

Real History

e-book



Kalki



Arjuna is the Sole Husband of Draupadi - Sree Krishna

First Published in Yugadharma in Malayalam in 2000 & paperback in 2008



Translated by
Sreekumari Ramachandran

Original photo of Sree Krishna is not available now

Arjuna is the Sole Husband of Draupadi - Sree Krishna

(English translation of Malayalam book

“[Draupadeepathi Arjunan Mathram](#)” published in 2008).

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Kalki revealed the real history of His previous incarnation.

Kalkipuri Publication

1. പുനർജനം ചരിത്രപരമായ തെളിവുകൾ - കൽകി

ജനാന്തരങ്ങളിലൂടെയുള്ള ജീവന്റെ യാത്ര ചരിത്രപരമായി വെളിപ്പെടുത്തുന്ന പുസ്തകം.

അഗസ്ത്യ മഹർഷിയും വിശ്വമിത്ര മഹർഷിയും എഴുതിയ ഋഷിപ്രോക്ത പുരാതന നാഡി താളിയോലകളിലെ 6 സുപ്രധാന അദ്ധ്യായങ്ങൾ. മലയാളത്തിൽ ആദി തമിഴ് ശ്ലോകങ്ങളും, മലയാള അർത്ഥവും പദാനുപദ ഗദ്യവിവർത്തനവും വിവരണവും സഹിതം. ശിവദേവ - പാർവതിദേവി ദിവ്യസംഭാഷണം.

2. കൽകിപുരി ക്ഷേത്ര നിയമങ്ങൾ.

3. ഊപദീപതി അർജുനൻ മാത്രം - ശ്രീകൃഷ്ണൻ.

കൽകി യഥാർത്ഥ ശ്രീകൃഷ്ണ പൂർവ്വാവതാര ചരിതം വെളിപ്പെടുത്തുന്നു.

4. യഥാർത്ഥ ശ്രീരാമ ചരിതം: പ്രഥമഘട്ട സുപ്രധാന രംഗം.

കൽകി യഥാർത്ഥ ശ്രീരാമ പൂർവ്വാവതാര ചരിതം വെളിപ്പെടുത്തുന്നു.

5. ഗാന്ധാരിയും ശ്രീകൃഷ്ണനും സുപ്രധാന രംഗം.

കൽകി യഥാർത്ഥ ശ്രീകൃഷ്ണ പൂർവ്വാവതാര ചരിതം വെളിപ്പെടുത്തുന്നു.

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[Read More \(English\)](#)

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REAL FACTS

From an ocean of innumerable people, how can one man be distinguished from another? Though the general outward appearance may be the same, each individual has a distinct face, shape, structure, finger prints etc. It is only a universal truth that these factors differentiate one from another.

Sree Rama and Sree Krishna are the 7th and 8th incarnations of Lord Vishnu. But at the same time kings and humans. During their times also there were talented artists and sculptors. But the original statues and portraits of Sree Rama and Sree Krishna are not available now. So the artists used their imagination and portrayed in different forms, colours etc. as Sree Rama and Sree Krishna.

If the original idol and portraits of Sree Rama and Sree Krishna are available, then will the present portraits and idols made by several artists and sculptures with different image, face, physical structures and colour be accepted?

If so then, is it that tough to mutilate the real history of Sree Rama and Sree Krishna by adding contemptuous and imagined stories?

The real portrait of Gandhiji is available now then there is no need to draw any picture of his from one's own imagination and imagine as it is of Gandhiji, if so done then it will be a real disgrace for him.

Always this law is effective to everyone and everything for all purpose.

I respect the fundamental right to know what really happened. I have only that good intention. •



Aadi Tamil stanzas written in Nadi Palm Leaves
ആദി തമിഴ് ശ്ലോകങ്ങൾ എഴുതിയ നാഡി താളിയോല

HISTORICAL EVIDENCES

Historical evidences from **Maha Shiva Nadi Thulyam Past Birth Chapter** (World Renowned Past Birth as Vivekananda) of Kalki written by Agastya. Shiva Deva - Parvathi Devi Divine Conversation. (Read more about **Nadi Palm Leaves**)

Aadi Tamil stanzas, English Meaning, Literal Translation & Explanation

Arulvadiyaay Nintriduveer AyyanPadam (2):1:1.

AdiThozhuthu MakanShanti DeviYanum (2):1:2.

Irulvara Enaiketta Anmbu Devi (2):1:3.

Ivanthanakku Gopakumar Namamkandu (2):1:4.

Kandupin Akhilananda Swamiyaki (2):2:1.

Kooridave Dashamavatharam KalkiYinnaal (2):2:2.

Pooriduver Ithukalathil KalkiBhagavan (1):29:1.

Arulvadiyaay=in divine form

Nintriduveer=existing in, AyyanPadam=his lotus feets

AdiThozhuthu=bowed

MakanShanthi=Son's Shanthi Kandom

Shanthi Kandom=Past Birth chapter (13th Chapter)

DeviYanum=I am Parvathi Devi, Yanum=I

Irulvara=that which is manifested

Enaiketta=asked Me (Lord Shiva)

AnmbuDevi=beloved Devi

Ivanthanakku=His (Kalki)

Gopakumar Namamkandu=name was Gopakumar

Kandupin=after that

Akhilananda Swamiyaki=became Akhilananda Swamy

Kooridave=that being informed

Yinnaal=at this time

Dashamavatharam Kalki=Dashamavatharam Kalki(10th incarnation of Lord Vishnu)

Pooriduver=while this is informed

Ithukalathil=at this time, Kalki Bhagavan=Lord Kalki.

I, Parvathi Devi requests to Lord Shiva to inform the past birth of son (Kalki) (2):1:1 - (2):1:2.

- Parvathi Devi

This chapter is known as Past Birth Chapter [Shanthi Kandom, also called 13th Kandom (Chapter)].

Beloved Parvathi Devi (2):1:3., His previous name was Gopakumar (given by Parents) (2):1:4. and after that He became Akhilananda Swamy (Sanyasa name) (2):2:1., and now He is Kalki. Position: Dashamavatharam (10th Incarnation of Lord Vishnu) (2):2:2. While reading this Nadi Palm Leaves, He is Kalki Bhagavan (Lord Kalki) (1):29:1.

- Lord Shiva

(Through the Kerala Gazette notification dated 6 July 1999 the name Gopakumar given by parents was changed with signature and accepted the name Akhilananda Swamy with new signature. Then again by Kerala Gazette notification dated 11 January 2000 the name Akhilananda Swamy with signature was changed and accepted the name Kalki with new signature. No initial. Present name: Kalki).

Here, Lord Shiva gives the present name with two previous names which is the most significant evidence for identifying this Nadi Palm Leaves. Generally, in Nadi Palm Leaves only one name is mentioned. But in this special and important Nadi Palm Leaves of Kalki, Lord Shiva establishes it with historically proved evidences.

The name Gopakumar given by parents is documented in the school certificate and the name Akhilananda Swamy is documented in the Akhilananda Charitable Trust bye-law (Reg.No.58/1998) and also the name Kalki is documented in the Yugadharma Charitable Trust bye-law (Reg.No.2112/1999), [which were previous names of Kalkipuri Dharma

Trust (Latest Amendment Reg.No.1656/2001)]. Later, these three names were proved historically in ancient Nadi Palm Leaves read in 2004 with the clarification of present name as Kalki. The two previous names of Kalki were real and not pet names, when used. Usually, people have pet names, but these are not official. Nadi Palm Leaves are found in bundles. In a bundle, there are details of about hundreds of people. Among those, the three names of Kalki are the scientific proof to identify the original Nadi Palm Leaves. So, Nadi Palm Leaves of Kalki are not a prediction, but the science to prove the history of incarnation, reincarnation, birth, rebirth and the pre-planned executions of this Universe.

Historical evidences from Maha Shiva Nadi Sookshal Sookshma Kandom (Divine Secrets Chapter) of Kalki written by Agastya. Shiva Deva - Parvathi Devi Divine Conversation.

Aadi Tamil stanzas, English Meaning, Literal Translation & Explanation

Avatharam Velippedume Enatharulaale (1):25:2.

*Avatharam = incarnation, Velippedume = become famous,
Enatharulaale = through my divine words.*

Kalki Avatar (Incarnation) will become world renowned by My divine words. (1):25:2. **- Lord Shiva**

Irulneekke Vanthavane (1):27:3:1,2.

*Irulneekke=to remove ignorance,
Vanthavane=who has come to.*

Kalki has come to remove the ignorance. (1):27:3:1,2.

- Lord Shiva

True knowledge protects from ignorance. if there is light , no need to keep away the darkness.

Kalki has incarnated to remove ignorance. Lord Shiva informs directly to Kalki.

This is the most important part of divine official duty.

Here, darkness represents ignorance. True knowledge is the only solution to escape from ignorance. This world gets the true knowledge about Deva Varga (Lords) from Kalki. Now Kalki Avatar (Incarnation) is completing the divine official duty.

Ithanmunnam Kiruttinanaay Avatarithaay (1):9:2.

Paahupada Palaleelai Sheithumelaay (1):9:3.

Paarulakil Ariyaathor Undusholven (1):9:4.

Unduthaan Sukshmankal Oraipenippam (1):10:1.

Ithanmunnam = before this.

Kiruttinanaay = as Lord Sree Krishna
(8th incarnation of Lord Vishnu).

Avatarithaay = incarnated.

Paahupada = without difference

Palaleelai = different kinds of divine plays.

Sheithumelaay = that which was performed several times.

Paarulakil = in the world.

Ariyaathor = which everyone knows.

Undusholven = is being read.

Unduthaan Sukshmankal Oraipenippam=also there are several other minute divine secrets like that is informed now.

Previously, Kalki incarnated as Sree Krishna (8th incarnation of Lord Vishnu) and executed several moral divine activities which are still praised by devotees. Also, there are several other minute divine secrets like that is informed now.

- Lord Shiva

Kalki Saved Draupadi when He was Sree Krishna

Udaviyathu SheithavanNee Panchalikkum (1):10:2.

Udaviyathu = save (help),

Sheithavan Nee = you have given

Panchalikkum = to Draupadi (wife of Arjuna only, one of the five pandavas)

You have saved Draupadi (to be the wife of Arjuna only) (1):10:2.

- Lord Shiva

When Kalki was Sree Krishna, He saved Draupadi to be the wife of Arjuna only, one of five Pandavas. Lord Shiva informed directly to Kalki during the divine conversation with Parvathi Devi.

Why Draupadi is known as Panchali?

Draupadi is known as Panchali because she was the daughter of Drupada - the King of Panchala.

- Kalki

Draupadi is also known as Panchali because she was the daughter of Drupada – the King of Panchala.

Please read original Malayalam “ദ്രൗപദീപതി അർജുനൻ മാത്രം - ശ്രീകൃഷ്ണൻ.” written by Kalki.

YouTube Video:

https://www.youtube.com/watch?v=2-17T_fG4qk

“Original photos of Sree Krishna (8th incarnation of Lord Vishnu), Arjuna and Draupadi are not available now.”

- Kalki

Arjuna is the Sole Husband of Draupadi - Sree Krishna

Kalki Revealed the Real History

Kalki Revealed in Kalki Bhagawan Yugadharma Magazine (R.N.E6 - 37523/98. Not currently being published.), Malayalam monthly, in the year 2000. Paperback published in 2008. Thereafter, published in Janmabhumi Daily on 21 Sep 2010. Read Latest update in [Malayalam](#) online.

Author



Kalki

English Translator



Sreekumari Ramachandran

Kunti was meditating on Lord Sree Krishna while busily preparing food for those who would arrive soon. There was very little space and convenience in the potter's house. But in her present situation, that was a blessing. She was worn out due to her long tiresome journeys. There was no one to share her burden of work and she was exhausted.

Not to disgrace is the real grace

- Kalki

Food should be ready when her sons reach home. She slipped into fond reflections of her sons while cooking. Bhima would be famished by now. Yudhishtira couldn't stand the pangs of hunger even a short while. Arjuna would never complain. Nakula and Sahadeva also would suffer silently. They were very understanding and co-operative. Five gems, her sons! But what a fate! Her thoughts wandered around them.

Did she hear their footsteps outside? She listened.

Yes! They were coming!

Kunti was instantaneously relieved of her anxiety though she was fatigued and her body craved for rest. Her long journeys had taken their toll on her. Even rising up from her seat was a painful effort but she tried to ignore all her pains and immersed herself in the finishing touches of her cooking.

Suddenly, she heard the joyous outburst of Yudhishtira from outside:

“Ma, see the extraordinary alms we have got today!”

She answered spontaneously without thinking, “Whatever it is, share it equally among yourself!!”

Hearing this hasty reply, Yudhishtira was puzzled and disturbed.

When Kunti hurriedly reached out to receive her sons, she saw Draupadi. She was shocked to realise the gravity of her thoughtless words. She had mistaken the 'alms' to be the usual things they brought home daily. She was devastated!

Who was this Lady? She enquired about Draupadi, taking care not to show her mental turbulence outside.

Yudhishthira gave a very tactful reply to Kunti's queries.

"This is the most appropriate reward for Arjuna's valour."

His presence of mind was always intact, he had the ability to speak amiably on any occasion to anybody, without revealing his mind.

He narrated the happenings that led to the swayamvara of Draupadi to Arjuna.

After hearing him, Kunti composed herself and received Draupadi with suitable formalities and courtesies and took her in.

Then she addressed her sons with compassion.

"The words I have uttered should not be in vain. But at the same time, nothing should go against ethics and morality."

But in her heart she started repenting her own thoughtless words.

Seeing the plight of his mother, Arjuna said that they would obey their mother without questioning. But Kunti was in a dilemma. Draupadi was not just an object but a human and how could she be shared equally. Others also fell silent.

Yudhishtira spoke decisively that they should ask Vyasa who was the last word regarding right and wrong. His words and its tone frightened Kunti.

She asked uneasily, "What about Krishna? Couldn't he be the adviser?"

But Yudhishtira tried to justify his suggestion by saying that no one could surpass Vyasa in Vedas.

Kunti resorted to silence knowing that her persistence would end up in dispute and drift between them.

'Was Yudhishtira manipulating them using her own unintentionally uttered words?' Kunti was in grief.

Yudhishtira again asked, "Shouldn't the virtuous sons obey their mother's words to fulfil their filial duty?"

Their discussion became very much alive with these words.

"If so, are we not obliged to follow Ma's order to share the alms we got?"

Kunti was growing more and more restless because she could see Yudhishtira's hidden intentions behind his show of propriety.

Bhima said that Yudhishtira's decision should be regarded as the final regarding the issue since he was the eldest and so the wisest of them all.

Yudhishtira asked for a repose after which he would be in a position to speak out his decision.

So the brothers got up and Kunti rose to escort them to serve them food. Suddenly she froze at the door! Draupadi! The beautiful daughter

of the king of Panchala, Drupada; the ardent devotee of Lord Krishna; the Krishna-like complexioned princess, Draupadi was standing at the doorway! Would she have heard all their conversation? Aren't her eyes pleading to Kunti, 'Don't, Please don't!' Kunti was grief struck once again. She invited Draupadi with compassion to have food.

After their supper, they retired to their resting places. Kunti was incessantly praying to Krishna to lead them through the right path; to help them adhere to right ethics; to take charge of the situation so that they could just follow Him.

Draupadi is also known as Panchali because she was the daughter of Drupada - the King of Panchala.

- Kalki

Kunti was startled out of her tired slumber by a distant sound of galloping horses which were fast approaching.

Suddenly she became attentive.

Could the enemies have found them out?

Had Drupada grown suspicious?

Had Arjuna's archery skills exposed him off to the enemies?

Had Dushasana, the disgraceful brother of pious and noble Duryodhana, heard the news? Did he seek any evil path to take revenge? What he always secretly wanted was to grab Duryodhana's power. Nobody could suspect the poisonous snake hidden in him!

Kunti heard the unmistakable sound of the horses' hoofs and the chariot coming closer and closer, louder and louder.

She was filled with fear and anxiety.

Who could there be in the chariot?

Could that be Lord Krishna himself?

She woke up from her thoughts, lighted a wick in an earthen holder and glanced at her sleeping sons.

There was very little room for them to relax peacefully.

They were in fact, crammed together. Kunti's heart went out to Draupadi when she saw her tired figure curled up in a little space among them.

Poor girl! What a fate to be in that hell!

Though Bhima, Arjuna, Nakula and Sahadeva were sleeping almost touching each other, Yudhishtira had been given a special place separately as a sign of respect.

While Kunti was thus reflecting upon her children, hesitating to wake them up, the chariot reached at the threshold of their abode.

Kunti immediately woke up everybody including Draupadi and told them what she knew and what she feared.

They lost no time in arming themselves and were ready to face the unknown.

Arjuna was all alert, Bhima held his club ready to strike, Yudhishtira,

Nakula and Sahadeva were also all set for action. They were used to such quick moves and didn't face any difficulty while preparing themselves to face any danger.

If there was going to have any combat, the people who gave them temporary shelter might get frightened and behave like those in other places had.

Now that Draupadi was also with them... In spite of five strong and courageous sons they didn't have a place which they could call their own... Were not all these misfortunes their own making? Kunti's thoughts of reality were abruptly and rudely disrupted by heavy footsteps outside.

"Hey Pandavas, open the door. We are not enemies, but friends."

They heard a voice.

Kunti roughly calculated the number of people from the noise of the shuffling of their feet. They were many.

Meanwhile, Yudhishthira opened the door without fear.

What a surprise!

King of Panchala, Drupada had come with his people!

Though with limited material resources, Yudhishthira extended a very grand welcome to the honourable guests and paid them due respects.

Still Drupada was filled with grief to see the plight of Draupadi.

What a fall for someone who had lived a princely life! Fate had been very cruel to her. He consoled himself thinking that at least she got the

husband whom she had wished for; everything else could be set right in due course. Even while thinking so, his eyes were overflowing with tears.

“Original Photos of Sree Rama and Sree Krishna are not available now.”

- Kalki

Drupada profusely apologised for waking them up at those odd hours. He had suspected the five who had come coveting Draupadi at the swayamvara were none other than the Pandavas. He cleared his doubt by verifying with Lord Krishna even though Krishna was not present at the swayamvara. Once he became sure of their true identity, he was rushing to see his dear daughter, unmindful of the time of the day.

Drupada's words of humility stole the heart of the listeners. It was obvious that those words had come straight from his heart.

Draupadi was a prized possession of Drupada and he had never before known the sorrow of separation from her. On top of that, he came to realise that as a father he had in many ways fallen short of fulfilling his duties towards his daughter. Lord Krishna was instrumental for this realisation. This was the reason for him to make this unpremeditated journey.

Kunti observed Yudhishtira's expression to see if Drupada's words explaining his reasons for the visit had created any uneasiness in him.

But Yudhishtira was composed and he courteously said that their hut was blessed by the visit. His words pleased Drupada very much.

Meanwhile, the sound of the chariot had aroused the curiosity of the villagers and they started trickling in to see who had arrived. The guards rose to the occasion and dispersed the villagers as per the instructions of the King. Their conversation was resumed after that.

Drupada said that the purpose of him going there personally was to invite all of them to his palace; noble people like Yudhisthira and his brothers should be invited appropriately and not through a messenger. He also said that Lord Krishna was waiting for all of them.

Drupada's words arouse suspicion in Yudhisthira.

Kunti suspected that Yudhisthira would object. But when he added that since their identity had been revealed to the enemies, their security was of prime importance, Yudhisthira consented without hesitation.

Kunti's fervent prayers to the Lord had been answered!

Without wasting any more time they commenced their journey. Nobody spoke much on the way.

Kunti was silently praying to Almighty Lord ShivaDeva and VishnuDeva. She gained confidence that all would go well with the blessings of Lord Krishna. Draupadi would not be made to suffer the humiliation of becoming a wife to five brothers. Lord would see to it. Subjecting her to such an embarrassment was unthinkable! Any lady with self-respect would be succumbed by such an insult! And Draupadi, being the daughter of a King would not have any dearth of self-respect. Till that moment, in spite of facing such an awkward situation, Draupadi had only behaved with dignity and maturity. She might be loving Arjuna so

fervently. Otherwise why should she put the swayamvara garland on a loitering vagabond like Arjuna? 'It should be the will of Lord Krishna', Kunti immersed herself in deep meditation.

Their chariot reached the palace.

The King had made prior arrangements for a befitting welcome to the honoured guests.

Draupadi also took rest with Kunti and others. Though the palace was her own home, the place where she was born and brought up, she now completely took up her new role as the bride of Arjuna and seemed to have forgotten her past maiden life.

Kunti was surprised at the change that had taken over Draupadi within a single day. She admired her with affection for her matured behaviour.

Drupada formally addressed his guests and as per etiquette extended a warm welcome to them in the assembly of his people.

Kunti was at ease as she saw that Lord Krishna was present there and was adorning the most respected position.

Krishna started to speak:

“Yudhishira, it was I who arranged this meeting to let you know that all your present difficulties would vanish if you follow the path of truth and righteousness. This is an opportunity for that”.

But Yudhishira did not respond.

Krishna continued:

“Now Arjuna is not just another prince. He is the husband of Draupadi and the son-in-law of King Drupada. So it is mandatory that he keeps up the dignity of his position.”

Krishna's majestic words were keenly listened to by all.

Suddenly Yudhishthira came alive, “It's not yet decided who are going to be Draupadi's husbands”.

Everybody except Krishna was shocked to hear these rather retorting words of Yudhishthira!

Kunti was also taken aback.

When Krishna half teasingly asked, “How could Yudhishthira ever utter such nonsensical words”

Yudhishthira's resentment grew beyond measure. He said unperturbed, “We are dutiful sons who obey their mother's words, whatever they be.”

He was testing the patience of everybody!

Kunti realised that the discussion was taking an unpleasant turn and decided to step in.

“Listen to me, Krishna. My sons reached home with Draupadi while I was busy cooking food for them. When Yudhishthira called out to me that they had brought some special alms that day, without even checking what it was, I unwittingly told them to share whatever it was equally among themselves. Yudhishthira is now misinterpreting my words!” Kunti's words were most appropriate in that situation.

Draupadi's eyes reflected her immense relief in hearing Kunti. But

Drupada and his other family members were not so relieved because they could sense tension mounting up in the atmosphere.

Krishna tried to lighten the scene by trivialising Kunti's utterance to her children while she was busy in cooking.

Seeing this, Yudhishtira again became agitated.

His words became sharper, "So do you mean to say that our mother's words are to be ignored? Do they have no value?"

Krishna tried to convince him that he was mistaken. "Ma Kunti herself has confessed that she was otherwise engaged while instructing her sons to share the alms they got and didn't pay due attention to the happenings outside. She deeply regrets it now. She was only stating the general rule that they always followed and there was no intension in her to ask her sons to make Draupadi a wife for all of them!"

Then Krishna proceeded to analyse the different aspects of the issue with hair splitting precision.

"The bounty they received that day was not something that could be measured in quantity and then divided equally! The bounty was Arjuna's wife!"

Then Krishna started shooting questions at Yudhishtira, disarming him of all his senseless arguments.

"Is it your culture to share one's own wife among many? Does such an act show any morality? Is it Yudhishtira's nobility to partake in such a heinous act in the pretext of obeying his mother? Does sharing his own

wife exhibit Arjuna's bravery? Are Yudhishtira and Bhima showing piety by making their brother's wife their own? How could Nakula and Sahadeva be so immoral as to share their elder brother's wife? Is it Kunti's speciality to divide and give her daughter-in-law to all her sons alike? And is it Draupadi's chastity to remain a wife to many brothers? Should a pious ruler like Drupada support such an unethical deed? I cannot be a part to this immoral act."

Hearing this all those who were present there lowered their heads. They had no answer to Krishna.

Finally Drupada was relieved of his heavy mind.

It was Krishna who had inculcated deep love for Arjuna in Draupadi by telling her stories when she was a small girl. Now she got Arjuna as her husband. Drupada saluted Krishna in his mind.

Kunti was also regaining her peace. Draupadi, who was known as Krishna or Panchali was happy and thanked Krishna profusely in her mind.

Though Arjuna was a little embarrassed, he also felt pride in Krishna's words.

Krishna, the 8th Incarnation (Avatar) of VishnuDeva, would always take actions based on strong morals and practicality. He would not support anything illegitimate. Kunti also felt confident that since the issue had reached in the hands of Krishna, it would be settled in the right and amicable manner.

Meanwhile, Krishna continued:

“Motherhood is the last word of selfless love. Although a woman has to enact the roles of a sister, wife, daughter and mother, her position as a mother is the most noble. All her children have an equal place in a mother’s bosom. Hence, when Kunti said ‘divide your bounty equally’, she was only being fair in fulfilling her motherly duty. Everybody should get what they rightfully and morally deserve, or else there would be anarchy and instability in the country. And that would be its downfall. Every action should be based on principles and good values and then only Lord Siva and Lord Vishnu would shower their blessings consistently.

“Draupadi should be wife to only Arjuna and sister-in-law to the other four brothers, Yudhishtira, Bhima, Nakula and Sahadeva. There would be strong bond and harmony in the relations only if they behave wisely and sensibly.” Krishna’s judgemental statements were strongly based on the age old culture of the land that still remain to be the pillars of our heritage.

“A mother gives appropriate food to each one of her children. What she gives to the eldest may not be suitable for the youngest; what is good for one may not be so for another. Requirements depend upon the body structure, age and other factors. She would be satisfied only when she identifies and gives the food that is needed for each one. The quantity and quality of food varies from one to another. It is not wise to insist on giving the same to all the siblings. What is required by the eldest might be too much for the youngest and what is enough for the youngest might be too little for the elder. There it would be foolish to insist on uniformity.”

The words of Krishna were like a soothing shower of nectar on Kunti. Draupadi also was energized by Krishna’s words.

“It is true that a mother should never show partiality to her children. But should all her children get uniform portions from her, whether they are small or big? This would create difficulties. For the small child the food will be more than what he could consume but for the big child it would be insufficient. Since the general wellbeing of her children is her prime aim, the mother should take into consideration all aspects like age, body structure, health etc. Only then she could be said to be fulfilling her motherly duty. Likewise, Kunti said what they got should be shared equally. That only meant they should take their share according to their position in the family; what they truly deserve.”

“If royalty itself goes against rules of morality, what would be the fate of the subjects? Pandavas should never set a wrong example.”

Saying this, Krishna glanced at everyone present, especially Draupadi.

He continued,

“As an honourable lady of a royal family, Draupadi had never agreed to be the wife of all the five brothers when she consented for her wedding with Arjuna. Why should she subject herself to the obstinacy of Yudhishtira? Is it not treachery? Even an ordinary citizen has the right to live according to his values; so it goes without saying that Draupadi's wish could not be violated. Any attempt in that direction would be unacceptable. Decisions should be based on good intention, care, consideration, observation, analysis and wisdom. Only then could those decisions be put into practice. And such practices should be unquestionable morally and ethically.”

“Arjuna's elder brother, Yudhishtira should have looked objectively into

what Ma Kunthi hastily and thoughtlessly blurted out. He should have analysed it wisely befitting the royal dignity, before telling his opinion. If he had done so, the issue could have been solved in no time. This topic would not have got so much of undue importance.”

Krishna continued,

“On top of all this, King Drupada’s criterion in selecting the bridegroom was very immature and unethical. Expertise and talent in archery should not have been the yardstick of eligibility to become the groom of his daughter. A clear vision of life, righteousness, practical insight, truthfulness, diligence, enthusiasm, moral courage, care to fulfil duties to parents and elders, wisdom to identify wrong notions and practices and ability to stand away from them, spirituality, flexibility, progressiveness, social awareness, tolerance, adaptability- these are the qualities a King should look for in a prospective groom. A wedding should not be reduced into a competition. In a swayamvara, as conducted here, the bride is choosing her groom from a pool of contestants. In effect, it is like insulting the rejected ones. A marriage is a matter of one’s very personal likes and preferences. It is not to be exhibited in the public but to be held in privacy in a small gathering of relatives and well-wishers only. On the other hand, if the bride selects one out of the many invitees who had come coveting her in marriage, it is equal to insulting the others. This practice should be discouraged. It only breeds rivalry; invites animosity even from friendly neighbouring countries.”

Lord Krishna said He had already made this clear to King Drupada. But he did not take it seriously. It is an individual’s decision to do what he wants. He has the freedom to take an advice or reject it. Krishna’s duty

was to reveal the right path and never stand with wrong doings. The doer is solely responsible for his actions, good or bad.

“I did not partake in the swayamvara, but I know what would have happened there. That is why I reached here and announce My judgement in an issue where morality is at stake. What happens here should not become a blemish to the period of My Incarnation (Avatar). Yudhishtira has to correct his misconceptions. I am not with him in this issue.’ Krishnae proclaimed with strong conviction.

Then He continued, “In the present state of Pandavas, where they wander with no place even to fulfil their basic needs, priority should be given to finding a solution for that. All problems should be truthfully and earnestly approached if a solution is to be evolved.”

Another context was recalled where the Lord Sree Rama had handled a very difficult situation in the most appropriate manner. Queen Kaikeyi misused the boon given to her by King Dasharatha and asked to send the Seventh Incarnation of Lord Vishnu, Sree Rama, to the forest for fourteen years. What Dasharatha did? Discussing with Sree Rama, Dasharatha gathered the truth and weighed the pros and cons, called for the assembly of royals and led the discussion and thereby ultimately evolved the rightful course of action for Sree Rama. Realising his own mistake, Dasaratha stepped down from the throne to entrust the Kingdom to Sree Rama. The enthroned Sree Rama very objectively examined the events starting from Dasaratha giving the boon to the happenings that led him to be exiled. He pronounced sentences to the deserving offenders who took the wrong paths. Though Dasaratha, Manthara and Kaikeyi were guilty, their evil intentions had not been fulfilled. As they

were publicly proved to be guilty they were in shame and were rejected by the people. No one should suffer punishment twice for one crime. So they were acquitted. To set an example and warn the people who instigate others to commit offences, Manthara was punished. A King should never heed to wrong requests; he should never give boons that would hinder imparting his official commitments; he should not exploit his official position for his personal benefits. Those who pretend to do their duties but have hidden agendas behind them, are to be dealt with as criminals. A King should punish the offender ignoring his relationship with him. That is the moral duty of a King. He should not only uphold the value of truth but also convince the people that he is doing so.

“The History of Rama, the incarnation of virtues mandatory for a King, is helpful in taking a decision in the present situation”, said Krishna.

“Sree Rama executed welfare nation through written constitution in which people have the right to elect all the members including the King and Ministers. Sree Rama established ownership scheme. This scheme allows every citizen to become owners of all enterprises and institutions which produces, stores and distribute all kinds of things needed in daily life. As per the ownership scheme, owners equally receive half of surplus amount for all enterprises and institutions after all expenses including salary of employees. Remaining half of the surplus amount is kept as country’s reserve money. People become rich by getting additional income from the surplus amount by the Ruler along with the salary.” So, citizens will be financially secure along with the Nation.” Sree Krishna informed.

“Now all these are implemented in Dwaraka. Through amalgamation of

various scattered countries including Dwaraka into one nation named Bharatha, I will establish all these welfare reforms. All my decisions given above are suitable for the rules of welfare nation.” Sree Krishna concluded.

(Read “[The real history of Sree Rama most important scene from the first part.](#)”).

Kunti was amazed at the wisdom of Lord Krishna’s words. She mentally prostrated in front of Him.

Though Yudhishtira’s mind was filling up with resentment towards Krishna, he was not in any position to open his mind in front of all.

Drupada rose to the occasion by saying that the course of action for the safety and success of Pandavas including Ma Kunti and Draupadi could be decided in the presence of Krishna.

“Yes”, Krishna said.

“Decisions should be befitting the royalty. **Draupadi is only Arjuna’s wife. She is the sister-in-law of Yudhishtira, Bheema, Nakula and Sahadeva.** They should uphold the values of the great culture of Bharatha by behaving with dignity.” Sree Krishna informed.

“Since Draupadi always treated every one according to what they deserved, usually the Pandava brothers did not crave for undeserving possessions. Here, although their misplaced ambition did not bear fruits, the sheer fact that it occurred in their minds is a warning to Draupadi. She should, hereafter, pay more attention while mingling with them. Or else it will lead to suspicion and criticism which would affect their life.

True knowledge of the law of the land alone will help in ruling a country with the blessings of Lord, extending peace and prosperity to the people.”

Krishna's words made Pandavas, including Yudhishtira, uneasy but they had no way but to accept them.

Kunti prostrated at the feet of Krishna for setting the stage for Draupadi to live as the wife of only Arjuna. •

To know about the real laws, rules and regulations of Deva Varga (Lords) i.e. Brahma Deva, Shiva Deva and Vishnu Deva exists in Brahma loka, Shiva loka and Vishnu loka respectively, please read [Kalkipuri Temple Rules](#) (English translation is in progress. Also read its original Malayalam [കൽകിപുരി ക്ഷേത്ര നിയമങ്ങൾ](#)).



Worship only Lords (Deva Varga) i.e. Brahma Deva, Shiva Deva and Vishnu Deva existing in the light form in celestial spheres Brahma loka, Shiva loka and Vishnu loka. Pray only to Lords (Deva Varga).

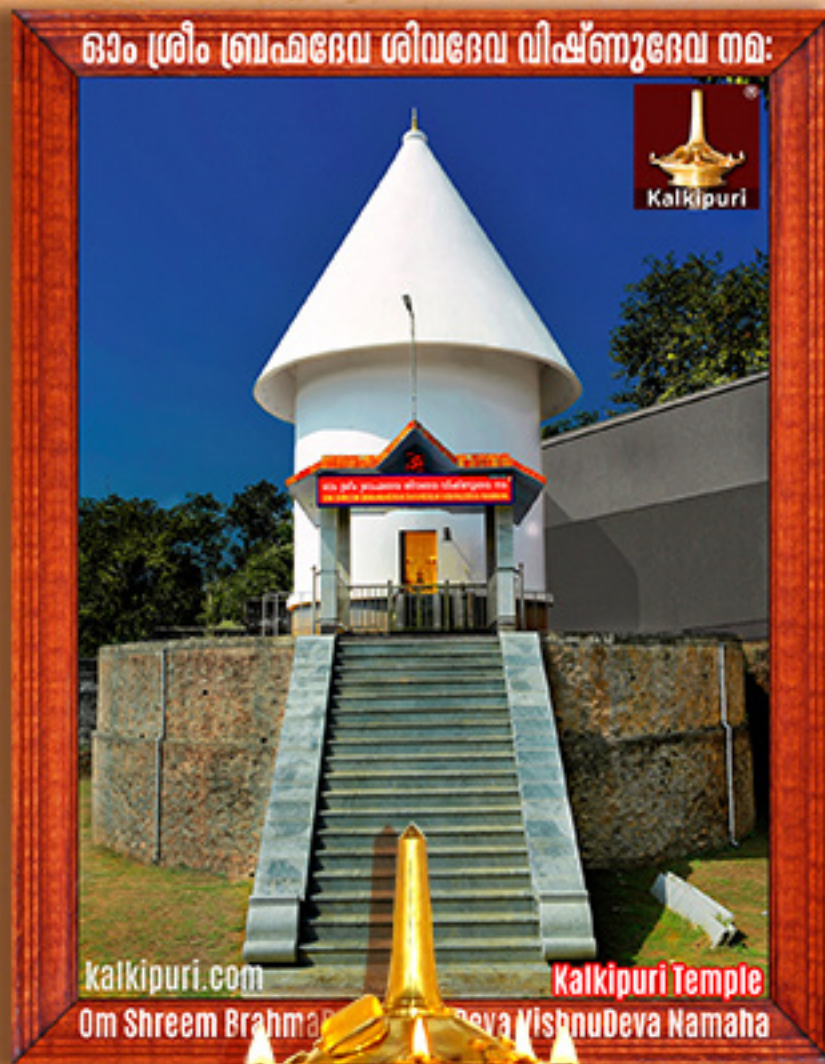
Original photos of Lord Brahma, Lord Shiva and Lord Vishnu are not available on this earth now. Do not disgrace the Lords assuming to be in human figures made of five elements or in the form of other living creatures on this earth.

Human beings and other living creatures with limited knowledge, positions and natural phenomena on this earth can be respected but never worship.

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Om Shreem BrahmaDeva ShivaDeva VishnuDeva Namaha

Not to Disgrace is the Real Grace



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