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DRAUPADI'S NIGHTMARE ON BEING SUBJECTED TO PHYSICAL AND MENTAL AGONY / DRAUPADI'D CHEERHARAN EPISODE!



DRAUPADI'S NIGHTMARE ON BEING SUBJECTED TO PHYSICAL AND MENTAL AGONY / DRUPADI'S CHEERHARAN EPISODE



As soon as Yudhishtir lost Draupadi in the Dhyuth, a rejoicing Duryodhan asked Vidur to get Draupadi to the court and clean the palace with a broom as now she was his slave.



An angry Vidur retorted that Duryodhan does not realize that he is already hanging under the clutches of death, but he has not realized that he is treading on a dangerous path.

Draupadi is not a slave as wrongly being assumed since Yudhishtir had already lost in the Dhyuth when he had put up Draupadi as a pawn. Duryodhan has lost his mind after winning this Dhyuth. He then advised Duryodhan not to use derogatory terms for anyone. Never under estimate the power of the Pandavas. Cursing Vidur then Duryodhan sent a messenger to call Draupadi. The messenger came back with a message from Draupadi that she wanted to know whether first Yudhishtir had lost himself or Draupadi in the Dhyuth.



The messenger repeated Draupadi's question to Yudhishtir on his return, but got no answer. Again he was sent back by Duryodhan saying that she should come here and ask her question in front of all.

Once again the messenger goes to Draupadi and repeats the words of Duryodhan in a state of pathos as he too is sad after Draupadi's treatment at the hands of Duryodhan. This time Draupadi tells him to ask the elders to advice what should she do. The messenger goes back with this message.

An angry Duryodhan then sends his brother Dushasan to bring Draupadi. Dushasan goes there and literally drags Draupadi catching her long hair and dragging.



Nobody stops him. But this time the brother of Duryodhan whose name is Vikarna gets up and verbally lashes out to his brother regarding this indecent behaviour.

He also answers Draupadi's question and says that Yudhishtir had no right to pawn his wife in Dhyuth as he himself had lost himself in Dhyuth. Bhima also exhibits his anger as he is helpless due to his innate respect for his brother. Karna gets up and lashes out at Vikarna and compares Draupadi to a Prostitute. Now Duryodhan orders his brother Dushasan to pull out Draupadi's clothes. An angry Bhima promises to break the hands of Dushasan and drink blood from his chest. The Pandavas hang their heads in shame when Dushasan comes forward to do this disgusting task. Vidur intervenes and admonishes all the people sitting there and watching this injustice happen.

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Seeing no help from any quarter, Draupadi starts chanting the name of Govind. Bhagwan Krishna immediately comes to rescue her by pouring thousands and thousands yards of clothes.

Draupadi starts crying and starts questioning all the elders present there whether they are endorsing such heinous actions against a woman who hardly was seen by anyone except her husbands. Bhishma is unable to give a satisfactory answer. Duryodhan taunts and tells her that if her husband's concede defeat and answer your questions satisfactorily he would free everyone. Bhima retorts that if he would not have been binded by his brothers words, he would have shown his true colours.



Duryodhan pulls up the cloth on his thighs and ask Draupadi to sit there. Bhima promises to break the thighs of Duryodhan in anger.

Vidur then intervenes and warns of the impending danger to Hastinapur. Amidst all this sudden commotion, a loud noise of eagles and vultures were heard around. Looking at this bad omen Dhritrashtra grants three boons to Draupadi wherein he frees everyone, returns their riches and Kingdom. He asks them to leave Hastinapur immediately. But after they leave, Duryodhan once again tells his father to call the Pandavas to play Dhyut as he appries him of the dangers for Hastinapur due to the might of Arjun and Bhima. Although Gandhari warns him of the consequences, Dhitrashtra does not listen.

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Again they are invited to come and play Dhyut, which is accepted by Pandavas. Again Shakuni through his wily ministrations makes Pandavas loose.

This time after accepting defeat they are given an exile of fourteen years out of which the last part of remaining year they should not be visible or recognisable by anyone. This way Dhyut is finally over.

END OF SABHA PARVA AND ADI PARVA

Mahabharat Series to be continued....

PC - In 1st slide image is from @Grphic.kali

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