

|| Om Namō Bhagavate Vasudevaya ||

- 1) When the King of Chedi (Damaghosha) returned to his place, Sri Janardana got to know that Rugmini, who was Mahalakshmi herself, was getting ready for a Swayamvara.
- 2) Her elder brother Rugmini hated Sri Hari, the lord of Ramaa, and had stopped the marriage of Rugmini, who was dear to Sri Hari, with Sri Krishna.
- 3) When the Swayamvara was announced, Jarasandha, along with other warriors such as Salva, Paundraka, Shishupala and others left (for the Swayamvara).
- 4) Then, Sri Krishna quickly left for Kundinapura. Garuda too reached him as soon as he (Sri Krishna) remembered him.
- 5) Due to the wind speed from his wings, the Kings fell down on the ground. When Garuda's strength itself is so much, what to say of Sri Hari's strength?
- 6 to 10) "What shall we do now for our good?" – thought all the Kings. At that time Jarasandha said thus – "This Krishna, who keeps winning, is definitely Vishnu himself. Or else, how can he be *pakshivahana* (rider of Garuda)? All of us have lost to him alone every time in battle. Even though we have attacked him together, we have never won even once. His brother Balarama had almost killed me. When I was badly hurt, he left me after listening to an *ashareeravani*. What else to say of his (Sri Krishna's) strength? Without himself getting hurt, he is rendering us almost like a blade of grass everytime. In such a grave scenario, what may be good for us to do?"
- 11) Speaking thus, Jarasandha lowered his lustre-less face. The King of Chedi, Shishupala, spoke next. Dantavakra too spoke at that time. The two of them were earlier the servants of Sri Hari and therefore their thinking used to be straight sometimes.
- 12) "O best amongst the Kings! Listen to us. There are some who say that Krishna is Sri Hari himself, the Lord of even Brahma and Shiva. It couldn't be false"
- 13) "When we look at him, the two of us too sometimes develop devotion in him. At other times, hatred develops"
- 14) "We do not know the reason (for this). There is not doubt that Sri Hari is the greatest amongst all. Since we desire good, let us give up enmity and take refuge in him"
- 15) "This is good for us. Otherwise, no good shall occur". When they spoke thus, Jarasandha stared at them as if he would burn them (merely by his looks).
- 16) At that time Salva ridiculed both of them. Scolding them, and getting furious, he said thus to Jarasandha who was boiling with anger.
- 17) "There is no doubt that Krishna is Sri Janardana himself and that he is born as a Yadava only to kill us. But all of us are the best amongst Danavas"

18) "It is our Swadharma to constantly and firmly hate Sri Hari. If we follow our Swadharma, we will obtain *sadgati* even if we are killed"

19) "For us Shiva alone is our Supreme God. You (Jarasandha) are our Guru and Hari is our enemy". When he said thus, Jarasandha said "Fine! Fine!"

20) Thereafter Rugmi, and the others, filled with ill-thoughts, decided firmly in favour of battle (with Sri Krishna), and were joined by the Kings of Karusha (Dantavakra) and Chedi (Shishupala).

21) "The two of us shall henceforth always maintain enmity with Krishna" – declaring thus, the Kings of Karusha and Chedi, Dantavakra and Shishupala, made a vow and obtained the pleasure of their Guru (Jarasandha).

22) Once again the evil minded group started discussing together. They thought thus – "If Hari comes to the Swayamvara, it is certain that he will obtain Rugmini".

23) "Krishna is the most beautiful in all three worlds. Rugmini too is appropriate for him. He is capable of winning all the worlds with this words and deeds, and can keep them under control too".

24) "He is the best amongst all knowledgeable. He has won against all enemies. He is most handsome. Rugmini, who is best amongst all women, will surely choose him".

25) "If that happens, all of us will surely lose our face. On the other hand, it is not possible for us to stop him with our arrows".

26) "Therefore it is certain that the best strategy beneficial for us would be to ensure Krishna doesn't get to unite with her in the Swayamvara".

27) "So wherever all of us Kings are gathered, we must ensure Krishna does not get even a seat. He must not be offered *arghya* or any other service".

28) "When all of us Kings are seated in royal seats, Krishna, who is respected by even the devatas, cannot sit down on the floor"

29) "Filled with ego and prestige, he will then certainly return back to his city. Thereafter let us conduct the Swayamvara".

30) When all the Kings there took such a decision, two of King Bhishmaka's brothers by name Kratha and Kaishika went quickly to Sri Krishna.

31) The two of them prostrated at the lotus feet of his (Sri Krishna) and welcomed him to their home. They gave him an excellent seat and offered him the best of worship they could.

32) Thereafter, a *devadoota* came to Jarasandha and other Kings carrying the orders of Indra. He addressed them with meaningful words.

- 33) "I am very dear to the husband of Shachi. I am always in his vicinity, visible to him. The King of devatas has given an order for all you Kings. He is after all your Lord too!".
- 34) "Sri Hari is the supreme leader of all Kings. Know that no one else is thus and immediately perform the best of *abhisheka* to him. Let there be no doubt".
- 35) "If you ignore this order, I shall smash the Vajrayudha against your heads. Such is the dictum of Indra. You are to follow this" – speaking thus, the devadoota left the place.
- 36) Listening to those words, the hearts of the Kings was once again in pain. "Indra's ego has increased a lot" – they said amongst themselves.
- 37) "Earlier Vasava (Indra) used to be afraid of us always. Now, with Krishna's help, he is scaring us a lot".
- 38) "If the King of devas releases his Vajrayudha even as he remains invisible, we shall all be hurt a lot although we will not die due to the power of the boons we have".
- 39) "Earlier we were capable of winning against him even though he is in Swarga. But now, if we proceed against him in battle, Krishna shall come (interfere)".
- 40) "Therefore, if by performing abhisheka to him, the consort of Shachi, Indra, shall not fire the Vajrayudha against us, then let us perform it (abhisheka) for him".
- 41) If we do not do so, (we may become like) Danu, who although had the boon of invincibility, had his face jammed into his stomach when Indra smashed him with the Vajra!
- 42) "Due to the protection from Krishna, Indra may do similar to us" – deciding thus, all of them sent some Kings to Sri Krishna.
- 43) If Jarasandha and the others perform the abhisheka, due to the extreme humiliation suffered by them, no one (i.e. no other evil person) will follow them henceforth.
- 44) In order to survive, they shall resort to Sri Krishna. If this happens, the way of the Devas, *devakarya*, shall not get done.
- 45) Thinking thus, Indra sent a message to Jarasandha and the others – "Jarasandha and Rugmi, along with Salva and Shishupala need not participate in the abhisheka to Sri Hari".
- 46) Thereafter, as per the orders of Indra, the Kings, apart from Jarasandha and others, started to perform abhisheka (to Sri Krishna) as the King of Kings.
- 47) At that moment, the Lord of Shachi sent his best throne for Sri Hari. That throne came down from the sky and Sri Keshava sat on it.
- 48) The Lord of all, Sri Krishna, held the hands of Bhishmaka's brothers (Kratha and Kaishika) and also Garuda, and made them sit along with him.

49) After that the Kings got together with the best amongst the munis and performed a special abhisheka to Sri Krishna using water from golden *kalashas*.

50) Brahma, Rudra and all the other devatas profusely praised Sri Keshava at that time. All the deva-gandharvas sang a variety of songs.

51) Then, the Lord said to Bhishmaka – “You desire to perform a Swayamvara for your daughter, isn’t it? It will cause good to you”.

52) “It is Mahalakshmi herself who is born as your daughter. If you do not give her hand to Sri Krishna, who is Narayana himself, then as her father you will lose all your wealth and reach the lowest of the worlds (in the afterlife)”.

53) “I am saying this for your own benefit. Do not perceive it otherwise. I am not saying thus due to lust over your daughter. Take a look at who I am”.

54 – 56) Saying thus, the Lord of all Sri Krishna showed his excellent *Vishwaroopa* to him. That vision had many heads, shoulders, unlimited radiance, was omnipresent with numerous forms. It bore a pleasing crown, ear-rings, armlets and the best of garlands and anklets. The form of the Lord was in fact adding to the shine of the radiant Kaustubha (which was on him). “See how my consorts are” – saying thus he even showed Mahalakshmi (to Bhishmaka).

57) Mahalakshmi is one with infinite forms. She is the best amongst all (after Sri Hari). Her beauty as Mahalakshmi is even more than that of hers in the human form as Rugmini. Along with her, Sri Krishna showed him the other devatas too.

58) Seeing that extraordinary form, Bhishmaka was very scared. He fell at the feet of the Lord and said – “I shall do as you say”.

59) After that Sri Krishna, the one with lotus eyes, withdrew his Vishwaroopa. Riding on his bird (Garuda), he went back to Madhura, the city which was ruled by him through the strength of his arms.

60) Varuna, the lord of water, and Janaka, the lord of Mithila, had both arranged Swayamvaras. But both of them had done so knowing fully well that their daughters would unite with Sri Hari only.

61) Since Swayamvara is the Swadharma of Kshatriyas, the two of them (Varuna and Janaka) did not incur any sin. However, Bhishmaka was someone whom Sri Krishna did not desire.

62) Therefore, after getting to know that Bhishmaka was held under the sway of Sri Krishna, the one who was the best amongst those who are compassionate, the Kings got together once again for discussions.

63) In order to let Bhima obtain great fame and *punya*, Sri Krishna had still left Jarasandha alive. However, Jarasandha thought of it as follows:

64) “Due to the boon (I have) from Shiva, who is greater than him (Krishna), he is unable to kill me. Therefore, even though I have lost to him now, I shall win against him in the future, due to the blessings of Shiva”.

65) Although he had been defeated in every battle, he used to get back to challenge him again and again with great hope. Never once did he realize Shiva was lower (than Sri Krishna).

66) Therefore, he again addressed the Kings thus – “Fie on our valor! This Krishna always keeps winning against us”.

67) “O Kings! We had decided that we shall not offer him a seat, since he is not a ruler. But the opposite of that is what happened”.

68) “This (Krishna) climbed on to the throne offered to him by Mahendra in the assembly of great Kings. Even though we did not desire it, he came to be known as the King of Kings”.

69) “Therefore we need to rethink on how we shall win against Hari? We also need to think about how the King of Chedi (Shishupala) shall obtain the daughter of Bhishmaka”.

70) “He (Shishupala) is my adopted son. He is greater to me than even my own son. Therefore the beautiful Rugmini has to be given in marriage to him”.

71) “Rugmi, Salva, Paundraka and all the other Kings here are my shishyas in Shaiva Shastra. Therefore, all of you must get this done for me”.

72) When Jarasandha said thus, Salva the King of Saubhara said thus about Rugmi – “The Swayamvara has been canceled. He shall give his sister”.

73) “His father will not disregard his wish which is to hand over her hand to the King of Chedi. He (Bhishmaka) is old, and weak”.

74) “Now Krishna may himself come here, defeat us, and take away the *Kanya*. Before that happens, it is better if we ourselves ensure he is no more”.

75) “O King of Magadha! I have a plan ready for this issue. A muni named Garga was once ridiculed by his wife’s brother”.

76) When he called him a *napumsaka* in front of himself, and when all the Yadavas laughed at him, Sage Garga, the purohita, got very angry at him.

77) Garga undertook a vow – “I shall soon obtain a son who will ensure Krishna is no longer on Earth and ensure the destruction of the clan of the Yadavas”.

78) “Isn’t the strength (support) of Krishna the main reason for him mocking me?” – thinking thus Garga muni went to the forest. There he performed a penance praying to Shiva.

79) Garga muni worshiped Shiva by consuming only iron powder and performing *tapas*, and in one year, he pleased Shiva. He also got a boon from him that a son who shall ensure the end of Krishna shall be born.

80) Even though Garga muni was a devotee of Vishnu, due to the *avesha* of Asuras, he opposed Sri Krishna. He lost his *naishtika vrata* due to the same.

81) A cruel Apsara, belonging to the Asuras, joined the group of Gopikas, and united with Garga muni with the intention of obtaining a powerful son.

82) Garga muni was worshiped by a Yavana King, and by the Gopikas. That King, being childless, had known the intention of the sage and had arranged it (the worship).

83) Garga muni, who had lost control of his mind due to anger, produced a son in that Apsara and handed him over to the Yavana King. This was a not surprise coming from him, given that he was a Shiva dweshi.

84) Later, Garga muni repented a lot for having lost his Naishtika Brahmacharya and for having opposed Sri Krishna. He condemned his own thinking.

85) "Please protect me, as I have committed great sin" – saying thus he took to the refuge of Sri Krishna. As per his orders, he undertook a *vaishnava tapas*.

86) "From where should he get the opportunity to worship Shiva continuously? After all, isn't that privilege always for Danavas like you?" (Salva stating thus to Jarasandha).

87) Garga muni had a son by name Kala. Since he always used to wait for the time to destroy Sri Krishna, he was known as Kala. The Yavana crowned him as the next King.

88) "He too is your *shishya*. He has lot of devotion towards Shiva. He also has a large army and is always proud of his strength".

89) "If you say so I shall immediately approach him and will bring him to you. Through him, we can ensure Krishna is no more on this Earth and then we can live nicely".

90) "After that we can get Rugmini married to Shishupala. We can ensure all those on the side of Devatas are eliminated, and we can live freely".

91) When he said thus, Jarasandha immediately felt disturbed mentally. He put his head, which was decorated with a beautiful crown, down with thoughts.

92) Rubbing his hands together, and repeatedly watching his shoulders, he said – "A situation has come where I have to seek others' help to ensure the work is done".

93) "All the Kings on this Earth have taken refuge in the strength of my arms and have gotten their impossible tasks accomplished. I am such a King of Magadha".

94) “How shall I do something that I have never done till now? Except the feet of Shiva, I have never taken refuge in anyone. I am the King of all Kings”.

95) When he said thus, the King of Saubhara, Salva, said thus in reply – “If you get into an illusion like this, then what about the rest of us, O Lord!”

96) “How can accomplishments by shishyas be considered as done by someone external? Isn’t it the case that Kings always get their accomplishments done by their shishyas and servants?”

97) “That apart, all of us are always conducting ourselves under the protection of your strength. Merely because one lifts an axe to chop a tree will he be considered weak?”

98) “This Kalayavana is just like an axe for you. Without your support he cannot act anywhere on his own”.

99) “The only boon he has obtained from Shiva is that he shall slay Krishna. By tormenting other enemies of ours aren’t you also his protector?”

100) “Due to Shiva’s boon you shall never be defeated. Since he (Kalayavana) has the special boon of slaying Krishna we need to select him now for this task”.

101) Even when he (Salva) said so, Jarasandha appeared discontented. Salva climbed his aeroplane and went to meet Kalayavana.

102) That Kalayavana, having heard that Salva had come there from Jarasandha, quickly offered him his salutations and paid respects.

103) Jarasandha was literally the deity for all those who hated Sri Krishna. Hence Kalayavana turned to the direction of Jarasandha and bowed to him and quickly offered service to Salva.

104) Listening to him (Salva), Kalayavana quickly started, along with an akshouhini of army consisting of three crore warriors.

105) Due to the urine and feces from the horses in that army, the river Shakrut, that flows in Kaliyuga, originated.

106) Noticing that such rivers are repeatedly flowing, and also noticing the loss of lands due to this, Sri Vayu dried away the urine of those horses.

107) Sri Krishna got together with Garuda, and discussed with Balarama. Although he has complete and eternal knowledge always, he thought the following in order show his leela.

108) “This Kalayavana has come near us in order to engage in battle. When we start fighting him, Jarasandha will attack us”.

109) “Jarasandha will get angry when he loses and will kill Yadavas. He had not killed (any Yadava) earlier due to the hope of victory”.

110) “Since he has lost all hope, he will now resort to killing even Yadavas. Therefore I think it is prudent to build a city in the middle of the ocean”.

111) “After that, I think it is best to make all Yadavas reside there” – saying thus, the all powerful Sri Krishna remembered the divine architect.

112) Vishwakarma came there and, as per the orders of Sri Krishna, when the ocean was made waterless, built Dwaraka.

113) He built an auspicious and radiant city in the middle of the water. It was 12 *yojanas* wide and looked grand like Shwetadweepa in the middle of the Ksheerasagara.

114) Sri Krishna converted the salt (in the ocean) that was around the city into Amruta. Sri Vayu gave Sri Krishna a mantapa called Sudharma.

115) That mantapa belonged to Indra and was handed over to Sri Krishna by Sri Vayu. He also gave numerous treasures and left, after prostrating in front of him.

116) Along with them, all the other groups of Devas too made offerings to Sri Krishna. After that, Sri Krishna bid farewell to Garuda and desired to fight Kalayavana.

117) Sri Krishna, the all-powerful one, ensured all the citizens of Madhura were transported to Kushasthala (Dwaraka) in one instance. Thereafter, he went towards Kalayavana fighting him with his own shoulders (strength).

118) Although he is endowed with unlimited strength and is one without a birth (or death), he transported his people in this way, through his leela, to teach everyone a lesson in *Rajaniti*.

119) What big task is it for him to protect the Vrishnis when it is he himself who protects all the people in the entire Universe from times immemorial till eternity, and with nothing more than his intention!

120) “You cannot fight me, even with the boon of Shiva, and even with the company of your entire army, although I am unarmed in facing you”.

121) “Even if I am unarmed, I am capable of destroying enemies” – In order to send such a message, Sri Krishna placed a *Krishnasarpa* (black cobra) in a pot and sent it to him (Kalayavana).

122) “I can win against you since I have a big army” – deciding to send such a reply, Kalayavana filled that pot with lots of ants and sent it back, showing that the snake had been killed.

123) “I shall show which among the two is the reality” – saying thus Sri Krishna sent back the messenger and proceeded to torment Kalayavana.

124) Sri Krishna, the omnipotent, defeated Kalayavana with only his arms, and then after killing his entire army, sent all his wealth back to Dwaraka.

125) Kalayavana started firing many big astras and other weapons. Sri Krishna quickly hit him with his palm and felled him from his excellent chariot.

126) In an instant, Sri Krishna, using just his shoulders, rendered Kalayavana weaponless and also stranded him without his vehicle. Remembering the prayers of the Devatas, he spared his life.

127) The Devatas, after having granted a boon to Yauvanashvaja, the son of Yauvanashva, had in turn begged Sri Krishna, the lord of all those who grant boons, for a boon in return.

Note: Yauvanashvaja's name was Muchukunda. He was the son of Mandhata, who was known as Yauvanashva since he was the son of Yuvanashva.

128) "O Lord! This person (Muchukunda) has asked for a useless boon. Still, it must bear some fruit. Therefore, may your enemy, the Kalayavana, be burnt because of him".

129) "May it be so!" – having thus granted the boon earlier, Sri Krishna went towards Muchukunda in order to make his words come true.

130) Having regained consciousness, Kalayavana got up from the ground and angrily went after Sri Krishna, for he was the one who had felled him.

131) Sri Krishna entered the cave where the King (Muchukunda) was sleeping and then stood there not being visible. Kalayavana kicked the King with his foot. Muchukunda opened his eyes and saw him.

132) Merely by his sight, Kalayavana was burnt to ashes. It was Sri Vishnu himself, the one without change, who burnt him down in the form of Agni.

133) Muchukunda had earlier obtained a boon after having killed the Danavas, due to the boon of Sri Hari, even though the Danavas had many boons of invincibility from Shiva.

134) Deep sleep for himself and death due to the mere sighting of whoever disturbs his sleep (were the two boons he obtained). Therefore, Kalayavana was destroyed in this fashion.

135) Due to the blessings of the Devatas, Muchukunda had obtained lot of merit. The service rendered to the Gods never goes waste.

136) Thereafter Muchukunda saw Sri Krishna, worshiped him and, with his permission, performed *Tapas* and subsequently obtained *Mukti*.

137) After that, Sri Krishna came out of that cave and defeated Jarasandha and all the other Kings there with his bare hands.

138) Jarasandha's soldiers were crushed and they fell down to the ground due to (the hits from) Sri Krishna's palms, fists and from the trees he threw. Jarasandha too fell down unconscious.

139) Sri Krishna felled Salva, Paundraka (Vasudeva), Shishupala and the other Kings in an instant and returned to Kushasthala.

140) Having regained their consciousness (after a while), those Kings, desirous of winning against Sri Krishna, proceeded to get Rugmini married off to the King of Chedi (Shishupala).

141) Having decided thus, the group of Kings got together with Bhishmaka and started preparations for handing over Rugmini (to Shishupala).

142) Rugmini, who was the best amongst all women in the Universe, sent an excellent Brahmana to Sri Krishna (as a messenger).

Note: The Vijayadhwajeeya Paatha of Srimadbhagavata records that Rugmini sent a letter through that Brahmana.

143) Listening to his words, Sri Krishna immediately left for Vidarbha. Balarama followed him along with all the Yadavas.

144) After getting to know the impending arrival of Sri Keshava, the group of Kings got ready with their bows to protect the *Kanya*.

145) Rugmini made up the excuse of visiting the temple of the Kuladevata Durga outside the city before *Kanyadaana*. Even as all the Kings were seeing, Sri Krishna made Rugmini sit in his chariot.

146) Jarasandha and the others opposed Sri Krishna with great anger, using their excellent arrows. Sri Krishna rendered all of them weaponless and quietly left the place.

147) When the Kings got ready once again to attack Sri Krishna with their bows, Balarama, the best amongst the powerful, forcefully obstructed them.

148) At that time, the *Shuklakesha* form of Sri Hari took Avesha in Balarama in order for him to win over Jarasandha.

149) In the battle, Jarasandha was badly beaten with the mace (of Balarama) and he wriggled on the ground. Having won against him, Balarama left for Dwaraka-puri.

150) Still wearing the dress of a groom, the King of Chedi (Shishupala) came there to battle. Satyaki, roaring like a lion, rushed against him.

151) Fighting against each other for a long time, all the while showering excellent weapons, the two of them stood there staring at each other in anger.

152) The grandson of Shini (Satyaki), not able to digest the opponent standing up to him, picked up an arrow and discharged it powerfully at his chest.

153) Having been hit by it, Shishupala fell down unconsciousness. Satyaki felt contented at having defeated him and departed (from there).

154) The other Yadavas defeated his (Shishupala's) army and left from there. Prior to that itself, Rugmi and the others had gone after Sri Krishna.

155) Rugmi, along with Ekalavya and others, showered many arrows at Sri Krishna. Like a lion, Sri Krishna turned around and stood his ground.

156) Then Sri Krishna destroyed an army of three Akshouhinis with his arrows. In an instant, by shooting arrows, he rendered Ekalavya weaponless and chariot-less.

157) Seeing Sri Krishna picking up an arrow that could destroy the body, Ekalavya left him and ran away due to fear.

158) Seeing the best amongst bowmen, Ekalavya, deserting battle and run away like that, Dantavakra and the other Kings also were fear-stricken and started running.

159) After that, Rugmi, the son of Bhishmaka, faced Sri Keshava and showered arrows at him like raindrops. Sri Krishna quickly rendered him chariot-less.

160) He broke his bow too. Rugmi again picked up a sword and shield and climbed Sri Krishna's chariot. The Lord broke his sword and shield with his arrows.

161) Sri Krishna caused him to lose all his weapons by shooting arrows that were a yard in length. Considering the request of Rugmini, he left him alive.

162) Sri Krishna caught him and shaved his head, leaving five tufts. This was mere play for Sri Krishna and Rugmini, who are the parents of the entire Universe.

163) Although Lakshmi and Narayana are always united in their thoughts, they played in that fashion for displaying the ways of the world.

164) After that, Salva, the King of Saubhara, faced Sri Krishna and showered numerous arrows on him. Sri Hari hurled a deadly arrow at his chest.

165) Having been hurt by that arrow, Salva fell down suffering and was rendered immobile. He got up after a long time and left that place, desirous of pleasing Shiva (through a penance).

166) He declared in front of all Kings – "I shall ensure no Yadava remains on this Earth". He started performing a most arduous penance.

167) Sri Krishna then, along with Rugmini, entered his city Kushasthala (Dwaraka) even as Brahma and the other excellent Devatas worshiped him in numerous ways.

168) Prior to that, Lord Balarama got married to Revati, who was originally too his wife by the name of Varuni.

169) Earlier, her father King Raivata wanted to know from Brahmadeva who the actual husband of his daughter was.

170) Due to the boon of Brahma, he entered Brahmaloaka and lost track of time, spending several Yugas there even as he was listening to the celestial music (being played there).

171) Humans lose their mind if they listen to music that they are not qualified to receive. Therefore, the King was confused after the music ended and thought that he had spent a very short of time there.

172) Brahma woke him up from his lost state. He asked Brahma who his daughter's groom was. Since several Yugas had passed, Brahma said "Balarama".

173) King Raivata gave her hand to Balarama and departed for Gandhamadana (mountain). There, he performed a penance and attained the feet of Sri Keshava.

174) Balarama, the all powerful and one who was true to his intention, used his plough and corrected her (Revati's) height in accordance with his own height. She was originally tall according to her Yuga of birth.

175) Balarama enjoyed with her and in due course of time obtained two sons named Shata and Ulmuka. The two of them were the Avatara of Aryama and Amsha, two Devatas who were Adityas.

176) On an auspicious day, Sri Krishna held the hand of Rugmini (married her). It was a day of grand celebrations for the residents of Kushasthala.

177) Brahma, Rudra and the other Devatas stood in the sky and sang special prayers of Sri Krishna, the one who is indestructible and the one who is always with Ramaa.

178) The best amongst sages, the *deva-gandharvas* and others also gathered along with the Yadavas and participated in the excitement of the marriage of Ramaa and Ramesha.

179) Having been invited to that wedding, Kings who were the Amshas of Devatas and the Pandavas arrived there to be with Sri Krishna and Rugmini.

180) Seeing Ramaa and Ramesha together that way, all the noble people in all the worlds felt very happy at the sight of the most beautiful couple in the Universe.

181) Sri Krishna united with Rugmini, the two of them being eternally inseparable. He caused the birth of a son who was none other than Manmatha himself.

182) Since he had the presence of the third form of Sri Hari out of his four main forms, the son of Rugmini bore the same name.

Rugmini's son was Pradyumna. He had the special presence of Sri Pradyumna, the third out of the four forms of Paramatma – Vasudeva, Sankarshana, Pradyumna and Aniruddha.

183) Even before his birth, Sage Narada, the son of Brahma, had told Shambarasura that he (Pradyumna) would be the cause of his death. After his birth too, Narada told the Asura – "He will be your death".

184) Using his maya, he kidnapped Pradyumna from the delivery home itself and threw him into the ocean. Sri Krishna deliberately allowed him to do so.

185) That child was swallowed by a fish and in turn the fish was caught by a fisherman. Seeing a child in the fish's stomach, the fisherman handed it over to Shambara himself.

186) Shambara handed over that handsome child, removed from the stomach of the fish, to Rati, who was the wife of Kama.

187) When Kama was burnt to ashes and rendered bodyless, Rati had gotten held by Shambara due to the curse of Brahma.

188) Earlier, when Rati had heard that Draupadi had begotten five husbands, she had laughed (at Draupadi). Hence Brahma had cursed her.

189) "May you become an Asura and be blamed" – thus was the curse. Therefore she was under the control of Shambara due to Maya. She had hidden her real form, and was under Shambara's control in a different body.

190) Even when she was under his control, she never appeared in front of him in her real form. When she saw her husband (Pradyumna), she became very happy.

191) Using many *Rasayanas* she brought up her husband. Within four years, he attained full youth.

192) When he gained his youthful appearance, seeing him, she became overcome by shyness. Seeing her thus, he asked – "O Mother! Why are you behaving inappropriately?"

193) She narrated all the incidents to him, her husband, including the details of his birth. Thereafter, the son of Sri Krishna accepted her as his wife.

194) Rati then initiated him into the most powerful and excellent mantras, which she had obtained from Sri Parashurama, and which were capable of destroying all *mayavis*.

195) After that, Pradyumna invited Shambara to war, as he had violated his wife. The powerful (Shambara) came there and fought with all his strength.

196) Fighting with him using a sword and shield, and then with excellent weapons, astras and even trees, he (Shambara) became invisible as he was unable to defeat Pradyumna.

197) Shambara was cruel. He possessed thousands of *mayas*. Even as he was invisible he hurled rocks on Pradyumna from the sky. However, Pradyumna countered all of him due to the strength of his learning.

198) Having lost all his *mayas* to the knowledge of Pradyumna, Shambarasura then fell down quickly after he was beheaded with a sword.

199) Having killed Shambarasura, Pradyumna, the son of Sri Krishna, climbed on to the sky with his wife due to the power of the same knowledge, and left for Kushasthala (Dwaraka).

200) Sri Krishna and Rugmini were verily Lakshmi and Narayana. Yet, in order to emulate ordinary humans, they were informed by Sage Narada that it was their son who had arrived there.

201) Having been loved and cared by Sri Krishna, Rugmini and by Balarama and the Yadavas, as also by his grandfather (Vasudeva), he (Pradyumna) settled down there.

202) A long time ago, King Satrajita, who always worshiped Sri Vishnu, had performed service to the Lord residing in the Surya Mandala and had obtained the Symantaka jewel.

203) Although he was a devotee of Sri Vishnu, he was an extremely greedy person. In order to bring this out, Sri Krishna, the Lord of Ramaa and the one who is omnipotent, asked him for that jewel.

204) Satrajita did not give it to him. His brother Prasena once wore it and went to the forest where he was killed by a Lion.

205) He (Satrajita) started whispering to everyone that it was Sri Krishna who had killed his brother for obtaining the jewel. Sri Krishna left along with many Yadavas in order to fetch the jewel back.

206) In the forest, Sri Krishna showed all the Yadavas, the footprints of the Lion and that it had killed Prasena. He also showed them that the Lion had been killed by a Bear.

207) After that, he made the Yadavas stop at the entrance of the cave (where Jambavanta lived) and went inside. There, he fought with Jambavanta.

208) Since he was a devotee, Sri Krishna fought with him very softly in the beginning. Later, in order to show him his true strength, he fought ferociously.

209) Jambavanta was hurt very badly due to the blows from the fists of Sri Krishna. He took resort to his Lord Sri Rama mentally.

210) When he prayed to Lord Raghava thus, he saw his form in the best amongst Yadavas (Sri Krishna). He realized that there was absolutely no difference between the two of them.

211) After that, Jambavanta begged forgiveness from Sri Krishna and gave his auspicious looking daughter Rohini (Jambavati) in marriage to him. He also gave him the Syamantaka jewel and fell at his feet and prayed to him.

212) Sri Krishna split his aged body with his chakra and turned him into a young person without any pain.

213) Having fulfilled the wishes of his devotee, Sri Krishna, the Lord of all, left that cave along with his dear (Jambavati) and the great (Syamantaka) jewel.

214) When Sri Krishna had not come out of the cave for many days, the Yadavas who had waited at the entrance had returned back to their homes. When Sri Krishna returned, they became very happy.

215) In front of all the Yadavas, Sri Krishna, the best amongst them, handed over the Symantaka jewel to Satrajita. That King lost his shine on the face (due to this humiliation).

216) King Satrajita felt great remorse for having wrongly heaped infamy on Sri Krishna. In order to lose his sins (due to this act) he gave his daughter (Satyabhama) to him.

217) He gave the Syamantaka jewel back to Sri Krishna and requested him to forgive him. Sri Krishna returned the jewel to the King and enjoyed the company of Satyabhama.

218) The 'Bhu' *roopa* of Mahalakshmi herself had taken Avatara in another form as the most beautiful daughter of Satrajita.

219) Therefore, since Satyabhama and Rugmini were none other than Mahalakshmi herself, who is inseparable from him, the two of them were especially dear to Sri Krishna.

220) Jambavati obtained a son named Samba from Sri Krishna. He was the Avatara of the Sanatkumara form of Shanmukha. He also had the Amsa of Chaturmukha (Brahma).

221) In this way, when Lord Janardana, the ocean of infinite auspicious attributes, was taking care of the Earth, a Brahmana approached him once.

222) His name was Janardana. He took refuge at the feet of Sri Krishna, who gave him great respect. Bowing to Sri Krishna, he spoke thus.

223) "O Lord! Please excuse me, for I am having to speak sinful words. Since I have come as the messenger of a great sinner, the words are of that nature".

224) "There is nothing that you are unaware of. Still, I shall speak if you permit me" – said the Brahmana. Sri Krishna said – "Speak". The Brahmana said thus.

225) "King Salva has obtained two sons. Both of them are devotees of Shiva. Due to the *tapobala* of the father and the blessings of Shiva, they were born".

226-227) "They had obtained the boons of invincibility and being free from death (due to others) from Shiva. Both of them were Jarasandha's students. Due to the power of their penance, Shiva had given them two Bhutas named Mahodara and Kundadhari, both of whom were also invincible and free from death"

228) "The two (Bhutas) were helping them. By nature the two Bhutas could not be killed but they had also obtained the benefit of invincibility due to Shiva's boon".

Note: Being Shiva's assistants, they were naturally free from death.

229) "Due to Shiva's boons of invincibility and freedom from death, the two sons (Hamsa and Dibika) got enraged with power and want their father to perform the Rajasuya yajna".

230) "Since Jarasandha was their Guru, he does not desire to oppose them. After all, they want to perform the yajna by defeating those Kings who were on the side of the Devatas".

231) "O Lord Krishna! Since Vaidikas state that the Rajasuya is a Vaishnava yajna, Jarasandha does not wish to perform it".

232) "Desiring fame for their father, these two want to defeat you and hence want to perform this yajna. This they have communicated to you".

233) "You reside in the ocean. Come to us with the jewels fetched from the salty ocean. This is what they have stated. Please excuse my words".

234) Stating thus, Janardana bowed to Sri Krishna. The Yadavas gave out a loud laughter. Sri Krishna dictated a message to Satyaki through his cloud-like, baritone voice.

235) "O Satyaki! Go there. Go to that lowly King and convey my message. Tell him that he should have no doubt that I shall come to him with excellent weapons and pay him my tax".

236) "Be prepared for war and both of you come to Pushkara immediately" – when he said thus, the son of Shini left along with the Brahmana.

237) Satyaki left in order to meet them (Hamsa – Dibika). The powerful Satyaki delivered the message of Sri Krishna, and after having rendered them trivial, returned to Sri Krishna.

238) Before this happened, the two of them had once insulted the Sage Durvasa, the one who is the Avatara of Shiva, assuming him to be very insignificant.

239) They had destroyed the loin cloth and other artifacts of the Sage, who at that time was along with three thousand of his *shishyas*.

240) Since he himself, in his original form (of Shiva) had granted them boons, the Sage could not curse them. He then approached Sri Krishna, the all powerful one who could destroy every evil being.

241) Sri Krishna, the Lord of Lakshmi, gave him great respect and offered him an excellent loin cloth and other gifts. He joined the Sage and left for ending the tyranny of the sons of Salva.

242) Jarasandha knew that the son of Atri (Durvasa) was the Avatara of Rudra. Hence he deserted his *shishyas*, who had opposed the Sage.

243) When Sri Krishna went to Pushkara along with the best of the Sages, Hamsa and Dibika too came there.

244) Their father, by name Brahmadata, also came there. The two Bhutas, that roam around in front of Shiva, too came there.

245) An Asura, named Vichakra, had earlier obtained a boon from Brahma. Being invincible and free from death, he used to trouble the Devatas.

246-247) Vichakra, who was their friend, came there to render them help. The Rakshasa Hidimba, who had obtained a boon from Shiva saying – “You cannot be defeated. Nor can you be killed” was friendly with the two of them. He too came there.

248) The army of Hamsa-Dibika consisted of ten akshouhinis. Vichakra’s army was six akshouhinis. Hidimba possessed an army of one akshouhini.

249) Together, with an army of seventeen akshouhinis, they faced Sri Hari in battle. Sri Krishna too fought them.

250) A terrible duel took place between the two armies. Sri Krishna faced Vichakra while Balarama took on Hamsa.

251-252) At that moment, Satyaki faced the brother of Hamsa, after picking up an excellent weapon. The son of Rohini, and brother of Sri Krishna, by name Gada, invited Brahmadata, the father of Hamsa-Dibika. Gada was earlier the gatekeeper of the Chanda-gana, who bore the responsibility of serving Sri Hari with Naivedya.

253) All the other Yadavas got together and faced the two Bhutas of the three-eyed Shiva and the Rakshasa Hidimba, along with three akshouhinis of their army.

254) Sri Krishna bravely fought Vichakra, who was raining great astras, and instantly rendered him chariot-less and weapon-less.

255) Sri Krishna, the destroyer of enemies, beheaded Vichakra, after he started to throw trees and rocks. All the Devas were joyous at seeing this and raised slogans of victory.

256) Brahma, Rudra and others worshiped Sri Krishna whilst showering flowers on him. Lord Krishna then took on the two Bhutas that were consuming the Yadavas.

257) The two Bhutas defeated all the Yadavas in battle. They attacked Sri Krishna, jumped on his shoulders and started biting his beautiful ears.

258) Sri Krishna swirled them through the force of his shoulders and caused them to drop in Kailasa. For someone who is the ocean of infinite strength how can this be a big task?

259) Ugrasena, Vasudeva and others faced Hidimbasura by showering arrows at him. He was fighting them with great valour and devouring them out of ego.

260) The powerful Rakshasa consumed their chariots and weapons and, having held the two of them with his hands, said – “You should enter my mouth immediately”.

261) When that happened, Balarama, who was till then fighting Hamsa with his mace, left him and arrived there.

262) When Balarama came there, the King of the Rakshasas left the two of them and approached him. He smashed his chest with his fists with great anger.

263) The two of them, being very powerful, fought with their fists. After a long battle, Balarama held him by his knees.

264) After that Balarama threw him away a distance of one and a quarter *yojanas*. Having fallen thus, Hidimbasura did not fight him further.

265) Hidimba deserted his army and Hamsa-Dibika and went away to the forest. Balarama destroyed the Rakshasas in that army and let go a leonine roar.

266) Gada meanwhile undertook battle with the aged King of Salva Brahmadata. He destroyed his vehicle and rendered him weaponless. Salva ran away from there.

267) Satyaki sat in his chariot and fought with Dibika, the younger son of Salva. Fighting with excellent weapons, the two of them enjoyed the duel.

268) The powerful Satyaki fought a big battle with Dibika and killed a hundred and five of his associates, all of whom were excellent archers.

269) Dibika went after Satyaki holding a sword and shield. Satyaki too faced him without fear holding his own sword and shield.

270) The two of them displayed excellent skills with the thirty-two forms of sword-fight, without getting tired. They stood against each other, matching the opponent.

271) Each of them desired to defeat the other, and yet they could not manage to get the opportunity. Thinking the fight to be of no use, they stopped battle and went away.

272) Later, Dibika got together with Hamsa and went after Sri Krishna in battle. Sri Krishna immediately rendered them weapon-less by the use of arrows.

273) Very soon, three-fourths of their army was annihilated by Sri Krishna and only a quarter remained. Scared of Sri Keshava, they took to their heels.

274) Sri Krishna, the one with infinite radiance, the one who is all-powerful and the one with lotus-eyes, was worshiped by all Devatas and spent the night there at Pushkara along with the Yadavas.

275) The next day, Sri Krishna, the Lord of all, stopped the two of them who had run away (Hamsa-Dibika) at the banks of Yamuna after a chase.

276) Sri Krishna, together with Balarama and his army stopped Hamsa-Dibika who were running away along with their left over army.

277) The two of them, who were difficult to restrain and were also valorous, became extremely angry and returned with their army and attacked all the Yadavas with a shower of arrows.

278) Hamsa, who was a great archer, took on Balarama. His brother Dibika attacked Satyaki, Gada and all the other soldiers.

279) He rendered Satyaki and Gada weapon-less and chariot-less and also destroyed their armour. They left the battlefield and went away.

280) Dibika chased away all the Yadavas and, picking up a big bow, let out a leonine roar and attacked Sri Hari by showering him with great weapons.

281) Immediately Sri Krishna, the destroyer of enemies, rendered him bereft of any instruments (chariot, weapons). He deserted Sri Krishna and went after Balarama.

282) Balarama, the wielder of the plough, rendered Hamsa weapon-less due to his strength. He stared at Dibika who had come there with a bow whose string had been tied.

283) Hamsa immediately picked up his bow and faced Balarama. Sri Krishna stopped him aggressively.

284) Satyaki, who had left Dibika and gone, climbed another chariot and went after his father Brahmadata.

285) The aged Brahmadata started to fight with Satyaki. He shot an arrow at the neck and throat of Satyaki.

286) Satyaki, who suffered a powerful blow, fell down unconscious. Regaining his senses soon, he picked up an arrow that was in the shape of a crescent.

287) The powerful Satyaki beheaded Brahmadata, the one with grey hairs, with that arrow. That head, which was once desired by Amba, fell down on the ground.

288) Satyaki, with great energy, went to Sri Krishna, roaring like a lion. Balarama continued to fight with Dibika, who was with his army.

289) Sri Krishna caused immense pain to Hamsa with many powerful arrows and also destroyed his army. Not even a single one was left alive.

290) Hamsa faced Sri Krishna alone and showered many great *astras* at him. Sri Keshava stopped all of them and picked up his *astra*.

291) Seeing the discharge of the *Vaishnavastra*, he jumped from his chariot out of fear and started running. When doing so, he fell into the Yamuna.

292) Sri Krishna, even as he was holding the *Vaishnavastra*, stomped his face with his foot. Hamsa became unconscious and fell into the mouth of a big serpent.

293) Having reached the stomach of a great serpent known as Dhritarashtra, he will meet his death at the end of the Manvantara after staying there, suffering immensely, as if he were in Tamas.

294) After that (his death) he will surely reach Andhantamas. His brother Dibika, meanwhile, fell into the water while looking for his brother.

295) Having left Balarama, he dived into the water and searched his brother. Not finding him, he plucked out his own uvula out of frustration.

Note: This caused his death

296) Dibika fell into Tamas after giving up his body. There, he awaits the arrival of his brother and is meanwhile undergoing immense suffering.

297) Later, Sri Krishna, along with his army, Balarama and many great Sages, left for Kushasthala (Dwaraka), even as Brahma, Shiva and others showered praises on him.

298) Granting great joy to all those people who took refuge at his lotus feet, Sri Krishna, the Lord of Ramaa and the one who is the ocean of eternal unblemished joy, lived happily in his home.

|| End of chapter 17, known as 'Hamsa Dibika Vadha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||