

|| Om Namō Bhagavate Vasudevaya ||

1) Yudhishtira was engaged in the performance of yajnas, giving *mahadanas*, receiving tributes from Kings, becoming the moderator in discussions on topics of shastra and in worshipping Rishis and Munis. Bhima was engaged in giving discourses on Dharma, dissipating the knowledge of Sri Hari and in the protection of the nation.

2) Draupadi got engaged in giving discourses on Stree Dharma, protecting the servants of the palace, expenditure from the treasury and other activities including keeping a tab on the qualities and defects of those working in the inner palace. She also became a guide on the Bhagavata Dharma to those in the inner palace.

3) Arjuna's task was to control the other countries. Kings like Jarasandha and the rest and Keechaka and his followers used to be kept under check by Bhima. It was only his strength that they used to be afraid of!

4) When Bhima took control of all the Kingdoms, those rulers were rendered jobless after having lost the wars. Under Bhima's rule, the citizens used to be mostly engaged in Vaishnava Dharma.

5) The task of distributing salary to all the employees fell to the elder son of Madri (Nakula). Sahadeva engaged in the task of negotiations and treaties with other countries and he also served as a bodyguard of Yudhishtira, always carrying a sword with him.

6) Due to the special friendship with the Pandavas, Dhrishtadyumna stayed there at Indraprastha as the commander of their army. He developed a special friendship with Bhima. In this way, their Kingdom was complete with all required comforts.

7) In their Kingdom, due to Bhima's rule, there were no non-Vaishnavas. None suffered from poverty. No one faced any obstacle in treading the path of Dharma nor did people die of diseases. None faced death that was out of turn.

8) People used to approach Yudhishtira only for obtaining dana or for getting yajnas done and not with any other material requests. Because all other things used to get done by Bhima only.

9) The Gandharvas, Vidyadharas and Charanas always served the Pandavas, just as they served Indra. All the Devas and Rishis too used to come there in order to worship Sri Krishna.

10) In their rule, Dharma came into being even more than what was prevalent in the Kruta Yuga. Therefore wealth in terms of gold, jewels, clothes and greenery was much more abundant than the Kruta Yuga.

11) After that, Yudhishtira married the daughter of Shishupala named Devaki. She was his wife earlier too (in their original Devata form). Her brother was Dhrishtaketu. He was the Avatara of Anuhlada and had the Amsha of Savitru, an Aditya.

12) Yudhishtira had a son named Suhotra from her (Devaki). He was the Avatara of Chitrugupta, the writer of Yamadharmas. Draupadi (Bharati) was born in another form as the daughter of the King of Kashi. She was known as Kali.

13) That Kali was Bharati Devi herself. The other Devatas did not have any presence in her. The King of Kashi invited all Kings for her Swayamvara and they all gathered there with great enthusiasm.

14) In the midst of all of them, Kali put the garland on the shoulders of Bhimasena. Jarasandha and the others were greatly infuriated and they rushed towards him berating the devotees of Vishnu while shouting praise of Shiva.

15) At first, Bhimasena defeated all of them by using excellent and unassailable logic in arguments showing that the Vedas are defect-free, citing numerous proofs from the Vedas themselves, and from other satvik-scriptures.

16) Even the Shaiva shastras have extolled the Vedas. Further, they have condemned shastras such as Shakta, Skanda and Soura and others that have gone against the Vedas. Vedas themselves declare their pro-Vishnu leanings.

17) These Shaiva shastras themselves have declared the supremacy of Vishnu over Shiva. But, nowhere in the Vedas has Shiva been called as superior to Vishnu. Even the Bauddhas and others have told everywhere that Vishnu is the supreme one.

18) Even the Charvakas, in some places, have called Vishnu as the supreme one and the Guru of Brihaspati. Therefore, Vishnu is the one well known as the supreme being and giver of salvation in all shastras.

19) "Among the other philosophies there is contradiction within the scriptures. O Kings! you shall now see the strength of my shoulders that are always at the service of Sri Vishnu's feet and in the propagation of Vishnu's supremacy" – said Bhima.

20) "Earlier, in the Kaurava capital of Hastinapura, river Ganga had arrived to obstruct my performance of Vishnu pooja. When I had pushed her aside with my left hand, she shifted many *yojanas*. Shiva arrived there at that moment".

21) "Shiva, in order to test me, came there in the form of a tiger and acted as if he was about to kill a Kapila cow, who was none other than Parvati. He rushed towards the cow and fell unconscious after getting hit by the force of my *gada*. He entered into the form of a Linga".

22) "That Linga became famous on Earth as the Vyaghreshwara. Similarly, on another occasion, at the banks of river Gomati near Himavat mountain, a battle took place. There too, Shiva was defeated and a Shardula Linga came into being".

23) "In this way, it is established by facts that I, who has sought refuge at Sri Vishnu's feet, is stronger. What then to speak of Sri Vishnu's superiority? Amongst Kshatriyas, strength determines greatness. Amongst Brahmanas it is knowledge. So say the knowledgeable".

24) "At Kedara (Kedarnath) Shiva, in the guise of a Brahmana, was defeated by me and he entered into a Linga due to fear. Embarrassed, he cursed saying – "May this place be out of bounds for those who know (study) the Vedas".

25) “In this way, when facts themselves clearly establish Sri Vishnu’s ability, if anyone feels otherwise, then let such a person respond. Instead of that, if one wants to only increase his anger then let such a person come to war with me” – when Bhima declared thus, all the Kings rushed towards him (for battle).

26) Bhimasena chased all of them away with his shower of arrows. He toppled Jarasandha down with his gada. Lifting him with both his hands, he threw him into the divine river Ganga, born from the feet of Vishnu.

27) An embarrassed Jarasandha got together with the other Kings and went back to Magadha. Bhimasena was greatly honoured by the King of Kashi and he then climbed on to his chariot, along with Kali, and left for Indraprastha.

28) Bhimasena united with Kali Devi, whose beauty and auspicious traits were unmatched in all three worlds and who was greatly favourable to him, and obtained a son named Sharvatrata. He was the Avatara of a Marut named Samana, who was full of strength and valour.

29) Sri Krishna too returned to Dwaraka along with Balarama, and wished to kill Shatadhanva, who had murdered Satrajita, the father of Satyabhama. Shatadhanva asked Akrura and Krutavarma for help.

30) The two of them said – “We cannot even fathom in our minds about deceiving Sri Krishna, who is the primordial reason for this Universe and who is the Lord of all”. When they said thus, Shatadhanva was beseeched with fear and he escaped from there, riding a female horse.

31) Sri Krishna and Balarama chased him on their chariots. After running a hundred yojanas, the horses died. Shatadhanva then continued running barefoot. Sri Krishna too chased him on foot.

32) Sri Krishna beheaded him with his chakra. Even though he very well knew that the jewel had been given to Akrura, for the sake of complying with worldly nature, Sri Krishna examined his clothes and said to Balarama – “He does not have the jewel”.

33) Balarama did not believe Sri Krishna and, out of anger, went to Videha and stayed there for five years. Knowing fully well that Sri Krishna cannot be won over from the side of the Pandavas, Duryodhana went to Balarama intending to win him over.

34) Duryodhana became a *shishya* of Balarama and learnt *gadayuddha*. Knowing Sri Krishna wasn’t around, he asked Balarama for giving him his sister Subhadra. He too promised him that he would do so.

35) Duryodhana did so calculating that Sri Krishna would never overrule his older brother. In order to establish the promise, he asked Balarama to give him his hand. Balarama extended his palm, that had the marks of the plough, and gave it to Duryodhana (as a mark of a solemn promise).

36) Duryodhana, who had fallen for Subhadra’s beauty, believed that due to attachment over their sister, Sri Krishna and Balarama would come under his control. Thinking thus, he held the hand of Balarama that bore the mark of the plough.

37) In her previous life, Subhadra was known as Trijata. Bearing very auspicious beauty, she was born as Vasudeva’s daughter through Devaki. Rohini had raised her as her own daughter.

Note: In the Ramayana, Trijata was the assistant who was beside Sita in the Ashoka vana.

38) Since she had served Sita very well in her previous life, she was born as Sri Krishna's dear sister. Due to the presence of Parvati's Avesha, she was full of beauty and auspicious traits. She had lotus like eyes and a reddish complexion like the Champaka flower.

39) Having done so much, Duryodhana returned to his own country while Balarama stayed back. Sri Krishna called back Akrura and Krutavarma, who were hiding due to his fear, and told them.

40) Sri Krishna called Balarama too, and in front of all Yadavas, told Akrura – "The Syamantaka jewel is with you. Show it to everyone!". Akrura, who was frightened, showed it to all present.

41) Sri Krishna proved to Balarama that he was not a cheat. Knowing that Balarama, Ugrasena and Jambavati, the mother of Samba, were desirous of the jewel, he spoke again.

42) "It is not appropriate for others to possess this jewel. Since Akrura always performs yajnas, and since he is always engaged in *daana*, let it remain with him". Even though he knew Satyabhama would not desire anything that he doesn't want, he said – "This is fit for her only!".

43) Having obtained the jewel, Akrura was greatly enthused and he engaged himself in the performance of yajnas. After having shown Balarama the jewel, Sri Krishna left for Indraprastha out of great love for the Pandavas.

44) Sri Krishna stayed at Indraprastha for many months. Once, when he and Arjuna had gone for hunting, he killed many deer and later approached the banks of river Yamuna. There, he saw another lady known as Kalindi, who was the sister of Yamuna.

45) Kalindi was the daughter of Surya and the sister of Yamuna. Out of great desire to obtain Sri Krishna, she had performed a lot of penance. When Arjuna asked her, she narrated everything. Sri Krishna then accepted her as his wife.

46) Sri Krishna later went to a King known as Nagnajit and, in a Swayamvara, brought under control seven oxen. The oxen were *asuric* in nature and could not be controlled by others due to Shiva's boon. All the other Kings had been defeated by them.

47) After that Sri Krishna married his daughter Neela. Earlier she had been a *gopakanya*. She had entered the body of Neela too. The same person had been born as two Avatars.

48) Mitravinda was Sri Krishna's paternal aunt's daughter. In the midst of several Kings, she garlanded Sri Krishna. Her brothers Vinda and Anuvinda wanted to marry her off to Duryodhana and hence caused obstacles (to her marriage with Sri Krishna).

49) Sri Krishna defeated those two princes of Avanti country, as also several other Kings and left from there along with her (Neela). Another of Sri Krishna's paternal aunt's daughter was Bhadraa. Her brothers gave her in marriage to Sri Krishna, and he accepted her.

50) The Kekaya brothers who gave the hand of their sister Bhadraa to Sri Krishna were the Avataras of Vishwedevas. They were devotees of Sri Hari as also of the Pandavas. Their father King Shaibya would always listen to their counsel. He was the Avatara of a Rubhu Devata.

51) The Swayamvara of Lakshanaa Devi took place in the Madra country. In that, the goal was to hit an instrument just like in Draupadi's Swayamvara. Her father had pleaded with Shiva and brought the Pinaka bow for this purpose.

52) In this case, the target was covered from all directions with an opening only at the top. The target had to be hit with just a piece of an arrow. Therefore, this target much more impossible than the one set for winning Draupadi.

53) Jarasandha and the others had arrived there. The Pandavas had come there to watch the event. Karna too had come there along with Duryodhana and the others. They were all keen to tie the bow.

54) Some of them got hit by the bow and fell, while others couldn't even tie the bow. Duryodhana, Jarasandha and Karna strung the bow but could not identify the target.

55) Arjuna, in order to show his strength, strung the bow and also identified the target. But, he deliberately mishit the target. He knew that Lakshanaa had to be won by Sri Krishna only.

56) Bhimasena did not desire neither to see the arrow nor to aim at the target. Being the noble one that he was, he was fully aware that even attempting something that was meant only for Sri Hari, the bearer of the Chakra, would render him at fault.

57) Sri Krishna, the one whose greatness is unfathomable, quickly strung the bow and hit the target with a small arrow. The divine instruments started blowing. The Devas showered flowers on him.

58) Even as Brahma and the others were singing praises of Sri Krishna, the princes Lakshanaa put the garland on his shoulders and stood next to him. The Kings present there picked up weapons and went to battle with Sri Krishna.

59) Sri Krishna defeated Jarasandha and the others and returned to Dwaraka along with Bhima and Arjuna. These are the *ashta-mahaa-mahishis* of Sri Krishna, the eight divine beauties of the world who were very dear to Sri Krishna.

Note: Rugmini, Satyabhama, Jambavati, Kalindi, Neela, Mitravindaa, Bhadraa and Lakshanaa were the eight main consorts of Sri Krishna.

60) Rugmini and Satyabhama were the Avataras of Mahalakshmi, who is the presiding deity of Prakruti, and had taken two forms. The others had the permanent Avesha of Mahalakshmi. Amongst them (the latter six), Jambavati was the main one.

61) Jambavati was equal to Balarama when it came to the affection of Sri Krishna. The others were a little lower. However, when the Avesha of Ramaa was more in them, Sri Krishna showered them with special affection.

62) When the Avesha of Ramaa was lesser in them, all of them were still twenty times higher than Kaama. Since eternity they have never attained anyone else but Sri Krishna. He enjoyed with them while staying at Dwaravati (Dwaraka).

63) In this way when Sri Krishna was staying at Dwaraka, all the Kings came over to Raivata mountain once. Duryodhana and his associates, Pandavas and Kings of various countries came there too.

64) Since all of them had come there (Raivata) to see him, Sri Krishna appeared there. He was with Rugmini, and was seated in a divine throne. All the Kings offered their respects to him.

65) Then, Sage Narada appeared from the sky and told Sri Krishna – “You are the Supreme One; There is none else like you”. He stated this by uttering the words “Ashcharya” and “Dhanya”. Sri Krishna replied to him.

Note: Sage Narada said – “tvaM AscharyaH dhayaH...” to Sri Krishna

66) “Along with Dakshina” – said he. The Kings present there asked him – “What is this?”. Sri Krishna said to Sage Narada – “Explain it to them”. Sage Narada said – “Listen” and started explaining.

67) “I once saw a tortoise in river Ganga. I told it that it was the best. The tortoise said Ganga was superior to it. Ganga in turn said Varuna was better. Varuna said Uma Devi, who is also known as Prithvi, is better than him”.

68) “Since she bears (takes care of) all Devatas like me, Uma Devi is known as Prithvi. She said Shiva, Shesha and Garuda were better than her. Since they protect others, they are known as Parvata”.

69) “I am because of them. Sauparni and Varuni Devis, who are equal to me, are ruled by them” – said Uma. “Later when I went to them, they said Brahma was superior to them. Brahma said Mahalakshmi, the presiding deity of the Vedas and wife of Sri Vishnu, was better than him”.

70) “At that moment, Mahalakshmi, the presiding deity of the Vedas spoke as she has several forms. She said that her ‘Yajna’ form was superior as she joins Sri Vishnu in that form while he is known as ‘jna’. In that form, she is the presiding deity for all rituals related to yajnas. Since he enters them, he (Narayana) is also known as ‘Yajna’”.

71) “Rama Devi, who is also known as Yajna, and who is encompassed by Sri Vishnu and is seated on his lap, said that Sri Hari, who is the cause of the appearance of Brahma, Rudra and all others, is the most superior amongst all. There is none even equal to him. So who can be greater than him? She told me – O Sage! This is true and nothing is untrue here”.

72-75) “Having been taught thus, I realized that there is no difference in the Avataras of Sri Vishnu and came here to Sri Krishna, the best amongst the Yadavas, and told him that he was the Supreme Being. He said thus to me – ‘I am not just superior to Mahalakshmi who is seated on my left thigh. She stays on the left side of me bearing the name Dakshinaa. Since I am seated to her right, she is known as Dakshinaa. She is the presiding deity of Dakshina (the monetary remuneration offered in Yajnas). She bears numerous forms. She resides in the left half of my body. Since half my body is mingled with her, I am known as Ardha-Narayana. Even then, I am superior to her. There is none else who is as complete as

me, nor is superior to me'. He conveyed all this by uttering the words – 'dakshinAbhiH saha'. When he spoke, he conveyed the truth that he was superior even to Mahalakshmi, the presiding deity of Dakshina".

76) "Sri Krishna said – 'O Narada! I am always superior compared to Dakshinaa and all her other forms, and compared to the entire Universe. She does not possess even one fraction of my infinite capabilities'".

77) "This is what the incomparable Sri Krishna just said. The Dakshinaa form of Mahalakshmi is always superior to everything else. Rugmini is that very Dakshinaa form (of Lakshmi). O Kings! Know that Sri Keshava is the one who is superior to her".

78) "All of you are witness to Sri Krishna's ability. When Kunti requested him to battle, he showed her ability. In one moment, he rendered Pandavas, Kauravas, Bhishma, Drona, Ashwathama, Krupa and Karna, all warriors who are the best in the world and who cannot be defeated even by the Devatas, completely weapon-less".

Note: The meaning of this shloka is that Kunti had once requested Sri Krishna to show everyone his strength. He obliged and, in one instance, rendered all the great warriors weapon-less.

79) Bhima had a *vrata* that he would never oppose Sri Krishna. So, as per his orders, Bhima bowed to Sri Krishna's chariot and held its wheel. Sri Krishna freed it (the wheel) and went away from there.

Note: In this contest, the defeat of Bhima was symbolic as he was very dear to Sri Krishna, and a great devotee. So he was made to hold Sri Krishna's chariot-wheel which the Lord then freed.

80) In this way, all of them engaged in playful competition and, even after trying as per their strengths, they were defeated by Sri Krishna and bowed to him. Kunti too was surprised and paid her respects.

81) "These kind of miracles of Sri Krishna have occurred hundreds, thousands and lakhs of times. Therefore he is amazing and the best amongst all" – when he (Sage Narada) said thus, all of them bowed to Sri Vasudeva.

82) Sage Narada, the *shishya* of Sri Vayu, as per his orders, described Sri Krishna's greatness in detail and declared them all as the truth and, after praising Rugmini and offering her the Parijata flowers, returned to Brahmaloaka.

83) Mahalakshmi, one with knowledge, bliss and other auspicious attributes, had taken two forms as Rugmini and Satyabhamaa. There was absolutely no difference between the two of them. Still, in order to show the nature of women, Satyabhamaa Devi acted as if she was upset with Sri Krishna.

84) Entering the midst of Kings with Rugmini, the arrival of Sage Narada who praised Rugmini and the handing over of Parijata flowers to her – these were the reasons cited by Satyabhamaa Devi to put up a frown on her face. Sri Krishna, in order to show how people who have fallen in love behave, said to her.

85) "I shall give you the entire Parijata tree". At that time, Indra too arrived there. He, along with all the other Devatas, had lost to Narakasura. Apart from that, the son of Earth (son of Bhumi – Bhauma – Narakasura) had stolen the ear-rings of his mother Aditi.

86) At the same time, many sages who had been tormented by Narakasura came there from Badari, prompted by Indra. All of them prayed to Sri Krishna with Vedic and Tantric stotras and begged him to kill the son of Bhumi.

87) When Sri Krishna was thus requested by the Devatas, including Indra, and by the sages, he remembered Garuda, the King of birds. Immediately, Garuda came and stood in front of him. Sri Hari climbed that bird, along with Satyabhamaa, and left.

88) Satyabhamaa was Mahalakshmi, verily eternal Prakruti herself. Still, in order to teach the world and due to her devotion to Sri Hari, she performed the vrata known as *Bhima Dwadashi* and bore crores of water pourings on her head.

Note: The details of the Bhima Dwadashi vrata are available in the Matsya Purana. The person is supposed to sit on a Krishnajina on Ekadashi day and water is continuously poured on to the head from a vessel with numerous holes. Milk is similarly poured on to the murthy of Sri Hari. The next day, on Dwadashi, milk is consumed first followed by food.

89) Along with Satyabhamaa, Sri Krishna climbed the shoulders of Garuda and left. Indra followed him for quite a distance and then took leave. Sri Krishna, having decided to kill the son of Bhumi, proceeded towards the North Eastern side.

90) Narakasura had conquered death due to the boon of Brahma. "You cannot be defeated when you bear a weapon in your hand" – saying thus Brahma had granted him a boon. His ministers too had received a similar boon, and consequently freedom from death, from Brahma.

91) Narakasura had received an additional boon that only he should be able to defeat his ministers (and keep them under control). He was born from the Varaha Avatara of Sri Mahavishnu and Brahma had also granted him an extremely fortified city called Pragjyotisha.

92) On the outer side, there was a fort made of mountains. Inside it, there was a fortification from water (moats). Inside that was a fort made of chains. This was designed by Mura. This fort had six thousand chains that were like sheaths of swords. Due to Narakasura's penance, Brahma had granted a boon that these forts could never be breached nor could they be damaged.

93) He had five brave ministers called Peetha, Mura, Nishumbha, Hayagriva and Panchajana. He had nominated them as *Lokapalakas* (keepers of the world) and called himself Brahma.

94) Having decided to kill him, Sri Krishna reached there and destroyed the mountain-fort with his gada. He released the *Vayavya* astra and dried the moat. Using his sword, Sri Krishna destroyed the fortification made of chains, that was built by Mura.

95) After that, the Daityas Mura, Peetha, Nishumbha, Hayagriva and Panchajana rushed at him and attacked him with boulders, rocks, weapons and astras. Sri Krishna killed all of them by decapitating them with his chakra.

Note: Sri Krishna is known as Murari due to his killing of the daitya Mura.

96) Each of them had seven sons each, all of whom were great warriors. Due to Shiva's boons, they were invincible. They too rushed to battle. Even as they were attacking him with weapons and astras, Sri Krishna offered them to (the Lord of) death using excellent arrows.

97) Having killed thirty-five sons of the ministers thus, Sri Krishna proceeded towards Bhauma. Hearing the news of his arrival, Narakasura faced him along with an army of thirty akshouhinis.

98-99) Garuda destroyed a quarter of that army by flapping his wings. Sri Krishna destroyed the remaining army with a flood of arrows. Later, Narakasura released arrows powered by the mantra of astras and faced Sri Krishna. In turn, Sri Krishna hurt him with a shower of arrows. Bhauma employed a *shataghni* given by Brahma.

100) Sri Krishna, the one who cannot be hurt, one who can never be overcome, one who is the very personification of knowledge and bliss, one who is eternally unchanged, one whose strength is unlimited and one who is the best amongst Devatas, swallowed that shataghni. Although he is never tired, he acted as if he was weak, in order to cause illusion to Asuras.

Note: Asura-mohana is what Paramatma does when he wants to confuse Asuras. In our itihasa and puranas, such Asura-mohana incidents are many.

101) Having falsified many boons of Brahma when it came to the rest (his ministers), Sri Krishna, the best amongst the best, wanted to make sure that Narakasura did not feel disrespect for Brahma. Hence he showed himself as being tired.

102) Then, Satyabhamaa saw Narakasura beaming with ego and picked up Sri Krishna's bow that was known as Sharnga. In spite of him trying hard, she rendered him weaponless and chariot-less in an instance.

103) Sri Krishna embraced Satyabhamaa. He got into his chariot again and decapitated the terrible Narakasura, who was firing many astras, and handed him over to death.

104) Narakasura, along with his ministers and their sons, reached Andhantamas, due to their hatred for Sri Krishna. Sri Vayu, who was present inside him as Avesha, entered Sri Krishna. Along with Satyabhamaa, Sri Krishna entered his inner palace.

Note: Sri Vayu, by the name of Sujeeva, was present inside Narakasura.

105) Bhudevi, who is the last amongst the five elements (pancha-bhuta) had the presence of Mahalakshmi, the presiding deity of prime matter, with her 'Bhudevi' form. Such a Bhudevi had given birth to Narakasura through Sri Varaha. Bhudevi fell at the feet of Sri Krishna.

106) She placed the ear-rings of Aditi at the feet of Sri Krishna, and handed over her grandson Bhagadatta to him. He consecrated him as the ruler of the land at Pragjyotisha.

107) Sri Krishna made him the King of all the *Kiratas*. He also gave him an elephant called Suprateeka, that was forcefully obtained by Narakasura from Kubera. That elephant was given by Shiva to Kubera.

108) Sri Krishna gave only that elephant to Bhagadatta. He blessed Bhumi Devi. Sri Krishna sent six thousand other elephants, each of which had four tusks, to Dwaraka. Those elephants had appeared at the time of the *Samudra Mathana*.

109) Sri Krishna also sent to Dwaraka gold, jewels and wealth that were spread across two hundred *yojanas*, all of which had been obtained by Narakasura by defeating the Devatas, Gandharvas, Nagas and Kings.

110) Sri Krishna, the primordial Deva, sent all that wealth and the elephants to Dwaraka through some warrior Rakshasas, who had been kept by Narakasura after defeating Nirruti.

111) Sri Krishna then saw many *kanyas* there. They had been kidnapped and brought by Narakasura after defeating Kings in battle. They were sixteen thousand and one hundred in number. All of them possessed excellent beauty and auspicious character. Since all of them were engaged in excellent *vratas*, they had not been violated by Narakasura and had still remained *kanyas*.

112) Some of them were Deva kanyas. A few others were Gandharva kanyas. Kasheru, the daughter of Tvashtru Prajapati, was the chief amongst them. Originally all of them were the sons of Agni. They had performed excellent *tapas* in order to obtain womanhood.

113) Possessing the desire to become wives of Sri Krishna, they had been granted the same boon by Sri Vayu after he was worshipped by them through their *tapas*. Being born as women, they had left for Badari.

114) There, they worshipped Sri Narayana and later they obtained the life of Apsaras. Some of them were born in the lineage of Kings. Some of them were born in Swarga. As soon as they saw Sri Krishna, the one who had all auspicious traits and who was enchanting, they took him as their husband.

115) All of them were equivalent to the *Ajanaja* Devatas in terms of their inherent ability. Due to the Avesha of Ramaa, they were slightly higher (than them). Sri Krishna placed them in palanquins and sent them to Dwaraka.

116) Sri Krishna lifted Indra's mountain of jewels, that was two hundred *yojanas* in height and Varuna's white umbrella, that always showered Amruta, and placed it on Garuda.

117) Sri Krishna, along with Satyabhamaa, climbed on to Garuda. Without any trace of tiredness, Garuda reached Swarga. There, all the Dikpalakas welcomed him. Sri Krishna entered the palace of Indra.

118) Sri Krishna, along with Satyabhamaa, was especially worshipped with devotion by Indra and Shachi. Sri Krishna gave Aditi her auspicious ear-rings. All the Devatas and Sages bowed to him.

119) Having come under the Avesha of Asuras, Aditi blessed Sri Krishna and Satyabhama as if they were her children, forgetting that they were the Lords of all, the Lords of the Universe, without any blemish and possessed pure bliss as their bodies.

120) Later Sri Krishna, the one whose body is nothing but bliss and knowledge, one who possesses infinite strength, one who has no defects such as birth and others, entered the Nandana gardens along with Satyabhamaa, who was always agreeable to him and was extremely dear.

121) Satyabhamaa was radiant like gold. She had worn dresses of golden hue, and was smeared with saffron and *kumkum*. Her face had a lustre that exceeded a crore full moons. Sri Krishna, one who was the most handsome in the Universe and whose essence was eternal, enjoyed with her.

122) That garden used to exhibit the great qualities of all seasons always. It had trees that shone with excellent jewels and gold. It was a divine place where the full moon always appeared. A mild pleasant wind always blew there. Sri Krishna relaxed with Satyabhamaa in such a garden.

123) Satyabhamaa, the one who was the very personification of blemish-free knowledge, saw in that garden the excellent Parijata tree, the tree which had appeared during the Amruta Mathana, which had the essence of gold and precious jewels in it and which could grant all desires and remove all misery.

124) As soon as she saw it, Satyabhamaa, the one whose face possessed a pleasing smile that was like moon-light, who had dark moving eyes and whose cheek were graced by shining ear-rings, requested Sri Krishna.

125) “O Krishna! the one who possesses unimaginable valour and one who gives life to this Universe! please place this tree in the garden of our house” – when she said thus, Sri Krishna hugged her, the one who possessed breasts that were like *kalashas*, and plucked that tree out of there.

126) Sri Krishna climbed Garuda, that most brave one, along with Satyabhamaa and the tree. Getting to know of this, and being provoked by Shachi, Indra reached there along with the Devatas.

127) Satyabhamaa, in order to show the strength of Sri Hari, stopped all those Devatas who were affected by the Avesha of Asuras and who had come to battle in all directions, with excellent arrows released from the Sharnga bow.

128) Satyabhamaa rendered Kubera weapon-less. Garuda lifted Varuna and threw him into the ocean. Satyabhamaa also defeated Vayu, the owner of the (north-western) direction and son of the main Vayu, and Agni, Yama and the others.

129) Just by the sound emanating from the Sharnga bow, Sri Krishna made those Devatas affected by the Avesha of Asuras realize this true self. As soon as they awakened to his true knowledge, they realized he was the eternal Sri Hari and went away from the battle.

130) When Shiva came to fight for Indra, Sri Krishna made him run away just with the arrows from the Sharnga bow. He was thrown far off along with his vehicle by Garuda. He then ran afar, being hit by the arrows.

131) When Hara fled from there due to the shower of arrows from Sri Krishna, Indra immediately employed the Vajrayudha against him. Sri Krishna smilingly stopped it with his left hand. Indra started running backwards from there.

132) Satyabhamaa, the most beautiful woman in the Universe, mocked at Indra. Then, Indra requested the mother of the Universe thus – “We are showing our childish instincts in front of the father of the world”.

Note: The mocking words of Satyabhamaa ensured the release of the Asura Avesha from Indra and the other Devatas.

133) Later Indra, along with the Devatas, asked for forgiveness from Sri Krishna and sought his refuge. He gave the Maniparvata mountain as a token of submission and performed a *sashtanga namaskara* to Sri Hari, who was with Satyabhamaa.

134) Indra requested Sri Krishna that Arjuna must be protected. Sri Krishna said – “As long as I am on Earth, no one can defeat Arjuna”.

135) After having obtained that boon for Arjuna’s sake, Indra repeatedly bowed to Sri Krishna, who looked at him with a pleasant face. Indra, the great *Bhagavata*, then returned to his home.

136) Sri Krishna permitted Indra to return and then himself returned to Dwaraka. He looked resplendent with a crown on his head, with ear-rings that constantly moved, with a shining lotus-like face and wearing clothes of golden hue and bearing the Kaustubha jewel.

137) For Sri Hari who is the lord of the Universe and one who is always radiant and blemish-free, there is nothing that is extra-ordinary. Yet, in order to teach the less-intelligent, such stories abound in the Puranas.

138) Sri Krishna, the Lord of all, entered his city. He was worshipped by the Yadavas in special ways. He entered the inner palace of Satyabhamaa and planted the Parijata tree along with the peak of the Maniparvata mountain.

139) Sri Krishna, the one with infinite forms, gave jewels to all the Yadavas to their content. The Lord of all married those Kanyas and made them stay in houses that had floors made of precious stones and enjoyed with each one of them separately.

Note: He took multiple forms and stayed with each of the 16108 of them separately, at the same time.

140) Sri Krishna obtained ten sons and one daughter from each one of them separately. Amongst them, Pradyumna, Samba, Bhanu and Charudeshna were much higher in attributes (abilities, strength, character, etc) than the rest.

141) An Aditya by name Savitru, who was the son of Aditi and brother of Surya, was born to Sri Krishna from the womb of Satyabhamaa and was known as Bhanu. Charudeshna was born to Rugmini.

142) Charudeshna was the Avatara of Vighnaraja (Ganapati). All the sons of Sri Krishna belonged to the category of Devatas. Similarly, all those who resided in Dwaraka had the presence of Devatas in them.

143) When Sri Krishna was residing in that way in his city of Dwaraka, being worshipped all the time by the Devatas, Rugmini's son Pradyumna went for the conquest of the Nagalokas, along with Samba.

144) When, out of ignorance, the serpents started fighting, Pradyumna defeated all of them, including Vasuki, with his arrows and chased them away. He took away all the precious stones present there. All of them (Nagas) bowed to them (Pradyumna and Samba).

145) After he was worshipped by them, Pradyumna, together with Samba, defeated the *mayavi* Maya, who had tried to stop him, with a shower of astras. After having been worshipped by him, he sat on a flying chariot and left for Swarga.

146) Pradyumna defeated Jayanta, who had come to battle with him because Sri Krishna had taken away the Parijata. Samba defeated Rushabha, who was Jayanta's brother, with his weapons.

147) The two of them destroyed the weapons of those two (Jayanta and Rushabha) using their excellent astras. Those two burnt their chariots. Pradyumna and Samba defeated them through excellent arrows and chased them away. Indra accorded the two of them great respect.

148) Using the mantra-vidya taught by Rati, he (Pradyumna) lifted Samba and returned to Dwaraka. Thereafter, Sage Narada once came there in order to understand how Sri Krishna interacts with all his wives.

149) Sage Narada saw Sri Krishna himself enjoying in all the houses with sixteen thousand and one hundred simultaneous forms and was surprised. He bowed to him and left for Indraprastha. There, the Pandavas accorded him great respect.

150) As per the orders of Brahma, he informed the Pandavas that Draupadi must reside only with Bhima, and that the presence of the other Devis in the body (of Draupadi) must be ended so that Bharati Devi can obtain full comfort through her stay.

151) Sunda and Upasunda were two brothers who had a boon from Brahma that they shall be killed only by each other and not by anyone else. Due to Tilottama, they fought with each other and died. She had been created by Brahma for the purpose of killing these two Daityas.

152) "Therefore, let Draupadi stay with each of you for one year. When she is staying with another, if any of you see them, then he has to perform a Tirthayatra for one year". They conducted themselves accordingly.

153) Later Arjuna once saw Dharmaraja and Draupadi in the arsenal. He had gone there to pick up his weapons in order to protect the cows of a Brahmana. He killed the thieves with those weapons and got ready to go on a Tirthayatra.

154) Even though Dharmaraja and the others stopped him out of affection, he left for the Tirthayatra in order to keep the vow. Once, when he was taking bath in the Ganga, Uloopi, a Nagakanya, transported him instantly through her Maya into the world of the Nagas.

155) Uloopi's husband had been eaten by Garuda. Her father, Nagaraja, requested Arjuna to perform the Garbhadana so they could obtain a son. But, Arjuna had undertaken the Deeksha of maintaining Brahmacharya for one year as per the rules made by the Pandavas for the sake of Draupadi.

156) Her father repeatedly requested Arjuna for begetting a son. Arjuna obtained a son through her. His name was Iravan. He was the Amsha of Mangala (Kuja) and possessed the Avesha of Varuna.

157) Since there exists a rule that noble sons inherit the traits of the father and the *jaati* of the mother, he became a Naga. Since he was the first son of Partha, he was very powerful. He knew Maya and many astras. He was a noble Dharmika.

158) Later Arjuna proceeded as per the route of the Tirthayatra and reached the Pandya country. The Nagas ostracized Uloopi and her son. He stayed in the Devaloka with the Devatas, being well taken care of by them.

159) It is to be understood that Arjuna did not incur any sin due to the violation of the vow, since he was a great *Jnani*. For great jnanis, no other sin attaches to them, except the sin of betraying those greater (in knowledge and inherent ability) than them. This is the conclusion in the shastras.

160) Due to the special love for him, both Dharmaraja and Bhima excused his mistake. At the end of the year Virasena, the Pandya King, gave the hand of his daughter Chitrangada, who was an excellent match, to Arjuna.

161) That Veerasena was the Amsha of Tvashtu. He had the Avesha of Yama too. That *kanya* Chitrangada was the Avatara of Shachi herself. Since she had united with Sugreeva, the son of Surya, when she was Tara, she did not reach Swarga. She was born again from the Antariksha itself.

162) Because of that reason, she did not get longer association with Arjuna. Through the *putrika-putra* Dharma, Arjuna obtained a son called Babruvahana. He was none other than Jayanta earlier. He also had the Amsha of Manmatha.

163) After having obtained a brave son thus, Arjuna left for Prabhasa and, on the way, he relieved five apsaras, who were born as crocodiles, from their curse by pulling them to the shore when they caught him.

164) These five had been cursed by a Brahmana. When they surrendered to him, the pleased Brahmana had said – "When one man alone pulls all of you to the shore together you shall obtain your original form".

165) Arjuna relieved them from the lowly life which they had obtained for having mocked a Brahmana. Later he went to Prabhasa and got the news that Balarama was planning to give Subadhra, the sister of Sri Krishna, to Duryodhana.

166) Thinking deeply about what needed to be done, Arjuna put on the disguise of a Yati and went to Dwaraka. Getting to know about his arrival nearby, Sri Krishna, who was relaxing on a swing with Satyabhamaa, laughed loudly.

167) Satyabhamaa was omniscient. Yet, she sportingly asked him the reason. Sri Krishna explained it to her. In this way, both of them playfully discussed it and went to Raivata, the King amongst mountains, to meet Arjuna.

168) Raivata was the playground for Bhojas, Vrishnis and Andhakas. Sri Krishna met Arjuna there. He secretly gave him word that he would hand over Subhadra to him. Later he went to the Yadavas.

169) Balarama met Arjuna, who was in the guise of an excellent Yati, and bowed to him along with all his relatives, and worshipped him. Arjuna said – “You are higher than me in noble qualities” and in turn bowed to him.

170) Noticing the knowledge of Arjuna, who was in the guise of a Yati, and his oratory, Balarama said to Sri Krishna – “During the chaturmasya, make arrangements for his comfortable stay near the house of the ladies”. Sri Krishna spoke about the hazards of doing so and said – “Not possible”.

171) “He is young, strong, handsome and a good speaker. Hence it is not appropriate to host him near the house of the ladies” – when the Lord of the world Sri Krishna said thus, Balarama replied – “It is not appropriate to cast a doubt over an educated person such as him”.

172) “I still opine that it is inappropriate. Still, let it be so since your decision is worthy of acceptance for us” – saying thus Sri Krishna told his sister – “This noble Yati is excellent. Do perform his service (well)”.

173) “Make him happy every day without losing your presence of mind” – when Sri Krishna said thus, Subhadra followed his instructions. Believing in the assurance of Sri Krishna, Arjuna spent the rainy months (Chaturmasya) there narrating her excellent stories.

174) The words of assurance given by Sri Krishna, upon the request of Arjuna, saying – “I shall truly give Subhadra to you” was known to none except his parents Vasudeva and Devaki and Vipruthu and Satyaki.

Note: Vipruthu was a Yadava army commander.

175) Satyaki was the *shishya* of Sri Krishna and Arjuna, with respect to weapons, astras and spiritual knowledge. Hence Sri Krishna had revealed everything to him. He had told the same to Vipruthu also since he too was a student.

176) Uddhava, Ahuka and others, Krutavarma and others – although all of these knew very well that the Pandavas were very dear to Sri Krishna, they did not agree to giving Subhadra to Arjuna due to the orders of Balarama.

177) All of them, due to the Avesha of Asuras, wanted to give Subhadra to Duryodhana to please Balarama although they knew it would be unpleasant to Sri Krishna. Therefore, Sri Krishna deceived all of them.

178) Similarly, Sri Krishna deceived Pradyumna, Samba and the others. Once, all of them got together with Balarama and went to the Pindoddhara Kshetra. There, great festivities were occurring one after the other. Subhadra once asked Arjuna (thus).

179) “O Yati! When you traveled as part of your Tirthayatra did you happen to meet the Pandavas, who are our dear relatives, along with Kunti and Draupadi?”. When she asked thus, Arjuna said – “Yes, I have seen them. They are safe”.

180) She asked again – “O respected one! I have heard from the Brahmanas that Arjuna has proceeded on a Tirthayatra. Did you see him anywhere?”. Arjuna said – “Yes, I have seen him”. She asked – “Where?”.

181) “Here itself” – saying so Arjuna smiled. Subhadra, the one with an auspicious body, asked repeatedly- “Where? Where?”. Arjuna then said – “O crazy one! I am the one” and laughed. Then, Subhadra became exceedingly happy and stared at him with wide eyes.

182) Later, Subhadra, the one with lotus-like eyes, could not speak anything out of joy and modesty. Arjuna, overcome by lust, said – “It is the right time for our wedding now”. She said.

183) “It is not appropriate to proceed over-riding Sri Krishna’s directions. Therefore when he gives my hand through my parents, you wed me in the presence of your relatives, and in a grand festivity”. He meditated upon Sri Krishna then.

184) Sri Krishna arrived there immediately along with Vasudeva and Devaki. Since Arjuna remembered him, Indra came there during the night itself out of affection for him, along with Shachi and the best amongst Sages.

185) Sri Krishna then, along with Indra, his parents, Satyaki and the excellent Sages, performed the wedding of the two of them as per the Shastras. None of the others got to know about this festive event.

186) Later Sri Krishna left his chariot there for Arjuna and returned at night. Indra too returned to his loka. In the morning, Arjuna climbed the chariot along with Subhadra and started.

187) When Arjuna started off from there in the chariot that was full of weapons, wielding a bow, there was a commotion in Dwaraka. “What is this! What is this! This *tridanda* yati is kidnapping the kanya by becoming a *kodandapani!*”

Note: Kodandapani indicates he was wielding a bow.

188) Seeing him fully ornate with the divine ear-rings, clothes, divine stones and ornaments, wearing a *kavacha*, all of which was given by Mahendra, the soldiers who were protecting the city stopped him.

189) Later Arjuna, having worn protective gear for his palms too, put on a quiver and strung the bow. Due to his practice and due to the strength of his knowledge, he filled the sky in all directions with arrows.

190) Having been trained by Sri Krishna in the art of driving chariots especially keeping this (would-be) incident in mind, Subhadra took control of the *ratha*. Having been asked by her, Arjuna did not hurt anyone. He fought with them playfully.

191) With his extra-ordinary skill with weapons, Arjuna released a shower of arrows on them and scared and chased them away. Having come out of the city, he saw Viprutha, who had been appointed for the protection of the city by Balarama.

192) He too acted as if he is doing that which pleases Balarama and surrounded Arjuna. Due to Sri Krishna's orders, he never strongly fought Arjuna but only battled with him superficially.

193) Viprutha was a Marut by name Soumya. He had taken birth to serve Sri Krishna. Arjuna released a shower of arrows, while ensuring that the Yadava (Viprutha) did not get hurt even a little.

194) Arjuna rendered him weapon-less and chariot-less. He did not destroy his army. Seeing that even his skin wasn't wounded although the arrows were extremely sharp, Viprutha became exceedingly pleased.

195) Respecting the amazing skill of Arjuna with weapons, he acted as if he was fighting with him. He went to him and narrated Sri Krishna's orders. His weapon had already been broken by Arjuna.

196) Later Viprutha went to Balarama, acting as if he was defeated, and narrated everything. Out of anger, Balarama wanted to kill Arjuna and left for Dwaraka, along with Pradyumna, Samba and the others.

197) Sri Krishna too listened to everything from Viprutha and arrived at the *Sudharma Sabha*. He acted as if his mind was disturbed and sat with his face down. Pradyumna and the other great Yadava warriors spoke in a loud voice.

198) "Let us quickly kill that follower of fake vows and immediately bring back Subhadra" – when they said thus Balarama replied – "All of you shall proceed only with Sri Krishna's orders and not on your own".

199) "We should first know Krishna's opinion. You shall never succeed if you go against him" – when Balarama said thus, all of them bowed to Sri Krishna and asked him.

200) Sri Krishna, the one with infinite strength, then said thus – "All of you listen to me. I had said earlier itself that this keeper of fake vows was not fit to reside near the palace of women".

201) "Although I raised numerous objections, my older brother did not listen to me. I went ahead and made arrangements for stay of this scheming person near the palace of our women as I did not want to violate the words of my elder".

202) "But this is all done now. When we were not around, he has kidnapped our *kanya*. There is no loss of prestige for us in this. On the other hand, it is a loss of prestige for him as he is a very proud person. All of you now know that he is Arjuna, from the words of Viprutha".

203) “We have to give our *kanya* (to someone). There is no other groom equal to Partha. He is from the Kuru vamsha. He is the grandson of Vedavyasa Krishna, the one with infinite strength. He is the son of our paternal aunt. He is an excellent warrior and possesses good character”.

204) “Being Indra’s son, it is we who should have sought him. But he himself has kidnapped the girl. Therefore, our work is not spoilt. On the other hand, if you chase him and lose, your fame will certainly be destroyed”.

205) “If you defeat him and bring back the *kanya*, none else will agree to marry her citing her being taken away by him. Therefore, I do not think it is wise for you to chase him” – saying thus Sri Krishna, the best amongst all, became quiet.

206) Balarama heard Sri Krishna and said – “Do not go. I have understood his intention. Following his words is the sure instrument for our victory, glory, peace and salvation in the other world”.

207) Where there is Arjuna, there is no defeat – such is the dictum of Sri Krishna. As per his orders, Arjuna proceeded in that chariot along with his wife and entered Indraprastha, which was ruled by his brothers.

208) All the brothers welcomed Arjuna with great joy. He narrated all the incidents to them. Sri Krishna, after all the Yadavas had calmed down due to his words, proceeded towards the Pandavas, along with the wielder of the plough.

209) Sri Krishna went to Indraprastha, along with many carts full of precious stones, and was worshipped by the Pandavas. Along with Balarama, he gave the Pandavas and Draupadi and Subhadra, lots of jewels and ornaments.

210) Balarama spent a few months there and returned to his own city (Dwaraka). Sri Krishna stayed back for many years, all the while being greatly worshipped by the Pandavas. In this way, he showed his great affection towards them.

211) Draupadi gave birth to five noble sons. All of them were Vishwedevas. They also had the Avesha of give Gandharvas named Chitraratha, Abhitrama, Kishora, Gopala and Bala respectively.

212) The five of them, named Prativindya, Shrutasoma, Shrutakeerti, Shrutaneeka and Shrutakriya, were born to Yudhishthira and the others respectively. Abhimanyu was born after the first two (amongst the five).

213) Abhimanyu was the Avatara of Budha with the special Amsha of Chandra in him. He was born of Arjuna in the womb of Subhadra. He also had the Amshas of Yamadharma, Sri Vayu, Indra and the Ashwini Devatas. In addition, he also had the presence of Sri Krishna.

214) All of them were brave warriors, handsome, devotees of Sri Vishnu and knew all the Shastras. The Pandavas derived great joy from them, and especially from Abhimanyu, the son of Subhadra.

215) Later, Sri Krishna and Arjuna once left for the Khandava forest, in order to relax, along with Satyabhamaa and Subhadra, complete with their assistants and riding their chariots, even as the best amongst Gandharvas sung songs for their pleasure.

216) The two of them were relaxing in that forest, which was full of pleasant winds and was resplendent with flowers. They also relaxed in the waters of the Yamuna in the company of their precious women.

217) Then, Agni appeared in front of them in the guise of a Brahmana and asked them for food. With due permission from Sri Krishna, Arjuna asked him – “Let me know what food you need”. He replied – “I am Agni. I desire this forest”.

218) “I asked for wages from the Devas in the form of two Ahutis named Prayaja and Anuyaja for the task of carrying their havis. They granted me the same, but after cursing that my digestion would weaken”.

Note: The Prayaja ahutis are five in number – Samit, Tanunapat, It, Barhi and Svahakara. The Anuyaja ahutis are three in number – Barhi, Narashamsa and Svishtakrut.

219) Agni bowed to Brahmadeva and asked him – “When will my strength return completely like earlier?”. Brahma said – “When you shall consume the Khandava forest your full strength shall return”.

220) “This Khandava forest belongs to Indra. Hence he is creating hurdles in my way. Therefore, I am requesting you” – when Agni said thus, Arjuna replied – “If I obtain a chariot and a bow I can face Indra”.

221) Since Arjuna had the Avesha of Nara in him, and because he had promised to grant him food, he opposed Indra though he himself was the Avatara. Sri Krishna’s encouragement was the main reason. Agni had requested thus primarily to resolve his opposition to Indra.

222) Once given, Indra would not oppose it again. Wasn’t Partha himself Indra! However, if Sri Krishna did not encourage him, he wouldn’t oppose. Hence Agni requested Sri Krishna.

223) Without Sri Krishna’s help Arjuna would not succeed in the task. Hence Agni obtained permission from Sri Krishna too. After that, he went to Sri Hari who was at Badari and obtained the Chakra from him and handed it over to Sri Krishna.

224) The Chakra had earlier come to Sri Krishna at the Gomanta. Agni gave the same one back to Sri Krishna with devotion. The disc of Sri Vishnu exists in multiple forms. The one given by Agni now and the earlier one were both the same.

225) Agni gave the Gandiva bow to Arjuna. That bow belongs to Brahma. He controls everything through it. He had given an Amsha of it to Shiva. Similarly, he had given it to Indra, Chandra and Varuna.

226) With that bow they had won the three worlds due to the grace of Brahma. Others could not bear that bow. It would grant victory and weighed a lakh ‘bhara’. It was very auspicious.

227) An auspicious chariot with white horses, two quivers with arrows that would never exhaust and the mast of Sri Rama that had the sign of Sri Hanumanta – all these were obtained from Varuna by Agni and handed over to Arjuna.

Note: In the commentary on this work, Sri Vadiraja Tirtha reveals that the chariot was the same one given by Indra to Sri Rama during the final war with Ravana.

228) If Hanuman is present in the mast, a special invincibility arises. After all, isn't he the very personification of victory? All those were divine and unbreakable. The string of the Gandiva had a lustre that was like lightning.

229) Due to the blessings of Sri Krishna, Arjuna was able to hold that unbearable bow. Shiva and the others too were able to bear it only with the blessings of Brahma. Only Brahma had the ability to bear it naturally.

230) Brahma had given a boon to Indra. Therefore, Arjuna was able to hold it since Indra himself had taken birth as Arjuna. Using it, he created a covering made of arrows.

231) Arjuna quickly created a web of arrows that spawned twelve yojanas. Agni too lit up in that forest and started burning it with bright flames.

232) Indra, the one with a thousand eyes, felt hurt that his forest was being burnt and tried to douse the fire by using a shower of rain whose drops were the size of a chariot's wheel.

233) Sri Krishna and Arjuna stopped that rain with their astras and faced Indra, who was with his group of Devatas. He was defeated. Seeing the strength of his son, Indra became very pleased.

234) Noticing the affection Sri Krishna had for Arjuna, and the strength of his son, Indra became very pleased at heart. He withdrew the clouds, bowed to Sri Krishna and hugged his son.

235) Sri Vishnu, the eternal one, had come with Indra and, although he is no different in his Avataras (than the original form), he embraced Sri Krishna. He stood alongside Indra only to show his *leela*. He did not fight even a little.

236) Brahma and Shiva came to Sri Krishna and bowed to him. They gave Arjuna the name of *Krishna*, since he was especially skilled in weaponry. All the Devatas gave word that they would grant him their astras.

237) Brahma and the others took the permission of Sri Krishna and left. Indra fought in that instance only for play. He also wanted to grant fame to his son out of love. Later, he left for Swarga happily, along with the Devatas.

238) All creatures including Daityas, Nagas, Pisachas and Yakshas were killed in that forest by the two of them. None survived there except four birds, Ashwasena and Maya.

239) The birds chanted the Veda mantra starting with '*ayamagne jarita*' and praised Agni and survived without getting burnt. Ashwasena was the son of Takshaka. He had been swallowed in reverse by his mother.

240) While flying in the sky, Arjuna had cut off the head (of his mother) and his own tail had also been cut when he fell down. He was taken care of by Indra. Because of his mother's killing, and because of his own tail being cut, he got into the quiver of Karna out of great anger towards Arjuna, wanting to kill him.

241) Maya, bearing a Chakra, took refuge with Arjuna in order to save his life when Sri Krishna stared at him. Because of Arjuna, Sri Krishna did not kill him. He was also spared because he was a great devotee and possessed a lot of skill with magic.

242) "Since I am the enemy of Devas, Sri Krishna has great anger towards me. Therefore, I shall take refuge in Arjuna, who is none other than Indra. In this way, I shall become dear to Sri Krishna" – thus was his thinking.

243) Maya asked Arjuna what he could do for him as he had saved his life. Arjuna replied that it was Sri Krishna who had spared him and therefore he should do something favorable to him.

244) Sri Krishna ordered him to construct a special palace for Dharmaraja. Having been requested by Agni to ensure no animals leave (the Khandava forest), the two of them, having done the same, left from there.

245) Seeing the two of them, Pandavas heard all the incidents and were extremely joyed. Sri Krishna, the one with infinite strength, bliss, knowledge, lordship, magnanimity and valour, experienced great happiness there with the Pandavas.

|| End of chapter 20, known as 'Khandava Vana Daha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||