

|| OM namo bhagavate vasudevaya OM ||

1 There existed a Gandharva Sage by name Devaka; He was born as a son to Ahuka in order to perform the service of Lord Hari; He was the younger brother of Ugrasena and his name was Devaka; Devaki was born out of him.

2 Few other wives of Sage Kashyapa were born as daughters to Devaka; Among them, Ahuka accepted the eldest one, Devaki, as his daughter; Therefore, she became Kamsa's aunt as well as his sister.

3 Aditi, in the form of Devaki, became the wife of Vasudeva; Kamsa himself drove the auspicious chariot during her wedding; At that time, Vayu made a statement from the skies.

4 If he does not commit any sin against his elders, then Lord Vishnu, who will follow the rules of the world, will not find his own maternal uncle fit for being eliminated; Therefore, Vayu spoke the way he did in order to create hatred over Lord Krishna's parents in Kamsa.

5 "O fool! The eighth son of this Devaki will become your death" - as soon as he heard this voice, Kamsa picked up a sword; Vasudeva gave him a word about handing over his son and got her released and went home with her.

6 Vasudeva also married the six young sisters of Devaki; Vasudeva stayed happily with them; Before that, he had married Rohini, the daughter of King Bahlika; She was his wife earlier (as Kashyapa's wife) by name Surabhi.

7 Vasudeva married the daughter of King of Kashi under the Putrika Putra Dharma; Similarly, he married the daughter of King Kara Veera; These two were earlier Diti and Danu.

Note: Under the Putrika Putra Dharma, the son born out of the wedding is taken over, and taken care of, by the father of the wife in order to further the dynasty.

8 The sinner Vena who used to think "I am Vishnu" was born as Poundraka vAsudeva; He was born to Vasudeva in the daughter of King Kashi; He used to always state - "Vishnu is not different than me".

9 A daitya named Dundhu, who was the son of Madhu, was born as Shrugala vAsudeva in the daughter of King Kara Veera; Once Vasudeva married Devaki, he did not go back to the two of them.

10 Therefore, these two eldest sons of Vasudeva became the eternal enemies of the Yadavas; The all-knowing Vasudeva then had many children, who were the avataras of Devatas, from his other wives.

11 All those with the amshas of Devatas who came down to Earth became the students of Lord

Vyasa; They learnt the truth about Lord Vishnu from Him, and became knowledgeable according to their yogyata.

12 There were six Sages who were born from Sage Marichi; Once they made fun of Sage Devala over his thin frame; Due to the curse of that Sage, they were born as Kalanemi's sons; They also performed penances in order to become immortal.

13 Brahma gave them that boon; Hiranyakashipu, upon getting to know that they got a boon from someone other than himself, got very angry and cursed them - "May you all be born on Earth; There, you will get killed by your own father".

14 Due to the inspiration from the Lord, Durga brought them over after making them lose consciousness over their bodies and put them into Devaki's womb; Kamsa killed them.

15 Around the same time, Pandu wished to go to the excellent assembly of Brahma, along with the company of Sages; The Sages then stopped him.

16 A Sadhaka will never attain a good state if he doesn't fulfill the work for which he took birth on Earth; Hence the Sages stopped him.

17 Pandu had taken avatara in order to obtain the main Devatas by ordering his wife; Without fulfilling that, he would not obtain a good state.

18 Otherwise people can obtain a good state even without having children; Just like how Dharmabhusana, the son of Sandhyavali, obtained a good state.

19 Around the same time, Kali, Indrajit and other Rakshasas had entered the womb of the wife of the son of Vichitravirya (Gandhari).

20 It was around this time that Pandu listened to those words of the Sages; Having thought over their advice, Pandu, who always had Lord Vasudeva in his mind, spoke thus to his wife (Kunti).

21 "You obtain a son from one who is higher than me in attributes; The noble people are saying that one cannot obtain a good final state without having sons".

22 Kunti agreed to his orders with great difficulty; She said - "I know an excellent mantra which can make Devatas listen to me and give me sons".

23 "There is none equal to you other than Suras; Even amongst Devatas, only a few are equal to you; Therefore, as per your orders, which Devata higher than you shall I call?"

24 One who has an excellent husband will not have any remedy if she engages with anyone lesser than him; She cannot reach her husband's world.

25 Earlier in the Kruta Yuga, the Suras never involved themselves with anyone apart from their

designated wives; Similarly, the Devata ladies also never engaged with anyone apart from their own husbands.

26 Those Devatas were always Pativratas in mind, speech and body from time immemorial; Therefore, they always used to unite only with their husbands.

27, 28 They always obtained Mukti along with their wives; After the Kruta Yuga ended, Apsaras were born in large numbers; They never had their own husbands; They always take whomever they desire as their husbands; Therefore, they are not the ones who obtain Mukti along with their husbands.

29 Due to strong reasons, if Devata ladies violate the rule of being with their own husbands only, then they obtain great problems which cannot be tolerated and will also lead to separation from their husbands.

30 "Therefore, what you have instructed me is not appropriate; Still, I cannot violate your words; Therefore, who is that Devata who can give me a son? Tell me".

31 When she said thus, King Pandu replied - "Without Dharma, no King can rule the Earth; Therefore, you immediately call the Lord of Dharma (Yama)".

32 "The son born out of Dharma will be excellent and will also be very Dharmic" - when he said thus, she invited Yama; He came immediately.

33 Kunti then immediately gave birth to an excellent son called Yudhisthira; Yama himself was born as his own son.

34 As soon as Yama was born as Kunti's son, Gandhari became very troubled due to jealousy; She hit her own womb.

35 As soon as she aborted her own womb, Lord Keshava in the form of the son of Parashara came over there; He divided the foetuses and placed them in jars.

36 The womb was divided into hundred parts and Duryodhana and others were born on every consecutive day; Dushala was born as the hundred and first.

Note: Duryodhana was born first. Thereafter, every day, another of the brothers were born. On the 101st day, Dushala was born.

37 In order that the Lord's plans come true, Lord Vyasa, the One who is infinitely capable, the One who is the Lord of all, protected the foetuses that were born out of the son of Vichitravirya.

38 Kali was born as Suyodhana and he possessed excellent strength in the shoulders; He obtained such high strength due to the presence of Mukhya Vayu in him.

39 Earlier on the Meru mountain, the Daityas had listened to the discussion of the Devatas about taking birth on Earth.

40 All of them had then worshipped the three-eyed one (Shiva) and had pleased him; Kali, who always troubles the Devatas, had obtained a boon that he will be invincible (cannot be killed) in any way.

41 Due to the boon of the Lord of Uma (Shiva), Kali, the tormentor of Devatas, was born as Suyodhana with a diamond-like body and possessed great strength.

42 After Suyodhana, the one who was invincible in any way, was born, Indrajit came out of another ghee-filled pot.

43 He was Dushasana, the one who made rules that caused sorrow; After that Atikaya was born; He came to be known as Vikarna; After that the powerful Khara was born.

44 He came to be known as Chitrasena; Similarly, other Rakshasas were born possessed with terrible capacities as the children of Dhritharashtra.

45, 46 In this way, the Rakshasas, who are the personification of all defects, took birth in physical form; A Rakshasi known as Mrusha was born as Dushala; She had the presence of Kuhu; In order to cause the death of Arjuna's son Abhimanyu, Kuhu had performed a penance to please Shiva; Hence she was born in this way.

47 Saindhava became the reason behind Abhimanyu's death only because of what she said; That Saindhava was a Kalakeya Danava; He was born on Earth for this very purpose.

48 Similarly Nirruta, the brother of Nirruti got together with the Nasika Abhimani Vayu and was born as Yuyutsu.

49 He was born of Dhritharashtra's sperm; He was younger than Duryodhana; He was born in the womb of a Vaishya lady; He was very dear to Lord Hari.

50 After Yudhishtira was born, Pandu said thus - "Dharma must be protected with physical and intellectual strength; Otherwise, it will be destroyed; Therefore, you immediately give birth to a son who has both these strengths".

51 "Among yajnas, Ashwamedha is the best; Out of all the energies that are visible to humans, Sun is the best; Out of all varnas, Brahmin is the best; Amongst Devatas, after the Supreme Being Lord Vishnu, it is Vayu who is the best in all noble attributes".

52 "The immeasurably valorous Lord Hari is verily my father in the form of Lord Vyasa; Therefore, he is your father-in-law; It is not appropriate to obtain a son from him; Therefore, you resort to Lord Vayu himself".

53 When Pandu said so, Kunti invited Vayu; Due to his mere touch, she gave birth to a son who was unmatched in the entire world in the two types of strengths and also in the devotion of Lord Vishnu.

54 Vayu himself was born that way; Since he is the embodiment of all knowledge, he is known as Bhima; Since he is always with his Lord - Vishnu - his name is Sena; Hence he is known as Bhimasena.

55 As soon as Bhima was born, the Earth bore some cracks; Bhima once fell down from his mother's arms when she got scared of a tiger; The entire mountain - Shatashrunga - broke into pieces.

56 When Bhima was born, great Asuras vomitted blood, along with their vehicles and armies; The Asuras and Rakshasas who were born as Kings were extremely scared.

57 Bhima started growing in that forest itself and was greatly increasing the joy of Suras; At the same time, due to the order of Lord Hari, Sesha had entered the womb of Devaki.

58 Sesha stayed in the womb of Devaki for three months and, as per the orders of Lord Hari, was transferred to the womb of Rohini by Durga Devi; He spent seven months there and was then born on Earth.

59 He was named as Baladeva and became extremely powerful; After him Lord Janardana, the Lord of all, the main abode of infinite noble attribute, took avatara in Devaki.

60 Lord Hari has only excellent joy, knowledge and strength as His body; He does not even have the contact of any defects! Having said that, how can He have a body consisting of insentient nature and its manifestation, the body of five elements? From where can it manifest? Isn't He the one without birth?

61 His body is not because of semen or other material; Even then, He is known as the son (of Devaki) for causing illusion to Asuras; The Lord, who has purity as His inherent nature, simply appeared from the body of Devaki.

62 The Lord, the One without birth, first entered the body of Vasudeva, and then, during her fertile period, entered Devaki and, having spent seven and a half months there, He took avatara.

63 Just like how the avatara of Narasimha had appeared without the contact of Shukla and Shonita, similarly the avatara of Lord Krishna also just appeared; Still, He, the One without birth, causes illusion to the undeserving by following the path of having a father and mother.

64 For causing illusion to Asuras, He followed the path of coming through the father; Still, in order to show (to noble people) that He was not born out of semen and the egg, He appeared

along with His shankha, chakra, gada and padma.

65 Lord Krishna, the ocean of noble attributes, appeared with a crown that was radiant like infinite suns, with two ear rings that were shining like lightning, with the cloth of Peetambara, wearing the Vana mala, and with the radiance of infinite suns.

66 Lord Krishna, whom Brahma, the Devatas and His father and mother prayed fervently, then told Vasudeva - "Take me to the house of Nanda"; Then, He took the form of having just two arms.

67 After the appearance of Lord Krishna, as per His orders, Mahalakshmi took birth, under the name of Durga, in Yashoda, Nanda's wife; Later, Vasudeva took Lord Krishna and left for Nanda's house.

68 Vasudeva, having placed Lord Krishna near Yashoda, picked up Sri Durga and returned back to his place; At that time, Kamsa, who had killed six of his sister's children, realized that it was the eighth child and rushed there.

69 People had come to know (falsely) that Devaki's seventh child had been aborted; Therefore, Kamsa, having realized that this was the eighth child, picked it up holding both its legs and smashed it against a rock, in order to kill it.

70 Sri Durga, who is dear to Lord Hari, immediately got out of Kamsa's clutches and jumped up and appeared in her complete form with eight arms; Brahma and all the other Devatas worshipped her in this amazing form!

71 The most excellent woman, Sri Durga, also told (him) the same - "O Sinner! Your death has taken birth already close-by over here; Without any reason, you tried to kill me, the one without any fault; Your effort will never succeed".

72 Having told Kamsa thus, Sri Durga slept on the lap of Devaki in the form of a child; Except the parents, Devaki and Vasudeva, no one could notice that the one with all noble attributes was lying this way; What surprise!

73 Having listened to all that, Kamsa immediately repented and repeatedly requested Vasudeva and his wife to cheer up; They too, without getting upset, told him thus - "O King! For both joy and sorrow, there isn't anyone else apart from Lord Hari who is the reason, isn't it?".

74 Later, Kamsa called all his ministers to his palace and told them all that Sri Durga had told him; Having listened to him, those sinners opined thus - "All the kids should be put to death".

75 "Let it be so" - Kamsa said thus and, having engaged his ministers for this task, he retired to his inner chambers; Those ministers, being inherently cruel and taking pleasure in violence,

went around killing children.

76 The next morning, Yashoda and Nanda saw Lord Krishna, the One with eyes like lotus-petals, the One whose inherent nature is complete joy, the One who can never be grasped by the senses, lying on the bed.

77 Both of them assumed that Lord Krishna, the One who is the father of even the lotus-born, the One who is the Lord of all, as their own son; Nanda, whose heart was filled with extreme joy, donated lakhs of cows to Brahmins.

78 Nanda, who was the leader of the Gopas, donated gold, jewels, clothes and ornaments as well in huge numbers; All the Gopas, holding on to their gifts, went towards Nanda; The Gopa ladies too went to Yashoda in great joy.

79, 80 After having spent some time there, Nanda left for Kamsa's house; Prior to that, Nanda had started from Bruhadvana and had reached the banks of Yamuna in order to pay taxes to Kamsa; Yashoda, who had come along with him, gave birth to Sri Durga there itself; Vasudeva had come there and, having placed Lord Krishna, had taken Sri Durga and returned home; Nanda had stayed back there itself.

81 Nanda spent a month at the banks of the Yamuna and later left to see Kamsa; After he handed over the tax to the King, Vasudeva came to see him and told him thus.

82 "I am seeing inauspicious omens; Start soon"; When he said thus, Nanda quickly left towards the Yamuna; Even before he returned, Kamsa's maid had reached there at night.

83 She was known by the name of Putana; She hid her real form and put on an auspicious (looking) form and entered the camp of Nanda which was erected on the border of Bruhadvana on the road.

84 In that camp by the banks of Yamuna, she picked up Lord Krishna, who was in the form of an infant; Yashoda, who was very drowsy, thought of her as a good person.

85 Due to her maya and sleep, Yashoda did not stop her at all; When she gave her breast for feeding, Lord Krishna, the Lord of all, sucked it, along with her Prana itself.

86 She fell down dead after taking her real, huge and terrible form occupying the entire forest; By that time Nanda also arrived there and all of them were awestruck seeing all this.

87 That Putana was the Rakshasi Thataki, along with the avesha of Urvashi; Since she tried to kill Lord Krishna, she reached Tamas; Urvashi, who was inside of her, got purified when Lord Krishna sucked her breast and immediately reached Swarga.

88 Since she (Urvashi) had copulated with Tumburu, she had incurred the curse of Kubera and

had to enter the body of a Rakshasi; Her body became purified by the contact of Lord Krishna and she got back to Swarga; What in this world is impossible when Lord Ramesha is pleased?

89 When Lord Krishna was running the fourth month, the Samskara of Upanishkramana took place; On the morning of that day, the Lord's Janma Nakshatra was also present; Hence a big celebration took place.

Note: The Upanishkramana samskara involves taking the child out of the house for the first time, to a temple, tirtha kshetra, or elders' homes.

90 During that, Lord Krishna, who was sleeping under a chariot, kicked it in order to kill a demon; A demon had entered the chariot with the intention of opposing Lord Krishna.

91 When Lord Krishna kicked the chariot, an Asura named Shakataksha fell down along with the chariot; His body was destroyed into pieces and he immediately died; The wheels and the axle of the chariot were scattered all over.

92 By that time, Yashoda, who had come back from the banks of the river, was taken to task by Nanda; She very eagerly picked up Lord Krishna and, suspecting foul play by the planets, she bathed him along with the chanting of the Vedic Suktas by excellent Brahmins.

93 In this way, having killed the attendant of Kamsa, Lord Krishna, the controller of all, the One with excellent auspicious attributes, fell asleep again like a kid; In this way, He gave great joy to all Gopals with His child-like playful activities and stayed there.

94 When Lord Krishna was growing up like this, although only in the eyes of the world, Pandu told thus to Kunti - "We first obtained a son who is very Dharmic; After that, we have obtained a son who is excellent in both physical strength and in the strength of knowledge".

95 "If there is only one son who is very strong, then it is possible that when he is waging wars with enemies, other enemies may attack our place and may steal and loot us; Therefore, it is better to have two such sons".

96 "We need a son who is very valorous and knows all the astras and weapons; Therefore, you invite a suitable Devata; Sesa has been born as your brother's son; Therefore, he will not be appropriate to give a son".

97 "Garuda cannot grant a son and be born as a human; Lord Hari has ordered him thus earlier; Shankara is the abhimani for anger; He will not be appropriate for ruling the Kingdom".

98 "Therefore, after them, it is Mahendra who is the most powerful; It is appropriate to call the Lord of Swarga, Indra, himself" - when she was told thus, Kunti immediately invited Indra; Then, Indra himself was born.

99 He was the one known as Arjuna; He had the amsha of Nara; He also had the presence of Lord Vishnu in him; He was very strong and knew all the astras and weapons; When Pandu said - "I want another son who is very good looking", Kunti immediately said no in order to protect Dharma.

100 Before all of them, the knowledgeable Brihaspati, in order to serve the feet of the Lord very well, was born as Uddhava to a Yadava warrior known as Upagava, along with the presence of Pavana (Vayu).

101 Brihaspati took birth once again in the lineage of the Yadavas, as Uddhava, in order to serve the Supreme Being, as he knew that the Lord would not accept him as his favorite servant in the form of Drona.

102 Uddhava learnt all the shastras from Brihaspati himself and became known as knowledgeable and skilled and became a minister to Lord Krishna; Three years after he was born, Satyaki was born; On the same day, Chekitana was born too.

103 One of the Maruts by name Pratibha was born in the lineage of the Yadavas to serve Lord Hari; That Marut was Chekitana himself; Krutavarma too was born at the same time as the son of Hrudika; Three years after that, Yudhishtira was born.

104 One year after that, Shiva was born in order to serve Lord Hari in the task of reducing the Earth's burden; He was a great soul and he neighed like a horse as soon as he was born; Hence he was named "Ashwathama".

105 Ashwathama was born in the sister of Krupa by the semen of Drona and became knowledgeable, powerful and skilled in weapons; Four days after that Duryodhana was born; One day after that, the brave warrior Bhimasena was born.

106 When Bhima was two months old, Balarama, the strong and noble one, was born in Rohini; Since he had done extreme service to the Lord as Lakshmana, he was born before Lord Krishna this time.

107 When Kamsa had chained the innocent Vasudeva and Devaki in order to kill their sons, he had kept the other wives of Vasudeva away from him.

108 Since he wanted to make sure who the kids born out of Devaki were, the evil minded Kamsa used to keep the other pregnant wives of Vasudeva in other places till they gave birth.

109 Due to this reason, Rohini was placed in Nanda's house by Kamsa to ensure her delivery; Therefore, Rohini gave birth to Balarama, the one who looked like a full moon, the one who was pleasing, the one who had pure hue, in Gokula itself.

110 When Balarama was three months old, the birthless Supreme Being Lord Krishna made his

appearance; Vasudeva and Devaki had performed a penance to obtain both Lord Krishna and Sesa as their sons.

111 "May I obtain a son who is strong and has excessive noble attributes, along with the presence of Lord Vishnu" - Rohini had performed a penance with such an intention; Therefore, Sesa was born in both Devaki and Rohini, along with the avasha of the Shukla Kesha form of Lord Hari.

112 Balarama, who had the special presence of the Shukla Kesha form of Lord Hari, grew up in Gokula itself; Along with him, Lord Krishna too pleased the whole of Gokula displaying his charming acts.

113 In order to succinctly show His mother the truth that He is not an ordinary kid and He is truly beyond matter (prakriti), Lord Krishna, the Lord of all, once displayed that everything is inside Him under the pretext of yawning.

114 Yashoda saw (inside Him), the entire Brahmanda which contained the five great elements, the mind, ahamkara, mahat tattva, Shiva along with Brahma and other Devatas who were engulfed by Prakriti, and the entire species of humans, danavas and others.

115 Yashoda became very frightened and closed both of her eyes; Lord Krishna then hid that form of His; The Lord showed that form in order to make the noble people realize that His body is verily knowledge and joy and that He is complete.

116 Once when Lord Krishna was playing, Yashoda found it very difficult to lift Him due to His weight. She therefore placed Him on the ground and engaged herself in work; A terrible Daitya came over there at that time.

117 That Rakshasa, who went by the name of Trunavarta, was an attendant of Kamsa; He created a terrible hurricane and picked up Lord Krishna, who was in the form of a kid, and jumped up; Lord Krishna held his neck and suffocated him.

118 That Rakshasa, who had a mountain like body, fell down dead on a rock after being killed by Lord Krishna; All the people who saw that mutilated body of the Daitya were awestruck.

119 In order to bless those who did not get upset and in order to take away the punya in excess of their yogyata in those who got upset, Lord Krishna, the One with all noble attributes, the One who is the ocean of pure and inherent joy, went around stealing butter and other things.

120 In the month of Bhadrapada when Guru and Surya were both in Simha Rashi, the Supreme Lord Krishna took avatara; In the same year, in the month of Phalguna, Arjuna was born; After that, Madravati (Madri) spoke (thus) to Pandu.

121 "Excellent sons have been born to you through Kunti; Only I am left without a child now;

With your grace, I too want to have a son; Please tell Kunti to instruct the mantra to me".

122 When Madri requested thus, Pandu told Kunti - "You instruct that excellent mantra, which grants progeny, to Madri"; When he spoke thus, the Yadavi Kunti said - "For your sake, I shall instruct the mantra to Madri such that it bears fruit only once".

123 Kunti instructed that progeny bearing mantra to Madri and said thus - "This will not give you results more than once"; Having received the mantra, Madri thought - "How can I obtain two sons?".

124 "Among the Devatas, the Ashwinis always remain together; They are never separated from each other; There is no difference in their names either; Both of them have a single wife named Usha; Therefore, even if invoked once, both of them would appear together".

125 Having thought in this manner, Madri invited the Ashwini Devatas; They came down immediately; Both of them were born as sons to her; Nakula was born first; Sahadeva was born next; They were both twins.

126, 127 Madri requested her husband to get the mantra to bear fruit once again; When he said so, Kunti responded - "This Madri is a cheat; Without my permission, she invited the Ashwini Devatas; Therefore, I am worried that she may oppose my children too in future; Therefore, do not ask me to make the mantra work again"; When she said thus, Pandu (agreed and) kept quiet.

128 Devatas grant progeny only when invoked with their special names; It was unique of the Ashwinis that even their special names were the same; Therefore, Madri had invited them; It is only appropriate when there is a difference in the Avrutti name of the mantra.

Note: The names of the Ashwinis (which are interchangeable) are Nasatra and Dasyu.

129 Vayudeva had a presence in the other four Pandavas as well, more so in Arjuna; In Yudhisthira, he entered with his form known as 'Soumya" and in Dhananjaya, he entered in a form called "Veera".

130 Expressing only the form of beauty - "Sundara" - the main Vayu had entered Nakula and Sahadeva; Hadn't Pandu desired to have a fourth progeny only with the intention of a handsome son?

131 Vayudeva entered Nakula with the special form of "Shrungara" and with the form of "Suniti" in Sahadeva; Vayudeva, who is the inner soul of the entire world, had taken birth as Bhimasena himself, exhibiting all his noble attributes.

132 People tend to call one as handsome if he has a physique like that of a fresh sprout; Therefore, even though Bhima and Arjuna, with their tougher-than-diamond like bodies, were

very attractive, Pandu had desired to obtain another good looking son.

133 To those who have a subtle vision, a physique with the 32 lakshanas will appear beautiful; Therefore, Vayudeva resided in Nakula with a soft radiance; In this way, Vayu stayed in five different forms.

134, 135 Lord Vishnu and the five Pandavas, all six of them, held the position of Indra previously; Lord Hari, who held the position of the first Indra with the name of Yajna, was Lord Krishna; Vayu, who was the second Indra, was Bhima himself; Yamadharmas was the third Indra; He became Yudhishthira; After that, Nasatras and Dasras became Indras respectively; They were Nakula and Sahadeva, the sons of Madri; Purandara was both the sixth and seventh Indra; He was Arjuna; In this way, all of them were Indras.

136 All of them had the samskaras appropriate for Kshatriyas and obtained their inherent and natural capacities and started growing; All of them were very knowledgeable; They engaged themselves in Dharmic activities that fetched the love of Lord Vishnu; All of them were great devotees of Lord Keshava and they always placed their heart on Him.

|| End of chapter 12, known as 'Shri Krishnavatara Pandavotpatti', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnaarpanamastu ||