

|| OM namo bhagavate vasudevaya OM ||

- 1) Lord Krishna released his parents from the prison. Even though He is worshipped by all, he offered salutations to His parents along with Balarama, in order to ensure the compliance of Dharma of this world. He gave the kinship to Ugrasena. He then underwent upanayana samskara and bid farewell to Nanda.
- 2) Nanda, who was pacified with conciliatory words and sent off by Lord Krishna, placed the thoughts of the lotus-feet of the Lord in his heart and left the place with great difficulty, along with all his gopas. He resided in Vrundavana along with his wife, always immersed in the dhyana of Lord Krishna.
- 3) Lord Krishna, along with Balarama, approached a brahmana by name Sandipini, who was residing in Avantipura. He learnt all the Vedas and other subjects upon being told (taught) once by the brahmana. Although He is the very embodiment of infinite knowledge, He did thus in order to become a (role) model to the devatas.
- 4) Lord Krishna underwent the stay in the gurukula only in order to establish and highlight the dharma that when devatas take avatara amongst humans, they behave like humans and do not exhibit (fully) their knowledge and other guNas and also undergo learning and other activities.
- 5) Lord Krishna, the Lord of ramaa, brought back to life the dead son of his Guru. He then returned to Mathura along with Balarama. Joining with the rest of the relatives, He was constantly being worshipped by the city dwellers. He lived there while always satisfying the desires of His parents.
- 6) All those residents of Mathura who were earlier greatly pained due to Kamsa obtained Lord Krishna as their master and greatly rejoiced. When these noble people were themselves joyed in such a way, then what more to say about the joy of the parents who obtained Lord Hari Himself as their son!
- 7) When prosperity abounds in those places where those who have taken refuge in Lord Krishna reside, what more to say of the place where He himself was residing! When He stayed, a forest like Vrundavana itself had flourished like Indrapuri. What then to say about the city where He was staying!
- 8) Isn't it only because the best in the Universe, Lord Vishnu, resides in there that Brahma Loka has obtained the greatness that it has! Similarly, due to the residence of Lord Krishna, the city of Mathura was filled with prosperous people.
- 9) In this way, when Lord Krishna, the lord of the three worlds, was protecting all the Yadavas, the two daughters of Jarasandha, the King of Magadha, who went by the names of Asti and Prasti, went to their father and explained how their husband Kamsa was killed by Lord Krishna.
- 10) Jarasandha, the King of Magadha, due to his excessive strength and power had become invincible in battle in all worlds. Due to the boons given by Brahma, Rudra and Durvasa Muni, he had not been defeated and couldn't be killed. He had won the world. As soon as he listened to it, he got enraged.

11) Due to extreme anger, he became troubled and picked up an amazing mace given to him by Shiva. Jarasandha was respected greatly by the devotees of Shiva. He had complete knowledge of all Shaiva agamas, and had great faith in them. He threw that mace a hundred yojanas with Lord Krishna, the Supreme Being, as the target in mind.

12) But that mace fell short of Mathura by 1 yojana. When Kamsa had asked him, Narada, the muni of the devatas, had, for pleasing Lord Hari, described the distance of Mathura as one hundred yojanas instead of a hundred and one yojanas. This was the reason (for the failure of the mace to hit Mathura).

13) Even though Lord Hari was capable of destroying that mace, deeming that it was appropriate to perform service to the Lord on that occasion, Sage Narada had purposely (played with words and) described the distance of Mathura lesser by one yojana when the King of Magadha had asked him.

14) That mace, though it was thrown with the intention of hitting the paramatma, hit a man-eating rakshasi by name Jara, the one who joined the two separated pieces of his (Jarasandha's) body. The mace, as per the orders of the Lord, then deserted Jarasandha and returned to Kailasa, the abode of Shiva.

15) King Jarasandha, in this way, lost both his mother and his mace. Out of extreme anger, he gathered all the Kings and assembled an army of 23 akshouhinis. Intoxicated with arrogance and pride, he marched towards Mathura, the abode of Lord Krishna.

16) Having surrounded the city from all sides, that evil-minded Jarasandha sent two brothers named Vinda and Anuvinda as his messengers to Lord Krishna. The two of them delivered the arrogance-filled message of Jarasandha which was full of mockery towards the Lord.

17) "I did not realize that, in this world, You alone are the personification of the famed strength and valor. I failed to grasp the essence of the strength and courage that You will develop in future. Being valor-less, I gave away two of my daughters to Kamsa in marriage. He has been killed by You"

18) "In this way, I, the one who is most weak, desire to see You, the One who is the best amongst those with strength, after which I shall leave for Tapovana along with my two daughters, without any valor. Therefore, You please become visible (to me)"

19) Having heard those unacceptable, objectionable, statements of Jarasandha, which were full of arrogance due to the ego of strength, Lord Krishna said "That's true" which were meaningful and excellent indeed! He gave a smile and left for war along with Balarama.

20) Lord Krishna deployed His army under the leadership of Satyaki on the other three fronts, and having done so, Lord Krishna, the One who is the best, the One who is the Lord of all, joined Balarama in the northern front and went ahead to fight with Jarasandha, who was accompanied by the best of the Kings.

21) Due to His mere desire, all the shining weapons of Lord Krishna and Balarama immediately came down to earth. Sitting in the chariot driven by Daruka, Lord Krishna picked up the Sharnga bow, the sword, chakra, shankha, quiver and his mace.

22) Lord Krishna climbed that chariot of His which had horses that were personification of Vedas themselves, and the chariot itself was an essence of the earth. He lifted the Shringa bow, and held sharp arrows. He went swiftly to war against that cruel Jarasandha who was accompanied by excellent Kings.

23) That Balarama, who was exceedingly powerful and one who was never defeated by enemies, picked up his plough and spear. He also took up his bow, arrows and quivers and climbed the chariot. He faced the army protected by Jarasandha with great excitement.

24) Jarasandha, the King of Magadha, who was accompanied by the best of Kings, saw the infinitely strong Lord Krishna rushing towards him. He started raining numerous excellent weapons against Him and battled with anger searing as if an ocean was overflowing.

25) In order to provoke him, Lord Krishna made Ugrasena lead (the army) and stood behind him in the formation. Seeing Ugrasena standing in front of him, Jarasandha started shaking with anger and said thus.

26) "O sinner! One who is desirous of Kingdom! Shameless! One who was responsible for his own son's death! One who sided with the enemy! Get away from me; I cannot kill you, one who is like an old goat. A lion will only face a lion, and never a fox!"

27) Ugrasena, who was thus berated by Jarasandha, quickly picked up a sharp arrow from his quiver, and broke his bow. With a bunch of arrows that were extremely sharp and made sounds like a lion's roar, he caused great pain to Jarasandha.

28) Seeing Jarasandha seething with anger and rushing towards Ugrasena in order to kill him with a new bow that he had picked up, Lord Krishna went in His chariot with the intention of facing him.

29) Seeing Lord Krishna, the One with infinite strength, approaching him for war, Jarasandha got together with other Kings such as Shishupala, Poundraka and others and rained a variety of astras and the very best collection of shastras on Him, just like how heavy water-bearing and thunder-causing clouds rain on the Meru mountain.

30) Using the Shringa bow, Lord Krishna, the One with unimaginable strength, showered numerous arrows and destroyed the shastras and astras that Jarasandha had rained. He ensured Jarasandha was without his chariot, destroyed his horses and charioteer and destroyed all his weapons. Lord Krishna destroyed his umbrella and excellent flags as well.

31) In order to let everyone know of the natural bhakti, victorious nature and excellent dharma of Bhima towards Him, Lord Krishna did not kill Jarasandha, even though He could have easily done so. Shishupala – the King of Chedi, Poundraka Vasudeva, Keechaka, King Shalya, King Salva, Ekalavya and others were all rendered without a chariot by Him.

32) The group of Hamsa, Dibika, Druma, Rugmi and others, another group of Bahleeka, Bhagadatta, Mainda and others in addition to the various other Kings of earth who had assembled there got hit by the arrows of Lord Hari, the One without birth, and ran away from there.

33) All of them lost their weapons, flags, standards, chariots, horses, charioteers, vests and other equipment. Their bodies were all injured by the impact of sharp arrows. The dress, jewellery, crowns and garlands on their bodies slipped. Bleeding profusely, all of them started running away from there due to fear.

34) When, in this fashion, all of the Kings were made weaponless by Lord Krishna and they started running away due to their pathetic state, the violently valorous Jarasandha mounted a new chariot that had lots of different weapons, and started rushing towards Balarama.

35) Balarama, using his pestle, broke into pieces the chariot of Jarasandha who was rushing towards him. In turn Jarasandha hurled his mace at the vast chest of Balarama after which Balarama hit him with his pestle. The two of them, the best amongst the powerful, started a terrible fight against each other.

36) The two of them engaged in a fierce duel breaking into pieces numerous hillocks, trees and rocks that were in the vicinity. The duel between them, who possessed diamond like strong bodies, proceeded on equal terms for a long time.

37) After that, Balarama noticed that many Kings had fled the field after hearing the sound of Sri Krishna's conch. Realizing that Jarasandha, the enemy, was still engaged in battle, Balarama increased his strength. Leaving aside his enemy, he picked up his amazing pestle (musala).

38) Having been hit badly by Balarama on his head, Jarasandha went into deep unconsciousness. At that time Ekalavya, who was running away from Lord Sri Krishna's arrows, quickly (came there and) hurled many astras at Balarama.

39) Lord Krishna did not wish to engage in fighting Jarasandha since he was hesitating; Instantly, He created His son Pradyumna by merely thinking about him. Pradyumna then sprang towards Ekalavya with a huge cache of great astras. Balarama dragged Jarasandha to his chariot.

40) Pradyumna engaged in battle with Ekalavya for a long time and then deprived him of all his weapons completely. Ekalavya was a nishadha and had an amsha of Manimanta in him; Manimanta was the chief of the group of daityas known as Krodhavashas who had taken birth on Earth.

41) Lord Krishna then made Pradyumna re-enter His body again. With a flood of arrows, He destroyed the entire army of Jarasandha. Lord Krishna, the One who always does excellent work, the One who does not have a material body, the One whose valour never decreases, let Jarasandha go without killing him so he can bring more of his armies.

42) Jarasandha bowed his head down with shame and his face lost all its lustre. Jarasandha, who had foolishly crowned his daughter's son as the leader of the Bhojas, made him lead the return to his city and followed him.

43) Brahma, Rudra and all the other devatas praised Lord Krishna, the One who defeated the very powerful Jarasandha, and showered flower petals on Him. Sri Krishna, along with Balarama and others, entered his city quickly thereafter and enjoyed His time there, all the while being worshipped by sajjanas (in the city).

44) The Pandavas, on the other hand, were growing up well, and on one day, the 14th year janma nakshatra of Arjuna, the son of Indra, came about. At that time, Kunti, who was well versed in dharma, was engrossed in serving a large group of saints, and in other related work.

45) At the same time, Pandu was in a forest full of nightingales, along with Madri. The scent of the air in Vasanta rutu caused Pandu to be taken over by lust instantly.

46-47) He copulated with Madri at that very moment. Immediately he passed away and reached yama loka. He had caused (in his moola roopa) disturbance to Indra and Shachi's intimacy. Therefore, he met this fate. It shows mistakes done towards superiors, especially devatas, become very costly.

48) Seeing her husband dead, Madri started crying loudly. Kunti and the sons of Pandu heard the same. All of them started rushing towards Madri. However, based upon the words of Madri, Kunti stopped the Pandavas and went there alone.

49) Kunti saw the dead body of her husband. She got to know the reason from Madri and felt extremely dejected in her heart. She berated Madri and decided to end her life. The Pandavas heard the sounds of the crying (of Kunti and Madri).

50) When the Pandavas reached there, the sounds of crying increased even more. The excellent rishis who were around heard the same and a few of them, the most compassionate ones, came there. Both the wives (of Pandu) started quarrelling amongst themselves on who would end their life with Pandu.

51) The rishis, who were well versed in the excellent bhAgavata dharma, stopped Kunti. They noticed the mistake of Madri, and also listened to her repeated pleas for permission and allowed her to commit saha-gamana.

52) Even though higher than self, she had invited Ashwini devatas for having children knowing that they were lower in hierarchy than her husband. Therefore, she became the reason for her husband's death. Even though she was a lady of excellent character, due to this reason, she ended up not getting enough recognition in the world.

53) The sons of Pandu got together with the munis there and performed the pitru shraddha rituals as per shastras. Along with him (Pandu), Madri also sacrificed her body in the fire and lost all the maha-paapa she had committed and reached her husband's abode.

54) Being the direct son of sri veda vyasa, and also being a devotee of His feet, Pandu obtained the lokas which was well respected by elders, due to the guNas of his sons and also his own. Since he was always immersed in thinking of the Lord's feet, this was not a surprise.

55) After that, the sons of Pandu, along with their mother Kunti left the Narayana ashrama with the great sages and quickly reached their city. Over there, the great sages narrated all the incidents, along with the news of his brother's death, in front of Dhritarashtra.

56) King Dhritrashtra and Bhishma remained silent. Vidura felt extremely happy (at the arrival of Pandavas). Duryodhana and his brothers, who were extreme sinners, got together with Shakuni, and said "Panduhad died long ago; Where did he have sons?"

57) "Even though they were born to the wife, if the niyoga wasn't obtained from relatives under proper procedure, after the death of the husband, such children cannot qualify to be sons" – as soon as they said thus, Vayu spoke (through ashareera vaani) to the group of Kauravas.

58) "These (children) were born from Yamadharma, Vayu, Indra and Ashwini devatas, even as Pandu was alive. They are extremely righteous. It will be impossible for you to give up on these people, who are always protected by Lord Narayana"

59) Even as the Kauravas started doubting the words of the invisible Vayu, Sage Vyasa, who is Lord Himself, who has all auspicious attributes as His body, and One who is the same as the lotus-born Padmanabha, appeared there. He gathered the Pandavas and went to the house of Pandu.

60) As soon as He accepted them, Bhishma, along with others, got together with Dhritrashtra and accepted them and Kunti with a lot of respect. The Kauravas, along with Shakuni, went through a lot of agony.

61) The Pandavas, along with the Kauravas and other princes, obtained maha astras from Kripacharya. All of them were engaged in a lot of tantrums and playing. However, all of them used to get defeated by Bhima.

62) The princes used to climb trees to pluck big, ripe, ready to eat fruits. Seeing them on top of the trees, Bhima used to kick the trunk of the trees causing all of them to fall. Bhima then used to eat the fruits.

63) In all competitions including fights, duels, running, jumping and swimming, it was Bhima, the one who always did pious activities and had the complete blessings of Lord Vishnu, who would win against the princes.

64) Bhima, the one who was complete and had great valor, used get hold of all of them and drown them in Ganga. When they got tired, he used to release them and laugh at them. On other occasions, he used to carry them across the overflowing Ganga.

65) Without developing hatred against Lord Hari and Vayu, the ayogyas never obtain tamas. Therefore, the two of them took avatara on Earth and did things that led to the ayogyas developing hatred against them. This is always the work of the two excellent and valorous devatas (Lord Hari and Vayu).

66) Noting the limitless activities that Bhima, the son of Vayu, was engaging in, and realizing his limitless strength, the hatred of the princes kept increasing. They got together and secretly devised a plan.

67) Those amongst the princes who were amshas of devatas, all of them developed great affection for Bhima. The others in the royal lineage were daityas born as princes and they colluded and decided to kill (Bhima).

68) “If Bhima dies, then all others are as good as dead. It is not possible to kill this powerful Bhima by strength. Let us eliminate him through deceit, kill Arjuna through valour and keep the rest in captivity”

69) “If we do this, the Kingdom of Duryodhana will be rid of problems. Otherwise it is not possible. Bhima must be killed. Arjuna must die. Then the others will become servants of Duryodhana”

70) Having thought this way, they gave Bhima the poison called Kaalakoota – the poison which was terrible, the one which came about during the samudra manthana, the one which was obtained by Shukracharya from Shiva and which was then obtained by Shakuni from Shukracharya after a lot of pleading.

71) Having discussed with the other princes, the Kauravas, through their cook, poisoned all the sweets and other dishes with the Kalakoota. Yuyutsu informed Bhima of the same. The powerful Bhima, having known of the poisoning himself as well, was able to digest the entire poison due to the grace of Lord Vishnu.

72) Having realized Bhima was able to digest the poison, the evil minded Kauravas were distraught and they then built a mansion on the Ganga very quickly. Bhimasena got to know of the same through Yuyutsu and went and slept there with the Kauravas on his own.

73) In order to show the defects in the Kauravas, Bhima, the best amongst men, slept there in the mansion. The Kauravas tied him up with iron ropes on which spells were cast, and they dropped him into the Ganga.

74) Bhima, who had entered the water which was a crore yojanas in depth, was able to break the shackles by merely shaking his body. Bhima, whose mind is always at the feet of Lord Vishnu, the One with infinite attributes, came out of the water and stood along with the sajjanas, giving great joy to them.

75) Seeing Bhima escape from death once again, the Kauravas’ mind became even more poisoned. They had discussions once again and brought to their city eight great Nagas (serpents) using the mantras given to them by Shukracharya. They kept the snakes in secure cells and handed them over to their charioteer.

76) The charioteer of Duryodhana picked up those snakes which were obtained by Duryodhana through mantra-bala and released them on the broad chest of the sleeping Bhima. As soon as they bit him, all their teeth were broken.

77) After that Bhimasena picked up the snakes belonging to the 8 groups of nagas and threw them far away. He crushed many other snakes with his fists and killed them. Using only his forearm, he killed (Duryodhana’s) charioteer. And then he slept on the bed just like before.

78) The princes saw the incomparable natural strength of Bhima and felt extremely grieved. “Even those snakes, whose mere breath and bite are enough to burn down the lokas, proved to be futile in Bhima’s case”.

79) “Even though the snakes bit Bhima with a lot of effort, they could not cause any distortion in him. We had never heard of anyone this strong earlier; Naturally there is no question of having seen any such person. Even Hiranyakashipu’s son did not have such capability”

80) “For his protection, Prahlada had made special prayers to Sri Hari and hence was rescued. It wasn’t his natural strength. Were not the attendants of his father forcefully taking him away? On the other hand, this Bhima’s strength is natural”

81) “The vipras are declaring this Bhima to be naturally dear to Lord Vishnu. That surely is turning out to be true. Otherwise such natural strength would never be present (in him). Therefore, we must destroy him along with Hari. That is our aim”.

82) “That Hari has taken birth as Krishna amongst the Yadavas and He is the refuge for this Bhima. Therefore, oppose Him in all possible ways” – having discussed thus, the most evil princes started causing opposition to Lord Krishna as well.

83) Having been inspired by Duryodhana and his brothers, those princes, along with their fathers, got together with Jarasandha and went to war 18 times with Lord Krishna. They came back with their strength, pride and ego having been smashed by Lord Krishna.

84) All of them lost their chariots, horses and elephants due to Lord Krishna. Their bodies got damaged greatly due to the weapons of Lord Krishna. All of them returned spouting blood. They had lost their weapons, armour, flags, horses and charioteers. Their dresses had slipped. Their hair was dishevelled.

85) In this way, Jarasandha used to return to his city every time after getting stuck in a pitiable and sad condition. Lord Krishna, the One with complete strength and valour, used to defeat him completely and let him off, saying “go – live”, after leaving only his breath with him.

86) In this way, after all the Kings were made to return with their heads bowing many times, the victorious Lord Krishna, the Lord of Lakshmi, the One whose strength can never be comprehended, returned to His city of Madhura and, along with Balarama and the other Yadavas, enjoyed His time there.

87) In this way, the mindless princes who were bent on making fruitless attempts, got together with Duryodhana and repeatedly tried to kill Bhima. The powerful Bhima rendered all those attempts futile and focused on winning the various directions (i.e. Kingdoms on all sides).

88) First, he won over the eastern direction. After that he was victorious in the western, southern and the remaining northern directions. He then won against Shishupala and Dantavakra, who were his Aunt’s sons and Ravana and Kumbhakarna in their previous lives.

89) Amongst them, the son of Damaghosha was born first. The kings used to call him Shishupala. Another of his aunt's son was the son of King Karoosha and he was known as Dantavakra.

90) After winning over the two of them, Bhima won his battle against Paundraka, the son of Vasudeva. After that he won the battle against Rugmi, who was born as the son of Bheeshmaka. Rugmi was a daitya by name Ilvala in his previous birth. He was now the Lord of Kundini desha.

91) Rugmi had an amsha of Shuchi, an agni-putra. His father Bheeshmaka was the amsha of Mitra, an Aditya. He also had the amsha of Rahu. His brothers Kratha and Kaishika had the amshas of Pavamana and Shundhi, the sons of Agni.

92) In order to test the strength of his relative, King Shalya fought with Bhima and lost to him. After that, Bhima won the battle with the brave Ekalavya. In the same way, many other Kings were defeated by him.

93) Arjuna, who was safe due to the strength of Bhima's shoulders, then won over the remaining Kings with ease. Bhima then defeated Salva and Hamsa-Dibika and returned to Hastinapura along with Arjuna.

94) Having seen the strength of the two, Dharmaraja, along with Nakula, Sahadeva, Bhishma and Vidura felt very pleased. In the same way other noble people, the residents of the city and the country also felt joyed. Hearing this news, all the Yadavas also felt extremely happy.

95) Lord Krishna, the Parameshwara, knowing that Dhritharashtra was being attacked by Duryodhana and his other sons and was under their control, wanted to stop his bad activities. He therefore went to Akrura's house and ordered him to go to Hastinapura.

96) Akrura went to Hastinapura and was well received and felicitated by Dhritharashtra, along with Bhishma and all the Kauravas. In order to understand the mindset of the Kaurvas with regard to the Pandavas, Akrura spent a few months there.

97) From the words of Kunti and Vidura and his own experience there, he understood who were the friends, enemies and neutral ones with regard to the Pandavas. He also understood Dhritharashtra was seized by his sons. Being a wise man, he used a mix of bheda and saama to advise him well.

98) "O Excellent King! If you treat your own sons and Pandavas equally, you will obtain fame, excellent dharma and also wealth and all desires. (If you do so) Lord Krishna along with all the Yadavas and indeed all the Devatas will shower special affection on you"

99) "With the pleasure of Lord Krishna, you will obtain Dharma, Artha, Kama and special Mukti certainly. On the other hand, if you do the opposite, you will certainly accrue the opposite results. Whatever I have told you is Lord Krishna's words!"

100) Having been told these words in the midst of all Kauravas, Dhritharashtra, who was completely under the control of his sons said thus – "Everything is subject to the control of the Lord. We are not independent. Hasn't he taken birth specifically for reducing the burden of (mother) Earth?"

101) Having listened to these words of Dhritarashtra, Akrura said to himself "His mind is spoilt". He then told Dhritarashtra "Your children won't survive" and left for his hometown Madhura, taking along Bhima, Arjuna and also Sahadeva.

102) Bhima and Arjuna stayed in Madhura, receiving excellent knowledge about the essence of paramatma from Lord Krishna Himself. The two of them, possessing excellent qualities, always engaged in good activities, and were worshipped by Yadavas.

103) "If I learn the art of using a mace from Bhagavanta, then I will have to wield the weapon against him. I cannot do so" – thinking thus, Bhima took the permission of Lord Krishna and learnt the art from Balarama in his presence itself.

104) Balarama too taught Bhima whatever he had himself learnt from Lord Krishna in his presence. Later, Arjuna learnt astras from Lord Krishna. Similarly, Sahadeva studied the excellent 'rajaneeeti' from Uddhava in its entirety.

105) Later Krishna sent Uddhava, the one who was excellent in niti, to nandagokula saying thus – "O Uddhava! Relieve Nanda and others from the grief of my words and my separation. Go soon".

106) "No one truly has any separation from me ever since I reside inside of everyone always. You should never have the impression that I am human. Don't the jnanis call me as the most pristine Brahma?"

107) "Previously when a python had swallowed Nanda it had not been possible for anyone to free him. Then, it turned into a divine vidyadhara due to the mere touch of my feet. You should recall all that it had said then"

108) "Due to the pride of his handsomeness he had mocked a brahmana by name Angirasa who had become weak and lean due to constant tapas. Due to that mistake, he had become a python. He obtained his true form due to me and then told Nanda"

109) "He is not human. He is Lord Hari himself. He is better than the best. He is the lord of the Universe. He is the cause of everything. He is independent. The munis understand Him thus and obtain liberation from samsara and reach his feet after becoming truly detached"

110) "Earlier when the messenger of Varuna had caught Nanda once, I had been to Varuna's residence. There too, Varuna had worshipped me a lot and then released Nanda and told him – 'He is not your son. He is the supreme being Himself' "

111) "Didn't I show the Vaikunta loka to all the Gopas? Didn't I reveal my excellent form so they give up the thought that I am a mere human and One without a physical body? Therefore have devotion in me. Obtain peace"

112) Having listened to all that Lord Krishna said, Uddhava left for Vrundavana. He then relieved all the sorrow of the Gopas with the words of Krishna and returned to the presence of the Lord.

|| End of chapter 14, known as 'Uddhava Pratiyana', from the Mahabharata Tatparya Nirnaya,
composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||