

Chapter X Samudra mathana

The delineation of the Vedavyasavatara is the theme of the tenth chapter. However, as a preliminary to it, the samudramathana episode is narrated. The purpose of Vyasavatara was to remove ignorance and confusion caused by the curse of Gautama in respect of the knowledge

enshrined in the Vedas, Pancharatra, Itihasapurana, and other sacred pieces of literature. For such an ignorance and confusion Kali was considerably responsible. He arose at the time of the samudramathana along with poison. Not only the personality of Kali was Kali but the ignorance and the confusion caused by him were also Kali. Destroying these was meant to destroy Kali. This was the purpose of Vyasavatara. Therefore, in order to point out that such a Kali had arisen at the time of samudramathana, that episode is narrated in the tenth chapter before the narration of Vyasavatara.

The details of samudramathana are well-known. Therefore, only such items that are especially mentioned in Tatparyanirnaya and that have a deep religious significance will be stated here.

At the close of the 28th Dvapara Yuga, Chaturmukha Brahma, Shiva, Indra, and other deities approached Lord Vishnu present at Shvetadvipa at the center of Kshirasamudra. They offered prayers to Him and informed Him that due to Durvasa's curse, Indra lost his power and glory and was defeated by the demons. Therefore, they had come to Him seeking protection.

As per the instructions of Lord Vishnu, the deities entered into an agreement with the demons through Bali Chakravarthi and attempted to bring the Mandara mountain for samudramathana. They were not able to lift it. Then, God lifted it by His left hand and placed it on the shoulders of Ananta, i.e. Garuda. The deities wanted to test their strength again. When they tried to lift the mountain placed on Garuda's shoulder, it fell down and crushed them. They were restored

to their original form by the grace of God. God lifted the mountain again, placed it on Garuda, and, seated on Garuda, proceeded to Kshirasamudra with the deities and the demons. He made the Mandara mountain the churning rod and Vasuki the rope, and He churned the Kshirasagara with the deities and the demons. The demons preferred to hold the snake Vasuki on the side of the head, and the deities held it on the tail side. This caused fatigue to the demons.

Kurmavatara

The mountain sank because of its weight. Then God lifted it and placed it on his back, assuming the Kurma form. Not only was the mountain held by Him on His back, but He entered it and supported it. He entered the deities and the demons also to enable them to churn.

The Halahala poison was drunk by Vayu

In the course of churning the Halahala poison came out. Vayu took it in his hand as per God's instructions, rubbed a little portion of it, reduced its vigor, and gave it to Shiva. Shiva sipped it. It was so little that it could go down only upto his throat. He became unconscious even for that much. God touched him, and he regained his consciousness. Vayu collected the poison in a golden vessel, drank it, and digested it. Out of the little poison given to him, only a fraction was drunk by Shiva. The remaining portion became the body of Kali. From this poison, cruel objects like snakes, wolves, and tigers were born.

From samudramathana, objects like the horse Uchhaishrava, Airavata, elephants, a thousand apsaras belonging to the amrita group came out. The weapons of deities, ornaments, the Parijata tree, and Kamadhenu i.e., Surabhi also came out.

The Mahalakshmi and Dhanvantari forms of God arose with the amritakalasha. When the amritakalasha came out, the demons snatched it. God allowed them to snatch it since He desired that they break the agreement and be punished for that. Then, God assumed the Mohini form and offered to distribute the amrita. She asked the deities and the demons to sit separately in rows and asked the demons to close their eyes as She felt embarrassed by their staring at Her. She served the deities amrita and killed Rahu by assuming the Purusha form.

Rahu's head only is the place of Rahu and Ketu

The head of Rahu became the abode of the planets Rahu and Ketu. When Rahu's head was cut, a drop of amrita had already moved into his body. Therefore, both his head and the body survived. His body without the head was thrown into Svadudaka. Rahu remained in his head. [Note: Along with him, there are 100 Ketus, who are deities, in this head. The offerings made to Rahu are received by these deities. The demon Rahu present in the head receives unholy offerings only. This Rahu obstructs the sun and the moon. The popular impression that the head became Rahu and the rest Ketu is not correct. Rahu's head itself is the adhithana for both Rahu and Ketu.]

When Rahu's head was cut, the demons rushed towards God with their weapons. They were all killed. However, Kali was not killed. He entered men. [Note: Kali can never enter God, Lakshmi, or Vayu. He enters into Shiva and others only occasionally.] Kali's wife Alakshmi and her sons who supervise evil also came from Kshirasagara.

Lakshmi made the chest of God her abode. Kaustubha found a place at God's neck. The other valuable items were given as gifts to different deities at Lakshmisvayamvara.

Kali entered Shiva and composed the evil scriptures. His mischief could not be corrected by others. This Kali is invisible, unimaginable, and present in all. The ignorance and confusion caused by him had to be removed by the revival of the sacred scriptures. In view of this, Chaturmukha Brahma and other deities appealed to God to take an appropriate incarnation. Lord Hari took the incarnation of Sri Vedavyasa.

II Parashara and Satyavati

Vashishta, who was born in a jar along with Agastya as a son of Mitravaruna, married Arundhati and begot including Shakti 100 sons. Parasara was his grandson. Earlier, Vashishta was born from the sacrificial pit of Brahma, married Akshamala, and functioned as chief priest of Ikshvakus. Still earlier, he was born as a manasa putra of Brahma and had married Arundhati. Parasara, the grandson of Vashishta, performed penance to have God himself as his son. God informed him that King Vasu of the Pururava royal family known as Uparichara, as he used to frequently move over the sky as a result of his great deeds, was born to Kritayajna in the Dvapara age. Uparichara got twin children, one male and one female, through a fish. He kept the boy with him and handed the female child over to the fisherman chief. The female child had grown into a beautiful girl and was named Satyavati. He would assume the form of his son through her. Accordingly Parasara duly married Satyavati. This marriage took place in yajnasala. Vasishtha, Yagnavalkya and other sages were present. King Vayu himself gave Satyavati in marriage to Parasara. Then the God assumed the form of their son. [Note: God is never born like an ordinary child. The popular impression that Vedavyasa was born and that too when Satyavati was a virgin is not correct.] Vedavyasa revealed himself in the midst of the river Yamuna. He was brilliant like the sun. His palms and feet were marked with the lines of the conch and the disc. His arms were in the posture abhaya mudra and jnana mudra. Parasara performed upanayana for him within seven days. Then Vedavyasa went to the Meru mountain followed by Chaturmukha Brahma and others. He arranged the Vedas and composed the Brahmasutras, Mahabharata, Puranas, and Bhagavata. Chaturmukha and other deities directly learned these from Him. Vedavyasa wandered all over the world in order to instruct the noble jivas. Once, He converted a small creature as a king. However, He told him that he would be entitled for salvation only when he was born as a Brahmana.

The birth of Shukla

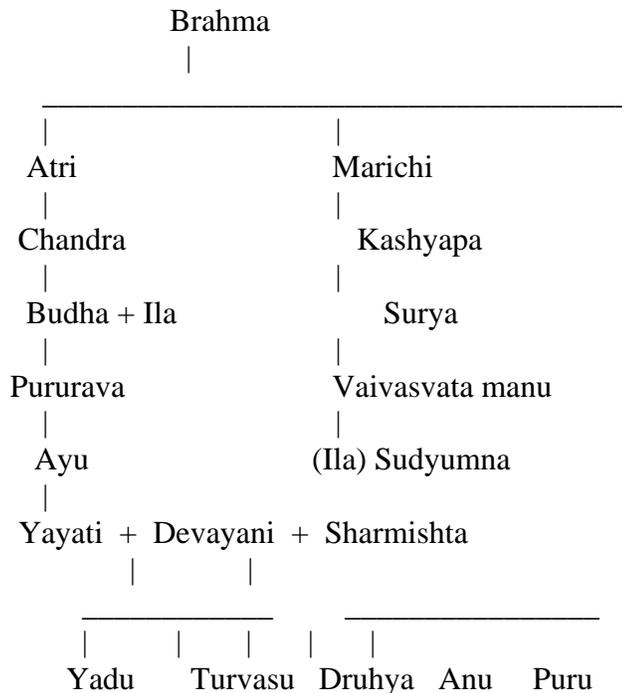
Shiva performed penance to become the son of Vyasa. Vedavyasa pretended to perform penance to get Shiva as his son. This was only to mislead undeserving persons. Shiva was born as a son of Vyasa through Ghrithachi, who had arrived in the form of a parrot while Vyasa was engaged in churning the Arani. Shuka was actually born from Arani. However since Ghrithachi desired to name him as Shuka he was so named. Vyasa never had any sensual attraction either towards Ghrithachi or any other woman. As soon as Shuka was born, Vayu entered him. It was only Vayu who was entitled for the instructions directly from Lord Hari. Shuka received direct instructions from Vyasa because of the presence of Vayu in him. In the same way, while receiving the instructions from Vyasa, Shesha entered Paila, Garuda entered Sumantu, Brahma entered Vaishampayana, and Indra entered Jaimini. This enabled these sages to receive instructions in their respective areas of knowledge.

Shri Vyasa taught Rgveda to Paila, Krsna yajurveda to Vaishampayana, Shukla yajurveda to Surya, Samaveda to Jaimini, and Atharvanaveda to Sumantu. He taught all the lores to His son Shuka and Narada. Then, Shri Vyasa created Romaharsana as a Suta by caste and instructed him to propagate Itihasa, Purana, and Panchatantra. He instructed Sanatkumara, Bhrigu, and Jaimini to propagate Dhyanyoga, Karmayoga, and Karma mimamsa respectively. Shri Vyasa himself composed the first and the last sutras of Daivi mimamsa and asked Paila and Shesha to compose the whole text. Further, he edited the six satvika puranas (Vishnu, Narada, Bhagavata, Garuda, Padma, and Varaha) based on Panchatantra, six Rajasa Puranas (Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavisya, and Vamana) based on superficial references in the Vedas, and six tamasa Puranas (Matsya, Kurma, Linga, Shiva, Skanda, and Agni) based on Pasupata Agama.

Through the above literature, Brahma and other deities and Sanatkumara and other sages regained their knowledge.

Chapter XI Amshavatarana

As a preliminary to the story of Sri Krishna and the Pandavas, the origin of Chandravamsha is described. The early persons of chandravamsha and suryavamsha are as follows:



From this chart, it is clear that both chandravamsha and suryavamsha had originated from Brahma. An interesting point in the development of these two families is that Sudyumna, the fifth descendant on the suryavamsha side, used to be male for one month, and on the

chandravamsha side, female for one month. He used to be called Sudyumna and Ila respectively during these months. When he functioned as a female, he begot a son (Pururava) through Budha of chandravamsha. Thus he established a link between the two families.

The Origin of Yadu and Kuru families

In the family of Yadu, the yadavas were born. In the family of Puru, the fifth son of Yayati, the fifth son of Yayati, Bharata, the son of Dushyanta and Shakuntala, was born. Kuru was also born in this family, so the Kauravas and Pandavas were known as Bharatas. The fifth descendant of Kuru was Pratipa. He got three sons: Devapi, Bahlika, and Shantanu. Devapi did not become the king though he was the eldest as he suffered from a skin disease. Bahlika was named king of the Bahlika region, and Shantanu succeeded Pratipa as king.

Bahlika was Prahlada in his earlier birth. He got a son named Somadatta, who was one of the Rudras, Patratapa. His three sons (Bhuri, Bhurishrava, and Sala) were also Rudras (Ajaikapat, Ahirbudni, and Virupaksha). Among these, the last one had the avasha of the other ten Rudras (Raivata, Aja, Bhava, Bhima, Vama, Vrishakapi, Ajaikapat, Ahirbudhni, Bahurupa, and Mahan).

The background of the birth of Shantanu and Bhishma

The birth of king Shantanu has a background. Churmukha Brahma once visited the sea on a full moon day. On that occasion, the sea (Varuna) was sporting with the river Ganga and threw a few water drops at Brahma. Brahma became upset and cursed him to be born on the earth twice.

Consequently, Varuna was born as King Mahabhishak and again as Shantanu. He also cursed Ganga to meet her husband with the human body. "Shantanu" means "be calm." Since Brahma ordered him to become calm, Varuna got the name Shantanu when he was born on the earth. There is another explanation for Shantanu's name. By the touch of Shantanu, elderly people used to regain their youth and be happy. "Sham" means "happiness," and "tanu" means "giver." Therefore, he was given the name Shantanu.

Shantanu begot the son Devavrata, later known as Bhishma. The birth of Bhishma also had a background. Among eight Vasus, the eighth one was known as Dyu. He was also known as Prabhasa and Vibhavasus. His wife was named Varangi. She had a friend of the same name. Varangi asked Dyu to get the divine cow Nandini for her friend so that, with the milk, she could get a long life and retain her youth permanently. Dyu went to Sage Vashishtha's ashrama along with seven other Vasus and tied Nandini up. This upset Vashishtha, and he cursed them to be born as men. He particularly cursed Dyu to live as a man (Bhishma) as long as the duration of the eight men's lives. He cursed Varangi, who instigated the unholy act, to be born as Amba, become a male (Shikhandi), and be responsible for the Dyu's death. The curse was actually given by Brahma, who was present in Vashishtha.

The vasus let off the cow Nandini and appealed to Brahma to help them not to be born from the womb of a human being. Brahma agreed. The vasus came to know that Ganga was going to be the wife of Shantanu without assuming the human body. They went to her and told her that they would be born as her children. Ganga told them that they would be killed as soon as they were born, and she should not get any sin for this. However, one of them would live long.

Ganga's Condition to marry Shantanu

Ganga went to King Pratipa and sat on his right thigh. Only a daughter and daughter-in-law have the right to do this. (The wife has to sit on the left thigh.) Pratipa asked her to be his daughter-in-law. Ganga agreed to marry his son Shantanu on three conditions: “i) your son should not ask me as to who I was, ii) he should not prevent her from doing something wrong, iii) and he should not question her when she does something wrong.” If he broke any one of these conditions, Ganga would leave him. King Pratipa agreed and informed Shantanu in due course.

Ganga begot eight children. She killed seven of them one after the other. When she proceeded to kill the eighth child, Shantanu asked her who she was and why she was killing the children. He prevented her from killing this child. Thus he violated the three conditions laid down by her. Therefore, she left him, took her eighth child, and gave him to Brihaspati. The boy learned the Vedas and the other sacred literature from Brihaspati for fifty years. Then Ganga sent him to Parashuram. He continued his study of spiritual literature for another fifty years and studied the use of weapons for twenty-five years. Ganga took him back and allowed him to roam on her bank. At this time, Shantanu arrived at the place. He found that the flow of water was prevented by arrows and wondered at this. Ganga arrived, told him that the boy was his son, and asked him to take him. She also told him that the other seven children drowned in the water had regained their original form. Shantanu took him and made him Yuvaraja. Devavrata again went to Brihaspati and learned Vedas for fifty years. From Parashurama, he learned weapons for another fifty years and listened to spiritual discourses for three hundred years. Finally, he returned to his father.

Kripa and Kripa

At that time, when Ganga gave birth to the eighth child, Shantanu found twin children left in the forest by someone. These were the children of Sharadvan. Vishkambha, a Rudra, and Tara, the wife of Brihaspati, were born as these twin children. Shantanu took them and named them Kripa and Kripa. Kripa became a friend of Devavrata. He learned all Shastras from Vishwamitra and philosophical doctrines from Vedavyasa.

Birth of Drona

At about the same time Kripa was born, Bharadvaja, the son of Brihaspati, begot Drona through Ghritachi. He was called Drona because he was born in a type of vessel known as drona. He was Brihaspati himself, and Brahma was also present in him. Bharadvaja himself taught him the vedas and the weapons.

At about this time Prishata, the king of Panchala, begot the son Drupada. He was the divine singer Hoohoo. Avaha Marut was also present in him. He studied the weapons from Bharadvaja along with Drona. He told Drona "Let us Enjoy kingdom together"

Drona married Kripa. He lived near Hastinapur. The King Virata was the same age as Drona and Kripa. He was the divine singer Haha, and Marut Vivaha was present in him.

Shantanu marries Satyavati

Once, Shantanu proceeded to go hunting and saw a beautiful girl, Satyavati. Earlier, she was Acchoda, the daughter of Agnishvat belonging to the amurta pitrgana group. Lord Vishnu had blessed her saying that He would be born as her son. She was now born as the daughter of King Vasu and was brought up at the residence of a fisherman. Shantanu was attracted to her and asked the fisherman for her hand in marriage. However, the fisherman set the condition that her son should be made the successor to the throne. When Devavrata learned of this, he assured the fisherman that he would relinquish the throne. He took the oath that he would remain a bachelor so that the question of his progeny claiming the throne would not arise. Because of such a strong oath, his name became Bhishma. Shantanu gave him the boon that he would die only when he desired to die and that he would be invincible in war.

Satyavati begot two sons, Chitrangada and Vichitravirya. Shantanu died when these two children were still young. Chitrangada also died before marriage.

Amba, Ambika and Ambalika

Bhishma crowned Vichitravirya as king. He brought the three girls Amba, Ambika, and Ambalika for Vichitravirya, conquering King Salva. Ambika and Ambalika agreed to marry Vichitravirya, while Amba refused to marry. She had already made up her mind to marry Salva. She returned to Salva, but Salva did not accept her. She then went to Parashurama, who fought with Bhishma. However, to bring fame to Bhishma, he pretended to have been defeated by him. Amba performed penance to become male in order to kill Bhishma. Shiva gave her the boon to become male and be an instrument to kill Bhishma. He also gave her a garland and told her that whoever accepted this garland would be able to kill Bhishma. She went around with this garland to give it to a king. Nobody accepted it out of fear of Bhishma. She kept it at the door of Drupada and died. Later, Drupada performed penance to get a male child. However, Shiva told him that he would get a female child who will become male. Amba was born as his daughter. She was named Shikhandini. Drupada performed upanayana, etc, for her as if she was male. Drupada arranged for her marriage with the daughter of Hiranyavarma, the king of Dasharna country. This wife of Shikhandini found that she was not a male. She reported to her father, who became angry. To avoid unpleasantness, Shikhandini went to sage Isika, who asked her to go to Tumburu. The Gandharvas used to change their sex. Tumburu exchanged his male body with the female body of Shikhandini. Consequently, Shikhandini became Shikhandi. A mere male body was not sufficient to get Purushatva

for Shikhandini. Therefore, Tumburu also entered into her partially. A woman would never become a man.

Vichitravirya lived for some time with his two wives, Ambika and Ambalika. Later, he died without having had children. His mother Satyawati remembered Sri Vedavyasa. He had promised her that whenever she remembered him, he would appear before her. Accordingly, he came. Satyawati requested her to get progeny through her two daughters-in-law. When Vyasa went near Ambika, she closed her eyes. Consequently, the son born was blind. He was named Dhrtarashtra . He was a Gandharva king of the same name. Vayu also partially entered him. Satyawati asked Vyasa to bless Ambalika with a son. When Vyasa went near her, she became pale. Therefore, a pale boy, Pandu, was born. Satyawati asked Ambika to meet Vyasa once again. Instead, Ambika sent her maid servant to Vyasa. Consequently, a Shudra boy, Vidura, was born. Vidura was Yama himself.

The background of Vidhura's Birth

There is an interesting background for the birth of Yama as Vidhura. Earlier, Sage Animandavya was performing penance to attain the stature of Vasishtha. A group of thieves who had stolen royal property were being chased by the servants of the king. They left the property at the sashrama of Animandavya and ran away. The servants of the king arrested Animandavya and put him on the hanging pole. He continued his penance sitting in that position only. The king released him. He went to Yama and asked him why he was made a victim of such a punishment. Yama told him that he had pierced a fly when he was a boy, and this was the punishment for that. The real reason was that he was trying to attain the stature of Vasishtha, which was beyond his capacity. Animandavya was angry and cursed Yama to be born as a Shudra. Consequently, Yama was born as Vidura.

Bhishma arranged the performance of Jatakarama and other Samskaras for Dhrtarashtra , Pandu, and Vidura. They were educated in the sacred literature, political science, and the wielding of weapons. Dhrtarashtra was coronated as king. Pandu was made the army chief. Later, Dhrtarashtra gave the throne to Pandu. Vidura was made minister.

The Gandharva Tumburu was born as a son of Gavalgana, the charioteer of Vichitravirya, and was named Sanjaya. The Marut Vivaha was partially present in him.

Dhrtarashtra and Gandhari

Dhrtarashtra married Gandhari, the daughter of Gandhara King Subala. As her husband was blind, Gandhari blindfolded her own eyes. Shakuni was her younger brother He was the demon Dvapara born as Shakuni. The word "Dvapara" means "a person who is always suspicious about truth and entertains contradictory ideas." Since men develop such a tendency during Dvapara age it is named as Dvapara.

Kunti Madri and Pandu

King Shura gave his daughter Pritha as adopted daughter to King Kuntibhoja. Therefore, she came to be known as Kunti. She was the wife of Pandu in his original form of Pravaha Marut and went by the same name, Kunti. Kuntibhoja was Kurma Marut in his original form. Sage Durvasa came to his city and desired to observe chaturmaya in his place. King Kuntibhoja offered all facilities and asked his daughter, at that time thirteen years old, to serve him. She devotedly did so. Durvasa was pleased by her service and taught her a mantra by which she could call the deities. Out of curiosity, she called Surya. She was attracted by him and sported with him. Consequently, she got a male child. The child was Surya himself in another form, but the demons Sahasravarma and Narakasura were also present in him. Kunti, afraid of public ostracism, put the child in a box filled with valuable gems and floated it on the river Asvanadi. It reached the river Ganga through Charmanvati and Yamuna. A suta, i.e. Adhiratha, lifted it and adopted the child as his son. Adhiratha's wife Radha also bestowed all her affection on him. He studied the scriptures, weapons, etc. He was named Karna and Vasushena.

Pandu married Kunti and Madri. Vidura married Aruni, the daughter of Shura through his shudra wife.

Ritayana, the king of Madra, begot a son (Shalya) and a daughter (Madri). Shalya was Prahlada's brother Sahlada in an earlier birth. Vayu was partially present in him. Madri was Pandu's wife in the earlier birth also.

Dhrtarashtra asked Pandu to rule over the kingdom. Pandu ruled guided by Bhishma. Sri Vedavyasa took Satyawati, Ambika, and Ambalika to his ashrama. In due course, Satyawati and Ambalika attained Vaikuntha while Ambika attained sarupya, a kind of liberation.

After some time, Pandu retired to the forest and lived in Badarikashrama. Unfortunately, he killed an ascetic who was sporting with his wife assuming the form of a deer. The ascetic cursed him that he should also die when he was sporting with his wife. Pandu moved to Shatashringa mountain and lived in Pandukeshvara with Kunti and Madri.

II

Brahma Indra appeal for Krishnavatara

At this juncture, the deities Indra and others, led by Chaturmukhabrahma and accompanied by Bhudevi, approached Lord Vishnu. They described the fight between the deities and the demons that had taken place earlier, recalling the warding off of Sambara's maya, the destruction of Viprachitti's weapons, the killing of Kalanemi, and other great events of that battle. They further told Him that these demons were then born again. If these demons listen to discourses by sages and Brahmanas and obtain devotion to you it will affect the very setup described in Scripture. Therefore we appeal to you to take an incarnation mislead the demon and destroy them.” They informed that Kamsa, Jarasandha, Hamsa and Dhibika were already born. Kamsa and Kalanemi were reborn. Jarasandha was Viprachitti. Hamsa and Dhibika were Madhu and aitaabha. Ravana

and Kumbakarna were reborn as Shishupala and Dantavakra. The demon Bali was born as Salva. The demon Bana was born as Kichaka. All these had to be destroyed. Hearing all of this, Lord Vishnu assured Brahma that He would take the necessary incarnation. He moved to Meru mountain with all the deities and made Brahma announce which deity should take which form to assist Him in the task of his incarnation.

Chaturmukha Brahma informed Lord Vishnu that he had cursed Kashyapa to be born as a Kshatriya but undertake a Vaishya's duty of rearing cows. This was because Kashyapa had refused to return Varuna's cows, which he had brought for his sacrifice. He was then born as a son of King Sura and was named Vasudeva. One of the Vasus, Drona, was born as Nanda. He was the son of King Sura through his Vaishya wife. Both Vasudeva and Devaki and Nanda and Yashoda had performed penance to beget the Lord as their son. Therefore, He revealed Himself as Vasudeva's son first and then moved to Nanda's place. God accepted Brahma's appeal and asked the deities to be born as men. Accordingly, the deities were born. Kubera was born as Bhagadatta. The demon Baskala was partially present in him. Yuyudhana was born as a son of Satyaka and was known as Satyaki. Garuda, Samvaha Marut, and Vishnu Chakra, i.e. Pradyumna, were partially present in him. Kritavarma, the son of Hridika, had the presence of Panchajanya, i.e. Aniruddha, and Pravaha Marut partially.

Similarly, the other deities and demons were also born. Those who supported the Pandavas were the deities and their followers. Those who opposed them were demons and men of unsteady mind.

Chapter XII

Vasudeva and Devaki

A Gandharva named Devaka was born as the son of Ahuka and the brother of Ugrasena. He retained the same name, i.e. Devaka. His daughter was Devaki. Earlier, she was Aditi, one of the thirteen wives of Kashyapa. Ahuka adopted Devaki as his daughter. Thus she was both the sister and aunt of Kamsa.

When she was given in marriage to Vasudeva, Kamsa himself took the couple in his chariot to their residence. At that time, Vayu told him through an ethereal voice that Devaki's eighth son would kill him. On hearing this, Kamsa extracted a promise from Vasudeva that he would surrender his children as soon as they were born.

Vasudeva married six sisters of Devaki also. He had already married Rohini, the daughter of Bahlika. He married Diti, who was born as a daughter of the king of Kashi, and begot Paundraka Vasudeva through her. Paundraka Vasudeva was the well-known evil person Vena in his earlier birth. He used to declare that he was Vishnu Himself. Vasudeva married Danu, who was born as the daughter of King Karavira, and begot Srigala through her. Srigala was the demon Dhundhu, the son of the demon Madhu. He and Paundraka Vasudeva became the enemies of Yadavas later. Vasudeva did not entertain these two wives after he married Devaki. He begot Balabhadra among the nine sons and one daughter (Subhadra or Chitra) through Rohini.

The Background for Kamsa killing the children

For the episode of Kamsa killing six children of Devaki, there is an interesting background. They were six sons of Marichi. They laughed at Sage Devala, as he was very ricketee. He cursed them. They were born as the sons of Kalanemi. They became known as Sadgarbha. They used to remain in the water at Patala loka performing penance to obtain immortality. Brahma granted them immortality. However Hiranyakashipu became angry at this. He did not like his brother's grandsons obtaining a boon from Brahma (Kalanemi was the son of Hiranyakashipu's brother Hiranyaksha). Therefore, he cursed them to be born again and be killed by their own father. Accordingly, they were born as Devaki's children and were killed by their own father. Kamsa as Kalanemi was their father in their earlier birth. The boon given by Brahma to be immortal and the curse given by Hiranyakashipu to be killed by their father were reconciled by Durga.

Durga used to keep each one of these in a cave and make them sleep for one full year. She used to take the jiva of each one and put it in the embryo of Devaki, thus acquiring a new body. It used to be killed by Kamsa. Durga used to take back this jiva and put it in the sleeping body again. Thus, they were killed by their father Kamsa i.e. Kalanemi and were also immortal. Durga performed this trick as per the direction of God. The birth of Yudhistira

Pandu desired to go to Brahmaloaka. However, he was destined to get children by niyoga. One can attain the goal of his life by fulfilling the purpose for which one is born. Pandu was born to get his children by niyoga. Therefore the sages prevented him in the meanwhile. Indrajit and other demons were born as the children of Dhrtarashtra. On hearing this and upon the advice of the sages, Pandu asked Kunti to beget children by niyoga. Kunti told him that she knew a sacred mantra by which she could invite the deities who were superior to Pandu. She requested Pandu to name the deity she should invite. He asked her to invite Yamadharma. She invited him and begot the son Yuddhishtira. When Gandhari learned about the birth of Yuddhishtira, she became jealous and crushed her womb. Vedavyasa collected the pieces of her womb and put them in 101 jars. A hundred male children were born at the rate of one per day. The 101st one was a female, Dushala.

The birth of Duryodhana and Dushassana

Kali was born as Duryodhana. As soon as he was born, he produced a sound like that of a donkey. The donkeys present outside responded in the same way. Vidura advised Dhrtarashtra to throw him out. However, the demons had already obtained a boon from Shiva that he should be invincible. Indrajit was born as Dushasana, Atikaya as Vikarna, and Khara as Chitrasena. In the same way, different demons were born as Dhrtarashtra's children. The demon woman Mrisa was born as Dushala. Kuhu was also present in her. The demon Kalakeya was born as Jayadrata, who was responsible for killing Abhimanyu.

The birth of Bhimasena and Balarama

Pandu also asked Kunti to invite Vayu. She recited the sacred mantra given by Durvasa and invited him. Vayu touched her and was born as Bhimasena. On the tenth day of Bhimasena's birth, Kunti saw a tiger and dropped him. The Shatashringa mountain on which Bhima fell broke into a hundred pieces. When Bhimasena was two months old, Shesha was born as Balarama. Balarama was in Devaki's womb for three months, and then Durga took him to Rohini's womb. He was born seven months later from Rohini's womb.

The incarnation of Sri Krishna

Three months after Balarama's birth Krishna was born. The birth of Krishna is only an eye wash; God has no birth. He revealed Himself in the form of a child and pretended to grow like an ordinary child. This is clear from the fact that He revealed Himself to his parents holding the conch, disc, which are His insignia. Krishna asked Vasudeva to take Him to Nanda's residence where Goddess Lakshmi was already born as Durga and a daughter of Nanda. Vasudeva went to Gokula, left Krishna by Yashoda's side, brought Durga, and gave her to Devaki. Kamsa came and took Durga with the impression that the child was the eighth child and crushed it on a rock. The child jumped into the sky and revealed her true form with eight hands holding the respective weapons. She told Kamsa that his destroyer was born elsewhere. She became a child again and lay on Devaki's bed.

Kamsa returned home and consulted his ministers. They told him that all newly born children should be killed. He instructed them to do so.

Sri Krishna at Gokula

At the other end Nanda and Yashoda were very happy with their child Krishna. They gave Brahmanas a gift of twenty lakh cows.

Nanda was camping on the bank of the Yamuna river when Krishna was brought. He was on his way to pay taxes to Kamsa. As he returned, a demon named Putana also arrived and tried to give her poisonous breast milk to Krishna. However, Krishna sucked her breast and killed her. Tataka and Urvashi were present in Putana. The former went to hell while the latter returned to heaven. Urvashi had sported with the Gandharva Tumburu without Kubera's permission. Therefore, Kubera had cursed her to be born as a demon for sometime.

When Krishna was four months old, the ritual of utthana, i.e. the child trying to get up and rolling, was performed. At this time, the demon Shakatasura entered a cart and wanted to run over the child Krishna. However, he was killed by Krishna himself.

The birth of Arjuna

Pandu asked Kunti to invite another appropriate deity next to Vayu and get another son. Since Shesha, Garuda, and Shiva were not appropriate deities at this time, she invited Indra. Then Arjuna was born. He had the presence of Nara partially. Vishnu also entered him. Pandu asked Kunti to get one more son. However, Kunti said it was not proper to have any more sons

The birth of Uddhava

From Upagava, Uddhava. He was Brihaspati himself reborn. Vayu also entered him. Three years after Uddhava's birth, Satyaki was born. On the same day, Chekitana was also born.

The order of the birth of chekitana and others is as under : The Marut Pratibha was first born as Chekitana in the Yadu family. At the same time, Kritavarma was born. After three years, Yuddhishtira was born. One year later, Ashvatthama was born. After four days, Duryodhana was born. He was in Gandhari's embryo for two years. Lakshmana was born as Balarama even before Krishna was born as he was anxious to serve Him.

In order to show Yashoda that He was God Himself, Krishna showed her Brahmanda in His mouth. Krishna killed Trinavarta afterwards.

The birth of Nakula and Sahadeva

Madri also desired to have children. Pandu asked Kunti to teach Madri the Mantra. Kunti agreed on the condition that Madri would only use it once. Madri cleverly invited the Ashvini deities so that she could get two children by inviting a deity only once. Vayu entered the Pandavas, who were Indras. Vishnu is the first Indra, Vayu the second, and Yamadharmas the third. Nasatya and Dasra were the fourth and fifth Indras. Purandara was the sixth and seventh Indra. In this way, the five Pandavas were Indras.

Chapter XIII

Sri Krishna as a boy

In this chapter, the great and well-known deeds of Sri Krishna when he was still a boy are described. These are well-known. Therefore, these will be just stated in the order in which these are mentioned in the chapter to enable readers to recollect these events and realize the glory of Sri Krishna

Garga, the family priest of the Yadavas, performed the samskaras appropriate to kshatriyas for Krishna and Balarama. Sri Krishna revealed his Vishvarupa to Yashoda for the second time. He went on breaking the curd pots and stealing the butter to enrage his mother. She tied him to a mortar to prevent him from this mischief. Because of this, He became Damodara. He dragged the mortar between two trees and uprooted them. Two demons who were hiding in the trees, Dhuni and Chamu, were killed. Nalakubara and

Manigriva, two sons of Kubera, were born as these two trees and were released by Sri Krishna.

In order to motivate the Gopas to move from Gokula to Vrindavana, Krishna assumed the form of crores of wolves. The Gopas became panicky at this and left for Vrindavana. At Vrindavana, Krishna killed Vatsasur, a servant of Kamsa who had come in the form of a calf. He also killed Bakasura. (A different Bakasura was later killed by Bhimasena.) Krishna wandered on the bank of Yamuna with Gopas. He noticed the snake Kaliya in the middle of the Yamuna. He danced on the head of Kaliya. Kaliya was hiding in the Yamuna out of fear from Garuda. He and his wife appealed to Krishna to save them from Garuda. Krishna assured Kaliya that Garuda would not kill him upon seeing His footprints on his hood. He sent Kaliya to Ramana dvipa.

When the Gopas were on the bank of the Yamuna, a wild fire broke out in the forest. Krishna extinguished it. The demon Ugra, who had assumed the form of a poisonous tree and was spreading a foul smell all over and causing diseases to people was killed.

Krishna killed seven bulls who were sons of Kalanemi born in the form of seven bulls. He married Nila. This Nila and the Nila who is one of eight queens of Krishan are one and the same. This first Nila was married by him before his Upanayana

Then Dhenukasura and Pralambasura were killed. Later, Gopas moved far away from Gokula. They became hungry, so Krishna asked them to go to a nearby place where some Brahmanas were engaged in a sacrifice and ask for some food. The Gopas went there, but the Brahmanas refused to give them any food. However, the wives of the Brahmanas brought the food to them.

The Gopas wanted to worship Indra, but Krishna prevented them from doing so. As a result, Indra started pouring heavy rains. Krishna lifted the Govardhana hill and protected the Gopas. Indra realized his mistake and praised Sri Krishna. He coronated Him as the king of cows. Krishna became Govinda.

Krishna sported with the Gopis who had performed the Katyayani ritual to obtain Sri Krishna. He begot ten lakh male children through them. They were all known as Narayana. Krishna killed Shankhachuda, who was harassing the Gopis, and Aristasura, who was harassing the cows. Keshi and Vyomasura were also killed.

Sri Krishna Kills Kamsa

Kamsa again imprisoned Vasudeva and Devaki. He sent Akrura to bring Krishna and Balarama to participate in the worship of Shiva's bow. Akrura was a gandharva by the name Kishora. Svayambhuva manu as well as Brahma were partially present in him. While Akrura was taking Krishna and balarama he saw the divine form of Krishna and Shesha form of Balarama. Upon entering Mathura, Krishna killed an arrogant washerman and snatched the garments for Himself and for Balarama. He received the services of a

barber and a flower vendor. He received sandalwood paste from Trivakra. Then he went to the armory, took Shiva's bow, and broke it.

Kamsa was frightened by the deeds of Krishna. He placed the huge elephant Kuvalayapeeda at the entrance and asked Chanura and Mustika to also guard the entrance. Kamsa's large army was ready as well. Krishna killed Kuvalayapida, Chanura, Mustika, and the army. Finally, he killed Kamsa. Vayu, who was present in Kamsa, entered Krishna, while the demon in him went to tamas.

Chapter XIV

Krishna deals with Jarasandha

Krishna released His parents from the prison, placed Ugrasena on the throne, and asked Nanda to return to Vrindavana.

He went to Sandipani with Balarama and studied the entire Vedic literature and 64 arts. There, He revived His teacher's son, who had died. He returned to Mathura and killed the demon Panchajanya, who was hiding in the sea at Prabhasa. He obtained the conch Panchajanya.

Kamsa's two wives, Asti and Prasti, the daughters of Jarasandha, went to Krishna and cried before Him because of the death of their husband. Jarasandha was the demon Viprachitti reborn. He was invincible as a result of the boons given to him by Brahma, Rudra, and Durvasa. He was a devotee of Bhairava and had collected 86,000 kshatriya boys to offer as human sacrifice to Bhairava. He attacked Mathura 18 times with his 23 akshauhini army. To avoid his harassment of the citizens of Mathura, Sri Krishna built the city of Dvaraka in the sea. The distance between Jarasandha's capital and Mathura was 101 yojanas, but Narada told Jarasandha that it was 100 yojanas. Consequently, the mace Jarasandha threw dropped one yojana before Mathura, and the city was saved. This mace hit Jara, who had joined the two portions of Jarasandha's body and enabled him to survive, and Jara was killed. Jarasandha attacked Mathura again and sent Vinda and Anuvinda as messengers to Krishna. His message had a double meaning; it praised Krishna and ridiculed Him as well.

Krishna came out from Mathura city with Balarama. He placed his army at the three gates of Mathura, putting Satyaki in charge of it, and He came out by the north gate. All the weapons came down to Him and Balarama at His will. Taking these, He proceeded with Daruka, His charioteer. Krishna attacked Jarasandha, and Balarama his armies. The supporters of Jarasandha (Hamsa, Dibhika, Rukmi, Bahlika, etc.) ran away. Jarasandha attacked Balarama, and the two fought bitterly. Jarasandha was hit by Balarama's plough and fainted, and Balarama arrested him. Ekalavya then shot arrows at Balarama, but Balarama was not affected by them.

Krishna did not want to fight with Ekalavya Himself. He made His son Manmatha (Pradyumna) fight with him. Manmatha destroyed Ekalavya's weapons. Ekalavya was Manimanta, the leader of the Krodhavasa group of demons. He was not really a hunter.

He was the son of Devashrava, the brother of Vasudeva and was sent out of his home. The hunter Hiranyadhanu brought him up, so he became known as a hunter.

Death of Pandu

At the other end, Pandu sported with his wife Madri and died. At this time, Kunti was engaged in serving the guests on Arjuna's 14th birthday. Pandu was Pravaha Marut. He had gone to Indra when Indra was sporting with Sachi. This obstruction was the real reason for Pandu's death, and the curse of the ascetic Kindara was only an excuse. Both Kunti and Madri wanted to burn themselves on Pandu's funeral pyre. Madri did so, but the sages advised Kunti not to die and to look after the children. Madri was permitted to die with her husband because she had invited Ashvini deities, who were inferior to Pandu, to beget children, and this was an offense.

Kunti returned to Hastinapura with the Pandavas. Dhrtarashtra and Bhishma were silent. Vidura was happy. He was happy for two reasons 1) He could meet Pandavas. 2) Dhrtarashtra and Bhishma accepted by their silence the fact that Pandavas were the bonafide children of Pandu. However Duryodhana disputed it. Even though the sages of Badarikashrama said that Pandu died just seventeen days before, Duryodhana argued that Pandu had died much earlier. Vayu announced by the ethereal voice that the Pandavas were born when Pandu was alive by niyoga with the deities with Pandu's permission.

Plans to Kill Bhimasena

Both the Kauravas and the Pandavas received instructions on how to wield weapons from Kripacharya. While they were students, the Kauravas and Pandavas used to play. Bhimasena used to display his strength in many ways. Those who did not like him planned to kill him. Shakuni obtained from Shukracharya the poison that had come out during samudramathana and mixed it with the food given to Bhima. However, it did not affect him at all, and he easily digested it.

The Kauravas constructed a building under the waters of Ganga and made Bhima sleep in it. They tied him with iron chains and threw him in the water. He went in 10,000,000 yojanas deep, cut the chains, and came up. Further, the Kauravas invited eight great snakes (Ananta, Vasuki, Takshaka, Karkotaka, Padma, Sankha, and Gulika) by reciting the hymn given by Shukracharya and set them on Bhima's chest when he was sleeping. Bhima threw them away. The snakes lost their teeth when they tried to bite him.

Bhimasena undertook a digvijaya and defeated Shishupala, Dantavakra, Paundraka-Vasudeva, Rukmi, Ekalavya, Hansa, and Dimbhika. He then returned to Hastinapur.

Sri Krishna sent Akrura to Dhrtarashtra to advise him to restrain his sons from harassing Pandavas. Accordingly Akrura went to Hastinapur and advised Dhrtarashtra. However, it did not lead to any result. Therefore, Akrura took Bhima, Arjuna, and Sahadeva to Mathura. Bhima learned gadayuddha from Balarama. He did not learn from Sri Krishna

since it involved raising his gada against Krishna, which was not proper. Balarama himself instructed certain special skills learnt from Sri Krishna

Sri Krishna sent Uddhava to Gokula to console Nanda because of their separation. He gave a few hints that He was the Supreme God and that He was omnipresent.

Chapter XV **Drona teaches Astravidya**

Bhima, Arjuna, and Sahadeva stayed with Sri Krishna for some time and then returned to Hastinapura. Visoka, Sri Krishna's son through Trivakra, also came with them. He became Bhima's charioteer. The Pandavas received education in the spiritual lore from Sri Vedavyasa.

Drona used to live a life without gathering any resources from anybody and with minimum wants. Therefore, his wife was not able to give milk to her son Ashwatthama. She used to give him water mixed with flour instead. Once, Ashwatthama drank milk at the Kaurava camp. He then started crying for milk at home also. Therefore, Drona went to Parashurama to get a cow. Parashurama thought that Drona should be used to kill the supporters of the Pandavas. The supporters of Pandavas were deities. They had taken human form to assist God's plan to destroy the demons born on the Kauravas' side. In turn someone who was quiet strong was required to fight these from kauravas side. Parshurama thought of utilizing Drona and his son Ashwathama for this purpose. Therefore he told Drona that he had no cows but could teach him the scriptures and the weapons. Drona studied under him for twelve years and then went to Drupada. Drupada had studied with Drona under Drona's father Bharadvaja. He had promised Drona half of his kingdom. However, Drupada insulted him by asking how a poor Brahamana could be a friend of a king. Drona was upset and decided to teach him a lesson. He went to Hastinapura with the intention of taking the Pandavas and Kauravas as his disciples. When he went there, they were playing outside the city. In the course of their play, their ball and a ring fell into the well. They were not able to lift them out. Bhima offered to jump into the well and bring it. In the meanwhile, Drona told them that they were Kshatriyas and that they should have been able to retrieve them by using their weapons. The boys asked Drona himself to do so. Drona brought the ball and the ring out of the well and asked the Pandavas and Kauravas to arrange for his livelihood, to which Dharmaraja agreed. They asked Drona who he was, and Drona told them to ask their grandfather Bhishma. Bhishma came to the spot and asked Drona to teach the boys astravidya.

Drona told the boys that whoever first agreed to satisfy his needs would become the best among the bow wielders. Arjuna promised first. Bhima did not come forward to make the promise since he did not want to fight against elders like Bhishma. Moreover, he would not seek any favors from anyone other than God. Arjuna and all the others learned astravidya from Drona.

Karna goes to Parashurama

Karna and Ekalavya also approached Drona for astravidya. However, Drona did not agree to teach them.

Karna then went to Parashurama. He told Parashurama that he was a brahamana and learned from him for four years.

Once when Parashurama was sleeping on Karna's lap, an insect called Alarka pierced through his thigh. Karna started bleeding. He did not want to disturb his guru, so he endured the pain. When Parashurama got up he said no brahamana could withstand that much injury and that Karna should reveal his true self. Karna told him that he was a suta. Parashurama cursed him that he could use his weapon when he was not in combat, but in combat, he would forget all that he had learned.

Ekalavya's devotion to Drona

Ekalavya had great devotion towards Drona. He had prepared a mud image of Drona and used to worship him. He was very skilled in wielding the bow. Once, he showered arrows into the mouth of a dog without hurting it and stopped its barking. When Drona was informed of this, he asked Ekalavya to cut his thumb and give it as gurudakshina. As a result of this, he would not be able to wield the bow on par with Arjuna.

Chapter XVI

Jarasandha attacked the Yadavas again. Sri Krishna came down to Karavira with Balarama and met Parashurama in an ashrama on the bank of the river Vena. Karavira was then being ruled over by Srigala Vasudeva. Parashurama took Krishna and Balarama to Gomantaka.

Bali Chakravarthi Stole kirita of Lord Sri Krishna

Lord Narayana came to amukta-sthana of Ksheerasagara to receive service from the deities who were not yet liberated. Bali also came to meet Narayana. Narayana pretended to sleep and asked the deities to sleep. Taking that opportunity, Bali stole His kirita. Garuda went to Patalas, brought the kirita back, and gave it to Sri Krishna. The divine weapons of Sri Krishna and Balarama also came down. The wives of Balarama, Varunisri and Kanti, also came. Balarama enjoyed their company in Gomantaka.

Fight with Jarasandha

Jarasandha encircled Gomantaka with his army. Krishna and Balarama jumped down the mountain. The mountain was pushed down eleven yojanas by the pressure of their feet.

Hamsa, Dibhika, Ekalavya, Kichaka, Sisupala, and others encircled Krishna. Sri Krishna threw arrows at them and made them run away.

Jarasandha threw his mace at Balarama, and Balarama fainted. Vayu informed him through the ethereal voice that Jarasandha would be killed by a stronger person later and that Balarama must leave.

Srigala Vasudeva Killed by Krishna

When Srigala Vasudeva came to know that Krishna had come to Karavira, he proceeded to fight with Him. Sri Krishna cut off his head and tore his body into two. He placed Srigala's son Shakradeva on the throne and returned to His city.

CHAPTER XVII

Rukmi's initiative to arrange the swayamvara of Rukmini

Rukmi the son of Bhishmaka planned to give Rukmini in marriage to Shishupala by arranging Swayamvara. Demon Ilvala was born as Rukmi. Such the son of Vahni also had entered him. He had studied Dhanurvedya from Druma and had secured the bow – Vijaya of Indra. This was equal in strength of Gandiva and Saranga. When swayamvara was announced Jarasandha, Salva, Paundraka and Shishupala arrived. Sri Krishna also arrived seated on Garuda. When Shishupala and Dantavakra found that Krishna had arrived they pleaded with others not oppose to Krishna. After all they were originally devotees of Sri Krishna. However Jarasandha opposed it.

Coronation of Sri Krishna

Krishna was not duly coronated on the throne. Therefore he was not entitled for a seat in the swayamvara hall nor for any hospitality. They thought if they did not provide him a seat he would go away. Kratha and Kaisika the brothers of Bhishmaka came to know of it. They took Krishna to their residence and arranged for their coronation. In the meanwhile a messenger of Indra came and advised the princes gathered to coronate Krishna. He said Indra would throw vajrayudha on them if they failed to carry out his order. Indra did not want Jarasandha, Rukmi, Salva and Shishupala to participate in the coronation of Sri Krishna. Therefore he has asked them not to join. They also did not want to join. Indra sent a rich throne. Krishna made Garuda sit on the right side, Kratha, Kaisika and satyaki on left side. Then coronation bath was given using a golden pitcher. Krishna blessed Bhishmaka and said his daughter's marriage would be auspicious. He revealed his Vishvarupa to him. Bhismaka saw infinite incarnations of Vishnu and Lakshmi in that Vishvarupa. Sri Krishna returned to Mathura.

The birth of Kalayavana

Jarasandha was very much upset by this development. He said their plan was upset then. Krishna was coronated in their very presence. They thought that they should conceive of another plan to get Rukmini married to Shishupala. Salva suggested a plan. Once in presences of Krishna yadavas insulted Garga. On this Garga performed penance to shiva to get a son who would eliminate Krishna. During the penance he subsisted on iron pieces. A yavana king wanted a son. He managed to tempt Garga to sport with a Gopa woman who was a Demon and had managed the Gopis. Garga begot a dark son through this woman. He was kalayavana. Though Garga begot such a son and gave him to yavana king he felt repentant and performed penance to Vishnu.

Salva said that they might utilize that kalayavana. Jarasandha felt below his dignity to seek help from others. However, Salva went and brought Kalayavana.

Yadavas move to Dwaraka

Krishna came to know that kalayavana would attack Mathura and harass yadavas. Therefore he thought of building a new city i.e., Dwaraka and shifting the Yadavas from Mathura. He invited Vishvakarma to build the city. A grand city with Sudharma hall was built. Earlier the city of Kushastali was in the same place. The yadavas moved to this new city .

The battle with Kalayavana

Krishna went to fight kalayavana without any army. He put a snake in a jar and sent it to Kalayavana, thereby indicating that he alone could kill him. Kalayavana returned it filled with ants that killed the snake, thereby indicating a large number of ants could kill even a snake. This was the mistake on his part. Garga had secured the boon that his son would eliminate Krishna. This was fulfilled by killing the dark snake by Kalayavana. Now, Krishna could not be killed. Thus the very purpose of Kalayavana's birth was defeated by this act.

Kalayavana feverishly attacked Krishna. Krishna defeated him. However, he did not want to kill him himself. He pretended to run away., Kalayavana followed him. Krishna entered into the cave of Muchukunda and hid himself. Kalayavana kicked the sleeping Muchukunda and he was burnt down. Muchukunda's long sleep had a background. He had helped the gods to defeat the demons. They asked him to ask for something. He asked for salvation .The gods said Lord Vishnu alone could give salvation and therefore, to ask for something else,, He asked asked for long and deep sleep. He said, if anyone disturbed him he should be burnt down. This had exactly happened to Kalayavana. Krishna came out of the cave and defeated Jarasandha, Salva, Paundraka and Shishupala and went back to Dwarka.

Rukmini's message to Krishna

Jarasandha etc again planned to arrange the marriage of Rukmini with Shishupala. Rukmini sent a message through a Brahmana that when she visited he family diety as a prilimmary to her marriage Sri Krishna should take her away. Accordingly Krishna rushed to the temple and took her away. When Jarasandha and others tried to attack Krishna, Balarama prevented them. Shishupala arrived decorated with bridegroom's dress, and tried to attack Krishna. He was prevented by Satyaki. Krishna defeated all others.

On return to Dwaraka, Krishna's marriage was arranged with all pomp. Balarama had already married Revati. Krishna begot the son Manmatha through Rukmini. Since, Pradyumna form of God was present in him he was also known as Pradyumna.

Pradyumna Kills Shambara

Narada had told Shambara that Pradyumna would kill him. Therefore Shambara took away Pradyumna as soon he was born and threw him in the sea. A fish swallowed the child. A fisherman cut the fish and got the child. He handed it over to Shambara, Manmatha's wife Rati was with Shambara due to a curse by Brahma, She was happy to get her husband Manmatha in the form of this child. She gave Parasurama manta to him. With the help of this Mantra Pradyumna killed Shambara and returned to Dwaraka.

Syamantakamani

Satrajita had obtained Syamnatakamani from the sun. He was a good friend of the Sun. Satrajita was a greedy person. Krishna asked him to give Syamnatakamani to him in order to expose his greediness. Naturally he refused to give. Once Satrajita's younger brother Prasena went for hunting wearing Syamnatakamani. He was killed by a lion. Satrajit thought Krishna must have killed to take away the Syamnatakamani. Krishna went to forest to find out the truth. HE traced the place where Prasena was killed by footprints. He also traced the fact that this lion was killed by bear. Following that clue he went into the cave of Jambuvan. There was a fight between Krishna and Jambhavan, When Jambavan was exhausted he remembered his master Sri Rama. When he looked at Sri Krishna he saw him as Sri Rama. HE realised that Krishna was God himself. He gave Syamnatakamani to him and also his daughter Jambavati. Satrajit also realised that he had made unnecessary allegations against Sri Krishna, He gave his daughter Satyabhama in marriage to Sri Krishna, She was bhū form of goddess Lakshmi while Rukmini was of Shree form.

Hamsa and Dhibika

Hamsa and Dhibika thought of performing Rajasuya sacrifice to create an occasion to insult Sri Krishna. They sent a Brahmana messenger to Janardhana with the demand that Krishna should supply salt to the sacrifice as he lived on the sea shore. Krishna sent back a message he would rather give a hit by sharp weapon and invited them to Pushkara.

In the meanwhile Hamsa and Dhibika had insulted Dhurvasa by taking away his Kaupinda and other things, Durvasa went to Sri Krishna. He gave him silk kaupina. Krishna went to Pushkara with Durvasa. Hamsa and Dhibika arrived. Vichakra and Hidimba also accompanied them. There was a seventeen akshauhini army. On the Yadava's side there was only three akshauhini army. Balarama, Satyaki and Gada also participated in the fight. Hamsa entered into the mouth of snake called Dhritarashtra. Dhibika pulled out his own tongue and went into Tamas. He waited for his brother at the Tamas. Sri Krishna returned to Dwaraka.

Chapter XVIII **Bhagavata dharma of Bhimsena**

Bhimsena strictly followed Bhagavata dharma in all his activities, This is illustrated by a few instances in this chapter. He learnt all astras better than all others. However, he never used them. To use the astras one has to appeal to respective deities. The use is also for achieving certain results. Both these are against Bhagavata dharma. He never worshipped any other deity than the Supreme God Hari. He never opposed Hari. He never opposed the devotees of Hari and was never friendly for those who were not devotees of Hari. He never doubted Hari-Sarvotamma or Bhagavata dharma. He did not listen to the censure of Hari. He prevented such a talk.

He never used his knowledge and learning for his livelihood or survival. That is why he did not reply to Yama who had appeared in the form of Yaksha in yakshaprashna context and also when he was caught by Nahusha in the form of snake. He pacified the astra of Ashvatathama and Alambusa as per God's instructions only.

Draupadi also strictly followed Bhima in respect of Bhagavata dharma. She never opposed Krishna. Both Bhima and Draupadi put up with the insult of stripping her garments by Dusshasana as they realised the intention of Krishna to provide the garments effortlessly. Draupadi accepting the offer of Dhritarashtra to release the Pandavas was not against Bhagavata dharma since the whole act of dice-play was adharmic.

Violation of Bhagavata dharma by others

It is also noted in this context as to how others violated Bhagavata dharma in some way or the other, Balarama was displeased with Krishna in connection with syamantakamani. Arjuna also boasted that he is not as weak as Balarama or Krishna and he could rescue the children of a Brahmin. Pradyumna, Sambha, Aniruddha etc opposed the marriage of Subhadra with Arjuna against the wishes of Krishna. Nakula asked for contribution from Krishna for the Rajasuya sacrifice of Yudhistira. Bhishma rejected the suggestion of Parashurama to marry Amba. Devaki and Vasudeva considered Krishna as ordinary human being. Drona, Karna, Ashvatthama, Kripa also desired to eliminate Krishna, From this it is clear that excepting Lakshmi, Vayu and Sarasvati all others have entertained doubts about the Sarvottamatva of Hari. Here Vayu stands for all Riju yogins and Sarasvati stands for their wives. Lakshmi, Vayu and Bharathi are known as Parashuklatraya.

Presentation of the skill in Astravidya

Dronacharya arranged a contest for presentation of the skill of wielding weapons by his disciples. Ashvatthama and Arjuna excelled all others. Karna also arrived at the place and showed his skill. Kunti did not reveal the fact that he was her son. Arjuna invited Karna for a contest. However Bhima prevented him by indicating that Karna was not a Kshatriya. To indicate this he gave a rein to Karna to suggest that he was Suta. At this Duryodhana coronated him to give the status of king. Karna's father Adhiratha arrived. Karna prostrated at his feet.

The fight between Bhima and Duryodhana

Then, Bhima and Duryodhana started wielding the mace. The deities, men and demons were divided in two groups supporting Bhima and Duryodhana respectively. Drona intervened through Ashvatthama and asked them to withdraw.

Drupada offers half of Kingdom to Drona

Drona asked the Kauravas and Pandavas to arrest Drupada and bring him as Gurudakshina to him. Both of them went to the city of Panchala. Kauravas rushed into the city with Karna. The Pandavas remained outside. Drupada pounced on Kauravas with his army. The citizens also threw stones and sticks at them. Drupada had a boon that within one yojana around his city he would be invincible. The Kauravas ran out. Bhima and Arjuna attacked Drupada's army. Drupada with his two sons Yudhamanyu and Uttarnauja fought the battle. Satyajit, Shikandi, Janamejaya also joined the battle. Ultimately, Arjuna arrested Drupada.

Drupada offered half of his kingdom to Drona. However, Drona did not actually take it.

Birth of Draupadi

Drupada undertook a sacrifice to get a son who could kill Drona and a daughter to be given to Arjuna. He invited two learned Brahmanas, gave them ten crores of cows and arranged the sacrifice, at the close of the sacrifice his queen did not come to receive the Havis Shesha, The priests became angry and pored it into the sacrificial fire. Immediately Agni came out as Drupada's son. He was named as Dhristadyumna as he was bold and brilliant. From the sacrificial altar Bharati came as Draupadi. Sachi, Shyamala, and Usa also were present with her, Parvati was also present.

The presence of five women in one body

The presence of Parvati, Shyamala and Usha with Bharathi in the same body has a background. These four got into one body and moved before Brahma as a matter of fun. Brahma became angry and cursed them to be born as human beings thrice as they cheated him thrice being in one body.

To overcome the hardship of contact with some man other than their husbands during these births, Parvathi ,Shachi etc approached Bharatidevi also to be born with them so that nobody would dare to touch them, accordingly these were born. In the first birth these were born as daughter of Brahmana. During this birth these performed penance to Shiva. Bharathi performed the same to Vishnu present in Shiva. They were told by Shiva and Vishnu respectively in one of their human births they will live with their husbands.

Later they were born as Nalanandini and Indrasena. Nalanandini was the wife of Mudgala while Indrasena was the wife of his son Maudgalya. In these two births also they were in one body, Finally , these were born as Draupadi, It is only in this birth that they met their husbands.

When Sri Krishna learnt that Drupada was arrested he sent Kratavarma to congratulate Pandavas. Finding that Krishna had great affection for pandavas, the deities born as Kings and kshatriyas became the allies of Pandavas.

Dhritarashtra, with great affection crowned Yudhishtira as the prince, The Bhima and arjuna conquered the kings in all directions and made them to surrender.Dhritarashtra, Bhishma Drona and all others were surprised at the extraordinary feats performed by Bhima and Ajuna.

With this happy note this chapter closes. It is hoped that the brief summary of the contents of these nine chapters of Mahabharatha Tatparyanirnaya will enable the readers to understand the text and its indepth meaning.

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