



A Comparative Theoretical Study of the Vyāsa and Sarolā-Mahābhārata (Sanskrit and Odia Mahābhārata)

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It is not surprising to Indians that sage and Guru in India performed impossible tasks in a moment. This sage tradition has been going on since time immemorial in India. They were well aware that the development of personality is possible through the improvement of one's inner consciousness. The sage considered it his moral duty to give good advice for the benefit of mankind. Good advice is preserved in detail in all the poetry-purana-samhita. Gunadhya's Baddakaha, Vishnu Sharma's Panchatantra, Pandit Narayan's Hitopadesh, etc., have been used to give sermons. "The story of the Pandavas and Kauravas is narrated in a single part of the Mahabharata. In the remaining three parts, various doctrinal matters such as religion, society, and politics are explained [1]. The Mahabharata is full of guiding principles and guiding the life of a person. Let's look at the Gita: Indian thought-consciousness and the traditional experience of millions of years have been found in it. Which has been stirring people for centuries. It contains the essence of Vedas, Vedanta, Upanishads, Kavya Purana and Bhagavata consciousness.

The story of Yaksha-Yudhisthir sambad in the Mahabharata is similarly based on moral values. Its narrative is quite interesting. Yudhisthira's skill in saving his four brothers from imminent death from the clutches of Yaksha, leaves the readers in awe. It is a lesson that our ego and self-confidence can be destroyed in front of an unknown great force. Both Vyasadev and Sarola Das's Mahabharata contain this issue. Although this subject is described in Mahabharata of both, there are many differences in the description of the subject. The issue of 'Yaksha-Yudhisthir Sambad' occurs only in questionable exchanges. Yaksha's question and Yudhisthira's saintly approachable universal eternal answer which gives solutions to many thought-provoking questions with detailed explanations about the impermanence and ephemerality of life.

According to the Mahabharata, the summary of the incident is as follows - Yudhisthira lost gambling as a result yudhisthira and his family had to suffer twelve years of exile in the forest and one year of secret exile. At this time, the story of the life of Pandavas is described in the Vana-Parba of Mahabharata, where many exciting events took place. There was a time when Yudhisthira left the Kamyak-forest and went to Dwaita-forest with his family. There he started spending time happily with wife Draupadi and his brothers.

"One day, a sage of Dwaita-forest kept arani (arani is something which helps in making fire for yajna). A deer overturned it on its horn while playing, and the arani stuck to the deer's horn. However, the deer ran away and ran away from the ashram. Seeing that scenario, the sage went to Yudhisthira's hermitage for help. Yudhisthira was spending time in the forest with his brothers. At this time the sage hurried up to him and said in a sorrowful heart - 'O king! my arani was attached to a tree, when a deer came. He was carried away from the hermitage by his horn. Therefore, O Pandavas, follow in the footsteps of that mighty beast and bring my arani, so that our 'Agihotra Yajna' may not be disturbed. Hearing the words of the sage, King Yudhisthira became saddened and took the bow and went with his brothers at great speed to search for the deer[2]. But the Pandavas could not find the deer. Finally, being very thirsty, he ordered Nakula to search for water. But he did not return. Seeing the delay in Nakula's return, Sahadeva, Arjuna and Bhim also went in search of Nakula and did not return. Seeing all these things, Yudhisthira began to express his concern. To find out the truth of the incident, he was shocked by what he saw. The mighty brothers became unconscious. The dead brothers are lying on the banks of the swamp.

Let us look at the opening descriptions of this same subject in the two Mahabharatas. In the Byasa-Mahabharata, the Pandavas risked their lives by chasing after the deer to bring the sage's Arani by sacrificing 'selfless life'. But in Sarola-Mahabharata, Pandavas suffered such a thirst due to the hard work of climbing the Bamdeva mountain. In Byasa-Mahabharata, Nakula was sent to fetch water, but in Sarola-Mahabharata, Yudhisthira gave the first responsibility of finding water to his close follower brother Bhima. In the Byasa-Mahabharata, when Nakula looked at the water in the pool and was ready to drink, a warning was heard from the galaxy. Yaksha said 'O son of Madreya, don't you dare; I have taken possession of this water first, you first answer my questions and then drink the water and take the water with you.' As Nakula was very thirsty, he disobeyed the warning and drank cool water but as soon as he drank the water, he fell to the ground [3]. Here, in terms of the essence of the matter, Vyasadev has defended its seriousness from the very beginning.

But the warning and cautionary words described in the Sarola-Mahabharata could not be defended its seriousness. When Bhima entered to the pool to fetch water, without any warning from the first, on the branch of a Suravi tree in the pool, the soft Earthling, the Veda Mantra Purana Parangam Bak Mahatma, addresses Bhima to settle down for a moment, in Sarada's language it goes like this-

Now let us consider the events of this verse in Sarolakra Mahabharata below-

The Pandavas settled for some time in the vicinity of Lomash and Bharadwaj and entered a forest called Bamdev (the Sanskrit Mahabharata mentions its name as Dwaita forest). Staying at Bamdev mountain, Yudhishthira suffered unbearable thirst without seeing any water. Anuj ordered Bhim to arrange for bringing water. After Bhimsen wandered many places, he finally found a burning place fifteen kosas away from Bamdev mountain. But Bhima went for water and did not return. Soon Arjuna also went to that dark house and did not return.

But the sentiments of those warnings which is described in the Sarola-Mahabharata cannot be defended. When Bhima goes to the pool to fetch water, without warning from the first, a white egret sitting on a tree by the pond, addresses Bhima to calm down for a moment. There is no need to explain that the sentiment and seriousness of this act has not kept from the beginning by the presentation of this statement. In the Sanskrit Mahabharata, Yaksha did not come firstly until the arrival of Yudhishthira himself to the pond. Arjuna, hearing the invisible warning from the pool, wants to know who is the warning giver and calls for a frontal battle. But Yaksha, sticking to his word, did not appear before Arjuna. Yudhishthira's younger brothers have to suffer because of they did not care about Yaksha's warning. Gradually, one after another, one person died and fell on the bank of the pond. Sarola Mahabharata's wise egret bird, warned the Pandavas by telling them about the pre-circumstantial account of the pool and its previous incidents.

The gist of the story is this: one lakh priests have fallen to death after drinking the water of this pool. So this pool is guilty of the great sin of mass killing. So the egret bird forbade the Pandavas to drink water. But the thirsty Bhim, considering why Ganga would be a sinner, rejected egret's advice and gave up his life after drinking the water. In that sequence, Yudhishthira's all brothers ignored the warning and died blindly by drinking the pond water.

The egret threw all the blame on the pond. In the Vyasa Mahabharata, the invisible self admits that he is responsible for the killing of the Pandavas. Yaksha said, 'I am egret, eat algae and fish. All of Your younger brothers have been killed by me. O King ! If you do not answer my question, you will suffer the same fate as your younger brothers.[4] In the Sarola Mahabharata, Yudhishthira along with wife Draupadi (in the Vyasa Mahabharata, Yudhishthira went alone to the pond) reached to the pond to find out what had happened. The great poet Sarola Dasa knew that 'egret' is a great mythical character of fraud and deception. Egret's fraud and deception tradition has been prevalent in our society for a long time in a story form. Pandit Bishnu Sharma has composed a unique story called 'Baka Kuliraka Katha' (the story of the egret and the carb) [5]. As the reader is already well aware of this famous story, it would be out of place to discuss the story in detail here. Therefore, while narrating this story (the story of Yaksha-Yudhishthira Sambad) in the Mahabharata, It creates a lot of excitement in the reader's mind.

A conversation has taken place between Yudhishthira and egret. Many questions asked Yudhishthira about self-knowledge and the wise Yudhishthira gave them beautiful and fair answers. Yaksha's condition "First answer my question and then you can drink the water and take it also." Here it is interesting to see how both authors have presented the questions in Yaksha's mouth and the answers in Yudhishthira's mouth. Thirty seven question is related to self-knowledge, moral duty and the last four questions are for his younger brothers. The questioning interaction of Yaksha-Yudhishthira like Bhagavad Gita and Ashtavakra Gita is very great. Its value is eternal. The best manifestation of divine consciousness has taken place here. From body to beyond body. The question of the Yaksha and the answer of the Yudhishthira are extensive. Its usefulness for the welfare of the world. It is the special intention of Arya-sage that the consciousness of the great Arya-man is embedded in the divine consciousness. It is the special intention of Arya-sage.

Here are some questions and their answers given below to ease the anxiety of the readers.

Yaksha asked - "He who is intelligent, who is worshiped in the world, who is revered by all living beings, who enjoys things through the senses, breathes, but is not alive, who is he?"

Wise Yudhishthira replies - "He who does not perform work for the satisfaction of gods, guests and servants and himself, is almost dead even though he breathes. He who has the power of right judgment, who has a great army, who is honored in this world, A person whose ability to give, whom everyone hopes for, when such a person does not offer worship to the deity, does not feed the poor servants properly, does not eat a handful even to his stomach or does not wear a good clothes, the life of such a person is in vain. "

Yaksha asked, "Who is heavier than the earth? Who is higher than the sky? Who is swifter than the air and who is more numerous than the number of grasses?"

Yudhishthira replied - "Mother is heavier than the earth, father is higher than the sky, mind is swifter than air and thought is higher than grass."

Yaksha said, "Who is the highest place of Dharma? Who is the highest place of fame? Who is the highest place of heaven and who is the highest place of happiness?"

Yudhishthira said "The ultimate place of darma is skill, the ultimate place of fame is charity, the ultimate heaven is truth and the ultimate place of happiness is contentment."

"Who is happy?" asked Yaksha. What's the surprise? Which is the right path? What is the news of the world?

Yudhishthira said, "O Waterman, if a person who eats a simple meal on the fifth or sixth part of the day and lives in his home, does not incur debt or go abroad to earn wealth then he is happy person. In this world, animals are constantly dying but those who survive hope to live forever, what else is surprising."

"Nothing is determined through arguments. The Vedas are different, that is, they are not the same. Teachings of sages according to their own wisdom. No sage's philosophy is accepted as final proof. The meaning of religion is very secret. Therefore, the path followed by the great-men is the right path.

This world is the pot of ignorance. The animals are thrown into it and the Yama cook them by the fire of the sun day and night. Months and seasons are like cooking sticks. Knowing that life is too short, the living beings wish to live forever. What can be bigger and more surprise thing than this ! That is the message to the world."

Thus many questions are presented before Yudhishtira. The wise Yudhishtira has given a beautiful solution to all of them. In the end, Yaksha proposed to Yudhishtira to give life to one of the dead four brothers. Yudhishtira immediately asked Nakula to come alive. Yudhishtira's decision shocked Yaksha. Yaksha said to Yudhishtira that 'Bhima is very adherent and dear to You , and all the Pandavas depend on Arjuna, why do you want to abandon Arjuna and keep your half-brother Nakula alive?'

The answer which is given by Yudhishtira is the answer of the great Arya-man, who hold the Dharma from the eternity of time . Yudhishtira told to Yaksha, he who destroys dharma, dharma destroys him. He who protects dharma, dharma also protects him. Therefore, so I don't want to give up my dharma, so that dharma does not destroy us. Non-violence is the ultimate virtue, in my opinion, it is greater than getting divine power . So I don't want to be annihilated and Nakula to be alive. Let the people know that the king is always righteous. Therefore, I will not deviate from the right path. My father's two wives are Kunti and Madri. So let the son of both of them live. In other words, each of their two sons should be alive. As Kunti is my mother, Madri is also my mother, so I wish for the equality of mothers.' [7]

At the end of Yudhishtira's judgment, Yaksha was very pleased and said, 'O great king, since you gave importance to kindness and equality over wealth and desires, so may all your brothers live'. Again, Yaksha asked Yudhishtira to ask for another bride, Yudhishtira selflessly, in order to protect his word, expressed his wish that sage's sacrificial fire would not be extinguished until the deer that is found. What a great example! The skill and flawlessness that Vyasadev has shown in creating the character of Yudhishtira is beyond imagination. There is no doubt that the story of Yaksha-Yudhishtira has gained immortality with the unique touch of Vedavyasa. From the beginning to the end of the episode, the elegance of the story-telling and the serious naturalness of the characters remain intact.

Now look at Sarola-Mahabharata; Yaksha asks Yudhishtira a total of 18 questions, but seriousness could not be maintained in the questions and also Yudhishtira's answers. A lot of questions are also presented, from which Yudhishtira answers. Below are some examples.

Egret asked, "Who will save us in case of danger?"

Yudhishtira said that "if you remember Goddess Durga, you will be saved from all dangers".

Egret asked,"how many feet is the circumference of this earth?"

Yudhishtira said, "the circumference of the earth is only two feet."

Egret said "how many stars are rising in the sky?"

Yudhishtira heard the voice and said that, "the wise-men say that there are two states in the sky."

In spite of the questionableness of all this, in some places, the poet Sarola Dasa has expressed the philosophical questions and its answers.

Egret said, "explain to me that who is the friend of the man who lives outside?"

Yudhishtira said, Vidya(knowledge) is the friend of the one who lives outside."

Dharmavaka said,"who is the friend of the householder?"

Yudhishtira said,"a virtuous wife is the friend of a householder.

In the end, being satisfied with Yudhishtira's question, Yaksha offered to give life to the two brothers only. Draupadi wants Bhima and Arjuna to live and persuades Yudhishtira, but the pious-man Yudhishtira wants Nakula and Sahadeva to live. Yaksha asked Yudhishtira "why you wanted to give up your beloved two brothers and keep his half brother alive?". Yudhishtira said,"When mother Madanā Devi (Mādrī Devi) passed away, she left her two sons Nakula and Sahadeva in my charge. These two brothers are like my sons, so let Bhima and Arjuna die, but let these two brothers live."

Both the poets leave no opportunity to describe the greatness of Yudhishtira's character. Sacrifice is the highest virtue of life. This is the important lesson of these two versions of story. In Vyasa-Mahabharata, Draupadi's arrival did not happen in this story, but in Sarola-Mahabharata, Draupadi's arrival with Yudhishtira made the story even more interesting. The common female thought is presented through Draupadi. Who gave up Nakula-Sahadeva and immediately held Bhima and Arjuna in her arms and asked Yudhishtira to revive these two. Despite all this, both narration of the above are based on high values. Although both story were written in different circumstances and times, however, the summary of both stories is based on same values. While vyasa's story is based on a philosophical mindset, but Sarola das's makes it so interesting. Vyasa-Mahabharata was composed with the aim of popularizing the Indian eternal dharma and philosophy. So it is natural to have a great philosophical value as Geeta. But Sarola Das knew his readers; The rural masses who do not know Sanskrit, who give more importance to narrativeness of the story other than philosophical facts. Therefore, Mahabharata should be re-analyzed and written by selecting the issues and events as they understood. Therefore, it must be accepted that the emotional appeal of both cases is based on eternal and great human values.

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