavan



Childhood pastimes in Kamyavan;

Kamyavan is fourth among the twelve forests of Vraja-mandala. The word kamya means “extremely beautiful”, “well adorned” or “highly attractive”. This forest within Vraja-mandala is a most charming pastime place of Shri Krishna. Many pleasant lakes, wells, ponds, trees, creepers, flowers, fruits and species of birds contribute to its extraordinary beauty. Hence, it is called Kamyavan. This is the place where Krishna performed many of His childhood pastimes. According to the Vishnu Purana, there are eighty-four sacred ponds, eighty-four temples and eighty-four pillars in Kamyavan.

It is said that a famous king named Shri Kamasena established them all. Kamyavan has countless small and large kundas (small reservoir of water), as well as a Parikrama of fourteen miles. Some of the prominent kundas are Vimala Kunda, Dharma Kunda and Kama Kunda.



Kamyavan view;

It is said that there are four “Devas”, four “Devis” and five “Mahadevas” in Vraja Mandala. Out of the five Mahadevas, Kameshwar Mahadev resides here in Kamyavan. This deity of Kameshwar Mahadev was personally installed at this place by Vajranabh, Krishna’s great-grandson. Of the four Devis, Vrinda devi resides here in this beautiful forest of Kamyavan. Vrinda devi is an expansion of Shrimati Radharani and She is orchestrating the whole land of Vrindavan to make pleasing arrangements for the pastimes of Radha and Krishna and Their devotees. Vrinda devi is the presiding deity of the land of Vrindavan. In fact the most famous temple of Kamyavan is the Radha Govinda Temple where Shrimati Vrinda devi resides. This is the most ancient, prominent deity of Vrinda devi in the entire world. Previously, Srila Rupa Goswami (Prominent amongst the Six Goswamis of Vrindavan who excavated many pastime places of Vrindavan) had installed this deity of Vrinda devi in his Radha Govinda Temple in the forest of Vrindavan. But later on by Her sweet will, Vrinda devi moved to this Radha Govinda Temple in the forest of Kamyavan.

In the Puranas it is said that the forest of “Kamyavan” fulfills the innermost desires of the soul. At this place we should pray to fulfill the desire for pure devotional service and for the selfless desire to please the Lord and satisfy His devotees because the fulfillment of any other desire will eventually bring only frustration in our life.

“In this Kamyavana, Krishna performed enchanting pastimes. Here you will be able to take darshana of many Kundas and other Lila Sthalies. I cannot even describe in writing all the sacred tirthas found at Kamyavana.” (Bhakti-ratnakara, Fifth Wave)

When the three original Deities of Vrindavana, Radha Madana-Mohana, Radha Govinda and Radha Gopinatha were taken from Vrindavana to Jaipur to avoid being destroyed by Yavans, they stayed in Kamyavana for three nights. Since these Deities stayed here, three temples have been established here dedicated to Radha Govinda, Radha Madana-Mohana and Radha Gopinatha. Radha Gopinatha is worshiped in a house of a grihasta, north of the mound on which Chaurasi Khambha is on.



Deity of Vrinda Devi in Kamyavan

A brief description of Places in Kamyavan :

CHARAN PAHADI: This hill is on the left of the path when we travel from Bilond to Kaman. The left and right footprints of Lord Sri Krishna can be seen atop the hill on a large stone here. Once while Krishna and the cowherd boys were grazing the cows and calves, they were indiscriminately scattered **in all directions**. As the evening grew near, Krishna and His friends were concerned. Krishna closed His eyes and smilingly played His flute in sweet melody and hearing the call, the cows and calves immediately ran to Him. The sheer ecstasy of the flute music melted the stones here and thus impressions of His lotus feet were casted on the rocks.



Foot prints of Krishna;

GAYA-KUND: Gaya Kund is on the western outskirts of the town of Kaman. Nanda Maharaja offered oblations to his forefathers here. This is believed as the Gaya Tirth in Vraj.

KAMAN: This town is 22 km north of Deeg and 14 km south-west of Nandgaon. It is located in Kamyavan. In this town, there are many temples, kunds and places where Krishna displayed His sweet pastimes. Kamavan is one of most important and beautiful forest among the twelve forests of Vraj.

The Pandavas lived here for some time in this forest during their vanvas (exile to forest). The famous pastime Krishna saving Pandavas from Durvasa muni wrath took place here.



Durvasa muni had about ten thousand disciples, and wherever he visited , he used to be accompanied by followers. Once he visited the house of Duryodhana, the enemy cousin of Maharaja Yudhishtira. Duryodhana was intelligent enough to satisfy the brahmana by all means, and the great rishi wanted to give some benediction to Duryodhana. Duryodhana knew his mystic powers, and he knew also that the mystic brahmana, if dissatisfied, could cause some havoc, and thus he designed to engage the brahmana to show his wrath upon his enemy cousins, the Pandavas. When the rishi wanted to award some benediction to Duryodhana, the latter wished that he should visit the house of Maharaja Yudhishtira, who was the eldest and chief among all his cousins. But by his request he would go to him after he had finished his meals with his Queen, Draupadi. Duryodhana knew that after Draupadi's dinner it would be impossible for Maharaja Yudhishtira to receive such a large number of brahmana guests, and thus the rishi would be annoyed and would create some trouble for his cousin Maharaja Yudhishtira. That was the plan of Duryodhana. Durvasa Muni agreed to this proposal, and he approached the King in exile, according to the plan of Duryodhana, after the King and Draupadi had finished their meals.

On his arrival at the door of Maharaja Yudhishtira, he was at once well received, and the King requested him to finish his noontime religious rites in the river, for by that time the foodstuff would be prepared. Durvasa Muni, along with his large number of disciples, went to take a bath in the river, and Maharaja Yudhishtira was in great anxiety about the guests. As long as

Draupadi had not taken her meals, food could be served to any number of guests, but the rishi, by the plan of Duryodhana, reached there after Draupadi had finished her meals.

When the devotees are put into difficulty, they have an opportunity to recollect the Lord with rapt attention. So Draupadi was thinking of Lord Krishna in that dangerous position, and the all-pervading Lord could at once know the dangerous position of His devotees. He therefore came there on the scene and asked Draupadi to give whatever food she might have in her stock. On her being so requested by the Lord, Draupadi was sorrowful because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the sun-god could supply any amount of food if she herself had not eaten. But on that day she had already taken her meals, and thus they were in danger. By expressing her difficulties she began to cry before the Lord as only a woman would do in such a position. The Lord, however, asked Draupadi to bring up the cooking pots to see if there was any particle of foodstuff left, and on Draupadi's doing so, the Lord found some particle of vegetable sticking to the pot. The Lord at once picked it up and ate it. After doing so, the Lord asked Draupadi to call for her guests, the company of Durvasa.

Bhima was sent to call them from the river. Bhima said, "Why are you delaying, sirs? Come on, the food is ready for you." But the brahmanas, because of Lord Krishna's accepting a little particle of food, felt sumptuously fed, even while they were in the water. They thought that since Maharaja Yudhishtira must have prepared many valuable dishes for them and since they were not hungry and could not eat, the King would feel very sorry, so it was better not to go there. Thus they decided to go away.

This incident proves that the Lord is the greatest mystic, and therefore He is known as Yogesvar. Another instruction is that every householder must offer food to the Lord, and the result will be that everyone, even a company of guests numbering ten thousand, will be satisfied because of the Lord's being satisfied. That is the way of devotional service.

VIMAL-KUND: On the south-east of Kamyavan is Vimal Kund.

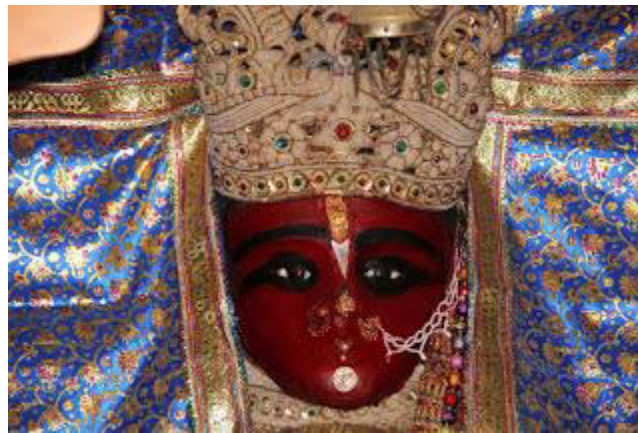


This is one of the most beautiful and important kunds of Vraj formed by the loving tears of the daughters of King Vimala. It is said that Krishna and the cowherd boys would play here and water their cows at this kunda. In the Adi Varaha Parana it is said that by bathing in Vimala-Kunda all sins are destroyed. It is said that Krishna had pastimes here with the daughters of King Vimala, the king of Sindh (which is now in Pakistan). They had their strong desire to be with Krishna fulfilled at this place and that is why this kunda is called Vimala-Kunda. This pastime is described in the Bhavisya Purana. King Vimala had 10 million beautiful daughters. At

Vimala-Kunda, Durvasa Muni bathed with his 60,000 disciples. There are many temples around this kunda and many local people use it for bathing. It is said that taking bath in this kunda is equal to taking bath seven times in the sacred lake at Pushkar. There are many monkeys at this kunda. There is a festival here on the second Dvadasi day of Kartika, in which many lamps are placed around the kunda.

GOVIND DEVA & VRINDA DEVI MANDIR: This temple is located at the center of the town of Kama and the Deities of Govind and Vrindadevi are installed in it. This is the most famous temple of Kama.

The deity of Vrinda Devi was originally installed by Vajranabha 4,900 years ago. This deity was rediscovered by Rupa Gosvami on the bank of Brahma Kunda, in Vrindavan. He installed the deity in a small temple next to the Radha Govinda Temple. Later, due to fear of an attack on the temples in Vrindavan by the Yavans, the king of Jaipur decided to take Vrinda Devi, Radha Gopinatha, Radha Madana-Mohan, and Radha Govinda to Jaipur. But when they reached Kamyavan, Vrinda Devi refused to go any further.



Vrinda Devi;

Vrinda Devi is an expansion of Srimati Radharani and her partial expansion is Tulasi Devi in Goloka. Vrinda Devi is an intimate associate and girlfriend of Srimati Radharani. She arranges the meetings of Radha and Krishna. She is the queen and proprietor of Vrindavan.



Vrinda Devi's Temple, Kamyavan;

According to the Goswamis , Vrinda devi has a very unique and elevated position in Sri Sri Radha Krishna's pastimes. She arranges the secret and intimate meetings of Srimati Radharani and Krishna. In fact without Vrinda devi's mercy it is not possible to enter into these confidential pastimes even as a listener in an audience. Vrindavan is the land of Vrinda devi, she is the queen and proprietress of Vrindavan and in the past she once offered all of Vrindavan which is her kingdom to the lotus feet of Srimati Radharani. That is why Srimati Radharani is considered the actual queen of Vrindavan and the actual king is Lord Krishna.

One day Srimati Radharani was thinking, Vrinda devi is so wonderful. She has given me everything; her lands, her kingdom, she always is so helpful, always arranging for me to meet Krishna. I wonder how I can reciprocate and return this favour and do something lovely for her like she has for me. So one day Srimati Radharani called all her most confidential associates like Lalita devi and Vishaka devi and made a plan. They made a beautiful throne, big enough for two and when Vrinda devi came somehow or other they got her to sit down on it, and they did it in such a way that Vrinda devi didn't suspect anything. As soon as she sat down on the throne some other gopis led by Vishaka brought Krishna and had him also sit down unsuspectingly next to Vrinda devi. At that time Lalita devi came and playing the role of a priest started chanting all the mantras invoked for a marriage. Srimati Radharani herself exchanged the flower garlands between Krishna and Vrinda devi and got them married and in this way a wonderful wedding ceremony was enacted in this place.

Actually none of the most intimate gopis ever harboured the thought of meeting Krishna alone or having any intimate relationship with him. It was Srimati Radharani who always through a lot of planning and scheming to give her closest girlfriends this opportunity and make them sit on the left side of Krishna, the place where she in reality is the only one qualified to sit. The gopikas were always planning to arrange meetings between Srimati Radhika and Krishna and Srimati Radhika is always planning to make Krishna meet with the gopis.

GOPINATH MANDIR: This temple is also located at the middle of the town of Kama and in it the Deity of Sri Radha-Gopinath is installed. The King of Varddhaman built the current temple.

CHAURASI KHAMBHA:



Now we have arrived at Caurasi Khamba, or the place of the 84 pillars. This was the palace of Nanda Maharaja. He had palace in three different places. The palace in Nandagram was the most important one. Next was his palace in Mahavan Gokula, this one also has 84 pillars and the third one is here at Kamyavan. Nanda Maharaja would hold court here. He and his brothers Upanada and Abhinanda and Sunanda and Nandana would sit and hold assembly here. When Nanda Maharaja used to sit on his throne he would have Krishna and Balaram sit on either side of him and then he would gravely decide upon matters concerning his kingdom.

DHARMARAJ MANDIR: This temple is dedicated to Yudhisthira, the son of Dharmaraj. In it is a beautiful deity of the son of Dharma. This located close to the western side of the Kameshwar temple.

KAMESHWAR MANDIR:

Kameshwara is one of the famous Shiva-lingas in Vraj and Vajranabha established it 5000 years ago. The word kama means “desires” and Lord Shiva is called Kameshwar, because he fulfills all desires. This temple is located on the east of the town. This temple is one of the four main Shiva temples in Vraja. King Vrishabhanu use to come here and after taking bath in the kunda he would pray to Lord Shiva in his form as Kamesvara to grant him children. In answer to this prayer Kamesvara blessed him and Srimati Radharani appeared and then her sister Ananga Manjari was born and then her brother Sridama was born. Kamesvara Mahadeva is very merciful and by his mercy we can also receive his blessings and have all our desires fulfilled here in the forests of Kamyavana. Kama means desires and Lord Shiva is called Kamesvara because he can fulfil all desires.

PANCA-PANDAVA MANDIR: In this temple, the deities of Draupadi and the five Pandavas are installed.

PANCHA TIRTH / DHARMA-KUND: (Pancha Tirtha Kund):

At this place Yamaraja (Dharmaraja), disguised as a sage, asked King Yudhisthira four questions. Yudhisthira had gone out to find his four brothers. They had not returned for a long

time, after they had gone out to find some water. When his four brothers had reached this kunda, they had been told by Dharmaraja that they could only drink the water of this kunda, if they could answer four questions correctly. None of them were able to do it, but being extremely thirsty they had tried to drink the water any way and had died.

Dharmaraja told Yudhisthira if he answered the questions correctly that he would bring one of Yudhisthira's brothers back to life. He was able to do this and he asked that Nakula, the oldest son of Madri, Kunti's sister, be brought back to life. Dharmaraja asked Yudhisthira why he had not brought Bhima or Arjuna back to life. Why Nakula? Yudhisthira explained that he was the eldest son of Kunti, and Bhima and Arjuna were also from her womb. While Madri, her sister, had two sons Nakula and Sahadeva. Therefore Madri would have been extremely disappointed to have lost both her sons, so he chose to bring back to life one of her sons. Dharmaraja being extremely pleased by his explanation brought all four brothers back to life. This kund is located on the east of the town.

YASHODA-KUND: This kund is situated 0.5 km south-west of Vimal-kund. Mother Yashoda often arrived here to take bath.

ASHOKA VATIKA: On the west of Yashoda-kund is Ashoka-vatika. It represents the Ashoka garden in Lanka, where Sita Devi was held captive by Ravana.

RAMESWARAM: Setu means "bridge" and at this place Krishna reenacted the pastime of Lord Rama building a bridge to Lanka. Krishna had the monkeys build a rock bridge for the gopis to go over at this place. The story about this place is that once Krishna and the gopis were here, and the area was filled with water up to a village on a hill, where the gopis wanted to go. Not wanting to walk around the water, the gopis said to Krishna that you have said that you are Lord Rama. Lord Rama had the monkeys build a stone bridge across the ocean to Lanka. Here there is water, many stones and many monkeys. Show us that you are actually Rama and have the monkeys build a bridge across this water. Krishna then played His flute and the monkeys gathered around Him. Krishna then ordered the monkeys to build a bridge across the water here, so the gopis could walk across. The monkeys then quickly built a bridge across the water.



LANKA: This is located on the south of Rameshwaram.

SURABHI KUND AND PRABODHANAND SARASVATI'S BHAJAN KUTIR: This is approximately 2 km north-west of Kama. This is a wonderful pond with blossoming lotus flowers.

PHISALINI-SHILA:



Outside the Kalavata village on the peak of Mount Indrasena is this place located. Here, on the side of the hill is a long and smooth rock slide, where Krishna and the cowherd boys played sliding downhill. This place is called Pichalan (shila) Pahari. Pichal means to move from upper to lower, so this is how they enjoyed themselves at this place

BALARAM CHARAN CHINA: On a rock located north of Kalavata village, the footprint of Lord Balaram can be seen. In the raging war between Lord Krishna and Vyomasura, the whole of earth started to tremble. To stabilize the earth, Lord Balaram pushed her with His leg and that footprint is seen on the rock.

VYOMASURA GUPHA: On a hill north of Kalavata village is the cave of Vyomasura. Vyomasura stole the cowherd boys and concealed them in this cave. To rescue the boys, Lord Krishna fought with Vyomasura here. On the rock atop the hill above the cave has footprints and handprints of Lord Krishna. A rock nearby shows imprints of marigold flowers and Kaustubha jewel fell down from sky during the fight.



Vyomasura Gupha;



BHOJAN STHALI:



On the east of Kalavata village is Bhojan Sthali. Crossing the stream from Vyomasur-gupha, or moving straight from Kama, this place can be accessed. This is where Krishna often took lunch with the cowherd boys. On a rock here, the imprints of the bowls and plates Lord Krishna used are still secured.

Luk Luki Kunda:

Luk luki means hide and seek . Here Krishna used to hide from the gopis and then surprise them here in a unique way. One time Krishna was playing here with his cowherd friends when Srimati Radharani came to the other side of the kunda to get water. Krishna seeing her, dived under the water and caught hold of her lotus feet giving her quite a fright. The water here used to be so clear that Krishna would be able to differentiate Srimati Radhika's feet from the rest of the gopis. But all in all it was in good fun and if Srimati Radika's lotus feet were not in the water He would give a good scare to Lalita or Vishaka or the other gopis when the opportunity presented itself.

Appearance of Vrinda devi in Kamyavan

Vrinda devi is an expansion of Shrimati Radharani. Vrinda devi is the presiding deity of the land of Vrindavan. In fact, She is orchestrating the whole land of Vrindavan to make pleasing

arrangements for the pastimes of Radha and Krishna and Their devotees. She has many millions of parrots that are flying around Vrindavan, all sending messages for orchestrating the pleasure pastimes of Shri Shri Radha and Krishna. Thus Vrinda devi is the producer and director of the original social networking system.

Vrinda devi is creating the seasons, the particular flowers and the trees with their particular fragrances in Vrindavan. She is assembling the different pure hearted animals like peacocks and deer and arranging them to be present in various places at various times. Just for the pleasure of Shri Shri Radha and Krishna and Gopas and Gopis they are all ultimately acting under the direction of Vrinda devi to orchestrate a wonderful stage performance by which Radha and Krishna can enjoy Their pastimes.

Once when Rupa Goswami was living in Vrindavan, he had a vision in which Vrinda devi appeared to him and revealed that She in Her deity form was hidden in “Brahma Kunda”. So Shрила Rupa Goswami excavated Shri Brahma Kunda and there found this beautiful deity of Vrinda devi. She was originally installed by Vajranabh, Krishna’s great-grandson, approximately 5,000 years ago. This is the most ancient, prominent deity of Vrinda devi in the entire world. Srila Rupa Goswami installed Vrinda devi in his Radha Govinda temple in Vrindavan and there he personally worshipped Her. Later on when Aurangazeb attacked Vrindavan to destroy the temples and deities, the King of Jaipur decided to bring all the prominent deities of Vrindavan to Jaipur for protection. So on bullock carts he brought the deities of Shri Shri Radha Madanmohan, Radha Govinda, Radha Gopinath and Radha Govindaji along with Shrimati Vrinda devi. On the way to Jaipur they stopped at Kamyavan for the three nights. On the morning of the fourth day, all the carts started as per schedule except Vrinda devi’s cart. They tried everything but they could not move this cart even by an inch. Then Vrinda devi revealed to the pujaris that “I do not wish to leave Vrindavan. Krishna is the Lord of the Universe. He may go anywhere. But I am the goddess of Vrindavan, please do not take Me from Vrindavan.” So since that very time, She has been residing here at the Radha Govinda temple in Kamyavan. In fact this is the most prominent temple of Kamyavan.

Rupa and Sanatana Goswami at Kamyavan



Rupa and Sanatana Goswamis;

Srila Rupa Goswami and Sanatana Goswami were prominent amongst the famous six Goswamis of Vrindavan. They were disciples of Lord Shri Caitanya Mahaprabhu and under His direction they excavated many of the lost places of Krishna's pastimes in Vrindavan.

Once they were living in Kamyavan and continuously discussing the divine subject matters of the pastimes of Lord Krishna, sometimes throughout the day and sometimes throughout the night. One time as they were speaking they became so much immersed that they completely forgot about eating or sleeping. That time, a beautiful young girl came and said that "I have heard that you are so engrossed in Hari Katha that you have not eaten for a long time. I have brought some milk, rice and sugar. You can make nice Kheer, Sweet Rice." But they just continued speaking the glories of Vrindavan. So, this girl personally collected the ingredients for making a fire. She put all the ingredients in a pot and cooked it and gave it to Rupa Goswami. Rupa Goswami immediately offered it to his spiritual master, Srila Sanatana Goswami. On tasting this most nectarine Prasad, Sanatana Goswami entered into a state of ecstasy: tears started flowing from his eyes, his hairs started standing on end, and his limbs started trembling.



Once Srimati Radharani Herself brought rice, sugar and milk to Rupa Goswami and cooked khir for them;

He asked Rupa Goswami, “Please tell me where you got this?” Rupa Goswami answered, “A little girl had come, She has given this to me, and I am offering it to you.” As Rupa Goswami was explaining the qualities of this girl and how She looked, it dawned upon them that She was none other than Shrimati Radharani. Sanatana Goswami became very much sad in his heart on realizing that they had engaged Shrimati Radharani in their service. So, he started lamenting, “We have come to this land of Braja to serve Shrimati Radharani. It is the aspiration of our life to be the servant of the servant of Her servants, and yet She is collecting wood, She is lighting fires and She is preparing this Kheer just for us. This is very bad, we should never want to take anything from Shrimati Radharani, we should only want to serve Her.” So as they were thinking like this they began to both weep in a sense of regret, but at the same time the taste of that sweet rice was so nice that they kept drinking. They would take a sip and they would weep and cry, fall to the ground, and regret “How have we accepted this service from Shrimati Radharani?” Then they would take another sip, and they did this throughout the day. Such was the loving devotion of Rupa and Sanatana Goswami for the Divine Couple.

We should not think what God can do for us; rather we should meditate on what we can do for God. He quoted Caitanya Mahaprabhu, “I do not want great wealth or followers or association of beautiful women or even liberation. I only want loving devotional service unto the lotus feet of Radha and Krishna, birth after birth after birth.” This is the supreme prayer that a devotee should offer here at Kamyavan.

More stories of Pandavas in Kamyavan-



One day, when the Pandav and Draupadi were living here during their exile, Draupadi went alone to Vimal Kund. Meanwhile, the Pandav were at their residence, free of anxieties and deeply absorbed in narrations about the Supreme Lord. Jayadratha, the brother-in-law of both Duryodhan and the Pandav, was attracted to Draupadi. He was waiting for an opportunity to find Draupadi alone so he could kidnap her easily. In this way, he would dishonour the Pandav. On this day, fate had it that he found Draupadi alone at Vimal Kund away from her residence. Jayadratha tried to take Draupadi with him to his kingdom by threat and guile, but Draupadi, the crest jewel of chaste ladies, firmly refused. This made Jayadratha furious, and he forcefully pulled her up on to his chariot and drove the horses very fast. Draupadi started loudly calling out to Arjuna, Bhim and Krishna for protection. Somehow, her loud cries reached the ears of Arjun and Bhim, and the two mighty warriors immediately ran after the chariot with great speed. The great warrior Arjuna, who single-handedly could face up to ten thousand opponents at one time, stopped Jayadratha's chariot by shooting arrows of fire at it. Jayadratha jumped from the chariot and fled for his life, but Bhima outran him and caught him. Both brothers submitted Jayadratha before Draupadi and then the three of them went before Yudhisthir. Bhima was furious, "This criminal should be killed immediately." Arjuna supported Bhima. However, Yudhisthir pacified them both. "This degraded person has committed an offence at the feet of Draupadi," he said. "Therefore, she should choose a suitable punishment for him."

Draupadi then gravely spoke, "Needless to say, he has committed a horrible crime, yet he is your sister's husband. I do not want to see my sister-in-law cry for the rest of her life as a widow. It is therefore best to release him." Bhima, however, was intent on having him killed. They finally concluded that for a respectable person dishonour is equal to death, and therefore Jayadratha should have his head shaven clean, but in such a way as to give him five tufts of hair. Similarly, before releasing him, they would shave his face leaving only a beard. Bhim shaved Jayadratha's head and face as planned, thereby dishonouring him. He then released him. Jayadratha went away greatly insulted and performed severe austerities with the aim of being able to kill the Pandav. However, Arjuna killed him in the Mahabharat War, by following the instructions of Shri Krishna.

Another time, while the Pandav were residing here, the wicked Duryodhan discovered their whereabouts and descended upon Kamyavan with all his brothers, associates like Karna and Shakuni, relatives, friends, and an army of four divisions. For some days, he set up a very festive camp on the bank of Vimal Kund just to humiliate the Pandav. When Indra came to know of this, he ordered his general Chitrasen to arrest Duryodhan. Chitrasen defeated Duryodhan's entire army, arrested him and took him to Indra by the aerial pathways, Duryodhan loudly shouting and screaming all the while. Yudhisthir heard his crying and ordered Bhimsen to rescue him. But Bhimsen objected, "Duryodhan wanted to harm us, which is why our best well-wisher Chitrasen has caught him and is taking him away. It is best if we remain quiet." Yudhisthir could not tolerate this. He looked at Arjuna and said, "Brother Arjuna, our brother Suyodhana [a name of Duryodhan used by Yudhisthir is in danger, and it is our duty to rescue him. We can quarrel and fight among ourselves over some issue, but when it comes to others we one hundred five brothers are one. Quickly rescue Suyodhana." The mighty warrior Arjuna easily released Duryodhan from the hands of Chitrasen, the general of the demigods, and with his arrows brought him down to stand before Yudhisthir.



He met Duryodhan very affectionately and respectfully sent him back to his place of residence. But the blackness of coal does not go away even if the coal is washed millions of times with soap. The affectionate behaviour of Yudhisthir pierced Duryodhan's heart like a sharp iron rod. He considered himself dishonoured, and returned to Hastinapur highly agitated. Whoever God protects, no one can harm. Indeed, no one can so much as twist a single hair of someone who is under Shri Krishna's shelter. Nearby, at Panch Tirth Sarovar, were some amazing deities of the Pandav and Draupadi. This place is uninhabited, and therefore a thief was able to steal a few of the deities here some time ago, while others were broken. Since then, the remaining deities have been kept in the nearby temple of Kameshvar Mahadev, where they are neglected.